

THE SPAULDING MANUSCRIPT STORY COMPLETELY EXPLODED.

"ONE by one the roses fade." So are the props of those who make a hobby of seeking to show that "Mormonism" is a fraud, kicked from under them. And they find themselves sitting in the mud puddle of disappointment and perplexity. The religious denouncers of polygamy have gradually receded from the untenable ground that the Bible does not sanction, sustain nor enjoin plural marriage. It is now generally acknowledged that such a proposition has not the shadow of a leg on which to stand. In consequence fanatical anti-"Mormon" religionists, having no argument to offer, keep up the unreasoning whoop about a "superior civilization" and demands for the application of force to suppress that which they cannot exhibit as an error by argument.

Another of the piles which have supported the opponents of "Mormonism," has been swept down the swiftly flowing river of later development. The story about the Spaulding manuscript and the Book of Mormon being identical is now proved, by incontrovertible evidence, to be a part of the fabric of "The refuge of lies," as we always knew it to be.

Before us is the April number of Frank Leslie's *Illustrated Sunday Magazine*. It contains a fac simile of the religious department page of the *New York Observer* of February 5th, 1885, on which appears this interesting statement:

SOLOMON SPAULDING AND THE BOOK OF MORMON.

The theory of the origin of the Book of Mormon in the traditional manuscript of Solomon Spaulding will probably have to be relinquished. That manuscript is doubtless now in the possession of Mr. L. L. Rice, of Honolulu, Hawaiian Islands, formerly an anti-slavery editor in Ohio, and for many years State printer of Columbus. During a recent visit to Honolulu, I suggested to Mr. Rice that he might have valuable anti-slavery documents in his possession which he would be willing to contribute to the rich collection already in the Oberlin College library. In pursuance of this suggestion Mr. Rice began looking over his old pamphlets and papers, and at length came upon an old, worn and faded manuscript of about 175 pages, small quarto, purporting to be a history of the migration and conflicts of the ancient Indian tribes which occupied the territory now belonging to the States of New York, Ohio and Kentucky. On the last page of this manuscript is a certificate and signature giving the names of several persons known to the signer, who have assured him that to their personal knowledge, the manuscript was the writing of Solomon Spaulding. Mr. Rice has no recollection how or when this manuscript came into his possession. It was enveloped in a coarse piece of wrapping paper, and endorsed in Mr. Rice's handwriting, "A manuscript story."

There seems no reason to doubt that this is the long lost story. Mr. Rice, myself and others compared it with the Book of Mormon and could detect no resemblance between the two, in general or detail. There seems to be no name nor incident common to the two. The solemn style of the Book of Mormon, in imitation of the English Scriptures, does not appear in the manuscript. The only resemblance is in the fact that both profess to set forth the history of the lost tribes. Some other explanation of the origin of the Book of Mormon must be found, if any explanation is required.

JAMES H. FAIRCHILD.
From Bibliotheca Sacra.

We wonder who will be the ingenious fabricator who will furnish the "Other explanation of the origin of the Book of Mormon," for doubtless some of the conscienceless enemies of "Mormonism" will consider that another subterfuge is "required."

WILL THE LIGHT GO OUT?

PROBABLY no class of persons are watching and waiting so anxiously the final result of the present crusade against "Mormonism," as those who, for reasons best known to themselves, have apostatized and left the Church, and are now fighting against it. No other class have the same interest in seeing "Mormonism" swept away, or would feel more truly thankful if it could be proven, what they sincerely hope it to be, a fraud, and obliterated from the face of the earth. The reason for this "the wise will understand," but much of it might be proven, even to the casual thinker, by that feeling of hatred, almost hellish in its bitterness, so characteristic of the "Mormon" apostate.

True, there are some seceders who do not exhibit it, but we do not regard them, except in a limited sense of the term, as apostates, for they either belong to a class who never had any "Mormonism" to secede from, or to another, more noble but unfortunate, who have not in their hearts entirely forsaken the faith, though they are counted outside the Gospel fold. We are speaking particularly of those "perturbed spirits," who, not content with falling away themselves, would fain drag everyone else along with them, or failing in that, would whelm in ruin and dis-

aster all who prefer to cling to the old ship Zion, despite the example of desertion and treachery which they have set them.

Strange, is it not, that such should be the case? These persons are, for the most part, men and women who have been heard to say, perhaps a thousand times, that they knew this religion to be the Gospel of Jesus Christ, and have given evidence in many ways, most of all by that infallible indication of faith and sincerity, good works, that what they said they meant, and were then in possession of a testimony of its truth, which they could not deny, and would not hear others gainsay. With regard to the causes which have produced a subsequent "change of heart," we have nothing to say, nor of the peculiar predicament in which such people find themselves, in repudiating with scorn what they before solemnly avowed as a fact, attempting to trample in the mire the jewel they once wore proudly upon the breast, and knowing (?) to be all wrong and morally rotten, what they are already on record for as knowing to be right and proper in every respect.

Such are the ones, we repeat, who are the most anxious to have it shown that the claims of "Mormonism" to a divine origin are false, and the proof of it is that they are straining every effort in that direction. And why this anxiety and unrest on their part? If they know that "Mormonism" is not true, and that they simply lied when they solemnly testified they knew it was true, what need of all this nervous and restless activity? Why this haggard impatience, this feverish haste to have the so-called problem solved by fire and sword, and the fact of its falsity demonstrated, in its downfall, beyond the shadow of a doubt? Is it a feeling of philanthropy that excites this solicitude? Is it a pure, unselfish, disinterested regard for the welfare of humanity that inspires such inhuman propositions for the cure of an alleged evil, against which the battering rams of mob violence, special legislation and polemical debate have been thundering in vain for fifty years? Or, is there another reason, supposed to be carefully concealed, but nevertheless "gross as a mountain, open, palpable," to all who see aright, why the apostate from "Mormonism" should desire, more than anyone else, to see the system extirpated, and all who cleave to it swallowed up in the fierce maelstrom of popular fury?

We take the ground, and we are not afraid of its being honey-combed, that no man who fights against "Mormonism," after testifying in all sincerity that he knows it is the work of God, feels positively certain that it is not. And the bitterer his hatred, and the more active his hostility to the pure and sacred principles which he once practiced and advocated, the more evident is it that in his heart of hearts he fears and dreads, as only such souls can, the possibility of its final triumph and his own utter condemnation. It is the light that dazzles the eyes and reveals our personal defects, that we wish taken away. For the honest man, daylight has no terrors, but the evil-doer, pursued by the torments of a guilty conscience, would fain have the bright sun extinguished, the moon and stars blotted out, and the universe one eternal night, that he might escape in the darkness and revel in his wrong-doing undisturbed.

Those who are looking Zionward, as the winds and waves begin to rise and the storm-clouds to lower overhead, and are asking themselves the question, Will her light go out? may take home to their souls a negative answer. The Light will not go out. It was the hand of God that kindled it, and not all the floods of earth and hell can drown it, or prevent it from growing "brighter and brighter unto the perfect day." There is no such thing in the programme of history as the extinguishment of "Mormonism." That programme was prepared in the heavens before the foundations of the earth were laid, and though earth and heaven pass away, taking with them to perdition all who forsake and fight against God's truth, not one jot or tittle of what He has forespoken and ordained will fall to the ground unfulfilled.

HIS "LONG LOST BROTHER."

AN eastern firm writes to a gentleman in this city, and makes inquiries in relation to Clarence Horace Montgomery y Agramonte. The cause of their solicitude regarding him will be explained by the following extract from the letter which we are courteously permitted to make:

"About Agramonte. Are there two of them? One C. H. M. y Agramonte, representing himself as a wholesale oil dealer of Salt Lake, ordered and we shipped to him plates to the amount of \$26, which is still unpaid. A man representing himself as General Agramonte, of Salt Lake, was here last week lecturing and showing stereopticon views. He says the order was from his brother, now in Salt Lake. Please give us some light on the subject."

Where is General Agramonte's "long lost brother?" is now a pertinent question. It seems a little awkward to have to state that Clarence Horace Montgomery and the General are identical; particularly in view of the fact that when he went east with his Anti-"Mormon" lecture, he carried with him high recommendations from Governor Eli H. Murray and other Federal officials. It will now be in order for those endorsers of the illustrious

Montgomery and Agramonte either to settle that little bill or give him another certificate of good character. The character standard of Governor Eli H. Murray and other Federal officials is not excessively high, but with some of them the vilest wretch assumes an angelic aspect when he opposes the "Mormon" people with unmitigated and fanatical bitterness.

A PROPER STAND.

YESTERDAY the charge of the editorial columns of the *Ogden Herald* was assumed by Mr. C.W. Hemenway. Judging from the initiatory work of that gentleman, his labors will tell beneficially for our Junction City contemporary. He starts out with an article in which he temperately opposes the action of the Ogden City Council in granting a rebate on license dues of liquor saloon keepers for the ensuing quarter. This step was taken on the ground of dull times. The arguments of the *Ogden Herald* against such a proceeding are, in our opinion, invulnerable. We consider the action of the Council to be unfavorable to the maintenance of good government, and regret that it was taken. We cannot well see how it could be consistently defended. If it has any bearing upon the liquor traffic at all, it must necessarily tend to increase it. While the trade must be tolerated under existing conditions, it does not follow that municipal or other governments should give it special comfort or encouragement.

FROM A MISSIONARY IN GER- MANY.

WE have been favored with the perusal of a couple of private letters, recently received from F. M. Lyman, Jr., from which we make the following extracts. The first is dated Mannheim, Baden, Germany, Feb. 17, 1885:

"We are enjoying our labors very much, although they are confined to small limits, and altogether private in this district, as meetings were forbidden about two years ago here. We have some very good people, but very poor, living from hand to mouth. Some are laboring very hard to emigrate. But very little is being done by way of baptizing, but some are investigating our principles. If we should preach emigration we could baptize a great number, but we are hunting the honest in heart, and they are scarce."

"Brother Musser was allowed

NO REST IN BAVARIA.

He obtained his passport in Nuremberg and went to Munich, where he met Brother Biesinger from Lehi, and was advised to come over to Wurtemberg, which he did, and is now here with Brother Naegli and myself. I do not know whether it will be required of him to return, but we shall await the directions of President Schoenfeld, who is now in Saxony, visiting his relatives. I suppose you read of his arrest; he was to have paid a fine of 100 fr., not 200 as published, and be imprisoned 40 days; but the Swiss officials have failed to collect their money and to imprison their man. They gave him perfect liberty, and sent him the sentence afterwards, expecting him to come and pay his fine and crowd himself behind the bars, just because he was a Mormon. I have just read another report in the *News* from Brother Hochstrasser that their fine was 400 fr. each, but it is an error which he made in reading the document. They have sent to Berne for the fine, which was not paid, and I do not know whether it will be safe for Brother Schoenfeld to return or not. We

TRUST IN THE LORD,

who sent us, and know all things will go as they should. It was Brother S's arrest that brought Brother Smith to Berne, and from there we started on our

TRIP TO ROME.

It is a remarkable little history, i.e. of the different circumstances that brought four of us together in Berne—Brother Smith from Liverpool, just before his return home; Prof. Monch from home, Brother Naegle from Constantinople (as it were) and me from my field in Southern Germany. Prest. Smith and I, if you remember, read 'The Last Days of Pompeii' together while on a trip through Idaho, and then to see the very old ruins, climb old Mount Vesuvius and stand on the hot lava until our shoes dried gave it life and poetry. We saw the sea from the mountain, of which such a terrifying description is given. The rumbling immediately beneath us, steam and smoke rising all about us, and the great volumes of smoke and red hot lava forced from the crater just above us, gave us a good opportunity of realizing, to a small degree, the feelings of the terror-stricken inhabitants of the cities which were completely destroyed by the forces immediately surrounding us."

The second letter is written from the same place, and dated February 28th, 1885. In it he says:

"I am in the best of health and spirits, although in disagreeable circumstances. You will no doubt be surprised at hearing that I am

BANISHED FROM THE GRAND DUCHY, BADEN.

"I was taken from among the Saints in Weinheim, accused of holding a

meeting and preaching 'Mormonism,' and was therefore locked up over night in a filthy room, with a sack of straw and a blanket on a bench for a bed. I had to remain there until 12 o'clock the next day, Wednesday, Feb. 25th, when I was taken before the justice and questioned as to my business there. I stated that it was to teach the people. On being asked if I had held any meetings, I replied, No. When asked how I lived, I said: 'With the people who receive me.'

He then told me I could accept his punishment or appeal to the court at Mannheim, and said if I did that he would prosecute me for vagrancy. I concluded to let him settle the matter and avoid raising a howl at Mannheim, by which Brother Musser might be banished as well as myself. I was then

ADJUDGED GUILTY

of preaching doctrine which was against the laws. I explained that I did not teach nor practice anything which is forbidden, but was told that made no difference. I bore my testimony to him, his clerk and the police.

I was then condemned to one day's imprisonment and banishment from Baden. I demanded a copy of the complaint and judgment, but was refused either. I was taken to jail, where I was treated very well by the jailor's wife until she found out I was a 'Mormon,' and then she was very disagreeable with me. I was then

LOCKED UP

With three other young men, with whom I labored, trying to get them to take an interest in the Gospel. Soup and bread were plentiful. I had a sack of chaff, a sheet and a good blanket for a bed. Feathers were given us to pick, but they stunk and hung to my clothes, so I let out the job.

At 10 minutes to 9 a.m. on Feb. 26th, I was

PERMITTED TO GO MY WAY.

A good sister met me at the gate with her pockets full of food for me, but was overjoyed when she found that I could go with her. The Saints did not know what had become of me, until a short time before I was released. I then visited the Saints again, and left the city, shaking the dust from my feet as a testimony against it. While on my way one of the highest officials came along in a fine buggy and invited me to ride with him, which I did. How strange that he should invite such a vagabond to ride with him! The fact is he did not know that I was a 'Mormon.'

"Brother S. W. Musser is here at present and will remain until advice from Pres. Schoenfeld is received."

"My conscience is clear. I have done no one a wrong knowingly, and I am no vagabond, but can bear all such names for the Gospel's sake, for I know it is true. I feel well in my labors, although they are limited. Our brethren applied for the privilege of holding meetings here yesterday, but were refused again. I leave here next Monday, most likely, and shall go into Wurtemberg."

"They will get me out of Germany if they keep going at that rate. I do dislike that thing, but as the Lord permits it, I guess it is all right."

"You need not think I have suffered anything more than inconvenience. I rejoice and am glad to be worthy of bearing shame from the world for the Lord's sake."

THE DECISION IN THE POLY- GAMY CASES.

THE decision rendered by the U. S. Supreme Court on the 23rd would probably be more intelligible to our readers generally if they were familiar with the status of each of the several cases involved. That this may be understood we here produce the oath taken by each of these appellants. The difference between the cases of Mildred E. Randall and Mary Ann M. Pratt—the decisions of the lower courts, in which were reversed by the recent ruling—and those in which the rulings of the Utah Courts were sustained, will be apparent on reading them.

OATH OF MARY ANN M. PRATT.

TERRITORY OF UTAH, } ss.
County of Salt Lake.

I, Mary Ann M. Pratt, being first duly sworn, depose and say that I am over 22 years of age, and have continuously resided in the Territory of Utah more than six months, to wit: more than thirty years last past, and I have resided in the Third Precinct of Salt Lake City more than six months next preceding the date hereof, and still reside therein; I am a native born citizen of the United States of America, and am the widow of Orson Pratt, Senr., late deceased, who died prior to the 22nd of March, 1882, and after a continuous residence in said Territory of more than thirty years. My name is on the last registry list of voters of said Precinct, and I am a taxpayer in said Territory. I am not and never have been a bigamist or polygamist, and have not, on or since March 22nd, 1882, cohabited with any man.

MARY ANN M. PRATT.

Subscribed and sworn to before me this thirteenth day of September, A. D. 1882.

OATH OF MILDRED E. RANDALL,
TERRITORY OF UTAH, } ss.
County of Salt Lake.

I, Mildred E. Randall, being duly sworn, depose and say that I am over twenty-two years of age, and have continuously resided in the Territory of Utah more than six months, to wit: more than twenty years last past, and I have

resided in the Second Precinct of Salt Lake City more than six months next preceding the date hereof, and still reside therein. I am, and for more than two years last past have been, the wife of Alfred Randall, who is, and prior to March 22nd, 1882, was a native born citizen of the United States of America, and have not, on or since the 22nd day of March, 1882, cohabited with any bigamist, polygamist, or with any man cohabiting with more than one woman, and I am not a bigamist or polygamist, and I have not in any way violated the provisions of the Act of Congress, entitled "An Act to amend Section 5352 of the Revised Statutes of the United States in reference to bigamy, and for other purposes," approved March 22nd, 1882. My name is on the last registry list of the voters of said precinct and I am a taxpayer in said precinct.

MILDRED E. RANDALL.

Subscribed and sworn to before me, this Thirteenth day of September, A. D. 1882.

In the cases of James M. Barlow, Jesse J. Murphy and Ellen C. Clawson, the decisions of the Utah courts were sustained. The oaths taken by these appellants were as follows:

OATH OF JAMES M. BARLOW.

TERRITORY OF UTAH, } ss.
County of Salt Lake.

I, James M. Barlow, being first duly sworn, depose and say: I am over twenty-two years of age, and have continuously resided in the Territory of Utah for more than six months, to wit: for more than thirty-two years last past; I have resided in the Second precinct of Salt Lake City more than six months next preceding the date hereof, and now reside therein; I am a male native-born citizen of the United States of America, and a property owner and taxpayer in said Territory of Utah. I have, under the laws of the Territory of Utah, exercised the elective franchise in said Territory for more than thirty-one years last past, and my name is on the last registry list of voters of said precinct. I have not on, or since the first day of July, 1862, and while having one wife living, married, or entered into any marriage relations with another, or another woman; and I have not in anywise violated the law of Congress, approved on the date last aforesaid, defining and providing for the punishment of bigamy in the Territories. I was not cohabiting with more than one woman, or claiming more than one woman as a wife, for more than a year previous to the 22d day of March, 1882. I have not on, or since the 22d day of March, 1882, having a wife living, married another, or entered into any marriage contract or relation with another woman, or simultaneously, or on the same day, married more than one woman, or on or since the day last aforesaid married any woman; I have not on, or since the 22d day of March, 1882, cohabited with more than one woman, or in anywise violated the act of Congress entitled, "An act to amend Section 5352 of the Revised Statutes of the United States in reference to bigamy, and for other purposes," approved March 22d, 1882.

JAMES M. BARLOW.

Subscribed and sworn to before me, this 13th day of September, A. D. 1882.

OATH OF JESSE J. MURPHY.

TERRITORY OF UTAH, } ss.
County of Salt Lake.

I, Jesse J. Murphy, being first duly sworn, depose and say: I am over twenty-two years of age, and have continuously resided in the Territory of Utah for more than six months, to wit: for more than eleven years last past; I have resided in the fourth precinct of Salt Lake City more than six months next preceding the date hereof, and now reside therein; I am a male native born citizen of the United States of America, and a property owner and taxpayer in said Territory of Utah. I have, under the laws of the Territory of Utah, exercised the elective franchise in said Territory for more than ten years last past. I have not, within three years prior to the 22d day of March, 1882, or since, having a wife living, married another or another woman, and I have continuously and openly resided in the Counties of Weber and Salt Lake, in the Territory of Utah, for more than three years prior to the 22nd day of March, 1882, and I have not on, or since the 22nd day of March, 1882, having a wife living, married another, or simultaneously, or on the same day, married more than one woman, or on or since said last-named date, married or entered into any marriage contract or relation with any woman; or cohabited with more than one woman, or in anywise violated the act of Congress entitled, "An Act to amend Section 5352 of the Revised Statutes of the United States in reference to bigamy, and for other purposes," approved March 22, 1882. My name is on the last registry list of voters of said precinct.

JESSE J. MURPHY.

Subscribed and sworn to before me this thirteenth day of September, A. D. 1882.

OATH OF ELLEN C. CLAWSON.

TERRITORY OF UTAH, } s.s.
County of Salt Lake.

I, Ellen C. Clawson, being first duly sworn, depose and say that I am over twenty-two years of age, and have resided continuously in the Territory of Utah, more than six months, to wit: more than thirty-three years last past, and I have resided in the Fifth precinct of Salt Lake City more than six months next preceding the date hereof, and still reside therein. I am a female na-