

CUMORAH REVISITED

CHAPTER I.

The Rise of Mormonism—Is the Book of Mormon One of Spaulding's Romances?—Historical Outline of the Book of Mormon—The Book of Mormon and American Archæology.

Joseph Smith, the founder of Mormonism, was born in Sharon, Windsor County, Vermont, December 23, 1805. His father's name was Joseph, and his mother's maiden name was Lucy Mack. Besides Joseph, there were eight other children, as follows: Alvin (who died in 1824), Hyrum, Samuel, William, Don Carlos, Sophronia, Catherine and Lucy. When Joseph was in his tenth year the family removed to Ontario (now Wayne) County, New York, and settled at Palmyra, four years afterwards removing to Manchester, in the same county, where he spent his young manhood and where the history of Mormonism properly begins.

In both Palmyra and Manchester the Smiths bore an unsavory reputation, and Joseph was reared in ignorance and poverty, and is reputed to have been indolent, loose in his habits and of questionable veracity. Danford Booth, a neighbor, says of him: "I knew Joe Smith personally to some extent, saw him frequently, knew well his reputation; he was a lazy, drinking fellow, and loose in his habits in every way." Orrin Reed, another neighbor, testifies: "Smith's reputation was bad." And William Bryant says of the family: "I knew the Smiths,

but did not associate with them, for they were too low to associate with. There was no truth in them. Their aim was to get in where they could get property. They broke up homes in that way. Smith had no regular business. He had frequent revelations."¹

Mormon writers try to make it appear that Smith has been grossly slandered, but it would seem from his own confessions that the charges of his neighbors were not far from the truth, for he admits that after receiving his first revelation even he drifted away, "fell into many foolish errors, and displayed the weakness of youth and the corruption of human nature," which led him "into divers temptations, to the gratification of many appetites offensive in the sight of God."² It is only natural that a man should touch his own failings lightly, and it seems most likely that his "foolish errors" were his dissolute habits mentioned in the testimonies of his neighbors.

Soon after the Smiths removed to Manchester a revival commenced in that place, which, beginning with the Methodists, soon became general among the other sects of the community—the Baptists and the Presbyterians. As a result of strong sectarian prejudices, we are told, there was no little contention among the people, which considerably disturbed the mind of young Joseph, he being partial to the Methodists, though his mother, his brothers, Hyrum and Samuel, and his sister, Sophronia, had been proselyted to the Presbyterians. While in this state of mind, he tells us, he one day read the words of James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him." Taking the apostle's counsel, he sought the seclusion of the forest and laid his desires

¹ "Braden and Kelley Debate," p. 119.

² "Mr. Durant, of Salt Lake City," p. 71.

before the Lord in prayer. Scarcely had he begun to pray, he says, than he was seized by some unseen power which so bound his tongue that he could not speak. Thick darkness gathered around him, and it seemed for a time that he was doomed to destruction. Terror-stricken, he exerted all his powers to call upon the Lord, when, to his great joy, a pillar of light, brighter than the sun, descended upon him, dispelling the darkness, and his power of articulation was restored. At this juncture two personages stood before him with a brightness and glory beyond description. One of them, pointing to the other, said: "This is my beloved Son, hear him."

"My object in going to inquire of the Lord," says Joseph, "was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right (for at this time it had never entered into my heart that all were wrong), and which I should join. I was answered that 'I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt.'"

Soon after seeing this vision Joseph related his experience to the Methodist preacher, who, he says, treated his story with contempt, saying that the whole thing was of the devil, and told him that there are no such things nowadays, they having ceased with the apostles.

On the night of the 21st of September, 1823, according to his story, he was favored with another vision. After retiring for the night, he betook himself to prayer and supplication, when his room was illuminated with a heavenly light and a personage appeared before him who

gave his name as Moroni. He said that he had come from the presence of God, and told Joseph that there was a great work for him to do, and that his name should go out among the people for both good and evil. He informed him that there was a set of plates deposited in a hill not far from his home, which contained a history of the ancient inhabitants of America, and with them the Urim and Thummim by which they were to be translated. He also quoted a number of passages from the Bible and revealed the depository of the plates "so clearly and distinctly," says Joseph, "that I knew the place again when I visited it."

The next day, Smith tells us, he repaired to the spot, which was on a hill near Manchester, where he found a rock of considerable size, thick in the middle, but thin at the edges, which were covered with turf. Removing the earth and procuring a lever, he, with some difficulty, raised the rock, and found underneath, so his story goes, a stone box formed of four flat stones placed upright upon another which served as a bottom. The edges of these stones, we are told, were firmly held together with a certain kind of cement, and the whole formed a box of convenient size and so tight as to exclude moisture. This box is said to have contained, besides the plates and the Urim and Thummim, which were two transparent stones set in bows, a breastplate and the sword of Laban, an ancient resident of Jerusalem. Joseph made an attempt to remove the plates, but was forbidden by the angel, who told him that four years must needs elapse before they were to be delivered into his hands.

In October, 1825, Smith hired out to Mr. Josiah Stoal, a resident of Chenango County, New York, who sent him to Harmony, Susquehanna County, Pennsylvania, to dig for a lost silver mine. While engaged in

this labor he boarded at the home of Mr. Isaac Hale, where he met his future wife, Mr. Hale's daughter, Emma. The Hales were not at all favorable to Joseph's suit, on account of his dissolute habits—Joseph says it was because he persisted in his claim to have had a vision—and he and Emma eloped and were married at the house of Squire Tarbill, in South Bainbridge, Chenango County, New York, January 18, 1827.

On the 22d of September following, Joseph went, he says, for the last time to "Hill Cumorah," where the angel delivered the plates into his hands, telling him that he would be held responsible for their safekeeping, and that if he let them go through carelessness or neglect he would be cut off.

Apostle Parley P. Pratt gives the following description of the plates and the Urim and Thummim: "These records were engraved on plates, which had the appearance of gold. Each plate was not far from seven by eight inches in width and length, being not quite as thick as common tin. They were filled on both sides with engravings, in Reformed Egyptian characters, and bound together in a volume as the leaves of a book, and fastened at the edge with three rings running through the whole. This volume was something near six inches in thickness, a part of which was sealed. The characters or letters upon the unsealed part were small and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, as well as much skill in the art of engraving. With the records was found a curious instrument, called by the ancients the Urim and Thummim, which consisted of two transparent stones, clear as crystal, set in two rims of a bow. This was in use in ancient times by persons called seers. It was an instrument by the use of which they received revelation

of things distant, or of things past or future."—*A Voice of Warning*, p. 73.

In December, 1827, Smith removed from Manchester, where he had been living since his elopement, to the home of his father-in-law in Harmony, Pennsylvania, to escape, he says, from persecution. It is very possible that the citizens of Manchester could have given a better reason for his flight. On the way, he declares he was detained at two different times by an officer with a search-warrant who was looking for the plates.

In the month of February, 1828, Martin Harris, a credulous farmer, who had been a friend to Smith and a believer in his story in Palmyra, came to Harmony, obtained a transcript of the characters which were on the plates, and took them to New York and presented them to Dr. Mitchell and Professor Anthon, two learned linguists of that city, for their examination. Harris gives the following account of what happened at New York:

"I went to the city of New York and presented the characters which had been translated, with the translation thereof, to Professor Anthon, a gentleman celebrated for his literary attainments. Professor 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 that they were Egyptian, Chaldaic, Assyriac and Arabic, and he said that they were the 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 unto me, '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 the ministering of angels, and that if I would bring the plates to him he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them. He replied, 'I can not read a sealed book.' I left him and went to Dr. Mitchell, who sanctioned what Professor Anthon had said respecting both the characters and the translation."

Upon returning from New York, Harris became Smith's scribe, and, after copying 116 pages, the Book of Lehi, he secured Smith's permission to carry the manuscript home with him to read to his wife, who did not prove as credulous as Martin. One evening, after reading the story to Mrs. Harris and some "pious friends," he locked the manuscript in a bureau drawer and also locked the door of the room. But, notwithstanding these precautions, on the morrow it was gone. It seems that Mrs. Harris did not approve of her husband's course, and, obtaining the manuscript, consigned it to the flames. Great was Smith's consternation when he learned of the misfortune. He, supposing that the manuscript had been preserved, was fearful lest, if he should write another Book of Lehi, the first would be produced, compared with the second, and the fraud be detected. On the other hand, if this part of the book were not reproduced, it would be a tacit confession of the imposture. At this critical time Joseph received another revelation in which he was told that the words of the manuscript had been altered so that they would read contrary to what had been written, for which cause

he was commanded not to translate that portion of the plates again so that his enemies might "not accomplish their evil designs in lying against those words." For his carelessness Harris lost his place as Smith's scribe, and was severely reprimanded by the Lord in a revelation to Joseph.

For several months the work of translating was interrupted, until the 17th of April, 1829, when Oliver Cowdery, who had been a schoolteacher in the Smith district in New York, and who had heard of Joseph's claims from his father, and who had arrived two days before, began his services as Smith's scribe.

The manner of translating was unique. Smith, so David Whitmer says, sat at one end of a table and Cowdery at the other. The plates were not directly before Joseph, but, with the Urim and Thummim in his hat and his hat over his face, he read off the stones the translation of the original characters to Cowdery, who wrote it down as it fell from his lips. And, we are informed, neither the characters nor the translation, both of which appeared on the Urim and Thummim, disappeared until after Cowdery had written the translation down correctly.¹

On May 15, 1829, John the Baptist appeared and ordained Smith and Cowdery, so they claim, to the Aaronic priesthood; following which Joseph baptized Oliver, then Oliver Joseph, upon which they reordained each other to the same office to which they had been set apart by the spirit hands of the Baptist.

The Book of Mormon was finally translated, copyrighted June 11, 1829, and issued in book form early in 1830. With it appeared the testimony of three witnesses,

¹"Prophet of Palmyra," p. 26.

Oliver Cowdery, David Whitmer and Martin Harris; and also the testimony of eight witnesses, Christian Whitmer, Jacob Whitmer, Peter Whitmer, Jr., John Whitmer, Hiram Page, Joseph Smith, Sr., Hyrum Smith and Samuel H. Smith.

THE TESTIMONY OF THREE WITNESSES.

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And 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; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bare record that these things are true; and it is marvelous in our eyes; nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the

Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY,
DAVID WHITMER,
MARTIN HARRIS.

THE TESTIMONY OF EIGHT WITNESSES.

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that Joseph Smith, Jr., 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 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. And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and know of a surety, that the said Smith has got the plates of which we have spoken. And we give our names unto the world to witness unto the world that which we have seen; and we lie not, God bearing witness of it.

CHRISTIAN WHITMER,	HIRAM PAGE,
JACOB WHITMER,	JOSEPH SMITH, Sr.,
PETER WHITMER, Jr.,	HYRUM SMITH,
JOHN WHITMER,	SAMUEL H. SMITH.

On April 6, 1830, the Church of Jesus Christ of Latter-day Saints was organized at Fayette, Seneca County, New York, with six members: Joseph Smith, Oliver Cowdery, Samuel Smith, Hyrum Smith, David Whitmer and Peter Whitmer. Of these, Joseph Smith and Oliver Cowdery were called and ordained elders. This, in brief, is the history of the rise of Mormonism, chiefly from the Mormon viewpoint.

IS THE BOOK OF MORMON ONE OF SPAULDING'S ROMANCES?

Gentiles, with few exceptions,¹ believe that the Book of Mormon is one of Solomon Spaulding's romances, which somehow fell into Smith's hands and was altered to suit his purpose. No matter what others may think, I agree with those who are of this opinion, although I have not always done so.²

Solomon Spaulding was born at Ashford, Connecticut, in 1761; graduated from Dartmouth College in 1785, and completed his course in theology in 1787. After this he preached for a time, but finally became an infidel, quit preaching and engaged in merchandizing in Cherry Valley, New York, where he failed financially in 1807. In 1809, with a business partner, Henry Lake, he built a forge at Conneaut, Ohio, where he again failed in 1812. The same year he removed to Pittsburg, Pennsylvania, in which city he lived for two years, removing then to the town of Amity, in the same State, where he died in 1816.

It was while living at Conneaut that he became interested in the aboriginal works of the country, and began his career as a writer of romances based upon them.

His first story proves to be a fictitious history of a company of Romans who, in a voyage to Britain in the time of Constantine, were driven from their course by contrary winds and were carried to our shores. They

¹ D. H. Bays, for years a prominent minister in the Josephite Church, says, in his "Doctrines and Dogmas of Mormonism," p. 25: "The entire theory connecting Sidney Rigdon and the Spaulding romance with Joseph Smith in originating the Book of Mormon must be abandoned." He connects Oliver Cowdery with Joseph in the fraud.

² I refer the reader to the excellent little work, "The Origin of the 'Book of Mormon,' Re-examined in Its Relation to Spaulding's 'Manuscript Found,'" by A. T. Schroeder, for sale at the Utah Gospel Mission, 739 Republic St., Cleveland, O., for a thorough discussion of this question from the anti-Mormon viewpoint.

found their way inland, and one of them wrote a history of two Indian tribes, the Sciotans and Kentucks, who were said to have lived on the Ohio River. Spaulding pretended to have found this history, written in the Latin language on twenty-eight rolls of parchment, in a stone box in a cave on Conneaut Creek. It is evident that this story was never finished, for it ends abruptly. Spaulding gave as his reason for throwing it aside that he wished to go further back in his dates and write in the old Scriptural style, that his story might appear more ancient. In 1834 this manuscript was loaned by Spaulding's widow to one Dr. D. P. Hurlburt, who was then gathering evidence against the Mormons, and was turned over by him to a Mr. E. D. Howe, editor of the Painesville (O.) *Telegraph*, who was writing a book, "Mormonism Unveiled." Howe subsequently sold out to one L. L. Rice, who started an antislavery newspaper, and among other things transferred to him this manuscript of Spaulding's. The Spaulding family, losing track of the manuscript, charged Hurlburt with having sold it to the Mormons, but this was subsequently proved untrue, for Mr. Rice, who in the meantime had removed to Honolulu, Sandwich Islands, discovered it among old papers in his possession in 1884, and afterwards deposited it in the library of Oberlin College, where it still remains. Both of the Mormon churches have published copies of this manuscript, and insist that it forever settles the question of the Book of Mormon originating in the writings of Solomon Spaulding.¹

¹ Mormon writers and speakers try to make it appear that this is the only manuscript that Spaulding ever wrote. The *Deseret News* for July 19, 1900, says: "The discovery of the manuscript written by Mr. Spaulding, and its deposit in the library at Oberlin College, O., . . . has so completely demolished the theory once relied upon by superficial minds that the 'Book of Mormon' was concocted from that manuscript, that it has

But that Spaulding wrote at least one other romance, the historical outline of which was identical, or nearly so, with the historical outline of the Book of Mormon, is proved by the testimonies of a number of his relatives and acquaintances, to whom he was in the habit of reading his stories. This manuscript was placed in the printing establishment of one Robert Patterson, of Pittsburg, for publication, from which it mysteriously disappeared, and everything points to its having been stolen by Sidney Rigdon, who afterwards figured conspicuously as Smith's first counselor, and who at that time was an intimate acquaintance of one of Patterson's employes, J. Harrison Lambdin.

Patterson was in the book business in 1812 in the firm of Patterson & Hopkins. In January, 1818, the partnership of Patterson & Lambdin was formed, succeeding the firm of R. & J. Patterson. The firm of Patterson & Lambdin continued until 1823. In 1812 Spaulding borrowed money and removed to Pittsburg for the purpose of having his story published, thus making it possible for him to pay his debts. His widow declares that the manuscript was returned to him with the advice to "polish it up, finish it, and you will make money out of it." The Spauldings then removed to

been entirely abandoned by all opponents of Mormonism except the densely ignorant or unscrupulously dishonest." But no anti-Mormon writer has ever claimed, but all have expressly denied, that the "Book of Mormon" originated in Spaulding's Roman story. As early as 1834 Howe gave a good outline of that story and declared that the "Book of Mormon" originated in another, and this has been maintained all along. Yet, notwithstanding this, the ministry of the Mormon Church appear before the public with the claim that Spaulding wrote a manuscript; that it has been asserted that this manuscript was stolen from Patterson's printing-office and was worked over into the "Book of Mormon;" that this manuscript has been found; and that it bears no resemblance whatever to the "Book of Mormon." The "densely ignorant" and "unscrupulously dishonest" are those who make this false claim in the face of the well-established facts.

Amity, where they kept a tavern, and where the story, as at Conneaut, became a great attraction. Here Spaulding evidently polished it up, finished it, and resubmitted it for publication sometime before his death in 1816. Mrs. Spaulding, who makes no mention of a resubmission, and who thinks that Rigdon copied the manuscript when it was first in Patterson's office, does, however, state that Patterson did at one time tell him to "make out a title-page and preface." It seems most likely that such advice would be given after the story had been finished and resubmitted for publication. It is possible that Spaulding, in polishing and finishing his story, rewrote it, and that it was the story rewritten which was resubmitted to Patterson and which fell into Rigdon's hands; while the old manuscript may have been placed in a trunk, with other papers of Spaulding's, which was sent, after his death, to the home of his wife's brother, W. H. Sabine, in Onondaga County, New York. Smith worked as a teamster for Sabine in 1823, and some have claimed that he either copied or stole this manuscript. The first is very unreasonable, the second is possible. If such a manuscript was in Sabine's possession.

That one of Spaulding's manuscripts was stolen from Patterson's office, and that Spaulding suspected Rigdon of the theft, is evident from what Spaulding said to an intimate acquaintance, Joseph Miller, a short time before his death. Miller testifies: "My recollection is that Spaulding left a transcript of the manuscript with Patterson for publication. The publication was delayed until Spaulding could write a preface. In the meantime the manuscript was spirited away, and could not be found. Spaulding told me that Sidney Rigdon had taken it, or was suspected of taking it. I recollect distinctly that Rigdon's name was mentioned in connection with it."

Mr. Miller was an intimate friend of Spaulding, bailed him out of jail when he was imprisoned for debt, made his coffin for him and helped bury him when dead. He resided at Amity.

That this conviction was shared in by others is shown by what his attending physician, Cephus Dodd, M. D., told George M. French at Spaulding's grave in 1832, two years before it was publicly charged that Spaulding's story was the basis of the Book of Mormon. He expressed a strong conviction that the Book of Mormon originated in the Spaulding manuscript, and that Rigdon was the one who transformed the former into the latter.

But Mormons insist that Rigdon was not a resident of Pittsburg at the time it is claimed Spaulding had business relations with Patterson, and so could not have been the thief even if such a manuscript had been stolen from the establishment of Patterson. But this claim is contradicted by the evidences. Rigdon was born February 19, 1793, at Piney Fork, Allegheny County, Pennsylvania. The place of his birth is variously estimated at from six to twelve miles from Pittsburg. He lived on the farm with his parents up to the time of his father's death in 1810, and after that until his twenty-sixth year, or till 1819. He united with the Baptist Church at Piney Fork, May 31, 1817, and was licensed to preach in March, 1819. The following year he was ordained a Baptist preacher, and was married to Phoebe Brooks, a sister of the wife of Adamson Bently, then a Baptist minister, but afterwards prominently connected with the movement of the Campbells. In 1821, in November, Rigdon received a call from the Baptist Church of Pittsburg, and began active duties in February, 1822. On October 11, 1823, he was excluded for heresy, and subsequently, with the assistance of Alexander Campbell

and Walter Scott, organized a Disciple church, of which he became pastor. He continued to preach for the Disciples up to the time that he became a Mormon in November, 1830.

Living for twenty-six years but a few miles from Pittsburg, which was the largest city and chief trading-point in that part of the country, it will hardly be denied that he was occasionally there before he became pastor of the Baptist Church in 1822. That he was at least a frequent visitor to that city and a friend of young Lambdin during the time in which Spaulding's relations with Patterson existed, is proved by the testimony of Mrs. R. J. Eichbaum, given at Pittsburg, September 18, 1879.

"My father, John Johnson, was postmaster at Pittsburg for about eighteen years, from 1804 to 1822. My husband, William Eichbaum, succeeded him, and was postmaster for about eleven years, from 1822 to 1833. I was born August 25, 1792, and when I became old enough I assisted my father in attending to the post-office, and became familiar with his duties. From 1811 to 1816 I was the regular clerk in the office, assorting, making up, dispatching, opening and distributing the mails. Pittsburg was then a small town, and I was well acquainted with all the stated visitors at the office who called regularly for their mails. So meager at that time were the mails that I could generally tell without looking whether or not there was anything for such persons, though I would usually look in order to satisfy them. I was married in 1815, and the next year my connection with the office ceased, except during the absences of my husband. I knew and distinctly remember Robert and Joseph Patterson, J. Harrison Lambdin, Silas Engles and Sidney Rigdon. I remember Rev. Mr. Spaulding, but simply as one who occasionally called to inquire for

letters. I remember there was an evident intimacy between Lambdin and Rigdon. They very often came to the office together. I particularly remember that they would thus come during the hour on Sabbath afternoon when the office was required to be open, and I remember feeling sure that Rev. Mr. Patterson knew nothing of this, or he would have put a stop to it. I do not know what position, if any, Rigdon filled in Patterson's store or printing-office, but am well assured he was frequently, if not constantly, there for a large part of the time when I was clerk in the post-office. I recall Mr. Engles saying that 'Rigdon was always hanging around the printing-office.' He was connected with the tannery before he became a preacher, though he may have continued the business whilst preaching."

This testimony is important, as it establishes the whereabouts of Rigdon during those years in which Spaulding's relations with Patterson existed, and also the facts that Rigdon was an intimate acquaintance of young Lambdin and had the opportunity of possessing himself of the manuscript, being a frequent lounge around the printing-office.

That Rigdon afterwards had a manuscript in his possession which he was fond of reading, and which he at one time at least declared was that of Spaulding's, is proved by the testimonies of Rev. John Winter and Mrs. Amos Dunlap. Dr. Winter was a pioneer preacher in western Pennsylvania, and at the time that Rigdon was pastor of the Baptist Church of Pittsburg was a schoolteacher in that city. Mrs. Dunlap was a niece of Mrs. Rigdon.

The testimony of Dr. Winter is as follows: "In 1822 or 1823 Rigdon took out of his desk in his study a large manuscript, stating that it was a Bible romance purport-

ing to be a history of the American Indians. That it was written by one Spaulding, a Presbyterian preacher, whose health had failed and who had taken it to the printers to see if it would pay to publish it. And that he had borrowed it from the printer as a curiosity."

On the 7th of December, 1879, Mrs. Dunlap made the following statement: "When I was quite a child I visited Mr. Rigdon's family. He married my aunt. They at that time"—in 1826-7—"lived at Bainbridge, Ohio. During my visit Mr. Rigdon went to his bedroom and took from a trunk, which he kept locked, a certain manuscript. He came out into the other room and seated himself by the fireplace and commenced reading it. His wife at that moment came into the room and exclaimed: 'What! you are studying that thing again?' or something to that effect. She then added: 'I mean to burn that paper.' He said: 'No, indeed, you will not; this will be a great thing some day.' Whenever he was reading this he was so completely occupied that he seemed entirely unconscious of anything passing around him."

That Rigdon foreknew of the coming out of the Book of Mormon at least two years before it appeared, is proved by the statements which he made to his brother-in-law, Adamson Bently, and to Alexander Campbell.

In a letter to Walter Scott, dated January 22, 1841, Bently said: "I know that Sidney Rigdon told me that there was a book coming out, the manuscript of which had been found engraved on gold plates, as much as two years before the Mormon book made its appearance or had been heard of by me."

This statement appeared in the disciple organ, the *Millennial Harbinger*, in 1844, and was commented upon by the editor, Alexander Campbell, as follows: "The conversation alluded to in Brother Bently's letter of 1841

was in my presence as well as his, and my recollection of it led me, some two or three years ago, to interrogate Brother Bently touching his recollection of it, which accorded with mine in every particular, except the year in which it occurred, he placing it in the summer of 1827, I in the summer of 1826, Rigdon at the same time observing that in the plates dug up in New York there was an account, not only of the aborigines of this country, but also it was stated that the Christian religion had been preached in this country during the first century, just as we were preaching it in the Western Reserve."

Alexander Campbell is a witness who needs not to be vouched for, and his testimony in this matter can not fail to carry weight. The testimonies of Bently and Campbell prove that Rigdon knew of Smith and the Book of Mormon as early, at least, as the year 1827, in September of which the latter claimed to take the plates from their depository; though Rigdon himself denies that he ever saw the Book of Mormon until in the fall of 1830.

We have other witnesses who testify that Rigdon told them of the coming out of a book describing the ancient Americans some time before he became a Mormon.

Darwin Atwater made the following statement at Mantua Station, Ohio, April 26, 1873: "Soon after this the great Mormon defection came on us (disciples). Sidney Rigdon preached for us, and, notwithstanding his extravagantly wild freaks, he was held in high repute by many. For a few months before his professed conversion to Mormonism, it was noticed that his wild, extravagant propensities had been more marked. That he knew before of the coming of the Book of Mormon is to me certain from what he said during the first of his visits to my father's some years before. He gave a

wonderful description of the mounds and other antiquities found in some parts of America, and said that they must have been made by the aborigines. He said that there was a book to be published containing an account of those things. He spoke of these in his eloquent, enthusiastic style as being a thing most extraordinary."

And on June 3, 1841, Dr. S. Rosa, at Painesville, Ohio, testified as follows: "In the early part of the year 1830, when the Book of Mormon appeared, either in May or June, I was in company with Sidney Rigdon, and rode with him on horseback a few miles. Our conversation was principally upon the subject of religion, as he was at that time a very popular preacher of the denomination calling themselves disciples, or 'Campbellites.' He remarked to me that it was time for a new religion to spring up; that mankind were all rife and ready for it. I thought he alluded to the Campbellite doctrine. He said it would not be long before something would make its appearance; he also said that he thought of leaving Pennsylvania, and should be absent for some months. I asked him how long. He said it would depend upon circumstances. I began to think a little strange of his remarks, as he was a minister of the gospel. I left Ohio that fall and went to the State of New York to visit my friends who lived in Waterloo, not far from the mine of golden Bibles. In November I was informed that my old neighbor, E. Partridge, and the Rev. Sidney Rigdon were in Waterloo, and that they both had become the dupes of Joe Smith's necromancies. It then occurred to me that Rigdon's new religion had made its appearance, and when I became informed of the Spaulding manuscript, I was confirmed in the opinion that Rigdon was at least accessory, if not the principal, in getting up this farce."

It now remains to be shown that Rigdon and Smith knew of each other, and that Rigdon had the opportunity to get the manuscript into Smith's hands in time for its transformation into the Book of Mormon. This, of course, is stoutly denied by the Mormons, who contend that Rigdon knew nothing of either Smith or his book before the visit of Parley P. Pratt to Kirtland, Ohio, where Rigdon resided, in November, 1830. The claim is made that at first Sidney opposed the new religion, but was converted by a vision and was baptized November 14, 1830.

An intimate acquaintance of Rigdon, Zebulon Rudolph, a disciple minister and father-in-law of President Garfield, testifies as to his mysterious actions during the winter prior to the appearance of the Book of Mormon. "During the winter previous to the appearance of the Book of Mormon, Rigdon was in the habit of spending weeks away from home, going no one knew whither. He often appeared preoccupied, and he would indulge in dreamy, visionary talks, which puzzled those who listened. When the Book of Mormon appeared and Rigdon joined in the advocacy of the new religion, the suspicion was at once aroused that he was one of the framers of the new doctrine, and that probably he was not ignorant of the authorship of the Book of Mormon."

That for two years before he became a Mormon he was occasionally a visitor at Smith's home, is proved by the statements of Smith's neighbors.

Pomeroy Tucker, who knew the Smiths well and who helped read the proofs of the Book of Mormon, testifies: "A mysterious stranger now appears at Smith's and holds intercourse with the famed money-digger. For a considerable time no intimation of the name or purpose of this stranger transpired to the public, not even to

Smith's nearest neighbors. It was observed by some that his visits were frequently repeated. The sequel of the intimacies of this stranger and the money-digger will sufficiently appear hereafter. There was great consternation when the 118 pages of manuscript were stolen from Harris, for it seems to have been impossible, for some unaccountable reason, to retranslate the stolen portion. The reappearance of this mysterious stranger at Smith's at this juncture was again the subject of inquiry and conjecture by observers, from whom was withheld all explanations of his identity and purpose. When the Book of Mormon appeared Rigdon was an early convert. Up to this time he had played his part in the background, and his occasional visits to Smith's had been observed by the inhabitants as those of the mysterious stranger. It had been his policy to remain in concealment until all things were in readiness for blowing the trumpet of the new gospel. He now came to the front as the first regular preacher in Palmyra."

On May 2, 1879, Abel D. Chase, another neighbor of the Smiths, signed a statement in the presence of Pliny T. Sexton, village president of Palmyra, and J. H. Gilbert, who set up the first edition of the Book of Mormon, relative to the visits of Rigdon to Palmyra before 1830. Of this statement the following is an extract: "During some of my visits at the Smiths, I saw a stranger there who they said was Mr. Rigdon. He was at Smith's several times, and it was in the year of 1827 when I first saw him there, as near as I can recollect. Some time after that tales were circulated that young Joe had found or dug from the earth a book of plates which the Smiths called the Golden Bible."

On October 14, 1879, Mr. Gilbert, mentioned above, wrote to Mr. James T. Cobb, of Salt Lake City, Utah,

as follows: "Last evening I had about fifteen minutes' conversation with Mr. Lorenzo Saunders, of Reading, Hillsdale County, Michigan. He has been gone about thirty years. He was born south of our village in 1811, and was a near neighbor of the Smith family—knew them all well; was in the habit of visiting the Smith boys; says he knows that Rigdon was hanging around Smith's for eighteen months prior to the publishing of the Mormon Bible."

This chain of evidence seems quite conclusive in proving the origin of the Book of Mormon in one of the manuscripts of Solomon Spaulding. But the most important and positive evidence that we have that the Book of Mormon originated as claimed, are the statements of a number of Spaulding's relatives and acquaintances to whom he was in the habit of reading his writings. These witnesses establish, beyond a doubt, that one of his stories was similar in historical outline to the Book of Mormon, and that it also contained names found in the latter, such as Lehi, Nephi, Lamanites, Nephites, Laban, Moroni, Amlicites and Zarahemla.

In 1832 or 1833, a Mormon preacher came to Conneaut, the old home of Spaulding, and read a number of extracts from the Book of Mormon before a congregation composed, in part, of his relatives and acquaintances. The historical part was immediately recognized by his brother, John Spaulding, and others. The excitement was so intense that a citizens' meeting was called and Dr. Philastrus Hurlburt was chosen to collect the evidence which afterwards appeared in Howe's "Mormonism Unveiled." This evidence is composed, in part, of the statements of those who heard Spaulding's manuscript read, relative to its similarity to the Book of Mormon in certain names and in general historical outline. The Mormons

have never succeeded in overthrowing these testimonies, and they stand to-day as "the most important single collection of original evidence ever made upon the subject."

John Spaulding says of his brother's manuscript: "The book he was writing was entitled 'Manuscript Found,' of which he read to me many passages. It was an historical romance of the first settlers of America, endeavoring to show that the American Indians are the descendants of the Jew, or the lost tribes. It gave a detailed account of their journey from Jerusalem by land and sea till they arrived in America under the command of Nephi and Lehi. They afterwards had quarrels and contentions and separated into two distinct nations, one of which he denominated Nephites and the other Lamanites. Cruel and bloody wars ensued, in which great multitudes were slain. They buried their dead in large heaps, which caused the mounds so common in this country. The arts, sciences and civilization were brought into view in order to account for all the curious antiquities found in various parts of North and South America. I have recently read the Book of Mormon, and, to my great surprise, I find nearly all the same historical matter, names, etc., as they were in my brother's writings. I well remember that he wrote in the old style and commenced about every sentence with 'And it came to pass,' or, 'Now it came to pass,' the same as in the Book of Mormon, and, according to my best recollection and belief, it is the same as my brother Solomon wrote, with the exception of the religious matter. By what means it has fallen into the hands of Joseph Smith, Jr., I am unable to determine."

Martha Spaulding, the wife of John Spaulding, tes-

¹ "The Origin of the Book of Mormon, Re-examined," etc., p. 40.

tifies: "I was personally acquainted with Solomon Spaulding about twenty years ago. I was at his house a short time before he left Conneaut; he was then writing a historical novel, founded upon the first settlers of America. He represented them as an enlightened and warlike people. He had for many years contended that the aborigines of America were the descendants of some of the lost tribes of Israel, and this idea he carried out in the book in question. The lapse of time which has intervened prevents my recollecting but few of the leading incidents of his writings; but the names of Nephi and Lehi are yet fresh in my memory as being the principal heroes of his tale. They were the officers of the company which first came off from Jerusalem. He gave a peculiar account of their journey by land and sea till they arrived in America, after which disputes arose between the chiefs which caused them to separate into different bands, one of which was called Lamanites and the other Nephites. Between these were recounted tremendous battles, which frequently covered the ground with the slain; and their being buried in large heaps was the cause of the numerous mounds in the country. Some of these people he represented as being very large. I have read the Book of Mormon, which has brought fresh to my recollection the writings of Solomon Spaulding, and I have no manner of doubt that the historical part of it is the same that I read and heard read more than twenty years ago. The old, obsolete style and the phrases of 'and it came to pass,' etc., are the same."

Henry Lake, Spaulding's business partner, testifies: "He very frequently read to me from a manuscript which he was writing, which he entitled the 'Manuscript Found,' and which he represented as being found in this town. I spent many hours in hearing him read said writings, and

became well acquainted with its contents. He wished me to assist him in getting his production printed, alleging that a book of that kind would meet with a rapid sale. I designed doing so, but the forge not meeting our anticipations, we failed in business, when I declined having anything to do with the publication of the book. This book represented the American Indians as the descendants of the lost tribes, gave an account of their leaving Jerusalem, their contentions and wars, which were many and great. One time, when he was reading to me the tragic account of Laban, I pointed out to him what I considered an inconsistency, which he promised to correct, but by referring to the Book of Mormon, I find, to my surprise, that it stands there just as he read it to me then. Some months ago I borrowed the Golden Bible, put it into my pocket, carried it home and thought no more about it. About a week after my wife found the book in my coat pocket as it hung up, and commenced reading it aloud as I lay upon the bed. She had not read twenty minutes when I was astonished to find the same passages in it that Spaulding had read to me more than twenty years before from his 'Manuscript Found.' Since that I have more carefully examined the said Golden Bible, and have no hesitation in saying that the historical part of it is principally, if not wholly, taken from the 'Manuscript Found.' I well recollect telling Mr. Spaulding that the so frequent use of the words, 'And it came to pass,' 'Now it came to pass,' rendered it ridiculous."

John N. Miller, who worked for Spaulding and Lake at Conneaut, and who boarded with the former, testifies: "He had written two or three books or pamphlets on different subjects, but that which more particularly drew my attention was the one which he called the 'Manuscript

Found.' From this he would frequently read some humorous passages to the company present. It purported to be the history of the first settlement of America before discovered by Columbus. He brought them off from Jerusalem under their leaders, detailing their travels by land and water, their manners, customs, laws, wars, etc. He said that he designed it as a historical novel, and that in after years it would be believed by many people as much as the history of England. He soon after failed in business, and told me that he should retire from the din of his creditors, finish his book and have it published, which would enable him to pay his debts and support his family. He soon after removed to Pittsburg, as I understood. I have recently examined the Book of Mormon, and find in it the writings of Solomon Spaulding from beginning to end, but mixed up with Scripture and other religious matters which I did not meet with in the 'Manuscript Found.' Many of the passages in the Mormon book are verbatim from Spaulding, and others in part. The names of Nephi, Lehi, Moroni, and, in fact, all the principal names, are brought fresh to my recollection by the Golden Bible. When Spaulding divested his history of its fabulous names by a verbal explanation, he landed his people near the Straits of Darien, which I am very confident he called Zarahemlá; they were marched about that country for a length of time in which wars and great bloodshed ensued. He brought them across North America in a northeast direction."

Aaron Wright testifies: "I first became acquainted with Solomon Spaulding in 1808 or 1809, when he commenced building a forge on Conneaut Creek. When at his house one day, he showed and read to me a history he was writing of the lost tribes of Israel, purporting that they were the first settlers of America, and that the

Indians were their descendants. Upon this subject we had frequent conversations. He traced their journey from Jerusalem to America as it is given in the Book of Mormon, excepting the religious matter. The historical part of the Book of Mormon I know to be the same as I read and heard read from the writings of Spaulding more than twenty years ago; the names are especially the same, without any alteration. He told me his object was to account for all the fortifications, etc., to be found in this country, and said that in time it would be fully believed by all except learned men and historians. I once anticipated reading his writings in print, but little expected to see them in a new Bible. Spaulding had many other manuscripts which I expect to see when Smith translates his other plate. In conclusion I will observe that the names of, and most of the historical part of, the Book of Mormon were as familiar to me before I read it as most modern history. If it is not Spaulding's writing, it is the same as he wrote; and if Smith was inspired, I think it was by the same spirit that Spaulding was, which he confessed to be the love of money."

Oliver Smith testifies: "When Solomon Spaulding first came to this place (Conneaut), he purchased a tract of land, surveyed it out and commenced selling it. While engaged in this business he boarded at my house, in all nearly six months. All his leisure hours were occupied in writing a historical novel founded upon the first settlers of this country. He said he intended to trace their journey from Jerusalem, by land and sea, till their arrival in America; give an account of their arts, sciences, civilization, wars and contentions. In this way he would give a satisfactory account of all the old mounds so common to this country. During the time he was at my house I read and heard read one hundred pages or more. Nephi

and Lehi were by him represented as leading characters when they first started for America. Their main object was to escape the judgments which they supposed were coming upon the old world. But no religious matter was introduced, as I now recollect. . . . When I heard the historical part of it (Book of Mormon) related, I at once said it was the writings of Solomon Spaulding. Soon after I obtained the book, and, on reading it, found much of it the same as Spaulding had written more than twenty years before."

Nahum Howard testifies: "I first became acquainted with Solomon Spaulding in December, 1810. After that time I frequently saw him at his house, and also at my house. I once, in conversation with him, expressed a surprise at not having any account of the inhabitants once in this country, who erected the old forts, mounds, etc. He then told me that he was writing a history of that race of people, and afterwards frequently showed me his writings, which I read. I have lately read the Book of Mormon, and believe it to be the same as Spaulding wrote, except the religious part. He told me that he intended to get his writings published in Pittsburg, and he thought that in one century from that time it would be believed as much as any other history."

Artemus Cunningham testifies: "In the month of October, 1811, I went from the township of Madison to Conneaut, for the purpose of securing a debt due me from Solomon Spaulding. I tarried with him nearly two days for the purpose of accomplishing my object, which I was finally unable to do. I found him destitute of the means of paying his debts. His only hope of ever paying his debts appeared to be upon the sale of a book which he had been writing. He endeavored to convince me from the nature and character of the work that it would meet

with a ready sale. Before showing me his manuscripts, he went into a verbal relation of its outlines, saying that it was a fabulous or romantic history of the first settlement of this country, and as it purported to have been a record found buried in the earth, or in a cave, he had adopted the ancient or Scripture style of writing. He then presented his manuscripts, when we sat down and spent a good share of the night in reading them and conversing upon them. I well remember the name of Nephi, which appeared to be the principal hero of the story. The frequent repetition of the phrase 'I Nephi' I recollect as distinctly as though it was but yesterday, although the general features of the story have passed from my memory through the lapse of twenty-two years. He attempted to account for the numerous antiquities which are found upon this continent, and remarked that after this generation had passed away, his account of the first inhabitants of America would be considered as authentic as any other history. The Mormon Bible I have partially examined and am fully of the opinion that Solomon Spaulding had written its outlines before he left Conneaut."

These affidavits were first published in Howe's "Mormonism Unveiled," in 1834. And, notwithstanding the Mormons have put forth every effort to disprove any connection between Spaulding's story and the Book of Mormon, they have never succeeded in showing that these statements were not made as claimed. All that they have ever done is simply blusteringly to deny the testimony, and this is characteristic of Mormonism in its dealings with all contradictory evidence. But the testimonies of these witnesses stand unimpeached as convicting evidence against the imposture.

Since 1834 other acquaintances of Spaulding, who

knew him either at Conneaut or Amity, and who heard his story read, have added their testimonies to those already given upon the close resemblance of the Book of Mormon to the "Manuscript Found."

Joseph Miller, of Amity, under date of February 6, 1879, as reported in the *Pittsburg Telegraph*, says: "On hearing read the account from the book [of Mormon] of the battle between the Amlicites and the Nephites, in which the soldiers of one army had placed a red mark on their foreheads to distinguish them from their enemies, it seems to reproduce in my mind, not only the narration, but the very words as they had been impressed upon my mind by the reading of Spaulding's manuscript."

On April 21, 1879, the following from Redick McKee appeared in the *Washington (Pa.) Reporter*, under date of April 14, 1879: "In the fall of 1814 I arrived in the village of 'Good Will,' and for eighteen or twenty months sold goods in the store previously occupied by Mr. Thos. Brice. It was on Main Street, a few doors west of Spaulding's tavern, where I was a boarder. With both Mr. Solomon Spaulding and his wife I was quite intimately acquainted. I recollect quite well Mr. Spaulding spending much time in writing (on sheets of paper torn out of an old book) what purported to be a veritable history of the nations or tribes who inhabited Canaan. He called it 'Lost History Found,' 'Lost Manuscript,' or some such name, not disguising that it was wholly a work of the imagination, written to amuse himself and without any immediate view to publication. I was struck with the minuteness of his details and the apparent truthfulness and sincerity of the author. I have an indistinct recollection of the passage referred to by Mr. Miller about the Amlicites making a cross with red paint on

their foreheads to distinguish them from enemies in the confusion of battle."

And Rev. Abner Jackson, on December 20, 1880, made the following statement which was published in the Washington (Pa.) *Reporter* of January 7, 1881: "Spaulding frequently read his manuscript to the neighbors and amused them as he progressed with the work. He wrote it in Bible style. 'And it came to pass' occurred so often that some called him 'Old Come-to-pass.' The Book of Mormon follows the romance too closely to be a stranger. In both, many persons appear having the same name, as Moroni, Mormon, Nephites, Laman, Lamanites, Nephi and others. Here we are presented with romance second called the Book of Mormon, telling the same story of the same people, traveling from the same plain, in the same way, having the same difficulties and destination, with the same wars, same battles and same results, with thousands upon thousands slain. Then see the Mormon account of the last battle at Cumorah, where all the righteous were slain. How much this resembles the closing scene in the 'Manuscript Found.' The most singular part of the whole matter is that it follows the romance so closely, with this difference: The first claims to be a romance; the second claims to be a revelation of God, a new Bible. When it was brought to Conneaut and read there in public, old Squire Wright heard it and exclaimed, 'Old Come-to-pass has come to life again.' Here was the place where Spaulding wrote and read his manuscript to the neighbors for their amusement, and Squire Wright had often heard him read from his romance. This was in 1832, sixteen years after Spaulding's death. This Squire Wright lived on a little farm just outside of the little village. I was acquainted with him for twenty-five years. I lived on his farm when I was a boy and

attended school in his village. I am particular to notice these things to show that I had an opportunity of knowing what I am writing about."

The evidence in the case goes to show that Spaulding wrote several manuscripts; that one of these closely resembled the Book of Mormon in general historical outline and proper names, differing from it in not possessing Scriptural quotations and religious matter; that this manuscript was placed in the printing establishment of one Robert Patterson, of Pittsburg, from which it mysteriously disappeared; that Spaulding suspected Rigdon of the theft; that at the time the manuscript was in Patterson's office Rigdon lived in the vicinity of Pittsburg and was intimate with J. Harrison Lambdin, one of Patterson's employes; that Rigdon had in his possession a manuscript which he told Dr. Winter had been written by Spaulding; that he mentioned the coming out of a book describing American antiquities and giving an account of the first people at least two years before the Book of Mormon appeared; and that he had communication with the Smiths before he openly united with the Mormons in November, 1830. It would seem that this chain of evidence would be sufficient to put the claim, that the Book of Mormon originated in one of Spaulding's romances, beyond the reach of reasonable doubt.

OUTLINE OF BOOK OF MORMON HISTORY.

Following the plan of the Bible, the Book of Mormon is divided into books of which there are fifteen: 1 Nephi, 2 Nephi, Jacob, Enos, Jarom, Omni, Words of Mormon, Mosiah, Alma, Helaman, Nephi, Disciple of Nephi, Mormon, Ether and Moroni. Historically they cover a period of twenty-six hundred years and describe two distinct nations of people, the Jaredites and Nephites; the Book

of Ether being an abridged history of the former, the other fourteen of the latter.

According to the Book of Mormon, the first inhabitants of America came from the Tower of Babel under Jared and his brother, the latter a prophet of the Lord. With their following they journeyed from Babel north-

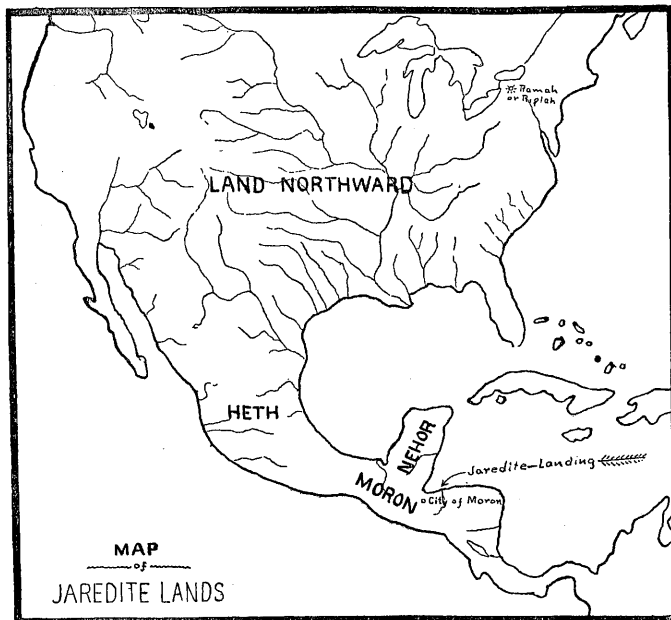


FIGURE 1.

ward into Armenia, from thence westward over southern Europe to Spain (the Book of Mormon, Land of Moriancumer), where they dwelt on the seashore for four years. At the close of this period, by the command of God, they built eight peculiarly shaped "barges" and put to sea, landing, after a voyage of 344 days, upon "the east coast of Central America, near the mouth of the

river Motagua."—*Report of the Committee on American Archaeology*, p. 70.

Ether gives the following description of the barges in which they are said to have come: "And they were small, and they were light upon the water, even like unto the lightness of a fowl upon the water; and they were built after a manner that they were exceeding tight, even that they would hold water like unto a dish; and the bottom thereof was tight like unto a dish; and the sides thereof were tight like unto a dish; and the ends thereof were peaked; and the top thereof was tight like unto a dish; and the length thereof was the length of a tree: and the door thereof, when it was shut, was tight like unto a dish."—*Ether* 1:5.

The brother of Jared was puzzled to know how the occupants were to get air, so the Lord said: "Behold, thou shalt make a hole in the top thereof, and also in the bottom thereof; and when thou shalt suffer for air, thou shalt unstop the hole thereof, and receive air."—*Ether* 1:6.

For light the Lord touched with his finger sixteen small stones which Jared's brother had "moulted" out of a rock, and these, placed one in each end of the eight barges, gave light to those within.

Upon reaching Central America the Jaredites founded a government and began to settle the country. Their Land of Moron comprised about the present States of Tabasco, Chiapas, Guatemala and western Honduras. Their capital was also called Moron and is identified by the Josephite Committee on American Archaeology with either Copan or Quirigua, two ancient cities now in ruins.¹ The peninsula of Yucatan was

¹ Report, p. 70.

called the Land of Nehor; Mexico, the Land of Heth; and the United States is named on the Committee's maps the Land Northward.

Their oldest and richest communities were in the Land of Moron, but large and flourishing Jaredite centers existed where New Orleans, St. Louis and Cincinnati now stand, and Jaredite people and culture were spread throughout the Mississippi and Ohio Valleys. The Committee say: "It appears from the record that at this time Central America and a large proportion of the central portion of the United States were settled by the Jaredites; in the United States, probably, they occupied mainly in the valleys of the Mississippi, Missouri and Ohio Rivers, covering largely their watersheds. Omer and Nimrah 'fled out of the land,' evidently from the countries already settled, and probably the chief centers were at New Orleans, St. Louis, Cincinnati, except in Mexico and Central America, where the oldest and richest communities dwelt."—*Report*, p. 72.

The culture of the Jaredites was of a superior order. They understood the uses of metals, iron included. They manufactured silks and linen goods. They had flocks and herds, horses, asses, elephants, "cureloms" and "cumoms." They had a well-organized government. They worshiped, and had intercourse with, God. They had secret societies, and they employed a phonetic system of writing. All of which belong to a considerable degree of civilization.

After dwelling here for sixteen hundred years, being ruled over by thirty rulers,¹ suffering from dissensions and revolts, and spreading over the extensive territory mentioned, they came to an end in a civil war in a battle

¹ "Joseph the Seer," p. 128.

fought in 600 B. C., at Hill Ramah in western New York, in which thousands were slain in a few days, only two escaping—Coriantumr, one of the generals, and Ether, a prophet of the Lord. The former was afterwards discovered by the people of Zarahemla and dwelt with them "nine moons;" Ether wrote a history of his people on a set of plates and hid them in such a manner that they were discovered by their successors. This, in brief, is the history of the first colony of immigrants that came to America, as given in the Book of Mormon and outlined in Mormon works.

The book further claims that, in the first year of the reign of Zedekiah, king of Judah, there was dwelling at Jerusalem a prophet, Lehi by name, a righteous man. On account of the wickedness of the city, God commanded him to take his family and depart into the wilderness of Arabia that he might escape the calamities about to befall the people on account of their sins. His family consisted of his wife, Saraiah, and his four sons, Laman, Lemuel, Sam and Nephi. The first two were obstinate and irreligious; the latter two were dutiful and obedient. After their departure the sons visited Jerusalem at two different times. They went first to obtain a set of brass plates, containing a genealogy of their fathers, which were not obtained, however, until Laban, their keeper, had been slain by Nephi, when they returned to their father bringing the plates and Zoram, Laban's servant, who consented to return with them. By the plates Lehi discovered that he was of the tribe of Manasseh. The sons visited Jerusalem a second time and brought back with them Ishmael and his family, which consisted of two sons and five unmarried daughters, who became the wives of Lehi's four sons and Zoram. Not long after reaching the wilderness Ishmael died and

two more sons, Jacob and Joseph, were born to Lehi.

Eight years having elapsed since Lehi left Jerusalem, the little company, which now numbered eight families,



FIGURE 2.

by the command of God, built a ship, launched out into the Indian Ocean, and, after a stormy voyage, during

which the wicked Laman and Lemuel rebelled against their brother Nephi, landed "on the coast of Chili, not far from the thirtieth degree, south latitude."—*Report*, p. 11.

Here they found all manner of beasts—the cow, ox, ass, horse, goat and wild goat; also such ores as gold, silver, iron and copper. Nephi began immediately to keep a record of his people, for which purpose he made a set of plates and began to engrave thereon their history in the "Reformed Egyptian" language. Lehi, soon afterwards, having waxed old, called his family together, blessed them in true patriarchal style, gave up the ghost and was buried. With his death the bond that held the two contrary factions together was broken and they drifted apart, Laman and Lemuel and the two sons of Ishmael with their families being called Lamanites; and Nephi, Sam and Zoram and their families, with Jacob and Joseph and their sisters, being called Nephites. The former were savage, indolent and irreligious, because of which God cursed them with a dark skin and they "did seek in the wilderness for beasts of prey." They were the ancestors of our American Indians. The latter were industrious, religious and progressive, because of which God blessed them abundantly.

After the separation, the Lamanites established themselves in what is now the State of Rioja in the Argentine Republic,¹ while the Nephites went a thousand miles farther north and founded the city of Nephi in the present country of Peru. The Committee identify this city with the ancient city of Cuzco. Here they built a temple like unto Solomon's and instituted a worship similar to the Jewish, with Jacob and Joseph as priests. From Nephi, being a prolific people, they spread over the ad-

¹ Report, p. 19.

jacent country, and what is now northern Chili, western Bolivia and Peru was included in the Land of Nephi. Of the ancient cities of this region, the Committee identify Huanuco, Riobamba, Gran-Chimu and Cuelap-Tingo, with the Book of Mormon cities, Ishmael, Amulon, Mid-doni and Lehi-Nephi, respectively. After dwelling in this region for four hundred years, till about 200 B. C., under pressure from the Lamanites to the south of them, they moved northward into the Land of Zarahemla, now the United States of Colombia and western Venezuela, where they united with the people of Zarahemla, or Mulokites, who had come from Jerusalem about the time of its destruction by Nebuchadnezzar, under Mulek, one of Zedekiah's sons. This people had landed upon the west coast of the Isthmus of Panama, but had migrated southward, instead of northward, and had settled in the northern part of South America. It was among this people that Coriantumr, the Jaredite, dwelt "nine moons." The Nephites and Mulokites from that time forward were one people, the Nephite king, Mosiah, being their first joint ruler. The Book of Mormon river Sidon is identified with the Magdalena. From Zarahemla the Nephites spread over the Isthmus of Panama, their Land Bountiful; Nicaragua and eastern Honduras, their Land Desolation; San Salvador, their Land Joshua; Guatemala and western Honduras, their Land Jashon; Chiapas and Tabasco, their Land Antum; Mexico, their Land Shem; and the United States, their Land of Many Waters. Thus, they inhabited the territory previously occupied by the Jaredites, with the probable exception of Yucatan, and, in addition to it, South America, which was not inhabited by their predecessors, but was kept by them as a reserve for game. The Committee say, on the settlements north of Mexico: "On entering the United States, the Nephites

settled largely in the same sections inhabited by the Jaredites, the oldest mound builders, and their march to their final conflict was along the same lines."—*Report*, p. 65.

A Nephite by the name of Hagoth, an "exceeding curious man," fitted out a ship and sailed from the Isthmus of Panama into the Pacific and was never heard of again. Some Mormons have conceived the idea that he was the mythical Hawaii who is said to have settled the Sandwich Islands.¹

After Christ's resurrection he is said to have appeared to the Nephites; to have set his church in order with twelve apostles; and to have inaugurated a veritable millennium, for, so widespread was the revival immediately following his appearance, that there ceased to be "Lamanites or any manner of ites." But alas! the blooming millennium was soon cut short and the Lamanites went back to their old ways, and began to persecute the Nephites with relentless fury, which resulted in the latter's final overthrow, in 385 A. D., on the same field where a thousand years before the Jaredites had been exterminated. A few escaped and fled southward, but were afterwards destroyed, though some Mormons assert that they were absorbed among the Lamanites and that from them came the tribes of "white Indians," such as the Mandans and Menominees.

Moroni, the last of the Nephites of royal blood, completed the record of his people upon the plates, adding an abridgment of the record of Ether, and deposited them in "Hill Cumorah" (the Jaredite Ramah or Riplah, known to vulgar Gentiles as "Mormon Hill," which lies southeast of Palmyra, N. Y.) in 420 A. D., from which, it is

¹ "Book of Mormon Lectures," p. 206.

claimed, they were taken by Joseph Smith on September 22, 1827.

The Nephites, like the Jaredites, were highly cultured. They worshiped the one true God. They observed the Jewish law up to the time of Christ, when they became Christians. They worked the metals. They built temples, synagogues, sanctuaries and houses of cement. They were agriculturists, warriors and tradesmen. And they had a phonetic system of writing.

Reader, this is, briefly, the history of ancient America as given in the Book of Mormon and outlined in the Report of the Committee on American Archæology and other Mormon works. There are slight differences between the Mormon churches in the establishment of certain boundary lines and the location of certain places, but, in the main, this will be considered a fair outline of ancient American history by 350,000 human souls. Will it stand the test of investigation? We shall see.

THE BOOK OF MORMON AND AMERICAN ARCHÆOLOGY.

The Book of Mormon, coming to us with the claim of divine inspiration, demands our acceptance under pain of eternal damnation. Apostle Orson Pratt sets the case fairly before us, from the Mormon point of view, in these words: "The nature of the message in the Book of Mormon is such, that, if true, no one can possibly be saved and reject it; if false, no one can possibly be saved and receive it. Therefore, every soul in all the world is equally interested in ascertaining its truth or falsity."—*O. Pratt's Works*, p. 68.

It is also conceded by Mormons themselves that the integrity of their system is so dependent upon the authenticity of the Book of Mormon that to prove it false is to overthrow the entire Mormon superstructure. "It is very

evident," says Elder George Reynolds, "that if the Book of Mormon is not of God, then the whole superstructure of Mormonism is, of necessity, a gross imposture, the cruelest of religious deception that for many centuries has misled humanity."—*The Myth of the Manuscript Found*, pp. 9, 10.

The claims of the Book of Mormon must be considered from four points of view:

First, from the viewpoint of a possible human authorship. Did it originate in the writings of Solomon Spaulding?

Secondly, from the viewpoint of itself as a religious literary production. Do its structure, doctrinal teachings and moral precepts evince its divine inspiration?

Thirdly, from the viewpoint of prophecy. Are the prophecies of the Old and New Testaments, which are applied to its "coming forth," rightly applied or misapplied?

And *fourthly*, from the viewpoint of American archæology and ethnology. Are its historical statements substantiated by archæological and ethnological research?

It is my intention, in the following pages, to consider its claims from the viewpoint of American archæology and ethnology, for the purpose of showing that it is not a credible history of ancient America, but a work of pure fiction, false in its historical accounts, and in its descriptions of the customs, habits, religion, government and character of the first Americans. In order to accomplish this, I shall put before the reader the facts as established by the latest research as these are given in the works of the latest and best authors. The opinions of the older writers will be made use of only so far as they agree with these facts.

Mormon writers confidently assert that the data ac-

quired by scientific investigation in the fields of American archæology and ethnology fully substantiate the claims of the Book of Mormon. This will be seen in the following quotations from authorities in the two great branches of the Mormon Church.

"The Book of Mormon statements have since been verified by facts, the later and best authorities concurring with the Book of Mormon idea."—*Report of the Committee on American Archaeology*, p. 96.

"The historical accounts recorded in the book are being rapidly substantiated by American archæological research."—*Elder C. J. Hunt in Opinions of Sixty-five Leading Ministers and Bible Commentators on Isa. 29: 11-24 and Ezek. 37: 15-20*, pp. 3, 4.

"The students of American antiquities will find upon a careful examination that no discovery has thus far been made which in a single instance contradicts the record of America's great and glorious past, as found in the Book of Mormon."—*Elder R. Etzenhouser, in "The Book Unsealed,"* p. 78.

"So the 'Book of Mormon' still stands like a very Gibraltar, undisturbed by ridicule, scathing criticism, or scientific demonstration."—*Apostle W. H. Kelley, in "Presidency and Priesthood,"* p. 286.

"For not only are the principles of the gospe! of Christ great and eternal truths, which we preach, but the book under discussion, as the history of ancient American peoples, is also true and fully substantiated, not only by Bible prophecies, but also by abundant discoveries of science, by a wonderful array of archæological ruins and antiquarian remains, by many historical facts developed since its publication, by the traditional history of tribes and nations, and, finally, by the internal evidences found in the book itself, they being historical, geographical and

doctrinal in their character, and strong in proof."—*Elder H. A. Stebbins, in "Book of Mormon Lectures,"* p. 3.

President W. W. Blair declares that the facts stated in the book have since been "fully attested by the antiquarian and the geologist."—*Joseph the Seer*, p. 175.

And Apostle Orson Pratt asserts that "there can not be found one truth among all the gleanings of antiquity that clashes with the historical truths of the Book of Mormon."—*O. Pratt's Works*, p. 153.

These extracts from the works of prominent Mormon writers on the relation of the sciences of archæology and ethnology to the question of the credibility and historical accuracy of the Book of Mormon, show the interest of the Mormon people in, and their expectations from, archæological and ethnological research.