

EDITORIALS.

"PECULIARLY PERSUASIVE."

THE Cincinnati Times-Star says:

"There must be something peculiarly persuasive in the Mormon missionaries. They have shipped 550 more converts to America."

The persuasion is not so much in the missionaries as in the doctrines that they teach and the spirit which accompanies the reception thereof. The secret of "Mormon" success is in the teaching of scriptural truths, with a profound conviction of their divinity and the possession of divine authority to promulgate them. We have no trained preachers sent out to persuade any one to come to Utah. Many of our missionaries are very young men, who have never addressed a large assembly, who go forth trembling at the prospect of contact with the world. But they have an abiding assurance that the work in which they are engaged is divine, and they labor without pay to convince all who will listen to their testimony that God has commenced the latter-day work referred to by the ancient prophets.

They do not offer any such inducements to emigrants as is supposed. They simply preach the gospel; those who believe and obey become possessed of the same spirit as the preachers enjoy; they at once desire to gather with the Saints, and cast in their lot with the Church which they are convinced is the Lord's. That is all there is of it. "Mormonism" is viewed by those who marvel at its spread as "a transparent fraud." But they have never looked into it for the source of its power, and so go on blindly striking at something which they have imagined, but never touching the thing itself, because they have not examined it and do not understand it. "Mormon" missionaries have truths to offer to the world, and they present them with the earnestness of an unselfish and devoted certainty of their Divine origin. Their converts reach the same assurance, and hence the bond of union that draws them together, and the attraction which Utah exercises over the Latter-day Saints in every part of the globe. And, mark it, the influence which draws and binds them together, is beyond the power of men or nations to prevent, destroy, or control.

"IS THIS A CHRISTIAN COUNTRY?"

It seems that many of the White River Utes are returning to their old home in Colorado. It will be a difficult matter to keep them within the bounds of their new reservation. They are attached to their former hunting grounds by ties that hold them just as close as the love of fatherland cherished by some of their white "brothers," and they will be drawn to the spot where they first had breath and where their forefathers have died, by influences more potent than the regulations that hold them to the new "agency."

Bishop Whipple, who has always stood forward in defense of the red men, and who has been more outspoken than any prominent man in the country upon the iniquities of the "Christian" whites towards the conquered race, has the following to say concerning this latest wrong to the Indians, in the columns of the New York Sun:

"The scenes which have accompanied the expulsion of the Utes from their homes in the Uncompaghe Valley are a fit climax for the scheme of spoliation that drove them away. The attachment of the Indian for his birthplace and the graves of his ancestors is well known. On the night before the expulsion of the Utes, the women passionately kissed the ground and gave vent to their feelings in moans and shrieks. The men pleaded with Gen. McKenize against being banished beyond reach of their homes, pledging themselves to give up the mountain region and its mineral wealth if they could only stay in their valleys. Before the Indians had fully left their camp fires, the greedy settlers poured in, crowding each other for the best pick of the lands, and were corralled by Mackenzie's bayonets, to await the time set

SOMETHING NEW FOR THE FAIR.

THE following communication is commended to the notice of those who were so severely bitten last season by the eastern fruit tree drummers, and who paid big prices for plants and trees that perished before planting, while they could have obtained live goods of better varieties at a less price at home:

Editor Deseret News:

As at our Territorial Fair the various products, fruits, vegetables, as well as the arts, science, mechanical skill will be exhibited to mark our progress in improvement, would it not be well for those who have been victimized by magnified pictures of fruits, trees, and ornamental shrubs, to collect all the lifeless stalks, with their tags and labels, together with the price list and name of firm and reliable agent, whose eloquence eclipsed that of the lightning-rod man, book agent or pill peddler, whose graces and accomplishments would equal that of a corn doctor, with a cheek like a battering ram, and the brass of a mountain howitzer. The above combination of talent has faithfully canvassed this country and palmed off wild strawberries, also wild cranberries at fabulous prices, and trees that failed to honor the salesman's warrant.

It would be well for the victims to collect the fragments of dead stalks, procure a suitable place, and exhibit them to the next batch of nursery drummers, and for the benefit of this Territory in the future. V.

THE SPAULDING STORY KILLED AGAIN.

Scribner's Magazine for August, contained an article on the Book of Mormon by Ellen E. Dickinson, in which the writer revived the oft-refuted fable known as "The Spaulding Story." In the October number of the same magazine the lady has another communication on the same subject, containing letters and affidavits which we reproduce, as they form important links in the chain of evidence which encircles the Spaulding romance, fixes it as a failure, and holds it up as a baseless attempt to account for the origin of the Book of Mormon. The lady may not see it in this light, but it will so appear to all unprejudiced eyes.

In order that the reader not acquainted with the Spaulding Story may understand what follows, we will briefly recapitulate. It is alleged that a preacher named Rev. Solomon Spaulding, just after the opening of the present century, wrote for pastime a work called "Manuscript Found, or The Lost Tribes." It purported to be a transcript from parchment written in Latin, found in a cave, and giving the history of the ten lost tribes of Israel in a journey from the old world to this continent. It described them as an idolatrous people and the builders of the mounds now seen in Ohio. It is said that in 1811-12 it was read by Mr. Donaldson to several persons and the preacher handed the manuscript shortly afterwards to a printer in Pittsburgh, named Patterson, who did not think it worth printing at his own risk and so returned it. His widow, who afterwards became Mrs. Davison, had it in 1834, when it was obtained from her by one D. P. Hurlburt, from which time it seems to have disappeared.

The reason for Hurlburt's acquisition of the manuscript was this. After the Book of Mormon was published, the preachers of different denominations being very much stirred up concerning it made strenuous efforts to account for its origin. People who had heard Mr. Spaulding read the manuscript in 1811 and 1812—about twenty years previous—were interrogated as to their remembrance of the names Mormon, Moroni, Lehi, Lamanite, etc., and they thought they could remember those names. Upon repetition they became sure they had heard them. It was then assumed that while in the possession of the printer Patterson, some one must have copied it and from him the matter must have been conveyed to Joseph Smith. Sidney Rigdon was the person selected as the probable go-between, and it was given out that he had been a printer, had worked for Patterson, had copied the document, and with Joseph Smith

Mormon. The story obtained no credit in Ohio where it was started, because the known facts did not bear out the theory. There was no connection between Rigdon and Patterson, nor between the former and Joseph Smith until long after the Book of Mormon was published. Parley P. Pratt, an old associate of Sidney Rigdon's in the Cangelite Church, being the first person to acquaint Sidney Rigdon in Ohio, several months after the Book of Mormon was printed, of the discovery of the plates in New York and the translation made by Joseph Smith.

But in the year 1834, D. P. Hurlburt, who had been a member of our Church, and had had been excommunicated for adultery, swore vengeance against Joseph Smith and the Saints, and formed a partnership with one E. D. Howe, of Painesville, Ohio, to get up a work exposing "Mormonism." He it was who obtained the manuscript from the relic of Mr. Spaulding, but it was never published, no comparison was made between it and the Book of Mormon, but when Hurlburt and Howe's pamphlet was published they had evidently abandoned the Spaulding theory, which has since been resurrected several times by anti-"Mormons" in frantic endeavors to account for a work which thousands know to be of divine origin.

The writer in Scribner's obtained from Mrs. Davison and her daughter Mrs. McKinstry, affidavits about their knowledge of the manuscript, and in the October number adds the following, to which we invite special attention:

"Sir—In the number of this magazine for August, 1880, appeared an article by myself entitled 'The Book of Mormon.' That article contained a statement, together with evidence substantiating it in part, by Mrs. McKinstry, a daughter of the Rev. Solomon Spaulding, that the Book of Mormon was derived from a novel called 'The Manuscript Found,' written by her father in 1812, and that the manuscript of this novel was in 1834 delivered to one D. P. Hurlburt.

When the article appeared, there seemed to be no other proof that this manuscript was delivered to Hurlburt. Believing it to be important to follow up this clue, I recently visited Hurlburt at his home near Gibsonburg, Sandusky County, Ohio, in company with Oscar Kellogg, Esq., a well known lawyer of that vicinity. As the result of this visit I have received the following sworn statement:

GIBSONBURG, Ohio,
January 10, 1881.

"To all whom it may Concern:

In the year eighteen hundred and thirty-four (1834), I went from Geauga County, Ohio, to Munson, Hampden County, Mass., where I found Mrs. Davison, late widow of the Rev. Solomon Spaulding, late of Connecticut, Ashtabula County, Ohio. Of her I obtained a manuscript, supposing it to be the manuscript of the romance written by the said Solomon Spaulding, called the 'Manuscript Found,' which was reported to be the foundation of the 'Book of Mormon.' I did not examine the manuscript till I got home, when upon examination I found it to contain nothing of the kind, but being a manuscript upon an entirely different subject. This manuscript I left with E. D. Howe, of Painesville, Geauga County, Ohio, now Lake County, Ohio, with the understanding that when he had examined it he should return it to the widow. Said Howe says the manuscript was destroyed by fire, and further the deponent saith not.

(Signed) D. P. HURLBURT.
Sworn to and subscribed before me this 10th day of January, 1881.

(Signed) J. KINNIGER,
Mayor of the Village of Gibsonburg, Sandusky County, Ohio."

In this statement, Hurlburt gives the impression that he procured this manuscript from Mrs. Davison, at Munson, Massachusetts; but Mrs. McKinstry, in her statement, says he got it by an order addressed to Jerome Clark, at Hartwick, Otsego County, New York, and this is undoubtedly the truth. In fact, Hurlburt admitted as much to me before Mr. Kellogg, in the conversation I had with him at his house in Gibsonburg. This is further confirmed by George Clark, a son of the above-mentioned Jerome Clark, and his wife, in two letters copied below.

In a former statement signed by Hurlburt—the original of which is in my possession—dated August 19, 1880, he says: "I do not know whether or not the document I received from Mrs. Davison was Spaulding's 'Manuscript Found,' as I never read it."

In the conversation I had with Hurlburt at his house, and before Mr. Kellogg, he admitted that he "just peeped into the manuscript, and saw the names Mormon, Moroni, Nephi and Lamanite."

The original "Manuscript Found" was in existence at Onondaga Valley, Sandusky County, New York

in 1818, as appears in the following statement, never before published. Mrs. Redfield is now living at Syracuse, New York:

"SYRACUSE, June 17th, 1880.

"In the year 1818, I was principal of the Onondaga Valley Academy, and resided in the house of William H. Sabine, Esq. I remember Mrs. Spaulding, Mr. Sabine's sister, perfectly, and hearing her and family talk of a manuscript in her possession which, her husband, the Rev. Mr. Spaulding, had written somewhere in the West. I did not read the manuscript, but its substance was so often mentioned, and the peculiarity of the story, that years afterward, when the Mormon Bible was published, I procured a copy, and at once recognized the resemblance between it and Mrs. Spaulding's account of the 'Manuscript Found.' I remember, also, to have heard Mr. Sabine talk of the romance, and that he and Mrs. Spaulding said it had been written in the leisure hours of an invalid, who read it to his neighbors for their amusement. Mrs. Spaulding believed that Sidney Rigdon had copied the manuscript while it was in Patterson's printing office in Pittsburgh. She spoke of it with regret. I never saw her after her marriage with Mr. Davison, at Hartwick.

(Signed)

"ANN TREADWELL REDFIELD."

The original "Manuscript Found" was in existence at Hartwick, N. Y., in 1831, as appears by the following letters, never before published, of George Clark, the son of the Jerome Clark above referred to:

"SONOMA, CAL., Dec. 30th, 1881.

"MRS. ELLEN E. DICKINSON:

"DEAR MADAM: I remember that Mrs. Davison spent a winter in my father's house nearly fifty years ago, and left there to go to Munson, Massachusetts. A year or two later she wrote to my father to sell her effects, bureau, feather-bed, linen, etc., and remit the proceeds to her, which he did. The old trunk still remained in the garret when I sold the farm, in 1864, and was given away, to whom I know not. It was worthless and empty. My wife remembers that Mrs. Davison gave her a manuscript to read during her stay with us, and that she read a part of it and returned it to Mrs. Davison, who told her it was written by Mr. Spaulding as a pastime to while away the days of sickness.

"Respectfully yours,

"GEORGE CLARK."

LETTER No. 2.

SONOMA, Cal., Jan. 24th, 1881.

MRS. E. E. DICKINSON:

Dear Madam: My wife does not remember the words 'Mormon, Maroni,' etc., nor anything else of the contents of the Spaulding manuscript in question. She remembers perfectly that it looked soiled and worn on the outside. She thought it dry reading, and, after reading a few pages, laid it aside. She remembered perfectly, too, that Mrs. Davison said about it as being the origin of the Mormon Bible, and she thought it would die out in a few years. It was in 1831 Mrs. Davison left our house for Munson, Massachusetts.

GEORGE CLARK.

My interview with Hurlburt is too long to be inserted here. The gist of it is that he admitted before Mr. Kellogg and myself that he obtained a manuscript at Hartwick, Otsego County, New York, through an order from Mrs. Davison, in 1834, which he believes was written by Solomon Spaulding, that it was called 'Manuscript Found,' etc., that he peeped into it and saw the words Mormon, Maroni, Nephi, Lamanite, etc.

What is the fair conclusion from these new facts? Is it not that Hurlburt got the original "Manuscript Found" in 1834? It has probably disappeared. It was obviously of value to the Mormons. They have probably had it in their control, and the fate of it will never be known."

The writer of the above adds a couple more affidavits and some remarks concerning President Garfield's and his wife's residence in the neighborhood of Kirtland, Ohio, none of which are important to the subject in consideration.

It will be perceived from the foregoing that the manuscript about which so much has been said and imagined was preserved by Mr. Spaulding's widow from her husband's decease till 1834, when it passed into Hurlburt's hands. He was a notorious scoundrel and did all that lay in his power to destroy "Mormonism" and its founder. If this Manuscript Found had been anything like the Book of Mormon, it would then have been published by Hurlburt and Howe. But it is clear that there was no resemblance whatever between the two productions. It was obtained for the express purpose of exposing "Mormonism," and to show that the Book of Mormon was taken from it, and the fact that it was destroyed by the men who obtained it, or that they did not publish a line of it after gaining possession of it, should be proof enough that there was no connection whatever between it and the Book of Mormon. Hurlburt's statement about peeping into the manuscript and seeing certain names, contradicted by himself when he said he never read it at all, is not worthy of any credence. It is clear that the "Manuscript Found" turned out to be altogether different to the theory based upon its existence, and thus

the stupid story once more bears its own refutation.

To one who has carefully read the Book of Mormon, the Spaulding story has no chance of serious consideration. It does not purport to have been found in a cave in Ohio, but in a hill in New York; was not written in Latin, but in Egyptian characters, "reformed" by the writers; it was not on parchment, but plates resembling gold; it is not a history of the ten lost tribes, and only mentions them incidentally in one short paragraph; it does not give an account of an idolatrous, but a religious people; it does not confine their history to Ohio, but ranges from Chili in South America to the lakes of Canada in the north, and it is not the history of one colony, but several, the earliest of which came to this land hundreds of years before there was a tribe of Israel in existence.

We apologize to those of our people familiar with the controversy that was waged over forty years ago, and the many refutations that have been given of the absurd Spaulding fiction, for elaborating on the matter in this way. But while they are familiar with the facts, others are not informed on the subject, and is for their benefit that we once more devote space to a story that never had the slightest foundation, but was conceived in the depraved minds of men, who hated the Book and the Church which swept away their congregations from under their very presence and influence, and flourished in spite of their malice and inventions. The Book of Mormon stands unshaken by all the assaults of its adversaries, and while it bears internal evidence of its divine origin, the relics left by the people whom it describes continually being brought forth from the silence of centuries, to bear witness of its truth before the world.

GIVE THE MAN A CHANCE.

THE journals of this country will have turned from their position of doubt as to the ability of Gen. Arthur to manage the affairs of a nation, or of insulting depreciation of his intellect and stamina, to one of fulsome adulation and confidence in his eminent qualifications for office to which he has succeeded, will redeem themselves in some degree from their inconsistency if they will leave the new President free to arrange his cabinet and choose advisers, without their stirring a political hornet's nest about ears.

If President Arthur is as prudent as he is now described, he will make no hasty changes, and will care not to disturb the political atmosphere by any violent show of party prejudices. But it must be clear to every unbiased mind that he has as good a right to select men upon whose aid he is to rely in the administration of public affairs as any Executive who precedes him. The fact that he has come to the Presidency indirectly makes no difference to his position. He much the President as though he had been elected directly to office. His prerogatives are just the same, and his privileges show equal.

The late Administration unfortunately was not in full union with the President in his political respects. It is not to be expected that the new Executive will discard his former associates and advisers, become an echo of the departed chief and his individuality or independence of thought and action. They doubtless be changes in the Cabinet. Resignations offered since good faith and with a desire to embarrass the new President in due time be accepted, and be appointed in whom he can repose confidence and who will with him heartily in sentiment.

The press, therefore, will take a patriotic course by giving President Arthur that liberty to which he is entitled, and time to shape policy and show his intentions before they assail him with attacks and show that independent mind which they would be required if he did not make.

We do not look for any overturning at the national quarters, but anticipate changes in the administration necessary and proper under the circumstances. In the peculiar