

EDITORIALS

"THE MANUSCRIPT FOUND."

SINCE the publication in *Scribner's* of Miss Ellen E. Dickinson's article on the Book of Mormon, and in *Lippincott* of F. G. Mather's contribution on the early days of "Mormonism," several papers have taken up these subjects, making copious extracts from the magazines we have mentioned. The *Troy Times* published Mather's article in full; the *Syracuse Journal* reproduced some portions of Miss Dickinson's, and other papers have copied the affidavit of Mrs. McKinstry.

We have been requested to notice some of these effusions, and would be pleased to do so if the statements which are repeated with such great sameness had not been replied to over and over again. But we do not think it would be at all profitable to answer all the silly stories that are invented about the Latter-day Saints, nor to attempt to state that Joseph Smith did not try to walk on the water; pretend to raise the simulated dead, put salt in a water-hole and try to make out that he had discovered a salt spring; declare that the devil he cast out of a man was in the shape of a black cat; nor do any of the absurd things that are gravely attributed to him by writers who ought to make better use of their talents.

However, as the old fable of the Spaulding origin of the Book of Mormon seems to be regarded with considerable credulity, notwithstanding its inherent weakness, and the complete refutation which ought to have buried it long ago in the grave of exploded theories, we will once more refer to it, chiefly to give place to the testimony of Bro. J. E. Johnson, of St. George, in relation to the man who first attempted to make capital out of the stupid Spaulding story. Our friend writes as follows:

ST. GEORGE, Utah,
December 28, 1880.

Editor *Deseret News*:

We enclose affidavit of Mrs. McKinstry, from *Scribner's* August No., bringing to light an important fact in regard to the relation of Solomon Spaulding's "Manuscript Found" and the Book of Mormon. At an early day it was asserted by the enemies of the Church, that the Book of Mormon was copied from, or founded on the manuscript of Spaulding, and year after year new recruits have appeared and made unproved assertions to this same statement, and here is the last, with an appearance of being substantiated—but really acting just the reverse of what was intended.

It would be ridiculous to suppose that man, woman or child, could thoughtlessly listen to the reading of a book or manuscript in 1812 and then in 1834 or 1880, be able to say with the least prospect of fact, on reading the Book of Mormon, that names and incidents were the same. But the facts are clear and startling, that in 1834 Dr. Hurlburt did write a book claiming to expose Mormonism—that he went east to obtain the Manuscript Found—that he absolutely obtained the work—that when he returned he declared he could not find it—and that his book was published without a sentence copied from Manuscript Found.

These facts, when coupled, should prove to any reasonable mind that the publishers of the first book exposing Mormonism well knew that their pretenses were false, and that "Manuscript Found" would never do as a foundation even for the book of Mormon, and so fearing their falsehood might be brought to light, probably destroyed it. Dr. Hurlburt's book is still extant in many libraries, and doubtless a copy may be found in Salt Lake City. In A. D. 1834 I was 17 years old, and well remember Dr. Hurlburt from the time he first came to Kirtland and was fully acquainted with him till after his book was published."

MRS. MATILDA SPAULDING MCKINSTRY'S STATEMENT REGARDING THE "MANUSCRIPT FOUND":

WASHINGTON, D. C., April 3, 1880.

So much has been published that is erroneous concerning the "Manuscript Found," written by my father, the Rev. Solomon Spaulding, and its supposed connection with the book called the Mormon Bible, I have willingly consented to make the following statement regarding it, repeating all that I remember personally of this manuscript, and all that is of importance which my mother related to me in connection with it, at the same time affirming that I am in tolerable health and vigor, and that my memory, in common with elderly people, is clearer in regard to

the events of my earlier years, rather than those of my maturer life.

During the war of 1812, I was residing with my parents in a little town in Ohio called Conneaut. I was then in my sixth year. My father was in business there, and I remember his iron foundry and the men he had at work, but that he remained at home most of the time, and was reading and writing a great deal. He frequently wrote little stories, which he read to me. There were some round mounds of earth near our house which greatly interested him, and he said a tree on the top of one of them was a thousand years old. He set some of his men to work digging into one of these mounds, and I vividly remember how excited he became when he heard that they had exhumed some human bones, portions of gigantic skeletons, and various relics. He talked with my mother of these discoveries in the mound, and was writing every day as the work progressed. Afterward he read the manuscript which I had seen him writing, to the neighbors, and to a clergyman, a friend of his who came to see him. Some of the names that he mentioned while reading to these people I have never forgotten. They are as fresh to me to-day as though I heard them yesterday. They were "Mormon," "Maroni," "Lamented," "Nepht."

We removed from Conneaut to Pittsburgh while I was still very young, but every circumstance of this removal is distinct in my memory. In that city my father had an intimate friend named Patterson, and I frequently visited Mr. Patterson's library with him, and heard my father talk about books with him. In 1816 my father died at Amity, Pennsylvania, and directly after his death my mother and myself went to visit at the residence of my mother's brother, William H. Sabine, at Onondaga Valley, Onondaga county, New York. Mr. Sabine was a lawyer of distinction and wealth, and greatly respected. We carried all our personal effects with us, and one of these was an old trunk, in which my mother had placed all my father's writings which had been preserved. I perfectly remember the appearance of this trunk, and of looking at its contents. There were sermons and other papers, and I saw a manuscript about an inch thick, closely written, tied with some of the stories my father had written for me, one of which he called "The Frogs of Wyndham." On the outside of this manuscript were written the words, "Manuscript Found." I did not read it, but looked through it and had it in my hands many times, and saw the names I had heard at Conneaut, when my father read it to his friends. I was about eleven years of age at this time.

After we had been at my uncle's for some time, my mother left me there and went to her father's house at Pomfret, Connecticut, but did not take her furniture nor the old trunk of manuscripts with her. In 1830 she married Mr. Davidson, of Hartwick, a village near Cooperstown, New York, and sent for the things she had left at Onondaga Valley, and I remember that the old trunk, with its contents, reached her in safety. In 1838, I was married to Dr. A. McKinstry, of Hampden County, Massachusetts, and went there to reside. Very soon after my mother joined me there, and was with me most of the time until her death in 1844. We heard, not long after she came to live with me—I do not remember just how long—something of Mormonism, and the report that it had been taken from my father's "Manuscript Found," and then came to us direct an account of the Mormon meeting at Conneaut, Ohio, and that, on one occasion, when the Mormon Bible was read there in public, my father's brother, John Spaulding, Mr. Lake and many other persons who were present, at once recognized its similarity to the "Manuscript Found," which they had heard read years before by my father in the same town. There was a great deal of talk and a great deal published at this time about Mormonism all over the country. I believe it was in 1834 that a man named Hurlburt came to my house at Monson to see my mother, who told us that he had been sent by a committee to procure the "Manuscript Found," written by the Rev. Solomon Spaulding, so as to compare it with the Mormon Bible. He presented a letter to my mother from my uncle, Wm. H. Sabine, of Onondaga Valley, in which he requested her to loan this manuscript to Hurlburt, as he (my uncle) was desirous "to uproot" (as he expressed it) "this Mormon fraud." Hurlburt represented that he had been a convert to Mormonism, but had given it up, and through the "Manuscript Found" wished to expose its wickedness. My mother was careful to have me with her in all the conversations she had with Hurlburt, who spent a day at my house. She did not like his appearance, and mistrusted his motives, but having great respect for her brother's wishes and opinions, she reluctantly consented to his request. The old trunk, containing the desired "Manuscript Found," she had placed in the care of Mr. Jerome Clark, of Hartwick, when she came to Monson, intending to send for it. On the repeated promise of Hurlburt to return the manuscript to us, she gave him a letter to Mr. Clark to open the trunk and deliver it to him. We afterward heard that he did receive it from Mr. Clark, at Hartwick, but from that time we have never had it in our possession, and I have no present knowledge of its existence. Hurlburt never returning it, or answering letters requesting him to do so. Two years ago I heard he was still living in Ohio, and with my consent he was asked for the "Manuscript Found." He made no response, although we have evidence that he received the letter containing the request. So far I have stated facts within my knowledge. My mother mentioned many other circumstances to me in connection with this subject which are interesting, of my father's literary tastes, his fine education and peculiar temperament. She stated to me that she had heard the manuscript alluded to read by my father, was familiar with its contents, and she deeply regretted that her husband, as she believed, had innocently been the means of furnishing matter for a religious delusion. She said that my father loaned this "Manuscript Found" to Mr. Patterson, of Pittsburgh, and that when he returned it to my father, he said:—"Polish it up, finish it, and you will make money out of it." My mother confirmed my remembrances of my father's fondness for history, and told me of his frequent conversations regarding a theory which he had of a prehistoric race which had inhabited this continent, etc., all showing that his mind dwelt on this subject. The "Manuscript Found," she said, was a romance written in Biblical style, and that while she heard it read she had no special admiration for it more than other romances he wrote and read to her. We never, either of us, ever saw, or in any way communicated with the Mormons, save Hurlburt, as above described; and while we have no personal knowledge that the Mormon Bible was taken from the "Manuscript Found," there were many evidences to us that it was, and that Hurlburt and others at the time thought so. A convincing proof to us of this belief was that my uncle, William H. Sabine, had undoubtedly read the manuscript while it was in his house, and his faith that its production would show

to the world that the Mormon Bible had been taken from it, or was the same with slight alterations. I have frequently answered questions that have been asked by different persons regarding the "Manuscript Found," but until now have never made a statement at length for publication.

(Signed)

M. S. MCKINSTRY.

Sworn and subscribed to before me this 3rd day of April, A. D. 1880, at the city of Washington, D. C.

CHARLES WALTER, Notary Public.

In the year A. D. 1833, then living in Kirtland, Ohio, I became acquainted with a man subsequently known as Doctor Hurlburt, who came to investigate the truth of Mormonism. Claiming to be satisfied, he was baptized and became a member in full fellowship. He was a man of fine physique, very pompous, good looking and very ambitious, with some energy, though of poor education. Soon after his arrival he came to my mother's house to board, where he remained for nearly a year, while he made an effort to get into a good practice of medicine, sought position in the Church, and was ever stirring to make marital connection with any of the "first families."

Finally in 1834 he was charged with illicit intercourse with the sex, was tried and cut off from the Church. He denied, expostulated, threatened, but to no use, the facts were too apparent, and he at once vowed himself the enemy of the Church—threatened to write a book that would annihilate Mormonism, and went to Painesville, ten miles, and allied himself to a publisher there who agreed to print his book if he would furnish the matter. A fund was raised by the anti-"Mormons" in the village around, and enough means raised to send Hurlburt east to hunt up and obtain the writings of Solomon Spaulding, called "Manuscript Found," which had already become famous as the alleged matter from which the Book of Mormon was written.

Hurlburt went east and was absent some two or three months—and on his return publicly declared that he could not obtain it, but instead brought several affidavits from persons who claimed to have heard Solomon Spaulding read his Manuscript Found in 1812, and believed as well as they could remember that the matter and story was the same as printed in the Book of Mormon. And these were published in his book of "Mormonism Exposed," in that or the subsequent year, but not a sentence from the Manuscript Found, which it appears by the above that he did really obtain, but finding no similarity between the two, suppressed the Spaulding manuscript, while he publicly announced in his book that he had entirely failed to obtain it. Hurlburt proved himself to be a man of gross immorality, untruthful and unreliable.

According to the sworn statement of M. S. McKinstry, Dr. Hurlburt did obtain the Manuscript Found, and the only conclusion that can be reasonable is, that finding it would spoil his case and ruin his purposes, that manuscript was destroyed or suppressed, and may never come to the light, as it seems he still refuses to return it to the owners, no doubt fearing it would bring to light his falsehood and villainy.

J. E. JOHNSON.

The affidavit of Mrs. McKinstry is valuable because it establishes several points. First, that Spaulding's manuscript was but a small affair compared with the Book that is said to have been written from it—it was but an inch thick of written, not printed, matter. Second, that it was only out of the author's hands a short time, and that as far back as 1812. Third, that afterwards it was in Mrs. Spaulding's possession until Hurlburt obtained it, and therefore could not have been used by Joseph Smith. Fourth, that Hurlburt never produced it, which he would have done if there had been any similarity between it and the Book of Mormon. Fifth, that the supposed identity of a few names in the two works depends on the memory of an old lady of 74, of what took place when she was six years old.

Against a mere supposition, unsupported by the slightest evidence, of some mysterious connection between this manuscript and Joseph Smith—who never saw Spaulding or his people—is the testimony of thousands to whom God has given a witness of the truth of the Book of Mormon, as well as the testimony of the eleven who saw and handled the plates and of the three who were shown them by Divine power and angelic hands, and to whom the voice of God bore record. Need anything more be said on the subject?

EDITORIAL NOTES.

"George Eliot" made \$250,000 by her writings. Literature does pay sometimes.

Canada is growing—after the fashion of great nations; she has increased her public debt during the past year by \$9,500,000.

The Italians are going largely into the railroad business. Seventy new lines are to be built and extended next year.

Chicago has 3,000 more saloons than churches. Chicago is a "Christian" city, and would like to "Christianize" Utah.

The Boston *Post* man asserts that Philadelphia girls like onions, but he is mistaken. They only use them as weapons of defense when called on by unwelcome admirers.

Our woolen manufacturers would do well to read the *Textile Record of America*, published monthly in Philadelphia. It is full of new suggestions and information of value to them.

Among the many curious things with which the Chicago people will amuse themselves during the holidays are a mermaid from the Pacific, a Greenland whale, the original "Uncle Tom" and a converted sailor.

The Atlantic Cotton Factory Company of Atlanta, Georgia, have adopted the use of the Weston electric light after a severe test, and consider it far superior to gas and much cheaper. They have ordered more machines so as to light all their works.

It is estimated that the oyster sales, this winter in New York, will reach the snug figure of \$4,500,000. There are about 3,500 persons engaged in the oyster trade in that region. There is also a great demand for the "Yankee" bivalves in Europe, and about 100,000 barrels will be shipped during this season.

What with the Boers in South Africa and the boors in Ireland, John Bull is kept in very hot water, and like the man who caught the bear, he can't hold on and he daren't let go. Conquest and forced dominion may have their glories among men, but they have also their penalties and discomforts.

Abraham Lincoln's name was received with thunderous applause during a recent lecture before a Norfolk audience, and a few days ago the *Atlanta Constitution* claimed that the people of the South have a keener appreciation of his character, his genius and many excellencies than the people of the North.

It is singular, to say the least, after the many notices which have been published about anonymous communications, that people of more than ordinary intelligence will continue to send articles or letters to papers for publication without appending their names, and will also write on both sides of the paper. And then when their contributions do not appear in print, how pleasant (?) they feel; don't they?

The New York *Herald*, discussing a far different subject than "Mormon marriage," which is one of its pet hobbies, enunciates this axiom: "The Constitution tolerates whatever it does not forbid." Does the Constitution forbid plural marriage, Mr. *Herald*? If not, how do you reconcile your aphorism with your bellicose arraignment of "an establishment of religion," or, a domestic institution, whichever you please, in the Territory of Utah?

The following is recommended by Dr. Henry Barnes, in the *Practitioner*, as an easy plan to detect arsenic in paper hangings or any other suspected fabric: "Immerse the suspected paper in strong ammonia on a white plate or saucer; if the ammonia becomes blue, the presence of a salt of copper is proved; then drop a crystal of nitrate of silver into the blue liquid, and, if any arsenic be present, the crystal will become coated with yellow arseniate of silver, which will disappear on stirring." The test is not new, but appears not to be so well known as it deserves to be.

A modification of the telephone has been utilized by Professor Roberts, of the London Mint, to detect spurious coin. Two equally strong and very rapid intermittent currents of electricity are passed over two coils connected by a wire. A coin, known to be good, is placed in one coil, and the current being disturbed, the telephone registers that

fact. Another coin is placed in the second coil. If good, the equilibrium is restored, and the indicator is silent; if counterfeit, consequent disturbance is noted. The currents are affected similarly only by equal volumes of metal and alloy.

Cincinnati is somewhat agitated over the smoke nuisance, it having concluded that the unpleasant and uncleanly atmosphere retards the growth of the city. It is proposed that a method for consuming the smoke be adopted. The London underground railroad has devised a process by which the complete consumption of the smoke is accomplished, and there is no reason, apparently, why it should not work as successfully above ground. It would improve nearly all the large cities of this country to get rid of the smoke, which, especially where factories are numerous, becomes a serious nuisance.

A pitiful tale was told in the Court of Special Sessions, in New York, a few days ago, where a sewing-woman was arraigned on eighteen charges of petty larceny. The poor soul could get no work, indignantly refused to lead a life of shame, and was starving. While there was work to do she had transmitted the largest part of her earnings to her aged parents in the country, and when the time came that no more work was to be had she found herself without the necessities of life. Then she stole the clothes of her fellow borders, and pawned them to buy bread. If this had occurred in Salt Lake, the whole country would have howled at the inhumanity of the "Mormons."

The Message of the Governor of Idaho, so far as it relates to polygamy, has attracted some attention outside of that Territory. Were it not for this part of it, no notice would be paid to the effusion. And really even that portion is a mess of trash. A slice of Utah with its "Mormon" population was included in Idaho when the territorial lines were officially determined. That's all there is of the preselytion he talks about. The law of '62 is not broken by the "Mormons" in Idaho, and we defy him or any person who knows anything about the country, the people, or the facts—which he does not, to prove that it is. If the Idaho "Mormons" were only Republicans, with Republican votes, neither Neil nor any of his tribe would have anything to say against them.

The "Great Rock Island Route" is well known as one of the most complete and best appointed railroads on the continent. Through its advertisement in every leading paper, headed "A MAN," it has become known all over the world, and those who have patronized it never regret availing themselves of its splendid accommodations, including its elegant palace and sleeping cars, dining room, smoking room and other special arrangements. Its road bed is splendid, its rails are of steel, its bridges over the great streams of iron, and all its appointments are of the most approved kind. Its connections are complete, its officers able and its employes accommodating. It is one of the institutions of this great country, and its fame is wide-spread and deserved.

Sara Bernhardt, indignant at the strictures of some of the modern Pharisees, speaks her opinion of their tribe very plainly. Whatever may be said of her private life—and of that we know nothing, although we have heard the voice of common rumor—the celebrated actress has considerable common sense and an acute perception of character. Here is what she said of the harlequin of the pulpit and his kind: "A great many occupants of pulpits are simply showmen. What, for instance, is the essential difference between the calling of an actress like myself and that of the mountebank Talmage, always on the scent for the freshest bit of scandal? This single, but important difference, that I support myself by interpreting to the people the grandest thoughts of the grandest men that have ever lived, while he gains his living by pouring into the public ear his own verbose nonsense—but, though in this sense his profession is certainly the same as my own, I can scarcely consider him a *bon camarade*."

The New York *Herald* now sees the wrong and impracticability of establishing a military government in Utah—a measure which that journalistic chameleon advocated but a few days ago, and offers another plan for "settling the Mormon question." It is this: "Let Christian people who do not accept