

THE

SPAULDING STORY,

CONCERNING THE ORIGIN OF THE

BOOK OF MORMON,

DULY EXAMINED, AND EXPOSED TO THE RIGHTEOUS CONTEMPT OF A
CANDID PUBLIC;

BY JOHN E. PAGE,

*Pastor and Elder of the Church of Jesus Christ of Latter Day Saints,
in Pittsburgh—1843.*

REPUBLISHED BY THE REORGANIZED CHURCH OF J. C. OF L. D. S., AT
PLANO, ILL., OCT. 12, 1866, WITH OTHER VERSIONS ANNEXED.

From the last day of May, A. D., 1836, I have been continually employed in the ministry of the everlasting gospel of Jesus Christ, as set forth in the scriptures of the Old and New Testaments, and the Book of Mormon. The former books being the records of God's law written to Israel on the Eastern Continent, and the latter the record of God's law to Israel on this continent; all of which books or records I know to be just and true in their doctrine and principles, and all of divine origin.

The most plausible reason that I have ever heard rendered why the public should not believe the Book of Mormon to be of divine origin, is a fabricated story of one Solomon Spaulding, giving an account of the origin of the American Indians, written sometime in the years of 1809, '10, '11, and '12. In 1812 Mr. Spaulding removed to this city, (Pittsburgh,) where he lodged his romance in the printing office of Messrs. Patterson & Lambdin for publication, where it is said, (by report) that *Mr. Sidney Rigdon*, availed himself of the opportunity of transcribing the romance and altering it to suit his purpose, which has appeared in the form of the Book of Mormon.

N. B. To the reader I will here give a synopsis of what I shall attempt to prove by the documents presented in this pamphlet.

1st. I shall present a letter purporting to have been written by Mrs. Davison, formerly the wife of S. Spaulding, to prove that the romance was written in Conneaut, Ashtabula Co., Ohio, in the year 1812; also that Mr. S. Spaulding removed to Pittsburgh in 1812, and lived there two years, and then removed to Amity, Washington Co., Pa., where he died in 1816. It will also prove that the romance fell into the hands of the widow, who carefully preserved it from 1816 till 1834, when it was delivered into the hands of one Dr. Philaster Hulbert, who was deputed by a number of the citizens to procure the same if possible.

2nd. I will present an extract from a pamphlet published by the Rev. Samuel Williams, Pastor of the First Regular Baptist Church of Pittsburgh, entitled "Mormonism Exposed," to prove that Mr. Sidney Rigdon did not reside in the City of Pittsburgh till 1822, *six years* after the romance fell into the safe keeping of Mr. Spaulding's widow.

5d. I will present an extract from a letter written by Mr. John Haven, of Holiston, Middlesex Co., Mass., to his daughter Elizabeth Haven, of Quincy, Adams Co., Ill., to prove that Mr. E. D. Howe, the author of the "History of Mormonism," was not as honest as he professed to be when he said in his advertisement: "The truth, and the whole truth, have been my constant aim." He says on the 289th page of his book, when speaking of the romance: "Now as Spaulding's book can no where be found, or any thing heard of it after being carried to this establishment," (Patterson's printing office;) when Mrs. Davison, (Spaulding's widow) says that Dr. P. Hulbert, took it from her in 1834, and promised to get it printed, and give her one half of the profits, and afterwards writing her "that it did not read as he expected, therefore he should not print it;" thus proving positively that Spaulding's romance is in the hands of Howe, of Painsville, Ohio, or his agents. Surely the old adage is good, that "a liar is not to be believed when he speaks the truth."

4th. I will present three extracts taken from three different authors, one from E. D. Howe's "History of Mormonism," one from S. Williams' (of Pittsburgh,) "Mormonism Exposed," and one from Matilda Davison's letter, showing clearly that our enemies are not candid or valiant for the truth, in their attempts to expose "Mormonism," or the triumphant march of God's truth as preached by the Latter Day Saints. Inasmuch as each one of the three authors, in presenting Mr. Patterson's testimony (concerning the romance) have made him flatly contradict himself, which we can not believe he has done of his own will and accord, inasmuch as we have repeatedly heard that Mr. Patterson is a gentleman of unquestionable character for truth and veracity.

We insert other documents, the purpose of which will be obvious on their own face.

1st. I present a letter purporting to be written by Mrs. Matilda Davison, of Monson, (Mass.,) copied from the *Philadelphia Saturday Courier*, of Nov. 26, 1842. I have before me a copy of the same, that has went the rounds of the newspapers of 1840, as found in the *Episcopal Recorder*, published in Philadelphia, Saturday, Sept. 12, 1840.

1st.—ORIGIN OF THE MORMON BIBLE.

LETTER FROM MRS. MATILDA DAVISON, OF MONSON, (MASS.)

Rev. Solomon Spaulding, to whom I was united in marriage in early life, was a graduate of Dartmouth College, and was distinguished for a lively imagination, and great fondness for history. At the time of our marriage he resided in Cherry Valley, N. Y. From this place we removed to New Salem, Ashtabula Co., Ohio, sometimes called Conneaut, as it is situated upon Conneaut Creek. Shortly after our removal to this place, his health sunk, and he was laid aside from active labors. In the town of New Salem there are numerous mounds and forts, supposed by many to be dilapidated dwellings and fortifications of a race now extinct. These ancient relics arrest the attention of new settlers, and become objects of research for the curious.

Numerous implements were found, and other articles evincing great skill in the arts. Mr. Spaulding being an educated man, and passionately fond of history, took a lively interest in these developments of antiquity; and, in order to beguile the hours of retirement, and furnish employment for his lively imagination, he conceived the idea of giving an historical sketch of this long lost race. Their extreme antiquity, of course, would lead him to write in the most ancient style, and, as the Old Testament is the most ancient book in the world, he imitated its

style as nearly as possible. His sole object in writing this historical romance was to amuse himself and his neighbors. *This was about the year 1812.* Hull's surrender at Detroit occurred near the same time, and I recollect the date well from that circumstance. As he progressed in his narrative, the neighbors would come in from time to time to hear portions read, and a great interest in the work was excited among them. It claimed to have been written by one of the lost nations, and to have been recovered from the earth, and assumed the title of Manuscript Found. The neighbors would often enquire how Mr. S. progressed in deciphering the manuscript, and when he had a sufficient portion prepared, he would inform them, and they would assemble to hear it read. He was enabled from his acquaintance with the classics and ancient history, to introduce many singular names, which were particularly noticed by the people, and could be easily recognized by them. Solomon Spaulding had a brother John Spaulding, residing in the place at the time, who was perfectly familiar with this work, and repeatedly heard the whole of it read.

From New Salem we removed to Pittsburgh, Pa.* Here Mr. S. found an acquaintance and friend in the person of Mr. Patterson, an editor of a newspaper. *He exhibited his manuscript to Mr. Patterson, who was very much pleased with it, and borrowed it for perusal. He retained it a long time,* and informed Mr. S. that if he would make out a title page and preface he would publish it, and it might be a source of profit. This Mr. S. refused to do, for reasons which I can not state.

Sidney Rigdon (one of the founders of the sect) who has figured so largely in the history of the Mormons, was at that time† connected with the printing office of Mr. Patterson, as is well known in that region, and as Rigdon himself has frequently stated. Here he had ample opportunity to become acquainted with Mr. Spaulding's manuscript, and to copy it if he chose. It was a matter of notoriety and interest to all who were concerned with the printing establishment. At length the manuscript was returned to the author, and soon after we removed to Amity, Washington Co., Pa., where Mr. S. deceased in 1816. The manuscript then fell into my hands, and was preserved carefully. *It has frequently been examined by my daughter, Mrs. McKinstry, of Monson, Mass., with whom I now reside,‡ and by other friends. After*

*We have before us a book entitled "History of Mormonism," published by E. H. Howe, of Painsville, Ohio. The first edition appeared in 1834, under the title of "Mormonism Unveiled." The whole matter it contains is a very weak attempt to put down "Mormonism," *alias* the "Latter Day Saints"; however, in it we find some things that answer our purpose; for instance, we find in said book on page 282, the certificate of one *Henry Lake*, saying: "Spaulding left here (Conneaut) in 1812, for Pittsburgh."

†1812. With all due respect to the inhabitants of this city, (Pittsburgh,) I defy them all to make it appear that Sidney Rigdon lived in Pittsburgh at the time she (Mrs. Davison) states, which must have been (if at all to have given him an opportunity to have had access to Spaulding's romance) in 1812, '13 and '14, inasmuch as she states that "the manuscript (romance) was returned to the author, and soon after we removed to Amity, Washington Co., Pa., where Mr. S. deceased in 1816." On page 287 of Howe's book, we find these words: "From her (Mrs. Davison) we learned that Spaulding resided in Pittsburgh about two years." This would give Mr. Rigdon only two years to transcribe or alter said-romance for any purpose whatever, and that too at the 20th and 21st years of his age, as he was born in the year 1793. In 1812, '13, '14, he was employed on his father's farm as a farm boy, and for years after, and did not live in Pittsburgh till 1822, *six years* after the romance fell into the hands of Spaulding's widow, and was "carefully preserved," according to her own statement.

‡Compare this with a corresponding saying of Mrs. McKinstry, as found in Mr. John Haven's letter to his daughter Elizabeth, of Quincy, Ill., which reads thus: "Ques. to Mrs. McKinstry—How old were you when your father wrote the manuscript? Ans. About five years of age. Ques. Did you ever read the manuscript? Ans. When I was about twelve years old I used to read it for diversion." If Mrs. McKinstry was five

the Book of Mormon came out, a copy of it was taken to New Salem, the place of Mr. Spaulding's former residence, and the very place where the Manuscript Found was written. A woman preacher appointed a meeting, and in the meeting read and repeated copious extracts from the Book of Mormon.*

The historical part was immediately recognized by all the older inhabitants, as the identical work of Mr. S., which had been deeply impressed years before. Mr. John Spaulding was present, who was an eminently pious man, and recognized the work of his brother. He was amazed—afflicted that it should have been perverted to so wicked a purpose. His grief found vent in a flood of tears, and he arose on the spot and expressed in the meeting his deep sorrow and regret that the writings of his sainted brother should be used for a purpose so vile and shocking. The excitement in New Salem became so great that the inhabitants had a meeting, and deputed Dr. Philastus Hulbert, one of their number, to repair to this place and obtain from me the original manuscript of Mr. Spaulding, for the purpose of comparing it with the Mormon Bible; to satisfy their own minds and to prevent their friends from embracing an error so delusive. This was in the year 1834. Dr. Hulbert brought with him an introduction and request for the manuscript, signed by Messrs. Henry Lake, Aaron Wright and others, with all of whom I was acquainted, as they were my old neighbors when I resided in New Salem. I am sure nothing could grieve my husband more, were he yet living, than the use that has been made of his work. The air of antiquity which was thrown about the composition, doubtless suggested the idea of converting it to purposes of delusion. Thus a historical romance, with the addition of a few pious expressions, and extracts from the sacred scriptures, has been construed into a new Bible, and palmed upon a company of poor deluded fanatics as divine.

I have given the previous brief narration, that this work of deep deception and wickedness may be searched to the foundation, and its author exposed to the contempt and execration he so justly deserves.

MATILDA DAVISON.

2nd.—Rev. S. Williams, of this city, says on the second page of his pamphlet entitled "Mormonism Exposed," that "he (Sidney Rigdon) came to this city, (Pittsburgh) and connected himself with the 1st Regular Baptist Church, on the 28th of Jan., 1822. On page 3rd Mr. S. Williams says, "he (Rigdon) propagated the doctrines of Alexander Campbell," this however was after he was excluded from the Baptist Church, not for immoral conduct, but for entertaining doctrines peculiarly different from those of the Regular Baptist Church. The above quoted sayings of the Rev. Mr. Williams, are corroborated by the certificate of Messrs. Carvil Rigdon and Peter Boyer, on a subsequent page of this pamphlet.

It will be seen by the following letter, that the production entitled: "Origin of the Mormon Bible," signed "Matilda Davison," is a base years old at 1812, she was 12 years old at 1819, three years after her father died, which goes to prove demonstratively, that Mr. Howe's saying on the 289th page of his book: "Now as Spaulding's book can no where be found, or anything heard of it after being carried to this establishment," (Patterson's printing office) to be a willful falsehood—and Mrs. McKinstry's testimony throws the romance altogether and entirely out of the reach of Mr. S. Rigdon, and I defy the world to refute it.

*This woman preacher must have been an impostor (if there was any such woman preacher,) for the Mormons have no women preachers among them, for they do not believe in a "female priesthood."

forgery of D. Austin, of Monson, Mass., or of Priest Storrs, of Holliston, Mass., or of both. Yet the following letter goes to confirm one statement found in Mrs. Davison's letter, and that is this—that Mr. P. Hulbert obtained the original "romance," (written by her former husband, S. Spaulding,) in the year 1834, four years after the Book of Mormon appeared in print, and that the romance was in her careful keeping and preservation from the year 1816, *six years* before S. Rigdon lived in Pittsburgh; proving positively to a demonstration, that that base falsehood of Dr. P. Hulbert, and fathered by E. D. Howe, of Painsville, was originated on purpose to deceive the public, saying: "Now as Spaulding's book (romance) can no where be found," &c. Therefore I would advise the public to look for the Spaulding romance where it was "lost," and that is in the hands of Hulbert and Howe, or some of their agents, and if there is such a romance in the world, let it come forth at once and be compared with the Book of Mormon, and if found to compare well, then show that the "romance" has not been altered to suit the purposes of any—in short, let it come out at once, clothed with truth, and it will do more to put down "Mormonism" than all the ministers of the age, united with the mobs of Missouri.—And be assured gentle reader, that until this is done, the Book of Mormon will go forth as sacred and divine as it surely is, and for the purpose too for which it is designed of God, and that is for the effectual moral reformation of the world, or the gathering of the Lord's people, Israel.

I will here further state that I am personally acquainted with Mr. A. Badlam, of Quincy, Ill., and know him to be a gentleman of respectability, truth and veracity.

THE AUTHOR.

[From the Quincy Whig.]

3rd.—A CUNNING DEVICE DETECTED.

It will be recollected that a few months since an article appeared in several of the papers, purporting to give an account of the origin of the Book of Mormon. How far the writer of that piece has effected his purposes, or what his purposes were, in pursuing the course he has, I shall not attempt to say at this time, but I shall call upon every candid man to judge in this matter for himself; I shall content myself by presenting before the public the other side of the question, in the letter which follows:

Copy of a Letter written by Mr. John Haven, of Holliston, Middlesex county, Mass., to his daughter, Elizabeth Haven, of Quincy, Adams county, Illinois.

Your brother Jesse passed through Monson, where he saw Mrs. Davison, and her daughter, Mrs. McKinstry, and also Dr. Ely, and spent several hours with them; during which time he asked them the following questions, viz: Did you, Mrs. Davison, write a letter to John Storrs, giving an account of the origin of the Book of Mormon? *Ans.* I did not. *Ques.* Did you sign your name to it? *Ans.* I did not; neither did I ever see the letter till I saw it in the *Boston Recorder*; the letter was never brought to me to sign. *Ques.* What agency had you in having this letter sent to Mr. Storrs? *Ans.* D. R. Austin came to my house and asked me some questions; took some minutes on paper, and from these wrote the letter. *Ques.* Is what is written in the letter true? *Ans.* In the main it is. *Ques.* Have you read the Book of Mormon? *Ans.* I have read some in it. *Ques.* Does Mr. Spaulding's manuscript and the Book of Mormon agree? *Ans.* I think some of the names are alike. *Ques.* Does the manuscript describe an idola-

trous or a religious people? *Ans.* An idolatrous people. *Ques.* Where is the manuscript? *Ans.* Dr. P. Hulbert came here and took it, and said he would get it printed, and let me have one half of the profits. *Ques.* Has Dr. P. H. got the manuscript printed? *Ans.* I received a letter stating that it did not read as they expected, and they should not print it. *Ques.* How large is Mr. Spaulding's manuscript? *Ans.* About one-third as large as the Book of Mormon. *Ques. to Mrs. McKinstry.* How old were you when your father wrote the manuscript? *Ans.* About five years of age. *Ques.* Did you ever read the manuscript? *Ans.* When I was about twelve years old I used to read it for diversion. *Ques.* Did the manuscript describe an idolatrous or a religious people? *Ans.* An idolatrous people. *Ques.* Does the manuscript and the Book of Mormon agree? *Ans.* I think some of the names agree. *Ques.* Are you certain that some of the names agree? *Ans.* I am not. *Ques.* Have you ever read any in the Book of Mormon? *Ans.* I have not. *Ques.* Was your name attached to that letter which was sent to Mr. Storrs by your order? *Ans.* No; I never meant that my name should be there.

You see by the above questions and answers, that Mr. Austin in his great zeal to destroy the Latter Day Saints, has asked Mrs. Davison a few questions, and then wrote a letter to Mr. Storrs in his own language. I do not say that the above questions and answers were given in the form that I have written them, but these are the substance of the questions asked, and the answers given. Mrs. Davison is about seventy years of age, and somewhat broke. JOHN HAVEN.

This may certify, that I am personally acquainted with Mr. Haven, his son and daughters, and am satisfied that they are persons of truth. I have also read Mr. Haven's letter to his daughter, which has induced me to copy it for publication, and I further say, the above is a correct copy of Mr. Haven's letter. A. BADLAM.

4th.—The three following extracts of three different authors writing against the Book of Mormon, show that our enemies are not valiant for the truth, though some of them are dubbed with the title of Reverend.

1st. We give the testimony of Mrs. Matilda Davison as found in her letter: "There (Pittsburgh) Mr. Spaulding found a friend and acquaintance in the person of Mr. Patterson, an editor of a newspaper. He exhibited his manuscript to Mr. Patterson, who was very much pleased with it, and borrowed it for perusal; he retained it for a long time. * * * At length the manuscript was returned to its author, and soon after we removed to Amity, Washington Co., Pa., where Mr. Spaulding deceased in 1816. The manuscript then fell into my hands, and was carefully preserved. It has frequently been examined by my daughter, Mrs. McKinstry, of Monson, Mass., with whom I now reside, and by other friends."

2nd. Mr. E. D. Howe's statement, as found on the 289th page of his "History of Mormonism," as published in Painsville, Ohio. "Mr. Patterson says he has *no recollection* of any such manuscript being brought there for publication, neither would he have been likely to have seen it, as the business of printing was conducted wholly by Lambdin at that time. He says however that many manuscript books and pamphlets were brought to the office about that time, which remained upon their shelves for years without being printed, or even examined. Now as Spaulding's book can nowhere be found, or any thing heard of it after being carried to this establishment, there is the strongest presumption that it remained there in seclusion till about the year 1823 or 1824, at which time *Sidney Rigdon* located himself in that city."

We have been credibly informed that he was on terms of intimacy with Lambdin, being seen frequently in his shop. Rigdon resided in Pittsburgh about three years." Page 290. "We therefore must hold out Sidney Rigdon to the world as being the original 'author and proprietor' of the whole Mormon conspiracy, until further light is elicited upon the *lost writings of Solomon Spaulding*."

3rd. The following statement is found on the 16th page of the Rev. S. Williams' pamphlet, published I suppose in the spring of 1842, at Pittsburgh, entitled "Mormonism Exposed:":

"The following certificate from Mr. Patterson, in regard to the "Manuscript Found," now the "Mormon Bible," will complete the chain of circumstantial evidence, proving that the manuscript remained in the office with others, from 1814 until S. Rigdon came to this place, and obtained it from Lambdin. Mr. Patterson firmly believes, also, from what he has heard of the Mormon Bible, that it is the same thing he examined at that time.

"R. Patterson had in his employment Silas Engles at the time, a foreman, printer and general superintendent of the printing business. As he (S. E.) was an excellent scholar, as well as a good printer, to him was entrusted the entire concerns of the office. He even decided on the propriety or otherwise, of publishing manuscripts when offered—as to their morality, scholarship, &c., &c. In this character, he informed R. P. that a gentleman, from the east originally, had put into his hands a manuscript of a singular work, chiefly in the style of our English translation of the Bible, and handed the copy to R. P., who only read a few pages, and finding nothing apparently exceptionable, he (R. P.) said to Engles, he might publish it if the author furnished the funds, or good security. He (the author) failing to comply with the terms, Mr. Engles returned the manuscript, as I supposed at that time, after it had been some weeks in his possession, with other manuscripts in the office.

"This communication written and signed April 2, 1842.

"ROBERT PATTERSON."

The following statement of facts in relation to the birth, life, education, and occupation of Sidney Rigdon, Minister of the gospel of Jesus Christ, in the Church of the Latter Day Saints, is taken from the family records, as kept by his parents and by the subscribers.

He (S. Rigdon) was born on his father's farm, Piny Fork of Peter's Creek, St. Clair township, Alleghany Co., Pa., Feb., 19, 1793, where he lived till the winter of 1818 and 1819,* and followed farming and received a common English education. In the fall of 1817 he professed religion,† and joined the regular Baptist Church of that place, and in the winter of 1818 and '19 he went to Beaver Co., Pa., where he studied divinity with a Baptist preacher by the name of Clark, and was licensed to preach by the Conoquenessing Church (time not recollected) and went from there to Warren, Ohio, and *was ordained a*

*1819 is the year that Mrs. McKinstry, the daughter of Mr. S. Spaulding, says she read her father's romance for diversion, when she was 12 years old, and her mother, who is now Mrs. Matilda Davison, says that Mr. S. Spaulding wrote the romance in 1812. She is particular on this point, it being the year of Hull's surrender.

† 1817 being the time of S. Rigdon's professing religion, is one year after the death of Mr. Spaulding, as Mrs. Davison says that he died in 1816. "The manuscript then fell into my hands and was carefully preserved; it has frequently been examined by my daughter, Mrs. McKinstry, of Monson, Mass., with whom I now reside, and by other friends." Question; when did S. Rigdon ever see the Spaulding manuscript? I answer never! NO NEVER!! NEVER!!!

regular Baptist preacher, and returned to Pittsburgh in the winter of 1821 and '22, and took the care of the *First Regular Baptist Church*, and there continued to preach till the Baptist Association met in Pittsburgh, (precise time not recollected, but we think about the fall of 1824) at which time they brought some charges against him for not being sound in the faith; brought him to trial, but denied him the liberty of speaking in self-defence, and he declared a non-fellowship with them, and began to preach Campbellism. And he, and they that joined with him got the liberty of the Court House, there they held their meetings, and he and his brother-in-law, Mr. Brooks, followed the tanning business till the winter of 1827-'28, when he (S. Rigdon) moved somewhere into the Western Reserve, in Ohio, and there continued to preach till the Latter Day Saints came to that part of the country, and he joined them, and continues to be an elder in that church (of Latter Day Saints, called Mormons.)

In confirmation of the above statements, we hereby subscribe our names.

CARVIL RIGDON,
PETER BOYER.

Upper St. Clair Township, Alleghany Co., Pa.

January 27, 1843.

We the undersigned do hereby certify that we are personally acquainted with Messrs. Carvil Rigdon and Peter Boyer, and do know them to be gentlemen of truth and veracity.

DAVID PHILIPS, *Deacon of the
Old Regular Baptist Church.*

THOMAS PHILIPS, *Member of the
Old Regular Baptist Church.*

ISAAC PHILIPS,
THOMAS BLACKMORE,
WM. ALLESON.

Upper St. Clair Township, Alleghany Co., Pa.

January 27, 1843.

I will here state, for the benefit of our readers at a distance, that the place of the birth and farming occupation of S. Rigdon till 1819, is about twelve miles from this city, Pittsburgh. THE AUTHOR.

I hereby certify that I heard Rev. John Rigdon, a member of the Church of Disciples, known by the name of Campbellites, sometime in March, 1840, at his own residence in Fulton Co., Illinois, say in answer to a question propounded to him by Elder John E. Page, as follows, to wit: *Question by Mr. Page.*—"Sir, what are your views in relation to Sidney Rigdon having any connection with the origin of the Book of Mormon, as it is reported, that he, Rigdon, had access to the Spaulding manuscript, from which he transcribed or originated the Book of Mormon?"

Answer by Mr. John Rigdon.—"I do not believe from my acquaintance with him, (S. Rigdon) having known him from his infancy till after the publication of said Book of Mormon, as well as one can know another, being on the greatest terms of intimacy at the time said book was printed, and from all the circumstances connected with his life, character and conduct, that Sidney Rigdon had any thing whatever to do with it."

The above is what he, (J. Rigdon) said in substance, if not verbatim.
SIDNEY A. KNOWLTON.

Pittsburgh, Mayor's Office,
January 24, 1843.

{ Sworn and subscribed before me this day.
ALEX. HAY, MAYOR.

I certify that I am intimately acquainted with the Rev. John Rigdon, of Fulton Co.,

Illinois, and from my acquaintance with him, believe him to be a man of truth and integrity.

SIDNEY A. KNOWLTON.

Pittsburgh, Mayor's Office, Jan. 24, 1843.

Sworn and subscribed before me this day.

ALEX. HAY, Mayor.

If any should be desirous to know the standing and character of Mr. Sidney A. Knowlton, they can refer to the old citizens of Cummingsville and Carthage, Ohio, a short distance from Cincinnati. In Cummingsville, on Mill Creek, and in Carthage, are the places where Mr. S. Knowlton acquired much of his wealth, and sustained the character of a gentleman of truth and veracity. He is now located on a plantation of his own, about 20 miles from Nauvoo, on the head waters of Bear Creek, in Hancock Co., Ill., where any one can refer and find his character to be worthy of public confidence, as a man of truth and veracity.

THE AUTHOR.

Since the above went to press, the following certificate from Messrs. T. WRIGHT, M. D. and JOHN LUDLOW, Esq., came to hand, which we insert entire, together with their note in postscript to answer their request, which is a compliment due to those gentlemen, for their favor to to Mr. Knowlton, which we shall follow with a few remarks for the public good, hoping that Messrs. Wright and Ludlow will profit by the same.

"CARTHAGE, 4th Feb. 1843.

MR. KNOWLTON.—Dear Sir:—

Yours of the 24th ult., requesting me to certify to your character for integrity and truth, while residing in our village, came to hand a few days ago. I return for answer the following, viz.: that in no instance did I ever know any thing in your character opposed to truth and integrity. It is five years since you left Carthage, and since that time you have, as I am sorry to understand, espoused the peculiar and dangerous doctrines of the Mormons; but beyond this misfortune or weakness, nothing that I am aware attaches to your behavior as blame worthy. At your request Mr. Ludlow joins me in testifying to the above. Yours, &c.

T. WRIGHT,
JOHN LUDLOW.

P. S.—If this letter is for the public ear, we trust you will read the whole of it.

* * * * *

COPY OF A LETTER FROM ELDER O. HYDE TO GEORGE J. ADAMS, MINISTER OF THE GOSPEL, BEDFORD.

"LONDON, June 7, 1841.

DEAR BRO. ADAMS.—I have just arrived in this place from Bedford, and hasten with all possible speed, to redeem the promise I made you before I left this morning.

As you were advised and directed by the Conference in Bedford to republish an edition of a certain tract written by Benjamin Winchester, of America, in reply to the gross and impious falsehood published by our enemies, saying that the Book of Mormon was manufactured by Sidney Rigdon out of the writings of one Solomon Spaulding: this tale has been published in America, and circulated throughout that vast republic; but it has been met by the defenders of the cause of truth, and refuted to the shame, confusion, and disgrace of all those who were concerned in giving it publicity; and it is only necessary to give publicity to the documents in our possession to paralyze and blast forever the influence and character of that falsehood in this

country, which bears such a striking resemblance to that which was circulated about the Savior, "that his disciples came by night, and stole him away while we slept." In fact the two are brothers. They were born of the same parents. The devil begat them; and very pious priests brought them forth.

At the time our enemies say that Mr. Rigdon was engaged in fabricating the Book of Mormon, I was a student under him. He was then a minister in the Christian Baptist Church in America, and I was calculating to engage in the same calling, being a member of the same church. I was intimately acquainted with him, and with his family, for a number of years: and a good part of that time I was a boarder in his family, particularly in 1829.

If Mr. Rigdon had been engaged in a work of that kind, I am certain that he would have, either directly or indirectly, given me a hint of it. But such an intimation he never gave me in any shape or manner.

I am confident that Mr. Rigdon never had access to the manuscript of Mr. Spaulding: but even allowing that he might (which my own thoughts will not allow for a moment) have seen the manuscript, he lacked the disposition to make the use of it which his enemies accuse him of; for all people know, who know any thing about Mr. Rigdon, and are willing to confess the truth, that he would conscientiously stand as far from such a base forgery, "as Lot stood from Sodom in its evil day." Mr. Rigdon never writes a romance upon any subject; but if he had been in possession of the same conscience-seared, heaven-daring hardihood that the very pious Mr. Spaulding was, he might possibly have reduced sacred and eternal things to a romance to get gain, as Mr. Spaulding did, his own friends being witnesses.

Forgery, deception, and romance formed no part of the principles which Mr. Rigdon taught me during the time that I was under his tuition; and I must say, that I should not have been more surprised if they had accused the Lord Bishop of London of the same things which they charge against Mr. Rigdon.

While the said Mr. Hulbert was a member of our church, and an elder also, it fell to my lot to travel with him to preach the gospel; and it was at my instance that a charge was preferred against him before the Council of the church for an attempt at seduction and crime. He was expelled; and from personal knowledge I am prepared to say, that Mr. Winchester and Mr. Rigdon have told the truth concerning him, and the character which he sustains.

In the spring of 1832 I preached in New Salem, Ohio, the place where Rev. Mr. Spaulding resided at the time he wrote his romance. I raised up a branch of the church at that place, and baptized many of Mr. Spaulding's old neighbors, but they never intimated to me that there was any similarity between the Book of Mormon and Mr. Spaulding's romance; neither did I hear such an intimation from any quarter, until the immortal Hulbert, a long time after, in connection with some very pious ministers, such, perhaps, as Mr. Storrs and Mr. Austin, brought forth the idea. I then went to these neighbors of Mr. Spaulding, and enquired of them if they knew any thing about his writing a romance; and if so, whether the romance was any thing like the Book of Mormon. They said that Mr. Spaulding wrote a book, and that they frequently heard him read the manuscript: but that any one should say that it was like the Book of Mormon, was most surprising, and must be the last pitiful resort that the devil had.

One man testifies that Mr. Joseph Smith repeated the contents of the Book of Mormon by looking at a white stone, and a scribe wrote

them down, and this in Harmony, Susquehannah Co., Pa. Another testifies that Mr. Rigdon formed it out of Mr. Spaulding's romance, in Pittsburgh or in Ohio, some two or three hundred miles from where Mr. Smith is said to have done it. "So their witnesses agree not together." "Confusion among the Babel repairers."

I now close this letter with a warning to all whom it may concern, in the name of Jesus Christ, my Master, that whoever has published the Spaulding falsehood, either from the press or from the pulpit, that they repent of their sin, and correct their error through the same medium by which they have committed it, lest their garments be found spotted with the blood of souls when God shall judge the secrets of all hearts by that MAN whom he hath ordained.

With sentiments of high esteem, I have the honor to subscribe myself, your brother in Christ Jesus. Amen. **ORSON HYDE.**"

FROM THE GOVERNOR OF ILLINOIS.

QUINCY, Ill., April 30, 1840.

Having been informed that the Rev's. Orson Hyde and John E. Page, Elders in the Church denominated Latter Day Saints, are about to depart on their Mission to Europe—and having heard the former gentleman preach—and having been made acquainted to some extent with the characters of both, it affords me pleasure to say, that I was much pleased with the sermon delivered by Mr. Hyde; and the reputation of both gentlemen for talent and christian-like deportment, so far as I have been made acquainted, are unexceptionable; and as such, believe them to be entitled to the respect and kind treatment of all.

(Signed)

THOMAS CARLIN, *Governor of Illinois.*

UNITED STATES OF NORTH AMERICA.

STATE OF ILLINOIS, } ss.

I, Alexander P. Field, Secretary of State, of the State of Illinois, one of the United States of North America, and keeper of the great seal of said State, do hereby certify that Thomas Carlin, who took and signed the foregoing certificate, is now, and was at the time of signing the same, Governor of the State aforesaid, duly elected and qualified to office, with full power by the laws of this State to issue certificates as aforesaid; that said certificate is in due form of law, and that full faith and credit are due his official attestations.

In testimony whereof, I have hereunto set my hand, and the great seal of State, at the City of Springfield, this twenty-second day of May, in the year of our Lord, one thousand eight hundred and forty, and of the Independence of the United States, the sixty-fourth.

{ L.S. }

(Signed)

A. P. FIELD, *Secretary of State.*

The following letter was written by Elder Rigdon on the same subject.

“COMMERCE, May 27, 1839.

Messrs. BARTLETT & SULLIVAN:—In your paper of the 18th inst., I see a letter signed by somebody calling herself Matilda Davison. * * It is only necessary to say, in relation to the whole story about Spaulding's writings being in the hands of Mr. Patterson, who was in Pittsburgh, and who is said to have kept a printing office, and my saying that I was connected in the said office, &c., &c., is the most base of lies, without even the shadow of truth. There was no man by the name of Patterson, during my residence at Pittsburgh, who had a printing office; what might have been before I lived there I know not. Mr. Robert Patterson, I was told, had owned a printing office before I lived in that city, but had been unfortunate in business, and failed before my residence there. This Mr. Patterson, who was a Presbyterian preacher, I had a very slight acquaintance with during my residence in Pittsburgh. He was then acting under an agency, in the book and station-

any business, and was the owner of no property of any kind, printing office or any thing else, during the time I resided in the city.

If I were to say that I ever heard of the Rev. Solomon Spaulding and his wife, until Dr. P. Hulbert wrote his lie about me, I should be a liar like unto themselves. Why was not the testimony of Mr. Patterson obtained to give force to this shameful tale of lies? The only reason is, that he was not a fit tool for them to work with; he would not lie for them; for, if he were called on, he would testify to what I have here said.

Let me here, gentlemen, give a history of this Dr. P. Hulbert and his associates who aided in getting up and propagating this batch of lies.

I have seen and heard, at one time and another, by the persecutors and haters of the truth, a great deal about the eminent physician, Dr. Hulbert. I never thought the matter worthy of notice, nor probably ever should, had it not made its appearance in your paper, or some one of equal respectability. And I believe, gentlemen, had you have known the whole history of this budget of lies, it would never have found a place in your paper. But to my history.

This said Doctor was never a physician at any time, nor any thing else, but a base ruffian. He was the seventh son, and his parents called him Doctor; it was his name, and not the title of his profession.

He once belonged to the Methodist Church, and was excluded for immoralities. He afterwards imposed himself on the Church of Latter Day Saints, and was excluded for using obscene language to a young lady, a member of the said Church, who resented his insult with indignation, which became both her character and profession.

After his exclusion he swore—for he was vilely profane—that he would have revenge, and commenced his work. He soon found assistance; a pious old Deacon of the Campbellite Church, by the name of Onis Clapp, and his two sons, Thomas J. Clapp and Matthew S. Clapp, both Campbellite preachers, abetted and assisted by another Campbellite preacher, by the name of Adamson Bentley. Hulbert went to work catering lies for the company. Before Hulbert got through, his conduct became so scandalous that the company utterly refused to let his name go out with the lies he had collected, and he and his associates had made, and they substituted the name of E. D. Howe. The change, however, was not much better. There were scandalous immoralities about the Howe family of so black a character that they had nothing to lose, and became good tools for this holy company to work with. A man of character would never have put his name to a work which Hulbert was concerned in. * * * The tale in your paper is one hatched up by this gang before the time of their explosion.

It has always been a source of no ordinary satisfaction to me to know that my enemies have no better weapon to use against me, or the cause in which I am engaged, than lies; for, if they had any better, they would certainly use them. I must confess, however, that there is some consistency in our persecutors; for, as truth can never destroy truth, it would be in vain for our persecutors to use truth against us, for this would only build us up; this they seem to know, and lay hold of the only available means they have, which are lies. And this, indeed, is the only weapon which can be, or ever has been used against the truth. As our persecutors are endeavoring to stop the progress of truth, I must confess that they act with a degree of consistency in the choice of means, namely, lies; but, if truth would do it, they would surely not have recourse to lies.

In order to give character to their lies, they dress them up with a

great deal of piety; for a pious lie, you know, has a great deal more influence with an ignorant people than a profane one. Hence their lies came signed by the pious wife of a pious deceased priest. However, his last act of piety seems to have been to write a bundle of lies, themselves being witnesses; but then his great piety sanctifies them, and lies become holy things in the hands of such excessive piety, particularly when they are graced with a few Reverends; but the days have gone by when people are to be deceived by these false glossings of Reverend's sanctions; the intelligent part of the communities of all parts of the country, know that Reverends are not more notorious for truth than their neighbors.

The only reason why I am assailed by lies is, that my opposers dare not venture on argument, knowing that if they do they fall. They try, therefore, to keep the public from investigating, by publishing and circulating falsehoods. This I consider a high encomium on both myself and the cause I defend.

Respectfully,

S. RIGDON."

A LETTER WRITTEN BY ELDER P. P. PRATT.

To the Editors of the New Era:—

SIRS:—In your paper of the 25th inst., there is an article copied from the *Boston Recorder*, headed "Mormon Bible," and signed "Matilda Davison," which, justice to our society and to the public requires me to answer, and I trust that a sense of justice will induce you sir, to give your readers both sides of the question.

I am one of the society who believe the Book of Mormon, and as such I am assailed in the statement professing to come from Matilda Davison.

The piece in your paper states that "Sidney Rigdon was connected in the printing office of Mr. Patterson," (in Pittsburgh,) and that "this is a fact well known in that region, as Mr. Rigdon himself has frequently stated. Here he had an ample opportunity to become acquainted with Mr. Spaulding's manuscript, (romance) and to copy it if he chose." This statement is utterly and entirely false. Mr. Rigdon was never connected with the said printing establishment, either directly, or indirectly, and we defy the world to bring proof of any such connection. Now the person or persons who fabricated that falsehood, would do well to repent, and become persons of truth and veracity, before they express such acute sensibility concerning the religious pretensions of others. The statement that Mr. Rigdon is one of the founders of the said religious sect is also incorrect.

This sect was founded in the State of New York, while Mr. Rigdon resided in Ohio, several hundred miles distant. Mr. Rigdon embraced the doctrine through my instrumentality. I first presented the Book of Mormon to him. I stood upon the bank of the stream while he was baptized, and assisted to officiate in his ordination, and I myself was unacquainted with the system until some months after its organization, which was on the 6th of April, 1830, and I embraced it in September following.

The piece further states that "a woman preacher appointed a meeting at New Salem, Ohio, and in the meeting read and repeated copious extracts from the Book of Mormon." Now it is a fact well known, that we have not had a female preacher in our connection, for we do not believe in a female priesthood. It further says that the excitement in New Salem became so great, that the inhabitants had a meeting, and deputed Dr. Philaster Hulbert, one of their number, to repair to Spaulding's widow, and obtain from her the original manuscript of

the romance, &c. But the statement does not say whether he obtained the manuscript, but still leaves the impression that he did, and that it was compared with the Book of Mormon. Now whoever will read the work got up by the said Hulbert, entitled "Mormonism Unveiled," will find that he there states that the said manuscript of Spaulding's romance was lost and could no where be found. But the widow is here made to say that it is carefully preserved. Here seems to be some knavery or crooked work: and no wonder, for this said Hulbert is one of the most notorious rascals in the western country. He was first cut off from our society for an attempt at seduction and crime, and secondly, he was laid under bonds in Geauga Co., Ohio, for threatening to murder Joseph Smith, Jr., after which he laid the deep design of the Spaulding romance imposition, in which he has been backed by evil and designing men in different parts of the country, and sometimes by those who do not wish to do wrong, but who are ignorant on the subject. Now what but falsehood could be expected from such a person? Now if there is such a manuscript in existence, let it come forward at once, and not be kept in the dark. Again, if the public will be patient, they will doubtless find that the piece signed "Matilda Davison," (Spaulding's widow) is a base fabrication by priest Storrs, of Holliston, Mass., in order to save his craft, after losing the deacon of his church, and several of its most intelligent members, who left his society to embrace what they considered to be the truth. At any rate, a judge of literary productions, who can swallow that piece of writing as the production of a woman in private life, can be made to believe that the Book of Mormon is a romance. For the one is as much a romance, as the other is like a woman's composition. The production signed Matilda Davison, is evidently the work of a man accustomed to public address. The Book of Mormon I *know to be true*, and the Spaulding story, as far as the origin of the Book of Mormon is connected with it, I *know to be false!*

I now leave the subject with a candid public, with a sincere desire, that those who have been deluded with such vain and foolish lies, may be undeceived.

Editors who have given publicity to the Spaulding story, will do an act of justice by giving publicity to the foregoing: P. F. PRATT.
NEW YORK, Nov. 27, 1839.

CONCLUSIONS FROM WHAT HAS BEEN PRESENTED ABOVE.

The facts made to appear by the documents presented in this pamphlet are as follows:

1. Rev. Solomon Spaulding wrote a romance in Conneaut, Ashtabula Co., Ohio, in the year 1812, and in the same year removed to Pittsburgh, and lodged his romance in the printing office of Messrs. Patterson & Lambdin, for publication. The romance remained in Pittsburgh *two years and two years only*.

2. In 1814 Mr. Spaulding moved to Amity, Washington Co., Pa., there lived **TWO YEARS**, and died in 1816; and from that time until 1834, the romance was in the hands and safe keeping of Mr. S. Spaulding's widow, (now Mrs. Davison.) In 1834 it was delivered into the hands of one P. Hulbert to get printed, and afterwards, writing to Mrs. Davison, and informed her that the romance did not read as he (Hulbert) expected; therefore he should not print it.

N. B.—Let the reader notice in particular, that the Book of Mormon first appeared in print in the year 1830; therefore, inasmuch as the only object of Mr. Hulbert and his accomplices, in visiting Mrs. Davison, was to obtain the original romance, and compare it with the Book of Mormon, in order to find the similarity between the two, (if any) to make it appear, if possible, that the Book of Mormon was a new fangle of the "romance" by S. Rigdon. It is rational to conclude that the Book of Mormon and the said romance must have been put through a very nice and critical research to find their similarity or likeness, but finding none to exist, the only alternative that remained was to say: "Now as Spaulding's book, (romance) can no where be found after it was carried to Patterson's printing office, and remained there till 1823," &c., when Sidney Rig-

den lived in Pittsburgh. Thus a lie has been catered and palmed off on the ignorant and unwary, relative to a matter of the first importance, to deceive the public, saying that the romance of Spaulding's was "lost, and can no where be found," when in fact it was at that time when the lie was made, in the hands of him that made that *base falsehood*. The influence of which is the same as that *falsehood* made by the Jews, saying that "his (Christ's) disciples came and stole him away while we slept." But as many of the Jews at that time loved a lie better than the truth, they gave implicit heed to the falsehood, to their swift destruction. So, no doubt, it will be with many of this generation; they will give heed to the Spaulding lie, till they, like the Jews, will suddenly fall under the just judgments of God, while He proceeds to gather His saints unto Mount Zion, the city of the Most High.

3. Sidney Rigdon did not live in Pittsburgh till 1822, *six years* after Spaulding's romance was carried from Pittsburgh to Washington Co., Pa.

4. In the years 1812-13-14, the time that Mr. Spaulding's romance was in Pittsburgh, Mr. S. Rigdon was in the 19th, 20th and 21st years of his age, laboring on his father's farm, as a farmer, and still lived there till the year 1819, the 26th year of his age, THREE years after Mr. Spaulding died, and his daughter, Mrs. McKinstry, used to read her father's romance for diversion, and that too at a distance from Pittsburgh.

Thus, gentle reader, your humble servant, the author of this pamphlet, humbly hopes and trusts that the documents presented, with the attendant notes and remarks, will clearly and satisfactorily settle the matter in the minds of a candid public, that the Book of Mormon did not originate, as is by many vainly supposed, through the medium of Spaulding's romance and S. Rigdon, when in fact it is a demonstrated truth, as clear as the noontday sun, that Mr. S. Rigdon knew nothing of the Book of Mormon, nor of its origin, till after it appeared in print in the year 1830. However, the story of the Spaulding romance, seemed to be clothed with so much plausibility to those who knew nothing of the facts concerning the matter, that inasmuch as there is so much reference made to it, both in the city and country, throughout the world as a reason to reject the Book of Mormon as fabulous, that we thought it proper to correct the public mind concerning this matter.

The impartial reader, who already is aware that all things are not right relative to matters and things called religion, while we see so much jargon and division concerning it, will please investigate what is reproachfully called "Mormonism," and thus acquire a correct understanding of the Latter Day Saints' doctrine and principles, and no doubt you, (as hundreds and thousands elsewhere are doing,) will fall in love with the truth of the fullness of the gospel of Jesus Christ, and turn your face Zion ward, and gather with the saints, and seek to restore Abraham's seed to the land of "their fathers," that the glory of Zion may appear in the earth; that Jerusalem may become the throne of the Lord, and a people be prepared to receive the Lord Jesus at His coming "in the clouds with power and great glory," "to reign in Mount Zion and Jerusalem, and before his ancients gloriously."

JOHN HYDE'S VERSION OF THE ORIGIN OF THE BOOK OF MORMON.

It has been thought advisable to add the following account of the "SPAULDING STORY," from the work of John Hyde, published in 1857. John Hyde united with the church under B. Young, in 1848, at fifteen years of age, passed through the various incipient stages of "Mormonism," and received ordination as an elder; after which he labored in various places in propagating "the faith," until persuaded he had been mistaken, whereupon he endeavors to overthrow what he had striven to build up. His work is considered the ablest effort ever made against the church, and it will be seen, that upon his own rule of evidence, his work is condemned; for there is no corroboration between its details of the "Spaulding Story," and that of others who have sought to use it against the church. It is inserted for the purpose of comparison with the published accounts of others, who endeavor to point out the origin of the Book of Mormon as being other than that claimed by the church. Commencing on page 278 of Hyde's work, we read as follows:

"But how did Smith obtain Spaulding's book?"

"Spaulding wrote this MS. during the years 1810, 11, 12, in Ohio. In 1812, he left Ohio for Pittsburg, where he resided two years, and went thence to Amity, Pa., and died in 1816. After his death Mrs. Spaulding, widow, went to reside in Onondaga Co., N. Y., remained there till 1818, when she removed to Hartwick, Oswego Co., N. Y., where she resided till 1832. Mrs. Spaulding, widow, says, that she believes the MS. was put into a trunk with some others, and that she had it at Hartwick from 1820 to '32.

"In 1825 Smith, by his own statement, was employed by a man named Stowell, to dig for him. Stowell's residence was close to Hartwick, where this trunk was. After the publication and recognition of the Book of Mormon, this trunk was examined and only *one* manuscript was found. The other papers that had been in the trunk were gone.

This MS., that was then found, was the commencement of a novel on the subject of the Indians, purporting to bring their forefathers from a colony of Latins. Spalding, after writing a few pages, had abandoned this idea as being too recent; and had commenced his *other* MS., which was then missing. This real MS. of Spalding's has never since been found. Where was it? Who had taken it? Mrs. Spalding declares that this trunk was full of Mr. S.'s papers, and among them, she believes, this now missing MS. The trunk is emptied of all but one paper. Shortly before she missed them, a book is published, which every one recognizes as a plagiarism from this identical MS. Smith, the author of this plagiarism, is proven to have been in the vicinity about the same time that he began to talk about having found 'this book.' What is the inevitable conclusion? It was there in the trunk; he was there to take it out of the trunk; he publishes a book, and every body recognizes the plagiarism; the trunk is searched, and it is not found. The case is clear. Smith stole the MS., altered and used it. But it had been altered; there were many things in it that Spalding would never have written. Smith was from 1825 to 1827 'obtaining instruction,' as he calls it. He was a year less in altering and extending it, than Spalding was in writing it! The objection is urged that 'Smith was too ignorant to adapt and alter this novel. Spalding described an idolatrous, Smith a religious people.'

STILL ANOTHER VERSION OF THE ORIGIN OF THE BOOK OF MORMON.

[From the Great Salt Lake City Valley Tan, Feb. 29, 1860.]

"In an old number of *Little's Living Age*, we find the following account of the origin of the Mormon Church and its founders. We trust that the views of the writer, expressed in 1851, about having a State as the result of such fanaticism and folly, is as far removed in the future now as when uttered:

"The *Rochester American* publishes the following from a forthcoming work by Mr. Turner, entitled a 'History of Philip and Gorham's Purchase.' Though not entirely new, it is succinct, and communicates some facts coming within the author's personal knowledge:

"It is believed by those who were best acquainted with the Smith family, and most conversant with all the Gold Bible movement, that there is no foundation for the statement that their original manuscript was written by a Mr. Spaulding, of Ohio. A supplement to the Gold Bible, 'The Book of Commandments,' in all probability was written by Rigdon, and he may have been aided by Spaulding's manuscript; *but the book itself is without doubt a production of the Smith family, aided by OLIVER COWDERY*, who was a school teacher on Stafford street, an intimate of the Smith family, and identified with the whole matter. The production, as all will conclude who have read it, or even given it a cursory review, is not that of an educated man or woman. The bungling attempt to counterfeit the style of the scriptures; the intermixture of modern phraseology; the ignorance of chronology and geography; its utter crudeness and baldness, as a whole, stamp its character, and clearly exhibit its vulgar origin. It is a strange medley of scripture, romance, and bad composition.

"The primitive design of Mrs. Smith, her husband, Jo, and Cowdery, was money-making; blended with which perhaps was a desire for notoriety, to be obtained by a cheat and fraud. The idea of being the founders of a new sect was an after thought, in which they were aided by others.

* * * * *

"The after-thought which has been alluded to, the enlargement of original intentions, was at the suggestion of S. Rigdon, of Ohio, who made his appearance and blended himself with the poorly devised scheme of imposture, about the time the book was issued from the press. He unworthily bore the title of a Baptist elder, but had by some previous freak, if the author is rightly informed, forfeited his standing with that respectable religious denomination. Designing, ambitious and dishonest, under the semblance of sanctity and assumed spirituality, he was just the man for the Smith household and their half-dupe and half-designing abettors; and they were just the fit instruments to be desired. He became at once the Hamlet, or more appropriately perhaps, the Mawworm of the play."

ANALOGY.

The foregoing versions of the origin of the Book of Mormon, remind us of the celebrated defense of a Tennessee lawyer.

Action had been brought for a tea-kettle which had been borrowed and broken: *First*, The kettle was broken when it was borrowed.—*Secondly*, It was whole when it was returned; and *thirdly*, we never borrowed ANY TEA-KETTLE!