

H.003 Haag, Eldon C. “By the Gift and Power of God.” Instructor 105 (March 1970): 82-83. The Lord did not need an educated man to translate the Nephite records, but one like Joseph Smith who would capture the spirit and message of the original document through divine aid. [A.C.W.]


H.005 Hadley, Thomas M. “A Thousand Copies of the Book.” Ensign 19 (September 1989): 68-69. Converted through reading the Book of Mormon, Mr. Morgensen of Denmark purchased one thousand copies of the Book of Mormon to share with others, even before he received his baptism. [J.W.M.]


H.007 “Hagoth.” “The Book of Mormon Land.” Juvenile Instructor 23 (1 October 1888—1 December 1888): 290, 307, 323, 338, 354-55. A series of articles containing commentary on important Book of Mormon issues, such as the language of Nephi, Reformed Egyptian, the journey from Jerusalem to the promised land, Lehi’s landing on the coast of Chili, and the possible route of Nephi’s flight from his brothers. The geographies of Chili, Columbia, and other South American locations are examined in light of the Book of Mormon. [J.W.M.]

H.008 “Hagoth.” “The Mounds and Their Builders.” Juvenile Instructor 18 (1 November 1883): 331. Sees mounds near St. Louis, Missouri, as evidence for the Book of Mormon and speculates that the mounds are the remains of the cement houses spoken of in Helaman 3. [D.M.]

H.009 Haight, David B. “Joseph Smith the Prophet.” Ensign 9 (November 1979): 22-24. The Prophet Joseph Smith was divinely commissioned to restore the Lord’s Church after a profound apostasy left mankind in darkness. He worked to bring forth the Book of Mormon in order to dispel the darkness. [J.W.M.]

H.010 Haight, David B. “Remembering the Savior’s Atonement.” Ensign 18 (April 1988): 6-13. From the Book of Mormon and the New Testament significant truths are learned about the sacrament and the Atonement of Jesus—Jesus gave himself for the sins of the world and the sacrament was given to remind individuals of that Atonement. [J.W.M.]

H.011 Haining, Samuel. Mormonism Weighed In the Balances of the Sanctuary and Found Wanting. Douglass, England: For the Author by Robert Fargher, 1840. Claims that the Bible is sufficient, inerrant, and infallible. The Book of Mormon adds to God’s word, when this is strictly forbidden by scripture. For the author, it is “the Bible, the whole...
Bible, and nothing but the Bible.” The Book of Mormon also contradicts many statements found in the Bible and is full of many ridiculous anachronisms, [M.R.]


H.013 Hale, Isaac. “Statements of Mr. Hale.” New York Baptist Register XI (June 13, 1834): 68. Mr. Hale handled the box that contained the gold plates but was not allowed to look. Tells how Martin Harris came to assist in the translation, how the 116 pages were lost, and concerning Oliver Cowdery as scribe. Finds that the whole affair was a "silly fabrication of falsehood and wickedness." [J.W.M.]


H.019 Hall, Enos T. The Mormon Bible: A Fabrication and a Stupendous Fraud, Its Condemnation of Polygamy. Columbus: Heer, 1899. Among the anachronistic elements discussed are Book of Mormon statements regarding animals, the Lamanite curse, condemnation of polygamy, large numbers of war casualties, and the great destructions at the time of Christ’s visit to the American continent. The author advocates a Spaulding origin for the Book of Mormon. [M.R.]

Hall, John Franklin. “The Olive in Greco-Roman Religion.” In *The Allegory of the Olive Tree: The Olive, The Bible, and Jacob 5*, edited by Stephen D. Ricks and John W. Welch, 248-61. Salt Lake City: Deseret Book and FARMS, 1994. Explores the use of the olive and olive oil in Greek and Roman religions in comparison with Eastern religions. Athena was first considered as the rocky mound of the Acropolis and later as the olive tree upon the mound. In time the olive was considered only as a tree sacred to her and her gift to the Athenians. [J.W.M.]

Hall, Manly Palmer. *Joseph Smith and the Book of Mormon—A Survey and an Appraisal*. Long Beach, CA: n.p., 1953. Compares Joseph Smith to Mohammed. Notes that the anthropological data in the Book of Mormon does not likely reflect Jacksonian America. Discusses the characters from the plates and Joseph Smith’s supposed authorship. “I think the fact remains that the Book of Mormon is more or less difficult to explain because it has remarkable internal homogeneity.” [D.M.]

Hallowell, A. Irving. “The Backwash of the Frontier: The Impact of the Indian on American Culture.” In *The Frontier in Perspective*, edited by Walker D. Wyman and Clifton B. Kroeber, 244-45. Madison: University of Wisconsin Press, 1957. Discusses the Book of Mormon within the context of American perceptions of the Indian in frontier America. The author garbles part of the story, as exemplified by this statement: “in America, the great Nephrite prophecy has been fulfilled—the Second Coming of Christ.” He sees the interest in the American Indian as transcending in importance the speculations of contemporary America—it “was incorporated as a dogma of a religious sect.” [D.M.]

Halter, Doris M. “Mormon Literature of the Nineteenth Century.” M.A. thesis, New York University, September 1946. A perfunctory discussion on the unique LDS scriptures. Devotes a chapter to the Spaulding manuscript, concluding that proper names and writing style in that romance have affinities with the Book of Mormon. [D.M.]


Ham, Wayne. “Problems in Interpreting the Book of Mormon as History.” *Courage* 1 (September 1970): 15-22. In this environmentalist approach to the Book of Mormon the author believes that it is difficult to treat the Book of Mormon as an ancient historical document. Alleged problems extant in the Book of Mormon listed by the author include: the explicit mention of the name of Jesus Christ before Jesus’ ministry in Palestine, similarities with the Bible, the Deutero-Isaiah problem, anachronistic mention of synagogues, Greek names, pre-Christian baptism, domesticated animals, Old World crops in America, and textual changes. The writer therefore espouses a “nonliteral view of the Book of Mormon.” [M.R.]


issues of the difficulties of reconstructing ancient geographies, problems with the discontinuity of Mesoamerican toponyms, the historical development of the idea of a limited geography model, and difficulties of textual and artifactual interpretation when trying to relate the Book of Mormon to archaeological remains. [A.T.]

H.030 Hamblin, William J. “Book of Mormon, History of Warfare In.” In *Encyclopedia of Mormonism*, edited by Daniel H. Ludlow, 1:162-66. 5 vols. New York: Macmillan, 1992. Sacral warfare was extensive among the Nephites who frequently consulted prophets before going into war. At least eighty-five armed conflicts are mentioned in the Book of Mormon. No animals are mentioned in connection with Nephite warfare. The major compiler of the Book of Mormon was a general and included warfare in the record to show how it changed societies and fulfilled prophecies and how important it was to have faith in God in order to win. [N.K.Y.]


H.032 Hamblin, William J. “Directions in Hebrew, Egyptian, and Nephite Language.” In *Reexploring the Book of Mormon*, edited by John W. Welch, 183-86. Salt Lake City: Deseret Book and FARMS, 1992. Cardinal directions were not expressed by ancient Egyptian and Israelite peoples as they are today. The Israelite and Egyptian directional systems differed and it is not clear which system was used by the Nephites since they were familiar with both. Hence caution is needed when one makes directional assumptions. [N.K.Y.]

H.033 Hamblin, William J. “The Importance of Warfare in Book of Mormon Studies.” In *Warfare in the Book of Mormon*, edited by Stephen D. Ricks and William J. Hamblin, 481-500. Salt Lake City: Deseret Book and FARMS, 1990. Looks at Book of Mormon warfare and such topics as the influence of ecology; military technology; the social and economic foundations of ancient warfare; military operations; the political, cultural, and legal norms of warfare; the influence of religion; and Book of Mormon parallels to ancient warfare patterns. [N.K.Y.]


H.037 Hamblin, William J. “Sharper Than a Two-Edged Sword.” *Sunstone* 15 (December 1991): 54-55. A response to Mark Thomas’s book review of *Warfare in the Book of Mormon*. It is impossible to prove whether the Book of Mormon is an ancient document or not. The book *Warfare* was written with the premise that the Book of Mormon is an ancient record, and comparisons of Book of Mormon warfare and Near Eastern military practices are sound. No comparison with warfare in Napoleon’s day or Spaulding’s manuscript is necessary. [J.W.M.]

Hamblin, William J., and A. Brent Merrill. “Notes on the Cimeter (Scimitar) in the Book of Mormon.” In Warfare in the Book of Mormon, edited by Stephen D. Ricks and William J. Hamblin, 360-64. Salt Lake City: Deseret Book and FARMS, 1990. Cimeters described in the Book of Mormon could have been similar to those depicted in Mayan pictures with flint blades. They may also have reference to the jaguar claws mounted on a club thought to be used in ceremonies. [N.K.Y.]


Hamby, Wayne D. Donny Osmond Listens to Voices from the Dust, Part 1. Orem, UT: Osmond, 1977. A presentation of archaeological finds from North, Central, and South America. Artifacts presented include many from the Padre Carlo Cresa collection, the Metcalf Stone, the Bat Creek Stone, and the Tree of Life Stone. [B.D.]


Hammond, Fletcher B. Geography of the Book of Mormon. Salt Lake City: Utah Printing Company, 1959, [R]1964. Presents information to support the idea that the Book of Mormon lands are located in Central America or Mexico. Suggests that a Hill Cumorah was located both in Palmyra New York and in Central America. A number of maps and diagrams are presented. [L.D.]

Hampton, Brad. “A Traveler in Mesoamerica.” The Witness 77 (Summer 1992): 5-6. Many believe Guatemala to be the Land of Nephi. This author felt the spirit of this holy ground. His testimony of Jesus Christ was strengthened as his testimony of the Book of Mormon increased when seeing the ruins of Mesoamerica and the idolatrous worship of the people. The Book of Mormon will bring them to Christ. [J.W.M.]

Hamson, Robert L. The Signature of God: A Positive Identification of Christ and His Prophets by Computer Wordprints. Solana Beach, CA: Sandpiper Press, 1982. Computer analysis of the personal words of Jesus Christ as found in the New Testament and in the revelations of Joseph Smith shows them to be similar, suggesting that Jesus Christ is the author of both of the works mentioned. Hamson also points out that the wordstyles of Christ are different than the writings of Matthew, Mark, Luke, John, and Joseph Smith (who have their own unique writing styles), allowing a positive identification of authorship in a given text. The Book of Mormon is examined and
the results showed multiple authorship and that the Book of Mormon wordprints were nowhere near that of Joseph Smith or his contemporaries. [J.T.]

H.047 Hancock, G. B. *Mormonism Exposed; Joseph Smith an Imposter and the Book of Mormon a Fraud*. Marionville, MO: Doggett, 1902. A polemical work against Mormonism and the Book of Mormon. Author believes that the Book of Mormon contradicts the Bible, both doctrinally and scripturally; there is no archaeological evidence for the Book of Mormon, the Anthon account is discredited, and no proper names in the Book of Mormon can be found in Central America. [M.R.]


H.049 Hancock, Pauline. *Do You Know What the Book of Mormon Teaches?* Independence, MO: Hancock, n.d. An informative tract that presents doctrines taught in the Book of Mormon, written by a member of the Church of Christ. [M.R.]

H.050 Hancock, Pauline. *Whence Came the Book of Mormon*. Independence, MO: 1958. The Book of Mormon is from God and its teachings are harmonious with the Bible. The grammatical and editorial changes in the Book of Mormon deny the power of God and corrupt the Book of Mormon. [B.D.]

H.051 Hancock, Ralph C. “The Summary of ‘42, or Alma’s Reply to Ivan.” *Tangents* 4 (Spring 1976): 87-90. In Alma 42, Alma is explaining God’s just treatment of sinners. His explanation can be applied to modern questions regarding God’s justice, as in Alber Camus’s book *The Rebel*, wherein Dostoievski’s Ivan Karamazov thinks God is unjust not to save everyone and he (Ivan) refuses to be saved without the damned. [B.D.]

H.052 Hand, Wayland Debs. “The Three Nephites in Popular Tradition.” *Southern Folklore Quarterly* 2 (September 1938): 123-29. Recounts legendary stories concerning the three Book of Mormon Nephite apostles who were given power over death until the return of Jesus Christ in the last days. [J.T.]

H.053 Hanks, Marion D. “Alone in the Moonlight.” *IE* 64 (April 1961): 238-39, 262. Experiencing soul satisfying circumstances is better when one is not alone. Sharing such experiences with loved ones increases the satisfaction, as is exemplified in the Book of Mormon. Examples of such phenomena include Lehi, who tastes of the fruit of the tree of life and desires to share; Enos, who prays for his brethren; and the sons of Mosiah and Alma, who shared their experiences as missionaries following their conversion. [J.W.M.]

H.054 Hanks, Marion D. *Book of Mormon Lessons, First Half*. Private, 197?. Provides an outline for studying the Book of Mormon from 1 Nephi through the Book of Alma. Gives a summary of each section and a list of “vital lessons” that may be learned, i.e., the mysteries of God, purpose of the Book of Mormon, tree of life, etc. [J.W.M.]

H.055 Hanks, Marion D. “Fathers to Teach Sons.” *CR* (October 1975): 35-38. The Book of Mormon teaches that fathers have the sacred responsibility to teach their children. For instance, Alma taught, counseled, reprimanded, and bore testimony to his sons. [R.C.D.]

H.056 Hanks, Marion D. “Forgiveness.” *CR* (April 1979): 102-5. The gospel is a plan of mercy, a plan of happiness. In spite all our sins God yet loves us. And with true repentance we can receive forgiveness. Examples of these teachings are listed in the writings of Alma and Nephi. [R.C.D.]
H.057 Hanks, Marion D. “Hard to Be Understood.” IE 64 (August 1961): 586-87. The only way to clearly understand the great teachings and doctrines of the Book of Mormon is through the Holy Spirit. Science, study, and pure human intellectual pursuits, without God’s spirit, will not adequately relay the full message of the Book of Mormon. [R.C.D.]

H.058 Hanks, Marion D. “I, Johnny, Parent-to-be!” IE 64 (February 1961): 97, 113. Although being born of “goodly parents” (1 Nephi 1:1) is an ideal situation, not all children have this opportunity and privilege. However, everyone may become “goodly parents” to their own children in ways that the Book of Mormon teaches. [J.W.M.]

H.059 Hanks, Marion D. “Lessons for Living.” IE 64 (January 1961): 26-27. There are many rewarding approaches to the Book of Mormon. One can approach the Book of Mormon historically, through the external evidence, through its marvelous theological teachings, and through its application to life. [J.W.M.]


H.061 Hanks, Marion D. “Steps to Learning.” In BYUSY (4 May 1960). Provo, UT: BYU Press. Quoting an Episcopalian prayer book, the author gives “five steps to wisdom”—read, hear, mark, learn, and digest. Application of the five steps should be made to the Book of Mormon, so that one’s love of the book will grow. [J.W.M.]

H.062 Hanks, Marion D. “Travels between Nephi and Zarahemla.” Instructor 102 (September 1967): 372-73, 376. In this response to the criticism that Joseph Smith authored the Book of Mormon, Hanks claims that the Book is so intricate, with numerous migrations, expeditions, flashbacks, interpolations, and other plot complexities, that it would have been amazing for an untutored boy to have written it. He includes a chart of travels between Zarahemla and the land of Nephi. [C.C.]

H.063 Hanks, Marion D. Understanding and Explaining the Book of Mormon. N.p.: n.p., 197?. A one-page handout that discusses different approaches to studying the Book of Mormon—relate the Book of Mormon to the Bible, study external evidences, consider the theology, and find the “life lessons” in the book. [J.W.M.]

H.064 Hanks, Marion D. “Why Are They Not Chosen?” IE 65 (April 1962): 260-61. Alma 31:16-18 contains the prayer offered by the apostate Zoramites. They declare themselves the chosen and elect of God. 1 Nephi 1:20 tells us that the chosen are such because of their faith. Alma adds repentance and good works to faith (Alma 13:1, 3-4, 10). “The Lord chooses those who in faith choose him!” [J.W.M.]

H.065 Hanks, Marion D., and Elaine Cannon. “Era of Youth.” IE 68 (November 1965): 1041-52. This article tells youth that they can find answers in the scriptures and uses stories and quotes from the Book of Mormon and the Bible to show this. [M.D.P.]


people by missionary work, dealing with anti-Christ, teaching members of Alma's family, and bringing peace to a war-torn nation. [N.K.Y.]


H.071 Hansen, Harold I. America’s Witness for Christ: Based on the Book of Mormon. N.p., 1958. Contains the script to the Hill Cumorah pageant. [D.M.]

H.072 Hansen, L. Taylor. He Walked the Americas. Amherst: Amherst Press, 1963. This is a collection of more than fifty Indian legends concerning the Healer, the Mighty, and the Prophet. The sequence of these legends, particularly vivid among the wild tribes, form a curious pattern matching the stories told in the Book of Mormon. They tell of a saintly white teacher who performed miracles of healing. His symbols are woven into blankets, carved on canyon walls, and burned in pottery. [R.H.B.]

H.073 Hansen, Lorin K. "Chiasmus Caution." NE 1 (January 1973): 3. A letter to the editor points out that chiasmus was indeed known by English and German scholars before Joseph Smith's time, but it is probable that Joseph Smith did not know of the form during his day. [C.C.]

H.074 Hanson, Alma B. "From What Plates was the Book of Mormon Translated?" SH 47 (18 July 1900): 468-69. Argues that Nephi made two sets of plates and that Mormon made references to both sets while compiling the Book of Mormon. [A.T.]

H.075 Hanson, Paul M. "Among Ancient American Cities No. 1-11." SH 76 (13 February – 29 May 1929): 184-87, 213-15, 244, 269-70, 301-302, 328-30, 517-20, 553-55, 561, 588-91, 619-21, 640, 645-48. Reprints of letters that describe the ruins of Central America: Teotihuacan, Tula, Copan, Quirigua, Palenque, Uxmal, and others. Includes photographs. He relates Central American Culture and religion with Near Eastern Culture and religion, quoting such authors as Bancroft, Humboldt, and Lord Kingsborough, among others, to back his claims. Equates Quetzalcoatl with Jesus Christ whose visit to America is recorded in 3 Nephi 11 in the Book of Mormon. [B.D.]

H.076 Hanson, Paul M. "Ancient Christian Influence among the Mayas." SH 85 (15 January 1938): 71-74. Friar Diego de Landa's book, Yucatan Before and After the Conquest, recently published, reveals that most of the writings of the Mayas were destroyed by de Landa because he considered them workings of the devil that stood in the way of the native’s conversion to Christianity. The information that was preserved tells of communal living, reckoning of time, festivals, sacraments, worship of one supreme God, baptism, immortality of the soul, and creation of the world. This new publication verifies the truthfulness of the Book of Mormon. [J.W.M.]
H.077 Hanson, Paul M. “Book of Mormon Geography.” In Recent Book of Mormon Developments, 77-80. Independence, MO: Zarahemla Research Foundation, 1984. Also in ZR 10 (Fall 1980): 4-8. Reports a shift in RLDS church attitudes toward Book of Mormon geography, comparing an 1894 map to a 1980 map of proposed Book of Mormon lands. Argues for the Isthmus of Tehuantepec as the “narrow neck” of land. Also addresses Book of Mormon population shifts and believes that placing Book of Mormon events in Central America makes things too crowded. [A.T.]

H.078 Hanson, Paul M. “Book of Mormon Geography.” SH 98 (8 January 1951): 29-31. Uses scriptures, archaeological evidence, and geography to explain that the Book of Mormon lands do not encompass as large an area as previously supposed. Suggests that the RLDS church maps placing Lehi’s landing on the coast of Chile should be revised. Finds the Isthmus of Tehuantepec much more probable contender for “narrow neck of land” than the Isthmus of Panama. [A.C.W.]

H.079 Hanson, Paul M. “The Feathered Serpent in Mexico and Central America.” SH 97 (4 December 1950): 1165-67. The origin of the “feathered serpent” in the American native culture can best be explained by the Book of Mormon scripture that tells of Moses’ placing the fiery serpent upon the stick. This author sees the feathered serpent as a symbol of Christ, whose visit is recorded in Third Nephi. [J.W.M.]

H.080 Hanson, Paul M. In the Land of the Feathered Serpent. Independence, MO: Herald House, 1949. Argues that Quetzalcoatl, a major deity of pre-Columbian Mexico and Central America, may have been Christ. Presents a pictorial tour of archaeological sites—including the Toltec ruins at Tlaxcala, the ruins at Mitla, and the Temple of Quetzalcoatl at Tula, in which this deity, also known as the Feathered Serpent, is represented. [C.C.]

H.081 Hanson, Paul M. Jesus Christ among the Ancient Americans. Independence, MO: Herald House, 1945, [R]1947 & 1959. Submits archaeological, anthropological, and historical evidence to validate the Book of Mormon. Topics include Israelite origin of Native Americans, native American myths, Quetzalcoatl—the tall white god who may have been Jesus Christ—and linguistic similarities between Hebrew words and words from Mayan, Incan, and Mexican languages. [C.C.]

H.082 Hanson, Paul M. “Quetzalcoatl.” SH 72 (13 May 1925): 531-32. Considers the idea that the white god of America, Quetzalcoatl, was Jesus Christ of the Book of Mormon. [J.W.M.]

H.083 Hanson, Paul M. “The Transcript from the Plates of the Book of Mormon.” SH 103 (12 November 1956): 1097-99. Says that the Book of Mormon fulfills prophecies of Isaiah and was witnessed by eleven honorable men. Egyptologists find little or no resemblance between the facsimile of characters that Martin Harris took to Charles Anthon and Egyptian writing. Hanson explains that this is because the Nephites altered the language. [A.C.W.]

H.084 Hanson, R.A. “The Rod of Iron.” MS 77 (8 April 1915): 223-24. Recalls Lehi’s dream of the rod of iron that leads to the tree of life. Likens those who occupied the great and spacious building and mocked those who partook of the tree of life to people of the present age who scoff at the existence of the Book of Mormon. [D.W.P.]

H.085 Harder, Erika. “An Answer Like a Splash of Fire.” Ensign 13 (December 1983): 22-23. The author’s conversion to the restored gospel through the Book of Mormon is told. Recounts specifically how she wanted to receive a sign but learned through a passage in Alma 32 regarding the importance of faith. [S.P.S.]

conspiracy and murder, the Gadianton Robbers gained seats in the government and became the ruling force. Claims they originated with Cain. Shows how the Jaredites, 2300 B.C.—A.D. 200, were destroyed by a similar group. Draws parallels with present-day society and warns that history repeats itself and that liberty requires vigilance. [C.C.]

H.087 Hardy, Allison. The Mormon Pioneers or the Great Salt Lake Trail. Girard, KS: Haldeman-Julius, 1944. An historical discussion of Mormonism. The Anthon denials are discussed. Author considers the Book of Mormon to be “a strange jumble of pseudo-historical narrative and religious precept” and dismisses the book on the grounds that it is full of “outlandish errors in spelling, syntax and grammar.” He also notes what he terms “countless anachronisms that exposed the author’s ignorance of geography, chronology, physical science and Bible history.” He decries the book’s use of King James English and alleged pilfering of biblical material. He seems to accept the Spaulding Theory regarding its origin. [M.R.]

H.088 Hardy, Bud G. “A Study to Identify and Isolate the Principles and Lessons of the Book of Mormon Record as Inserted by the Writers and Abridgers.” M.A. thesis, Brigham Young University, 1975. Maintains that the Book of Mormon contains key phrases, like “it came to pass” and “thus we see,” that point out the messages of the various Book of Mormon authors and abridgers. These phrases can be historical in nature, explaining events, or polemic, explaining teachings, or they can be direct statements to the reader. The author includes tables and summaries that list the phrases. [C.C.]

H.089 Hardy, Grant. “Columbus: By Faith or Reason.” In Reexploring the Book of Mormon, edited by John W. Welch, 32-36. Salt Lake City: Deseret Book and FARMS, 1992. Recent research has overturned the idea that Columbus was led by science, reason, restlessness, and conquest to discover America. Columbus was “deeply influenced by prophecy and revelation.” The Book of Mormon’s claim that Columbus was inspired by the Spirit of God was in opposition to the intellectual trend of 1830. Columbus wrote, but never completed, a book that set forth his views of himself as a “fulfiller of biblical prophecies” recorded in Isaiah. [J.W.M]


H.091 Hardy, Grant. “Mormon’s Agenda.” In Reexploring the Book of Mormon, edited by John W. Welch, 245-47. Salt Lake City: Deseret Book and FARMS, 1992. As an editor of the Book of Mormon, Mormon devoted much of the record to warfare and to the spiritual interpretation of political events. His work shows an effort to draw uplifting lessons from mean and ugly events. His effort at simplification of complex events is remarkable where sizable groups of people are involved. [N.K.Y.]

H.092 Hardy, Grant R. “Mormon As Editor.” In Rediscovering The Book of Mormon, edited by John L. Sorenson and Melvin J. Thorne, 15-28. Salt Lake City: Deseret Book and FARMS, 1991. Compares editing that was done by Mormon in the Book of Mormon with that done by biblical editors. Tries to determine Mormon’s biases and purposes as he made selections from massive amounts of material. Mormon makes spiritual meanings out of historical events by the use of flashbacks, simplification, narrative, deletions, and commentary to make his messages clear. [J.W.M.]

plates, and the brass plates of Laban. A description of the contents of each is given. Quotations from the brass plates are almost the same as quotes from biblical records but have significant textual differences and mention many prophets not found in the Bible. [N.K.Y.]

H.094 Hardy, Rufus K. Untitled talk. CR (9 April 1939): 131-32. A testimony that fifteen hundred years ago the Book of Mormon was penned by the hand of a prophet and contains the words of the Lord and Savior Jesus Christ. Joseph Smith translated it correctly, according to the will of God. Quoting Moroni’s discourse on faith, hope, and charity, the author calls to the meek and lowly in heart to read the Book of Mormon. [J.W.M.]


H.096 Harmer, Earl W. Our Destiny. Salt Lake City: Deseret News, 1942. The Book of Mormon is an important part of the Restoration. It is the sacred history of the American natives and clarifies the location of the lost tribes who are "lost only as to their identity and not their location." [J.W.M.]

H.097 Harper, Bruce T. “The Church Publishes a New Triple Combination.” Ensign 11 (October 1981): 8-19. An announcement and discussion concerning the publication of the new triple combination (Book of Mormon, Doctrine and Covenants, and Pearl of Great Price) in 1981. Various new features in the Triple Combination are designed to assist the student in understanding the scriptures. [D.M.]

H.098 Harris, Franklin S. “Agricultural Conditions in Book of Mormon Times.” IE 17 (December 1913): 97-100. Book of Mormon references and archaeological evidences (i.e. complex irrigation systems and terraces) from early agricultural sites demonstrate advanced knowledge and practice in tilling the land among the Nephite peoples. [D.M.]

H.099 Harris, Franklin S. “Ancient Records on Metal Plates.” In 13th Annual Symposium on Archaeology of the Scriptures, edited by Dee F. Green, 41-51. Provo, UT: Brigham Young University, Department of Extention Publications, 1962. Joseph Smith described the metal plates from which came the Book of Mormon as having the appearance of gold. The use of metals appeared early in world history. A recent excavation at a cemetery in Ur (approx. 2500 B.C. or earlier) uncovered sheets made of gold that could be bent and folded like paper. Similar finds are also reported in various parts of the world, including ancient America, where metallurgy was highly sophisticated. [J.W.M.]

H.100 Harris, Franklin S. “Biological Conditions in Book of Mormon Lands.” IE 13 (March 1910): 385-90. Harris claims that the references in the Book of Mormon, with regard to both the Jaredite and Lehite peoples, concerning the use of timber and cement are corroborated by studies published in a bulletin from the U.S.D.A. Similar claims are made of the fauna and flora in America. [D.M.]

H.101 Harris, Franklin S. “The Book of Mormon As a Missionary.” DN Church Section (19 October 1946): 10, 12. The real value of the Book of Mormon is that it is a witness of Christ and it is able to convince people of his message to the point where they will try to live his teachings and commandments. The author gives examples of how some of the first Latter-day Saints were converted by the Book of Mormon. [M.D.P.]
H.102 Harris, Franklin S. A Book of Mormon Bibliography. N.p., n.d. A typewritten, unpublished, initial research for Seven Claims of the Book of Mormon. This bibliography deals with the origin of the Book of Mormon, harmony with biblical prophecies, witnesses, Joseph's lack of training, and other topics. [J.W.M.]


H.104 Harris, Franklin S. “More Book of Mormon Evidence.” Young Woman’s Journal 36 (January 1925): 16-17. The inhabitants of ancient America had Christian traditions in pre-Columbian times and their ancestors crossed the Pacific Ocean in boats, landing somewhere on the coast of present day Mexico. [J.W.M.]

H.105 Harris, Franklin S. “They Collected Legends.” Ensign 7 (February 1977): 80-82. Legends and stories were gathered by early Spanish settlers several centuries ago, many of which correspond to Book of Mormon history. [D.M.]

H.106 Harris, Franklin S., Jr. “The Book of Mormon and Joseph Smith.” DN (26 October 1946): 10. A radio address Sunday, October 20, 1946, over KSL. Critics of the Book of Mormon have three theories to explain the Book of Mormon: Joseph got the ideas from other books and ingeniously authored the Book of Mormon through Sidney Rigdon; Joseph used the Spaulding manuscript; or Joseph suffered from psychological delusions that account for his supposed inspiration. None of these theories have been convincing. [B.D.]

H.107 Harris, Franklin S., Jr. The Book of Mormon Messages and Evidences. Salt Lake City: Deseret News Press, 1953, [R]1961. An argument for the authenticity of the Book of Mormon. The author asserts that the biblical passages of the Book of Mormon represent a translation of an ancient text and that the language of the Book of Mormon indicates multiple authorship. Also discusses discoveries of metal records, the origin of the Native Americans, and Christ’s visit to America. [C.C.]

H.108 Harris, Franklin S., Jr. “Confirmatory Evidences of ‘Mormonism’: Baptism Early in America.” MS 96 (4 January 1934): 9-11. Catholic missionaries who arrived in America found the natives practicing baptism and were horrified. Some cultures sprinkled while others immersed the infant, but always it was meant to lead the individual toward a better life and salvation in the kingdom of God. These practices are explain by the Book of Mormon text that informs the reader that baptism was introduced early in America’s history. [J.W. M.]

H.109 Harris, Franklin S., Jr. “Confirmatory Evidences of ‘Mormonism’: The Book of Mormon.” MS 96 (8 February 1934): 91-93. Joseph Smith described the gold plates as having “the appearance of gold.” The word “appearance” is significant as plates of pure gold would have been in danger of easy destruction. Most likely it was a gold and copper alloy. The Book of Mormon could have been written in Hebrew on just 21 pages or plates; in Phoenician characters about 45 plates would have been necessary, even taking into account the loss of the 116 pages. [J.W.M.]

H.110 Harris, Franklin S., Jr. “Confirmatory Evidences of ‘Mormonism’: The Calendar in America.” MS 96 (11 January 1934): 25-27. The calendar developed by the Maya Indians began somewhere between 613 and 580 B.C., though it dates back to 3373 B.C., and was arranged by the deity Quetzalcoatl. The Book of Mormon people reckoned their time from the Savior’s birth. The date when Mayan history began and the correlation with the sign of the birth of deity are evidence of the authenticity of the Book of Mormon. [J.W.M.]
Growing amount of evidence shows that Columbus was late in his discovery of America. Ancient manuscripts indicate that the first inhabitants of America came from the East and that they had elephants as reported in the Sheffield Weekly Telegraph, November 4. [J.W.M.]

Lord Kingbrough (1830—1848), H. H. Bancroft, D. G. Brinton, Torquemanda, and Angus W. McKay found traditions of the virgin birth in the traditions of Mexico, the Otomies, and Navajo Indians. Other ancient peoples such as the Aztecs and the Indians of Paraguay believed in the virgin birth of their gods. This same belief was taught to ancient Americans in the Book of Mormon. [J.W.M.]

Harris cites many examples of one language being written with another alphabet—transliteration. This he does to support the claim of the Book of Mormon that Hebrew was written with Reformed Egyptian characters (Mormon 9:32-33; 1 Nephi 1:2). Mentions the discovery by Sir Flinders Petrie of some writings in the Peninsula of Sinai that were in the Hebrew language but written “in Egyptian hieratic characters somewhat changed.” [B.D.]

The Book of Mormon records that Lehi’s colony took brass plates upon which were recorded the record of the Jews and the genealogy of their forefathers. The British Museum has metal plates that are engraved with records of several different cultures. [J.W.M.]

Metal plates prepared by the ancients have been found in several locations in America. There are many historical accounts of metal plates that no longer exist as they were melted down to be used in other ways. Melvin J. Ballard describes plates seen in a museum in Lima, Peru, that were gold sheets, the size of the Book of Mormon plates (DN April 30, 1932). [J.W.M.]

Harris cites evidence that many ancient American cultures used “seer stones” and breastplates that suggest a corrupt form of the Urim and Thummim used with the breastplate. He shows how many Indians from North America to Peru in South America used clear stones or crystals for divination. [B.D.]

Harris, Franklin S., Jr. "Inscribed Metal Plates." SEHA 108 (17 September 1968): 5-8. Reports the discoveries of metal plates from pre-Roman Italy and supplies a description and illustrations. The Book of Mormon, too, came from metal plates. [D.M.]
H.121 Harris, Franklin S., Jr. "Modern Problems." DN (13 July 1946): 6, 8. Discusses what the Book of Mormon says about war. God has forbidden the shedding of blood (Ether 8:9). However, he does not command men to subject themselves to bondage, but rather to protect their freedom (Alma 6:9-14). [B.D.]

H.122 Harris, Franklin S., Jr. "Origin of the American Indians." DN (17 August 1946): 10, 12. Discusses the many books that attempt to prove the origin of the American Indian. He writes that the dominant view is that the Indian crossed the Bering Strait. Other contact by boat was also later made. [B.D.]

H.123 Harris, Franklin S., Jr. "Others Left Records on Metal Plates, Too." Instructor 92 (October 1957): 318-21. Book of Mormon peoples kept records on metal plates. Early critics claimed that this was impossible since ancient metallurgy was not sufficiently advanced, but many other metal records have been discovered since the days of Joseph Smith. Includes a table of plates found and a map of sites. [C.C.]


H.125 Harris, James R. Patterns of Conversion in the Book of Mormon. Provo, UT: Brigham Young University, 1968. Conversion is the key to salvation. Conversion can be gained, in part, by reading the Book of Mormon and reliving its many conversion experiences. Harris identifies six patterns in these conversion experiences and suggests ways to implement them in daily life. Includes a chart of typical conversion events and a graph of steps in sanctification. [C.C.]

H.126 Harris, James R. Southwestern American Indian Rock Art and the Book of Mormon. Orem, UT: Harris House, 1991. Links inscriptions on rocks in the American Southwest with Book of Mormon themes. This work is reviewed in T.176. [D.M.]

H.127 Harris, Llewellyn. "Apache Indians." Juvenile Instructor 16 (15 September 1881): 209. In the traditions of the Apache all the Indian tribes long ago combined against a white group and exterminated almost all of them. Due to this great sin the Great Spirit allowed the Spaniards to drive them from their homes. A good book once held by their ancestors was lost long ago. [D.M.]

H.128 Harris, Llewellyn. "Miraculous Healing among the Zunis." Juvenile Instructor 14 (15 July 1879): 160-61. Some Zuni Indians consider themselves to be descendants of Montezuma. A tradition says that more than 300 years before the Spanish arrived, white men landed in Mexico and became the ancestors of the great kings, including Montezuma. They intermarried and lost their distinction. Story told of an elder who administered to 406 Indians afflicted with small pox. [D.M.]

H.129 Harris, Martin. "Complete Text of Martin Harris Letter." CN 52 (9 October 1982): 23. News article about a recently-discovered letter, written to a Walter Conrad and dated January 13, 1873, in which Martin Harris testifies that as he was praying to see the “ancient record” an angel appeared behind a table on which were the spectacles called the Urim and Thummim and the engraved plates. (Editor’s note: this has since been shown to be a forgery by Mark Hofmann.) [C.C.]
H.130 Harris, Martin. "The Testimony of Martin Harris." MS (1 January 1877): 4-5. Two letters of Martin Harris written to a Mr. Emerson, with an editorial introduction. Harris testifies that an angel showed him the plates containing the Book of Mormon and that the translation copied from them was approved by Professor Anthon. Harris states that Joseph Smith could not have translated the plates by himself. He denies that he preached against the Book of Mormon in England. [C.C.]

H.131 Harris, Russell C. "A Converter of Souls." Instructor 97 (July 1962): 232-33. On many occasions the Book of Mormon has converted practicing Christians to the LDS faith. Moroni’s promise (Moroni 10:3-5) applies to all. [A.C.W.]


H.133 Harrison, Elias L.T. "The ‘Spaulding Story’ Refuted from Itself." MS 19 (24 January 1857): 49-56. Harrison argues that it is impossible that the Book of Mormon be even remotely related to the Manuscript Found by Solomon Spaulding. The Manuscript Found is a fictitious account of the lost ten tribes and the Book of Mormon is an account of one family of the tribe of Joseph. [B.D.]


H.135 Harrison, G. T. Mormons Are Peculiar People. New York: Vantage, 1954. A polemical work critical of the Book of Mormon. Joseph Smith probably used Ethan Smith’s book View of the Hebrews in creating the Book of Mormon. The Book of Mormon shows evidence that it was influenced by modern environmental factors such as free-masonry. Various anachronisms are discussed. On pages 95-167 the author lists over fifty-eight examples of what he terms false prophecies made in the Book of Mormon or by Joseph Smith. [M.R.]

H.136 Harrison, G. T. That Mormon Book: Mormonism's Keystone Exposed or The Hoax Book. N.p.: n.p., 1981. A polemical work against the Book of Mormon, declaring that the Book of Mormon is a wicked book that has deceived millions. Raises many issues, including inconsistencies of the Book of Mormon, the killing of Laban by Nephi, and "Book of Mormon fairy tales" and compares the lives of Paul and Alma. [A.T.]


H.138 Harrison, Grant Von. Converting with the Book of Mormon: A Guide for Missionaries. Woods Cross, UT: Publishers Book Sales, 1981. A twenty-one page booklet designed to assist the missionary in becoming skilled in “using the Book of Mormon in every aspect of his proselytizing activities.” Missionaries are told of the importance of reading the Book of Mormon with investigators and committing investigators to read the Book of Mormon. [A.T.]

H.139 Hart, Charles H. "Joseph the Prophet." IE 23 (April 1920): 491-95. It is more difficult to think Joseph Smith could invent the Book of Mormon, given his youth, limited experience, and opportunities, than to believe he was inspired. Joseph would have needed extensive research to have learned, for example, that Native Americans used stone boxes for the burial of valuables, a fact virtually unknown in his day. Not until 1906 were such boxes discovered in the areas of Toronto, Tennessee, Illinois, and New Mexico. [C.C.]
Refutes the claim made in the 1911 edition of the Catholic Encyclopedia that the Three Witnesses denied their testimonies of the Book of Mormon plates. As evidence, he cites an 1883 interview of David Whitmer, the dying declaration of Martin Harris, and an affidavit testifying that, in a Michigan murder trial, Oliver Cowdery defended the Book of Mormon. [C.C.]

H.141 Hart, Charles H. Untitled talk. CR (April 1907): 96-99. As a guide in the Kirtland temple, Martin Harris bore his testimony of the Book of Mormon. He proclaimed that he had seen the plates, handled them with his hands, seen the angel, and heard his voice. He bore this same testimony at the time of his death. [J.W.M.]


H.143 Hart, Charles H. Untitled talk. CR (April 1923): 150-52. The author calls for a reliance on the Book of Mormon and points out its value in understanding the "Hebrew scriptures" (the Bible). [J.W.M.]

H.144 Hart, Charles H. Untitled talk. CR (April 1924): 53-57. Two great sources of testimony are “the divine witness” and “human witnesses.” The divine witness is the Holy Ghost. The Lord called human witnesses to the Book of Mormon—the Three Witnesses, Joseph Smith, and others. [J.W.M.]

H.145 Hart, Charles H. Untitled talk. CR (April 1928): 100-1. The Book of Mormon, which came from the Hill Cumorah, supports the doctrine of life after death especially as it tells of the visit of Christ to the American Continent. [J.W.M.]


H.147 Hart, John L. "5,000 Gather to Welcome Prophet." CN 57 (4 July 1987): 3, 7. President Benson tells the saints that they need to make the Book of Mormon a lifelong study and to continue using it as a missionary tool. He also warned that “grave consequences hang on our response to the Book of Mormon. We have not been using the Book of Mormon as we should.” [M.D.P.]

H.148 Hart, John L. "Book of Mormon Has Gentle, But Lasting Impact in Many Lives." CN 59 (29 July 1989): 6, 13. President Benson’s counsel to read the Book of Mormon helps people by giving them peace in their souls and strengthening their testimonies. [M.R.]

H.149 Hart, John L. "Book of Mormon Is Converter." CN 50 (5 January 1980): 7. A student minister read the Book of Mormon to denounce it, but after reading it he took the lessons from missionaries and was baptized. Another man read it when he had nothing else to do and is now a full-time missionary. Even with the missionaries and discussions, the Book of Mormon is still the greatest converter. [M.R.]

H.150 Hart, John L. "Book of Mormon Printed in Pidgin for ‘Bali Hai’: ‘Voice from the dust’ speaks in 70th tongue." CN 55 (29 December 1985): 3, 10. The Book of Mormon translation into Bislama is now available to those natives who live in the chain of islands of Vanuatu. This responds to the Lord’s command that the Book of Mormon should be available to all. [J.W.M.]


H.154 Hart, John L. "Gospel Moving to All ‘Tongues.’" CN 51 (28 November 1981): 3. Since 1979 the Book of Mormon has been translated into several new languages. They include Croatian, Greek, Hungarian, Bulgarian, Navajo, Arabic, Czech, Vietnamese, Fijian, Catalan, Russian, Icelandic, Niuean, and four Central and South American Indian languages. [J.W.M.]

H.155 Hart, John L. "Impact of Book Is Dynamic, Lasting." CN 58 (31 December 1988): 6-7. Although the Book of Mormon had a humble beginning, there have now been printed over 35 million copies in 80 languages. President Benson’s admonition to read the Book of Mormon over and over has increased people’s testimonies. [J.W.M.]

H.156 Hart, John L. "Members Key to Growth, Pres. Benson Tells Leaders." CN 56 (6 July 1986): 3. In a talk to mission presidents, President Benson stresses that the Book of Mormon is the "great converter." Missionaries need to build their own faith and a way to do that is to read the Book of Mormon. [M.D.P.]

H.157 Hart, John L. "Millionth Copy Given This Year." CN 51 (17 January 1981): 4. One million copies of the Book of Mormon have been donated to the personalized family-to-family Book of Mormon project since the project began in 1966. [J.W.M.]

H.158 Hart, John L. "More Missionaries Are Needed, Urges President Benson." CN 56 (9 March 1986): 3, 6. President Benson teaches that more missionaries are needed. He encourages families to read and study the Book of Mormon. "The Book of Mormon is one of the greatest means for preparing missionaries." [M.D.P.]


H.160 Hart, John L. "Pres. Benson Emphasizes the ‘Miracle of Conversion.’" CN 57 (27 June 1987): 3, 6. President Benson outlined basic gospel principles essential to the success of the mission presidents. One of the principles was that they should take time daily to read and study the Book of Mormon. Elder Perry told missionaries to use the Book of Mormon more to bring converts into the Church. [M.D.P.]


H.162 Hart, John L. "Prophet’s Visit Is ‘Of Lasting Impact.’" CN 58 (25 June 1988): 3, 14. Following the counsel that President Benson gave, members will spend more time reading the scriptures, particularly the Book of Mormon, and then will share the truths they learned. [J.W.M.]

H.164 Hart, John L. "Small Branch Established as Converts Return to India." CN 51 (3 January 1981): 13. Edwin and Elsie Dharmaraju presented President Spencer W. Kimball a 700-page manuscript containing the translation of the Book of Mormon into Telugu. It was translated by the 82-year-old father of Elsie Dharmaraju. [J.W.M.]

H.165 Hart, John L. "Strengthening Lives." CN 57 (28 November 1987): 14. The goal of a seminar on the Book of Mormon was "to make the teachings of the Book of Mormon a part of the lives of the participants." [M.D.P.]

H.166 Hart, John L. "Subtitle Testifies of Jesus Christ." CN 52 (16 October 1982): 3. A report on the addition of the subtitle to the Book of Mormon—"Another Testament of Jesus Christ." Discusses several aspects of the LDS church’s ten-year scripture project, including the creation of a topical guide and cross-references. [J.T.]


H.168 Hart, John L. "‘When I Pray about It, I Feel All Warm Inside.’ " CN 58 (30 July 1988): 5. When children send their testimonies in copies of the Book of Mormon, people respond more positively to the book and the door is opened for conversion. [M.R.]

H.169 Hartley, William G. "Close Friends as Witnesses: Joseph Smith and the Joseph Knight Families." In Joseph Smith: The Prophet, The Man, edited by Susan Easton Black and Charles D. Tate Jr., 271-83. Provo, UT: Brigham Young University Religious Studies Center, 1993. Though the family of Joseph Knight Sr. were never allowed to view the gold plates, they were of great assistance in bringing forth the Book of Mormon. Father Knight gave Joseph provisions to help until the translation was complete and donated paper needed for the translation. It was Father Knight’s wagon that was used to retrieve the plates on September 23, 1827. Brother Knight observed that Joseph’s excitement over the Urim and Thummim seemed to supersede his excitement over the plates. [J.W.M.]

H.170 Hartley, William G. "Every Member Was a Missionary." Ensign 8 (September 1978): 21-24. Early members of the Church were armed with strong testimonies, biblical understanding, firsthand relationships with Joseph Smith, and copies of the Book of Mormon. Before publication of the book, informal missionary work began using hand-copied teachings from the manuscript. Many were converted by its words. [J.W.M.]


H.174 Hassard, John Rose Greene. "The Two Prophets of Mormonism." The Catholic World 26 (November 1877): 227-49. Outlines the beginning of Mormonism under the leadership of Joseph Smith and Brigham Young. Believes that the Book of Mormon was created from the Solomon Spaulding manuscript, Protestant revivalism, and other events and items contemporary with Joseph Smith. [J.T.]

H.175 Hatch, Spencer F. "New Witness for Christ." n.p., 8 November 1959. A two-page article that argues that the great White God of legendary renown was Jesus Christ. [D.M.]

H.176 Hauck, F. Richard. Deciphering the Geography of the Book of Mormon. Salt Lake City: Deseret Book, 1988. A geographical and historical approach to the Book of Mormon that attempts to "document the settlement and route networks of the Book of Mormon." The author "examines the interaction and relationships between settlements, transportation routes, and cultural technology and environment for any given people, time, and place" and then creates "an actual, physical correlation of the places in the Book of Mormon. . . . The model fits into the portion of Ancient America that is known as southern Mesoamerica comprising portions of the modern nations of Mexico, Belize, and Guatemala." Presents numerous maps and charts. This work is reviewed in C.298 and in W.060. [A.T.]


H.184 Hawkes, John D. Four-hour Book of Mormon Digest Teaching and Study Text. Salt Lake City: Hawkes, 1970. Contains 1700 study questions with answers, thirty charts, maps, and illustrations, and a summary of the contents
of the Book of Mormon. [A.T.]


H.187 Hawkins, William. "Precious Pearls: Gathered from the Depths of the Book of Mormon." *SH* 48 (6 February –25 December 1901): 108, 311-12, 518-21, 560-63, 601-602, 775-77, 800-802, 820-22, 829-41, 859-61, 940-41, 1040-42. Twelve essays based on Book of Mormon teachings that establish the concepts and principles of the Bible. Jesus Christ is the mediator; the pure in heart will come unto Christ; it is required that we forgive one another because of Christ’s Atonement; Alma speaks of the Fall of Adam, the birth of Christ, and the law of Moses; Samuel the Lamanite testifies of Christ; Christ teaches in the land Bountiful; Mormon reveals the God of miracles; Ether teaches of faith; Moroni teaches the way to judge good and evil and exhorts all to come unto Christ. [J.W.M.]

H.188 Haworth, Walter J. *The Book of Mormon on Trial*. Wallsend, Australia: Hutton, 1900. An apologetic work that answers numerous charges against the Book of Mormon. He reviews Emma Smith’s testimony that while translating the Book of Mormon, Joseph Smith “had neither manuscript nor book to read from.” An attempted refutation of Bay’s work, *Doctrines and Dogmas of Mormonism*. [M.R.]

H.189 Haws, Virgil. "The American Indian and the Blood Groups." *UASN Misc. Papers* 18 (December 1956). A report on blood type analyses used to determine the origins of the American Indians. A lack of B-type blood, which is outstanding in Asiatic areas, indicates that most American Indians are probably not of Mongoloid descent. Transoceanic crossings, espoused in the Book of Mormon, are discussed as a possible source for American Indian origins. [J.T.]

H.190 Hawthornthwaite, Samuel. *Adventures among the Mormons*. Manchester: By the author, 1857. A polemical work against Mormonism, written by a former Mormon. The Book of Mormon condemns polygamy. The book contains various anachronisms, including the mention of the Mariner’s compass and the use of scimitars hundreds of years before they were ever in use. The character of the Book of Mormon witnesses is discredited. Modern terms such as “priestcraft,” “lawyers,” and “machinery” found in the Book of Mormon are considered to be proof of forgery. The Jaredite barges are ridiculed by the author as well. [M.R.]

H.191 Hayes, John. "The Spaulding Manuscript and the Book of Mormon," *MS* 50 (27 August 1888): 548-50. Hayes compares the contents of the Spaulding manuscript with the Book of Mormon. The Spaulding manuscript is a story of a Roman named Fabius who was blown off course traveling from Britain to America in the 4th century A.D. Hayes writes that nothing is similar in the Book of Mormon to what is contained in the Spaulding Manuscript. [B.D.]

Haynes, John. *A Refutation of the Mormon Doctrines*. Brighton and London: Edward Verrall and Seeley, 1853. A tract refuting Mormon doctrines. The Book of Mormon is "another gospel" that contradicts the Bible. It therefore should be rejected as "a foul mass of ignorance, knavery and blasphemy." [M.R.]

"He Started Marking the Book Before He Was Taught by Elders." CN 58 (31 December 1988): 10. A conversion story of a young man who read and marked the Book of Mormon before he received missionary discussions. [M.D.P.]

Heady, Gordon. "Time and the Calendar in the Book of Mormon." *Witness* 71-72 (Winter, Spring 1990): 9-10, 10-14. Investigates textual clues to determine what type of calendrical system was used by the Nephites and the Jaredites and when these systems commenced and fell into disuse. [A.C.W.]

Heater, Dennis. "More 'No Erasers' in the Book of Mormon." ZR 39-40 (1988): 9-13. Examines Book of Mormon passages wherein the original author or editor added additional words for clarification. Since the custodians of the gold plates did not possess erasers, they used terms or phrases such as "or," "rather," and "or in other words" when adding clarifying remarks to the text. Includes a list of all the verses where this is noted. [A.T.]

Heater, Shirley R. "Beyond the Stone Anchor Mystery." ZR 24-26 (Spring, Summer, Fall, 1984): 18-20. A follow-up to "Chinese Stone Anchors in the New World" (ZR 15 [Winter 1981-1982]: 1-3) by the same author. Writes concerning the origin of stone anchors discovered off the coast of California. Discusses the implications that this discovery has on the Book of Mormon. [J.T.]


Heater, Shirley R. *The Chinese Jaredite Connection*. Independence, MO: Foundation for Research on Ancient America, 1984. A pamphlet that points out that pre-Christian Chinese ships recall the form of the Jaredite barges. Also, the recent "discovery of ancient stone anchors from Asia on the shores of the New World" suggests an early contact that may point to Jaredite migration. [D.W.P.]

their possible connection to China. Argues for a Jaredite cultural influence in China and pre-Columbian oceanic crossings. [J.T.]

H.203 Heater, Shirley R. “Christopher Columbus: Man of Vision and Faith.” ZR 63 (September/October 1992): 1-4. A brief biographical sketch of Christopher Columbus, showing how he fulfills the prophecies in the Book of Mormon (1 Nephi 3:147, RLDS versification). The article also discusses the timing of Columbus’s voyage and why the Americas had been kept hidden (2 Nephi 1:16-21, RLDS versification). [A.T.]

H.204 Heater, Shirley R. “Christopher Columbus: Man of Vision and Faith Part II.” ZR 64 (November/December 1992): 2-4. This article explores themes in Columbus’s writings. Columbus saw himself to be, in part, a fulfillment of Isaiah 11:10-12. He also expected to find the “other sheep” spoken of in John 10:16. The article also shows the accuracy of Nephi’s vision regarding Columbus. [A.T.]

H.205 Heater, Shirley R. “An Experiment with Desire.” In Recent Book of Mormon Developments; Articles from the Zarahemla Record, 2:166-67. Independence, MO: Zarahemla Research Foundation, 1992. The author describes how she applied the words of Alma 16 (Alma 32 in LDS versification) to her life and the new spiritual heights she reached. [B.D.]

H.206 Heater, Shirley R. “Gold Plates, Foolscap, and Printer’s Ink.” ZR 35-38 (1987): 3-15. Contains a history and description of the original and printer’s manuscripts of the Book of Mormon. The author uses photographs to show the differences between the two manuscripts, including changes, omissions, and punctuation additions. Also presents a “study of five editions of the Book of Mormon—the 1830, 1837 and 1840 edition and the 1874 and 1908 editions, which were published during the reorganization period.” Includes a number of charts and tables. [A.T.]


H.208 Heater, Shirley R. “History of the Manuscripts of the Book of Mormon.” In Recent Book of Mormon Developments; Articles from the Zarahemla Record, 2:66-79. Independence, MO: Zarahemla Research Foundation, 1992. A detailed history of the original manuscript and the printer’s manuscript. Sets forth many of their differences. [B.D.]

H.209 Heater, Shirley R. “I Had a Dream.” In Recent Book of Mormon Developments; Articles from the Zarahemla Record, 109-11. Independence, MO: Zarahemla Research Foundation, 1984. Author tells of the Lord’s appearance to her when she was seven years old, her desire to be an archaeologist at age 15, her career conflicts, and the help the Lord gave her to finally study Book of Mormon archaeology. [B.D.]

H.210 Heater, Shirley R. “Lehi’s Blessing to His Son Joseph.” ZR 44 (August 1989): 2-3, 7. Lehi’s blessing of Joseph in 2 Nephi follows a chiastic structure that emphasizes the importance of coming to a knowledge of the covenants of the fathers. [A.T.]

H.211 Heater, Shirley R. “Manuscripts and Editions.” ZR 48 (April 1990): 2-3. Details of the history of Book of Mormon manuscripts and RLDS editions are summarized in a chart. Concludes with the suggestion that a corrected text is needed. [A.C.W.]

Heater, Shirley R. "The 1908 Edition Introduced Distinct Textual Variances." ZR 55 (June 1991): 2-4. Provides tables and references of word changes, omissions, and additions in the RLDS 1908 authorized edition of the Book of Mormon as compared to the 1837 printer's manuscript and discusses the significance of these textual alterations. [A.C.W.]

Heater, Shirley R. "The Power of the Word." ZR 62 (July/August 1992): 1, 4. Notes that the phrase "state of awful woundedness" (1 Nephi 13:32) in the original and printer's manuscripts was replaced in the 1837 edition of the Book of Mormon with the phrase "state of awful blindness." Then Heater references Alma 32 and writes concerning the power of the word. [D.M.]


Heater, Shirley R. "Rio Azul: Archaeological Research Sheds Light on Book of Mormon Subject." ZR 32-33 (1986): 10-13. Discusses excavations at Rio Azul (Mayan city, 250 B.C.—A.D. 400 to 500) and possible Book of Mormon connections. Five archaeological finds are also reported in detail: (1) locking lid jars, (2) directional hieroglyphs, (3) the hieroglyph of the verb "bury," (4) ancient Maya fabric "1000 years older than any . . . previously found," and (5) carving on the jaw of a wild pig. [J.T.]

Heater, Shirley R. "Unique Differences in the 1840, 1874 and 1892 Editions." In Recent Book of Mormon Developments; Articles from the Zarahemla Record, 2:106-10. Independence, MO: Zarahemla Research Foundation, 1992. Discusses the historical situations surrounding the 1840, 1874, and 1892 editions of the Book of Mormon and some of their differences. The 1840 edition was based on the original manuscript only; the 1874 edition and the 1892 edition are RLDS editions based on the 1840 edition with some changes. [B.D.]

Heater, Shirley R. "Variances between the Original and Printer’s Manuscripts." In Recent Book of Mormon Developments; Articles from the Zarahemla Record, 2:80-88. Independence, MO: Zarahemla Research Foundation, 1992. Briefly summarizes variants between the original manuscript and the printer’s manuscript of the Book of Mormon. Two tables show words on the original manuscript that were omitted from the printer’s manuscript and words copied incorrectly on the printer’s manuscript. [B.D.]

Heater, Shirley R. "Variances in the 1908 Edition." In Recent Book of Mormon Developments; Articles from the Zarahemla Record, 2:111-15. Independence, MO: Zarahemla Research Foundation, 1992. Explains the history and background of the publication of the RLDS 1908 edition of the Book of Mormon. Heater shows that the "1908 corrections didn't go far enough" and then explains the word changes that were made. [B.D.]


Heidenreich, John F. "It Taught Me the Bible." Ensign 6 (September 1976): 22-23. After reading the Book of Mormon five times in seven months in a comparative study with the Bible, this divinity student of another faith found the Book of Mormon to be a great help in understanding the Bible. The divinity of Jesus Christ became more apparent through the Spirit of the Lord, which permeates the book. [J.W.M.]


Heimerdinger, Chris. Tennis Shoes among the Nephites. Salt Lake City: Covenant, 1989. A fictional account of boys of the twentieth century finding themselves traveling back in time to Book of Mormon days and places. [J.W.M.]

Heinerman, Jacob. Stories of Conversion through the Reading of the Book of Mormon. Manti, UT: Mountain Valley, 1974. A collection of journal extracts and writings that report the influence of the Book of Mormon in the lives of various individuals in the nineteenth and twentieth centuries and their conversion to the LDS faith. Includes the conversion stories of Brigham Young and Parley P. Pratt. [J.T.]


Helland, Dean M. Meeting the Book of Mormon Challenge in Chile. Ann Arbor, MI: UMI Dissertation Information Service, 1992. Polemical work from a fundamentalist Protestant point of view. Contains a study guide to help Chilean Protestants learn how to "witness" to the Mormons. Includes photostat copy of the article "Book of Mormon Problems" written by the author and published by Saints Alive Journal. [D.M.]

and has poor grammar showing it to be the work of an illiterate man. It is full of errors, absurdities, and gross anachronisms. [M.R.]

H.233 Hemingway, Donald W. Christianity in America before Columbus? Salt Lake City: Hawkes, 1988. Treats the symbols, practices, and beliefs of ancient America that appear to be related to Christianity that were prevalent before Columbus discovered America. Includes the cross; the use of keys, stones, and mountains in their temples; baptism; sacrament; fasting; prayer; life after death; the creation; the flood; the tower of Babel; the ten lost tribes; and many others. This work is reviewed in W.059. [J.W.M.]


H.235 Hepburn, Andrew B. An Exposition of the Blasphemous Doctrines and Delusions of the So Called Latter-day Saints or Mormons. Sheffield: Mary Thomas & Son, 1852. An exposé of Mormonism written by a former Mormon. The author complains that he had never heard of the Book of Mormon until after his baptism. The Book of Mormon cannot be believed since the Three Witnesses left the Church, it mentions things that would occur in the New Testament hundreds of years before they happened, and it contradicts the Bible. The author alleges that there is a chronological discrepancy in the Book of Mormon when it says that Lehi left Jerusalem 600 years before the birth of Jesus. He accepts the Spaulding theory regarding its origin. [M.R.]

H.236 Hepburn, Andrew B. Mormonism Exploded. London: Simpkin, Marshal, 1855. An exposé of Mormonism, written by a former Mormon. Spaulding was responsible for the origin of the Book of Mormon. The testimony of the witnesses of the Book of Mormon is rejected. Numerous contradictions with the Bible are listed. The Anthon denial is cited. Phrases and style in the Book of Mormon that are similar to those in the Bible are denounced as plagiarisms. [M.R.]

H.237 Hepworth, Joseph Thomas. “Watermelons, Alma 32, and the Experimental Method.” BYU Studies 23 (Fall 1983): 497-511. Likening the planting of watermelon seeds in his garden to Alma's analogy of planting a seed of the word of God in one's heart (Alma 32), the author finds that some spiritual seeds fail to grow while others are successful. The procedures for experimentation are contained within the scriptures and the results can be replicated. [J.W.M.]

H.238 "Heritage of Book of Mormon Told Youth by Bishop Brown." CN 42 (2 September 1972): 13. Bishop Victor L. Brown told the youth at the Mexico Area Conference that they should be proud of their heritage and that they should honor their priesthood. [M.D.P.]

H.239 Heslop, J. M. "Book of Mormon for Thais." CN 41 (27 February 1971): 4. Srilaksana Gottsche was commissioned to help translate the Book of Mormon into Thai. [M.R.]

H.240 Heslop, J. M. “He Found the Truth after Years of Study.” CN 44 (2 March 1974): 4. Wilhelm Warlenier of Bonn, Germany was converted after years of pondering the Book of Mormon. [M.R.]

H.242 Hess, Wilford M. “Botanical Comparisons in the Allegory of the Olive Tree.” In *The Book of Mormon: Jacob through Words of Mormon, To Learn with Joy*, edited by Monte S. Nyman and Charles D. Tate Jr., 87-102. Provo, UT: Brigham Young University Religious Studies Center, 1990. Provides a detailed examination of Zenos’s allegory of the olive tree in light of present-day knowledge of horticulture and determines that from the standpoint of science the allegory is accurate. Also presents an interpretation of the allegory in relation to the house of Israel. [D.M.]


H.245 Hickman, Josiah E. *Romance of the Book of Mormon*. Salt Lake City: Deseret Book, 1937. An anthropological/archaeological approach to the Book of Mormon with emphasis on cultural parallels between Book of Mormon people and American Indians. Hebrew origins of early American aborigines and possible evidence of Christ’s visit to the Americas are also discussed. [J.T.]


H.247 Hield, Charles R. “The Horse in Ancient America.” *SH* 116 (October 1969): 38. Report from the Society for Archaeological Research that cites nine scholarly books and articles that show evidence of horses in ancient America. Uses this to support the 14 occurrences of the word “horses” in the Book of Mormon. [A.C.W.]


H.249 Higginson, Mollie. “How We Obtained the Book of Mormon.” *MS* 78 (6 July 1916): 417-22. A six-page synopsis of the Book of Mormon. Encourages researchers of the origin of the American Indians to read the Book of Mormon and end their research there. Through prayer all can know the truth of the Book of Mormon. [B.D.]

H.250 Hight, Dan. “Gustav and the Golden Plates.” *The Witness* 77 (Summer 1992): 14. Gustav Koehn seriously questioned the Book of Mormon. He had a dream in which an angel showed him the plates of gold, leafed through them, and declared the book to be true. He was baptized into the RLDS church and continued to testify of the Book of Mormon. [J.W.M.]
H.251 “The Hill Cumorah and Ancient Records.” In *Stories from Mormon History*, edited by Alma P. Burton and Clea M. Burton, 87-116. Salt Lake City: Deseret Book, 1960. An anthology of texts concerning the Hill Cumorah, the gold plates, the stone box, Urim and Thummim, and other ancient records. These accounts are recorded by early leaders of the Church, such as Brigham Young, Heber C. Kimball, Oliver Cowdery, Orson Pratt, George Q. Cannon, Lucy Mack Smith, Martin Harris, and Edward Stevenson. [J.W.M.]

H.252 Hill, Donna. “Part Two: New York.” In Hill’s *Joseph Smith: The First Mormon*, 41-125. Garden City, NY: Doubleday, 1977. Provides an historical account of the coming forth of the Book of Mormon. Shortly after his marriage he received the plates and translation began, first with Emma as scribe then Martin Harris, Oliver Cowdery, and others. It seemed at first the book would be poorly received, but that proved untrue and the Church was established. This work is reviewed in B.229. [J.W.M.]

H.253 Hill, George W. “Message from an Indian Prophet.” *Juvenile Instructor* 14 (15 April 1879): 91-92. Report of a prophecy concerning the coming of Johnston’s army and of U.S. soldiers in Utah Territory, delivered by a messenger considered to be one of the Three Nephites. [D.M.]


H.256 Hill, Marvin S. “The Historiography of Mormonism.” *Church History* 28 (December 1959): 418-26. Surveys the most important writers, both those who are critics and those who are not, who have written on the Book of Mormon, Joseph Smith, and other themes related to the Church. Offers brief critiques of their positions. [D.M.]

H.257 Hill, Marvin S. “Money-Digging Folklore and the Beginnings of Mormonism: An Interpretive Suggestion.” *BYU Studies* 24 (Fall 1984): 473-88. Argues that while money digging stories should not be dismissed, they are not central in explaining the coming forth of the Book of Mormon. Divining rods and the like were perceived as a tangible link with the invisible world and reflect bewilderment with the confusing options incidental to religious pluralism. [D.M]


H.263 Hill, W. B., and W. E. Peak. *As We View It.* N.p., 1898. Report of debates between the two authors. Subject matter concerns the cognizance of the mind beyond the grave. References are made to Alma and his experiences. Pejorative comments are made about the character of Joseph Smith and the Three Witnesses. [D.M.]


H.266 Hills, Louis Edward. *Geography of Mexico and Central America from 2234 B.C. to 421 A.D.* Independence, MO: n.p., 1917. A booklet attempting to identify the geography named in the Book of Mormon with sites in Mexico and Central America. Places the Hill Cumorah in Mexico. Refers to Indian legends and Quetzalcoatl. Several maps are included. [D.M.]

H.267 Hills, Louis Edward. *Historical Data from Ancient Records and Ruins of Mexico and Central America.* Independence, MO: n.p., 1919. Quotes many sources, including the Quiche legends and the Popol Vuh, demonstrating anthropological and archaeological connections and correspondences with the Book of Mormon. [D.M.]

H.268 Hills, Louis Edward. *New Light on American Archaeology.* Independence, MO: Lambert Moon, 1924. Discusses the origin of the early inhabitants of America, Jaredite movements, the Mulekite migration, archaeological evidences that support the Book of Mormon, Jesus Christ among the ancient Americas, stories of Quetzalcoatl, and possible Book of Mormon lands and sites. [D.W.P.]

H.269 Hills, Louis Edward. *A Short Work on the Popol Vuh and the Traditional History of the Ancient Americans by Ixtxochitl.* Independence, MO: n.p., 1918. Describes the contents of the Popol Vuh and relates the four mythological founders of Mesoamerica to the four sons of Lehi. Draws on several anthropologists and archaeologists for various proposed evidences of the Book of Mormon. [D.M.]


H.271 Hilton, John L. “On Verifying Wordprint Studies: Book of Mormon Authorship.” *BYU Studies* 30 (Summer 1990): 89-108. Based on research conducted in Berkeley, California, by scholars who were attempting to authenticate the validity of wordprinting, this paper explores their conclusions. The results of Book of Mormon wordprints demonstrates that it is “statistically indefensible to propose Joseph Smith or Oliver Cowdery or Solomon Spaulding as the author of the . . . Book of Mormon.” “The Book of Mormon measures multiauthored, with authorship consistent to its own internal claims.” [A.T.]

H.273 Hilton, John L. "Some Book of Mormon ‘Wordprint’ Measurements using ‘Wraparound’ Block Counting." Provo, UT: FARMS, 1988. A report of wordprint studies and Book of Mormon authorship. The personal writings of Joseph Smith, Oliver Cowdery, and Solomon Spaulding were included with samples of the writings of Nephi and Alma. The study concludes that the "proposition that Joseph Smith, or Oliver Cowdery, or Solomon Spaulding was the author of the Book of Mormon … is statistically indefensible." [A.T.]

H.274 Hilton, John L. "Wordprints and the Book of Mormon." In Reexploring the Book of Mormon, edited by John W. Welch, 221-26. Salt Lake City: Deseret Book and FARMS, 1992. Wordprint studies confirm the Book of Mormon claim of multiauthorship. Usage of the terms “and,” “the,” “of,” and “that” statistically confirm writing styles in 325 test runs of known authors. Texts by individual authors are significantly different from others. Joseph Smith, Oliver Cowdery, Solomon Spaulding, and others have no wordprints in common with the writings of the Book of Mormon. [N.K.Y.]

H.275 Hilton, John L., and Janet F. Hilton. "A Correlation of the Sidon River and the Lands of Manti and Zarahemla with the Southern End of the Rio Grijalva (San Miguel)." Journal of Book of Mormon Studies 1 (Fall 1992): 142-62. The authors construct a detailed geographical model of the Nephite homeland areas of Manti, Zarahemla, and the river Sidon using the Book of Mormon text of around 80 B.C. They nominate the southern end of the Grijalva river basin, located across the southern part of the Mexico-Guatemala border, as a possible candidate for the ancient Nephite homeland because it corresponds to the text’s topography from the most general to the most detailed parts of the description. [R.H.B.]

H.276 Hilton, John L., and Ken Jenkins. "All Book of Mormon References by Author and Literary Form." Provo, UT: FARMS, 1983. A preliminary study that details the five primary literary forms found in the Book of Mormon: chapter headings, didactic sermons, first and third persons narratives, and dialogues. The study lists, for each of the five literary forms, the scriptural book, chapter, verse, author, literary form, and the number of words found therein. No mention is made of poetic forms found in the Book of Mormon text. [D.W.P.]

H.277 Hilton, Lynn M., and Hope A. "In Search of Lehi’s Trail." Ensign 6 (September-October 1976): 32-54, 34-63. Attempts to identify specific sites and routes followed by Lehi’s party as they traveled from Jerusalem to the coast of the Indian Ocean of the Arabian Peninsula. They believe that modern Salalah, Oman, is the Book of Mormon Bountiful. [D.M.]

H.278 Hilton, Lynn M., and Hope A. In Search of Lehi’s Trail. Salt Lake City: Deseret Book, 1976. An endeavor to discover Lehi’s trail in the Middle East. The authors attempt to identify such places as the Frankincense Trail, Lehi’s route from Jerusalem, the Valley of Lemuel, the place of the broken bow, and the land Bountiful. [L.D.]


H.282 Hinckley, Gordon B. “An Angel from on High, the Long, Long Silence Broke.” Ensign 9 (November 1979): 7-8. Summarizes the conversion of Parley Pratt by reading the Book of Mormon. The Book of Mormon is the scripture of the New World, as the Bible is of the Old. No other book so clearly illustrates that righteous nations prosper and that disregard for God’s word leads to impotence and death. [R.H.B.]

H.283 Hinckley, Gordon B. “As One Who Loves the Prophet.” In Joseph Smith: The Prophet, The Man, edited by Susan Easton Black and Charles D. Tate Jr. Provo, UT: Brigham Young University Religious Studies Center, 1993. Author expresses gratitude for the Prophet Joseph Smith who was instrumental in bringing forth the Book of Mormon. Mentions that the Bible was recently rated the most influential book in America, and the Book of Mormon was rated eighth most influential. The author states his belief that the Book of Mormon will be rated number two in time. [J.W.M.]

H.284 Hinckley, Gordon B. “Book of Mormon Message and Challenge.” CR (October 1979): 8-11. The coming forth of the Book of Mormon was remarkable and miraculous; one of its major teachings is that it predicts tragic consequences to all societies who become wicked. The book stands (with the Bible) as a witness of the mission and Atonement of Jesus Christ. [R.C.D.]

H.285 Hinckley, Gordon B. “The Cornerstones of Our Faith.” Ensign 14 (November 1984): 50-53. Also in CR (October 1984): 65-70. The cornerstones of the Church are: (1) Jesus Christ (the chief cornerstone), (2) the vision of the Father and the Son to the Prophet Joseph Smith, (3) the Book of Mormon, and (4) the Priesthood. Each cornerstone relates to the others and all are “tied to the chief cornerstone, Jesus Christ.” [S.P.S.]

H.286 Hinckley, Gordon B. “Metal Plates in the British Museum.” IE 39 (March 1936): 154. Research has shown that the Egyptians, Hebrews, and Greeks used tablets of metal to record important documents. The Inca-ruled natives of Peru and the Aztecs of Mexico engraved records on metal sheets. Engraved records are also found among relics of North American Indians. The British Museum possesses a set of twenty-five silver plates containing Buddha’s first sermon and a gold tablet containing the dedication of the temple to Osiris by Ptolemy Eureregetes, 242-222 B.C. [R.H.B.]

H.287 Hinckley, Gordon B. “Mormon Should Mean ‘More Good.’” Ensign 20 (November 1990): 51-54. The name Mormon is an honorable name, borne by one who was a great prophet on the American continent. Joseph Smith said that the name meant “more good” (TJS, pp. 299-300). The book that Mormon prepared bears his name—the Book of Mormon. It has touched the lives of thousands for good, for it witnesses of the Savior and Redeemer of the world, Jesus Christ. [J.W.M.]

H.288 Hinckley, Gordon B. “My Testimony.” Ensign 23 (November 1993): 51-53. Reiterates testimony that Joseph Smith is a prophet, that he conversed with God the Father and Jesus Christ, his Son, and that the Book of Mormon was written by ancient prophets and not by a young farm boy from New York. The complex and harmonious nature of the Book of Mormon does not resemble the Spaulding manuscript or the View of the Hebrews from which opponents of the Church say it is taken. [J.W.M.]
H.299 History of America B.C. 2200-420 A.D. Book of Mormon: An authentic account of the origin of the American Indian. Translated from the original by Joseph Smith, Jr. Independence, MO: Missions of the Church of Jesus Christ of Latter-day Saints, 1912. Presents a brief overview of the Book of Mormon story and declares that it is in complete harmony with all other known truths including religious, historical, or scientific. Writes concerning charity, service, baptism, and other topics. [J.W.M.]

H.300 “History of Mormonism.” Christian Reformer 9 (October 1842): 627-33. A reprint from The Southern Quarterly Review, April 1842, declaring Mormonism a religious fraud and folly. “One Joe Smith,” while digging for something else, dug up gold plates that were a record of the “lost chronicles of several kings of Israel.” This inflammatory article alleges that Joseph Smith spread falsehoods. The growth of the new religion is alarming and poses a threat to the uneducated religious community. [J.W.M.]


H.302 Hobbs, A. G. Did the Book of Mormon Come from God? Fort Worth, TX: Hobbs, 1954. A polemical tract that asserts that the use of King James English in the Book of Mormon is anachronistic. Further, the Book of Mormon contains absurdities and contradicts the Bible. [M.R.]

H.303 Hobby, June M. “Jaredite-Nephite Armor and Weaponry: Reflections upon the Work of Christopher Reinhold.” Zarahemla Quarterly 2/3 (1988): 30-31. The Zapotec Indians are identified as the Western Jaredites and the Maya, the Eastern Jaredites. Artifacts have been found that depict men wearing helmets. [J.W.M]

H.304 Hobby, Michael M. “The Mulekite Connection.” Zarahemla Quarterly 2/1 (1988): 34-46. There was a four-century cohabitation of Mulekite and Jaredite societies before the latter was destroyed. This geographical study concludes that the Mulekites landed north of the narrow neck of land, encountered the Jaredites later and adopted their religion and culture, but fled when the final battle began and established the city where the Nephites found them. [J.W.M.]


H.306 Hoekema, Anthony A. The Bible and the Book of Mormon. Grand Rapids, MI: Back to God Tract Committee, 1967. A polemical tract wherein the author writes concerning salvation by grace, the Bible as a closed canon of scripture, and the changes that have occurred in the Book of Mormon. [D.M.]

H.307 Hoekema, Anthony A. Mormonism. Grand Rapids, MI: William B. Eerdmans Publishing, 1963. Examines the Book of Mormon language, the materials upon which the text was written, the translation of the book, and the problems of the Book of Ether. The author finds that the Book of Mormon is “one of the most cunning and wicked impositions ever palmed upon the world.” [J.W.M.]

H.309 Hoekema, Anthony A. “Mormonism.” In The New International Dictionary of the Christian Church, edited by J. D. Douglas, 678-79. Grand Rapids, MI: Zondervan, 1974. A concise statement of Mormon beliefs against the backdrop of the Orthodox Christian tradition. “An examination of the doctrines taught by the Mormon Church will reveal that they deny most of the cardinal teachings of the Christian faith.” Quotes, as an example, the Book of Mormon aphorism by Lehi “Adam fell that men might be; and men are, that they might have joy” (2 Nephi 2:25). [D.M.]

H.310 Hoekema, Anthony A. “Ten Questions to Ask the Mormons.” Christianity Today 12 (19 January 1968): 10-12, 14. An polemical piece wherein the author provides questions that may be asked of Mormons. The first question asks if “the Bible [is] the final source of authority for Mormonism.” In answer the author refers to the Book of Mormon statement that many “plain and precious” things have been deleted from the Bible “since it was first written.” [D.M.]

H.311 Hogan, Mervin B. Freemasonry and the Book of Mormon. Salt Lake City: Research Lodge of Utah F. and A.M., 1976. Explains the Book of Mormon from several angles. Quotes liberally from Robert B. Downs who wrote Books That Changed America. Downs says: “Throughout the history of Mormonism, the Church’s most powerful and effective weapon has been the Book of Mormon. . . . The possession of their own scriptures . . . has proved to be the Mormons’ greatest missionary tract.” Hogan presents an outline summary of the narrative of the Book of Mormon and a summary of its theological teachings, and he concludes by discussing the importance of being creative in interpreting symbolism in ancient scripture. [B.D.] [D.M.]


H.313 Holbrook, Barbara. “Heyerdahl Seeks More Evidence Polynesians Came from South America.” CN 23 (24 January 1953): 15. Tells about Heyerdahl’s attempt to find evidence that the Polynesians came from South America. Notes that one of the Galapagos Islands grows a species of cotton known to have been cultivated in pre-Columbian northern Peru. Statement about Hagoth (Alma 63) accompanies the article. [D.M.]

H.314 Holbrook, Brett L. “The Sword of Laban as a Symbol of Divine Authority and Kingship.” Journal of Book of Mormon Studies 2 (Spring 1993): 39-72. This article explains the importance of the sword of Laban in the Book of Mormon and the restoration. The sword is a “symbol of divine authority and kingship.” The sword of Laban was used by rulers in the Book of Mormon and for Joseph Smith was a “witness of his authority and of the divine sanction for his work.” [A.T.]

H.315 Holdaway, Annie W. “Redemption of the Lamanites.” IE 27 (March 1924): 418-23. A brief article explaining some of the persecutions as well as progress that the Indians have experienced. When Melvin J. Ballard visited Ft. Peck and Blackfoot reservations the Indians knew him and were waiting for the “Book” because they had seen him
in dreams. Ballard, Holdaway writes, believed the Three Nephites had labored among those Indians for years.

[H.316] Holland, Jeffrey R. "Alma, Son of Alma." Ensign 7 (March 1977): 79-84. Similar to the New Testament Paul, Alma, the son of Alma, was converted from an opponent of Christ to a disciple of Christ. Much of the Book of Mormon is devoted to his life story, which includes messages of the anguish of a parent over a wayward child, the reality of repentance and its accompanying suffering, and the power of Christ. [R.H.B.]

[H.317] Holland, Jeffrey R. "An Analysis of Selected Changes in Major Editions of the Book of Mormon: 1830-1920." M.A. thesis, Brigham Young University, 1966. Compares the changes of a number of LDS editions of the Book of Mormon, including the first three editions (1830, 1837, and 1840) published under the direction of Joseph Smith, the third British edition (1852) edited by Franklin D. Richards, Orson Pratt’s 1879 revision that introduced a new chapter and verse system, and James E. Talmage’s 1920 version. The author displays 156 textual differences between these editions. Only a sampling of differences is provided with no intent to be systematic or complete. [R.S.]


[H.319] Holland, Jeffrey R. "Daddy, Donna, and Nephi." Ensign 6 (September 1976): 7-11. The Book of Mormon needs to be read with a questioning mind and each verse needs to be examined critically for its meaning. Every chapter is charged with meaning, often with many meanings. From the first, the book forces the serious reader to recognize divine direction from God. [R.H.B.]

[H.320] Holland, Jeffrey R. "I Have a Question: ‘How can I explain Nephi’s killing Laban to my nonmember friends? Some really reject it as scriptural.’” Ensign 6 (September 1976): 83-84. These seven things help us understand: Nephi gives a detailed account so he would not be misunderstood; he had no desire to take Laban’s life; Old Testament prophets were likewise commanded; Laban was guilty of atrocities toward Nephi’s family; modern revelation condones taking the life of a wicked man; Nephi was commanded by the Lawgiver; obedience was the focal point of the story. [J.W.M.]

[H.321] Holland, Jeffrey R. "Mormon: The Man and the Book." Ensign 8 (March-April 1978): 15-18, 57-59. Mormon, the prophet/historian, was uniquely qualified for the task of editing the gold plates. Under the direction of the Spirit, Mormon carefully included only those items that would be of the greatest value to our generation in his abridgment of the Nephite records. [D.M.]

[H.322] Holland, Jeffrey R., and Patricia T. "‘BYU’s Greatness Measured By Strength of Devotion to Values.’” CN 56 (5 October 1986): 10. Emphasizes reading the Book of Mormon along with the importance of exercising the highest personal integrity, honesty, and self-control. [M.D.P.]

[H.323] Holley, Vernal. Book of Mormon Authorship: A Closer Look. Ogden: Zenos, 1983. Parallels the Spaulding manuscript with the Book of Mormon and concludes that there is a direct connection between the two. Provides a look at Book of Mormon geography. This work is reviewed in N.144. [A.T.]
H.324 Holley, Vernal. A Report on the Book of Mormon Spaulding Theory. Ogden: Zenos, 1982. A polemical attempt to link the unpublished Spaulding manuscript with the Book of Mormon. The author presents similarities between the two documents and concludes that the Book of Mormon is largely dependent upon Spaulding. [M.R.]

H.325 Holmes, Reed M. "The Book of Mormon and Its Message: 'Come Unto Christ and Be Perfected in Him.'" SH 91 (24 June 1944): 811-16. Historical, legendary, and archaeological evidences support the Book of Mormon. Many scholarly works of the day are cited: Velt, Travels, Gann, Maya Cities, Kingsborough, Bancroft and Ripley, and many others. The Book of Mormon is an invitation to come to Christ. [J.W.M.]

H.326 Holmes, Reed M. "Christ and Our Day." In Holmes's Seek This Christ, 1954, 29-44. Independence, MO: Herald Publishing House, 1954. Jesus is the Christ, the Son of God. He can be traced through the testimony of the Book of Mormon. The Book of Mormon is not a substitute for the Bible but is a supplement to it. This chapter investigates the passages of the Book of Mormon that relate to the Savior's ministry. [J.W.M.]


H.328 Holmes, Reed M. The Social and Moral Message of the Book of Mormon. Gospel Quarterly Series, #3. Independence, MO: Herald House, 1951. When nations or individuals are peaceful, the indication is that they have a committed, loving relationship with Deity. The opposite is also true. Evidence of this is abundant in the Book of Mormon. [J.W.M.]

H.329 Holmes, Samuel L. "The Christ Story in the Book of Mormon." MS 101 (5 October 1939): 630-31, 638-39. The Nephite people knew of Christ, his birth, mission, and death. When Mexico was conquered in 1520, Cortez found a fallen Christian Church, but the descendants of Lehi had not entirely forgotten their great white god and his wondrous miracles and teachings, which had become the worship of Quetzalcoatl. Thinking he had returned, the people welcomed the Spaniards. [J.W.M.]


H.331 Homer, William H., Jr. "The Passing of Martin Harris." IE 29 (March 1926): 468-72. Martin Harris, one of the Three Witnesses to the Book of Mormon, was persuaded to move from Kirtland, Ohio, to Utah in 1870. A prominent part of the article is devoted to Harris's tenacious adherence to his testimony of the Book of Mormon. [D.M.]


H.342 “The Horse in Ancient America.” *MS* 90 (26 April 1928): 268-69. Through historical, scientific, and scholarly evidence, this article shows that there were indeed horses in ancient America, well before Spaniards. Nephi stated in the Book of Mormon that horses were found upon their arrival in the promised land. [M.D.P.]

H.343 “Horses, Horses, Horses.” *CN* 42 (25 March 1972): 16. Through the years people have insisted the Book of Mormon is wrong because of its reference to horses, claiming that horses were not on the continent until the Spanish arrived. This article presents evidence that there were horses on the continent as the Book of Mormon claims there were. [M.D.P.]

H.344 Horton, George A., Jr. “Book of Mormon—Transmission from Translator to Printed Text.” In *The Book of Mormon: The Keystone Scripture*, edited by Paul R. Cheesman, S. Kent Brown, and Charles D. Tate, Jr., 237-55. Provo, UT: Brigham Young University Religious Studies Center, 1988. Reviews the history of the English text of the Book of Mormon by discussing textual changes made or authorized by Joseph Smith and transmissional problems such as orthography, haplography, dittography, homoeoteleuton, and homoeoarchton. Concludes that “the basic meaning of the text has not been changed [and] the changes and corrections are not only correct but appropriate.” [B.D.]

Jesus Christ of Latter-day Saints, 1982. Examines reasons for the errors and changes in different Book of Mormon editions, such as the fact that standardized spelling in America was still in its formative stages, oral transmissional problems between Oliver Cowdery and Joseph Smith, punctuation errors, copying and typography errors, contextual errors, and intentional eliminations, additions, and improvements. Examples of each type of change are given. [A.T.]

H.346 Horton, George A., Jr. "Understanding the Textual Changes in the Book of Mormon." Ensign 13 (December 1983): 24-28. Gives a history of the many textual changes made in various editions of the Book of Mormon (spelling, grammatical, punctuation, and clarification). Discusses the circumstances that made the changes necessary and how these changes should be viewed in light of Joseph Smith's statement that the Book of Mormon is the most correct book. [S.P.S.]

H.347 Hoskisson, Paul Y. "The Allegory of the Olive Tree in Jacob." In The Allegory Of The Olive Tree: The Olive, The Bible, and Jacob 5, edited by Stephen D. Ricks and John W. Welch, 70-104. Slat Lake City: Deseret Book and FARMS, 1994. Examines four aspects of the allegory of the olive tree: what are the symbols, why Jacob used the allegory in his writings, what historical events does it allude to, and what does it say to latter-day people? Concludes that the allegory refers to actual events in the history of the house of Israel. The message of the allegory is that Father in Heaven is a caring God. Jacob included this allegory to show that reconciliation with God comes through Jesus Christ. [J.W.M.]

H.348 Hoskisson, Paul Y. "The Ancient Near Eastern Background of the Language of the Book of Mormon." In The Sixth Annual Church Educational System Religious Educators' Symposium on the Book of Mormon, 40-42. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1982. Finds "indications of an ancient Near Eastern influence on the received text of the Book of Mormon [in the form of] lexemes, style, and onomastics." 1 Nephi 2:9 is an example of a lexeme. Lehi’s statement that the river "emptied into the fountain of the Red Sea" does not make sense until one realizes that the "ancients of the Near East saw the oceans and subterranean waters to be the source of rivers and steams." [A.T.]

H.349 Hoskisson, Paul Y. "Book of Mormon Names." In Encyclopedia of Mormonism, edited by Daniel H. Ludlow, 1:186-87. 5 vols. New York: Macmillan, 1992. "The Book of Mormon contains 337 proper names and 21 gentilics (or analogous forms) based on proper names." Of the 337 proper names, "188 are unique to the Book of Mormon." Some semantic names have translated meanings that would be more meaningful if linguistic origins were available. [N.K.Y.]

H.350 Hoskisson, Paul Y. "Explicating the Mystery of the Rejected Foundation Stone: The Allegory of the Olive Tree." BYU Studies 30 (Summer 1990): 77-87. Relates the allegory of the olive tree (Jacob 5) to biblical eras and dispensations and demonstrates that "many of the historical metaphors" can represent actual time periods in the history of the house of Israel. However, there is a far greater purpose for the allegory than to assign time frames to its sequence of events. The deeper meaning is that it is possible for the Jewish people to build upon the foundation stone of Christ after having once rejected him. [J.W.M.]

H.351 Hoskisson, Paul Y. "An Introduction to the Relevance of and a Methodology for a Study of the Proper Names of the Book of Mormon." In By Study and Also by Faith, edited by John M. Lundquist and Stephen D. Ricks, 2:126-35. Salt Lake City: Deseret and FARMS, 1990. This well-footnoted article discusses the significance of proper names in the Book of Mormon and presents a methodology for the study of such names. Proper names can convey meaning, lead to the identity of the language of origin, preserve sounds of a mother tongue, give clues to
the nature of peoples or events of the past, and help to identify times at which writings took place. Example etymologies of a few names are suggested and a caution raised regarding multiple languages of origin, commingling of languages, unknown languages of origin, Jaredite names, and multiple spellings of names in early Book of Mormon manuscripts. [A.A.]


H.354 Hoskisson, Paul Y. “Scimitars, Cimeters! We Have Scimitars! Do We Need Another Cimeter?” In Warfare in the Book of Mormon, edited by Stephen D. Ricks and William J. Hamblin, 352-59. Salt Lake City: Deseret and FARMS, 1990. The term “cimeter” (now spelled scimitar) is mentioned eleven times in the Book of Mormon. The Book of Mormon cimeter is discussed and compared with those used in Near Eastern areas, and its usage and description is not improper. [N.K.Y.]


H.356 Hoskisson, Paul Y. “Urim and Thummim.” In Encyclopedia of Mormonism, edited by Daniel H. Ludlow, 4:1499-1500. 5 vols. New York: Macmillan, 1992. Lists different prophets that have been in possession of the Urim and Thummim, Joseph Smith’s description of them, the meaning of the words Urim and Thummim, and future uses of the Urim and Thummim. [A.T.]

H.357 Hougey, Harold H. Archaeology and the Book of Mormon. Concord, CA: Pacific, 1976. There is, according to the author, no archaeological support for the Book of Mormon. Hougey refers to negative comments made by some Mormon scholars regarding the lack of archaeological finds relating to the Book of Mormon. He also points out the difference of opinion between various Mormon scholars regarding various points of Book of Mormon geography. [M.R.]


H.361 Hougey, Harold H. “Paul and Moroni.” Christianity Today 5 (22 May 1961): 15. Notes that a declaration by Thomas Stuart Ferguson that the discovery of Central American cities helps to prove the truthfulness of the Book of Mormon contradicts statements and opinions of other LDS archaeologists. [D.M.]

H.362 Hougey, Harold H. The Truth about the ‘Lehi Tree of Life Stone’. Concord, CA: Pacific, 1963. Mormons have frequently used Izapa Stela 5 as evidence for the Book of Mormon story of Lehi’s dream of the tree of life. The author, who rejects the divine authenticity of the Book of Mormon, presents reasons why he believes that Izapa Stela 5 has nothing to do with the Book of Mormon. [M.R.]

H.363 “How about It?” IE 30 (September 1927): 1051-52. A challenge to read the Book of Mormon to commemorate the one-hundredth anniversary of the delivery of the plates to Joseph Smith, and a warning against neglecting the scriptures. The Book of Mormon is the word of God, a spiritual guide, and it confirms the truths in the Bible. Testimonies of Parley P. Pratt and B. H. Roberts are included. [J.W.M.]

H.364 “How Are the American Indians Related to the Jews?” IE 23 (March 1920): 453-55. Discusses the idea that the American Indians are descendants of Lehi, Ishmael, and Mulek, the former two being of the house of Joseph and the latter, the house of Judah. [J.W.M.]

H.365 “How the Book of Mormon Was Translated: How God Uses Human Agencies to Give His Word to Mankind.” MS 68 (March 1906): 205-6. The authors know of no record from the prophet himself on exactly how he translated the Book of Mormon. They suggest that Joseph Smith’s mind was quickened by the Urim and Thummim and that after getting the idea of the message, he wrote it in his own words. Thus the grammatical errors are his own. [B.D.]

H.366 “How to Better Use Book of Mormon to Enrich, Improve One’s Family Life.” CN 56 (28 December 1986): 15. A collection of statements made by selected readers of the Church News on how they use the Book of Mormon to inspire their families. [D.M.]

H.367 “How to Distribute the Book of Mormon.” CN 57 (7 March 1987): 15. Contains nine reports from people who explain how they make the Book of Mormon available to nonmembers. The Book of Mormon is a missionary tool. [D.M.]

H.368 “How to Encourage Children to Read the Book of Mormon.” CN 60 (31 March 1990): 15. Fourteen brief recommendations on how to interest children in reading the Book of Mormon. [D.M.]

H.369 “How to Give a Book of Mormon to a Friend.” CN 60 (14 July 1990): 15. Suggestions for member missionaries by nine contributors on ways to share the Book of Mormon with those who are not members of the Church. [D.M.]

H.370 “How to Make Time for Book of Mormon.” CN 56 (22 June 1986): 15. Brief comments on how different individuals or families find ways to read the Book of Mormon regularly. [D.M.]


H.383 Howells, Rulon S. Compilation of the Book of Mormon. Salt Lake City: Bookcraft, 1961. A large fold-out chart depicting the way in which the Book of Mormon was compiled and abridged. Includes a facsimile of the characters on the plates, the translation of the records, and an account of the method of translation. [J.W.M.]

H.384 Howells, Rulon S. The Way to Happiness. Salt Lake City: Bookcraft, 1967. This full-color illustrated booklet begins with the organization of the primitive church by Christ, and moves through the Apostasy to the Restoration of the Latter-day Church. It presents the Joseph Smith story in Smith's own words. Includes doctrines taught in the Book of Mormon on baptism, divine authority, the sacrament, and temple marriage. [J.W.M.]

H.385 Howells, Rulon S. Where the Book of Mormon Story Took Place. Salt Lake City: Bookcraft, 1961. A fold-out map of the Americas marked with Book of Mormon story events and dates showing the location where Book of Mormon peoples landed in South and Central America. To be used as a teaching aid. [J.W.M.]

H.386 Hoyt, Moroni. "Backgrounds of Mormon History, Church of Christ (Lukeite) Asks Some Interesting Questions: Attention Book of Mormon Believers." Martin Miscellaneous 1 (April/May 1976): 11, 13. A statement from the Tiffany Monthly says that the gold plates were found using a "stone" dug from the well of Mason Chase. Another report states that none of the witnesses ever saw the plates. David Whitmer denied having seen an angel and the plates. Joseph never revealed the method of translation, but D&C 9 gives the real story, when all believed it was appearing word for word on the stone in the hat. [J.W.M.]


H.389 Huber, Jay H. "Lehi’s 600 Year Prophecy and the Birth of Christ." Provo, UT: FARMS, 1982. Using historical data to date the time that Lehi left Jerusalem and the time of Christ’s birth and death, the author concludes that the Nephites used a 360-day year and Christ was born on or near 11 April, 4 B.C., or September/October of 5 B.C. “The 360-day hypothesis agrees with all historical data dealing with Zedekiah and Herod, is consistent with the Book of Mormon account, and allows us a plausible explanation for the heavenly signs inferred from the Nephite account.” [A.T.]


Hullinger, Robert N. “An Apologist for Jesus Christ: The Purpose and Function of Joseph Smith’s Theology.” M.A. thesis, Pacific Lutheran Theological Institute, 1969. The author proposes that Joseph Smith fabricated the Book of Mormon in an attempt to combat the works of Thomas Paine and others. He enumerates various environmental influences that he feels were incorporated into the text of the Book of Mormon, such as anti-Masonry, Hebrew origin of the Indians, Ethan Smith’s *View of the Hebrews*, and others. The Book of Mormon is seen as false, but a well intentioned attempt to stimulate greater faith among early nineteenth-century Americans. [M.R.]

Hullinger, Robert N. *The Harris—Anthon Consultation and Mormon Critics.* Cincinnati, OH: author, 1968. After Martin Harris visited Professor Anthon and Dr. Mitchell of New York City he was persuaded to finance the publication of the Book of Mormon. The account of the visit evolved over a ten-year period. The data shows that Martin Harris took only a transcript of the characters from the plates that did not include Smith’s translation nor did the scholars succeed in translating the characters. Harris’s story in the official declaration varies from these findings. Smith arranged for the interview to fulfill the biblical prophecy in Isaiah 29. [J.W.M.]

Hullinger, Robert N. “Joseph Smith, Defender of the Faith.” *Concordia Theological Monthly* 42 (February 1971): 72-87. Rejecting the Spaulding and psychological explanations for the origin of the Book of Mormon, the author believes that Joseph Smith wrote the Book of Mormon in an attempt to defend belief in God “against the sectarianism and popular skepticism of the day.” He provides several interesting examples from the Book of Mormon to show how they fit within the environmentalist framework of such a thesis. [M.R.]

Hullinger, Robert N. *Joseph Smith’s Response to Skepticism.* Salt Lake City: Signature Books, 1992. Explains Joseph Smith and the Book of Mormon on the basis of the contemporary environment. Deals with the purpose of the Book of Mormon and Joseph Smith as its translator or author. Includes chapters on the “lost book” of the Indians, the “sticks” in Ezekiel 37, the prophecies in Isaiah, and the role of masonry. [D.M.]

Hullinger, Robert N. “The Lost Tribes of Israel and the Book of Mormon.” *The Lutheran Quarterly* 22 (August 1970): 319-29. Tells about Ethan Smith and his interest in writing the *View of the Hebrews*. “Joseph Smith adapted the Indian-Israelite theory for his American scripture. He made the Indian descendants of only one Israelite tribe—Joseph.” Joseph Smith produced the Book of Mormon to prove the existence of God and other theological propositions against popular skepticism. [D.M.]

Hullinger, Robert N. *Mormon Answer to Skepticism: Why Joseph Smith Wrote the Book of Mormon.* St. Louis, MO: Clayton, 1980. A critical work on the Book of Mormon that attempts to determine various environmental factors that may have influenced Joseph Smith to write the book. Among these are free-masonry, Ethan Smith’s book *View of the Hebrews*, and the deistic views of Thomas Paine. The Book of Mormon is seen as a sincere attempt to combat naturalistic views of Joseph Smith’s time and an attempt to win souls back to God. This work is reviewed in G.089. [M.R.]

Hunker, E. Y. “Just a Book on the Table.” *SH* 87 (18 May 1940): 618. The author read a copy of the Book of Mormon that he found sitting on a table and it helped him to overcome his prejudice and caused him to feel a spiritual warmth, and he received a witness of its validity. [J.W.M.]

Hunt, C. J. “An Acknowledgment to John Whitmer: One of the Eight Witnesses of the Book of Mormon.” *SH* 97 (6 February 1950): 131. John Whitmer saw and handled the plates in 1829 and assisted Joseph Smith and Oliver Cowdery in the final preparation of the Book of Mormon manuscript. In his later years, he affirmed his testimony many times. [J.W.M.]
H.400  Hunt, C. J. *The Book of Mormon*. Lamoni, IA: Herald House, 1900. A pamphlet that briefly explains the nature of the Book of Mormon. The writer rejects the Spaulding Theory on the basis that Sidney Rigdon never heard of the Book of Mormon until after its publication and that the Book of Mormon bears no resemblance to the unpublished manuscript rediscovered in 1884. [M.R.]

H.401  Hunt, C. J. “The Book of Mormon Is Not Another Gospel.” *SH* 53 (23 May 1906): 485. Considering it wrong to call the Book of Mormon another gospel, the author offers an explanation to prove that the book contains another account of the same gospel as that which is found in the New Testament. [J.W.M.]

H.402  Hunt, C. J. “The Book of Mormon Manuscript.” *SH* 50 (3 June 1903): 510. David Whitmer treasured the Book of Mormon manuscript and would not sell it in his lifetime, but after his death it was presented to the Reorganized Church. [J.W.M.]

H.403  Hunt, C. J. “The Book of Mormon Manuscript: An Interview.” *SH* 85 (8 October 1938): 1293. Reprint of an article from the *Missouri Conservator*, September 13, 1878. Elders Orson Pratt and Joseph Fielding Smith visited with David Whitmer and were shown the original manuscript. Elder Pratt recognized the handwriting of Oliver Cowdery and requested David Whitmer to surrender the copy to the “Utah Church,” but was refused. Whitmer’s testimony concerning the truthfulness of the Book of Mormon is included. [J.W.M.]

H.404  Hunt, C. J. “Columbus and the Three Nephites.” *SH* 76 (19 June 1929): 739-40. Hunt reprints a story from *Life and Voyages of Columbus*. New York: The University Society Publishers. 1:270-72. One of Columbus’s men was alone in the forest of Cuba and reported seeing three men “of as fair complexions as Europeans” in long white dresses or tunics reaching to their knees. Hunt identifies the three men as the Three Nephites. [B.D.]

H.405  Hunt, C. J. “The Eleven Witnesses to the Book of Mormon Plates and their Baptisms.” *SH*88 (23 August 1941): 1076. Lists the birthdates of the eleven witnesses and mentions the fact that none of the witnesses denied their testimonies and all were baptized as a result of viewing the plates. [J.W.M.]


H.407  Hunt, C. J. “Nephi—A Prophet, Leader, President, and Writer.” *SH* 76 (11 December 1929): 1503-4. 3 Nephi 5, 9, and 10 describe how Nephi was chosen as the leader of the twelve disciples after Christ’s coming on the American Continent. [B.D.]

H.408  Hunt, C. J. *The Opinions of Sixty-five Leading Ministers and Bible Commentators on Isaiah 29:11-24 and Ezekiel 37:15-20*. Lamoni, IA: RLDS, 1900. Many LDS authors hold that Isaiah 29:11-24 and Ezekiel 37:15-20 have reference to the Book of Mormon. Non-LDS biblical commentators have a different view of these verses. [J.W.M.]

H.409  Hunt, C. J. “The Opinions of Sixty Prominent Ministers, Journalists, and Historians on Prehistoric Civilization in America—The Book of Mormon Needed.” *SH* 52 (30 August 1905): 830-33. Prominent men were questioned concerning a book that tells of ancient American history. Their answers ranged from “I know of no such book” to archaeological referrals. The author concludes that a prayerful reading of the Book of Mormon will give “knowledge and wisdom on historical, doctrinal, and inspirational matters that cannot be obtained elsewhere.” [J.W.M.]
H.410 Hunt, C. J. “Sacred Records—Balance of Book of Mormon Plates.” SH 76 (6 March 1929): 271-74. The Reorganized Church will receive the remainder of the golden plates, and the “Utah Church” will not. When the Reorganized Church begins to receive these records, members in the “Utah Church” will start joining the Reorganized Church. [B.D.]

H.411 Hunt, C. J. Sacred Scriptures, and Urim and Thummim Evaluated. Independence, MO: by the author, 1979. Calls the Book of Mormon “the Stick of Joseph” and the Bible “the Stick of Judah.” Examines Ezekiel 37 and Isaiah 29, finding that the Book of Mormon fits the descriptions found therein. The Urim and Thummim were a necessary part of the translation process due to the complex nature of the written text and the ignorance of the translator. [J.W.M.]

H.412 Hunt, C. J. “The Three Nephites—Angels of God.” SH 76 (4 December 1929): 1471-72. Cites two stories that the author presents as pertaining to the Three Nephites. The pilgrims in 1675 were rallied by an unknown white man with a beard and frightened the Indians away. The German army was pressing the allied army at Mons in 1915 when, in a strange light that grew brighter, three personages could be seen on the British side. At that moment the German army was checked. [B.D.]

H.413 Hunt, C. J., and John A. Robinson. “Two Records and the Prophets of the Restoration.” SH (23 March 1940): 370-72. It was the intention of the Prophet to make the Inspired Version of the New Testament and the Book of Mormon available to all the world. This work was accomplished in 1895 by the RLDS church in fulfillment of the prophecy in Isaiah 29. [J.W.M.]


H.415 Hunt, Mildred T. Book of Mormon and Other Poems. Sacramento: Print King, 1981. Narrative poems about Book of Mormon characters and situations. Topics include Lehi, Sam, Jacob, the tree of life vision, the waters of Mormon, and King Noah. The poet empathizes, for example, with Sam confessing his love for the family home in Jerusalem. Yet when the vision came, he never looked back. [C.C.]

H.416 Hunter, Howard W. “The Book of Mormon Testifies of Christ.” CR (April 1983): 17-20. The greatest message of all is the gospel—the good news, which is Jesus Christ. It is the message of the Bible. It is also the message of the Book of Mormon. The Book of Mormon is a second witness for Christ. Reading it “will have a profound effect on your life.” [R.C.D.]


H.421 Hunter, Milton R. "Book of Mormon Evidences." IE 57 (December 1954): 912-14, 916, 918. Vast amounts of marvelous evidences for the Book of Mormon have accumulated. Archaeological evidences include the many discoveries in the Americas—La Venta, Izapa stone, Quetzalcoatl, bearded-men statues, Egyptian type burials, arts, metals, and textiles. The writings of sixteenth-century Indian historians, such as the Totonicapan, Popol Vuh, Annals of the Cakchiquels, and the Works of Ixtlilxochitl, and the writings of the sixteenth-century Catholic priests Bernardino de Sahagun, Bishop Bartholome de Las Casas, Diego de Landa, and Juan de Torquemad present correlations and correspondences to the Book of Mormon. [R.C.D.]

H.422 Hunter, Milton R. "Book of Mormon Evidences." In BYUSY (21 January 1958). Provo, UT: BYU Press. The Book of Mormon is unique, for it is the only book written completely in accordance to divine command. No other book was written by a succession of prophets. It was written for a divine purpose, preserved by a Divine Being, and stands the test of time. No other book has had more testators. Archaeology bears witness of its truthfulness. [J.W.M.]

H.423 Hunter, Milton R. Christ in Ancient America. Salt Lake City: Deseret Book, 1959. Chapters deal with Quetzalcoatl—the white bearded God—Christ the good shepherd, Teotihuacan, and the plumed serpent. These topics are carefully related to Jesus’ visit to the ancient Americas. Copiously illustrated. [R.H.B.]

H.424 Hunter, Milton R. "Gospel Dispensations in Ancient America." In The Gospel through the Ages, 82-89. Salt Lake City: Stevens and Wallis, 1945. There are two gospel dispensations identified in the Book of Mormon—the Jaredite and the Nephite. The Nephites lived the law of Moses in concert with the gospel of Christ under the direction of both the Aaronic and Melchizedek Priesthoods for 600 years before Christ’s visit. [J.W.M.]

H.425 Hunter, Milton R. "A Great and Marvelous Work." IE 72 (June 1969): 87-88. The Book of Mormon is unique because Jesus Christ initiated and supervised its production. It was written under divine guidance by prophets specifically for the last days. The gold plates were in the custody of an angel. The translation was conducted by an unlearned man and completed in approximately sixty days. The Lord proclaimed its divinity and truthfulness. [J.W.M.]

H.427 Hunter, Milton R. "The Greatest Event in Ancient America." IE 64 (June 1961): 408-9. Various Indian traditions and practices suggest that Jesus Christ visited the American continent, as the Book of Mormon indicates. Author points out archaeological and historical similarities between Jesus and Itzamna, the god of the Mayas, and Quetzalcoatl, the “Fair God” of ancient America. [J.W.M.]


H.429 Hunter, Milton R. “Marriage Customs of the Quiché Maya.” IE 59 (June 1956): 413-15. A careful study of the religious beliefs and practices of the Quiché Maya indicate that their roots may be found in the Book of Mormon narrative. Discusses marriage customs of the Quiché Maya. [J.W.M.]

H.430 Hunter, Milton R. “A Marvelous Work and a Wonder” IE 61 (December 1953): 930-33. The Book of Mormon fulfills prophecies of Isaiah. The phrase “marvelous work and a wonder” (used by both Isaiah and Nephi) has a three-fold meaning: the true gospel of Jesus Christ would be restored, the covenants the Lord made with the children of Israel would be fulfilled, and the records of the ancient American people would be given to all of the world. [J.W.M.]

H.431 Hunter, Milton R. “The Modern Scriptures—Our Greatest Aids.” IE 58 (December 1955): 940-41. Joseph Smith’s contributions to the scriptural canon include the Book of Mormon and the Doctrine and Covenants. Both are added witnesses of Jesus Christ and clarify the teachings and doctrines of Jesus Christ, including the conditions for eternal life or exaltation. [R.H.B.]

H.432 Hunter, Milton R. “Prophecies and Blessings to the Lamanites.” IE 62 (December 1959): 928-31. God is beginning to fulfill his promises as recorded in the Book of Mormon that the gospel will be opened unto the Lamanites. [R.C.D.]


H.434 Hunter, Milton R. “Touring Book of Mormon Lands.” CN 25 (15 January 1955): 6-7, 11. A group of tourists visits sites in Mexico that may be associated with the Book of Mormon; they see depictions of the bearded white God. [D.M.]

H.435 Hunter, Milton R. Untitled talk. CR (October 1958): 26-30. A testimony that the Book of Mormon fulfills prophecy found in both Isaiah 29 and 1 Nephi 13. In reference to Isaiah 2:3, Hunter writes that the word of the Lord came from Jerusalem in the Holy Bible and the law came from Zion in the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. [B.D.]

Histories produced by American Indians during the colonial period of America contain accounts similar to those in the Book of Mormon. The Works of Ixtlilxochitl appears to be a Lamanite history. Four other books that may correspond with the Book of Mormon are *The Annals of the Cakchiquels*, *Title of the Lords of Totonicapan*, the *Popul Vuh*, and *Anales do los Xahil*. [B.D.]

Hunter, Milton R., and Thomas Stuart Ferguson. *Ancient America and the Book of Mormon*. Oakland, CA: Kolob Book, 1950. A comparison between the Book of Mormon and Spanish, Mexican, and Guatemalan sources, such as *Works of Ixtlilxochitl*, *Popul Vuh*, and *Totonicapan*. Joseph Smith translated the Book of Mormon independently, with no help from historical sources, as most lay unpublished in archives or had not reached the United States. [J.W.M.]

Hurd, Jerrie W. *Our Sisters in the Latter-Day Scriptures*. Salt Lake City: Deseret Book, 1987. Though few women are named in the Book of Mormon, they have had great power and influence. Specifically named are Sariah and Abish; many other women—sisters, mothers, queens—are unnamed. [J.W.M.]

Hutchins, Barbara, and Paul R. Cheesman. *Pathways to the Past*. Bountiful: Horizon, 1984. A travel guidebook to Middle America that links several Book of Mormon sites with present day locations. [C.C.]

Hutchinson, Anthony A. “The Word of God Is Enough: The Book of Mormon as Nineteenth Century Scripture.” In *New Approaches to the Book of Mormon*, edited by Brent Lee Metcalfe, 1-19. Salt Lake City: Signature, 1993. The author lists five things that seem to undermine the consistency of the Book of Mormon and its basic Christian values. Members of the Church should abandon their old beliefs because understanding the book “as a fictional work of the nineteenth century scripture offers real advantages.” This work is reviewed in M.308. [J.W.M.]

Hutchinson, Anthony H. “Prophetic Foreknowledge: Hope and Fulfillment in an Inspired Community.” In *The Word of God: Essays on Mormon Scripture*, edited by Dan Vogel. Salt Lake City: Signature, 1990. Also in *Sunstone* 11 (July 1987): 13-20. An objection to the idea of “prophetic television” i.e., the concept that prophets can see details of the future exactly as they will happen. Prophecy, according to the writer, does not reveal objective knowledge about the future. He sees no evidence to the contrary in the Restoration today or in the past. He alleges that the Book of Mormon only contains “backdated prophecies” on events that had already occurred before the Book of Mormon was translated. He also notes that the Book of Mormon contains anachronistic elements such as using King James phraseology. [M.R.]


Hyland, Richard. “The Gospel in the South Seas.” MS 99 (25 November 1937): 758-59, 766. Believes that the Hawaiians, Samoans, Maoris, and other south sea peoples originated on the American Continent. The three native foods of Polynesia—the coconut, sweet potato, and taro root—are of American origin. The genealogical name lines of such widely separated peoples as New Zealand Maoris and Hawaiians unite 65 generations back to Hema who led a migration to New Zealand. Prior to Hema, the names in both Hawaiian and Maori legends are similar. [R.H.B.]

“Hyrum Smith’s Book of Mormon.” IE 37 (June 1934): 329. A picture of copies of the Book of Mormon. A very short paragraph on a page of a Book of Mormon owned by Hyrum and Joseph Smith with signatures to their testimony. [L.D.]