

CARROLL-LLOYD EXPOSE.

Rev. A. Carroll, of Independence, Missouri, Attacks
the Divine Authenticity of the the Book
of Mormon and the Mission
of Joseph Smith.

MY DEAR SIR:—In a pleasant interview with you, I stated that the Book of Divine Revelation was complete in the Old and New Testament and that no additions to it are admissible among intelligent Christians.

I read with attention your article upon the subject in Zion's Ensign. Will that publication kindly publish a summary of my reasons why the Book of Mormon bears neither internal nor external proofs of a divine authorship.

EXTERNAL EVIDENCES.

FIRST. The prophet Joseph Smith possessed no character for honesty among those who knew him best, either

in his earlier years, or during his entire life. This is a strong point. He was of a family who, from neighbor's testimony, good authority where reputation is concerned, avoided honest labor, occupied themselves in digging for hid treasures, and in similar visionary pursuits. They were intemperate, untruthful, and commonly suspected of sheep-stealing and similar offences against society. More than sixty respectable citizens of Wayne county, N. Y., testified under oath that the Smith family were immoral, false, and fraudulent and that Joseph was the worse of them. Nor are these statements generally con-

tradicted by leading Mormons, unless it be those of more recent history.

Brigham Young said of him: "The doctrine he teaches is all I know about the matter. bring anything else against that if you can. As to anything else I do not care if he acts like a very devil; he has brought forth a doctrine that will save us if we abide by it. He may get drunk every day of his life, sleep with his neighbor's wife every night, run horses and gamble. I do not care anything about that, for I never embrace any man in my faith."

The whole history of Joseph Smith's life shows him to have been a man without the fear of God before his eyes. No deep religious conviction leading him to a closer walk with God, and to be influenced by motives such as Christ taught: "Do unto others as ye would that they should do unto you," characterized the man whom the Latter Day Saints think God honored by adding to the Holy Scriptures a distinct volume at the touch of his pen.

SECOND. The PLATES and their HISTORY lack evidence of inspiration. They were said to have been found in the earth, a hill in Manchester, Ontario county, N. Y., and with them two transparent stones set in silver bows like spectacles. The plates were about the thickness of tin, about 8 inches by 7, and held together by three rings running through them all, making a volume about six in-

ches thick. On these were hieroglyphic letters of a language not then known on earth, called the reformed Egyptian. From behind a blanket to keep the record from profane eyes, Smith read off with the aid of the stone spectacles, while Oliver Cowdery wrote it down. There were sixteen books in this "Golden Bible" or "Book of Mormon." Now I have personally seen a photograph of one of those plates, or of a copy of it, a transcript on paper which Smith gave Prof. Anthon of Yale College. I wish herein to bear my testimony that Prof. Anthon has given a most accurate description of it as follows: "This paper was in fact a singular scroll. It consisted of all kinds of crooked characters, disposed in columns, and had evidently been prepared by some person who had before him at that time a book containing various alphabets, Greek and Hebrew letters, crosses and flourishes. Roman letters inverted or placed sideways, were arranged and placed in perpendicular columns; and the whole ended in a rude delineation of a circle, divided into various compartments, decked with various strange marks, and evidently copied after the Mexican calendar given by Humbolt, but copied in such a way as not to betray the source whence it was derived." Note particularly that Smith at the age of fifteen by his own statement, began to have visions; that at about eighteen was in-

structed by an angel that he should find the plates; that at the age of about twenty-two the angel placed in his hands the plates and stone spectacles; that Smith read from behind a curtain and as one says having the golden plates in his hat which he held up before his face; and that Oliver Cowdery wrote as Smith read; and that Prof. Anthon received from Smith himself a copy of the plates on a roll of paper, and that photographs reveal unmistakably the truths of Prof. Anthon's description. Was a forged document ever more clearly proven? And was not the character of Smith both before and after, just suited to such attempt at forgery?

THIRD. In addition to the above the language of Joseph Smith himself representing the work ought to be carefully considered. He said to one of his friends, Peter Ingersol, there was no such book, that the whole affair was a hoax; but said he "as I have got the d—d fools fixed, I shall carry out the fun."

FOURTH. When, in 1830 the book printed the three witnesses, Oliver Cowdery, David Whitmer and Martin Harris, subscribed to it as follows: "We declare with words of soberness that an angel of God came down from heaven, and he brought and laid before our eyes that we beheld and saw the plates and the engravings thereon." Several years afterward all three quarreled with Smith, renounced Mormonism, and

declared their previous testimony to be false. In 1837, Smith wrote of Harris: "There are negroes who have white skins as well as black ones; Granny Parish and others, such as Martin Harris, who acted as lackeys." Now, with this strong testimony of those nearest the scene of the alleged discovery of the golden plates, the exposure of Smith's attempt to impose upon the learned Prof. Anthon a conglomeration of corrupted alphabets as a language which nobody could read but the ignorant, profane, visionary and unreliable Smith himself; and further, the quarrel and counter testimony of both Smith and his witnesses, all taken together, offer me no external evidence of a document which God has thus added to his complete Bible.

There is this further remarkable circumstance. While believers in the Bible erect schools of learning, cultivate science and literature, and ask the deepest research to be made into the evidences of Christianity, the Latter Day Saints shrink back with the Book of Mormon. They do not court investigation at the hands of the learned. Indeed, quite in contrast with believers in the pure Bible only, the Saints make no effort to spread the printed page abroad. It is rather kept hidden from view, clothed with a sort of mysticism, in which the ignorant and easily deceived prefer to come. Why do not believers in the Book of Mormon quote it, love it, spread

it abroad, and ask the learned in colleges and universities to examine its evidence? It does not bear investigation. Now, if its history is fraudulent, can any man of clear conscience add it to God's Word as divine truth, and so proclaim it to the world? I ask you the direct question, Is the Book of Mormon divinely inspired as it came from the lips of Joseph Smith? Has it external evidence that it came from

God through him? I am sure you will not affirm it. Then take the Bible only as the rule of faith and practice.

I withhold for the present an essay on the INTERNAL EVIDENCES, for I am sure Zion's Ensign will not publish either this or the next essay. It would unsettle the blind faith of too many.

Most kindly,

A. CARROLL.

CARROLL-LLOYD EXPOSE.

Elder T. E. Lloyd Replies to Rev. Carroll, Defending the Book of Mormon and the Prophetic Mission of Joseph Smith.

REVEREND SIR:—I am glad that you read “Remarks Upon Revelation 22:18, 19,” as that writing exposed the falacy upon which many rely in rejecting modern revelation. It was hoped that you would have seen that your position was untenable, and utterly devoid of Scriptural support; for there is no, “Thus saith the Lord” for the notion that with the writing of John’s book of Revelation, the canon of Scripture was closed.

Whether you perceived the weakness of your position, or not, you fail to sustain your views upon that important subject, merely assuming “That the book of Divine reve-

lation was complete in the Old and New Testament, and that no additions to it are admissable among intelligent Christians.” Here you state a radical opinion, which certainly agrees with your creed, although not sustained by a line of Holy Writ. “No additions to it are admissable among intelligent Christians.” And so you become judge of the mental qualifications of all concerned. Strange indeed that you should think your opinion to be the “intelligent” one, while that of the “Saints” although in line with the character of God, and his promises, is not to be entertained by “intelligent Christians.”

Now if revelation was ordained to cease with the writing of the New Testament, it is evident that Latter Day Saints are in great error and fundamentally wrong upon this question; and it would follow that Joseph Smith was a false teacher and a false prophet and the Book of Mormon untrue. On the other hand, if the faith of the "Saints" is true, in that they believe that God will reveal himself unto his people from time to time, then it must be apparent, that our intelligent orthodox friends are unsound in doctrine, because they reject the promises of God, and therewith, any further revelation which he shall give unto man.

"Intelligent Christians" have made their boast that "The Bible alone is the rule of faith and practice;" and yet they do not agree among themselves, either in faith or practice. What is the matter? Is the rule not sufficiently plain? Or will you tell us that those intelligent Christians are but willful in their doctrinal disagreements? If the later, what a commentary upon the different "intelligent" churches.

But when we know that the Bible as compiled and published, contains only a part of "All Scripture," which Paul said is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be thoroughly furnished unto all good works,"—2

Tim. 3:16, 17; then it is evident, that the Bible as now compiled, was not intended as the only rule of faith and practice. Who shall say that the missing prophetic works of the Old Testament, and the apostolical and doctrinal writings, missing from the New Testament should not be received as canonical among professed Christians? Yet creed-bound, so called "intelligent Christians," would fain believe, that a portion of Holy Writ, which they have compiled and accepted, alone is the rule of faith and practice; thus barring out other books equally as sacred of which the record speaks; and also rejecting the Holy Ghost in its pledged office work, among God's people.

Latter Day Saints avow their belief that "God is no respecter of persons," and that "Jesus Christ is the same yesterday, and to-day, and forever;" and that those general promises which accompanied the commandments when the gospel was preached in its purity, hold good today. With this premise accepted, it is easily seen that God may reveal himself from time to time as necessity shall demand.

But if the Saints are wrong upon this question, why do you not bring forth your strong reasons, and show their error? However, instead of treating the subject from its basic principle, you merely assert unwarrantable conclusions, and then proceed to assail Joseph Smith and the Book of Mormon.

Under the head of "External Evidence" you say: "The Prophet Joseph Smith possessed no character for honesty among those who knew him best, either in his earlier years or during his entire life." Here you fall into the error of confounding reputation with character. You probably meant to say that with a certain class his reputation was bad; you could also have added that it was bad from the time it became noised about that he professed to have received the visitation of angels.

The averment that his character was bad, lacks the essential element of truth. His father, mother, brothers and sisters, who certainly knew the character of Joseph better than did his enemies and opposers, all believed his testimony, and became members of the church. Their testimonies corroborated Joseph's, while their lives attested that sincerity, which ever characterizes truth. They all died in the faith, except his brother, W. B. Smith, and his sister, Mrs. Katherine Salisbury, who yet live and in their old age, rejoice to tell the old, old story as they told it, sixty years ago. Emma Smith whom the prophet married in 1827, ere he translated the Book of Mormon, and who was his constant companion while such work was being wrought, was a firm believer in his divine calling, and hence in the divinity of the Book of Mormon. After the prophet's death she

married again, but remained steadfast in the faith, revering the memory of her illustrious dead, until April 1879, when her tried spirit passed out in triumph to mingle with those gone before.

The uniform testimony of those most intimately associated with him, those who must have known him best, has ever been that he was an honest, God-fearing man; yet not without faults. Such testimony coming from all kindred, and from those most intimately associated with him, carries with it a weight of authority, which only prejudice and contumacy will reject.

The supposed quotation from Brigham Young which has been adduced, while extreme, and characteristic of its supposed author, was intended to serve as drawing the line of demarkation between the prophet, and the message of truth he bore.

To illustrate: Moses, Gideon, Sampson, David and other prophets, committed grievous sins, as their records attest, yet no consistent Bible believer can admit that their claims unto divine revelation were thus proven to have been false and fraudulent; for that would at once destroy the authority of many books, now believed to be canonical and divine.

Joseph Smith, although a prophet, was not exempted from the weaknesses of human nature—the heritage of man. And as the sins of

those ancient worthies, were no bar to divine revelation, and did not divest the alleged revelation of divine authority; the same rule applying to the Palmyra Seer, the sins of his boyhood, before his great career began, or those committed in his maturer years, would not necessarily prove that his message was untrue.

It is not true that "leading Mormons," at any time, have admitted that the Smiths, and Joseph in particular, was destitute of morality and virtue; nor yet is it true that the slanders circulated were not "generally contradicted by leading Mormons, at that time, although many of them were so outlandish and ridiculous as to require no refutation.

You say: "More than sixty respectable citizens of Wayne Co., N. Y., testified under oath that the Smith family were immoral, false and fraudulent, and that Joseph was the worst of them." "Respectable citizens! "Surely their work in signing a trumped up, slanderous, exparte statement in 1833, at the instigation of the notorious D. P. Hurlbut, entitles them to be held in loving remembrance through the ages!

Four of the family, namely, the mother Lucy, Hyrum, Samuel H., and Sophronia, had united with the Presbyterian church, and were members in good standing; but they withdrew therefrom, when such

duty was made manifest. Yet in 1833, those "sixty respectable citizens," whose business it then was to MANUFACTURE REPUTATION for the Smith family, found it convenient to sign a trumped up statement, defaming those who were good enough to be Presbyterians in good standing, if they had not believed Joseph's testimony! That wonderful statement was not made until the Book of Mormon had been three years in print, and the church three years old, having a membership of several thousand persons. It was a bad thing to be related to a prophet, and still worse to believe a prophet's message! So thought those self-constituted judges, and sanctimonious slanderers of a family, whose offence consisted in a new religious movement, the date of the said statement made, and circumstances connected with the affair, make it quite evident that it was a case of religious persecution, and a scheme to blast the reputation of the Smiths, and so check the spread of the faith.

If the Smiths were such a wicked set, steeped in fraud and crime, why were they not punished by law for such offences against society? The utter absence of a prosecution, not to say anything of conviction, is in itself, proof sufficient for reasonable persons, that accusations made under such circumstances, were but made for effect, hoping

thereby to counteract a religious movement that was spreading like wild-fire through the land.

Hurlbut had been expelled from the Methodist church for immoral conduct, and afterward he had imposed himself upon the Saints, only to be again detected, brought to trial and expelled from the church. He threatened the prophet's life, and at Painsville, O., he was put under \$1,000 bond to keep the peace. He swore he would have revenge, and he perambulated through Ohio, Pennsylvania and New York, in his unscrupulous effort to obtain testimony injurious to the Smiths and other leading men of the church; and it is not surprising that he succeeded in finding "sixty respectable citizens" in Wayne Co., N. Y., who were willing to join in the crusade against the Smiths. Bigotry and intolerance betrayed their unmistakable identity, when those "respectable citizens" subscribed to Hurlbut's miserable statements, intending at one blow to crush the rising church.

An examination of those testimonies and exparte statements, shows gross inconsistencies, at once revealing the lying and persecuting character of that batch of evidence (?), so thrust upon the world. In later years, Hurlbut boasted of his work, and gloried in originating the Spaulding story concerning the origin of the Book

of Mormon, although, as he stated to Dr. H Rathburn of Lansing, Mich., there was no truth in it. Hurlbut had done his work, preparing his statements and evidences which he had collected, intending to publish it in a book; but before it was ready for the press, his reputation was so malodorous that it was deemed best to transfer it to E. D. Howe, who published it as "Mormonism Unveiled," in 1834. The unreliability of that work, claiming to give historical data and true statement concerning the Latter Day Saint church, is fully shown in its publication of garbled and corrupted texts from the Book of Mormon. Yet, sir, that is the book which constitutes the stock in trade of those who resort to stale slander, instead of discussing doctrine upon its merits.

Those statements, manifestly malicious and libelous in character, which first appeared in Howe's work, before referred to, have been copied into various encyclopedias, and other books pretending to be true histories of Mormonism, and published far and wide; so vitiating public opinion, and prejudicing the masses against the church.

You say: "He [Joseph Smith] said to one of his friends, Peter Ingersol, there was no such book, that the whole affair was a hoax, but said he 'as I have got the d—d fools fixed, I shall carry out the fun' ". Who was this Ingersol to

whom Joseph Smith should have made a statement, contradicted by his entire life-work? Let the sequel answer. Peter Ingersol lived for many years in Lapeer Co., Mich., where he stated that he never made the statement bearing his name, and published in "Mormonism Unveiled."

Thus we have another instance in which is shown the brilliant talent of Hurlbut in writing Mormon history! And yet a forged, or a repudiated story continues to be quoted as conclusive evidence that the Book of Mormon is a "hoax"!

We are not surprised, when we consider all the slanders heaped upon Joseph Smith and his compeers, for it is no worse than that which prophecy has indicated should be the heritage of God's people, which in their history they have realized to be only too true. Jesus said: "Ye shall be hated of all men for my name sake."—Luke 21:17. And twenty-nine years later, Paul wrote: "Being defamed we entreat; we are made as the filth of the world, and are the off-scourings of all things unto this day."—Cor. 4:13.

PROF. ANTHON'S STATEMENT EXAMINED—HE MISREPRESENTED THE TRANSCRIPT.

Prof. Anthon's statement published in 1834 is as follows: Some years ago, a plain, apparently simple hearted farmer called upon me with a note from Dr. Mitchell of our city, now dead, requesting me

to decipher, if possible a paper which the farmer would hand me, and which Dr. Mitchell confessed he had been unable to understand. * * * This paper was in fact a singular scroll. It consisted of all kinds of crooked characters, disposed in columns, and had evidently been prepared by some person who had before him at the time a book containing various alphabets, Greek and Hebrew letters, crosses and flourishes, Roman letters inverted or placed sideways, were ranged in perpendicular columns, and the whole ended in a rude delineation of a circle, divided into various compartments, decked with various strange marks, and evidently copied after the Mexican calendar given by Humboldt—E. D. Howe's work, page 272.

It is easier to believe that the statement presented emanated from a brain inferior to that of the great linguist, than it is to believe Anthon was its author. Its first appearance in Howe's unreliable work, is in itself sufficient reason to doubt its genuineness.

But we shall assume that Prof. Anthon was its author, and proceed to deal with the facts as they are, even if it should show Anthon as guilty of misrepresentation and falsehood. Even had he not been swayed by prejudice, it is not reasonable that after the lapse of five years after seeing the transcript, that he could have written a true

Characters

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An Exact Reproduction of the Original Transcript of Characters sent to Prof. Anthon for Translation.

description of it; and, when in 1833, he professed to write a description of the transcript or scroll (?) as he called it, and he had not seen it since 1828, and then only for an hour or so, not even having a copy for reference, he betrayed a recklessness of statement, utterly incompatible with truth.

Veracity and honorable motive if he had been actuated therewith, would have caused him to have recognized his dilemma and to have confessed his inability to have given anything like an accurate and just description instead of writing in a ridiculous and false manner concerning that document.

The original transcript still exists at Richmond, Mo., where for fifty years it was carefully treasured by David Whitmer, one of the witnesses of the Book of Mormon. We are glad that this is the case for that document itself, is the test by which either the truth or falsity of Prof. Anthon's description can be determined.

It has been seen by hundreds, photographed, and has been faithfully copied by Elder W. H. Kelley, who published it in Presidency and Priesthood, and is herewith reproduced, that the readers may see and judge for themselves.

Concerning this matter, Joseph Smith wrote: "By this timely aid was I enabled to reach the place of my destination in Pennsylvania, and immediately after my arrival

there, I commenced copying the characters of the plates. I copied a considerable number of them, and by means of the Urim and Thummim I translated some of them, which I did between the time I arrived at the house of my wife's father in the month of Dec, [1827] and the February following."—Times and Seasons.

From the foregoing statement of the Seer, we ascertain, first that the transcript was not a copy of any one or more plates, but merely of characters selected from the plates. Second, that not all of the characters selected and transcribed were translated, but only "some of them." Third, that the transcript contained "a considerable number of characters." Here, then, we have the author's statement, concerning the "paper" or "scroll," as Prof. Anthon called it, giving its date, and import. It was a collection of characters, translated and untranslated, transcribed upon a single piece of paper. This accords with the understanding had by Oliver Cowdery, David Whitmer, (who was the custodian of the manuscript) and others who had the statement from Joseph Smith and from Martin Harris, concerning the transcript and its history. Continuing the narrative, Joseph Smith wrote: "Sometime in this month of February [1828], the aforementioned Mr. Martin Harris came to our place, got the charact-

ers which I had drawn from the plates, and started with them to the city of New York. For what took place relative to him and the characters, I refer to his own account of the circumstances as he related them to me after his return which was as follows: 'I went to the city of New York, and presented [identified] the characters which had been translated, with the translation thereof, to Prof. Anthon, a gentleman celebrated for his literary attainments. Prof. Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said they were Egyptian, Chaldaic, Assyriac and Arabic, and he said they were true characters. He gave me a certificate, certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthon called me back and asked me how the young man found out that there were gold plates in the place where he found them; I answered that an angel of God had revealed it unto him. He then said, let me see that certificate; I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing

now as ministering of angels, and that if I would bring the plates to him, he would translate them.'

The foregoing statement from Martin Harris places Prof. Anthon upon record as pronouncing the characters of the transcript to be genuine. He is said to have approved of the translation of such of them as had been selected by Joseph Smith and translated. Martin Harris ever affirmed the episode just narrated; it was his testimony unto the day of his death.

It will be noticed, that there is a disagreement between Anthon and Harris, but it will be seen that Anthon was compromised by Harris' statement, as his name was identified with the "characters", as having vouched for their genuineness; so that his statement was made expressly to counteract that made by Harris, and also to throw discredit upon the Book of Mormon.

Anthon's statement corroborated in an essential degree that made by Harris, but differed in the estimate he had placed upon the mysterious characters of the transcript.

We have shown how improbable it was that Anthon should have made a reliable description of that document, from that one interview, and examination of the transcript, five years before.

Now as the facsimile of the transcript is herewith published, we shall direct attention unto some glaring misrepresentations not

shrouded in ancient alphabets, but so plain and self-evident, that all may know that Prof. Anthon deliberately, and wilfully falsified that document.

FIRST, Anthon stated: "It consisted of all kinds of crooked characters, **DISPOSED IN COLUMNS;**" "WERE RANGED IN PERPENDICULAR COLUMNS."

This statement, to say the least is an exaggeration; and with regard to the characters being "disposed in columns," "ranged in perpendicular columns," it is ABSOLUTELY FALSE, as the facsimile shows.

What possible excuse can be offered for such a description, by such a man as he was reputed to have been?

SECOND, The whole ended in a rude delineation of a circle, divided into various compartments, decked with various strange marks, and evidently copied after the Mexican calendar given by Humboldt."

This is without the first particle of truth in it; for again, the facsimile clearly proves the Professor's description to have been but a sheer fabrication of the brain. No man who has seen both the Mexican calendar and the transcript, will say for a moment, that there is any resemblance between them.

These two, important features to the statement of Anthon, I have shown to be utterly false, and are sufficient within themselves to brand his statement as the product

of a literary Munchausen. It is not necessary now to further detail his misrepresentations, except to say, that scholars have pronounced other features of his pseudo-description of the transcript, equally as false, as those we have just exposed. It is full of inferences, conjectures, exaggerations and misrepresentations.

No scholar, upon a careful comparison of Anthon's description, with the facsimile or transcript, can pronounce Anthon's description to have been just and true. It was unworthy of the scholar he was reputed to have been, and fully demonstrated his bias and willingness to distort, in the effort to dispose of the Book of Mormon. And yet, you write: "Photographs reveal unmistakably the truth of Prof. Anthon's description." "Now I have personally seen a photograph of one of those plates, or of a copy of it, a transcript on paper, which Smith gave Prof. Anthon of Yale College. I wish herein to bear my testimony that Prof. Anthon has given a most accurate description of it."

As I have shown that Anthon's so-called description did not describe the transcript, as the facsimile published herewith, fully proves, **YOUR VOLUNTARY ENDORSEMENT** of his FAILURE, is also **WEIGHED** and **FOUND WANTING**.

While it is probable that you saw a card photograph, containing

some of the characters of the transcript, yet if you had carefully compared that photograph, even imperfect as it was, with Anthon's description of the transcript, you would have known that Anthon's description, instead of being "a most accurate description of it," was certainly misleading and false.

And yet you ask, "Was a forged document ever more clearly proven?" Did you mean that Prof. Anthon's statement was to settle such a question? If so, what folly to so conclude when the facts do not warrant the conclusion. Or did you intend that Prof. Anthon's statement, endorsed by Bro. Carroll, should be taken as proving conclusively that the transcript was a forgery? Your stock of faith in Anthon's veracity should not have caused you to have given such a sweeping endorsement to his mere assertion.

If this is to be taken as a sample of your judgment in cases of alleged forgery, the innocent would have more cause to fear you than the guilty. Surely in the witness box your testimony as an expert, can have but little weight as deciding upon the transcript, for your endorsement of Anthon's false description, but demonstrates that you have a "zeal, but not according to knowledge."

Having said so much upon the transcript we now dismiss that subject, merely adding, that so far, the

claims made in behalf of that document by its author, Joseph Smith, stand the test of honest examination, and remain unshaken.

THE WITNESSES OF THE BOOK OF MORMON
VINDICATED.

In 1830 the Book of Mormon was first published, and together therewith, the "Testimony of three witnesses," Oliver Cowdery, David Whitmer and Martin Harris, "who declared with words of soberness that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that the things are true; and it is marvellous in our eyes, nevertheless the voice of the Lord commanded that we should bear record of it."

At the same time, and in the same connection with the Book of Mormon was published the testimony of eight witnesses, Christian Whitmer, Jacob Whitmer, Peter Whitmer, Jun., John Whitmer, Hiram Page, Joseph Smith, Sen., Hyrum Smith and Samuel H. Smith. "Be it known unto all nations, kindreds, tongues and people unto whom this work shall come, that Joseph Smith, Jun., the translator of this work has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said

Smith has translated, we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship.”

W. B. Smith, the surviving brother of the prophet, told the writer in February 1892, that he had lifted the plates and had felt them when they were covered by a towel, during the time of translation. Emma, the prophet's wife, also affirmed that during the time employed in the work of translating she had frequently handled the plates while they were covered with a towel.

Referring to O. Cowdery, D. Whitmer and M. Harris, you say: “Several years afterward all three quarreled with Smith, renounced Mormonism, and declared their previous testimony to be false.” This is a statement having but little to commend it; for just to the extent that it relates to a repudiation of their previous testimony, and a renunciation of the faith, it is absolutely false, and without foundation in fact. The proof has been challenged again and again, but never has it been produced—for the best of all reasons—it did not exist. And yet for more than fifty years, that slander has been circulated, and repeated from the pulpit and the press, when there was no truth in it, as is abundantly shown by well attested evidence concerning the life-work of the “the three witnesses.” The enemies of the truth,

in this generation have not been destitute of the same animus which enabled those of old to say, “Sly ye His disciples came by night and stole him away while we slept.”

It is true that the “three witnesses” had trouble with Joseph Smith and other church officials, and became separated from the church so that they had no fellowship therewith. If their original testimony was false, how easy and how natural it would have been for those witnesses to have made a clean breast of it and have renounced their testimony. On the other hand, if their testimony was true, it was indeed a solemn affair, the denial of which would be unjustifiable, no matter what may have occurred to sever their connection with the church.

While men, under passion, anger and fear, have been known to render false testimony, yet the evidence shows in this case that although estranged from the church, believing that they were unjustly treated in the transactions which resulted in severing their connection with the church, yet they never denied that Joseph Smith had been a prophet of God, and that the Book of Mormon was true. Their attitude after their severance from the church, and their subsequent career when selfish purposes would have been best served by a denial of the faith and the Book of Mormon, carries with it the weight of an irrefutable testimony to the truthfulness of

their original testimony as printed with the Book of Mormon. Wherever they lived, although unassociated with Smith and the church, they never failed to affirm the divinity of the Book of Mormon, and that their original testimony was true.

Martin Harris lived around Kirtland, O., many years after his separation from the church. No man could be found who had ever heard him deny his testimony, or say aught against the Book of Mormon. He died at Clarkston, Utah, in 1875. Upon July 10th, 1871, in answer to a question propounded by Mrs. H. B. Emerson of New Richmond, O., "Did you go to England to lecture against Mormonism," he said, I answer emphatically, no, I did not; no man ever heard me in any way deny the truth of the Book of Mormon." His dying words were testimony unto that book he loved so well, requesting that a copy of it should be placed in his hand after his death should occur.—Herald.

After Oliver Cowdery's separation from the church, he practiced law in Elkhorn, Wis., and while there was seen and questioned by many of the Saints and others, concerning his testimony as one of the three witnesses. He constantly reaffirmed that testimony and others which he had given concerning the rise of the church. So stated Wm. Aldrich, John C. Gaylord, James M. Adams and others.

"In 1846 or 1847, he attended a Latter Day Saint conference at Carterville, a hamlet near Council Bluffs, Iowa, and while there was re-baptized and re-ordained to the office of an elder, at which time, from the public stand, he bore testimony to the truth of the Book of Mormon, and the prophetic mission of Joseph Smith."—Joseph the Seer, page 72.

He returned to Missouri, and died at Richmond, Ray county, in March 1850. When dying, his thoughts were upon the Book of Mormon; speaking to David Whitmer he said: "Be true to our testimony, brother David."

So passed away the man who was scribe for the prophet, in translating the Book of Mormon; he, who with Joseph Smith, upon May 15, 1829, received angelic ordination; was one of the three, favored of God to behold the plates of Mormon by the ministry of an angel; one of the six, charter members of the church organized April 6, 1830, becoming its second elder; who delivered the first formal, public discourse in this dispensation.

David Whitmer, known as "The last of the Three Witnesses," lived for fifty years at Richmond, Mo., where he was known as a staunch defender of the Book of Mormon, never varying in his testimony during all those years. In March 1887 he published a tract in which he reaffirmed his testimony, and contra-

dicted a false statement which had been printed to the effect that he had renounced his original testimony.

Appended to Whitmer's statement was the following testimonial: "We the undersigned citizens of Richmond, Ray county, Missouri, where David Whitmer has resided since the year A. D. 1838, certify that we have been long and intimately acquainted with him, and know him to be a man of the highest integrity, and of undoubted truth and veracity." This was signed by Gen. A. W. Doniphan, Judge G. W. Dunn and a large number of county officers, ex officials, bank officials, lawyers, doctors, merchants and prominent citizens.

Concerning his dying testimony, we quote the Richmond Democrat of Jan. 26, 1888: "On Sunday evening at 5:30, Jan. 22, 1888, Mr. Whitmer called his family and some friends to his bed-side, and addressing himself unto his attending physician, said, 'Dr. Buchanan, I want you to say whether or not, I am in my right mind, before I give my dying testimony.' The doctor answered; 'Yes, you are in your right mind, for I have just had a conversation with you.' He then addressed himself to all around his bed-side in these words: 'Now you must all be faithful in Christ; I want to say to all of you that the Bible, and the record of the Nephites (Book of Mormon) is true,

so you can say that you have heard me bear my testimony on n.y death bed.'

The same paper, of Jan. 25th, 1888, contained an account of Mr. Whitmer's death, and also said: "A night or two since he called his physician Dr. Buchanan, to his side and told him that his testimony as recorded in the Book of Mormon was true." We have shown as doubtless the careful reader will see that the men selected in the providence of God as his witnesses in behalf of the Book of Mormon, whose testimony and witness were in fulfillment of a prophecy recorded on page 100 Book of Mormon, and also predicted in a prophecy of Joseph Smith's, (Doctrine and Covenants page 69) that those men were constant in their testimony, whether within or without the church. They gave unto the world evidence of the most conclusive character, that they were sincere in their testimony, that their testimony was true.

And what shall we say of the eight witnesses? Space forbids a detailed account of their varied careers.

It is due unto them to say that three of their number, viz., Joseph Smith, Sen., Hyrum Smith and Samuel H. Smith died in the bosom of the church, strong in the faith. No man has yet been presumptuous enough to assert that they ever wavered in testimony, or weakened in

statement concerning that which they affirmed relating to the plates of the Book of Mormon.

It is due unto the remaining five, of that body of witnesses, to say that in the year 1838, under the fiery trials, troubles from both within and without, they became separated from the church. But did they deny their testimony? Ah! no. They had affirmed the truth concerning the plates of the Book of Mormon, and as true men they remained steadfast in their testimony.

They had seen and handled the plates, during the time they were in Smith's possession, and their published testimony simply avowed the facts of the case.

Their experience in association with the church and its prophet, were of such a nature, that they were firmly established in the faith of Joseph Smith as a prophet of God.

In fact these five witnesses, although out of the church, and away from its influence, yet remained firm in the faith that the Book of Mormon was divinely true, and that Joseph Smith was called of God to do a great work among the children of men.

The following statement from two sons of witnesses is herewith submitted: "So far as the transcript from the plates is concerned, the one now in our possession, of which David Whitmer was the custodian,

and now in the hands of his son David, is the only one that was ever taken to Prof. Anthon, so far as I heard from the witnesses of the Book of Mormon. I never heard either of the witnesses speak of any other but this one mentioned.

Of the eight witnesses mentioned in the Book of Mormon, with three of them I have been intimately acquainted from my youth; my own father, Jacob Whitmer, Hiram Page and John Whitmer; also two of the three witnesses, namely, David Whitmer with whom I was acquainted from youth until his demise; also Oliver Cowdery with whom I was intimately and closely associated from 1846 until his death. I have heard all these witnesses named, testify of and converse together, and to others concerning the matter in question, and never heard any intimation of any other transcript.

I was at the bed-side of my dying father, Jacob Whitmer, also Oliver Cowdery, David Whitmer and with John Whitmer in his death sickness—all of these men affirmed their testimony as written in the Book of Mormon. The last time I saw Hiram Page, a short time before his death, he was at my father's house conversing on these things, (spiritual matters) and his testimony was strong as possible in regard to the Book of Mormon as written therein."

[Signed] JOHN C. WHITMER.
RICHMOND, Mo., May 13, 1893.

“I concur in the above statements in reference to the subject matter in hand. I was present with my father, Hiram Page, at his demise, and his testimony was strong and confirmatory of the testimony as written in the Book of Mormon.”

[Signed] PHILANDER A. PAGE.

The witnesses have been vindicated. They left a rich legacy unto mankind, a testimony which shall endure with the ages, while they have gone unto their Maker to receive the “just recompense of reward.”

Latter Day Saints are not ashamed of the Book of Mormon, nor do they hold it in the background; for as is well known, it has been published in the French, German, Danish, Welsh and other languages, and placed before the public from 1830, the date of its first publication in English, until the present time. All are, and have been invit-

ed to examine its claims, the rich and the poor, the learned and the unlearned.

The chief labor of the ministry has been to preach the pure gospel of Christ, and spread abroad his glorious kingdom. They love the book of Mormon because it is true, and they quote it just as they quote other sacred books. It is indeed a “Golden Bible,” serving the divine purpose, teaching golden precepts, flashing its hallowed light upon doctrine, prophecy and promise; and is attested by “a cloud of witnesses,” external, internal and prophetic.

Treat the Book of Mormon with the same fairness which you require for the Bible at the hands of the Bible scoffer. “Buy the truth and sell it not.” Our motto should be, “Prove all things and hold fast that which is good.”

For the truth,

T. E. LLOYD.