

THEY LIE IN WAIT TO DECEIVE

by Robert L. & Rosemary Brown

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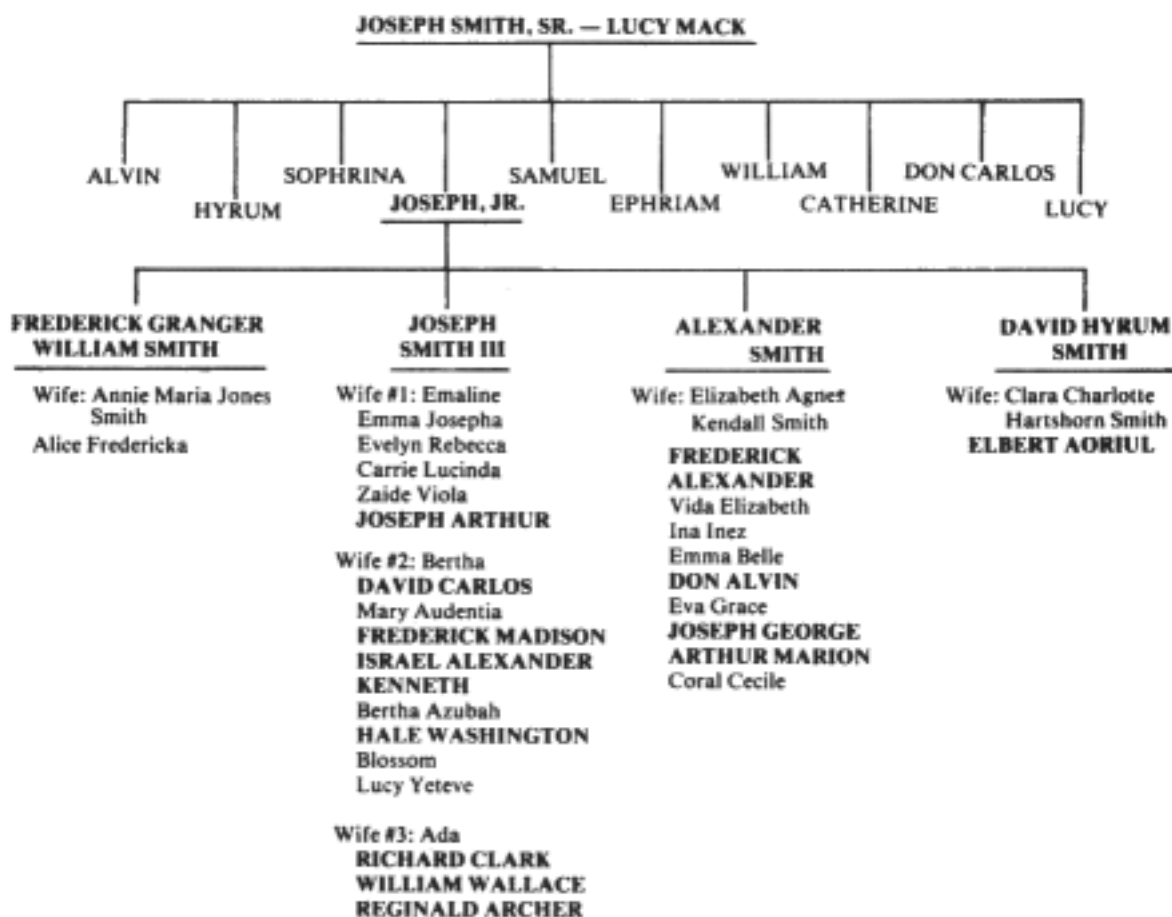
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ANCESTRY AND POSTERITY OF JOSEPH SMITH, JR. AND EMMA HALE

Listed below are the children and grandchildren of Joseph and Emma Smith. Daniel Hendrix mentioned in Chapter 8 that Joseph Smith's grandson, "Edgar Smith," often visited with him. As you can see, there is **no** Edgar Smith listed as a descendant of Joseph Smith, Jr. We have shown only the male lines which would carry the Smith name. (Male children or grandchildren which died in infancy are omitted.)

SOURCE: *ANCESTRY AND POSTERITY OF JOSEPH SMITH AND EMMA HALE*, by Mary Audentia Smith Anderson, *Herald Publishing House*, 1929, pp. 576-582.



NAMES OF CHARACTERS IN SOLOMON SPAULDING'S "MANUSCRIPT FOUND"

There have been some claims that the names used in the Book of Mormon were the same as in the SPAULDING MANUSCRIPT. You have read a summary of the Book of Mormon in Chapter 10; as you can see, the only name common to both the SPAULDING MANUSCRIPT and the Book of Mormon is the name of **Jesus Christ**.

Fabius	Sambal	Kelsock
Constantine	Labanko	Hamkoo
Luian	Drafolick	Haboon
Jesus Christ	Elson	Lamock
Trajanus	Hamack	Hambock
Tom	Boakim	Como
Droll Tom	Hamkol	Sabamah
Crito	Lakoon	Rancoff
Ieshuran	Rambock	Nunapon
Lucian	Bithawan	Helija
Baska	Gamasko	Hemock
Lobaska	Labano	Helicon
Bombal	Labanco	Helion
Hadokam	Habelon	
Hadoram	Ulipoon	
Hodoram	Numapon	
Emperor Labarmack	Ramack	
Lambon	Hanock	
Labamack	Holiza	
Bambo	Hamul	
Hamback	Taboon	
Kato	Ramoff	
Hamboon	Habelan	
Ramback	Sabamah	
Moonrod	Hamelick	
Et Seon	Ramack	
Lamesa	Thelford	
Helicon	Hamkein	

**The MANUSCRIPT FOUND or MANUSCRIPT STORY,
by the late Rev. Solomon Spaulding
from a verbatim copy of the original,
Published in 1885, the original is located at
Oberlin College, Ohio.**

The manuscript was received with the underlining previously noted.

THE
"MANUSCRIPT FOUND."

— OR —
"MANUSCRIPT STORY,"

OF THE LATE
REV. SOLOMON SPAULDING;

FROM A
VERBATIM COPY OF THE ORIGINAL

NOW IN THE CARE OF PRES. JAMES H. FAIRCHILD,
OF OHIO COLLEGE, OHIO.

INCLUDING CORRESPONDENCE

TOUCHING THE MANUSCRIPT, ITS PRESERVATION AND TRANS-
MISSION UNTIL IT CAME INTO THE HANDS OF
THE PUBLISHERS.

LAMONI, IOWA:
PRINTED AND PUBLISHED BY THE REORGANIZED CHURCH OF
JESUS CHRIST OF LATTER DAY SAINTS.
1883.

THE
"MANUSCRIPT FOUND."

A Verbatim Copy from the Original.

HEREWITH we present to the reader the notorious "Manuscript Story" ["Manuscript Found"], of the late Rev. Solomon Spaulding. What gives this document prominence is the fact that, for the past fifty years it has been made to do duty by the opposers of the Book of Mormon and the Church of Jesus Christ of Latter Day Saints, as the source, the root, and the inspiration, by and from which Joseph Smith and Sydney Rigdon wrote said Book of Mormon and organized said Church. It has been popularly and persistently claimed that the plan, subject matter, including prominent names and localities, history of the origin of the aboriginal races of America, with their arts and sciences, civilizations and customs, were identical in this "Manuscript Found" and in the Book of Mormon. Thousands have believed this false and foolish statement, without giving its truth or falsity an hour's fair and unprejudiced investigation, and then fought the book and the church with a readiness and a zeal almost without a parallel. And now that this veritable "Manuscript Found," with an unbroken chain of evidence proving its identity and running back to E. D. Howe, D. P. Hurlbut, Spaulding's "old trunk," and so back

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to Pittsburgh, Connecticut, and to the very pen of Solomon Spaulding, has by the providence of God been furnished us, and that, too, by those not of the Church, we take pleasure in exhibiting in the sunlight of solid facts, this hob-goblin of the pulpit, this "nigger-in-the-woodpile" of the press and the forum, that with which they have fooled and frightened the masses and blinded those inquiring into the origin and character of the Book of Mormon.

This seeming huge hindrance and insurmountable obstacle which is always thrown in the way of the investigator with all the skill and power that craft and cunning and malice and fear and blind zeal can invent and command, vanishes from the presence of this original witness in the case; for when it speaks it reveals the flimsiness and falsity of the claim that it was in any way or in any sense the origin of the Book of Mormon, or that there is the least likeness between the two. This newly found "missing link" completes the chain of evidence which proves that the "Manuscript Found" never was and never could be made the occasion, cause, or germ of the Book of Mormon.

Mr. Spaulding has been exalted by the opposers of the Latter Day Saints to the very pinnacle of fame, as a very learned, very moral, and very pious man. It is fortunate that his true measure and worth in respect to his learning, his morals, and his piety, is now furnished us in this "Manuscript Story." God judges men by their works, and it is wise for men to judge of each other after this manner. And when we estimate Mr. Spaulding by the character of his work as exhibited in this document, we must grade him down to a very low level, whether in respect to scholarship, mental power, moral purity, or pious attainments and tendencies.

The "Manuscript Found." 5

THE following Correspondence explains the manner in which the Manuscript was preserved and placed in the hands of the present publishers.

This from the Bibliotheca Sacra was republished in many leading journals east and west, among them the Herald of Grinnell, Iowa; the Western Watchman, Eureka, California; the New York Observer, and Frank Leslie's Sunday Magazine.

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

"There seems no reason to doubt that this is the long-lost story. Mr. Rice, myself, and others, compared it with the Book of Mormon, and could detect no resemblance between the two, in general or in detail. There seems to be no name or incident common to the two. The solemn style of the Book of Mormon, in imitation of the English

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Scriptures, does not appear in the manuscript. The only resemblance is in the fact that both profess to set forth the history of lost tribes. Some other explanation of the origin of the Book of Mormon must be found, if any explanation is required." Signed, James H. Fairchild.

The letter below was written in answer to our suggestion that the Manuscript be sent for safe keeping to some Historical Society in Chicago, Illinois.

HONOULULU, Sandwich Islands,
March 26th, 1885.

MR. JOSEPH SMITH:

The Spaulding Manuscript in my possession came into my hands in this wise. In 1839-40 my partner and myself bought of E. D. Howe the Palisadeville *Telegraph*, published at Palisadeville, Ohio. The transfer of the printing department, types, press, &c., was accompanied with a large collection of books, manuscripts, &c., this manuscript of Spaulding among the rest. So, you see, it has been in my possession over forty years. But I never examined it, or knew the character of it, until some six or eight months since. The wrapper was marked, "Manuscript Story—Connecticut Creek." The wonder is, that in some of my movements, I did not destroy or burn it with a large amount of rubbish that had accumulated from time to time.

It happened that Pres^y Fairchild was here on a visit, at the time I discovered the contents of it, and it was examined by him and others with much curiosity. Since Pres^y Fairchild published the fact of its existence in my possession, I have had applications for it from half a dozen sources, each applicant seeming to think that he or she was entitled to it. Mr. Howe says when he was getting up a book to expose Mormonism as a fraud at an early day, when the Mormons had their head-quarters at Kirtland, he obtained it from some source, and it was inadvertently transferred with the other effects of his printing office. A. B. Deming, of Palisadeville, who is also getting up some kind of a book I believe on Mormonism, wants me to send it to him. Mrs. Dickinson, of Boston, claiming to be a relative of Spaulding, and who is getting up a book to show that he

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was the real author of the Book of Mormon, wants it. She thinks, at least, it should be sent to Spaulding's daughter, a Mrs. Somebody—but she does not inform me where she lives. Deming says that Howe borrowed it when he was getting up his book, and did not return it, so he should have done, &c.

This Manuscript does not purport to be "a story of the Indians formerly occupying this continent," but is a history of the wars between the Indians of Ohio and Kentucky, and their progress in civilization, &c. It is certain that this Manuscript is not the origin of the Mormon Bible, whatever some other manuscript may have been. The only similarity between them, is, in the manner in which each purports to have been found—one in a cave on Connecticut Creek—the other in a hill in Ontario county, New York. There is no identity of names, of persons, or places; and there is no similarity of style between them. As I told Mr. Deming, I should as soon think the Book of Revelations was written by the author of Deen Quissette, as that the writer of this Manuscript was the author of the Book of Mormon. Deming says Spaulding made three copies of "Manuscript Found," one of which Sidney Rigdon stole from a printing office in Pittsburgh. You can probably tell better than I can, what ground there is for such an allegation.

As to this Manuscript, I can not see that it can be of any use to any body, except the Mormons, to show that it is not the original of the Mormon Bible. But that would not settle the claim that some other manuscript of Spaulding was the original of it. I propose to hold it in my own hands for a while, to see if it can not be put to some good use. Deming and Howe inform me that its existence is exciting great interest in that region. I am under a tact, but not a positive pledge to President Fairchild, to deposit it eventually in the Library of Oberlin College. I shall be free from that pledge, when I see an opportunity to put it to a better use.

Yours, &c.,

L. L. RICE.

P. S.—Upon reflection, since writing the foregoing, I am of the opinion that no one who reads this Manuscript will give credit to the story that Solomon Spaulding was in any wise the author of the Book of Mormon. It is unlikely that any one who writes so elaborate a work as the Mormon Bible, would spend his time in getting

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up so shallow a story as this, which at best is but a feeble imitation of the other. Finally I am more than half convinced that this is his only writing of the sort, and that any pretense that Spaulding was in any sense the author of the other, is a sheer fabrication. It was may for any body who may have seen this, or heard anything of its contents, to get up the story that they were identical.

L. L. R.

HONOULULU, Sandwich Islands,
May 14th, 1885.

MR. JOSEPH SMITH: Dear Sir—

I am greatly obliged to you for the information concerning Mormonism, in your letters of April 30th and May 2d. As I am in no sense a Mormonite, of course it is a matter of curiosity, mainly, that I am interested in the history of Mormonism.

Two things are true concerning this manuscript in my possession: First, it is a genuine writing of Solomon Spaulding; and second, it is not the original of the Book of Mormon.

My opinion is, from all I have seen and learned, that this is the only writing of Spaulding, and there is no foundation for the statement of Deming and others, that Spaulding made another story, more elaborate, of which several copies were written, one of which Rigdon stole from a printing office in Pittsburgh, &c. Of course I can not be as certain of this, as of the other two points. One theory is, that Rigdon, or some one else, saw this manuscript, or heard it read, and from the hints it conveyed, got up the other and more elaborate writing on which the Book of Mormon was founded. Take that for what it is worth. It don't seem to me very likely.

You may be at rest as to my getting the manuscript into the possession of any one who will mutilate it, or use it for a bad purpose. I shall have it deposited in the Library of Oberlin College, in Ohio, to be at the disposal for reading of any one who may wish to peruse it; but not to be removed from that depository. My friend, President Fairchild, may be relied on as security for the safe keeping of it. It will be sent there in July, by a friend who is going there to "take to himself a wife." Meantime, I have made a literal copy of the entire document—words of orthography, grammar,

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errors, and all—which I shall keep in my possession, so that any attempt to mutilate it will be of easy detection and exposure. Oberlin is a central place, in the vicinity of Connecticut, where the manuscript was written.

I have had an idea, sometimes, that it is due to the Mormons to have a copy of it, if they took interest in it enough to publish it. As it is only of interest as showing that it is not the original of the Book of Mormon, no one else is likely to wish it for publication.

Mrs. Dickinson, whom you call a granddaughter of Solomon Spaulding, represents herself to me as his grandniece: "My great uncle, Rev. Solomon Spaulding," she writes.

Rev. Dr. Hyde, President of the Institution, in this place, for training Native Missionaries for Massachusetts, (a very prominent and successful institution), has written an elaborate account of this manuscript, and of Mormonism, and sent it for publication in the *Congregationalist*, of Boston. I presume it will be published, and you will be interested in reading it.

Very respectfully, yours,

L. L. RICE.

In a postscript Mr. Rice says he found the following endorsement on the Manuscript:

"The writings of Solomon Spaulding proved by Aron Wright, Oliver Smith, John N. Miller and others. The testimonies of the above gentlemen are now in my possession.

(Signed)

D. P. HURLBUT."

COPY OF MR. RICE'S LETTER.

HONOULULU, H. I., June 12, 1885.

PRESIDENT J. H. FAIRCCHILD:—

Herewith I send you the Solomon Spaulding Manuscript, to be deposited in the Library of Oberlin College, for reference by any one who may be desirous of seeing or examining it. As a great deal of inquiry has been made about it since it became known that it was in my possession, I deem it proper that it be deposited for

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side keeping, where any one interested in it, whether Mormon or Anti-Mormon, may examine it. It has been in my possession forty-six years—from 1833 to 1889—and for forty-four years of that time no one examined it, and I was not aware of the character of its contents. I send it to you enclosed in the same paper wrapper, and tied with the same string that must have enclosed it for near half a century—certainly during the forty-six years since it came into my possession. I have made and retain in my possession a correct literal copy of it, errors of orthography, of grammar, omissions and all. I may allow the Mormons of Utah to print it from this copy, which they are anxious to do; and a delegate's now in the Islands, awaiting my decision on this point. They claim that they are entitled to whatever benefit they may derive from its publication; and it seems to me there is some justice in that claim. Whether it will relieve them in any measure, from the imputation that Solomon Spalding was the author of the Book of Mormon, I do not attempt to decide. It devolves upon their opponents to show that there are or were other writings of Spalding—since it is evident that this writing is not the original of the Mormon Bible.

Truly, yours, &c.,
L. L. KELLY.

P. S.—The words "Solomon Spalding's Writings" in ink on the wrapper were written by me, after I became aware of the contents. The words "Manuscript Story—Conesaut Creek," in faint pencil, were so now when it came into my possession.

OSBERLIN COLLEGE, OSBERLIN, O.,
July 25, 1885.

I have this day delivered to Mr. E. L. Kelley a copy of the Manuscript of Solomon Spalding, sent from Honolulu by Mr. L. L. Kelly, to the Library of Oberlin College, for safe keeping, and now in my care. The copy was prepared at Mr. Kelley's request, under my supervision, and is, as I believe, an exact transcript of the original manuscript, including erasures, misspellings, &c.

JAS. H. FAIRBANKS,
Prof. of Oberlin College.

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KIRTLAND, O., 24th July, 1885.

FREN. W. W. BLAIR, *Lamson, Iowa:*

Herewith I transmit to you the copy of the Spalding Manuscript prepared by Pres. Fairchild as attested by him, together with his certificate, and photograph shows.

E. L. KELLEY.

Words and sentences underlined were stricken out in the Manuscript.
Places marked thus the copy was illegible.

INTRODUCTION.

NEAR the west Bank of the CROSBIGHT River there are the remains of an ancient fort. As I was walking and forming various conjectures respecting the character situation & numbers of those people who far exceeded the present Indians in works of art and ingenuity, I happened to tread on a flat stone. This was at a small distance from the fort, & it lay on the top of a great small mound of Earth exactly horizontal. The face of it had a singular appearance. I discovered a number of characters, which appeared to me to be letters, but so much effaced by the ravages of time, that I could not read the inscription. With the assistance of a lever I raised the stone. But you may easily conjecture my astonishment when I discovered that its ends and sides rested on stones & that it was designed as a cover to an artificial Cave. I found by examining that its sides were lined with stones built in a conical form with down, & that it was about eight feet deep. Determined to investigate the design of this extraordinary work of antiquity, I

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prepared myself with the necessary requisites for that purpose and descended to the Bottom of the Cave. Observing one side to be perpendicular nearly three feet from the bottom, I began to inspect that part with accuracy. Here I noticed a big flat stone fixed in the form of a door. I immediately tore it down and Lo, a cavity within the wall presented itself it being about three feet in diameter from side to side and about two feet high. Within this cavity I found an earthen Box with a cover which shut it perfectly tight. The Box was two feet in length one & half in breadth & one & three inches in diameter. My mind filled with awful sensations which crowded fast upon me would hardly permit my hands to remove this venerable deposit, but curiosity soon gained the ascendancy & the box was taken & raised to open it. When I had removed the Cover I found that it contained twenty-eight rolls of parchment - & that when . . . appeared to be manuscripts written in elegant hand with Roman Letters & in the Latin Language.

They were written on a variety of Subjects. But the Roll which principally attracted my attention contained a history of the author's life & that part of America which extends along the great Lakes & the waters of the Mississippi.

Extracts of the most interesting and important matters contained in this Roll I take the liberty to publish.

Gentle Reader, tread lightly on the ashes of the venerable dead. Thou must know that this Country was once inhabited by great and powerful nations considerably civilized & skilled in the arts of war, & that on ground where thou now treadest many a bloody Battle hath been fought, & heroes by thousands have been made to bite the dust.

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In the history given of these nations by my author you will find nothing but what will correspond with the natural sentiments we should form on viewing the innumerable remains of antiquity which are scattered over an extensive Country. This is an evidence of the author's impartiality and veracity. But if any should pretend that the whole story is fictitious or fabulous

To publish a translation of every particular circumstance mentioned by our author would produce a volume too expensive for the general class of readers, but should this attempt to throw off the veil which has secluded our view from the transactions of nations who for ages have been extinct, meet the approbation of the public, I shall then be happy to gratify the more inquisitive and learned part of my readers by a more minut publication. Apprehensive that skeptical illiberal or suspicious minds may censure this performance with great acrimony I have only to remark that they will be deprived of a great fund of entertainment . . . of a contrary disposition will obtain. My compassion will be excited more than my resentment and there the contest will end.

Now, Gentle Reader, the Translator who wishes well to thy present and thy future existence entreats thee to peruse this volume with a clear head a pure heart and a candid mind. If thou shalt then find that thy head and thy heart are both improved it will afford him more satisfaction than the approbation of ten thousand who have received no benefit.

And now permit me to admonish thee that if thou shouldst reside in or travel thro' any part of the Country

CHAPTER I.

AN EPITOME OF THE AUTHOR'S LIFE & OF HIS
ARRIVAL IN AMERICA.

As it is possible that in some future age this part of the Earth will be inhabited by Europeans & a history of its present inhabitants would be a valuable acquisition I proceed to write one & deposit it in a box secured . . . so that the ravages of time will have no effect upon it that you may know the author I will give a succinct account of his life and of the cause of his arrival which I have extracted from a manuscript which will be deposited with this history.

My name was in Fabius The family name I sustain is Fabius, being descended from the illustrious general of that name. I was born at Rome & received my education under the tuition of a very Learned Master. At the time that Constantine arrived at that city and had overcome his enemies & and was firmly seated on the throne of the Roman empire I was introduced to him as a young Gentleman of genius and learning & as being worthy of the favourable notice of his imperial majesty. He gave me the appointment of one of his secretaries, & such were the gracious intimations which he frequently gave me of his high approbation of my conduct that I was happy in my station.

One day he says to me Fabius you must go to Britain & carry an important . . . to the general of our army there . . . sail in a vessel & return when she returns. Preparation was made instantly and we sailed . . . The vessel laden with provisions for the army . . . Cloath-knives

and other implements for their use had now arrived near the coasts of Britain when a tremendous storm arose & drove us into the midst of the boundless Ocean. Soon the whole crew became lost & bewildered. They knew not the direction for to the rising Sun or polar Star, for the heavens were covered with clouds; & darkness had spread her sable mantle over the face of the raging deep. Their minds were filled with consternation and despair. & unanimously agreed that What could we do? How be extricated from the insatiable jaws of a watry tomb. Then it was that we felt our absolute dependence on that Almighty & gracious Being who holds the winds & floods in . . . hands. From him alone could we expect deliverance. To him our most fervent desires ascended. Prostrate & on bended knees we poured forth incessant Supplication & even Old Ocean appeared to sympathize in our distress by returning the echo of our vociferous Cries & lamentations. After being driven five days with incridible velocity before the furious wind the storm abated in its violence. but still the strong wind blew strong in the strong as I now believe in the same direction. Doubtful whether the wind had not changed her point we gave the ship full sail & let her drive. On the sixth day after, the storm wholly subsided, the sun rose clear and the heavens once more appeared to smile. Inexpressible was the consternation of all the crew. they found themselves in the midst of a vast Ocean. No prospect of returning. All was lost. The wind blowing westwardly, & the presumption was that it had been blowing in that direction during the whole of the storm. No pen can paint the dolorous cries & lamentations of the poor mariners, for the loss of friends for the loss of everything they held

most . . . At length a Mariner stepped . . . the midst and proclaimed. Attend O friends & listen to my words. A voice from on high hath penetrated my soul & the inspiration of the Almighty hath bid me proclaim. Let your sails be wide spread & the gentle winds will soon waft you into a safe harbor. a Country where you will find hospitality. Quick as the lightnings flash joy sparkled in every countenance. A Hymn of Thanksgiving spontaneously burst forth from their lips. In full confidence that the divine prediction would be accomplished they extolled the loving kindness and tender mercies of their God & promised by the assistance of his grace to make ample return of Gratitude. On the fifth day after this we came in sight of sand, we entered a spacious river & continued sailing up the . . . many leagues until we came in view of a town. Every heart now palpitated with joy, & loud shouts of gladness expressed the enthusiastic transports of our souls. We anchored within a small distance from shore. Immediately the natives ran with apparent signs of surprize & astonishment to the bank of the River. After viewing us for some time, & receiving signs of Friendship, they appeared to hold a council for a few minutes. Their King then stepped forward to the edge of the bank, & proffered us the hand of friendship, & by significant gestures invited us to Land, promising us protection and hospitality We now found ourselves once more on terra firma, & were conducted by the king & four chiefs into the town whilst the multitude followed after, shouting & performing many odd jesticulations. The King ordered an entertainment to be prepared for his new friends which consisted of . . . fish boiled beans & samp . . . The whole was placed under a wide-spreading Oak in wooden dishes A large clam shell

& a Stone Knife were provided for each one. The king then came forward with about twenty of his principal subjects, & con seated us (being about twenty in number) & seated us by the side of our repast. He & his company then took seats in front. After waving his hand & bowing all fell to eating & a more delicious repast we never enjoyed. The repast being finished, our attention was called to a collection of about one thousand men & women who had formed a ring & invited our company to come forward into the midst. After gazing upon us sometimes with surprize we were permitted to withdraw & to take our stand in the Ring. About forty in number then walked into the middle of the Ring & began a song with but a discordant and hedious modification of sounds, & such frantic jesticulations of body that it seemed that chaos had bro't her furies to set the world in an uproar. And an uproar it was in a short time for the whole company fell to dancing, shouting, whooping, & screaming at intervals, then dancing jumping & tumbling with many indescribable distortions in their countenance & indelicate jestures. In fact, they appeared more like a company of devils than human Beings. This lasted about one hour. They then took their places in a circle & at a signal given gave three most tremendous whoops, they then instantly dispersed playing many antike capers & making such a confused medley of sound by screaming, whooping, screeching like owls, Barking like dogs and wolves & howling croaking like Bullfrogs, that my brain seemed to be turned topsyturvy, & for some time I could scarce believe that they belonged to the human species.

CHAPT. II.

AN ACCOUNT OF THE SETTLEMENT OF THE SHIP'S
COMPANY & MANY PARTICULARS RESPECT-
ING THE NATIVES.

As no alternative now remained but either to make the desperate attempt to return across the wide boistrous Ocean, or to take up our residence in a country in a land of savages inhabited by savages & wild ferocious beasts, we did not long hesitate. We held a solemn treaty with the King & all the chiefs of his nation. They agreed to cede to us a tract of excellent land on the north part of the town on which was six wigwams & engaged perpetual amity & hospitality & the protection of our lives & property. In consideration of this grant we gave them fifty yards of scarlet cloth & fifty knives. With this present they were highly pleased.

Arrangements must now be made for . . . settlement. Vessel & cargo had received no material damage & by stripping the vessel of its plank we could erect a house in which we could deposit the whole cargo in safety. All hands were immediately employed, some in procuring timber which we hued on two sides & then locked together, some in procuring shingles & some in stripping the vessel of its plank; & having a large quantity of nails on board, in ten days we finished a very convenient store-house, sufficiently spacious to receive the whole cargo. We also built a small house adjoining which was to be the habitation of

the Captain & myself. Having secured all our property, we then found it necessary to establish some regulations for the government of our little society. The Captain whose name was Lucien & myself were appointed judges in all matters of controversy & managers of the public property to make bargains with the natives & barter such articles as we did not need for necessaries. As we all professed the next thing to be done was to believe in the religion of Jesus Christ we unanimously chose Trojans, the mate of the ship, a pious good man to be our minister, to lead our devotions every morning & evening & on the Lord's day.

But now a most singular & delicate subject presented itself for consideration. Seven young women we had on board as passengers to visit certain friends in Britain. Three of them were ladies of rank & the rest were healthy buxom lassies. Whilst deliberating on this subject a mariner arose whom we called Droll Tom Hark ye, shipmate says he. Whilst toiled on the foaming billows what brave son of Neptune had any more regard for woman than a Sturgeon, but now we are all safely anchored on Terra firma, our sails furled & ship keeled up, I have a huge longing for some of those rosy dames. But willing to take my chance with my shipmates, I propose that they should make their choice of husbands. The plan was instantly adopted. As the choice fell on the young women they had a consultation on the subject, & in a short time made known the result. Droll Tom was rewarded for his benevolent proposal with one of the most sprightly, rosy dames in the company. Three other of the most cheerful, resolute mariners were chosen by the other three buxom Lassies. The three young ladies of rank fixed their choice on the Captain the Mate & myself. Happy indeed in my partner,

I had formed an high esteem of the excellent qualities of her mind. The young Lady who chose me for a partner was possessed of every attractive charm both of body & mind. We united heart & hand with the fairest prospect of enjoying every delight & gratification which are attendant on the conjugal state. Thus ended the affair. You may well conceive our singular situation. The six poor fellows who were doomed to live in a state of celibacy or accept of savage dames, discovered a little chagrin & anxiety. However, they consoled themselves with the idea of living in families, where they would enjoy the company of the fair sex, and be relieved from the work which belongs to the department of women.

Our community might be said to be one family, tho' we lived in separate houses situate near each other. The property was common stock. what was produced by our labor was likewise to be common. All subject to the distribution of the judges, who were to attend to each family & to see that proper industry & economy were practised by all.

The Captain & myself, attended with our fair partners & two mariners, repaired to the new habitation, which consisted of two convenient apartments. After having partook of an elegant dinner & drank a bottle of excellent wine our Spirits were exhilarated & the deep gloom which beclouded our minds evaporated. The Captain assuming his wonted cheerfulness, made the following address. "My sweet, good soul'd fellows, we have now commenced a new voyage. Not such as bro't us over mountain billows to this butt end of the world. No, no, our voige is on dry land, & now we must take care that we have sufficient ballast for the riging. Every hand on board this ship

"clasp hands & condesend to each others humour. This will promote good cheer & smooth the raging billows of life. Surrounded by innumerable herds of human beings, who resemble in manners the Orang outang, let us keep aloof from from them & not embark in the same matrimonial ship with them. At the same time, we will treat them with good cheer & enlighten their dark souls with good instruction. By continuing a different people & preferring our customs, manners, religion & arts & sciences & other things another Italy will grow up in this wilderness, & we shall be celebrated as the fathers of a great & happy nation."

May God bless your soul, says one of the mariners, what would you have us do who have had the woful luck not to get mates, to cheer our poor souls and warm our bodies. Methinks I could pick out a healthy plum Lass from the copper colored tribe that by washing & scrubbing her fore & aft & upon the lubbord & stabbord sides she would become a wholesome bedfellow. I think, may it please your honour, that I could gradually pump my notions into her head & make her a good shipmate for the cupboard & and as good hearted a Christian as any of your white damsels & upon my Soul I warrant you if we have children, by feeding them with good fare, & keeping them clean, they will be as plump & as fair & nearly as white as your honours children. Upon this I filled the bottle with wine & observing to honest Crito that he was at liberty to make the experiment if he could find a fair . . . to his liking. I then expressed the sweet pleasure I received from the addresses of the speakers & wished drank success to the new voige. All drank plentifully, & the exhib-

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eration produced the greatest cheerfulness & hilarity. By this time the Sun had hid his head below the horizon & darkness invited all the animal creation to sleep & rest. We retired two & two, hand in hand. Ladies heads a little awry, Noshing like the men & - - - But I forgot to mention that our society passed a resolution to build a church in the midst of our village.

 CHAPT. III.

MANY PARTICULARS RESPECTING THE NATIVES.

Interest as well as curiosity invited an acquaintance with our new neighbors. They were called in their Language *Deliwannucka*. They were Tall, bodies well proportioned, strait limbs, complexions of a brownish hue broad cheek bones, black wild rolling eyes, & hair black & coarse. To strangers they were both - - - true to their engagements, ardent in their friendship, but to enemies implacable, cruel & barbarous in the extreme. Innumerable hordes of this description of people were scattered over an extensive country, who gained their living by hunting the elk, the deer & a great variety of other wild animals by fahing & fowling & by raising corn, beans & squashes. Shooting the arrow, flinging stones, wrestling, jumping,

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hoping, and racing were their principal amusements, & prizes would often be staked as a reward to the conqueror. Their clothing consisted of skins dressed with the hair on, but in warm weather only the middle part of their bodies were incumbered with any covering. The one half of the head of the men was shaved & painted with red & the one half of the face was painted with black. The head was adorned with feathers of various kinds, & their ears & noses were adorned ornamented with rings formed from the sinews of certain animals, on which were suspended smooth stones of different colors. Thus clothed, thus painted, thus ornamented, the *Deliwannuck* made a most terrific - - - They held festivals at stated times which varied in the manner of conducting them, according to the object they had in view. At one of their annual festivals their ceremonies were particularly singular & different from any that were ever practised by any nation. Here a description would give us some idea of their religion, & would gratify the curiosity of an ingenious mind.

When the time arrives, which is in September, the whole tribe assemble. They are dressed & ornamented in the highest fashion. The women in particular have their garments & heads so adorned with feathers, shells, & wampum, that they make a very brilliant & grotesque appearance. The form a circle; their countenances are solemn. A Speaker mounts a stage in the midst. At this moment two Black Dogs led by two Boys & two white Dogs led by two young damsels enter the circle & are tied together. The Speaker then extended his hands & spoke. Hail, ye favorite children of the great and good Spirit, who resides in the Sun who is the father of all living creatures & whose arms encircle us all around, who defends us from the

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malicious design of that great malignant Spirit that pours upon us all the evils we endure He gives us all our meat & our life & causes the corn & the fruits to spring up & makes us to rejoice in his goodness. He hath prepared a delightful Country to receive us, if we are valiant in battle or are benevolent & good. There we can pick all kinds of delicious fruit, & have game & fish in abundance & our women being improved in beauty & sprightliness will cause our hearts to dance with delight. But wo unto you wicked, malicious mischievous mortals. Your lot will be cast in a dark dreary, mirey swamp, where the malignant Spirit will torment you with musquitoes & serpents & will give you nothing to eat but toads, frogs & snails. But my dear friends, all hail, here is a custom which is sanctioned by time immemorial. Look steadfastly on the black dogs & let not your eyes be turned away, when they are thrown on the sacred pile & the flames are furiously consuming their bodies, then let your earnest prayer ascend for pardon & your transgressions will flee away like shadows & your sins will be carried by the smoke into the shades of oblivion. When this solemn expiatory sacrifice is ended then prepare your souls to partake of the holy festival Each one will receive a precious morsel from these immaculate snow colored dogs, in token that your offences have all evaporated in the smoke of the holy sacrifice. & that you are thankful to him the benevolent Spirit, for the abundance of good things that you enjoy, & that you humbly anticipate the continuance of his blessing that he will defend you against the evil designs of that malignant Spirit, who gives us gawl & wormwood, & fills our bosom with pain & our eyes with tears. He then proclaimed, let the sacred pile be erected & the solemn sacrifice performed. Instantly about one

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hundred men come forward with small dry wood & bundles of dry sticks & having thrown them in one pile within the circle, they set the pile on fire. The black dogs were knocked on the middle head, & thrown on the top, in a moment all was in a blaze & the flames ascended in curls to heaven. The whole company assumed the most devout attitude & muttered in sounds almost inarticulate their humble confession & earnest requests.

When the dogs were consumed & the fire nearly extinguished, the ceremonies of their sacred festival began. The white dogs which were very plump & fat were knocked on the head & their throats cut. Their hair was then singed off, having first their entrails taken out, & being suspended by the nose before a hot fire, they were soon roasted, thrown upon a long table & dissected into as many pieces as there were persons to swallow them. The company immediately formed a procession, one rank of men the other of women, the men marching to the left & the women to the right of the table, each one took a piece & devoured it with as good a - - - if it had been the most delicious morsel. Having completed these sacred ceremonies with great solemnity, the whole company formed themselves into a compact circle round the stage ten musicians immediately mounted, & facing the multitude on every side sang a song. The tune & the musical voices of the singers pleased the ear, whilst the imagination was delighted with the poetic ingenuity of the composition. The multitude all joined in the chorus with voice so loud & multifarious, that the atmosphere quaked with terror, & the woods & neighbouring hills sent back by way of mockery, sent back the sound of their voices, their vociferation improved by ten-fold confusion. Perhaps, reader, you have

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the curiosity to hear the song. I can give you only the last stanza & the chorus.

"Far as the sun casts his rays
The moon shines forth for our delight.
The stars shine forth eternal our heroes praise
And warriors see before our sight.

CHORUS.
"Delewan to chake polo
"Maneggo lorwah taloo
"Chasgant, lawango chapeh
"Golehogan hantoo gowah.

The solemnities are ended & in their opinion their poor souls are completely whitewashed & every stain entirely effaced. A little . . . will now dissipate the solemnity & inspire them with cheerfulness & merriment. The whole tribe repair to the top of an hill, at one place their is a gradual slope a small distance, & then it descends about twenty-five feet in an almost perpendicular direction, at the bottom of which is a quagmire which is about ten feet in length, & the soft mud is about three feet deep. At each end the ground is soft, but not miry. Down this declivity twenty pair of very supple & sprightly young men & women are to descend. If by their dexterity & agility they escape the quagmire, a piece of wampum will be the reward of each fortunate champion; but if they plunge in their recompense will be the ridicule of the multitude. In making this descent, six young women & five young men by a surprising dexterity in whirling their bodies as they descended, cleared themselves from the quagmire. The rest as their turn came, plunged in & came out most woefully mired to the great diversion of the Spectators. The incident which excited the most merriment, happened when the last pair descended, by an unlucky spring to clear himself from the

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quagmire he bro't his body alongside of the declivity & roled his whole length into the midst of the quagmire, where he lay his whole length in an horizontal position on his back neither heels nor head up, but horizontally, soft & easy, but alas, when one unlucky event happens another follows close on its heels. the fair-plump corpulent damsel his affectionate sweetheart came instantly sliding with great velocity. She saw the woful position of here beloved. She wished him no harm, she raised her feet, this bro't the center of gravity directly over the center of his head, here she rested a moment, his head sunk, she sunk after him, his heels kicked against the wind like Jehurban waxed fat, but not a word from his lips, but his ideas came in quick succession, tho't he, what a disgrace to die here in the mud under the pressure of my sweetheart, however his time for such reflections were short, the tender hearted maid collecting all her agility in one effort, dismounted & found herself on dry land in an instant, not a moment to be lost. She seized her lover by one leg, & dragged him from the mud, a curious figure extending about six feet six inches on the ground, all besmeared from head to foot, spitting, puffing, panting & struggling for breath. Poor man, the whole multitude laughing at thy calamity, shouting ridiculing, none to give thee consolation but thy loving and sympathetic partner in misfortune.

Upon my soul, exclaims Droll Tom, Stern foremost.

That bounding Lass ought to have the highest prize for dragging her ship from the mud. She was cleaning the filth from his face.

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CHAPT. IV.

A JOURNEY TO THE N. W. & REMOVAL.

Gracious God how deplorable our situation Are we doomed to dwell among hordes of savages & be deprived of all intercourse with friends & the civilized world? & what will be the situation of our offspring? Will they preserve our customs & manners, cultivate the arts & sciences & maintain our holy religion; or rather will they not rather degenerate into savages & by mingling with them become the most . . . race of beings in existence. Who can endure such reflection, such heart-rending anticipation? They pour upon my soul like a flood & tear me down with the weight of a millstone. O that my head were water, & my eyes a fountain of tears, Then my intolerable burthen should be poured forth in a torrent & my soul set at liberty. But behold the light springs up & beams upon my soul. She brings in her train Hope that celestial Guide, that sure & strong anchor that dispenser of comfort & pleasing anticipation, & that dispeller of corroding grief & blank despair. She bids me review the exploded reasoning of a great philosopher & compare it with my own observations, perhaps the result will point out a safe road to the land of our nativity.

Thus I reasoned respecting the solar system of which the earth is a part. Provided the earth is stationary according to the present system of philosophy, then the sun the moon & the planets, being at an immense distance from

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the earth, must perform their revolutions around her with inconceivable velocity; Whereas, if according to the platonian system, the earth is a globe & the sun is stationary, then the earth by a moderate velocity . . . perform her revolutions. This scheme will represent the solar system as displaying the transcendent wisdom of its Almighty architect, for in this we behold the Sun suspended by Omnipotence & all the planets moving round him as their common center in exact order & harmony. In this we can easily account for days & nights & the different seasons of the year. When the earth presents one part of her face to the sun it is day, & when that part is turned from his beams it is night. When she varies to the South the sun shines upon us in a more perpendicular direction, the sun beams become more dense & the heat increases, as she turns back the heat decreases in proportion as this part of the earth loses its perpendicular direction, & to the sun & the cold becomes more intense in the same proportion. This account for the various seasons of the year appears correct & consistent & highly honourable to the divine perfection.

But behold the other system. The earth firmly fixed on a firm foundation, perhaps a stone, some say on a giants back who stands on a . . . back. Its surface widely extends nearly horizontal, & its cut down & its sides cut down strait or perpendicular to the very bottom, below which is a fathomless abyss. Pray, Mr. Philosopher, what man was ever there & looked down & what prevents the Ocean, unless it is damd with earth & rocks, from pouring down & losing itself in this horrible abyss? But how extensive is this terraqueous surface? Indeed! I am of opinion if this

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system is true, I am nearly at one end of it. But the hypothesis is too absurd & inconsistent. The earth must be of a spherical form & a westerly course will lead us to the land of our nativity. Perhaps this is a part of the eastern continent, or perhaps only a narrow strip of the Ocean intervenes? On no other principle can we account for the emigration of the ancestors of these innumerable hords of human beings that possess this continent. Their tradition is that their ancestors came from the west, & they agree in their information that at the distance of fifteen days journey in a westerly direction there are nations vastly more numerous, powerful & civilized than themselves.

The earth therefore must be of a spherical form a Globe & a westerly course will lead us to the land of our nativity. On what principle can we account for emigration of the ancestors of these innumerable hords of human beings that possess this Continent? Their tradition tells them that they emigrated from the westward. From this I draw the conclusion that the sea if any, which intervenes between the two Continents at the westward is not so extensive but that it may be safely navigated I have also learned from some of the natives. We are also informed by some of the natives that at the distance of about fifteen days journey in a north westerly course there is a great river which runs in a south westerly direction, they can not tell how far & that along the banks of this river there are great towns & mighty kings & a people who live in a state of civilization. From all these considerations I am determined to remove, pursue a westerly course, & seek the delightful country of

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my ancestors. I immediately communicated my determination & the reasons on which it was founded to our little Society, who joyfully acquiesced. It was that to be the most prudent to find out the disposition & character of the inhabitants, who were settled along the great River lest we should fall into the hands of Robbers. For this purpose my man Crito & myself & a Delaware for an interpreter set forth. We passed thro' a country interspersed with villages, inhabited by the same kind of people as the Delawares, until we came to a great Mountain. Having passed over this, we had not traveled far before we came to the confluence of two great rivers which in conjunction produced a river which was called Owaho, deep enough for the navigation of ships. Here was a large town city inhabited by a different race of people from any we had seen before. We were immediately conducted to the King & were received who received us very graciously, & having asked a number of very pertinent questions & received answer to his satisfaction, I then made known to him our business & had all my requests granted. As we proposed to move into his territory, he offered to furnish us for our convenience, with four Mammoons & four men to manage them. These were an animal of prodigious magnitude even bigger than the elephant, which the natives had tamed & domesticated. They were very sagacious & docile & were employed in carrying burthens & in drawing timber & in plowing their land. Their hair at the Spring season was about seven inches in length, & was of a fine woolly consistence, & being sheared off at the proper season, was manufactured into coarse cloth. And the milk of the female which they produced in abundance afforded a very wholesome nutriment. Having thus succeeded beyond our

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expectations, we made as much expedition to return as possible. We arrived in safety without any material accidents. The Little Society I had left were greatly rejoiced at our return, & highly pleased with the account we gave of the country we had visited, & at the sight of those extraordinary & prodigious animals Mammoons which we had been to convey our baggage. No time was lost to make preparation for the journey. The Captain, Mate & myself went to the King & held a conference with him & the chiefs & obtained leave to depart, tho' with apparent regret & reluctance. Sacks were provided from coarse cloth to receive the most valuable part of our goods & furniture. These were thrown across three of the Mammoons. The other was caparisoned in a manner too tedious to describe for the accommodation of our women & children. They were all mounted upon him & rode with great convenience & safety. Being thus prepared & ready Thus having resided among the Delawares two years, & being prepared to take our departure. The King & his chiefs & many of his principal Subjects came forward to take an affectionate farewell. This was done on both sides with mutual expressions of the most ardent & sincere friendship & the most earnest wishes & prayers for future prosperity & happiness. Having taken our final adieu I observed honest Crito shedding tears very plentifully. You seem to be affected, said I. God bless your honour said he, when I think how kind & generous these poor Delawares have been to us, I can not help feeling an affection & friendship for them. We were obliged to anchor amongst them, we were strangers, & helpless, & they were ignorant Savages, yet they held out the hand of kindness, & treated us as brothers & sisters. Have they not fulfilled the law of Christian charity? O that they were

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good Christians, may God forgive their ignorance & unbelief, & reward them for their kindness & generosity. We passed on. No obstacles impeded our journey until we came to the great river Suscohan, which lies, runs between the Deliwah River & the great moun mountain. The water being too deep for landing, we built a small boat, & with this at several times, we conveyed the whole of the baggage & company & baggage across, except the managers of the Mammoons, who mounted them & forded & swam across. We then proceeded on by slow marches. . . . But in crossing the great mountain we had some difficulties to encounter, but however met with received no material damage, but finally arrived safely at the great city Owahon on the twenty-fifth day after our departure from Delaware.

Fatigued with a long & difficult journey great joy & gladness were visible in every in countenance & all were disposed to establish our residence here, until further information could be obtained, & further measures concerted to prosecute our journey to Europe. The King & his principal officers proffered us every assistance necessary to make our situation agreeable. They assigned us in compliance with our request conformity to our desire a number of houses on the bank of the river a little distance from the city. We made him some valuable presents in return, which he received as a token of friendship, but not as a compensation. For such was the high sense of honor which this prince sustained, that when he made a present he would take it as an insult to offer him anything as a compensation.

Having now once more become settled our little community continued the same regulations which they had established at Deliwah & all things proceeded in peace & our affairs prospered. c

CHAP. V.

A DESCRIPTION OF THE MANNERS, & MANNER OF
PROCURING A LIVING.

I am now to describe a species of nation who have but little resemblance to those those innumerable tribes of savages, who live along the coast of the Atlantic. Their complexion, the form & construction of their bodies, their customs manners laws government & religion all demonstrate that they must have originated from some other nation & have but a very distant affinity with their savage neighbors. As to their persons they were taller on an average than I had ever seen in any nation, their bones were large limbs strait & shoulders broad. Their eyes rather small & sunk deep in the head. Their foreheads were prominent & the face below tapering in such a manner that the chin that was formed nearly to a point. As to their complexion it was bordering on an olive tho' of a lighter shade. Their eyes were generally of a dark brown or black. Their hair of the same color, tho' I have sometimes seen persons, whose hair was of a redish hue.

They clothed themselves in cloth which was manufactured among themselves from the hair of the Mammoth & from Cotton, which was transported from the South west westward. The men wore shoes & long stockings wide trousers, a waistcoat & a garment with wide short sleeves, which came down to their noses, & in cold weather a cloak over the whole. The covering for the head was

generally a kind of a Cap, which ran up high & tapered to a point. This was generally made of fur skins & was ornamented with feathers. It had a small brim in the shape of an half moon to project over the forehead. The women besides stockings & shoes wore a short petticoat a shirt of cotton a loose garment with sleeves which they girted round them with belts & a cloak. They had various ornaments such as ribbons made from cotton & colored with different colors, the most beautiful feathers that could be obtained & shells of various kinds. Indeed the higher class of women were extremely fond of ornament, & wore placed a large share of their happiness in the brilliancy & gaudy appearance of their garments. These people obtained their living generally by the cultivation of the Land, & the manage by tending & managing certain animals which had been so long domesticated that they had lost their wild nature & become tame. Corn, wheat, beans, squashes & carrots they raised in great abundance. The ground was plowed by horses & generally made very mellow for the reception of the seed.

It was the occupation of a certain part of the men to tend upon the tame animals, to drive them to pasture, & keep them from straying, & feed them when the snow was on the ground. Two men would tend twenty Mammoth, which were indifferent whether they fed on grass or crop the bushes. When these animals were fat their flesh was highly esteemed. They had droves of Elk, which they had so tamed & tutored that they could manage them as they pleased. These had their tenders (several words illegible) & would follow them like a flock of sheep. & it was but seldom that any would leave their companions. The elk constituted a considerable portion of their animal

food. The horses were managed in the same way & the people tho't their meat to be a savoury dish. They had large numbers of turkeys & geese, which tho' originally wild, yet by treating them with great familiarity by cropping their wings & feeding them they frequently they discovered no disposition to ramble off, but would propagated their species & laid eggs in abundance.

Hunting & fishing were the employment of some others followed the mechanical business & others carried on a bartering trade to the Southwestward in order to furnish the people with cotton & other articles whose production was not congenial to their climate. By pursuing these various employments they generally had an abundance of provision & were at all seasons comfortably clothed. And here I would remark as one striking characteristic of this people, that they observed great neatness in their dress, in their cookery & in their houses.

The manufacturing of lead Iron & lead was understood, but was not carried on to that extent & perfection as in Europe. A small quantity of Iron in proportion to the number of inhabitants served to supply them with all the implements which custom had made necessary for their use. By hammering & hardening their Iron they would convert it nearly into the consistence of Steel & fit it for the purpose of edged tools.

The pottery business was conducted with great ingenuity & great quantities of stone & earthen ware consisting of every kind of vessel of every construction which were needed for family use, were manufactured in every part of this extensive country. They would These vessels they they ornamented with pictures with the likenesses of

various kinds of animals & trees & impressed upon them such colors as would strike the fancy with delight. The females of the high Class most wealthy Class would often have a large & superfluous quantity of this brittle furniture to decorate one apartment of the house. The vessels they arranged in such order as to make a display of taste & impress the mind with the agreeable sensation of beauty.

In Architecture there can be no comparison with the civilized nations of Europe. In their most wealthy & populous Cities they their houses & public buildings exhibit no elegance, no appearance of wealth or grandeur, all is plain & nothing superfluous. But convenience seems to be the whole object they had in view in the construction of their buildings of every kind.

Their houses were generally but one story high built of wood, being framed & covered with split clapboards or shingles, & in the inside the walls were formed of clay, which was plastered over with a thin coat of lime. Their houses seldom consisted of more than three apartments. As to their chimneys they built construct a wall of stone about five feet high for the fire to be against which they build their fire, from the top of this wall they construct the chimney with thin pieces of split timber, on the inside with wet dirt or clay of which they plaster wet dirt or clay which completely covers & adheres to the timber & prevents the fire from having any operation upon it. The inside of their houses as the women generally practise neatness, makes a much better appearance than the outside.

It is my opinion says Trojans that this people display a taste in building which is formed upon the true principles of Reason. Their houses are sufficiently spacious for convenience. No expence or Labour are thrown away in

building useless apartments or in erecting their homes higher than what convenience requires. The whole catalogue of ornamental trumpery is neglected. This in Rome produces more than half the Labour & expense in building. Yes says Lucian, and without this these labouring people must starve for want of employment, & the citizens of the Roman empire would be deprived of the honor of possessing a splendid Capital & of the exquisite pleasure of beholding the greatest exhibition of human ingenuity in the elegance the splendour the purity & beauty of their houses, their palaces & their public edifices. True indeed, replies Trojanus, men may be dazzled & delighted with such objects for the moment, But could not wealth be better bestowed upon to promote interest of the community & for charitable purposes & these artists better employ their strength & ingenuity in producing some substantial benefits to themselves & others? Rejoins Lucian, the course reason dictates is to avoid extremes. A slab colored wood would tire the senses by its uniformity & too much ornament & splendor, would cease to please by its frequency.

Besides, lofty houses can be more easily overthrown by tornadoes or tumbled down upon our heads by earthquakes. The course, says Lucian that reason dictates is to avoid extremes. A slab colored wood by its uniformity would tire the senses, & by its possessing too much ornament & splendor it would cease to please. (But the wonder went cease when it is considered that mankind with but few exceptions to walk in the tracks of their fathers & to pursue the road marked out by their education.)

CHAP. VI.

DESCRIPTION OF THE LEARNING, RELIGION & CUSTOMS OF THE OUBS.

Learning appears to be so important to the nature of man & a good convenient share of it so easy to obtain, that some may wonder why it is not universally diffused thro' the world. But If we can place any reliance on the dark annals of ancient history, it is certain that letters are indebted for their existence to the inventive genius of certain extraordinary characters. Egypt & Chaldaea contended for the honour of being the first who invented letters. Perhaps they were invented in each nation nearly at the same time. But let this be as it may could no other nation in the world produce as great geniuses as Egypt or Chaldaea? * Is there any natural obstacle to prevent their production in America as well as in Asia? Whatever may be the reasoning of some on this subject, the fact is that I found Letters or some share of learning, tho' in a very imperfect state among this people. At present I shall wave the account of its introduction & shall merely describe the state of learning as it existed among the Oubs. They had characters which represent words & all composed words were had each part represented by its appropriate character. The variation of cases, moods & tenses was designated by certain marks placed under the characters. They generally wrote on

* Note. The most probable conjecture is that they were communicated from one nation to the other.

parchment beginning at the right wrote from the top to the bottom, placing each character directly under the preceding one & having finished one column or line they begin the write the next on the left of that & so continue on until they cover the parchment if the subject requires it. It is a work of considerable labour & time to obtain such a knowledge of their characters & the application as to be able to read with fluency & to write with ease & accuracy.

In the principal Cities & towns the government appointed learned men to instruct the sons of the higher class of Citizens & in the course of four or five years they will make such proficiency as to become tolerable scholars.

The works of the learned are not very voluminous. Records are kept of the transactions of their Government. Their constitution & laws are committed to writing. A sacred Roll in manuscript is preserved among the Records of their Emperors & kings, & are dispersed thro' the Empire & much pains taken to diffuse the knowledge of them among the people. In all their large town & Cities they have deposited under the care of a priest a sacred Roll which contains the tenets of their Theology & a description of their religious ceremonies. This order of men publish comments upon these sacred writings. They publish some tracts on moral philosophy & some containing a collection of proverbs & the wise sayings of their sages.

But the kind of composition in which they most exult is poetry. In poetic numbers they describe the great events which take place & the exploits & mighty achievements of their heroes. In soft elegies they describe the Amours of Lovers & in pathetic strains they delineate the calamities of sorrow of the unfortunate.

In their assemblies it is very common for a certain class of these learned poets to entertain the company (. . . line gone . . .) with a recital of poetic pieces describing the battles & exploits of their warriors, or to sing some amorous or witty ballad. As for theaters they have none, but as a kind of substitute there are actors who entertain the people by pronouncing dialogues or plays in which they display all the arts of mimicry & act out the express in their countenance their gesture & the tone of their voices the different passions of the human mind. As only a small portion of the people are instructed in the arts of reading & writing, of consequence the great mass must possess a large share of ignorance, but not so great a share as savages who have no learning among them. They hear the conversation & the lectures of their sages, they are entertained with Their poetic orators entertain them with the productions of their poets, containing the history of great events & mighty achievements. Their actors divert & please them by exciting the various passions at the same time communicating instruction & correcting the natural savageness of manner by & as the pieces they rehearse contain many ideas & sentiments tending to expose the deformity of vice & the folly of superstition & the disgustingness of rude & clownish manners, the people are of consequence improved & considerably refined & add to their living in compact towns or considerable cities in which there is a constant & reciprocal communication of ideas, which of course would have no small effect to inform their minds. To all these causes combined the Oubs the great mass of the people are indebted for possessing a considerable share of knowledge & civilization.

RELSON VII.

In every nation there is some kind of Religion & in every religion, however adulterated & corrupted, there are some things which are commendable, some things which serve to improve the morals & influence mankind to conduct better than what they would do provided they pursued the natural dictates of their depraved mind. without any restraint As this sentiment is an established maxim which has been believed in every nation from the earliest ages in every nation, hence it has been the policy of all governments to encourage & protect some kind of religion. In examining the religious systems, sentiments & precepts which are believed & practised throughout this extensive Empire, & which are encouraged & protected by the government. I found some things which are common to the various systems of theology in Europe & Asia, & some things which have no resemblance to either From the sacred Roll as it is denominated I shall extract the tenets of their theology & a description of their religious ceremonies. It expresses them to this effect.

"There is an intelligent omnipotent Being who is self-existent & infinitely good & benevolent. Matter eternally existed. He put forth his hand & formed it into such bodies as he pleased. He presides over the universe & has a perfect knowledge of all things. From his own spiritual substance he formed seven sons. These are his principal

agents to manage the affairs of his empire. He formed the bodies of men from matter. Into each body he emitted infused a particle of his own spiritual substance, in consequence of which man in his first formation was inclined to benevolence & goodness. There is also another great intelligent Being who is self-existent & possessed of great power but not of Omnipotence. He is filled with infinite malice against the good Being & exerts all his subtlety & power to ruin his works. Seeing the happy situation of man he approached so near as to touch his soul with his delirious hand. The poison was immediately diffused & contaminated his passions & appetites. His reason & understanding received no injury. The good being looking upon his unhappy offspring with infinite love & compassion, made a decree that if mankind would reduce their passions & appetites under the government of reason, he should be enjoy blessings in this world, & be completely happy after death his soul quits his body. Death dissolves the connection. Material Bodies are prepared for the souls of the righteous. These bodies can pass thro' any part of the universe & are invisible to mortal eyes. Their place of residence is on a great & city vast plain, which is beautified with magnificent buildings, with Trees fruits & flowers. Here they enjoy every delight which No imagination can paint the delights the felicity of the Righteous. But the wicked have no ethereal are desired ethereal bodies. Their souls naked & incapable of seeing light dwell in darkness & are tormented with the keenest anguish. Ages roll away & the good Being has compassion upon them. He permits them to take possession of ethereal bodies & they arise quick to the abodes of delight & glory. Now, O man, attend to thy duty &

thou shalt escape the portion of the wicked, & enjoy all the delights of the righteous. Avoid all acts of cruelty to man & beast.*

defraud not thy neighbours nor suffer thy hands secretly to convey his property from him. Preserve thy body from the contamination of lust, & remember that the seduction of thy neighbours wife would be a great Crime. Let thy citizens be numbered once in two years, & if the young women who are fit for marriage are more numerous than the young men, then wealthy men who are young & who have but one wife shall have the privilege with the permission of the king to marry another until the number of the single young women & the single young men are made equal. But he who hath two wives shall have a house provided for each & he shall spend his time equally with each one.

Be grateful for all favours & forsake not thy friend in adversity. Treat with kindness & reverence thy Parents. Forsake them not in old age nor let their cheek be furrowed with tears for the want of bread. Bow down thy head before the aged, treat thy superiors with respect, & place thy rulers & thy teachers in the most honourable seats. Let Rulers consult the welfare of the people & not aggrandize themselves by oppression & base bribes. Let Religious Teachers walk in the road which leads to celestial happiness & lead the people after them. Let Parents restrain the vices of their children & instruct their minds in useful knowledge. Contention & Strife is is the Base of Families & the destruction of domestic happiness, being yoked

* No crime is so heinous as maliciously to destroy the life of man.

together the husband & wife ought to draw in the same direction. Their countenances will then appear beautiful shine with the effulgent beams of Friendship & love, peace & harmony will attend their habitation & their affairs will prosper.

Hold out the hand of kindness & friendship to thy neighbor, consider him when reduced to indigence & distress, He is as dear to the great & good being as what thou art. & thou now hast an opportunity to manifest the disposition of thy heart To afford him relief will be pleasing to thy Maker & an expression of thy gratitude.

Envious & malicious Souls are almost incurably contaminated with that hellish poison which which was first disordered the soul of man. Partake not of their guilt by joining them in the malignant work of slander & detraction. Their intended mischief returns upon their own heads, & the slandered character of the innocent & just shines forth with increasing lustre. Let the stranger find an hospitable resting place under thy roof. Give him to eat from thy portion that when he departs he may bless thee & go on his way rejoicing.

Industry will Say not to thyself I will indulge inactivity & idleness & lie upon the bed of sloth & slumber away the precious moments of time, for in this thou art unwise, for unwise disease will attend thee, hunger will torment thee & Rags will be thy clothing. Let industry & economy fill up the measure of thy waking moments. So shall thy countenance display health & sprightliness, plenty shall supply the wants of thy family & thy reputation shall be respectable.

But behold a being in human form from whom I turn

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away in disgust & abhorrence. He is covered with so much dirt & filth that no ethereal body is provided for him nor can he be received into the abodes of the blessed. Suffer not thy bodies or thy garments to remain long besmeared with dirt & filth. Cleanliness prevents many diseases & is pleasant to the sight. But from a dirty filthy mortal we turn with disgust & abhorrence. As the great Author of our existence being is benevolent to all his offspring, so it becomes us to be benevolent to our fellow beings around us. Our Country is one body & we are part of its members. We are therefore bound to maintain their rights & privileges & the the honour & dignity of our Country at the risk of our lives. Great rewards attend the brave: their exploits & achievements in contending against tyrants & in defending the Rights their of their Country will be celebrated on the plains. But the vision now expands & directs our contemplation to fix on his attributes, whose spiritual substance is commensurate with infinity. As only a single particle from his substance constitutes our souls, how small how diminutive must we appear in the view of Omniscience. We must therefore contemplate his attributes thro' the medium of his works, & admire with profound reverence & adoration his wisdom goodness & power which are visible in the formation & arrangement of all material bodies and spiritual beings. He requires us to supplicate his favours, & when received to express our gratitude. As our passions & appetites often get the ascendancy of our reason, we are therefore bound to confess our faults & implore forgiveness.

Now that you may know and keep all these things which were made known by divine inspiration, it is ordained

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that on every eighth day, ye lay aside all unnecessary labour, that ye meet in convenient numbers & form assemblies, that at each assembly a learned holy man shall preside, who shall lead your devotions & explain this sacred Roll & give you such instruction as shall promote your happiness in this life & in the life to come. Once in three months ye shall hold a great festival in every great city & town, & your priests shall sacrifice an Elk as a token that your sins deserve punishment, but that the divine mercy hath banished them into shades of forgetfulness.

Be attentive oh man, to the words of truth which have been recorded & respect to all the commandments which have been written for your observance. Your Maker will then be rejoiced to see you rejoice in the participation of his favour & to behold your faces brighten with the cheering benign beams of cheerfulness.

AN ACCOUNT OF BASKA CHAP VIII

Among the great & illustrious characters who have appeared in the world in different ages as instructors & reformers of mankind, Baska holds entitled to a conspicuous place.

The place of his nativity is not recorded. But the first notice which is given of him is his appearing at the great City of Golanga, which is situate on the Banks of the Siota River. He was attended by his wife & two little sons. The fashion of their garments were different from the natives. Their complexion likewise was of a little whiter. They were Baska was grave solemn & sedate reserved in his conversation, but when he spoke wisdom proceeded from his lips. His fame spread rapidly thro' the city &

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country, & he was celebrated as a man of the most brilliant & extraordinary talents. He was conducted to the King & introduced to him. The King asked him from what country he came. His reply was, at a great distance from the westward. He then asked him induced him to come into his country. He replied

CHAP VIII

Perhaps reader, before we describe the government of the Ohoas it might be proper to relax our mind by with a few sketches of Biography. The character which will best connect with the history of the learning & religion & the government & laws of the Ohoas is that of the great and illustrious Lobaska.

He is the man who first introduced their present method of writing who presented them with the sacred Roll which contains the tenets & precepts of their religion, & who formed their political constitution as it respects the connection of various kingdoms or tribes under one government.

There are many anecdotes which tradition has handed down respecting this extraordinary man, which have the complexion of fables the miraculous & hence I conclude they must be fabulous Such as his As for instance he is represented as forming a curious machine by which & having placed himself upon it he mounted into the Atmosphere &

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ascended a great height & having sailed a considerable time distance thro' the air he descended slowly & received no damage & that multitudes of astonished Spectators had a number of times seen him perform this miraculous exploit, & that he declared that when he took these excursions, his extraordinary wisdom & knowledge was communicated to him. If he did in fact perform such exploits no wonder that he managed an ignorant people as he pleased. But as it is not my intention to amuse my readers by a splendid relation of fables, I shall confine myself to facts which cannot be contested. The place of his nativity is not recorded. The first account given of him was his appearance in the great City of Golanga which is situate on the Banks of the Siota River. When he entered that city he was attended by his wife & four sons the the eldest of whom was about eighteen years of age. He himself appeared to be about forty. His personal appearance was commanding being of middling Stature of a bold frank countenance & eyes lively & penetrating. In his general deportment he was cheerful yet displayed much solemnity & gravity. He was affable & familiar in conversation but not loquacious, he never would converse long on trifling subjects, had a wonderful faculty to intermix some wise sayings & remarks that should improve & of turning with dignity and gravefulness the attention of the company to subjects that were important & interesting. None could then withstand the energy of his reasoning, & all were astonished at the ingenuity of his arguments and the great knowledge and wisdom which he displayed. His fame spread thro' the City & multi & country & multitudes frequently assembled & importuned him to give them instruction. Always cheerful to gratify the curiosity & comply with the reason-

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able requests of the multitude, he entertained them by conversing with them familiarly, & by exhibiting public discourses. All were charmed with his wisdom & eloquence, and all united in pronouncing him to be the most extraordinary man in existence, & generally believed that he had conversation with the celestial beings, & always acted under the influence of divine inspiration. The people were very liberal in their donations, which enabled him to support his family in affluence. Having thus in a short time established a character with respect to wisdom & eloquence to any man who had ever appeared before him in the nation, he then at an interview which he held with the king & the chiefs told them that he had invented the art of expressing ideas by certain marks or characters, and having explained the nature of the subject to their full satisfaction, he then proposed to establish a school for the instruction of the sons of the principal subjects of the King. This proposal was received and accepted with much gratitude & cheerfulness. A house was immediately prepared for the accommodation of Scholars, & in a short time the number amounted to nearly two hundred. But here it must be observed that the art of making & applying the characters to the words which they represented, was taught principally by his sons. They had all received an education from their father & even the youngest who was but eleven years old could read & write with great correctness & facility. He superintended their instruction & very frequently gave them lectures on scientific & moral subjects, his scholars made great progress in learning & delighted their parents with the improvement they had made in literature civilization & refinement. He still continued to associate among the people, & was indefatigable in his labours to dispel their

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ignorance, correct their superstition & vices & to diffuse a more accurate knowledge of the mechanical arts. The manufacture of iron in particular was not known. This he taught a number by showing them how to build a small furnace, & to cast iron ware & then to build a small forge & there refine pigs, & convert them into iron.

He had resided among the Siotans about three years, & the happy effects of his labours were visible to all observers. A great reformation had taken place in the morals & manners of the people, Industry had increased, & agriculture & the mechanical arts had received great improvement & houses were built on a more commodious & elegant construction. But not willing to stop here the benevolent mind of the great Tobaska meditated a more important revolution. Now was the propitious era to have arrived & the way was prepared for the introduction of that system of Theology, which is comprised in the sacred Roll.

In the first place he read & explained the whole system to the King & the chiefs of the nation, who cordially gave it their approbation & gave permission to propagate it among the people. Under the pretense that this system was revealed to him in several interviews, which he had been permitted to have with the second son of the great & good Being, the people did not long hesitate but received as sacred & divine truth every word which he taught them. They forgot their old religion which was a confused & absurd medley of Idolatry & superstitious nonsense & embraced a religion more sublime & consistent, & more fraught with sentiments which would promote the happiness of mankind in this world.

Whilst the Siotans were thus rapidly progressing in their improvements they were unhappily disturbed by the

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certain prospect of war. Bombal, the King of the Kentucks, a nation that lived on the south side of the great River Ohio, had taken great umbrage against Kadocam the King of Siota. This Bombal was the most haughty & the most powerful prince who reigned in this part of the western Continent. It had been the custom for several ages for the King and chiefs of the Kentucks to have the exclusive right to wear in their caps a bunch of blue feathers, which designated their preeminence over every nation. The Siotan prince envying them this distinguished honor & considering themselves as being at least their equals assumed the liberty to place bunches of Blue feathers upon their caps. This in the opinion of the Kentucks was an unpardonable offense if persisted in, & a most daring insult upon their supreme dignity. A messenger was immedi- After a solemn Council was held with his chiefs Bombal, with their unanimous consent dispatched a messenger to Kadocam, who thus proclaimed.

Thus saith Bombal, the king of kings & the most mighty prince on earth. Ye have insulted my our honour & dignity, in assuming blue feathers which was the badge of our preeminence. Know ye that unless you tear them from your caps ye shall feel the weight of our vengeance.

Kadocam replied. Tell your master that a great Company of Wolves made an attack upon a City, to rob the citizens of their deer and elk, & they let forth their dogs upon them, which attacked them with such fury, & courage that they fled mangled & torn to a most dreary swamp. Here they by the most tremendous the most plaintive howling, they lamented their sad disaster & disgrace.

An answer so shrewd & insulting it was expected would soon be followed by an invasion. Measures must

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immediately be taken for the defense of the kingdom. Lobaska was invited to set in council. All were unanimously of opinion that to comply with the haughty demand of Bombal, by tearing the Blue feathers from their caps would be degrading the honour of the nation & a relinquishment of their natural right, that they were likewise sensible that the most vigorous exertions were necessary to save the country from ruin. The opinion & advice of Lobaska was requested. It is my opinion says he that by using a little stratagem, this war might be bro't to a conclusion, which will be honourable to this kingdom. We will pursue, says the King your advice & directions. I shall be happy says Lobaska to assist you with my best advice. Call immediately into the field an army of three Thousand men, provide two thousand shovels five hundred mattocks & five hundred wheelbarrows, & one hundred axes. I will give directions how to make them. Not a moment was lost. The army was assembled, & implements provided with the utmost expedition, & they marched down the river, to a certain place where the Army of the Enemy must pass in order to arrive at the city of Golanga. At this place the hills or mountains came within less than a mile of the river, & a flat or level land intervened. Here Lobaska directed that a canal should be cut from the River to the River to the Hill That it should be eight feet wide & eight deep & that the dirt which they dug should be thrown into the river. That the canal except what should be wanted to lay over thin pieces of split timber, which should be extended over the canal so weak & slender that the weight of a man would break them down. This novel invention was soon carried into effect & the work completely finished.

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Every precaution was used to prevent any intelligence of these transactions from getting to the enemy.

In the meantime Kadokam bro't into the field seven thousand more of his warriors, men of brave hearts & valiant for the battle. The indignant king of the Kentucks had by this time assembled an army of Thirty Thousand men, who were ready at the risk of their lives to vindicate the preeminence of their nation. & the transcendent dignity of their King & his chiefs. Had of this At the head of this army Bombal began his march to execute his threatened vengeance on the Siotans. As he entered their country he found the villages deserted, & all the movable property conveyed away. not a man or woman was to be seen until he came in view of the army of Kadokam, who was encamped within a small distance of the Canal. Bombal halted & formed his men in two Ranks, extending from the River to the Hill. He had a reserved core, who were placed in the rear of the main body, Having thus arranged them for battle he went from one wing to the other, proclaiming aloud, we have been insulted, brave Soldiers, by these cowardly Siotans. They have assumed the blue Feather the badge of our preeminance & exalted dignity. Behold it flying in their Caps. Will your highborn souls submit to behold such Dastards place themselves on equal terms with you? No, my valiant warriors, let us revenge the insult by the destruction of their puny army, & the confiscation of their city. Make a furious charge upon them & the victory is ours. Let your motto be blue Feather & you will fight like wolves robbed of their puppies. Hadokam had by this time formed his army in order of Battle close to the edge of the canal & extended them in one rank only from the River to the Hill. As the Kentucks approached

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within a small distance, the Siotans gave back & began a retreat with apparent confusion, notwithstanding the pretended efforts of the King & his officers to prevent their retreating. Bombal, observing this commanded to rush forward on the full run, but to keep their ranks in order. This they instantly obeyed as one man, & as soon as their feet stepped on the slender covering of the canal it gave way & they fell to the bottom, some in one position & some in another. A disaster so novel & unexpected might have appalled the stoutest & filled their minds with amazement & terror. Nor did this complete their misfortune of the army of Bombal. An ambush of the Siotans, who lay on the side of the hill opposite to the reserved Corps of the Kentucks, rushed down upon them in an instant. Surprise & terror prevented resistance, they threw down their arms & surrendered. The retreating army of Hadokam immediately returned with shouting to the edge of the Canal. Their enemies, who but a moment before thought themselves invincible & certain of victory, were now defenceless & wholly in their power. When Lobaska was present & saw the success of his stratagem, his great soul disdained revenge on an enemy helpless & prostrate enemy. He conjured the Siotans not to shed one drop of Blood, but to be generous & merciful. Bombal had now recovered from his surprise, & feeling the deplorable situation of his army, his haughty soul felt the keenest anguish. Where says he is the King of the Siotans? Here I am says Hadokam. What is your request my brother? Reduced says he by a stratagem the most ingenious & artful to a situation which subjects us wholly under your power, & in which you can take ample revenge. I now implore your generosity & compassion for my army. Spare their lives & then name your terms, & if

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I can comply with them without degrading the honour of my crown it shall be done. Your request says Hadokam is granted Surrender your army, & let your army return in peace. As for your majesty & the chiefs of your nation who are present, you will give us the pleasure of your company in our return to the city of Golanga, there we will execute a treaty of peace & amity, that shall be advantageous & honourable to both nations. These terms were accepted & the Kentucks returned in peace to their own Country, not to describe exploits & bloody victories, but the curious stratagem of Lobaska.

The two kings & their splendid retinue of princes having arrived at Golanga, every attention was paid by the Hadokam & his chiefs to their honorable visitors. Hadokam made a sumptuous entertainment at which all were present. The next day both parties met for the purpose of agreeing to terms of peace & perpetual amity. What are your terms says Bombal? Lobaska, says Hadokam, shall be our Arbitrator. He shall name the terms his wisdom will dictate nothing which will be dishonourable for either party. Your proposal, says Bombal is generous. Lobaska shall be our Arbitrator. Lobaska then rose. Attend, says he to my words, ye pieces of Siota & Kentuck. You have all derived your existence from the great Father of Spirits, you are his children & belong to his great family. Why, then have you thirsted for each others' blood? for the Blood of Brothers? & what has, & what has produced this mighty war? A blue feather, may it please your majesties, a blue feather a badge of preeminence. It is pride, it is unruled ambition & avarice which devastate the world & produce rivers of human Blood. & the wars

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which take place among nations generally originate from as trifling causes as the blue feather.

Let this be the first article of your treaty that any person may wear a blue feather in his Cap, or any other feather that he pleases.

Let this be the second, that the individuals of each nation may carry on a commerce with each other, & that they shall be protected in their persons & property.

Let this be the third, that I shall be at liberty to establish a school or schools in any part of the dominion of Kentuck & furnish them with such instructors as I please That none shall be restrained from hearing our instructions & that we shall be patronized & protected by the King & his chiefs.

Let this be the fourth, that perpetual peace & amity shall remain between both nations & as a pledge for the fulfilment of these articles on the part of the princes of Kentuck, that the eldest son of the King & four sons of the principal chiefs, shall be left as hostages in this City for the term of Term of Three years. These terms met the cordial approbation of both parties & were ratified in the most solemn manner.

Thus happy was the termination of the war about the blue feather having taken place Lobaska proceeded with indefatigable industry & perseverance in his benevolent scheme of enlightening & reforming mankind. And how happy would it be for mankind if all wars about as trifling causes as this might terminate in the same way. The benevolent mind of Lobaska soared above trifles viewing all mankind as brothers & sisters he wished the happiness of all. He then made provision in the treaty with the Ken-

tacks for the introduction of schools in Kentuck amongst them. This was the first step which he foresaw would introduce improvement in agriculture & the mechanical arts, produce a reformation in their morals & religious principals, & a happy revolution in some part of their political institutions.

Bombal had become so captivated with Lobaska, that he invited him to bear him company to his own dominions. He consented, & when he had arrived at the royal City of Gamba, which is situate on the River Kentuck, he there pursued the same course which he had done at Golsaga, & his success answered his most sanguine expectations. The people were now prepared for the introduction of a school. He returned back to Tolanga, & sent his second son & three of the most forward scholars of the Sciotos to establish a school at Gamba.

In the meantime his intention was to make some amendments in the government of Sciota. But as there were several Cities & a great number of villages that acknowledged the jurisdiction of the Sciotan king which still were ignorant of the principles & doctrines which he taught, he found it necessary to visit them & to introduce instructors amongst them. In this work he was engaged about two years, & the happy effect of his labors were now visible, in various kinds of improvement & in the reformation of manners morals & religion. The way was now prepared to introduce his system of government. The chiefs of the nation were invited to attend a grand council at Tolanga. When they were met Lobaska rose, & presented them with the following constitution of government.

The king of Sciota shall be stiled the Emperor of Ohion & the King of Sciota, his crown shall be hereditary in the oldest male heir of his family. The cities & villages who acknowledge his jurisdiction or who may hereafter do it, shall be entitled to protection from the Emperor. If invaded by an enemy, he shall defend them with all the force of the Empire. Once every year, the chiefs shall meet at Golsaga to make laws for the good of the nation.

These young men having imbibed the spirit & principle of their great preceptor, spared no exertions to instruct the scholars & to diffuse useful knowledge amongst the people. The happy effects of their Labors were visible in a short time. The people embraced the religion of Lobaska & became more industrious & civilized. In their various improvements in agriculture, the mechanical arts they & literature they even exaled the Sciotans, & appeared to be as prosperous & flourishing. Even Bombal himself declared that the termination of the war about the blue feather, which at first appeared unfortunate, yet as it occasioned such happy effects among his people, it gave him more satisfaction & pleasure than the reputation of being a great Conqueror. what he could have received from the reputation of being a great Conqueror.

CHAP. IX.

GOVERNMENT & MONEY.

The people who were denominated Ohians were settled on both sides of the River Ohio from & along the various branches of the river. The settlements extended to a great distance in the time of Lobaska, but how far it is not mentioned. They lived in comfortable villages or towns except the cities. We might except the cities, Golsaga on the River Sciota & Gamba on the which River Kentuck. The various villages or towns formed independent sovereignties, & were governed by their respective chiefs.

Excepting the Cities of Golsaga & Gamba, whose Kings claimed jurisdiction over an extent of country of about one hundred & fifty miles along the River Ohio & about the same extent distance back from the River, the remaining part of this extensive country was settled in compact villages or towns & These formed independent sovereignties & were governed by their respective chiefs. Frequent bickerings contentions & wars took place among these chiefs, which were often attended with perilous consequences. To remedy these evils & to facilitate & accomplish the general & benevolent plan, of reforming & civilizing the Ohians, Lobaska had formed a system of Government, with a design of establishing two great Empires one on each side of the River Ohio. Their different constitutions were on the same plan & were presented by the hand of Lobaska to the respective Kings of Sciota & Kentuck.

The Sciotan Constitution was comprised in these words.

The country east of the great River Ohio shall form the Empire of Sciota. At the head of this Empire shall be placed with the title of Emperor, Labamack the oldest son of Lobaska. The office shall be hereditary in the oldest male of his family. He and his sons successively shall marry natives of the kingdom of Sciota & all their daughters shall marry within their own dominions. He shall have four counsellors. He, with the advice of his counsellors, shall have the exclusive right, of making war & peace, & of forming treaties with other nations. He shall be the commander in chief of all the forces of the King & the King of Sciota shall be next to him. All controversies between the rulers or chiefs of the different tribes shall be referred to the decision of him & his counsellors, & he is authorized to compel a compliance. He shall hold his settings annually in four different parts of the Empire. The King of Sciota & the chiefs of the different tribes shall hold their offices & exercise the same authority in civil matters that they have done. They shall be amenable to the emperor & his counsellors, whose duty it shall be to inquire into all complaints against them from their subjects & to redress grievances & punish for oppression & injustice by fines. He & his Counsellors shall have the exclusive privilege of coining money. They may likewise lay taxes for the support of the government & for the defence of the nation. They shall coin no more money than what is necessary for the convenience of the people, & in such quantity only that the value shall not depreciate. In time of war he shall appoint the officers of his army except where the chiefs chuse to command their own subjects. In this case, they shall be

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subject to the commands of the Emperor. The people in every City town or village shall respectively choose one or more Censors, whose duty it shall be to enquire into all mal-conduct of rulers, & all vicious & improper conduct of the priests & the people & they shall pursue such measures to obtain justice & to produce a reformation of morals in the offenders as the laws shall direct.

In order that the priests & instructors of learning may know & perform their duty for the benefit of civilization, morality & religion, Lambon the third son of Labaska shall preside over them & shall have the title of high Priest, & the office shall be hereditary in the eldest males of his family successively. There shall be associated with him four priests as his assistants. They shall exercise a jurisdiction over all the priests of the Empire, & shall see that they faithfully perform the duties of their office. They shall attend to the instructors of learning & shall direct that a suitable number are provided thro'out the Empire. It shall likewise be their duty at all suitable times & places to instruct Rulers & people in the duties of their respective Stations, & to labour incessantly to persuade mankind to restrain subject their passions & appetites under the government of Reason. that they may secure happiness to themselves in this life & immortal happiness beyond the grave. The people shall make contribution in proportion to their wealth for the support of their priests. If any refuse they shall be denied the privilege of their instructions & shall be subjected to the ridicule & contempt of the people.

For the convenience of the people & the easy support of the government it is necessary that there government shou should be something which shall represent property, & which is of small weight. It is therefore provided that

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certain small pieces of iron stamped in a peculiar manner shall be this circulating medium. Each piece according to its particular stamp shall have a certain value fixed upon it. It shall be the peculiar prerogative of the Emperor & his counsellors to direct the coining of these pieces, which shall be denominated money. No more money shall be coined than what will be for the benefit of the Empire, nor shall the Emperor & his counsellors receive any more of it than an adequate compensation for their services. They shall keep an account of the amount of money coined annually & the manner in which it has been distributed & expended. This account shall be submitted to the examination of the King of Sciots & the chief of the Empire. The Emperor shall always be ready to receive the petitions & complaints of his subjects. He shall consult the welfare of his people & save them from oppression & tyranny & by his beneficent acts shall gain their affections & obtain the appellation of a just, a good & a glorious Prince.

When Hadocon King of Sciots had received this plan of government, he immediately assembled all the chiefs or princes within his kingdom. Labaska pointed out the defects of the existing governments, & the excellencies of that form which he presented for their acceptance. His reasons could not be resisted, they unanimously agreed to establish it as their constitution of Government. Labaska accepted the office of Emperor & his four counsellor were appointed. Lambon was ordained high Priest & his four assistants chosen. The new government was now put in operation. The various tribes living contiguous to the Empire seeing its prosperity, solicited the privilege of being received as parts of the Empire. Their requests were granted. Improvement & prosperity attended them. This induced other

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contiguous Tribes to request the same privilege, & others still adjoining them came forward with their petitions. All were granted & the same regulations established in every part. Within about three years from the first establishment of the Empire, Labaska had the pleasure of seeing his son reign over a territory of more than four hundred miles in length along the River Ohio, & of beholding a nation rapidly progressing from a state of barbarism, ignorance & wretchedness, to a state of civilization & prosperity.

Having now beheld the happy result of his experiment at Sciots, Labaska made a second visit to Bambo king of Kentuck. The second son whose name was Hamback, was present at the city of Gamba, & his youngest son Kalo attended him. He made known his plan of revolution to Bambo, who cordially acquiesced & called together his princes. They unanimously agreed to place Hamback on the throne of the Empire south of the Ohio River, & to ordain Kalo as their high Priest. With the exception of names & places the constitution of government was the same as that which the Sciotans adopted. The same measures were pursued to insure its success. A great & flourishing Empire arose & barbarous tribes connected themselves with the Empire, & under the fostering care of the government became wealthy civilized & prosperous.

Thus within the term of twelve years from the arrival of Labaska at Golanga, he had the satisfaction of beholding the great & benevolent objects which he had in view accomplished. He still continued his useful Labours & was the great Oracle of both Empires. His advice & sentiments were taken upon all important subjects, & no one ventured to controvert his opinions. He lived to behold the successful experiment of his institutions, & to see them acquire that

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strength & firmness as not easily to be overthrown.

Having acquired that renown & glory which are beyond the reach of envy, & which aspiring ambition would despair of attaining, at the age of eighty he bade an affectionate adieu to two Empires & left them to lament in tears his exile—exit.

These two empires continued to progress in their improvements & population, & to rival each other in prosperity during the reign of Ten successive Emperors on the throne of Sciots. Peace & harmony & a friendly intercourse existed between them. No war took place to disturb their tranquillity, except what arose from the surrounding Savages, who sometimes disturbed the frontiers in a hostile manner for the sake of gaining plunder. But these attacks were generally repelled & defeated, without much loss of blood. They were in fact of such trifling consequence as to make so perceptible impediment to prevent the population improvement & prosperity of both Empires, & happy, thence happy would it have been for them if they had still continued to have pursued the amicable & benevolent principles, which first marked the commencement & progress of their institutions.

CHAP. X.

MILITARY ARRANGEMENTS, AMUSEMENTS, CUSTOMS
& EXTENT OF THE EMPIRES.

The customs & amusements of a Nation evince the state of society which exists among the people. When the two Empires of Sciots & Kentuck had commenced their new career on the plan which was formed by Labaska,

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they adopted as a true maxim that to avoid war it was necessary to be in constant preparation for it. It was the wise policy of the two governments to make such military arrangements as never to be surprised by any enemy unprepared. In every city towns & village the people were required to provide military implements, & to deposit them in a secure place. These magazines were to contain a sufficient quantity of arms & warlike implements to furnish every man who should be able to bear arms should be destitute. In order that every man might have sufficient skill to use them to advantage, great pains was taken to prepare him by teaching him the arts of war.

The knowledge of military tactics as they it was then attainable, was likewise diffused among the people. Young men from sixteen to twenty five years old were required to take the field four times in each year. & to spend sixteen days during each time in learning the military art, & in building fortifications. And very able-bodied men were required to spend eight days in each year in the same employments.

In consequence of these regulations a rivalry existed among the different sessions of the Empire to exceed each other in skill & dexterity in their military manoeuvres. Hence it was a general custom in every part of the country for different bodies of men to meet to engage in feigned battles once every year, in order to make a display of their improvements in the art of war. Premiums were given to those who were the most expert in shooting the arrow or in managing the spear & the sword. Their amusements were generally of the athletic kind, calculated to improve their agility & strength & prepare them for warriors.

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Wrestling, slinging, & throwing stones at marks, leaping ditches & fences & climbing trees & precipices were some of their most favorite diversions. And as they took great pains to perfect themselves in these exercises, it would astonish Spectators of other nations, to observe the improvement they had made & the extraordinary feats of agility & strength which they exhibited.

Other diversions which had no tendency to fit them for war they seldom practiced, except when in the company of women, being taught by their religion the social virtues, they manifested a great regard for the rights of the other sex & always treated them with attention civility & tenderness. Hence, when in the company of the fair sex it was curious to observe that when in the company of women they easily exchanged the warlike rugged & bold attitude of the bold warrior for the complaisant & tender deportment of the affectionate galant. The amusements which were pleasing to the female mind were equally pleasing to the men, whenever they held their social meeting for recreation. These meetings were frequent among the younger class of Citizens, whether married or single. Various kinds of amusements would frequently be introduced at such times for their mutual entertainment, but that which held the most conspicuous place was dancing. But their manner of Dancing was different from that of the polished Europeans. Gracefulness & easy attitude were not so much studied in their movements as sprightliness & agility, & those tunes which admitted the greatest display of activity & sprightliness were generally the most pleasing fashionable. Hence those whose bodies were formed for the quickest movements if they kept time with the music, were the most admired. In small assemblies it was fashionable to amuse

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themselves with playing with pieces of parchment. This they denominate the Bird Play. Each piece of is of an oval form & of convenient length & width & on each one is portraid the likeness of a Bird. All the birds of Prey that come within their knowledge have the honour of being represented on these pieces of Parchment. On the other pieces are portraid other birds of different kinds. The whole number of the pieces amount to about sixty. These are promiscuously placed in a pack & dealt of to the company of players whose number does not exceed six. The person then, who has the greatest number of carnivorous Birds by a dextrous management, may catch the greatest number of the other Birds & thus obtain the victory.

During these interviews of the different sexes & even in their common intercourse with each other they are always very cheerful & sociable & often display that freedom & familiarity, which in Europe would be considered as indicative of a lascivious character, but in this country are considered as what good manners require. Nothing rude nothing indecent or immodest according to their ideas of the meaning of these terms, are admissible in company, & absolute lasciviousness would meet the most severe reprobation. When a young man wishes to settle himself in a family state he proclaims it by wearing a red feather in his cap. This is considered as an admonition to the young women who would not receive him for a husband, to avoid his company, whereas those whose inclinations towards him are more favourable admit his attentions. From this number he selects one as the object of his addresses. He obtains an interview & proposes a courtship. If the proposition accords with her wishes, they then agree on a time when he shall make known the affair to her parents, whose

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approbation being obtained, he is then permitted to visit her ten times in sixty days. At the expiration of this time the bargain for matrimony must be finished. Otherwise there must be a final termination of the courtship or a postponement of the courtship, for the term of one year, or else a The parties are at liberty during the postponement to. But if the parties are pleased with each other, the contract is made & the time for the solemn performance of the nuptial ceremonies is appointed. An entertainment is provided male friends are invited & the Bridegroom & the Bride present themselves in their best apparel. The company form a circle & they take their stand in the centre. The father of the Bride speaks. For what purpose do you present yourselves They answer, to join hands in wedlock. Our hearts are already joined, & we have made a solemn contract covenant to be true & faithful to each other. The company then all exclaim. "Blessings will attend you if ye fulfil, but Curses if ye transgress. They are then conducted into a log, round which a Rope is tied. The Bridegroom takes hold of one end of the rope & the Bride the other, & being commanded to draw the log into the house. They pull in opposite directions with all their might. Having wearied themselves for some time to no purpose to the great diversion of the company, the parents of both parties step forward & giving them a severe reprimand, command them to draw in the same direction. They instantly obey & the Log is easily drawn to its destined place. The rest of the time is spent in great cheerfulness, & merriment. They partake of the entertainment & conclude with customary amusements. The Bridegroom & Bride are now desirous to form a family by themselves. If their parents see

of sufficient ability they furnish them with a convenient house & such furniture as will be required for family use & such other property as they will need to enable them to obtain a comfortable living. But if their parents are poor they receive a pittance & contributions from relations & neighbors, & are placed in such a situation that with proper industry & economy they can live live above indigence & enjoy life agreeably. At the time they enter their new habitation they are attended by Priests & by their relations & friends. They kneel in the centre of the Room & the Priest places his right hand on the head of the Bridegroom & his left on the head of the Bride. After explaining & rejoicing in the most solemn manner the various duties of the married state, he concludes his injunctions with these words. "My Dear children, I conjure you as you regard your own peace & felicity, as you would wish to acquire wealth & respectability & set an example worthy of emulation, that as you are now yoked together to draw in the same direction. They then rise & he presents each with a piece of Parchment on which is written Draw in the same direction. All the duties of the conjugal state in their opinion are comprized in this injunction Command.

As the Priests & the Censors were vigilant & careful to require to see that parents restrained the vices of their children & instructed them in the knowledge of their religious principles the effects were very conspicuous.

Having been early taught to restrain the govern their passions & to regard the practice of virtue as their greatest good, it was generally the case that love friendship & har-

mony existed in families. & when parents were treated by their children with great tenderness & respect.

Parents manifested an anxious solicitude for the future welfare & respectability of their children, & in their turn children treated their parents with respect & reverence. Nor did they forsake them in old age, but paid, provided liberally for their support &

But we are not to suppose that in the most virtuous age of the nation all were virtuous. Far from this. But with such punctual exactness were the laws executed, in the most prosperous state of the nation, that vice & impiety had but few advocates & the wicked were ashamed of their own characters. Tho' every vice was prohibited by law, yet the penalties were not severe. Murder alone was punished with death. With respect to other Laws, they were calculated to wound the pride & ambition of the transgressors, & produce shame & regret. Adultery was punished by obliging the Culprit to wear a pair of Elk horns on his shoulders six days, & to walk thro' the City or village once each day, at which times the boys are at liberty to pelt him with rotten eggs. The thief is compelled to make ample restitution. For the third offense he is covered with tar & feathers & exhibited as a spectacle for laughter & ridicule. Pugilists or boxers, if they are equally to blame for fighting, are yoked together at least one day, & in this situation are presented to the view of the multitude. They must wear the yoke until the quarrel is settled. Such being the nature of their penal laws & such the punctuality of executing the penalties on offenders that crimes were far less frequent in this country than in Europe, where the Laws are more severe, & offenders more often escape punishment. Tho' learning civilization & refinement had not arrived at

that state of perfection, in which they exist in a great part of the Roman Empire, yet the two Empires of Sciota & Kentuck during their long period of peace & prosperity, were not less happy. As luxury and extravagance were scarcely known to exist especially among the common people, an happy equality was hence there was a great similarity in their manner of living, their dress, their habits & manners. Pride was not bloated & puffed up with enormous wealth. Nor had envy fewel to inflame her hatred & malice. As the two Empires were not displeas'd with each others prosperity & happiness & the two governments had no thirst nor jealous of nor jealous of each others power, & as the governments were not infatig'd with a thirst for conquest, Peace of consequence waved her olive branch, & the malignant passions lay dormant. Avarice & corruption did not contaminate the ruling powers nor bribery infest the seats of justice. The people felt secure in the enjoyment of their rights, & desirous to raise up families to partake of the same blessings which they enjoyed.

We can now trace the causes of their increase & prosperity. To a religion which presented powerful motives to restrain vice & impiety, & encourage virtue. To the diffusion of a competent share of learning & knowledge to enable the people to understand their right & enjoy the pleasures of social intercourse. To the establishment of political institutions, which guard'd property & life against oppressing injustice & tyranny. To the knowledge which the people obtained of agriculture & the mechanical arts & their habits of industry & economy. To the mild nature of their laws & the certainty of executing the penalty upon transgressors, & to such an equality of property as to prevent the pride of wealth & the extravagance of luxury. To

such causes may be ascribed the rapid increase of population, & the apparent contentment & felicity which extended thro' every part of the country of the Empires. We might add like wise the long peace that continued & the friendly intercourse that existed between the two rival Empires. A peace which had no interruption for the term of near six hundred years. During this time their villages & cities were greatly enlarged, new settlements were formed in every part of the country which had not been inhabited, & towns a vast number of towns were built, which rivaled as to number of inhabitants, those which existed at the time their imperial governments were founded. Their settlements extended the whole length of the great River Ohio to its confluence with the Mississippi, & over the whole country on both sides of the Ohio River, which are watered by streams which empty into it. And also along the great lakes of Eri & Michigan, & even some settlements were formed in some parts of the country which borders on Lake Ontario. Such was the vast extent of the country which they inhabited, & such the fertility of the soil, that many millions were easily fed & supported with such a plenty, & competence of provision as was necessary for their conduct & happiness.

During the time of their rising greatness & tranquility, their policy led them to fortify the country in every part, the interior as well as the frontiers. This they did partly for their own safety, provided a war should take place, & they should be invaded by an enemy, & partly to keep alive a military & improve a warlike spirit, & the knowledge of military tactics. Now every village or City they constructed forts or fortifications. These were generally of an oval form & of different dimensions according to the num-

ber of inhabitants who lived in the town. The Ramparts or walls were formed of dirt which was taken in front of the fort. A deep canal or trench would likewise be formed. This would still increase the difficulty of surmounting the walls in front. In addition to this they inserted sticks pieces of Timber on the top of the Ramparts. These pieces were about seven feet in length from the ground to top, which was sharpened. The distance between each piece was about six inches, thro' which they would shoot their arrows against an Enemy. Some of their fortifications have two Ramparts which run parallel with each other, built in the same manner with a distance between of about two or three perches. Their gates are strong & well constructed for defense. Within these forts are likewise a number of small houses, for the accommodation of the army & inhabitants, in case of an invasion & likewise a storehouse for the reception of provisions & arms. A country thus fortified, containing so many millions of inhabitants hearty & robust & with habits formed for war, might well be supposed as able to defend themselves against an invading enemy. If they were best from the frontier, they would still retreat back to the fortifications in the interior & there make a successful stand. But what avails all the wisdom, the art & the works of men, what avails their valour their strength & numbers, when the Almighty God is provoked to chastise them, & to execute his vengeance in their overthrow & destruction.

CHAP. XI.

As the Sciotoans & the Kentucks had maintained with each other an uninterrupted peace & friendly intercourse for the space of four hundred & eighty years, it seems almost incredible that a Cause which was of no great importance to either nation, should excite their resentment against each other & produce all the horrors of war. But such was the unhappy effect of an affair, which had no regard to a single person except the imperial families of the two empires & the king of Sciota. As the families had been descended from the great Lohaska, they had during the reign of all their Emperors been in the habit of visiting each other, but as each Emperor & his children were required not to marry out of their respective dominions, no intermarriages had taken place. They however claimed relationship, & still continued to each other the appellation of our dearest & best beloved Cousins.

A Cousin of this description who was the eldest son of Hamboon, the Emperor of Kentuck arrived at the City of Golanga with a small but splendid retinue of Friends. At that time Rambock, who was the fourteenth Emperor, was sitting on the throne of Sciota. He received the young Prince with apparent sensation of the highest pleasure, & spared no pains to manifest towards him by his treatment the greatest esteem & friendship. The Emperor had an only son whose name was Moonrod. He ordered him to attend the young prince & to treat him with every token of affection & honour. They spent their time in receiving visits from the officers of the government, in viewing curiosities, & in the assemblies of the first Class of young citizens who met for recreation.

Elscon, for this was the name of the young prince, was soon after his arrival introduced to Lamasa, the eldest daughter of the Emperor. She was a young Lady of a very fair & beautiful countenance. Her features & the construction of her person were formed to please the fancy, whilst the ease & gracefulness & modesty of her deportment, were very pleasing to all her acquaintance. Her mind was replenished with the principles of knowledge & virtue & such was her vivacity and the ease with which she expressed her ideas, that all were delighted with her conversation. No wonder that this fair imperial dandel attracted the attention of Elscon, & at their first interview kindled a spark in his bosom, which he could hardly prevent from being discovered thro' his blushing countenance, & the embarrassment he felt in conversation. He strove to erase those tender impressions which she had made on his heart, but in vain; every renewed interview only served only to fix her image deeper in his mind with & to make the flame of Love more difficult to extinguish. He reasoned on the obstacles in the way of obtaining this young lady for his partner, but instead of cooling only ser it only increased the ardor of his passion, & produced a resolution that with the consent of Lamasa, nothing should prevent the attainment of his wishes.

To a mind thus ardent which possessed the native courage, resolution & perseverance of Elscon, the most gigantic obstacles would vanish into vapour. Nor was it long before he found that a correspondent passion was excited in her breast. The moment she first saw him, her heart palpitated, her face was covered with crimson, she turned her eyes & attempted to speak, her tongue stopt its motion in the middle of a period. She hamed, sat down &

observed that she was not well. A description of this scene is painted by a Sciotoan bard in poetic numbers. He represents the young Lady as recovering in a short time from this state of agitation & confusion, & as being afterwards composed & having a better command of her passions. To follow the poet in the description which he gives of Elscon, to whom he attaches a countenance & figure superior to other mortals, & qualities which produced the universal esteem & admiration, would not comport with the faithful page of history. Suffice it to say that Lamasa was captivated with his person, & was impressed with those ideas & sentiments that her happiness fled except when she either enjoyed or anticipated his company. After Elscon had firmly determined to marry Lamasa, he was impatient for a private interview with her to disclose his sentiments. This occurred in a short time. They were together in one of the apartments of the Emperors palace, the company had all retired. I have, said he in a low voice to Lamasa, conceived that opinion of you that I hope you will not be displeased if I express my feelings with frankness & sincerity. You must, she replied, be the best judge of what it is proper for you to express. I am always pleased with sincerity. As the sun, says he, my dear Lamasa, when he rises with his radiant beams, dispels the darkness of night, so it is in your power to dispel the clouds of anxiety that rest upon my soul. The Crown of Kentuck will be like a Rock on my head, unless you will consent to share with me the glory & felicity of my reign. Will you consent to be my dearest friend & companion for life? There is nothing, she replied, would give me more pleasure than a compliance with your request, provided it shall meet the approbation of my Father. But how can he consent, when our Con-

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situation requires that his daughters should marry in his own dominions? Beside, my father intends that I shall receive the King of Sciota for my husband. My performing, says he, the ceremonies of marriage at Talanga, we shall literally comply with the imperial constitution, as Talanga is within the dominions of your Father. But as for the King of Sciota, do you sincerely wish to have him for a husband? No, she quickly replies, speaks anger sparkled in her eyes. No, the King of Sciota for my husband. His pride, his haughtiness, the pomposity of all his movements excite my perfect disgust. I should as leave be yoked to a porcupine. Several

These Lovers, as you may well conjecture, told many things too tender & endearing to please the taste of the common Class of Lovers. In this interview which lasted about four hours, they exchanged the most transporting expression of love, made the most solemn protesta vows of sincerity & perpetual friendship & finally agreed that Elseon should make known to the Emperor their mutual desire to be joined in wedlock. The next day he wrote to the Emperor as follows.

May it please your most excellent Majesty. Permit me to express my most sincere gratitude for the high favors & honour, which thro' the beneficence of your Majesty I have enjoyed in your dominions. I am likewise impelled to request a favour, which to me would be the most precious gift, that is in the power of your Majesty to bestow. Having contracted an acquaintance with your most amiable daughter Lamesa, & finding that a correspondent affection & esteem exist in our hearts toward each other & a mutual desire to be united by the solemn covenant of marriage, I

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would therefore solicit your Majesty's permission that such a connection may be formed.

Such a connection I conceive, may in its effect be very salutary & beneficial to both Empires. It will unite the two imperial families in a nearer in the bond of consanguinity, & fix upon them an additional obligation to cultivate friendship, peace & an amiable intercourse. It will strengthen the senses of both governments & promote & promote an happy interchange of friendly offices. As to the objection that might arise from the constitution requiring, that the Emperors daughters should marry in his own dominions, this according to its literal meaning can have respect only to the place where the Emperors daughter shall marry. If by your Majesty's permission, I should marry your daughter Lamesa in your dominions it will be a literal fulfillment of the constitution. From this ground therefore, I conceive that no objection of any weight can arise. Will your majesty please to vouchsafe me an answer to my request.

Signed. ELSEON. PRINCE OF KENTUCK.

This letter was presented to the Emperor by Helicon, an intimate friend of Elseon. The Emperor read it assumed the aspect of deep consideration, walked the room a few moments, then took a seat & told Helicon that he might inform the young prince that he should receive an answer in a ten days.

But why this few Ten days, a long time for two ardent lovers to remain in suspense. But the Emperor must consult his counsellors, his priests & the last & most fatal counsellor of all the King of Sciota, who presumed to claim the hand of the fair Lamesa. The affair became public. The popular sentiment at first favoured the connection.

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The Emperors counsellors & his priests were at first inclined to recommend an affirmative answer. But the interest of the Sciota King soon prevailed. This produced a different view of the subject The Counsellors perceived that such a connection would be a most flagrant violation of the true meaning & spirit of the constitution, & the priests considered that it would be an act of the greatest impiety, as it transgress an explicit injunction of the great founder of their government & religion. This opinion had vast weight on the minds of a great majority of the people. The more liberal sort vindicated the cause of Elseon. This produced a great debate altercation & confusion thro' the City. All were anxious to know the Emperors decision.

On the tenth day the Emperor transmitted to the prince the following answer to his letter.

To our last beloved Cousin Elseon Prince of Kentucky. The letter we received from your highness has impressed our hearts with a deep sense of the honor & benefit, which you intended our family & Empire. At first we were inclined to accept of the alliance you proposed. But having examined & considered the subject with great seriousness & attention, we that find that to admit your Highness who is not a citizen of our Empire to marry into our family, would be a most flagrant violation of the true meaning & spirit of our constitution. & an impious outrage on the sacred memory of its Founder For these reasons we most solicit your Highness not to insist on our compliance with your request.

Signed. HANSON, EMPEROR OF SCIOTA.

As Elseon had been informed of the complexion which his affairs had assumed in the court, & thro' the City, he was prepared for the answer which he received.

Without manifesting the least chagrin or Resentment,

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he appeared to acquiesce in the decision of the Emperor. He displayed his in his countenance, his conversation & deportment, his usual cheerfulness & vivacity. He continued his amusements & associated with company with the same ease, gracefulness & dignified conduct which he had done before. At the same time, his determination was fixed to transport the fair Lamesa into his fathers dominions. The first interview which he had with her after he received the Emperors letter, he informed her of its contents. She trembled, paleness began to cover her face, & had not Elseon received her into his arms, perhaps she would have fallen from her seat. However, by a few soothing words and caresses, she was restored to her former composure & recollection. Believe me, quoth he, my Dearest Lamesa, you shall be mine. This heart shall be torn from my bosom, & these limbs from my body, nothing else shall prevent our union & complete enjoyment of happiness. Can the ancient scribbling of a great sage or the decree of an Emperor prevent the streams from uniting with the ocean? With the same ease & propriety can they prevent the union of our hands, since our hearts are united. With your consent, you shall be mine. Is it possible, she replies, is it possible to disregard the authority of an indulgent & beloved parent & disobey his command. This I never did. What if he should command you, says Elseon, to marry the King of Sciota? would you obey? He might, she replies, with more regard to my happiness, command me to plunge a dagger into my heart. I cannot endure that supercilious bundle of pride & affection.

At this moment her maid entered the room & gave her a letter. I received this letter, she says, from your Brother,

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who told me it was from the Emperor. She opened it & read.

My Dearest & best beloved Daughter.

Having the most tender & affectionate regard for your future welfare & felicity, we have concluded a treaty of marriage between you & Lamsal the King of Sciota. This alliance will be honourable to our family & be productive of many benefits to the Empire. On the tenth day from this time the nuptial ceremonies will be celebrated, consummated in our Palace. You will be in readiness & yield a cheerful compliance with our will.

Signed, SAMUEL, EM'S OF SCIOTA.

Had the lightning flashed from the clouds & pierced her heart, it could not have produced a more instantaneous effect. She fell into the arms of Elseon, the maid ran for a cordial. Elseon rubbed her temples & hands & loosened the girdle about her waist. Within about an hour her blood began to circulate. Elseon to his inexpressible joy felt her pulse begin to beat, & perceived flashes of colour in her face. With a plaintive groan, she once more opened her eyes to the beams of day, & in a kind of wild distraction exclaimed, Ah cruel, cruel Father, why have you doomed your daughter to a situation the most odious & disgusting. As well might you have thrown her into a den of porcupines, opossums & serpents. With such animals I could enjoy life with less disgust & torment, than with this mighty King of Sciota, and an Alliance with him an honour to our family, an honour to the descendants of the great Lohaskal. What wicked counsellors have deceived my Father, & induced him to throw me into the arms of this hateful monster? Ah, whither shall I fly & escape my barbarous destiny. I am your protector, says Elseon. I am your friend

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& will conduct you beyond the loving & gigantic grasp of Samsal. His loathsome arms shall never encircle my dear Lamesa. Consent to my request & we will be within ten days at the City of Gamla. There you will be esteemed as the brightest Ornament of my Fathers Empire. No longer Oh Elseon, she exclaimed, can I refuse my consent to your proposal. When a compliance with my fathers commands will entail wretchedness & misery thro' life, Heaven will pardon my disobedience. Yes, Elseon, I will go with you, & place my happiness in your power, rather than fall into the hands of this haughty Samsal.

What could she say more to excite the feelings of a heart struggling under the operation of different passions & opposite motives. She has taken her resolution, love has gained the preeminence over every obstacle.

At this resolution, Elseon was transported with joy. He now proceeded to form his plans for their flight. On the fourth day after, he called upon the Emperor & requested his permission to depart to his own Country. The Emperor importuned him to tarry & be one of the guests at Lamesas wedding. But he declined by urging as his apology the anxiety & impatience of his father for his return. Permission was granted, & the Emperor said that he should do himself the honour to furnish the prince with an escort when he left the city. Elseon replied that as he was not fond of much parade, he would wish that the escort might not consist of the Emperors soldiers, only his friend & his daughter & with with each of them a friend. These says he, are my dearest & best beloved cousins, for

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whom I shall ever retain the most sincere friendship. Nothing can afford me more pleasure, says the Emperor, than to comply with your request.

Elseon took an affectionate leave of the Emperor & on the second day after, being prepared for his journey he set off with his three friends & their servants. Moresool, prince of the Empire, & Lamesa with her two sisters, with each of them a friend, attended them on his journey about twenty miles. They all tarried at a village over night.

Imagination alone can paint the pleasant & happy scene. Elseon was transported with joy. He prest her to his bosom with all the ardor of enthusiasm, & she yielded to all his tender & innocent embraces with a grateful sensibility & modest resignation.

The invention & ingenuity of Elseon must now be employed in forming a plan for their flight to his Fathers dominions. As he appeared to acquiesce in the decision of the Emperor, & had maintained the same cheerful deportment, none were suspicious of his design. The Emperor & the whole court still manifested toward him every token of high respect & sincere friendship. Without any hesitation, the Emperor complied with his request that his dear cousins, the son & the three daughters of the Emperor, with each of them a friend, should accompany him about twenty miles on his return to Kestuck. The retinue of the young Prince consisted of four of his most intimate friends & their servants. He took care to send their baggage on by two servants one day before they set out. The morning arrived, the sun shone with radiant splendor, not a cloud intervened or was seen to float in the atmosphere. It was the fourth day after Lamesa had received the letters which doomed

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her to embraces of Samsal. The Emperor, his Counsellors, his Priests & principal officers assembled, & having invited the young prince & his friends to meet them, they entered the circle with great ceremony. The Emperor then addressed the Young Prince, thanked him for the honour of his visit & expressed his firm determination, to maintain a sincere friendship & an inviolable peace with the government of Kestuck. Elseon replied that the whole sentiments would meet the cordial approbation of his Father, who retained the same sentiments of friendship & peace toward the government of Sciota. He then thanked the Emperor & the whole assembly for the high respect they had shown him. This was done with that frankness & apparent sincerity that the whole assembly were highly pleased. The Emperor then embraced him & gave him his blessing. Customary ceremonies were mutually exchanged by the whole company, & even tears were seen to drop from every eye.

As the whole of this parade indicates no flight of Elseon & Lamesa, we must now view them with their select company of friends setting out on a short journey. All mounted on horses, they rode about twenty miles to a village where they halted. An elegant supper was provided, they were cheerful & sociable, none appeared more so, than Elseon & Lamesa. The next day Elseon requested the company of his dear cousins a short distance on his journey. When they had rode about two miles they halted & proposed to take their leave of each other Lamesa & her friend, without being perceived by the company rode on. It was a place where the road turned, & by riding one road, they could not be seen. The rest of the company entered into a short conversation & passed invitations for reciprocal visits

& friendly offices. They then clasped each others hands & bowing very low, took an affectionate farewell. But where are Lamess & her friend? During these ceremonies their horses move with uncommon swiftness, her heart palpitates with an apprehension that she might be overtaken by her brother. But now a friend more dear, her beloved Elseon, with his companions, outstrip the wind in their speed. & within one hour & a half they overtake these fearful Damselfs. They all precipitate their course, casting their eyes back every moment to no purpose, her pursuers. Her pursuers had not sufficient time to overtake them. They safely arrive on the Bank of the Great River. Elseon & Lamess were the first that entered the boat, the rest follow. & such was Elseon's engagedness & anxiety to secure his fair prize, that he even seized an oar and used it with great strength & dexterity. As their feet stepped on the opposite shore, Elseon clasped his hands & spoke aloud, Lamess is mine. She is now beyond the grasp of a pompous tyrant, & the control of a father whose mind is blinded by the sordid advice of a menial junto of counsellors & priests. She is mine & shall soon be the Princess of Kentuck. Their movement is no slow thro' the remaining part of their journey. They at length arrive at the great City of Gamba. We may now contemplate them as having new scenes to pass thro' Not to delineate the parade which was made at the court of Hamboon, for the reception of his son, Lamess, & their friends, or to describe the joy that was exhibited in every part of the city on their arrival, & the universal surprise occasioned by the story of the flight of these two Lovers. Suffice it to say, that those who beheld Lamess did not blame Elseon.

As Hamboon was not very punctilious in his regard

for the constitution, being possessed of very liberal sentiments, Elseon found no difficulty in obtaining his consent to marry Lamess. On the fourth day after their arrival, Elseon & Lamess, with each of them a friend appeared on a stage, which was erected on the public square of the City. The Emperor & Empress with his counsellors, his Priests his officers, & all his relations, with the principal Ladies of the City, formed a procession & surrounded the stage. The common Citizens being a great multitude, took their stands as they pleased. The Emperor & Empress then mounted the stage, & united Elseon & Lamess in the bond of wedlock according to custom. & as pulling the Log was an indispensable ceremony one was provided with a rope around it on the stage. The Bridegroom & Bride played their parts in pulling the rope with such dexterity & gracefulness, that the whole assembly was most pleasingly entertained. When all was ended, the whole assembly clasped their hands & cried, Long live Elseon & Lamess. & giving three huzzas, the common citizens dispersed. The rest repaired to a sumptuous entertainment, & spent the remaining part of the day & evening in conversation, singing & recreation.

CHAP. XII.

The reader will recollect that Elseon & his friends left Moonrod & his friends in a very pleasant mood without the least suspicion, that Lamess & her friend had deserted them. When they had arrived at the village, what was their surprise when they found that Lamess & her friend were not

in the company, nor had any one any recollection of her being in company, after they had stopped to take their leave of Elseon. Moonrod & the other gentlemen immediately rode back with the greatest speed to the place where they had halted, & not finding any traces of her Lamess the conclusion was then certain that she had preferred the company of the young Prince & was on her way to Kentuck.

Pursuit would be in vain. Their only alternative was to hester back to carry the doleful intelligence to the Emperor. Their speed was nearly equal to that of Elseon. Without waiting to perform the customary ceremony of entering the palace, Moonrod immediately rushed into the Emperors presence, & exclaimed, your daughter Lamess has been seduced by Elseon to leave our company unperceived, & has gone with him to Kentuck. Nothing but the pencil of the Linnser, could paint the Astonishment of the Emperor. He rose, stood motionless for a moment, then staring fiercely on Moonrod he spoke. is it possible, is it possible, are you not mistaken my Son. I am not, says he, my most excellent Father. I am not mistaken. This morning we attended Elseon a small distance from the village where we lodged. When we had halted to take our leave & our attention was all engaged she and her friend she & her friend rode off unperceived by any of our company nor did we miss her until we arrived again at the village. We have made full search & enquiry, & find that she has absolutely gone with the young prince to Kentuck. What an ingrate says the Emperor, what a monster of hypocrisy! Did the honourable attention we have shown him demand such treatment? How has he insulted the dignity of our family & outraged the high authority of our government. This affair will demand the most serious consideration. O La-

ma, Lamess, my darling my best beloved child, was it possible for you to be so deceived by that artful prince, was it possible for you to disobey the command of your indulgent father? as they stepped on the covering top of the canal, the thin pieces of timber broke & they all plunged in & found themselves in an instant at the bottom of the canal. Surprised & terrified & they soon found themselves in no situation to vindicate their exclusive right to wear blue feathers in their caps. They were completely in the power of their enemies who returned quick upon them. They demanded quarter & surrendered themselves prisoners of war. And giving up their arms, their demand was granted. In the meantime a party of Sciotans who lay in ambush, on the side of the Hill rushed down upon the reserved corps of the Kentucks, who being filled with consternation at the direful disaster of their companions, surrendered themselves prisoners of war without a struggle. Thus in a few moments, by pursuing the stratagem or plan of Lobaska, An army of thirty thousand men were captured, & the pride & haughtiness of a mighty Prince was humbled. Not a drop of blood was shed to accomplish the whole.

& being upon our family such wretchedness & dishonour. Fame with her Her Thousand tongues commenced her pleasing employment, & as swift as the wings of Time she waded the intelligence thro' the City with many distorted & exaggerated particulars. All was astonishment confusion & uproar. Resentment enkindled her indignant sparks into a flame & the general cry was revenge & war. The Sciotan King was walking in his parlour, feeding his imag-

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ination with the pleasing prospect of his future glory & felicity. I am, quoth he to himself, honoured above all the other princes of the Empire, & even above the heir apparent to the imperial crown of Kentuck. Who could be admitted except myself to marry this fair Lamesa, the eldest daughter of the Emperor, the most amiable the most accomplished & the most honorable Lady in the universe. This is a distinction which will place me on equal ground with the Emperor himself, & command from all my subjects the homage of their highest respect and reverence. Besides I have a soul that can relish the charms of the beautiful maid. She will adore me as her Lord & think herself highly honoured & exceeding happy to submit to my most endearing & affectionate embraces. But ah, mighty Sambul, you little tho't how soon this delightful prospect would be reversed, & that your soul would be filled with chagrin indignation & revenge. A messenger burst into his parlour & announced the astonishing tidings of Lamesas elopement. She has absolutely gone, says he, to become the wife of Elseon, & the empress of Kentuck. Not the wondrous & instantaneous roar of ten Thousand thunders instantaneously thro' the atmosphere, could have produced greater surprise. His countenance was all amazement It was for a moment covered with paleness, his lips quivered, his knees smote together & his gigantic body trembled like the shaking of a tower under the effects of an earthquake. But soon after a little silent his reflections & cogitations caused the blood to return with a ten-fold velocity into his face. it assumed the colour of redness & clinching He assumed the attitude of terrific majesty & poured forth his feelings in a voice more terrible than the roaring of a volcano. How have I been abused, dishonoured, insulted &

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outraged. How have my prospects of glory been instantaneously blasted & my character, my character become the ridicule of a laughing world. What felicities of enjoying the imperial maid in my arms, adoring me for her husband are now vanished. & by whom am I thus disgraced insulted & injured? By the mock prince of Kentuck, an effeminate stripling, a cringing & plausible Upstart. He has robbed me of the fairest ornament of my kingdom, she Lamesa, who was mine by solemn contract, & must he now revel in her charms which are mine, & pride himself in those deceitful arts by which he has seduced her, & stolen her from my enjoyment? No, ungrateful & insidious monster, your triumph shall be of short duration, & this arm shall visit your crimes upon your head with a ten-fold vengeance. Having poured forth a torrent of the most dreadful imprecations & menaces, he left his parlour & walked forth to consult his principal officers on the best plan to obtain revenge.

In the meantime the Emperor, less haughty & indignant, & possessed of sentiments more humane & benignant, sent an invitation to his Counsellors to attend him. They were unanimous in the opinion that the offense of Elseon required reparation. But should war be the consequence, if he refused to return Lamesa? On this question, two of the counsellors contended that an humble recantation would repair the injury done to the honour of the imperial family, & the authority of the government. The other two insisted that they should demand in addition that would not be sufficient but that they should demand in addition ten Mammoth which would be an adequate compensation, but they all depreciated the horrors of war. In the midst of their debates which were managed with great coolness & im-

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partiality, Sambul presented himself. I have come forward says he, may it please your most excellent majesty, to demand the fulfillment of that solemn contract, which you made to deliver me your eldest daughter in marriage. She has been surreptitiously carried off by the young prince of Kentuck. She is mine by contract & your majesty is bound to deliver her to me. I demand Let her be immolately demanded, & if the Emperor the father of the young prince shall refuse to return her, this will implicate him in the same crime & be a sufficient cause of war. In that case war will be indispensable to vindicate the honour of our respective crowns, & the rights of the Empire. I should then give my voice for war, & would then sever sheathe my sword until the torrents of blood had made expiation for the ingratitude baseness & perfidy of the young Prince. An humble recantation or the delivery of ten mammoth, would this be a sufficient reparation for such an offense so flagitious? No, the very proposal would be an insult on the dignity of our government. Can anything short of the repossession of the fair object stolen, of the invaluable prize felonously taken from us, be an adequate compensation? Nothing short of this can heal our bleeding honour, appease the indignation of our subjects, & reinstate friendship & an amicable intercourse between both Empires. Let this be your demand that Lamesa shall be returned. Let a refusal be followed by an immediate declaration of war, Let the resources & energies of the nation be called forth. Assemble your armies & pour destruction upon all who shall oppose the execution of our revenge. I myself will lead the van & mingle my arm with those who fight the most bloody battles. Heroes shall fall before us, their towns

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shall be laid in ruins, & carnage shall glut our indignant swords.

When further deliberation had taken place, the Emperor & two of his counsellors adopted the advice of Sambul to demand Lamesa & an envoy was immediately dispatched to the Emperor of Kentuck with the following Letter.

May it please your most gracious majesty. Nothing could have given us more pleasure than the disposition you manifested in sending Elseon, the heir apparent to your crown to visit our family. We treated him as our dearest Cousin & as our most intimate friend. He was invited to associate with our children, & to consider himself whilst he tarried as a member of our family. Such being the confidence we placed in his rectitude & honour, that he assumed the liberty to contract the most intimate acquaintance with Lamesa, our eldest daughter. This produced an agreement between them, that with our consent they would be united in marriage. Nothing could have been more pleasing than such a connection. But we found that it would be a most flagrant violation of the true meaning & spirit of our constitution, & an impious outrage on the memory of its great founder. For these reasons, we signified our pleasure that Elseon would not insist on our compliance with his request. He appeared to acquiesce in our decision. & we afterwards contracted with Sambul, King of Scots to give her in marriage to him.

But the after conduct of your son, may it please your most gracious majesty, did not correspond with the high confidence we placed in him. With deep regret & the most painful sensations we are compelled to declare that he has committed a crime which has disturbed our peace & happi-

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ness, dishonoured our family & outraged the authority of our government, & the rights of our Empire. He has formed a plan to transport Lamessa into your dominions. To accomplish this, he made use of the most insidious arts. He took advantage of our clemency & indecretion, & the high respect we manifested toward him, & without our consent & contrary to our will, he has succeeded in transporting to the City of Gamba, in his perfidious design. Lamessa is doubtless with you in the City of Gamba. A crime which of such malignity, committed against the honour & interest & dignity of our family government & Empire demands reparation. Your majesty will perceive that the only adequate reparation which can be made, will be the return of Lamessa to our dominions. We therefore demand that she be conveyed back with all possible expedition.

No other alternative can prevent the interruption of that confidence friendship & peace, which have long continued between both Empires, & save them from the horrors & calamities of war.

Signed. RAMBOCK, EMPEROR OF SCIOTA.

When Hamboon had received this letter, he immediately invited his counsellors to attend him, & laid it before them, & as it was a subject of vast importance to the Empire, he likewise invited his priests & principal officers to join them in council. The various passions appeared to operate in the course of their consultation. To avoid Hostilities, with all its attendant calamities, was what they most ardently desired, & some contended that if no other alternative could be agreed upon, it would be for the interest of the Empire & the best policy to return the princess. but others reprobated this measure as pusillanimous, & cowardly

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& advised if no other reparation would be received, to retain the princess & maintain the conflict with a manly & heroic firmness. What, say they, do not honour & justice require that we should defend the rights of the imperial family? If the Sciotan government should demand that we should send them our Emperor or Empress, would not honour impel us to spurn at the demand, & reject it with indignation? Their present demand is as preposterous & as insulting. No satisfaction will they receive for the supposed injury, except that we should seize the Princess of the Empire, tear her from the bosom of her consort & transport her to Sciota. Are we capable of an act so unjust & inhuman, so base & disgraceful? As the debate was proceeding Elson rose. May I say he—claim your attention a moment. Undaunted by the cruel demand & haughty message of the Sciotan government, I am willing to abide your decision. If transporting Lamessa into our dominions when she had been most justly & inhumanly denied me for a companion, is a crime so perfidious & flagitious as of such magnitude, then inflict a punishment that shall be adequate to the offense. But if the Almighty, whose benevolence is infinite, has designed the union of hands where hearts are united, I have then transgressed no divine law, but have obeyed the divine will. I am therefore innocent of any crime. I have an undoubted right to retain Lamessa for my wife, & no government on earth have any authority from heaven to tear her from my bosom. Nor will I submit to such an event, so long as the life blood circulates thro' my heart & warms my limbs. If war must be the consequence of my proceedings, which transgressed no principle of honour justice or humanity, were both innocent & honourable, it will give me the most painful feelings. I shall deplore its calamities,

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but will never shrink like a Dastard from the conflict. The Sciotan King, who is at the bottom of all the mischief shall never behold me fleeing before his gigantic sword, or skulking to avoid a single combat with him. You have therefore no other alternative but either first to slay your prince, & then like cowards to send back your princess to Sciota, or else to make immediate preparations to meet their threatened vengeance, with fortitude & courage.

This speech of the young prince united the whole council. & they unanimously agreed to reject the demand of the Sciotan government. A letter was written & an Envoy dispatched, with instructions to attempt a reconciliation. He precipitated his journey to the court of Rambock, & when he arrived, he delivered him the following letter.

May it please your most excellent Majesty. Next to the welfare & prosperity of our Empire, we should rejoice in the welfare & prosperity of yours. It is therefore with extreme regret that we view the unhappy difference, which has arisen & which threatens to involve the two Empires in the calamities of war.

Had you demanded a reparation for the supposed injury which which would consist with the principles of justice & the honour of our crown & government, it should be given you with the utmost cheerfulness. But to return you Lamessa, who has now become the princess of Kentuck, would be tearing her from the arms of an affectionate husband & breaking the bond of solemn wedlock. As the compliance with your demand, will subject us to the commission of such an injustice & cruelty, it must therefore be our duty to declare that we will not return the young princess. & as such an event would destroy her happiness as well as that of her affectionate consort, we shall permit her

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to tarry in our dominions & grant her protection. We are however desirous that an honourable reconciliation may take place, & a good understanding be restored. To effect this most important & very desirable object, we have given full authority to Labanko our beloved brother, the bearer of this Letter, to negotiate a settlement of our difference, provided you will receive anything as a substitute for what the object you have demanded.

Signed. HAMBOON, EMPEROR OF KENTUCK.

The mind of Rambock was not formed for the perpetual exercise of resentment, & malice, & having conversed a considerable time with Labanko, who apologized for the conduct of the young prince with great ingenuity his anger abated & he felt a disposition for the negotiation of friendship. But the indignation & malice of Sambal increased with time, his dark soul thirsted more ardently for revenge, & nothing would satisfy but blood & carnage. He employed instruments to assist in fanning the spark of resentment, & blowing them into the flames of war. Not content to represent facts as they existed, & in their true colours, monstrous stories were fabricated & put in circulation, calculated to excite prejudice & rouse the resentment of the people against Elson, & the whole Empire of Kentuck. He had recourse to a class of men who were denominated prophets & conjurers to favour his designs. They had for many ages a commanding influence on the minds of a great majority of the people. As they pretended to understand, have art of investigating the councils & designs of the heavenly Hierarchy, & to have a knowledge of future events, the people listened with pleasure to their representations, predictions & tho't it impious to question or doubt their fulfillment. A small company of these seeresses

or jugglers assembled on the great square of the City, & mounted a stage which was provided for them. The citizens attended. It was a prodigious concourse of all classes of citizens. The of all descriptions both wise & simple, both male & female. They surrounded the stage & were all attention. All anxious to learn the decrees of heaven, & the future destinies of the Empire. Drotalick, their chief prophet extended his arms & cast up his eyes to Heaven. Quoth he, Heaven unfolds her many gates, & opens to my view a prospect wide & vast. The seven sons of the great Spirit seize their glittering swords, & swear that they shall not be sheathed till blood in torrents run & deluge the fair land of Kentuck. I behold armies marshaling on the celestial plain, & hear warriors & heroes cry, Avenge the crime of Elaeon. I hear a thundering voice proceeding from the great throne of him who rules the world, proclaiming thus, Corn shall not grow in the Sciota fields, nor mammoth yield their milk, nor fish be taken in the snare but pestilence shall roam, unless Sciota shall avenge the crime of Elaeon. Drotalick ended his prophesy. Hamack then arose & in his hand he held a stone which he pronounced transparent. Thro' this he could view things present & things to come. could behold the dark intrigues & cabals of foreign courts, & behold discover hidden treasures, secluded from the eyes of other mortals. He could behold the galant & his mistress in their bedchamber, & count all their moles warts & pimples. Such was the clearness of his sight, when this transparent stone was placed before his eyes. He looked firmly & steadily on the stone & raised his prophetic voice. I behold Hamboon with all his priests & great officers assembled around him. With what contempt he declares he despises all the Scioteas. They are, says he, cow-

ards & poltroons. They dare not face my brave warriors. Here I see four men coming forward bearing an image, formed with all the fetures of ugliness & deformity. This they call Sambil the King of Sciota, the whole company break forth into boisterous Laughing. Ah, see & they are cutting off his head with their swords. Yes, & are now kicking it about the palace. Here is a pole, it is stuck upon that & carried thro' the City. Oh my loving sparks, Elaeon & Lamesa, what makes you so merry? Why Elaeon says he has outwitted the Scioteas, he has got the prize & he little regards their resentment. Hamack was proceeding with such nonsensical visions, when the whole multitude interrupted him with a cry, Revenge, Revenge, We will convince the Kentuckians that we are not cowards or poltroons. Their heads shall pay for their sport in kicking about the pretended head of our pretended beloved King We will avenge the crime of Elaeon. The great & good Being is on our side & threatens us with famine & pestilence, unless we avenge the crime of Elaeon.

The arts of the Conjurers were the consummation of Sambil's plan to produce in the minds of the multitude an enthusiasm & rage for war. He now repairs to the Emperor & solicits him to assemble his counsellors immediately, proclaim war & concert measures for its prosecution. The Emperor replies that they should soon be assembled, but as to war, it was a subject which required great consideration.

Early on the next day his counsellors-priests & principal officers met him in the council room. He laid before them the Letter of Hamboon, & added observed that thro' the government of Kentuck had refused to return Lamesa, yet they had offered to make to our government a recanta-

tion, for Elaeon's crime, & to pay us almost any sum as a reparation for our injury. The council sat silent for some time. At length the venerable Boakim arose.

I must beg, says he, the indulgence of your majesty, & this honourable council for a few moments. Never did I rise with such impressions of the high importance of our deliberations, as what I now feel. The great question to be decided, is peace or war. If peace can be preserved with honour, then let us maintain peace, but if not, let us meet war with fortitude & courage.

As to the great Crime of Elaeon, no one presumes to present an apology. Even their own government acknowledge that he has been guilty of a great Crime. But is it of such malignity as to require the conflagration of towns, & cities & the lives of millions to make an expiation? Can no other reparation consistent with justice & humanity be received? Or must we compel in order to have an atonement made for the crime of Elaeon compel the government of Kentuck to commit another crime to separate, to tear from each others embrace the husband & wife? Such a reparation as this, we cannot in justice expect. Shall we then accept of no other? Cannot our bleeding honour be healed without shedding blood without laying a whole Empire in ruins? Such refined notions of honour may prove our own ruin, as well as the ruin of those on whom we attempt to execute our vengeance. The calamities of war have a reciprocal action on the parties. Each must expect to endure a portion of evils, how large a portion would fall to our share in case of war, it is not for us to determine. While thirsting for revenge, we contemplate with infinite pleasure, their armies routed, & their warriors bleeding under our swords their women helpless & children expiring by thousands, & their

country in flames. But reverse the scene. Suppose the enemy have as much wit, as much stratagem, courage, strength & inhumanity as what we you possess, & such may be your situation. When the floodgate is once opened, who can stop the torrent, & prevent devastation & ruin. We ought therefore it was never designed by the great & good Being that his children should contend, & destroy that existence which he gave them. they all have equal rights & ought to strive to maintain peace & friendship. This has been the maxim of our fathers & this the doctrine taught by the great Founder of our government & religion. Under the influence of this maxim, our nation has grown to an immense multitude, & contentment & happiness have been universal. But why can we not enjoy peace with honour? What insurmountable obstacles are there to prevent? Why truely a recantation is—(word illegible)—see no compensation for the injury? For other offenses these are accepted, & why must the offense of Elaeon be singular?

The Emperor's daughter we presume is happy, nor can it be a disgrace to the imperial family that she has married the son of an emperor, the heir apparent to his crown. But she was to have been the wife of Sambil, the King of Sciota. We can therefore with honour to our government accept of the reparation offered. & thus preserve the blessings of peace. But if we suffer resentment, pride & ambition to plunge us into a war, where will its mischiefs, where will its miseries end? As to both empires are nearly equal as to numbers & resources, I will venture to predict their eventual overthrow & destruction.

Boakim would have proceeded, but Hamboon rose & interrupted. It was impudence in the extreme, but he had

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much brass & strong lungs, & could be heard farther than Boakim

"Such sentiments, says he, may comport with the infirmities of age, but they are too degrading & cowardly for the vigor of youth & manhood. If we suffer insult, perfidy & outrage to pass with impunity, we may afterwards bend our necks to be trodden upon by every puny upstart, & frival coxcomb. No. Let us march with our brave warriors into the dominion of Hamboon. This effeminate & luxurious Court will tremble at our presence & yield the fair Lamess unto our possession. But if they should still have the temerity to refuse, we will then display our valour by inflicting upon them a punishment, which their crimes deserve. Yes, our valiant heroes shall gain immortal renown by their heroic exploits, & by the destruction of all shall who Sciota will ever after have the pre-eminence over Kentuck, & compel her haughty sons to bow in our presence. Let war be proclaimed, & every kingdom & tribe from the River to the Lakes will pour forth their warriors, anxious to avenge our countrys wrongs. Scarce had he done speaking. And Lakoonrod, the High Priest arose. He was in the interest of Sambul & had married his sister. He had taken great umbrage at Ebeon, for saying that the priesthood had too great an ascendancy at the court of Hambock. And lifting up his sanctimonious eyes slowly toward heaven, & extending his right reverend hand a little above an horizontal position he spoke.

When the laws which are contained in our holy religion are transgressed, it is my duty as High Priest of the Empire to give my testimony against the transgression. Ebeon, the heir apparent to the imperial throne of Kentuck has

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been guilty of Robbery & impiety within our dominions. He has robbed this Empire of an invaluable treasure, & as his crime is most flagitious transgression of our divine law it must have been committed in defiance of the high authority of heaven, therefore it is an act of the greatest impiety. The injury the insult & the outrage has not been committed against us alone, if this was the case, perhaps we might accept of reparation; but it is committed against the throne of Omnipotence & in defiance of his authority. No reparation can of consequence be received, except it be a return of the stolen treasure, or the Blood of the Transgressor. Nothing else can satisfy the righteous demand of the Great & good Being. He therefore calls upon the civil power to execute his vengeance, to inflict an exemplary punishment. And as it is his cause & you are employed as his instruments, you may be assured that his almighty arm will add strength to your exertions, & give you a glorious victory over your enemies. The mighty achievements of your warriors shall immortalize their names, & their heads shall be crowned with never fading laurels, & as for those who shall die, gloriously fighting in the cause of their country & their God, they shall immediately receive ethereal bodies, & shall arise quickly to the abodes of increasing delight & glory.

He said no more. He had discharged some part of his malice against Ebeon, for saying that the priesthood had too much influence in the court of Hambock. The door now opened & it was seen that Sambul at the head of a great multitude of citizens, had taken their stand in front of the house, all crying with a loud voice, Revenge & war. Long live the Emperor & King. We will avenge their wrongs. This uproar & the hearing of the high Priest de-

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termined the wavering mind of the Emperor. But the venerable Boakim & Bilhawa opposed the torrent & stood as stout firm They boldly affirmed that a war was impolitic & unjustifiable But their opposition however, was in vain. The popular voice was against them & the other two counsellors Hamkel & Gemmack gave their vote for war urged with great vehemence that war should be declared.

In vain were all the reasonings of the venerable Boakim & Bilhawan. The other two counsellors, Hamkel & Gemack joining the Emperor, they proceeded to make out a declaration of war. It was in these words.

War is declared by the government & Empire of Sciota against the government & Empire of Kentuck. The Sciotans are required to exterminate with distinction of age or sex all the inhabitants of the Empire of Kentuck. They are required to burn their houses & either to destroy or take possession of their property, for their own use & benefit. This destruction is demanded by the great benevolent Spirit & the government of Sciota

Signed, RAMBOCK EMPEROR OF SCIOTA.

A copy of this declaration was given to Labanco the brother & Envoy of Hamboon. He demanded a guard to defend him against the rage of the common people, who discovered a disposition to plunge their swords into the heart of every man whose fortune it was to be born on the other side of the River. Labanco was guarded as far as the River & conveyed across in safety. He repaired to Gamba & there he proclaimed the intelligence of the declaration of War & there made known all the proceedings of the Sciota government.

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Fond Parents

I have received two letters the 10th jan 1813 the last mentioned Mr. Kings dismission from you, which no doubt is great trial to you Christian Minister is great loss to any to any people - - - teaches us the uncertainty of all sublinary enjoyments & where to place our better trust & happiness

NOTE OF CORRIGE.—The above fragment of a letter is all that appears on page 135, after which the next leaf, pp. 132-6, is missing. The narrative then goes on thus.

Hamboon, King of Chiauga was the next proud chief who appeared at Tolanga, with a chosen band of warriors. He had fifteen thousand who boasted of superior strength & agility. Their countenances were fierce & bold, being true indicators of their hearts which feared no danger. They were always obedient to the orders of their king, who always sought the most conspicuous place for the display of his valor. Possessed of gigantic strength & of astonishing agility, he was capable of performing the most brilliant achievements, which would almost exceed belief His mind was uncultivated by science & his passions were subject to no restraint. His resentment was quick & fiery & his anger knew no bounds for expression Nothing was concealed in his heart, whether friendship or enmity, but always exhibited by expressions by expressions strong & extravagant. He had a soul formed for war. In the bustle of the campaign in the sanguine field where heroes fell, beneath his conquering sword his ambition was gratified & he acquired the highest martial glory.

Ulipoon King of Michigan received the orders of the Emperor with great joy War suited his niggardly & avaricious soul, as he was in hopes to obtain great riches

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from the spoils of the enemy. Little did he regard the miseries & destruction of others, if by this means he could obtain wealth & aggrandize himself. A mind so contracted & selfish, was not capable of imbibing one sentiment of generosity or humanity or even of honour. None however, were more boistrous than he for war. None proclaimed their own valour with so loud a voice. Yet none were more destitute of courage & more capable of treachery, baseness & cruelty. Yet with the sounding epithets of patriotism, honour & valour he proceeded with great expedition to collect a chosen band. of dauntless warriors the consisted of Eighteen thousand warriors. Their martial appearance entitled them to a command of more generosity & valour than the silyantly & treacherous Uligon.

Nemapon, the King of Cataragus made no was prompt to comply with the imperial requisition. Tho' he preferred the scenes of peace & being very fond of study & of the mechanical arts, his mind was replenished with knowledge & he took great pleasure in promoting works of ingenuity. He was famed for great wisdom & subtlety penetration of mind. was capable of forming great plans & of prosecuting them with great vigour & perseverance. He was deliberate & circumspect in all his movements, but was always quick on any sudden emergency, to concert plans & to determine. had the full command of his mental powers in every situation. & even when dangers surrounded him, could instantly determine the best measures to be pursued. He preferred the scenes of peace, but could meet war with courage & firmness. At the head of a select band of Seventeen thousand men, all completely armed & anx-

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ious to meet the foe, he marched to join the grand Army.

Not far behind appeared Ramack, the King of Gesseo. With Furious & resolute, he had made the utmost expedition to collect his forces. Nor did he delay a moment when his men were collected & prepared to move. At the head of ten Thousand bold & robust warriors, he appeared at the place of general rendezvous, within one day after the King of Cataragus had arrived. He boasted of the rapidity of his movements & tho he commanded the smallest division of the grand army, yet he anticipated distinguished laurels of glory, not less than what would be obtained by their first commanders.

When these kings with their forces had all arrived at Tolangs, the Emperor Rambock ordered them to parade on a great plain. They obeyed & and were formed in solid columns. The Emperor then attended by his son Moonrod, his Counsellors & the high Priest presented himself before them. His garments glittered with ornaments, & a bunch of long feathers of various colours were placed on the front of his cap. His sword he held in his right hand & being tall & straight in his person, & having a countenance grave & bold, when he walked his appearance was majestic. He was the commander in chief & such was the high esteem & reverence, with which the whole army viewed him, that none were considered so worthy of that station. Taking a stand in front of the army he brandished his sword. All fixed their eyes upon him & gave profound attention. He thus made an address.

Brave warriors. It is with the greatest satisfaction & joy, that I now behold you assembled to revenge one of the most flagitious Crimes of which man was ever guilty.

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Ingratitude & perfidy, seduction & Robbery, & the most daring impety against heaven have been perpetrated. within our dominions. The young Prince of Kentock is the monster who has been guilty of those Crimes. Our most amiable daughter Lernesa he has seduced, & contrary to our will has transported her into his own country. Wishing to avoid the effusion of human blood, we offered to withhold our revenge, if the Emperor of Kentock would restore our daughter. But he has refused. He has implicated himself & all his subjects in the horrid Crimes of his son. Their whole land is now guilty & every man woman & child are the proper objects of severe chastisement. The great & Good Being is indignant towards them, & views them with the strictest detestation & abhorrence As we have received our power from him he requires that we should not only avenge our own wrongs, but likewise execute his vengeance on the perfidious ingrates & monsters of wickedness & impiety That this is his divine will has been clearly investigated by our holy prophets & priests, who have given us the most indubital positive assurance that success shall attend our arms. that we shall be enriched with the plunder of our enemies. that laurels of immortal fame will crown the achievements of our warriors, & that they shall be gloriously distinguished on the plains of Glory. like suns & stars in the firmament of heaven. Our cause is just, the celestial powers above are on our side. they have brandished their swords & sworn that blood shall deluge the fair land of Kentock. You have done well my brave warriors that you have assembled around the standard of your Emperor. I will conduct you to the field of battle & direct your movements. My son Moonrod, whose arm like mine

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is not enfeebled by age, will mingle with the boldest combatants & lead you on to victory. By the most valorous exploits by blood & slaughter, we will convince our enemies that we are not cowards & paltrons. Their ridicule & derision shall be turned into mourning & lamentation. & we will teach their effeminate & luxurious government not to despise the hardy & brave sons of Sciota.

In full confidence that we shall gloriously triumph & add immortal lustre to our names, we will now march forward we will & avenge the injuries done to the honour of our imperial government & the rights of our Empire & all the celestial beings above shall rejoice in the execution of divine vengeance.

He said no more. The whole army with one voice proclaimed Long live the Emperor. We swear that he shall never fall as Cowards & Paltrons. The Emperor then ordered them to march by divisions & each king to lead on his own subjects. They began their march toward the land of Kentock. Their provisions & baggage were borne on the backs of mammoth. Each man had a sword by his side & a spear in his hand. & on their breasts down to their hips & on their thighs they wore pieces of mammoth skin to guard them from arrows & the weapons of death. & on their Caps they wore bunches of long feathers. Their garments were short so as not to encumber them in battle. Thus equipped & mounted, they moved on in exact order until they arrived at the great River. Here they halted to provide boats to transport them across. Their baggage & provision were borne on the backs of their mamm mammoth, which carried prodigious loads

And here we will leave them for the present & take a view of the proceedings in Kentock.

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When Lebono had presented to Hamboon the Emperor of Kentsack the declaration of war & related the proceedings of the Sciotan government he immediately assembled his counsellors who unanimously agreed to make the most active & vigorous preparations for war. The Emperor sent forth his mandates to all the princes of his Empire requiring them to assemble the most courageous warriors in their respective kingdoms & to march to the City of Gamba. All the princes of the Empire were quick to obey the requisition of their Sovereign. The army assembled & paraded on a great plain before the City. Hamboon attended by his two sons Elaeon & Harock, & by his counsellors & three of his principal priests, walked out of the city & presented himself before his army.

His garments were of various colours & his Cap was adorned with a bunch of beautiful Feathers, which waved high in the wind. In his left hand he held a spear & in his right a sword. His countenance was bold & resolute, & such was his gracefulness & eloquence, when he spoke that all eyes were fixed upon him. & all ears were attention.

Brave warriors My brave sons says he, I extremely regretted the necessity of calling you from your peaceful employments to engage in the bloody scenes of war. But such is the violence the malice & ambition of the Sciotan government that nothing will satisfy them but hostilities between the Empires. They have proclaimed war even a war of extermination against our dominions. Nor was it in our power to prevent this most dreadful calamity, unless we tore asunder the bond of wedlock between the prince & princess of the Empire. & transported her like a Culprit into their dominions. This was the only alternative which they offered to accept, to prevent this terrible crisis. &

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why the rigor of this demand? Was it because the young Prince had violated any law either human or divine? No; it was because the King of Sciota had fallen in love with the Princess, & wished to have her for his wife. But as she viewed him with the utmost hatred & disgust, he has been disappointed. To gratify his malice & revenge, he has roused the Sciotas to take arms, & threatens to deluge our lands with the blood of our citizens & to lay our country in ruins. It is a war on their part to gratify malice & revenge & nothing will satisfy their malignant passions but our complete extermination. On our part it is a war of self defense of self preservation, a defence which will extend to our wives & our children, & to all the blessings & endearments of life. We must either submit to behold our dearest friends expiring in agonies our property torn from us & our houses in flames & our dearest friends expiring in agonies & even like cowards suffer them without resistance to cut our own throats or we must meet them like men determined to vindicate our rights, & to retaliate all their intended mischiefs. Nor need we fear the event of the contest. Infinite benevolence will reward our situation, & grant us that assistance which will give success to our efforts. You, my brave sons will be inspired with courage, your hands will be strong for the Battle, & their warriors will fall before you like corn before the reapers sickle. With all their mighty boasting & high confidence in their superior cunning & prowess, they are men formed of the same materials which we possess. Our swords will find a passage to their hearts, & the vital blood gushing forth they will fall prostrate at our feet. Let us march then with courage to meet the implacable foe, determined either to die gloriously fighting or to obtain victory.

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Having thus spoken, the whole army with a loud voice replied, Victory or death. Lead us on to victory. At the head of this army which consisted of one hundred & fifty thousand men, he marched toward the great River. They arrived at the bank & beheld the Sciotas all busily employed in making preparations to cross the River.

The Empress, the Princess Lamesa, & the Emperors daughters attended by a few friends & their servants arrived at the place where the army was encamped. As soon as Elaeon heard the news of their arrival, he hastened to the place & found the company had alighted at an house & that Lamesa & her friend Holika were in a room by themselves. As soon as he entered Lamesa arose. The gloom & anxiety which were for a number of days displayed visible in her countenance at his appearance were dispelled. He received her into his arms with an affectionate embrace, & expressed the greatest pleasure at seeing her once more. The tears ran down her cheeks, for a moment she was silent, she raised her head & replied. O Elaeon, were it not for you I should be the most wretched being in existence, & yet my love for you has been the cause of all my present affliction. If I had never seen you, those horrid prospects which now present themselves to my view, would never have been. But you are innocent, nor am I guilty of any crime. Both how can I endure to behold the calamities which must fall upon both nations in consequence of our connection? Two empires at war, spreading carnage & ruin, warriors bleeding on the field of battle, innocent women & children perishing in the agonies of death, & towns & cities in flames. Ah horrid prospect. Have you & I my dear Elaeon produced these dreadful calamities? Is our conduct the cause which must We are not says he, my

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dear Lamesa responsible for for the horrid effects of malice & revenge which may be occasioned by our innocent conduct. If men will be so indignant towards each other, because we do right as to massacre & do all the mischief they can, we may deplore their weakness & depravity, but have no more reason, to make ourselves unhappy on that account than if these effects were produced by some other cause. They alone are responsible for their crimes & have reason for unhappy reflections.

But how can I endure, says she, to see my dearest friends become each others implacable enemy? To see them mutually engaged to destroy each others life? My Father for whom I ever had the greatest affection, & my only Brother are now at the head of one hostile army, & your father & you my dearest husband are at the head of the other. When these armies meet, should you not plunge your sword into the heart of my Father & my brother, & would they not do the same by you if in their power? When such scenes present themselves to my view, they pierce my soul like daggers. & produce the keenest anguish. O that I could fly to my Father & on my bended knees implore forgiveness.

Yes, says Elaeon, when you have done that, he will give you to the mighty Sombul for his wife.

No, never says she, never would I submit. I abhor the monster more than ever. He is the most malignant scoundrel in existence. To gratify his revenge whole Empires must be laid in ruins. What punishment more just than that he himself should fall in battle. & endure the agonies which his vengeful soul is bringing on others? But as for my Father & my Brother, they have by his artifice been deceived. I conjure you if you have any regard for

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my happiness, not to take their lives if in your power. Rather than that my hands should be stained with the blood of your dearest friends I will present my bosom to their swords. There lives, says he, are safe from my sword, but hark, there is an alarm. An express arrived & informed him that the Sciota army had found means to get their boats down the River in the night unperceived, & had landed without opposition about three miles below them the Kentuckian encampment Elaeon then embraced his wife & said when your protection & my own honour call I must obey. He left her in tears imploring heaven to protect him, & running swiftly to the army he took his station.

CHAP. XIV

Hamboon mounted on an elegant horse richly caparisoned, rode thro' the encampment proclaiming aloud, every man to his station. Seize your arms & prepare for Battle. All his princes quick to obey his commands instantly repaired to their respective divisions. & gave orders to form their men into solid columns. When this was done, they marched a small distance to the pl & paraded on the great plain of Gebeno. They were now prepared for the hostile engagement. Their officers of the highest Ranks marched along their in front of their divisions & by their speeches they inspired the men with boldness & courage. They ardently wished to behold their enemies, & to have an opportunity of displaying their valour in their destruction. Hamboon then commanded his principal officers to assemble

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around him. When they were collected which was in front of the army, he thus addressed them.

I wish for your opinion my brave

NOTE.—Pages 143 and 144 are missing.

& heroic commanders had each a chosen band of warriors, who were ordered as soon as the battle should begin to march between the divisions & charge the enemy. In order to break their order & throw them into confusion the design of this arrangement was to break their ranks & to throw them into confusion.

The command of these bands were given to Elaeon, Labanco Hamack & two counsellors of the Emperor, Hamal & Tahoob. The momentous period had arrived. Each grand army were now ready, were anxious for the combat, & sanguine in their expectations of obtaining a glorious victory. Musicians with instruments of various kinds were now playing thro' every division of both Armies. They blew horns pipes & a kind of trumpet, & beat with sticks on little tubs whose heads were formed of parchments. The melody was truly martial & calculated to inspire each warrior with an ardent desire for battle & the most daring heroism. All was hushed. The musicians fell back in the rear. There was a perfect silence thro' both armies. Each Emperor with their swords brandishing rods were in front & facing their respective armies. Near three hundred thousand spears were glittering with the reflection of sunbeams. Not a cloud to be seen in the east. The sun shone with unusual brightness, in the west a dark cloud began to arise & distant thunder was heard to rumble. Hambock proclaimed with a voice which was heard from the right to the left March march my brave warriors, & fight like heroes. Hamboon saw them beginning to move but not

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changing his countenance, which was placid & bold, he proclaimed, Stand firm my brave sons. Let your arrows fly thick against your enemies as they advance & finish with your spears & your swords their destruction. The Music again played & both armies gave a tremendous shout. Spears & swords

When the Sciotaens had advanced with a firm & moderate step, within a small distance of Hamboons army, they both armies discharged arrows with such unerring aim & celerity that many brave warriors on both sides fell prostrate. Others were sorely wounded & retired back in the rear. Their places were immediately supplied & the second Rank coloped & took their stations in the front. Each man fixing his spear horizontally & about as high as his breast the Sciotaens rushed forward with heroic yells & horrible shoutings & made a most tremendous & furious charge upon the Kentucks. They received them with firmness & courage spears met spears & many were bent or broken & others were thrust on both sides into the bodies of heroes, whose blood gushing forth they fell with horrid groans pale & lifeless on the sanguine plain. Neither army gave back, but being nearly equal as to strength & numbers they poured forth upon each other with a lavish hand the implements the weapons of death & destruction Determined to conquer or die, it was impossible to conjecture which Emperor would have gained the victory had the divisions or bands in the rear of each army remained inactive. But anxious to mingle charge with the boldest warriors, the Kentuck bands led on by their heroic princes rushed between the divisions of the grand army & made a most furious charge on the Sciotaens. They broke thro' their ranks,

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piercing their indignant foes with deadly wounds. Heroes fell before them & many of the Sciotaens being struck with surprise & terror, began to retire back. But the bands in the rear of their army instantly rushed forward, & met their furious combatants. The battle was now spread in every direction. Many valiant chiefs who commanded under their respective Kings, were overthrown & many thousand robust & brave warriors, whose names were not distinguished by office, were compelled to receive deadly wounds & to bite the dust. It was Elaeons fortune to attack the division led by the valiant Kamoff. He broke his ranks & killed many warriors. While driving them furiously before him, he met Hamkol at the head of many Thousand Sciotaens. Hamkol beheld the young Prince & knew him & being fired with greatest rage & thirst for revenge, he urged on the combat with the most driving violence. Now, he that was a favourable chance to gain immortal renown. Elaeon, says he, shall feel the effects of my conquering sword. The warriors on both sides charged each other, with incredible fury, & Elaeon & Hamkol met in the centre of their divisions. I have found you says Hamkol perfidious monster, I will teach you to rob our Empire of its most valuable treasures. He spoke & Elaeon replied. Art thou Hamkol, the counsellor of Hambock. Your advice has produced this blood & slaughter. Hamkol raised his sword & had not Elaeon defended himself from the blow he never would have spoken again. But, quick as the lightning Elaeon darted his sword thro' his heart Hamkol he knocked his teeth together & with a groan tumbling headlong with a groan expired.

The battle raged. Labanco attacked the division of Sambul. His conquering sword had killed two chief &

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his hand performed the most brilliant exploits Sambal met him & like an indignant panther he sprang upon him & while Labanco was engaged in combat with another chief Sambal thrust his sword into his side. Thus Labanco fell lamented & beloved by all the subjects of the Empire of Kentuck. Hamack His learning wisdom & penetration of mind, his integrity firmness & courage, had gained him universal respect & given him a commanding influence over the Emperor & his other Counsellors. He was viewed with such respect & reverence that the death of no man could have produced more grief & lamentation & excited in the minds of the Kentuck a more ardent thirst for revenge. The officers of his phalanx exclaimed Revenge the death of Labanco. Even lightning could not have produced a more instantaneous effect. With tenfoldrage & fury his warriors maintained the conflict & redoubled their efforts in spreading death & carnage. Even The mighty Sambul trembled at the slaughter of his subjects warriors & began to despair of victory he began to fearing that his intended revenge was turning upon his own head. During this slaughter of Sambul's forces Hamack was engaged in battle with Habelan King of Chisuga. No part of the war raged with a more equal balance. Warriors met warriors with such equal strength & courage, that it was impossible to determine on which side was the greatest slaughter, even their heroic chiefs prudently avoided a combat with each other & employ their swords in overthrowing those of less distinction. The field was covered with the bodies of heroes besmeared with blood, which was spread thick on every side. In the mean time Hamul & Taboon who led on the other reserved divisions of the Kentucks were fiercely engaged in spreading the war thro' the ranks of the Sciotos

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Hamul compelled to the division commanded by Sabulmah to fall back, but still they fought as they slowly retreated, & being reinforced by a body of troops in their rear, they continued the conflict & maintained their position. The slaughter was immense & each party boasted of the most brilliant achievements.

Taboon made his attack on the division of Ulipoon, commanded by Hamelick. The Sciotos ranks were broken & they must have fled in confusion had not Rameck supported them with his division, warlike band. The contest now became bloody furious & equal feats of valour were displayed by contending heroes. The thirsty earth was overspread with the dead & dying bodies, of thousands & satiated their thirst by copious draughts of human blood. Hamelick himself was slain, but not until his sword was crimsoned with the blood of enemies. But The dubious war appeared at last determined. Hambock beheld his army giving ground on every hand. He rode thro'out their divisions & endeavored to inspire them with persevering courage. But in vain. They could not withstand the impetuosity the numbers & strength of their Enemies. Aided by the advantages they had obtained by the arrangement they had made to manage the conflict. The Sciotos began to retreat. Such was the situation of both armies, they the Sciotos must have principally have been overthrow & destroyed if the Kentucks had been permitted to continue the havoc & slaughter they had begun. But how often are the most sanguine expectations disappointed by the decrees of heaven. At this awful period whilst the atmosphere was replete with the multifarious sounds of the clashing of swords & spears, the playing melody of the martial music

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... the shouts of the conquerors & the shrieks & groans of the dying, even then the heavens were overspread with clouds of the most sable hue, which had been blown from the West. The thunders roared tremendously & the flashes of lightning were incessant. The wind began to blow from the west with great violence the hail poured down from the clouds & was carried with great velocity fall in the faces of the Kentucks. They were unable to see their enemy, or continue the conflict. Hambock & his princes immediately rallied their retreating forces & facing round encouraged them to fight courageously since the great & good Being had miraculously interposed in their behalf. The Kentuck army were unable to continue the conflict. they were obliged in their turn to retreat. but such was the violence of the storm that the Sciotos could not take any great advantage of the confusion of their enemies. They however pursued them to the hill which had been in the rear of the Kentucks, overthrowing & killing some in the pursuit. But as the hill was overspread with trees, which broke the violence of the wind Hamboon commanded his men to face their pursuers, The Sciotos finding that their enemies had the advantage of the ground, & being intolerably fatigued with the battle, which had lasted near four hours retired a small distance back. & as soon as the storm abated, they marched beyond the ground which was strewed thick with the slain. Thus ended the great battle on the plain of Geheoo. Both There they encamped & as the storm had now subsided, both armies proceeded to make provision to refresh themselves, being nearly exhausted by the fatigues of a most bloody contest, which had lasted nearly five hours. That day afforded them no time

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to bury their dead. The sun did not tarry in his course, but hid himself below the horizon, & darkness spread itself over the face of the earth. The warriors with their spears in their hands extended themselves upon the earth, & spent the night in rest & sleep. Next morning they arose with renovated vigour Their throats were immediately turned to the sanguine field. Many warriors say they, lie there pierced with mortal wounds & covered with blood. Their spirits have assumed etherial bodies, & they are now receiving the rewards assigned to the brave on the plains of glory. But they demand of us that we should secure their remains from the voracious jaws of carnivorous beasts animals by interring them in the earth. But how can this be done unless both armies will mutually agree to lay down their arms during the interment, of the remains of their respective warriors. Hamboon dispatched a messenger to Hambock who agreed to an armistice for the term of two days, & that ten thousand men might be employd from each army in burying the dead. It was indeed a melancholly day. The conquest was not decided. Neither army had gained a victory, or had reason to boast of any superior advantage obtained or any heroic achievements which were not matched by contending warriors. an immense slaughter was made. Near one hundred thousand were extended breathless on the field. This was only the beginning of the war & what must be the dreadful calamities if it should continue to rage? If a few more battles should be fought, & the enuriated conqueror should turn his vengeful sword against defenceless women & children & mingle their blood with the blood of heroes, who had fallen bravely fighting in their defence. When both armies viewed the immense slaughter that had been made of their respective friends, in-

stead of cooling their ardor for the war it only served to increase their knowledge & their thirst for revenge.

Ten thousand men from each army without arms marched to the field where the battle was fought, & having selected the bodies of their respective warriors, they carried as many of them together as what could be done with convenience & then digging into the ground about three feet deep & throwing the dirt around in a circular form upon the edge of the grave they then deposited the bodies in it, covering the ground over which they had dug with the bodies & then placing others upon them until the whole were deposited. They then proceed to throw dirt upon them & to raise over them a high mound. In this manner they proceeded until they had finished the interment. The bodies of the chiefs that were slain were carried to their respective armies, & performing many customary solemnities of woe, they were interred & prodigious mounds of earth were raised over them. After the funeral rites were finished & the armistice had expired, the hostile Emperors must now determine on further plans of operations.

The field was widely strewed & in many places thickly covered with human bodies extended in various positions on their sides their backs & faces. Some with their arms & legs widely spread, some with their mouths open & eyes staring. Mangled with swords spears & arrows & besmeared with blood & dirt. Most hideous forms & dreadful to behold. Such objects excited horror & all the sympathetic & compassionate feelings of the human heart. As both Emperors had agreed to the suspension of arms for

the purpose of burying the remains of these of the heroic warriors, ten thousand men from each army entered the field & began the mournful employment. They dug holes about three feet deep & in a circular form, & of about twenty or thirty feet diameter. & in these they deposited the bodies of their deceased heroes & then raised over them large mounds of earth. The bodies of the chiefs who had fallen were carried to their respective armies, & buried with all the solemnities of woe. Over them they raised prodigious mounds of earth, which will remain for ages as monuments to commemorate the valiant feats of these heroes & the great battle of Gaheno.

After the funeral Rites were finished, & the armistice having expired, the hostile Emperors must now determine on further plans for operation. Hambock requested the advice of his principal officers, who were unanimous in their opinion that it was their best policy to retire back, to the hill, which was opposite to the place where they landed, & there wait for reinforcements. This they effected the next night without being presented by their enemy. Hamboon the next day marched toward them, but not thinking it good policy to attack them at present took possession of the hill in plain view of the Sciottans & there encamped with his whole army. As the Sciottans sallied out in parties to plunder & to ravage the country, these were pursued overtaken & met by parties of the Kentucks. Many bloody skirmishes ensued with various success, & many feats of heroism were displayed on both sides. Wherever the Sciottans marched, devastation attended their steps, & all classes of people without distinction of age or sex, who fell into their hands became the victims of their infuriated malice. The extermination of the Kentucks appeared to be their

object, not considering that it might soon be their turn to have such cruelties retaliated upon themselves with three-fold vengeance. They likewise had a further object in view, which was to provoke Hamboon to attack the main army, whilst posted in an advantageous situation. But it was Hamboons policy by placing garrisons in different stations, & by patrolling parties to prevent the Sciottans from plundering & destroying his towns, & from obtaining provisions from his country & in this way to compel them to cross the river or to attack his army in the position he had taken. While the two Emperors were thus maneuvering & sucking by various arts & stratagems to gain an advantage over each other, a very extraordinary incident of heroism & the display of the most sincere & ardent friendship transpired, displayed transpired which is worthy a place on the historic page. Incidents transpired of heroism & friendship. In the dominion of Hamboon there lived two young men who were bred in the same village, having minds formed for the exercise of the noblest principles & possessed of congenial tempers. They early contracted the greatest intimacy & formed towards each other the strongest attachment. They joined the standard of Hamboon & in the great battle of Gaheno they fought side by side & performed exploits equally bold & heroic: they eat at the same board & drank of the same cup & in all their excursions they attended each other, & walked hand in hand. As these two friends were sitting in their tent one evening, Thelard who was the oldest says to Hamkon something whisper to me that this night we can perform a most brilliant exploit. The Sciottans have held a great festival & until midnight they will be employed in singing & in dancing & in various diversions. Being greatly fatigued, when they lie down to rest their

sleep will be sound. We may then enter their camp by slyly getting round them by their centinels unperceived & make a most dreadful slaughter. Your plan replied Hamkon is excellent. It is worthy of the character of an hero. I will join you. I will either triumph with you in the success of the enterprise or perish in the attempt. Perhaps we may achieve a glorious deliverance to our Country by destroying our cruel enemies. They both taking their swords & tomehawks repaired toward the camp of the Sciottans, in order to reconnoiter & find where they could enter & not be perceived by the Centinels. The Moon shone bright but would set about three o'clock in the morning. This was the time they had fixed upon to begin the massacre of their enemies.

At length all became silent, the moon disappeared & these young heroes had accomplished their plan in getting into the camp of the Sciottans unperceived. They found them lying in a profound sleep, for the fatigue of the day & revels of the night had bro't weariness upon them, & considering when they came down that the vigilance of their guards would secure them from surprise, they slept with an unusual soundness, but their vigilance could not prevent an unsuspected destruction. The Tomehawks & swords of these daring youth soon caused hundreds to sleep in eternal slumber, & so anxious were they to finish the destruction of their enemies that the day began to dawn, before they had cleared themselves from the camp of their enemies. Scarce however had they passed the last Centinal & the alarm was given. The Sciottans beheld a most terrible slaughter of their warriors, & being fired with indignation sallied forth in parties in every direction. Kehock & Hamock had nearly gained the encampment of the Kentucks, & Ham-

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loon with a party of Sciotoas had overtaken Hamko. Kelsock was so far in advance that he was now safe from all danger, but turning his eyes round, he beheld Hakoos seize his friend, who was attempting to defend himself against the party. Kelsock turned instantly & rising furiously back cried, Spare oh spare the youth, he is innocent. I alone contrived the slaughter of the Sciotoas, too much love to his friend induced him to join in the enterprise, Here is my bosom, here take your revenge. Scarce had he spoken & Hakoos plunged his sword into the heart of Hamko. The young hero fell & with a groan expired. Kelsock instantly rushed upon Hakoos & darted his sword thro' his heart. Prostrate he tumbled at the feet of Hamko. But Kelsock could not long survive. A spear pierced him in the side. He cast his eyes on the lifeless body of his friend & fell on his lifeless body it, he embraced it & never breathed again. Ah heroic youths, is friendship ye lived & in life & death ye were joined.

Forty days had now expired since the two armies had taken their different positions. Each had received large reinforcements which supplied the place of the slain. Experience had taught them to use stratagem instead of attacking under great disadvantages & yet to remain long in their present situation could not possibly terminate the war success fully on the part of the Sciotoas. Rambock considering the obstacles which attended the prosecution of every plan at last by the advice of Sambal & Ulipoon, determined on a most rash & desperate enterprise. An enterprise which would in a measure satiate their revenge, provided that it should even produce the annihilation of the army. As soon as darkness had overspread the earth at night, Rambock marched his whole army toward the City of

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Gamba. & such was the stillness of their movements that they were not perceived, nor was it known by Hamboon that they had marched until the morning light. As soon as the Kentucks found that the Sciotoas found that had abandoned the place of their encampment & found the direction they had gone, they immediately pursued them with the utmost expedition. But too late to prevent the intended slaughter & devastation. The Sciotoas without delaying their march by attacking any forts in their way, merely entered the villages killing the inhabitants who had not made their escape & burning their houses. They arrived before the City of Gamba. Great indeed was the surprise & terror & consternation of the Citizens. Many fled to the fort. A band of about three thousand resolute warriors seized their arms, determined to risk their lives in the defence of the City. The leader of the band was Lamack the eldest son of Labanco. He inherited the virtue of his excellent Father & even thirsted to revenge his death, by sacrificing to his names the bones of his cruel enemies. He posted his warriors in a narrow passage which led to the City. The Sciotoas Emperor immediately formed his plan of attack. A large host selected from all the grand divisions of his army marched against them. They were commanded by Moonrool. He led them on against this gallant & desperate band of Kentucks & made a most furious & violent charge upon them. But they were resisted with a boldness which will forever do honour to their immortal valour. Many hundreds of their enemies they pierced with their deadly weapons, & caused heaps of them to lie prostrate in the narrow passage. Such prodigious havoc was made on the Sciotoas by this small band of valiant citizens who were driven to desperation & whose

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only object was to sell their lives dear to their enemies, & that even Moonrool began to despair of forcing his way into the City thro' this narrow passage. Being informed by a treacherous Kentuck of another passage, he immediately dispatched a band of about four thousand from his army to enter the city thro' that passage & to fall upon the rear of the Kentucks. This plan succeeded. These heroes now found the war to rage both in front & rear & part facing their new assailants, they attacked their new assailants them with incredible fury. What could they do? Resistance was now in vain. They could no longer maintain the bloody contest against such a mighty host. Lamack then commanded the survivors of his little band to break thro' the ranks of his last assailants, & to retreat to the fort. It was impossible to withstand the violence of their charge. They broke thro' the ranks of their enemies, & made a passage over the bodies of heroes, thro' which the retreated & marched to the fort. About seven hundred with their valiant leader thus made their escape & arrived safe in the fort. The remainder of the three thousand sold their lives in defence of their friends & their country. This battle checked the progress of the enemy which prevented an immense slaughter of Citizens, as the greatest part had opportunity by this means to gain the fort. As soon as all resistance was overcome & had subsided, the Sciotoas lost no time, but marched into the city & commenced a general plunder of all articles which could be conveniently transported. Ulipoon the careful not to expose his person to the deadly weapons of an enemy, was however very industrious in this part of the war. None discovered so much eagerness as himself to grasp the most valuable property in the City. But expecting the Kentuck army to arrive soon, they most

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accomplish their mischief with the utmost expedition. The City they set on fire in various places & then retired back & encamped near the fort intending on the next day, unless prevented by the arrival of Hamboon with his army, to storm the fort & massacre the whole multitude of citizens which were there collected. Behold the conflagration of the city. The flames in curls spread toward heaven, & as the darkness of the night had now commenced, this added to the horror of the scene. The illumination spread far & wide & distant villages beheld the redning light ascend, as a certain pioneer of their conflagration should the war continue to rage. But mark the sorrow & lamentation of the poor citizens now encircled by the walls of a fort. Happy that they had escaped the massacre of a barbarous unrelenting enemy, but indignant & sorrowful at beholding the ruins of all their property, & even filled with the greatest anxiety lest Hamboon should not arrive in season to prevent the storming of the fort. But their anxiety soon vanished.

When the shades of evening began to overspread the earth Hamboon & his army had arrived within five miles of the city. They beheld the flames beginning to spread. The idea was instantly realized that an indiscriminate slaughter had taken place. What were the distracted outcries of the dwellers of the city. Fathers & mothers brethren & sisters wives & children? In addition to the destruction of all their property, they now had a realizing anticipation of the massacre of their dearest friends & relations. Such was their anxiety to precipitate their march that it was scarcely in the power of their commander to retard their steps, so as to prevent them from breaking the order of their ranks. They determined however to make the utmost expedition, & if they found their enemy to take ample

vengeance. But when they arrived & found that the greatest part of the citizens were safe in the fort, this afforded no small alleviation to their anxiety & grief. But their thirst for revenge & their ardent desire to engage the enemy did not in the least abate.

Determined that the Sciotoans should have no chance to improve the darkness of the ensuing night, to make their escape, every preparation was made to attack them the next morning. This was expected by the Sciotoans who were wishing for another opportunity to measure swords with the Kentucks. & as soon as the morning light appeared they marched a small distance to a hill & there paraded in proper order for battle. Scarcely had they finished their arrangements when they beheld Hamboons army marching towards them. He halted within about half a mile of the Sciotoans, & sent out a small party to reconnoitre & discover their situation. In the meantime he ordered Hamack his son to march with twelve thousand men around the Sciotoan army & lie in ambush in their rear in order to surprise them with an attack after the battle should commence.

As the two armies were paraded in fair view of each other the expectation was that a most bloody engagement would take place immediately. The cowardly mind of Ulipoon was not a little terrified when he beheld the numbers & the martial appearance of the enemy. But his inventive genius was not long at a loss for an expedient which he imagined would extricate himself from all danger. He repairs to Hambock & addressed him to this effect. May it please your your majesty. During the first battle it was my misfortune to be prevented from being at the head of my brave warriors & displaying my valour. It is my wish now to perform feats of heroism which shall place me

on equal ground with the most valiant princes of your Empire. With your permission I will lead on my division & storm the fort of the Kentucks. This will fill their warriors with consternation & terror. You may then obtain an easy victory & destroy them with as much facility as you would so many porcupines. Besides by attacking the fort at this time when they are not expecting such a maneuver, the imperial family will be prevented from making their escape & I shall be able to restore to your majesty your daughter Lamza. The Emperor being pleased with the plan granted to Ulipoon his permission to carry it into effect. Ulipoon did not wait a moment. But immediately returned back & commanded his forces which consisted of about seventeen thousand to march. He was careful to see that they carried with them at the same time all the plunder they had taken in the City of Gamba. A particularly that portion which had been set apart for himself. But nothing was further from the heart of Ulipoon than to fulfill his promise. He had no intention to risk his person in the hazardous attempt to storm the fort. But his determination was to march with the utmost expedition to his own divisions. & to carry with him his rich plunder. Having marched towards the fort until he had got beyond view of the Sciotoan army. He then ordered them to turn their course to the great River to the place where they had left their boats. In this direction they had not proceeded far when they were seen by a number of pioneers whom Hamack had sent forward to make discoveries. As his band were not far distant, they soon gave him the intelligence. He immediately dispatched an express to Hamboon, informing him that he should pursue them as their object probably was to ravage the country, & recommending not to at-

tack the Sciotoans until further information from him. Hamacks division were not discovered by Ulipoon & of consequence he proceeded in his march without suspecting any assistance from the enemy. happy in the reflection that he had greatly enriched himself by a prodigious mass of plunder & not in the least troubled about his fellow warriors, whom he had deserted on the eve of a most hazardous engagement. Hamack pursued him, but was careful not to be discovered. When the sun was nearly down Ulipoon halted & encamped. During the night, Hamack made his arrangements. He formed his men into four divisions & surrounded the enemy. Their orders were as soon as the morning light began to appear to rush into Ulipoons encampment & to massacre his warriors without discrimination. The fatal moment had arrived, & pursuant at the very instant of time, the attack was begun on every part. & such was the surprise & terror which it produced that the Sciotoans were thrown into the utmost confusion, & it was impossible for their officers to form them into any order to make defence. Every man at last attempted to make his escape, but wherever they rushed forward in any direction, they met the deadly spears of the Kentucks. It is impossible to describe the horror of the bloody scene, for even humanity recoils at beholding. Humanity sympathy & compassion must drop a tear at beholding the uproar & confusion, the distress & anguish, the blood & carnage of so many thousand brave warriors, whose great misfortune was to have a coward for their commander who were reduced to this situation by the cowardice & & niggardly & avaricious disposition of their commander But only three thousand made their escape. As for Ulipoon he was mor-

tally wounded & lay prostrate on the field After the slaughter was ended, in passing over the field of the slain Hamack beheld this ill-fated prince an object truly pitiable to behold. In the agonies of death & writhing under the most acute pains he exclaims Alas my wretched situation. It was avarice, cursed avarice which induced me to engage in this horrid war & now my the mischief and cruelties I intended as a means to acquire wealth & grandeur are justly turned upon my own head. He spoke & deeply groaning he breathes no more The giant Hamack dropped a tear & feeling no enmity towards the lifeless remains of those who had been his enemies he ordered three hundred men to bury remain on the ground & commit their bodies to the Dust. This says he, is the will of him whose compassion is infinite He then directed Como his chief captain to pursue the survivors of Ulipoons army & to destroy them if possible With the remainder of his own troops he returned back to carry into effect the order of Hamboon. Como overtook & killed about a thousand of the wretched fugitives. The remainder escaped to their own land except about fifty who fled to the army of Hamboon & gave him the dreadful intelligence of Ulipoons destruction. Great were the amazement & consternation of Hambock & his whole army. They now beheld their situation to be extremely critical & dangerous & saw the necessity of the most vigorous & heroic exertions. What says Hambock to his princes is our wisest Course to pursue? Sabamah, Hancoll & Wuzapon advised him to retreat without losing a moment, for say they we have taken ample revenge for the crime of Elsoon. To effect this, we have thrown ourselves into the heart of their country, have lost a large division of our army & are so weakened by our losses that we see in

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the utmost danger of being defeated, & even annihilated. It must therefore be the height of folly & madness to prosecute the war any further in this country. But Sambul & the other other princes condemned this plan as pusillanimous & disgraceful & proposed to steal a march on the Kentucks & to storm their fort, before he see they should be apprized of their design. This last advice met the approbation of the Emperor, Nothing says he can save our army from destruction but the most daring achievements. That they might gain the fort without being perceived by the Kentucks, it was necessary that they should march some distance in the direction where Hamack had encamped in order to cooperate with Hamboon, when he should commence the engagement. When the night had far advanced Hamboock's forces were all in readiness & began their march for the fort. They proceeded about two miles & a small party in advance discovered Hamboock's warriors. This discovery produced an alteration in Hamboock's plans. He directed Sambul to proceed against the fort, whilst he as soon as the light should appear would attack Hamack. Sambul was highly pleased with this command, as a victory would ensure him the capture of Lamesa. & afford him an opportunity to obtain revenge. He arrived at the fort just as the blushing moon began to appear. Great indeed was the surprise which his arrival produced. On three sides he stationed small parties, who were ordered to massacre all the citizens, who should attempt to make their escape. With the main body of his army, he made an assault upon the fort. Amazement & terror seized the minds of the whole multitude of citizens in the fort. This enterprise of the Sciotans was unexpected, as they were were unprepared to

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defend the fort against such a formidable force. Lamack however placed himself at the head of about one thousand warriors, & attempted to beat them back from the wall & prevent their making a breach. But it was impossible with his small band to withstand the strength of such a mighty army. They broke down part of the palisades and entered the fort thro' the breach & immediately began the massacre of the defenceless multitude without regard to age or sex. Sambul being anxious to find Lamesa, rushed forward with a small band & surrounded a small block house. He then broke down the door & entered. Here he beheld all the ladies of the imperial family & many other ladies of distinction. He instantly sprang towards Lamesa in order to seize her, but was prevented by Haliaa, who strept between them & falling upon her knees implored him to spare the life of Lamesa. Scarce had she spoken when the cruel monster buried his sword in her bosom, & she fell lifeless before the eyes of her dearest friend. Lamesa gave a scream & looking fiercely on Sambul she exclaimed, Thou monster of villiany & cruelty, could nothing satiate your revenge but the death of my dear friend, the amiable Haliaa? Here is my heart I am prepared for your next victim. Ah no, says Sambul, your life is safe from my sword. I shall conduct you to my palace & you shall be honored with me for your partner. Insult me not says she, thou malicious bloody villain. Either kill me or be gone from my sight. My eyes can never endure the man who is guilty of such monstrous crimes. Set your heart at rest says he, my dear Lamesa. I will convince you that I am a better man than your beloved Eleoon. His head shall soon satiate my revenge. & then you shall be the queen of Sciota. At this instant a loud voice was heard. The Ken-

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ticks are marching with a prodigious army toward the fort. Sambul turning to his warriors preesent ordered them to guard the women in that house, & not permit any of them to escape. For, says he, I must go and destroy that army of Kentucks. Great already had been the slaughter which the Sciotans had made of the citizens in the fort. Those who had attempted to escape by a gate which was thrown open were met & massacred by the Sciotan warriors on the outside, but their progress was arrested by the appearance of Eleoon at the head of thirty thousand warriors. They had marched with the greatest speed, for they were informed by an express that the Sciotans had invested the fort. When Sambul beheld them he instantly concluded to withdraw his army out of the fort, & to try a battle with them in the open field. The orders were immediately spread thro' every part of the fort where his men were employed in killing the defenceless & in fighting with the little band of desperate heroes, whom Hamack commanded. The Sciotans were soon formed & marched out of the fort & paraded in proper order for battle. Eleoon observing this commanded his two men to halt, & made his arrangements to rush forward & commence the attack. Having brandished his sword as a token of silence, he then spoke.

"My brave warriors," The glorious period has arrived, for arrived us to display our valour in the destruction of our enemies. What monstrous cruelties have they perpetrated? Behold your city in ruins, listen to the cries of your murdered friends whose innocent blood calls for vengeance. Consider the situation of those who are surrounded by the walls of yonder fort, how many thousand are massacred. & how many must share their fate unless you fight like heroes. By our valour we can effect their deliverance & rid

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our land of the most disgraceful murderers that ever disgraced humanity. Their standard is that of the Sciotan king, whose malice & vengeful disposition have produced this horrid war. Urged on by his malignant passions, he has engaged undertaken a most desperate & mad enterprise. He has thrown himself & his army into a most critical & dangerous situation.

Fight as you did at the great battle of Gabeno & your enemies will lie prostrate in the dust, & your name shall be illustrious. Rush forward my brave warriors, & let your motto be victory or death.

Not a moment when his warriors were stimulated for the combat did Eleoon tarry, but marched with precipitation prepared to make a most furious charge. Sambul was ready to meet him, & marched forward with equal boldness & celerity. The charge was tremendous, not the dashing against each other of two mighty ships in a hurricane upon the boisterous ocean would have been more terrible. Each warrior fearless of danger met his antagonist, determined to destroy his life or loose his own in the contest. The battle extended thro' every part of both armies. As warriors fell in the front ranks their places were supplied from the rear. & reserved bands rushing between the divisions were met by others of equal strength & valour. Helicon, the intimate friend of Eleoon beheld Sambul who was encouraging his warriors to fight bravely. As no other alternative remained for them but victory or death. When Helicon beheld him, his youthful mind felt the impulse of ambition. He sprang toward Sambul & challenged him to the combat. Sambul gave him no time to repeat the challenge but rushed upon him with more fury than a tiger. & with his

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sword he struck Helicon's head from his body. Thus fell the brave the amiable youth, whose thirst for glory impelled him to attempt an exploit too rash & daring. Warriors fell on every side & the field was covered with the dead & dying heroes. A messenger ran & told Elson of the fate of Helicon who commanded the left wing of his army & that Sambal had broken the ranks & was making indelible havoc of his warriors. What intelligence could have been more shocking. Elson could not refrain from tears for a moment. Ah Helicon says he, thou hast been more dear to me than a brother. Heaven demands that I should avenge thy cruel death. He instantly selected a small band & marched with the utmost speed to the left wing of his army. he rallied his retreating warriors & engaged in the conflict with tenfold fury. Soon he beheld the mighty Sambal whose sword was crimsoned with the blood of his friend, & Sambal cast his eyes upon him & as he beheld him his malice instantly kindled into such a furious flame that his reason fled for a moment & he raved like a madman, both horsingrang towards each other. Their warriors beheld them & being mutually inspired with the same sentiments the respective bands retired back, & left the two indignant champions in the space between.

Ah ingrate exclaimed Sambal. Robber & perfidious scoundrel, after securing the Emperors daughter & who was my wife & transporting her from our dominion have you the temerity to meet my conquering sword? This sword which pierced Labasco & cut of the head of Helicon & which has destroyed hundreds of warriors more mighty than yourself, shall be plunged into your cowardly heart, & your head shall be carried in triumph into the City of To-

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laga, & there it shall be preserved as a trophy trophy of my superior strength and valour.

Vain boaster says Elson I rejoice to meet you; that The Benevolent Being will now terminate your career of bloody crime. This sword shall pierce your malignant heart, & cut of that head which has plotted the ruin of my country.

Sambal eager for revenge could bear no more He sprang forward aimed a thrust of his sword at Elson's heart but Elson turned the point of his sword from him with his own & then darted his sword into his left arm. which caused the blood to gush forth. Sambal was now more indignant than ever. & raising his sword he threw his whole strength into one mighty effort with the intention to divide his body in twain, but Elson quick as the lightning sprang back & Sambal's sword struck the ground with a prodigious force, which broke it in the middle. He himself had nearly tumbled his whole length but recovering & beholding his defenceless situation, he ran a small distance, & seizing a stone sufficiently big for a common man to lift, he threw it at Elson. It flew with great velocity & had not Elson bowed his head his brains must have quited their habitation. His Cap however was not so fortunate. Having met the stone as he bowed it was carried some distance from him & lodged on the ground. Elson regardless of his Cap ran swiftly upon Sambal whose feet having slipped when he threw the stone had fallen upon his back & had not recovered. Spare oh, spare my life says he, & I will restore peace to Kentuck & you may enjoy Lamesa. No peace says Elson, do I desire with a Man, whose sword is red with the blood of my friend. He spoke & plunged his sword into Sambal's heart. The

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Scotons beheld the huge body of their King pale & lifeless. Consternation & terror seized their minds. They fled in dismay & confusion. Elson pursued them with his warriors & overtook & killed thousands in the pursuit. About two thousand made good their escape, & carried the doleful tidings of Sambal's death & the slaughter of his army to their own land, & indeed their escape was owing to the great anxiety of Elson & his warriors to visit their friends in the fort & to ascertain the extent of the massacre that Sambal & his army had made. After pursuing the Scotans about six miles Elson & his army returned in great haste & entered the fort. Great inexpressibly great was the joy of the citizens when they beheld them returning with the laurels of Victory. & when they were informed of the destruction of so many thousands of their enemies. But as great was the grief & lamentation when they beheld & reflected on the vast number of citizens & of Elson's warriors who had fallen by the sword of the Scotans. But no death produced such universal regret & sorrow as those of Helicon & Heliza. The one was the intimate friend of Elson & the other of Lamesa. They both possessed hearts which were formed for the most ardent friendship & love. Their acquaintance produced a sincere attachment. They exchanged vows of perpetual fidelity & love to each other, & only waited for the termination of the war to fulfill their mutual engagement, to unite their hands in wedlock. But their pleasing anticipation of conjugal felicity was destroyed by the cruel sword of Sambal. Naught availed the innocence & the amiable accomplishments of the fair Heliza. She must fall a victim to satiate the revenge of a barbarous tyrant. Had Helicon known when he attacked the savage monster, that he had defascinated his beloved Heliza, it

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would have inspired him with the added desire for revenge & added vigour to his arm & keenness to his sword. Ah, said A Kentuck bard represented the ethereal form of Heliza as arriving on the celestial plains, & being told that she must wait a short time & Helicon would arrive & conduct her as his partner to a delightful hower which was surrounded by the most beautiful flowers & delicious fruits, & where they singing of musical birds would charm them with their melody.

When Elson had entered the fort he found that Lamesa with his little band had made prisoners of the Scotan warriors whom Sambal had left to guard the imperial ladies, & that the Scotans had done them no injury nor even insulted them with words. Says Elson, for this honourable treatment of my friends I will show these enemies compassion. Go, says he to them, return in peace to your own land, & tell your friends that Elson will not hurt an enemy who has done him a favour. The time of Elson was precious. He spent but a few moments with Lamesa, in which they exchanged mutual congratulations & expressions of the most tender & sincere affection. She conjured him to spare the life of her father & brother & not to expose his own life any farther than his own honour & the interest of his country required. I shall cheerfully say he, comply with every request which will promote your happiness. He embraced her, & bade her adieu. As the situation of Hamboons army might require his immediate return, he lost no time to regulate matters in the fort. But leaving five thousand men to bury the dead attend the citizens he marched with the remainder which consisted of about twenty thousand to Hamboons encampment. When Sambal marched with his division against the fort, it was

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Hambrocks intention to have attacked Hamack the next morning, but perceiving that Hamboon had been apprized of his movements & was then within a small distance ready to cooperate with Hamacks division, Hambrook altered his plan & determined to wait for the return of Sambal. As for Hamboon he concluded to wait until Elseons return. These determinations of the hostile Emperors prevented for the time any engagements between the two grand armies. But when the fate of Sambals divisions was decided & Elseon had returned with the joyful news of his victory, the Kentucks were all anxious for an immediate Battle.

NOTE.—This was found with the foregoing manuscript and in the same handwriting.

But having every reason to place the highest confidence in your friendship & predence I have no reluctance in complying with your request, in giving you my sentiments of the christian Religion. And so far from considering the freedom you take in making the request impertinence I view it as a mark of your high esteem for me affectionate solicitude for my happiness. In giving you my sentiments of the Christian religion, you will perceive that I am not troubled with traditionary & vulgar prejudice that I do not believe certain parts & certain propositions to be true merely because that my ancestors believe them & because they are popular. In forming my creed I bring everything to the standard of reason, that intellectual This is an unerring & sure guide in all matters of faith & practice. Having divested myself heretofore of traditionary & vulgar prejudice, & submitting to the guidance of reason it is impossible for me to have the same sentiments of the

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christian religion which its advocates consider as orthodox. It is in my view a mass of contradictions. & an heterogeneous mixture of wisdom & folly, nor can I find any clear & incontrovertible evidence of its being a revelation from an infinitely benevolent & wise God. It is true that I never have had the leisure nor patience to read the elaborate & varied productions of divines in its vindication. every part of it with critical attention or to study the metaphysical jargon of divines in its vindication. It is enough for me to know that propositions which are in contradiction to each other cannot both be true, & that doctrines & facts which represent the supreme being as a barbarous & cruel tyrant can never be dictated by infinite wisdom. Whatever the clergy see on the contrary can have no effect in altering my sentiments. I know as well as they that two & two make four, & that three angles of a triangle of a triangle are equal to two right angles. But notwithstanding I disavow any belief in the divinity of the Bible, & consider it as a mere human production designed to insinuate & aggrandize its authors & to enable them to manage the multitude. Yet casting aside a considerable mass of rubbish & fanatical rant, I find that it contains a system of ethics or morals which cannot be excelled on account of their tendency to ameliorate the condition of man. & to promote individual social & public happiness & that in various instances it represents the Almighty as possessing attributes worthy of transcendent character, having a view therefore to those parts of the Bible which are truly good & excellent I sometimes speak of it in terms of high commendation. And indeed I am inclined to believe that notwithstanding the mischiefs & injuries which have been produced by the bigoted zeal of fanatics & interested priests yet that such evils are more

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than counterbalanced in a Christian land by the benefits which result to the great mass of the people by their believing that the Bible is of divine origin. & that it contains a revelation from God. Such being my view of the subject, I pre for my candle to remain under to remain under a bushel, nor make no exertions to dissipate their happy delusion, as

NOTE OF CORRECT.—On the other side of the paper on which the above is written & in what seems the same hand is the following.

Itham Joyner privig to erect Mill, & the privig of wtr. Wright has prefern & be next. To fix to take out wtr for himself & to be at one yf expense of keeping dam in repair. If wishing to sell to gy Wrt privig being id dont buy to sell to another his works but not privig of wtr I. Joyner & W. Brigham agree to build a house for their use. Sid B. to 6 feet on the water below the width of the house & J to have for six feet & B. to 12 feet on the same side in the rear bank & 12 feet of the garret. to be at equal expense in the water works. To be at equal expense in the partitions of the rooms.

The Writings of Solomon Spaulding Proved by Aron Wright Oliver Smith, John N. Miller & others. The testimonies of the above Gentlemen are now in my possession.

Signed

D. P. HURLBUT.

The complete text of THE ORIGIN OF THE SPAULDING STORY, CONCERNING THE MANUSCRIPT FOUND, by Rev. B. Winchester in 1840. "The originator of the same, and some testimony adduced, showing it to be a SHEER FABRICATION, so far as its connected with the Book of Mormon is concerned."

THE ORIGIN OF
THE
SPAULDING STORY,

CONCERNING THE
MANUSCRIPT FOUND



A SHORT BIOGRAPHY OF DR. P. HULBERT,

THE DISCOVERER OF THE SAME; AND SOME TESTIMONY ADDUCED, SHOWING
IT TO BE A WISELY FALSIFICATION, IN REG. OF ITS CONNECTION WITH THE

BOOK OF NORMAN IS CONCERNED.

BY E. WILCHENTZ, MINISTER OF THE GOSPEL.

"Should any ye when men shall revile you, and persecute you, and shall say
all manner of evil against you falsely, for my sake." Mark, v. 11.

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PREFACE.

The following is not designed as a vindication of the peculiar views of the church of Jesus Christ of Latter Day Saints, but simply an exposition of the reasons used, by the enemy of all righteousness, to stop the progress of inquiry, and prejudice the minds of those who know little or nothing of the religious faith of those who believe the Book of Mormon an inspired record of a fallen people; and thereby prevent examination and investigation. The writer has therefore esteemed it a duty devolving on him, to make a statement of facts coming under his own inspection; as well as those with which he has had ample opportunity of becoming cognizant.

THE ORIGIN OF THE SPAULDING STORY,

CONCERNING THE
MANUSCRIPT FOUND.



As the public mind has been successfully agitated, for the last nine or ten years, upon the subject of *Mormonism*, (as called,) and as there have been issued and put in circulation, innumerable statements respecting its origin, and all of them contrary to the one in the other; I deem it an act of justice to a belted people, and a devoted public, knowing the facts of the case, to present to them the truth of the matter, and to show the contradictions and absurdities, which are swallowed greedily down, without question or examination, because men love darkness rather than light.

The Spaulding tale of a "manuscript found," seems to be the basis, from which the vast multitude of ephemeral lies derive their very existence. I shall, therefore, address myself to the task of its entire demolition, so far as it has any thing to do with the book of *Mormon*; when the superstructure reared thereon, will fall to the ground of necessity.

I shall, in the first place, relate a few of the incidents that brought me in connection with the church of Jesus Christ of Latter Day Saints; and in the next, give a short biography of Dr. P. Hulbert, who first originated the above tale; and finally, compare his testimony, with that of others of his confidants; and I think that the sequel will clearly disclose it to be a bare fabrication, as notorious as that invented eighteen hundred years ago:—"His disciples came by night and stole him away while we slept."

In the month of November, 1822, I, for the first time, had the privilege of attending a meeting which was addressed

by an elder of the church to which I now belong. I then resided in Erie Co., Pa. I was much prejudiced, and supposed them to be among the greatest of impostors, and their doctrine to be a delusion of the worst kind; I had imbibed these opinions from newspapers, and public rumour, which represented them as holding all things common, being audacious, and denouncing the bible, and being led on by a set of men devoid of every moral principle, and ripe for any enormity. The better to secure their selfish purposes, they had invented a new code of morals, embodied in the golden bible.

With little by no means favourable prepossessions, I was desirous to hear these distinguished emissaries of his amazing ministry; and I early supposed them to be. After entering the meeting, I was appointed, I beheld a young man, the act of commencing the services, by reading a chapter of the new testament; this somewhat astonished me. He addressed the people on the subject of the gospel of Christ; and seemed very solicitous to impress upon his hearers, the necessity of obeying the gospel. And instead of learning some newangled doctrine, as I expected, contrary to that taught by the Saviour and his apostles, I heard the very doctrine Christ commanded his disciples to go and preach; and the very words the apostles used, collected upon his hearers; he insisted upon the absolute necessity of obeying all the commandments of God; and showed what the first principles of the doctrine of Christ, as taught by the apostles were, as follows: 1st. To believe in God, and in Jesus Christ his son, and that the only plan of saving men, is through the gospel, see Gal. i. 9;—2nd. Repent of, and forsake your sins; 3. Baptism for the remission of sins, see Acts ii. 38;—4th. The laying on of hands for the reception of the Holy Ghost. This he demonstrated to be a commandment of the Lord, and an ordinance of the gospel, as much as any other contained in the new testament, by the following passages: Acts, viii. 17;—Acts, G.—160, vi. 5. He also concluded that the children of men take the new testament for their rule of faith and practice, in the present age of the world, as in any other; and that the church of Jesus Christ be organized on the plan therein directed, see i Cor. xiii. chap.; Ephesians, 4th chap.

I immediately recognized this as the doctrine of the Bible, and that there is no such thing as believing the

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Bible and denying the doctrines contained therein. Indeed it commended itself to my conscience in the sight of God.

The next evening he held, the congregation was addressed on the coming forth of the Book of Mormon. This was a new and a strange thing brought to the ears of this generation. The eyes of the people, however, were opened to understand the scriptures, which testify of the work of the Lord in the last days, and the manner of its accomplishment. The visions of the prophets were unfolded, and many of their declarations shown to be fulfilling before our eyes. The subject assumed a majesty and glory, which altogether surprised and captivated the senses; and we discovered that the stone cut out of the mountain without hands, and which should ultimately fill the whole earth, had already begun to roll. The God had indeed chosen the foolish things of this world to confound the wise, and the weak things to confound the mighty. Other appointments to preach were made in other places, in the neighborhood; and the same emotion, which the ancient gospel produced, was found still to accompany its promulgation. Some received the truth in the love of it, others used every exertion to withstand it. After I had heard several discourses on the fulness of the gospel, I felt anxious to ally myself to a people who were every where spoken against, and sought the earliest opportunity of doing it; accordingly, I went forward and was baptized. This was in the month of January, 1833; shortly after this, quite a number, seventy or eighty, were baptized and added to the church.

Thus mightily grew the work of the Lord, and the Holy Spirit was poured out. Other elders began to visit us from other parts of the United States. This brought me acquainted with many of them, among them appeared the famous Doct. P. Hulbert, some of whose writings I shall examine. He was at this time, April, 1833, an elder. The numbers of the church having increased, and the desire to hear considerable, in the surrounding country, it was thought best for him to remain and fill the calls. Dr. P. Hulbert resided at Jamestown, N. Y., previous to his embracing the profession of a Latter Day Saint, and was a member of the Methodist E. Church, and was for some time a class leader, and then an exhorter and local preacher; but was expelled for unwholesome conduct with a young lady; at length he embraced the faith of the church

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of Latter Day Saints, and soon started for Kirilani, Ohio; ostensibly to cultivate an acquaintance with the brethren there. On his way, he passed through the place in which I resided; he was not ordained at this time; while at Kirilani he was ordained to the office of elder, and shortly returned to Pennsylvania, and commenced preaching as before mentioned. The members of the church at this time had confidence in him as a man of God; but this was soon shaken by his conduct. Dr. P. H. was a man of some parts, and evidently from his conduct and bearing, fully conscious of his power, and while conversing with the other elders, of more humble character and acquirements, he often exhibited the spirit of big I and little u.

While in this region of country, he made several converts in Crawford County, Pa. He frequently called, and stayed over night, at my father's; which afforded me an opportunity of forming a correct estimate of the man. The church ultimately lost their confidence in him, in consequence of the discovery, that the organ of sensitiveness, phylisogenitiveness, or some other organ, not of a moral mould, was unduly developed, and that the gratification of these propensities manifested itself in numerous peccadilloes, disgraceful to the man, and calculated to bring upon him the reproach of every lover of virtue and correct morals; so much so, that he was cast off from the church, and his license taken from him by the conference; at first he appeared impenitent and obdurate, but afterwards professed penitence and humility; he soon left for Kirilani, to appear at the general conference, when his case was referred, and, in consequence of confession and acknowledgment, his license was restored. In returning into Pennsylvania, he stopped at Thompson, Geauga county, Ohio, and immediately commenced his old practices, in attempting to seduce a young female, but Providence interposing, frustrated his diabolical designs. For this crime he was immediately expelled from the church, and his license called for, but he refused to give it up. On discovering he had irretrievably ruined himself with the church, his tactics were changed, and he now determined to demolish, as far as practicable, what he had once endeavored to build up. Now his nefarious purposes were frustrated, he sought to obtain revenge in this manner. Not because he did not conscientiously believe the work of God, as proclaimed by the Latter Day Saints, but because he had rather enjoy the pleasures of sin, which are but for a sea-

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son. And now he could no longer hide himself under the cloak of religion, and have a nose with the people of God, because his wickedness was brought to light, and proclaimed as on the house top.

Therefore, he determined like a true son of the old Apostles, to take a firm stand against God and his truth. He accordingly repaired to Springdale, Pa.; in which place he held forth for the first time. From that place he came to the neighbourhood where I resided. I would here observe, that while he was in connection with the church of Latter Day Saints, the preachers and prisms of the different denominations hurled their calumnies upon the Society for fellow shipping him; and made a stinging block of him, and said there was no mark of a Christian about him. But no sooner had he made his appearance, as the champion of sectarians, and the assailant of Mormonism, than churches, chapels, and meeting-houses were crowded to hear him. By this time the doctrine of Jesus Christ had been proclaimed there about six months. The priests and people had been engaged, with all their powers, to suppress the work; their exertions, however, were fruitless, and the work of the Lord continued to roll on in majesty and power; truth triumphed, and the number of the disciples was greatly multiplied. In this condition of things, the sudden appearance of Dr. P. Hulbert among them, afforded an opportunity for the Devil to rally his forces once more, and renew his attack; their zeal was again renewed, and their hopes rekindled, and the cry was down with Mormonism.

I attended the first lecture that was delivered in the neighbourhood, and there I beheld priests and people listening with breathless anxiety, to see and hear Mormonism forever demolished, and utterly overthrow, with as much interest, apparently, as the Pharisees waited the decision of Pilate, on the death of Jesus Christ. I say, with as great avidity did they drink in the falsehoods, misrepresentations, and calumnies of this modern Julian. The multitude about, and the ribald jest, raised, in a manner not to be mistaken, how welcome the work which he was performing, was to his hearers: there were men, who had never been to hear a single discourse by our people, exclaiming, how true he does it, "his every word true." Those who had been engaged in overthrowing the cause of God, were inspired to fresh effort, and renewed hope of succeeding

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in obtaining a signal victory, and that its promulgators would see the country in diagraph.

The new Rev. Mr. Hulbert was petted and patronized by priest and people, and every accommodation afforded him. After spending two or three months in that region of the country, lecturing, it was quite manifest to him that his plan had completely failed to secure his purposes. He resolved, therefore, to try a new experiment, and that was to forge a lie, and make it look as plausible as possible.

After having pursued the history of this individual so far, we shall now proceed to detail the precise manner in which the Spaulding story originated, respecting the manuscript found, which, it is supposed by some, has been translated into the Book of Mormon.

In doing this, I shall be led to notice the proceedings of the fabricator of the same, while engaged in maturing his infamous project.

During the six or eight months that Mr. H. was preaching in the State of Pennsylvania, (part of the time he belonged to the church, and part of it he was lecturing against it,) he formed a large circle of acquaintance, and mingled with all sorts and classes of people. While in a small village, called the Jackson settlement, (a place that is famous for infidelity,) he became familiar with a family of the name of Jackson, and others, who were personally acquainted with the now celebrated Solomon Spaulding, who is reputed to be the legitimate author of the Book of Mormon.

Here, while in conversation with them, Mr. H. learned that Mr. S., while alive, wrote a work called the Manuscript Found. Not that any of these persons had the most distant idea that his novel had ever been converted into the Book of Mormon; or that there was any conversion between them. Indeed, Mr. Jackson, who had read both the Book of Mormon, and Spaulding's manuscript, told Mr. H. when he came to get his signature to a writing, testifying to the probability that Mr. S.'s manuscript had been converted into the Book of Mormon; that there was no agreement between them; for, said he, Mr. S.'s manuscript was a very small work, in the form of a novel, saying not one word about the children of Israel, but professed to give an account of a race of people who originated from the Romans, which Mr. S. said he had translated from a Latin parchment that he had found. The Book of Mormon, he added, purports to be written by a branch of the house of Israel; is written in a different

style, and altogether different; for this reason Mr. Jackson refused to lend his name to the lie, and expressed his indignation and contempt at the base and wicked project to deceive the public.

Mr. Jackson was disinterested man, and a good citizen. Mr. H., after learning that such a novel had been written, in order to carry out his design, resolved to make the fact, that a novel had been written, the foundation of a notorious fabrication; and at the same time make it appear as plausible as possible, to deceive the world, and induce them to account for the origin of the Book of Mormon in some other way than the truth.

After Mr. H. had learned what I have before mentioned, he immediately repaired to Kirland, Ohio, and made an appointment to deliver a lecture, on what he called Anti-Mormonism; and made a special request that all who were opposed to the church of Latter Day Saints should attend, which they did, both priest and people, and composed a council, which I suppose resembled strongly the council of Jlichi, or the Jewish Sanhedrin, when they met to put down Jesus and his doctrine.

Here Mr. H. had ample opportunity to display his talent for talking, to a people who listened with breathless attention, and were greedy in devouring his words, expecting to hear some great secret divulged. Mr. H. told them that he had been travelling in the State of Pennsylvania, lecturing against Mormonism; and that he had learned that one Mr. Spaulding had written a romance, and the probability was, that it had, by some means, fallen into the hands of Sidney Rigdon, and that he had converted it into the Book of Mormon. Mr. H. stated also, that he intended to write a book, called Mormonism Unveiled, which he said would divulge the whole secret.

His auditors were much elated at the idea, and one of them a Campbellite, by name, Newel, and a notorious impostor in the bargain, advanced the sum of three hundred dollars, for the prosecution of the work; others of them contributed for the same purpose, and expressed their desire for it to be hastened as fast as possible. After receiving such encouragement, he proceeded immediately to prosecute his selfish purposes with more courage than ever, and was immediately found out, and started in search of the above manuscript. He proceeded as far as New Salem, the place where Mr. R. Reed, when he wrote his manuscript found; and

called a meeting, and made known his intentions. This meeting caused considerable stir in the place, and was attended by a number of the citizens. Mr. H. mentioned to them that he had learned that one Mr. Spaulding, several years since, had written a novel, which being in that place, and the probability was, that R. Higdon had by some means obtained it, and converted it into the Book of Mormon. This idea was new to them, however, they were pleased with it, and Mr. H.'s project served to them a good end; Mr. H. therefore received their support in the shape of some money, and was advised to visit Mr. Spaulding's widow, now Mrs. Davison, who resided in Methuen, Mass.; and learn if possible all the particulars concerning the matter. I ought to mention that the doctrine of Jesus Christ, had been propagated with considerable success, in the region round New Salem; and had caused there as it every where does, no small stir among the people. And the enemies of truth, had there exhausted all their ingenuity, to get a stop to the progress of righteousness; but still the number of the disciples was daily multiplied. The Spaulding story was never dreamt of, till Mr. H. mentioned it, notwithstanding this was said to be the historical place where the thing was written. But to my history.

Mr. H. immediately repaired to Methuen, Mass., to see Mrs. Davison, who, after Mr. H. presented his object, gave him the writings of her former husband; (this, Mr. H. says himself, in Mormonism unveiled, and also in Priest Stern's history of the origin of Mormonism,) and told him there was a trunk somewhere in the state of New York, which also contained some papers which he might have if they were found to suit his purpose; Mr. H. says, he found nothing in this trunk that would suit his purpose.

By the way, while Mr. H. was on his way to Mass., he called at Palmyra, N. Y., and some of the adjoining towns, and obtained the signatures of several men, bitter and declared enemies of Joseph Smith, Jun., testifying many hard things concerning him, which has exalted his character very much in the estimation of every disinterested person, from the fact, that it is an honour to a man to be slandered by a set of blackguards, liars, base jockeys, and drunkards; but to proceed, Mr. H. while in conversation with Mrs. Davison, learned that Mr. R. removed from New Salem to Pittsburgh, Pa., in the year 1812; and in a short time after, to Amity, Washington Co.

Pa. and deceased in the year 1816; this information was thought to help along the project admirably, and as sooner had Mr. H. returned to New Salem, than it was thought best, that he should immediately repair to Pittsburgh, and see if Mr. R.'s manuscript had ever been left there. Now the whole aim and object of this project, was to make the public believe, that Sidney Rigdon was the real author of the Book of Mormon. It is a fact easily apprehended, that if a man or set of men, undertake to palm on absurdities lie upon the public, they will endeavor to make it as plausible as possible. Therefore, knowing that R. Rigdon had resided in Pittsburgh for a certain length of time, he endeavoured to make the finding of the manuscript like place at Pittsburgh, and then infer, that R. R. had copied it there.

After Mr. H. returned from Pittsburgh, he went to Kirland, Ohio, and stopped in that region of country, as he said, to learn other particulars, and finish writing his book. Mr. H. had not been there long, before he threatened to murder Joseph Smith, Jun., for which he was bound over in the sum of five hundred dollars, to keep the peace. While there, his best friends began to lose confidence in him, his reputation waned rapidly, and the dark side of his character began to develop itself more fully, and he began to play his old pranks.

Those who were anxious that Mr. Hubert's work should come out, discovered it would not do to publish it in his name, his reputation was too rotten; they advised him therefore, to sell it to Mr. E. D. Howe, of Passaicville, Ohio, for five hundred dollars. Mr. H. got the money, and gave up his manuscript, then Mormonism Unveiled, became the adopted offspring of Mr. Howe; indeed Hubert's name was cancelled in every place. These are facts, and can be proven by hundreds of unimpeachable witnesses in that region of country.

Mr. Hubert with his 31 potter's gains, went to Erie county, Pa., in the township of Girard, Miller Settlement, and bought a farm, and married a wife, soon became a confirmed drunkard, spent every cent of his inglorious gain, was reduced to beggary, took to stealing for a livelihood, was detected in stealing a log chain, fled the country, to escape justice, and that is the last of him, so far as I know. I have written this short biography of Dr.* P.

* Doctor is not the title of his profession, he being the seventh son, his mother saw proper to name him Doctor.

Hubert, that my readers may know the character of the man who first invented the Spaulding lie.—Also that they may know the merit of him when the priests of this day, to serve their purpose, have dubbed honourable, reverend, &c.

"As respects 'Mormonism Unveiled,' published by E. D. Howe—its circulation in the west was trifling. They knew too much about it; the persons by whom, and the way in which it was got up. Therefore it died a natural death, in a very little while; and, instead of Mr. Howe making a fortune by it, as he expected, the edition became a burden to him. He offered them at less than half price, and could not get rid of them even then. Instead of doing harm to the church of Latter Day Saints, it did good, for this reason: there had been so much noise made about it as if a mountain were in labour, and when the delivery came, behold it was a mouse. It was boldly affirmed that Mormonism was to receive its death blow: when the blow came, there was no force in it. Vague conjectures, improbabilities, and abuses, were the ingredients of which it was made.

Notwithstanding the downfall of 'Mormonism Unveiled,' and the complete prostration of this scheme of the Devil and his emissaries in the West, a new version of the thing has been published by the religious editors of New York, who have asserted its incontrovertible truth; and by their positive affirmations, succeeded in deceiving some with an exploded lie, acknowledged as such in the section of country where it was begotten.

Still another version has made its appearance, emanating from one Mr. Stern, a Congregationalist priest, of Holliston, Mass., which has come before the world in a different form—in fact they completely annihilate each other. Last of all, it has been re-dressed, and re-toarched, in some of the papers of this city, in a manner likely to deceive some, who are unacquainted with the facts; and it is on this account particularly, that I have undertaken the present statement of facts.

I will now proceed to examine them specifically—compare them with each other, and expose thereby their positive falsehood, by the contradictions which they contain.

First, of Priest Stern's version of the story, purporting to be signed by Matilda Davison, the relict of Solomon Spaulding.

This inaneulate gentleman commences by remarking,

"that the 'Book of Mormon' has been put, by a certain new sect, in the place of the Sacred Scriptures." Does the reverend minister know, that the Latter Day Saints esteem the Scriptures so highly, that they denounce the whole sectuous world of apostates, on the ground that they have so lightly prized them, as to remove a certain part thereof, by saying they are non-essential? Answer, Yes, assuredly.

It is next asserted, that Mr. Spaulding removed from New Salem to Pittsburgh, Pa. Here Mr. S. found an acquaintance and friend in the person of Mr. Patterson, an editor of a newspaper. He exhibited his manuscript to Mr. P., who was very much pleased with it and borrowed it for perusal.

Now, if Mr. Patterson's testimony can be relied on, this statement is false; for, as soon as it appeared in public, Mr. Green called on Mr. P., to know if this statement was true. Mr. P. replied, that he knew nothing of any such manuscript. I learned this from Mr. Green's own mouth, who is a man of undoubted veracity. I suppose the pious priest of Holliston was labouring under the hallucination of tracing to his cloth to cover his naked fabrication. A very rational dependence, truly! Mr. Hulbert states, that he called on Mr. Patterson, who affirmed his entire ignorance of the whole matter. The author of "Mormonism Unveiled," and "The Origin of Mormonism," are clearly at work in simply destroying each other.

Again, it is asserted, that Sidney Rigdon was at the time connected with the printing office of Mr. Patterson, as is well known in that region, and as Rigdon himself has frequently stated. Sidney Rigdon was never connected with any such office, for the simple reason, that no such office was in existence while Mr. R. resided in Pittsburgh! Mr. Patterson kept a book and stationary establishment at that time, and had no connection whatever with Mr. Rigdon. The author of the "Origin of Mormonism," has therefore been guilty of forging, inventing, or circulating a demonstrative falsehood; and however he may attempt to screen himself under his sanctimoniousness, the covering cannot hide him. The horns will the hood will betray, in spite of himself, and exhibit the filly of the concealed culprit. "By their fruits, ye shall know them."

But again. "Here he (S. Rigdon) had ample opportunity to become acquainted with Mr. Spaulding's manu-

script, and to copy it if he chose." The intention of the whole scheme is manifestly to create the impression that S. Rigdon had a share in its production, if he was not the sole author of the Book of Mormon. Alas! God always does his work so as effectually to preclude the possibility of its ever being mistaken for the work of man, by the lover of truth; and the attempt of the father of lies to make a show of accounting for the Book of Mormon, in some other way than the truth, will not deceive a single honest heart, whose motto is, "Prove all things."

That Mr. Rigdon lived in Pittsburgh between the years 1822 and 1825, no one disputes; but that he had any thing to do with the compilation of the Book of Mormon, we utterly deny. In fact, he did not know of its existence until years after, as we are prepared to show. Let us, however, see how the statements tally. Mr. Spaulding wrote his manuscript in New Salem, Ohio, in the year 1812; from thence he removed to Pittsburgh. Here the ingenious author carefully conceals the time when he removed to Pittsburgh. Why? Because he would be building his fabric with one hand, and pulling it about his ears with the other. Mr. Hulbert says the widow of Mr. Spaulding informed him, that the removal to Pittsburgh took place in 1812, and from thence to Amity, in 1814. Mrs. Davison is made to say in the "Origin of Mormonism," that, "At length the manuscript was returned to its author, and soon after we removed to Amity. The manuscript then fell into my hands, and was carefully preserved." Admitting this—all the time, and the only time S. Rigdon had an opportunity, or possibility, of becoming acquainted with the manuscript, was between 1812 and 1814, for since that time, it has been carefully kept by Mrs. Davison. S. Rigdon is now forty-seven years of age—consequently was born in 1789; and in 1812, of course, was only nineteen years of age. I learned from his mother, before the Spaulding story was ever thought of, that he lived at home, and worked on the farm, until the twenty-sixth year of his age, and was never engaged in public life until after this period, either politically or religiously. Any one who can credit that a plough boy, nineteen or twenty years of age, who had lived a secluded life from his infancy, could set to work to copy a manuscript necessary for a book of six hundred pages, and secret it twenty years, without the slightest apparent reason under heaven, can find no difficulty in believing Mahomet's account of the seventh heaven. Mark,

Mrs. Davison says she had it from 1814 to the time of Mr. Hulbert's application, in her own possession; couple that with the fact, that S. Rigdon never lived in Pittsburgh until after 1822; eight or ten years after the manuscript was in the careful possession of Mrs. Davison!! The very lame attempt at something like precision, by affixing names and dates, is thus the key by which the whole plot is unravelled and exploded. Another extract from the "Origin of the Book of Mormon," is as follows: "After the Book of Mormon came out, a copy of it was taken to New Salem. A woman preacher appointed a meeting there, and in the meeting read and repeated copious extracts from the Book of Mormon." As I lived close by New Salem at this time, I knew all the Elders of this Church who visited New Salem. I have reason to know that no such meeting as that herein described ever took place; especially as we never had a female teacher in the Church! We do not allow any such impropriety. This account moreover says, that John Spaulding, brother of Solomon, was present at this meeting, and "His grief found vent in floods of tears; and he arose on the spot, and expressed in the meeting his deep sorrow and regret, that the writings of his sainted brother should be used for a purpose so vile and shocking."

In the first place, Mr. J. S. does not live in New Salem, or in the state; and in the next, it is a very strange thing that a saint of God should be engaged in manufacturing a Romance, (that is plain upon the public as truth) surprising consistency!! We will match this with an extract from Mr. Hulbert. "The fact also that Spaulding, in the latter part of his life, inclined to infidelity, is established by a letter in his own handwriting, now in my possession." Neither does their witness agree together, and it is clear whose servants they are, because his works they do. Mr. Hulbert is said to be deputed by some others to visit Mass., to obtain from Mrs. Davison the original manuscript; we have examined this more particularly in the former part of our remarks; priest Storrs evidently borrowed this idea from the voracious gnatcatcher himself.

The far famed manuscript, it is said, was delivered up to Hulbert, by Mrs. Davison, and that is the last of it. Where is it now? Why has it not been published long ago? Simply because it would have branded their statements with everlasting infamy. It is certainly of sufficient moment to warrant a publication, and the interest these

gentlemen have taken in the matter, proves, beyond all doubt, that they consider it so. Will these pious and patriotic citizens not lend a hand to analyze some hundreds of thousands of human beings, in an affair of such intrinsic importance, when it can be done with such ease, and without an effort? With all their pretensions to Christian philanthropy, what is the position they now occupy; according to their own showing, multitudes have, and are continually receiving a book of divine origin, and moulding their faith and practice therefrom, when these men start up and declare we have discovered it in all a gross imposition! It was written by a man for amusement; we have the identical manuscript from which it was copied; and yet refuse to bring it in light! Do not these men stand convicted in every honourable mind, with being either recreant to their duty, as teachers of religion, or wilfully blinding and deceiving the people. One of these must be true, and we think there is no difficulty in determining which, when it is remembered how zealous these men have been in using every means in their power to withstand the progress of truth.

It will be seen, by the following letter, that the production entitled "Origin of Mormonism," signed Matilda Davison, is a base forgery of D. Austin, of Monson, Mass. or of Priest Storrs, of Holliston, Mass., or of both.

[FROM THE LATTER WORK.]

"A CUNNING DEVICE DETECTED."

It will be recollected that a few months since an article appeared in several of the papers, purporting to give an account of the origin of the Book of Mormon. How far the writer of that piece has effected his purposes, or what his purposes were, in pursuing the course he has, I shall not attempt to say at this time, but I shall call upon every candid man to judge in this matter for himself; I shall content myself by presenting before the public the other side of the question, in the letter which follows.

Copy of a letter written by Mr. John Haven, of Holliston, Middlesex county, Mass., to his daughter, Elizabeth Haven, of Quincy, Adams county, Ill.

Your brother Jesse passed through Monson, where he saw Mrs. Davison, and her daughter, Mrs. McKinstry, and also Dr. Ely, and spent several hours with them;

during which time he asked them the following questions, viz: Did you, Mrs. Davison, write a letter to John Storr, giving an account of the origin of the Book of Mormon? Answer: I did not. Ques. Did you sign your name to it? Ans. I did not, neither did I ever see the letter till I saw it in the Boston Recorder; the letter was never brought to me to sign. Ques. What agency had you in having this letter sent to Mr. Storr? Ans. D. R. Austin came to my house and asked me some questions; I took some minutes on paper, and from these wrote the letter. Ques. Is what is written in the letter true? Ans. In the main it is. Ques. Have you read the Book of Mormon? Ans. I have read some in it. Ques. Does Mr. Spaulding's manuscript and the Book of Mormon agree? Ans. I think some of the names are alike. Ques. Does the manuscript describe an idolatrous or a religious people? Ans. An idolatrous people. Ques. Where is the manuscript? Ans. Dr. P. Hulbert came here and took it, and said he would get it printed, and let me have one half of the profits. Ques. Has Dr. P. H. got the manuscript printed? Ans. I received a letter, stating that it did not read as they expected, and they should not print it. Ques. How large is Mr. Spaulding's manuscript? Ans. About one-third as large as the Book of Mormon. Question to Mrs. McKissey. How old were you when your father wrote the manuscript? Ans. About five years of age. Ques. Did you ever read the manuscript? Ans. When I was about twelve years old I used to read it for diversion. Ques. Did the manuscript describe an idolatrous or a religious people? Ans. An idolatrous people. Ques. Does the manuscript and the Book of Mormon agree? Ans. I think some of the names agree. Ques. Are you certain that some of the names agree? Ans. I am not. Ques. Have you ever read any in the Book of Mormon? Ans. I have not. Ques. Was your name attached to that letter which was sent to Mr. Storr by your order? Ans. No. I never meant that my name should be there.

You see by the above questions and answers, that Mr. Austin in his great zeal to destroy the Latter Day Saints, has asked Mrs. Davison a few questions, and then wrote a letter to Mr. Storr in his own language. I do not say, that the above questions and answers were given in the form that I have written them, but these are the substance of the questions asked, and the answers given. Mrs.

Davison is about seventy years of age, and somewhat broke.

This may certify, that I am personally acquainted with Mr. Haven, his son and daughters, and am satisfied that they are persons of truth. I have also read Mr. Haven's letter to his daughter, which has induced me to copy it for publication, and I further say, the above is a correct copy of Mr. Haven's letter. A. HAYES.

It may be proper to furnish the reader with an extract from Percy P. Pratt's answer to L. R. Sunderland's "Mormonism Exposed," which will prove beyond all question, unless his testimony with the others concerned is proven false, that Sidney Rigdon never saw the Book of Mormon, till some time after its publication.)

"About A. D. 1827, Messrs. A. Campbell, W. Scott, and S. Rigdon, with some others, residing in Virginia, Ohio, &c., came off from the Baptist, and established a new order, under the name of reformed Baptist, or disciples. And they were termed by their enemies, Campbellites, Rigdonites, &c., this reformation as to its doctrine, consisted principally of the baptism of repentance, for the remission of sins, &c. And Mr. Rigdon in particular held to a literal fulfilment, and application of the written word, and by this means he was an instrument to turn many from the false notions of sectarianism, to an understanding of the prophecies, touching the great restoration of Israel, and the mighty revolutions of the last days. Many hundred disciples were gathered by his ministry, throughout the lake country of Ohio, and many other preachers stood in concert with him in these principles. I was then pursuing an agricultural life, and mostly occupied in converting the wilderness into a fruitful field. Not being a member of the Baptist church, and a lover of truth, I became acquainted with Mr. Rigdon, and a believer in, and a teacher of the same doctrine. After preaching these principles in my own neighbourhood, and the adjoining country, I at length took a journey to the state of New York, partly on a visit to Columbia county, N. Y., my native place; and partly for the purpose of ministering the word. This journey was undertaken in August, 1830; I had no sooner reached Ontario county, N. Y. then I came in contact with the Book of Mormon, which had then been published about six months, and had gathered about fifty

disciples, which were all who then constituted the church of Latter Day Saints. I was greatly prejudiced against the Book, but remembering the caution of Paul, "Prove all things, hold fast that which is good," I sat down to read it, and after carefully comparing it with the other Scriptures, and praying to God, He gave me the knowledge of its truth, by the power of the Holy Ghost, and what was I, that I could withstand God? I accordingly obeyed the ordinances, and was commissioned by revelation, and the laying on of hands, to preach the fulness of the Gospel. Then, after finishing my visit to Columbia county, I returned to the brethren in Ontario county, where, for the first time, I saw Mr. Joseph Smith, Jr., who had just returned from Pennsylvania to his father's house in Manchester. About the 15th of October, 1830, I took my journey in company with Elders O. Cowdery, and Peter Whitmer, to Ohio. We called on Elder S. Rigdon, and then for the first time his eyes beheld the Book of Mormon. I, myself, had the happiness to present it to him in person. He was much surprised, and it was with much persuasion and argument, that he was prevailed on to read it, and after he had read it, he had a great struggle of mind, before he fully believed, and embraced it; and when finally convinced of its truth, he called together a large congregation of his friends, relatives, and brethren, and then addressed them very affectionately for near two hours, during most of which time, both himself and nearly all the congregation were wept into tears. He asked forgiveness of every body who might have had occasion to be offended with any part of his former life; he forgave all who had persecuted or injured him in any manner, and the next morning, himself and wife were baptized by Elder O. Cowdery. I was present, it was a solemn scene, most of the people were greatly affected, they came out of the water overwhelmed in tears. Many others were baptized by us in that vicinity, both before and after his baptism, inasmuch that during the fall of 1830, and the following winter and spring, the number of the disciples were increased to about one thousand, the Holy Ghost was mightily poured out, and the word of God grew and multiplied, and many priests were ordained to the faith. Early in 1831, Mr. Rigdon having been ordained under our hands, visited Elder J. Smith, Jr., in the state of New York, for the first time, and from that time forth rumour

began to circulate that he, Rigdon, was the author of the Book of Mormon.

"The Spaulding story never was dreamed of until several years afterwards, when it appeared in "Mormonism Unveiled"—a base forgery, by D. P. Hulbert, and others of similar character, who had strove to account for the Book of Mormon in some other way than the truth. In the West, whole neighbourhoods embraced Mormonism, after this fable of the Spaulding story had been circulated among them; indeed, we never conceived it worthy of an answer, until it was converted, by the ignorant and impudent religious editors of this city, into something said to be positively certain, and not to be disputed. Now, I testify that the forgers of the Spaulding lie (concerning S. Rigdon and others), are of the same description as those who forged the lie against the disciples of old, accusing them of stealing the body of Jesus, &c."

Having said so much respecting the manuscript Book, I shall add a few more remarks, and then close the subject. Sufficient has already been said to prove clearly to every candid mind, that the whole story is not reconcilable with the facts, as stated by the originators themselves, and by its various contradictions completely destroys itself, and proves it to be a base fabrication.

It is evident, from Hulbert's own statement, that he obtained the manuscript from Mrs. Davison; but, after comparing it with the Book of Mormon, he found there was no correspondence or similarity between them, either in style or contents; therefore, to cover his own shame, he resorts to the supposition, without a particle of presumptive evidence, that S. Spaulding had written a different kind of novel, and the probability was, that it had been converted into the Book of Mormon. Mr. Hulbert makes the following statement respecting the manuscript which he had in his possession:—"This is a romance, purporting to have been translated from the Latin, found on twenty-four rolls of parchment, in a cave, but written in modern style—giving a fabulous account of a ship being driven upon the American coast, while proceeding from Rome to Britain, a short time previous to the Christian era; this country then being inhabited by the Indians." Now any one who has read the Book of Mormon, knows that the contents are altogether dissimilar from this description.

According to Mrs. Davison's account, the manuscript was given up to Hubert, on the condition that it should be printed, and one half the proceeds accruing be paid to her. But he afterwards writes to her, that the manuscript did not read as he expected, and he should not print it. After all, then, it appears the whole story is traced to the source, which is nothing more than the *que dirait* of a ragsman, and a fugitive from justice, the veritable D. P. Hubert. This is the principal plea which is depended upon for rejecting the *Book of Mormon*. Such, then, is the history of the *Spaulding* lie. It no doubt has afforded many a pretext for rejecting the truth; but it never prevented a sincere lover of truth from embracing the message which God has sent again to the children of men. Why! because they would search and prove the matter for themselves, without any regard to what others might do. I know the *Book of Mormon* to be true; and all the inventions and slanders which the Devil and his servants can invent, will never shake my faith in it. The evidence on which it rests, cannot be overthrown. It will continue to roll on with accelerated speed; and all opposition, no matter from what source originating, will be overcome, and crushed beneath its universal prevalence.

REFLECTIONS.

A few reflections upon the past scenes of persecution and suffering which some of the members of the church of Jesus Christ of Latter Day Saints have passed through, during the last ten years.

While I ponder upon the *Misery of the past*, my reflections settle upon the situation of the *Isaac's* family some ten or twelve years ago, when the grounds of liberty opened over the land, and the sons of Columbia enjoyed peace. When the professors of the religion of heaven, were supposing themselves to be in good case, and many were praying for the day when the knowledge of God should cover the earth as the waters cover the sea. And for that long expected happy day, called the Millennium. Yet, like the Jews of old, they had all departed from the ancient order of things that Jesus established while on the earth. And no sooner did the great God speak once more from on high, and cause the light of heaven to shine once

more on the benighted world, and truth to break forth in all its brilliancy and splendour, and the weak things of this world were chosen to confound the wise, and things that were ignoble in the eyes of the world, were filled with the wisdom and power of the Sovereign of the Universe, that they might confound the wise, and the great, and the noble. No sooner was this accomplished, than the people began to rage, and the priests and professors began to imagine a vain thing, and circulate all manner of falsehoods respecting Joseph Smith, Jr., and others, to blast their characters, and render the society odious in the minds of the people at large. All this because this work of God commenced in a different way from the one they had marked out for it to come; and moreover, because it condemned and overthrew, for ever, their creeds and systems, which was precisely the case with the Jews in the days of Christ. Therefore they sought to destroy it, and as truth will not destroy truth, the only weapon that could be used against it, was falsehood. Something must be done or attempted, so to work they went, with the vain hope of being able to crush and destroy the whole work, and bury it in everlasting oblivion. Alas! Alas! The God of Israel was the founder and upholder of the undertaking; the time had rolled round when the prophecies must be fulfilled, and who can stay the hand of Omnipotence! When God works, who can hinder! However, they succeeded in creating an impression in the community, unfavourable to men, as innocent as Jeremiah of old. Joseph Smith, Jr., was especially singled out as the object of their inhuman malice and revilings. This encouraged the rabble, and gave countenance to the emissaries of the Devil, and the consequence was, they set themselves on men whom God had made use of, to bring about his great and marvellous purposes of the last days; whom they persecuted from place to place, and drove from their homes, and made to seek a shelter in the wilderness, and solitary places. Indeed, the scenes of persecution and suffering that the members of the church of Jesus Christ, of Latter Day Saints, have passed through, is enough to make one's heart ache. I ask the question, Why all this! The lies, and slanders of priests and professors, is the answer. Notwithstanding, however, all the exertions that have been made to stop the progress of the work, it has rolled on in might and majesty, and the priests began to say, if we let these men alone all

the people will believe on them, and our craft, by which we live, will be exposed and set at naught. Our creeds, our tracts, our commentaries, and expositions will all be esteemed as useless fables; our salaries will be stopped, and all our secret works of darkness disclosed, and brought to light. Under the influence of such powerful incentives to action, they, with one accord, began to make one general effort to put down the truth. Newspapers began to be filled with abusive articles; and all manner of falsehoods and misstatements were freely circulated, from one end of the country to the other. Through this means were the storms of persecution created, and fanned into a flame.

I remember the scenes of affliction and suffering, that have rested on the church in the state of Missouri. First, twelve hundred souls driven from Jackson county, in the cold and inclemency of the season; some murdered, others whipped and dragged from their homes, and otherwise ill treated; their property destroyed, and women and children compelled to abandon their peaceful homes, and seek a shelter in the howling wilderness; while the men were hunted like the wild beasts of the forest. Why all this! The answer is still, the falsehoods of priests, and other evil and designing men, inflamed the rabble to commit these acts of enormity, on an innocent and inoffensive people.

I well remember the time, when twelve or fifteen thousand souls were driven from the state of Missouri. This was also produced by the same means. Indeed it was falsehood and slander that leagued the malice of the Jews on the head of Jesus, excited by his exposure of their hypocrisy and priestcraft.

When I call to mind, that from twenty-five to thirty noble hearted brethren have fallen victims to a ruthless and ungodly mob, in the state of Missouri, I cannot help exclaiming, Oh! murdered, butchered brethren, dear to my heart, once we enjoyed each other's company in the house of the Lord; and sat under the smiles of our Redeemer's countenance, and expressed our determination to each other to serve the Lord unto the end, if death should stare us in the face.

The time of trial found them true to their promise, and they died as valiant hearted soldiers of the cross. And widows and orphans are left to mourn their loss. Yes, if the sturdy oaks of Missouri forest could speak, they would tell a tale of woe, how widows and orphans bemoaned

while under their branches, because of the loss of husbands and fathers.

If the wild gophers of Missouri's plains could speak, they would tell of the sufferings of women and children, which would soften the heart of an adamant, and cause a flood of tears to flow from the hard hearted.

Oh liberty, whither art thou fled! Oh patriotism whither art thou gone! Once the United States of America, was a land of freedom, liberty of speech, and of the press; liberty of conscience was enjoyed really, and not merely in name. Now no longer. The blessings purchased by the blood of our forefathers, have flown for ever! That blood which was shed so freely, for the purchase of an inheritance, which they esteemed sufficiently worthy of the sacrifice, now no longer avails. The constitution formed and ratified by the fathers of our country, who esteemed it dearer than life, is now a dead letter. The blessings of life, liberty, and the pursuit of happiness are no longer guaranteed to the citizen. Nor can he any longer worship God, according to the dictates of his own conscience, unmolested.

The history of the church of Jesus Christ of Latter Day Saints, has woefully verified this fact. To heighten the wrong, it has all come upon them, in consequence of their adhesion to the truth. Nay not it is deception, delusion, dissimulation, or if you do, take care you apply it where it belongs; that is, to those who ascribe these qualities to the church of Latter Day Saints. If they are discovered, the Bible has decreed them; but they know and dare boldly brattle, the religion of the Bible is no deception, it is no eternal reality. Therefore, examine the matter for yourselves, and "try the spirits whether they are of God, or whether they be of men."

"THE MORMONS."

"To the Editor of the New York Era:

"Sir.—In yours of the 26th inst., there is an article copied from the *Boston Herald*, headed, 'Mormon Bible,' and signed, 'Matilda Davison,' which, justice to our society and to the public requires me to answer, and I trust that a sense of justice will induce you, sir, to give your readers both sides of the question.

"I am one of the society who believe the Book of Mormon, and as such I am entitled in the statement professing to come from Matilda Davison.

"In the first place, there is no such thing as existence as the 'Mormon Bible.' The 'Mormons,' as they are vulgarly called, believe in the same Bible that all Christians profess to believe in, viz.: the common version of the Old and New Testaments. The Book of Mormon is not entitled a Bible, except by those who misrepresent it. It is entitled the 'Book of Mormon.'

"The religious sect alluded to in your paper, are those accused of knavery and superstition. Now we are not sensible of being guilty of knavery, and we do not know wherein we

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are superstitious, but very much desire to know in order that we may reform. If some good minister or editor will condescend to particulars and point out our superstitions, we will take it as a great kindness, for we are the declared enemies to knavery and superstition.

"If a free believer in the gospel of a crucified and risen Redeemer, as manifested to all nations, and as recorded in their sacred books, accosts to superstition, then we are superstitious. If preaching that system to others and calling them to repentance is superstition, then we are superstitious. If refusing to fellowship the modern systems of sectarianism which are contrary to the pure doctrine of the Bible be superstition, then we are superstitious, for we hereby declare our withdrawal from all the opinions, prejudices and superstitions, and from all the creeds, doctrines, commandments, traditions and precepts of men, in so far as they are contrary to the ancient faith and doctrine of the Saints; and we hereby bear our testimony against them.

"We do not believe that God ever instituted more than one religious system under the same dispensation, therefore we do not admit that two different sects can possibly be right. The Churches of Jesus Christ, in any age or country, must be all built upon the same faith, the same baptism, the same Lord, the same Holy Spirit, which would guide them into all truth, and consequently from all error and superstition. The Book of Mormon has never been placed by us in the place of the sacred scriptures, but, as before said, the sacred scriptures stand in their own place, and the Book of Mormon abundantly corroborates and bears testimony of the truth of the Bible. Indeed there is no society, within our knowledge, whose members adhere more closely to the Bible than ours. For proof of this we appeal to the multitudes who attended our religious meetings in this city and in all other places.

"The piece in your paper states that Sidney Rigdon was connected in the printing office of Mr. Patterson (in Pittsburgh), and that 'this is a fact well known in that region, and as Rigdon himself has frequently stated, here he had ample opportunity to become acquainted with Mr. Spaulding's manuscript (romance) and to copy it if he chose.' This statement is utterly and entirely false. Mr. Rigdon was never connected with the said printing establishment, either directly or indirectly, and we defy the world to bring proof of any such connection. Now the persons or persons who fabricated that falsehood would do well to repent and become persons of truth and veracity before they express such senseless sensibility concerning the religious pretensions of others. The statement that Sidney Rigdon is one of the founders of the said religious sect is also incorrect.

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"The sect was founded in the state of New York, while Mr. Rigdon resided in Ohio, several hundred miles distant. Mr. Rigdon embraced the doctrine through my instrumentality. I first presented the Book of Mormon to him. I stood upon the back of the stone while he was baptized, and assisted to officiate in his ordination, and I myself was associated with the system until some months after its organization, which was on the 6th of April, 1830, and I embraced it in September following.

"The piece further states that 'a woman preacher appointed a meeting at New Salem, Ohio, and in the meeting read and repeated various extracts from the Book of Mormon.' Now, it is a fact well known, that we have not had a female preacher in our connection, for we do not believe in a female priesthood. It further says that the excitement in New Salem became so great that the inhabitants had a meeting and deposed Doctor Philmore Hurburt, one of their members, to repay to Spaulding's widow, and obtain from her the original manuscript of the romance, &c. But the statement does not say whether he obtained the manuscript, but still leaves the impression that he did, and that it was compared with the Book of Mormon. Now who ever will read the work got up by said Hurburt, entitled 'Mormonism Unveiled,' will find that he there states that the said manuscript of Spaulding's romance was lost and could nowhere be found. But the widow is here made to say that it is carefully preserved. Here seems to be some knavery or crooked work; and no wonder, for this said Hurburt is one of the most notorious rascals in the western country. He was first out of from our society for an attempt at seduction and crime, and secondly he was hid under bond in Geauga county, Ohio, for threatening to murder Joseph Smith, Jr., after which he hid a deep design of the Spaulding romance imposture, in which he has been backed by evil and designing men in different parts of the country, and sometimes by those who do not wish to do wrong, but who are ignorant on the subject. Now what but falsehood could be suggested from such a person? Now if there is such a manuscript in existence, let it come forward at once and not be kept in the dark. Again, if the public will be patient, they will doubtless find that the piece signed 'Matilda Davison' (Spaulding's widow) is a base fabrication by Priest Storrs, of Holliston, Mass., in order to save his work, after losing the deacons of his church, and several of its most pious and intelligent members, who left his society to embrace what they considered to be truth. At any rate, a judge of knavery productions, who can swallow that piece of writing as the profession of a woman in private life, can be made to

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believe that the book of Mormon is a romance. For the one is as much like a romance as the other is like a woman's composition.

"The production signed 'Matilda Davison,' is evidently the work of a man accustomed to public address, and the Book of Mormon I know to be true, and the Spaulding story, so far as the Book of Mormon is concerned with it, I know to be false.

"I now leave the subject with a candid public, with a sincere desire that those who have been deluded with such vain and foolish lies, may be reformed.

"Editors, who have given publicity to the Spaulding story, will do an act of justice by giving publicity to the foregoing.

"P. P. FRANK.

"New York, Nov. 27th, 1830."

The following explicit statement is also copied from the earlier writings of Elder Parley P. Pratt:

"About A. D. 1827, Messrs. A. Campbell, W. Scott, and S. Rigdon, with some others, residing in Virginia, Ohio, &c. came off from the Baptist, and established a new order, under the name of Reformed Baptist, or Disciples. And they were termed by their enemies, Campbellites, Rigdonites, &c. This reformation as to its doctrine, consisted principally of the baptism of repentance, for the remission of sins, &c. And Mr. Rigdon is particular held to a literal fulfillment, and application of the written word, and by this means he was an instrument to turn many from the false notions of sectarianism, to an understanding of the prophecies, touching the great restoration of Israel, and the mighty revolutions of the last days. Many hundred disciples were gathered by his ministry, throughout the like country of Ohio, and many other preachers stood in connection with him in these principles. I was then pursuing agricultural life, and mostly occupied in converting the wilderness into a fruitful field. But being a member of the Baptist church, and a lover of truth, I became acquainted with Mr. Rigdon, and a believer in, and teacher of the same doctrine. After proclaiming those principles in my own neighborhood, and the adjoining country, I at length took a journey to the state of New York, partly on a visit to Columbia county, N. Y., my native place, and partly for the purpose of ministering the word. This journey was undertaken in August, 1828; I had no money reached Ontario county, N. Y.; then I came in contact with the Book of Mormon, which had then been published about six months, and had gathered about fifty disciples, which were all who then constituted the church of Latter-day Saints. I was greatly prejudiced against the book,

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but remembering the caution of Paul, 'Prove all things, hold fast that which is good,' I sat down to read it, and after carefully comparing it with the other scriptures, and praying to God, He gave me the knowledge of its truth, by the power of the Holy Ghost, and what was I, that I could withstand God? I accordingly obeyed the commandment and was commissioned by revelation, and the laying on of hands, to preach the fulness of the gospel. Then, after finishing my visit to Columbia county, I returned to the brethren in Ontario county, where, for the first time, I saw Mr. Joseph Smith, Jr., who had just returned from Pennsylvania to his father's house in Manchester. About the 15th of October, 1830, I took my journey in company with Elders O. Cowdery and Peter Whitmer, to Ohio. We called on Elder S. Rigdon, and then for the first time his eyes beheld the Book of Mormon, I, myself, had the happiness to present it to him in person. He was much surprised, and it was with much persuasion and argument, that he was prevailed on to read it, and after he had read it, he had a great struggle of mind, before he fully believed, and embraced it; and when finally convinced of its truth, he called together a large congregation of his friends, neighbors and brethren, and then addressed them very affectionately for nearly two hours during most of which time, both himself and nearly all the congregation were wept into tears. He asked forgiveness of everybody who might have had occasion to be offended with any part of his former life; he forgave all who had persecuted or injured him in any manner, and the next morning, himself and wife were baptized by Elder O. Cowdery. I was present, it was a solemn scene, most of the people were greatly affected, they came out of the water overwhelmed in tears. Many others were baptized by us in that vicinity, both before and after his baptism, inasmuch that during the Fall of 1830, and the following Winter and Spring, the number of the disciples was increased to about one thousand, the Holy Ghost was mightily poured out, and the word of God grew and multiplied, and many priests were ordained to the faith. Early in 1831, Mr. Rigdon having been ordained under our hands, visited Elder J. Smith, Jr., in the state of New York, for the first time, and from that time forth never began to circulate that he, Rigdon, was the author of the Book of Mormon.

The Spaulding story never was dreamed of until several years afterwards, when it appeared in 'Mormonism Unveiled'—a base forgery, by D. P. Hurlbert and others of similar character, who strove to discredit the Book of Mormon in some other way than the truth. In the west, whole neighborhoods embraced Mormonism, after this fable of the Spaulding story had been circulated among them: indeed, we never considered it worthy of an answer, until it was converted, by the ignorant

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and ignorant religious editors of this city, into something said to be positively certain, and not to be disputed. Now, I testify that the forgers of the Spaulding lie (naming S. Rigdon and others), are of the same description as those who forged the lie against the disciples of old, accusing them of stealing the body of Jesus, etc."

We also insert, at this point, the affidavit of the only surviving sister of Joseph Smith, which conclusively shows that Sidney Rigdon had no communication with the Prophet or any other of the family until months after the Book of Mormon was published.

"STATE OF ILLINOIS, }
Randall county, } ss.

"I, Katherine Salisbury, being duly sworn, depose and say, that I am a resident of the state of Illinois, and have been for forty years last past; that I will be sixty-eight years of age, July 26th, 1881.

That I am a daughter of Joseph Smith, Senior, and sister to Joseph Smith, Jr., the translator of the Book of Mormon. That at the time the said book was published, I was seventeen years of age; that at the time of the publication of said book, my brother, Joseph Smith, Jr., lived in the family of my father, in the town of Manchester, Ontario county, New York, and that he had, all of his life to this time made his home with the family.

"That at the time, and for years prior thereto, I lived in and was a member of such family, and personally knowing to the things transacted in said family, and those who visited at my father's house, and the friends of the family, and the friends and acquaintances of my brother, Joseph Smith, Jr., who visited at or came to my father's house.

"That prior to the latter part of the year A. D. 1830, there was no person who visited with, or was an acquaintance of, or called upon the said family, or any member thereof to my knowledge, by the name of Sidney Rigdon; nor was such person known to the family, or any member thereof, to my knowledge, until the last part of the year A. D. 1830, or the first part of the year 1831, and some time after the organization of the Church of Jesus Christ, by Joseph Smith, Jr., and several months after the publication of the Book of Mormon.

"That I remember the time when Sidney Rigdon came to my father's place, and that it was after the removal of my father from Waterloo, N. Y., to Kirksland, Ohio. That this was in the year 1831, and some months after the publication of the Book of Mormon, and fully one year after the Church was organized, as before stated herein.

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"That I make this statement, not on account of fear, favor, or hope of reward of any kind; but simply that the truth may be known with reference to said matter, and that the foregoing statements made by me are true, as I verily believe.

"KATHERINE SALISBURY.

"Sworn before me, and subscribed in my presence, by the said Katherine Salisbury, this 15th day of April, A. D. 1881.
"J. H. JARVIS, Notary Public."

THE FIRST 100 YEARS
A history of the Salt Lake Tribune — 1871-1971
by **O.N. MALMQUIST**
(A Tribune employee for 40 years)

The following pages were sent to us from the *Salt Lake Tribune*. They contain a history of the *Tribune* and its owners. Jerry O'Brien, Assistant to the Publisher, in January of 1984 stated that the heirs of Thomas Kearns (who are practicing Catholics) still have the majority ownership, along with the heirs of John Fitzpatrick, and the Kearns' *Tribune* Employee Stockownership Trust.

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Thomas Kearns

THOMAS KEARNS, who arrived in Park City in 1883 when that community was a booming mining center of about 3,000 population, was born April 11, 1862, in Woodstock, Ontario, Canada. His parents, Thomas Kearns and Margaret Maher Kearns, both from Ireland, eventually settled near O'Neill, Holt County, Nebraska, a community founded by Irish immigrants. The father was a farmer and the six children (Bernard, Mary, James, Thomas, John, Margaret) early became acquainted with hard work, but their opportunities for formal education were limited by both location and economics.

Thomas, known as Tom throughout his life, had no more than a grammar school education but his aggressive ambitions impelled him to devote considerable effort to self-education throughout his life. Physically, he was compact, muscular, remarkably strong and agile. He was an excellent wrestler and, from early youth, well able to take care of himself in the rough and tough frontier mining camp environment in which he spent much of his life. Farming did not appeal to him, and by the time he was seventeen he was itching to strike out on his own and try his luck in the mining industry which was being glamorized at that time by stories of rich strikes and quick fortunes throughout much of the west.

He no doubt had been planning a break with family ties for some time but a Saturday night brawl in a poolhall provided him

with an occasion or an excuse for the action. On Sunday morning the Catholic parish priest had some pointed and critical remarks to make about the incident in which Tom was involved and he named names in church where all could hear. Indignant at this public affront, Tom announced his intention to leave home, kissed his mother goodbye and set out on his way to seek fame and fortune — which he found probably in more abundant degree than even he anticipated at the time.

From subsequent incidents in his life there is reason to suspect that, however strong the attachment of the mother for the son, on this occasion she might well have agreed with the remarks of the priest. One such incident occurred several years later. Tom attended a traveling variety show in Salt Lake City in which one of the acts was a professional wrestler who offered a prize of \$100 to anyone who could stay on the stage with him without being pinned for a specified period of time. Tom accepted the challenge. He not only kept his own feet but threw the wrestler off the stage onto the bass drum in the orchestra pit. He promptly sent the prize money to his mother who responded with a letter of thanks for the gift and chidings for his violent ways.

Tom first went to the scene of a big gold strike in the Black Hills of South Dakota Territory. Unable to find immediate work in the mines he took a job as a freighter between the railroad terminal at Pierre and the Great Homestake Mining Company's mine at Lead. He later got a job at the Homestake mine, his first taste of the industry which was to provide the fame and fortune of his dreams. He subsequently worked for a South Dakota cattle association, returned for a short time to his home in Nebraska and then took off again for Tombstone, Arizona, scene of the glamorized exploits of lawman Wyatt Earp. There he worked in the mines for a time and as a teamster for a transportation company. The next point in his travels was the Tintic mining district in Utah. He found no immediate jobs open there and so continued on to Springville, Utah, where he worked for the Denver and Rio Grande Western Railroad long enough to accumulate another

ing that the country press, with one or two exceptions, were manufacturing public opinion in favor of Kearns. Many of the weekly papers bitterly attacked him and many reprinted *Truth's* own attacks on him. And a perusal of the columns of the *Herald* and the *Deseret News* during Kearns' incumbency in the Senate suggests that if he did control them, he had some unbelievably strange ideas about the exercise of such control.

If one assumes that the public read political news and editorials with discrimination, it can also be assumed that the effectiveness of the journalistic attacks on the senator was diminished by the excesses and inconsistencies of the attackers. For in many instances they sought to portray him simultaneously as an unlettered ignoramus and a Machiavellian genius. And the incongruous images were not reflected in different publications, but frequently by the same publication on the same day in the same editorial.

Following a tack suggested previously, various newspapers outside Utah concluded that the election of a Catholic senator by a state which was overwhelmingly Mormon meant a political alliance between the two churches. Among the publications which made this assumption was the *Portland Oregonian* and it promptly drew this rebuke from the *Intermountain Catholic*:

They may have some conscientious reporters upon the *Portland Oregonian* but the one they assigned to write up Utah and its political conditions is not one of them. For a newspaper with so much pretensions as the *Oregonian*, aiming to achieve a national reputation, one would naturally suppose that its information might be regarded as reliable. It may be in some features, but whenever it treats upon Catholic matters its comments have always exhibited the bile of a bigot.

Writing from Salt Lake, this correspondent of the *Oregonian* starts off by saying that Utah politics are a queer jumble. No intelligent observer of events in Utah will dispute that assertion. Endeavoring to analyze this 'queer jumble' he discovers a political alliance between the Catholic church in Utah and the Mormon church. He reasons out such an alliance because in a state where 70 per cent of the people are Mormons, Thomas Kearns, a practicing Catholic, was elected United States senator Thomas Kearns, also, according to the correspondent, carries a large Catholic vote with him, and has things pretty much his way throughout the state. . . .

A more ingenuous way to pervert fact could scarcely be conceived by other than an evangelical preacher, and it is probably from this source the *Oregonian's* correspondent derived his information . . . we cannot allow such a falsehood about Catholics in Utah to go abroad without rebuke.

Senator Kearns could, of course, dictate content and policies of *The Tribune* and *Telegram* to whatever degree he desired, as the dominant member of the owning partnership. But he soon learned, if he did not know beforehand, that ownership of a newspaper is not an unmixed blessing for a politician. Every *Tribune* or *Telegram* news story relating to the senator's activities in Washington; every editorial pointing out his aims or his accomplishments, provided a fresh target for the opposition press.

The Tribune, which was evaluated by such an unsympathetic critic as the historian B. H. Roberts as "the most commanding and powerful newspaper of the Intermountain West, capable of influencing and molding public opinion as to things anti

TRIBUNE HISTORY

The first edition of The Salt Lake Tribune was published April 15, 1871. During the first 30 years of life, The Tribune passed through a series of ownerships. In 1901 it was acquired by the late U. S. Senator Thomas Kearns in a partnership with the late David Keith, two prominent mining figures at the turn of the century.

The Tribune operated under that ownership until Senator Kearns' death in 1918 when sole ownership was acquired by the Kearns family. Since that time it has enjoyed the advantages of a continuing ownership in one family.

That ownership has continued without change except for the acquisition of a minority interest by the family of the late John F. Fitzpatrick, publisher from 1924 until his death in 1960, and by present publisher John W. Gallivan.

John W. Gallivan has been publisher since 1960. He has spent his entire adult life with the paper and served as Mr. Fitzpatrick's chief assistant for many years.

At the time The Tribune was acquired by the Kearns family it had a daily circulation of about 10,000 and a Sunday circulation of less than 15,000. It now offers before-breakfast home delivery in a larger area than any other American newspaper, circulating in all of Utah and parts of Idaho, Wyoming and Nevada.

There are about 110 employees on the editorial side including reporters, editors, copy readers, photographers, library personnel, office clerks, women's news and Home Magazine staffers. In addition, some 40 correspondents supply the home office with material from throughout the Intermountain Area.

A MESSAGE FROM THE PUBLISHER

Welcome. You are now a member of the Salt Lake Tribune family. You naturally want to progress as rapidly as possible. Your progress will depend primarily upon your own efforts and abilities.

You should always remember that to the public, you are The Tribune. The Tribune's reputation depends largely on your performance. Be diligent in doing good work. Be thorough and dependable, so that others can rely on the accuracy of your work. Be a pleasant person, and contribute to the friendly good will of our entire newspaper family. The unity which perennially distinguishes this as a news-gathering organization was formally recognized in 1957 by a Pulitzer award to the staff; a prize unique in Pulitzer history.

Because the field of personnel administration has grown and embraces so many functions today, it is difficult for employees to keep abreast of current policies and practices. This outline is designed to fill that need.

I extend a hearty welcome to you. I hope you will feel at home with The Tribune quickly, and find your work pleasant and interesting.

J. W. GALLIVAN
Publisher

A talk show interview with handwriting expert Howard C. Doulder, researchers Wayne L. Cowdrey, and Howard W. Davis on station KNXT, channel 2, Los Angeles, California, October 23, 1977.

The following was transcribed from a cassette recording. The comments of each of the participants were separated as accurately as possible by voice and context.

"WHO WROTE THE BOOK OF MORMON"

KNXT, Channel 2, Los Angeles
October 23, 1977

KNXT presents "Today's Religion, a series of programs devoted to the exploration of local, national, and worldwide religious events. Now, here is Bill Stout to introduce today's participants ...

STOUT Ever since the publication of the Book of Mormon in 1830, there have been many disputes about its origin, and with us to talk about Who Wrote the Book of Mormon are two authors of a soon-to-be-published book by that same title, Dr. Howard Davis and Mr. Wayne Cowdrey. Also with us, handwriting expert Howard Doullder. We should tell you that an invitation to participate in this discussion was extended to the leadership of the Church of Jesus Christ of Latter-day Saints, and that invitation was declined.

Gentlemen, is it fair to say that all three of you are critics of the origin of the Book of Mormon?

DAVIS Well, we don't look upon ourselves necessarily as critics. We are researchers. We delve into a subject, we believe, with an open mind. And, uh, the further we dealt with this subject, the more convinced we became that the book was of human authorship, that one Solomon Spaulding wrote this, uh, book, and we believe it's nothing more than a novel. So, you wouldn't really call us so much critics of the Book of Mormon; it's actually an historical probe. It's not a religious probe.

STOUT Then skeptics, perhaps, of the official Mormon Church version of the origin.

DAVIS Yes, we just don't concur with their teachings.

STOUT You say "with their teachings". Do any, perhaps all of you, have Mormon backgrounds?

COWDREY I do now.

I have somewhat of a Mormon background because I was a member of the Mormon church, just for about a year or so.

STOUT You, sir?

DAVIS Uh, no. I just have a lot of Mormon friends. That's about all.

STOUT I wonder if you feel as non-Mormons, or predominantly non-Mormons, qualified to judge the faith of someone else?

DAVIS We think anybody with an inquiring mind has the right to delve into a subject and determine for himself or herself the validity of that particular subject. And that's just what we've done.

STOUT Well, then, perhaps you can tell us, what is it the Mormon Church says about the Book of Mormon, and which part of that do you question or choose to examine?

COWDREY Well, the Mormon Church claims that the Book of Mormon is of divine origin, translated upon golden plates by the prophet Joseph Smith.

STOUT Translated from golden plates?

COWDREY Yes, sir.

- DAVIS Yes
- COWDREY Uh, huh.
- And we, as researchers, don't believe this. We believe it is a product and a novel written by a man named Solomon Spaulding.
- STOUT A living, mortal, ordinary human being who lived in this country?
- COWDREY Yes. He died in 1816. Joseph Smith claimed to have found the golden plates on September 22, 1827, several years, of course, after the death of Mr. Spaulding.
- STOUT But these arguments, correct me, because my knowledge of all this is far less than yours, seems to me these arguments have been around a long, long time. Why today? A century and some after the fact, should there be fresh controversy? Is it because, Mr. Doulder, of you and your work, looking into the handwriting?
- DOULDER My part of the work was just the examination of the handwriting. And I've examined the handwriting of Spaulding with the original pages of the Book of Mormon, the 12 unidentified pages. It is my conclusion that they are not the handwriting of one and the same person, as the handwriting of Spaulding.
- STOUT You're saying, then, that Joseph Smith wrote some pages and someone else wrote something else?
- DOULDER I really don't know who wrote them.
- STOUT What does that do to the basic tenets of the Mormon faith?
- DOULDER I believe there's been these 12 pages that have been unidentified for, for years.
- COWDREY The, uh, the Mormons teach that there's a possibility that those 12 pages were either written by Martin Harris, Oliver Cowdery, Reuben Hale, or Joseph Smith's wife, Emma Smith. So, they really don't know who wrote those 12 pages. Also, there are 11 other pages in the Book of Mormon that have never been identified, also. They think possibly it's John Whitmer, but, uh, actually those 11 pages are unidentified also.
- STOUT Then, the Oliver Cowdery is related to the Cowdery who is with us today?
- COWDREY Yes.
- STOUT So, you do have roots in the Mormon faith.
- COWDREY Well, so to speak. Uh, now the last made by the Mormon Church is that the handwriting of the unidentified scribe was supposed to be Oliver Cowdery. And I have actual samples of his handwriting. And I know that's not his handwriting.
- STOUT Well, Mr. Doulder, if we may go into your professional activities. There were 3 handwriting experts brought in to look over the Book of Mormon, the text of the Book of Mormon?
- DOULDER So I understand. Yes.
- STOUT You never met the other two?
- DOULDER No, sir.
- STOUT You don't know them?
- DOULDER No, sir.
- STOUT Did you know that they were working on it at the same time that you were, or approximately the same time?
- DOULDER I was informed when I took the case that they had previously examined it. Yes.
- STOUT Did all three of you agree in your preliminary findings?

- DOULDER Well, my understanding was when I took the case, it would be myself as an independent examiner, regardless of what the other examiners would state, of conclusions or opinions.
- STOUT So three of you looked over the papers?
- DOULDER I don't know what papers they looked over. I know what I looked over.
- STOUT I see.
- COWDREY They all saw the same material?
- DOULDER I believe so.
- STOUT Present at all the examinations? You were with all three of them?
- DAVIS Yes, so was Mr. Cowdrey and Mr. Scales.
- STOUT Did they all agree?
- DAVIS In the preliminary examinations, yes.
- STOUT I see. And yet today, Mr. Doulder, you seem to stand alone in this issue.
- DOULDER Well, my preliminary examination was done with cutouts, in large photographs, machine copies, and a very limited amount of writing. So, therefore, I gave and I rendered a qualified opinion. As I've previously done before in cases, or I suspected, it appears to be one and the same person. And it would be strictly qualified depending upon my examination of the original documents.
- STOUT You based your first opinion, then, on copies without ever seeing the originals?
- DOULDER That's correct. So, therefore, I rendered strictly a qualified opinion. It appeared to be the handwriting of one and the same person.
- STOUT Uh huh.
- DOULDER Spaulding and the unidentified pages.
- STOUT Are you in trouble then with the other experts and with the leaders of the Mormon church because of the stand you take today?
- DOULDER I really don't know. I then went and examined the original manuscript in Oberlin, Ohio. From there, the next day, I went to Salt Lake City and examined the originals, manuscripts there, and then returned and made another examination and rendered a conclusion. My conclusion was--not the handwriting of one and the same person.
- STOUT And what does that mean to you gentlemen, as students of the Book of Mormon?
- DAVIS Well, actually, our book, only a small part of it is devoted to the handwriting issue. The vast majority of the book is filled with documentation and parallels and various kinds of information about the Solomon Spaulding issue.
- STOUT Such as?
- DAVIS Well, we have a lot of documents and sworn affidavits, for example, Solomon Spaulding's daughter testified, under oath, that she remembered her father's Manuscript Found, from which we believe the Book of Mormon was taken. And she distinctly remembers those names--Moroni, Nephite, Lemmite, Moroni. Those are very prominent names in the Book of Mormon. And she also testified that her mother told her that the Manuscript Found that her father had written around 1812 was written in Biblical style, or in Elizabethan English. And, of course, we know that

- the Book of Mormon, uh, the original was written in Elizabethan English.
- STOUT You have a copy of that?
- DAVIS Yes. This is a large copy of the Book of Mormon. And, uh, inside, the reader will find, in this particular book a picture, three pictures of the three witnesses to the Book of Mormon, and one of them is Oliver Cowdrey, Wayne's Descendant; Martin Harris and David Whitmer are the other two men.
- STOUT What you're saying, it seems to me, in your study of Solomon Spaulding and the origins of the book, is that the Mormon church essentially is based on a falsehood.
- COWDREY That's correct. It's based on a novel written by a retired Congregationalist minister.
- STOUT Solomon Spaulding, born in Ashford, Connecticut, 1761, etc., etc.
- DAVIS Very well qualified to write a book like this. He was anti-Masonic. Anti-Masonic material is found in here. Uh, he was a theologian. You'll find a great deal of theology in the Book of Mormon. He was a great conjuror of names. We have one of his manuscripts that depict this very clearly. And you'll find very unusual names in the Book of Mormon. The word "Mormon" means "monster" in Greek. I'm a student of the Greek language, and when I first saw that word, I ... that's "mor-mon", in Greek it means "monster". And Spaulding was a Greek scholar. "Nephi" comes from the Catholic Apocrypha. The word "Nephi" is a very prominent name in the Book of Mormon. And he was a student of the Apocrypha being a theologian. So, the marks in the book clearly indicate the Spaulding authorship. He was interested in archaeology and the history of this country. Uh, he was interested in battles, the military. You'll find a great many battles found in here.
- STOUT You, you then are attacking the very reason for the existence of the Church of Jesus Christ of Latter-day Saints, aren't you?
- DAVIS Yes, we believe that the Mormon people, though kind and many of them very gracious people, uh, are being misled. That they're actually, uh, believing that this book was taken from golden tablets, when in reality it was taken from the parchment leaves of Solomon Spaulding.
- STOUT Do you agree with that, Mr. Cowdrey?
- COWDREY Yes, and also I'd like to mention here now, the Mormon Church claims that a man by the name of Philastus Hurlburt made a trip on his own to Conneaut, Ohio, where there was great chaos at the time about 1834. And that he instigated this whole thing, to make all this look like Solomon Spaulding, which is highly untrue. Uh, Mr. Hurlburt didn't instigate anything. He investigated what was going on, and that's where we come now with all the affidavits, of all the townspeople, including the Justice of the Peace.
- DAVIS Yes, but what of the attacks against us that we were using affidavits that were collected by an apostate from the Mormon Church? Actually the people that signed those affidavits were very reputable people, one was a Justice of the Peace, one was the town medical doctor ...
- STOUT What year was this?
- DAVIS This was in 1833-34, the years 1833-34. But those are only eight affidavits out of several affidavits. Mr. Hurlburt only collected eight having to do with Solomon Spaulding.
- COWDREY And just prior, before 1834, about around June 1831, some of the other people that remembered it in the town of Amity, Pennsylvania, were already talking about getting affidavits, long before 1834 or Hurlburt ever even existed.
- STOUT Mr. Doulder, do you follow all this? Do you agree with all this?

- DOULDER I've done quite a bit of reading on the Book of Mormon. I've researched it since I rendered my conclusions. Yes, may I say that the identification handwriting is based primarily upon individual characteristics and peculiarities, writing habits. I have to show you as ...
- STOUT Please.
- DOULDER We have here ... I've placed a caption of the book and Spaulding's handwriting. And here we have the capital letter "H", which is the writing in the book. And here we have Solomon Spaulding's handwriting of the capital letter "H". Here we have the "W", and we have the "W". Notice the difference in it. This is a capital letter "T" in the Book of Mormon, and here we have a capital letter "T". This is the capital letter "C" and you'll notice the altogether difference in the writing, the formations. Particularly, what comes out is the "K". Notice the "K"; in the book we have an upward thrust and then a round recurring with a final swing, whereas in the Spaulding's handwriting, we have a double, somewhat a double loop. Here we have in the small "w" in the book we have just a little starting letter; here we have a long swing. And then in the "y" and the "g" in the book, we have just little curls on the bottom, where in Spaulding's handwriting we have it go up. One, and I'll just show this one very briefly, we have a similarity and yet we have a difference in the disconnection of the letters. But, particularly the "n" side, in the Book of Mormon, we have the "n" is made coming around and up and over. Whereas, in Solomon Spaulding's writing, on the "n's" are altogether different. And this is rather consistent throughout. I would say there are differences.
- STOUT Where does that leave you gentlemen, you two on that side and Mr. Doulder on this?
- CONDREY I'd like to say that during the pages of the unidentified scribe, there's 11 other pages. Now, we have found similarities between what he's talking about the "n's" of Solomon Spaulding and the Manuscript Story and they don't look like anything that he's just showing. So, we don't have all the material here.
- DAVIS Also, something I'd like to bring out, Mr. Kaye, who was the other examiner, has had 42 years experience in document examination; and it's his final opinion based on the original documents, that it's one and the same man. Since we're not handwriting experts, there are some things we have observed. We've checked the spelling errors, the various traits, habits, peculiarities, and so forth in Solomon Spaulding's handwriting, and we've compared those peculiarities with the misspellings and other grammatical errors and so forth found in those 12 pages in the Book of Mormon, uh, that are in repose at the Salt Lake Archives. And, they are identical. For example, Spaulding will leave off an "l", like in "dwell"; he'll just spell "dwel", and you'll find the unidentified scribe in those 12 pages doing the very same thing. Maybe he'll add a letter or take away a letter or reverse letters. The same spelling error traits are found, same type of literary errors are found in both productions. We did find that.
- STOUT You wanted to add to that? I thought ...
- CONDREY No, no.
- STOUT Isn't it fairly common, though, in the script of 150, 200, 250 years ago in this country?
- DAVIS Well, we're talking here ...
- STOUT There's even the founders of the Constitutional Congress, again and again ...
- DAVIS We're talking about deliberate misspelling. We're talking about a man who spelled these words correctly for maybe four chapters ...
- STOUT Ah, and then misspelled them.

- DAVIS That's right.
- STOUT I see.
- DAVIS You, we understand, we've examined that sort of thing. But we're talking about deliberate spelling errors. He's a well-educated man.
- STOUT Why? Why?
- DAVIS Well, there are several reasons. Number one--he's a very rapid writer, his daughter said. Number two--lighting was not always what it should have been; writing under a flickering candle light is very difficult to do. Another factor is that Mr. Spaulding was deeply depressed during the time of that writing and his health was very poor. And I think that all of those considerations must be there. Also, he felt that his original would not be seen by the general public. And he wasn't worried about spelling errors or spelling a word correctly, or always making his grammar correct. And, so, he proceeded with that in mind. We have a lot of samples of his writing and so forth, he does that throughout. Another thing I'd like to mention was that the people that saw him write his Manuscript Found, some of them stated that they saw him writing on ledger paper, this is long, narrow sheets of paper. And it is interesting that those 12 pages are long, narrow sheets of ledger paper. Another thing we find as non-experts is that those 12 pages contain page-headings, much as you would find in any novel. And, also, it mentions Chapter 3, Chapter second, that sort of thing in there. And we can't conceive that Joseph saw those on the plates because this is the reformed Egyptian, this is written in an ancient language and we can't conceive of somebody putting page headings and chapters throughout that book.
- STOUT Now, how when you say you are non-experts, you certainly feel you are expert enough to write a book attacking the, one of the foundations ...
- DAVIS I was just going to document examination, not research them.
- STOUT But through that, attacking one of the foundations of the Church of 3 1/2 - 4 million members in this country.
- DAVIS Uh, huh.
- STOUT Do you still say non-experts? How do you acquire the temerity to write this kind of attack?
- DAVIS Well, what I was referring to was the fact that we're not qualified examiners of questioned documents.
- STOUT But, isn't that what this is all about?
- DAVIS No.
- STOUT The Book of Mormon?
- DAVIS No, I stated earlier that our book is primarily based on documentation and parallels. We used the literary comparative method to prove beyond all doubt that Solomon Spaulding is indeed the author of the Book of Mormon. You see, he wrote two manuscripts essentially. Manuscript Story and Manuscript Found, and he discarded Manuscript Story in favor of Manuscript Found. And we compared Manuscript Story with the Book of Mormon, which we believe is actually the Manuscript Found. There are over 200 parallels of duplications found in both productions, which we believe clearly indicate a common authorship.
- STOUT The Nephites, the Lamanites, the rest ...
- DAVIS Not necessarily names, although there are some names that are common to both productions.
- STOUT The events?
- DAVIS Like the word "Egypt" is found in both productions. But, yes, the subject matter.

- COWDREY We approached it from every conceivable and any conceivable angle.
- STOUT What happens to you today in relation to members of the Mormon Church, the hierarchy of the Mormon Church? How are you treated? What sort of dealings do you have?
- COWDREY We can tell about our visit ...
- Well, I would like to say the time we paid a visit to the Mormon Church to inspect the documents, they were very kind to us and they showed us what we wanted and didn't give us any trouble at all. And to my own surprise, there wasn't any trouble whatsoever.
- STOUT They knew what you were after, and they ...
- COWDREY Oh, yes, and they voluntarily showed us what we wanted and were very cooperative.
- DOULDER Very cooperative. What I'd like to say is that the handwriting that I examined in Ohio in comparison with the handwriting in Salt Lake City--this is my conclusion: It's not the handwriting of one and the same person.
- STOUT Also, whose they are?
- DOULDER I don't know.
- DAVIS I think it's also very fair to look at this side of the issue, too. There are only 12 pages to examine in the Book of Mormon.
- STOUT In question.
- DOULDER In question ...
- COWDREY Twelve pages in question.
- DAVIS Right. As compared to 175 and some odd pages in the Spaulding manuscript, in Oberlin, Ohio. And we believe that traits change, for example, the 13th page he could have started changing those "k's" and those "w's" and so forth. I've seen it many times. I know Mr. Doulder has, too. And, so he, as an examiner, as all the examiners, examined the documents that they had at their disposal at that time. But we believe that that must be kept in mind. There are only 12 pages as compared to 176 of Spauldings.
- STOUT You're suggesting that if there are differences, they can be explained?
- COWDREY By a continuance of ...
- STOUT You have no theories about how all this came about, who really wrote the Book of Mormon? Isn't that the title of your book?
- COWDREY That's the title of the book.
- STOUT What conclusions?
- DAVIS Well, we believe according to our investigations, that Solomon Spaulding wrote a novel called The Manuscript Found, written in Biblical style. He deposited that manuscript with a Mr. Patterson in Pittsburgh around the latter part of 1812. And between 1812 and 1814, he at times consorted with a young man by the name of Sidney Rigdon. And Sidney Rigdon had read parts of his Manuscript Found and had expressed an interest in this manuscript and had urged Mr. Spaulding to have it printed. He felt that it would meet with a rapid sale. And it's very interesting to note that Mr. Rigdon's life at that time, biographer stated that he was intensely interested in history and in Greek and Hebrew and so forth. And that he would stay up late at night with a candle and read history books. He went all over looking for history books. And we, the Mormons of course do not believe that he was ever in Pittsburgh during that time, but he lived within six to nine miles of Pittsburgh. And here's a young man in his twenties, he could ride a horse, good health; it would be foolish to say that Mr. Rigdon was never in Pittsburgh. Reddick McKee said that he was told by Spaulding himself that he and Rigdon had spoken

together about his manuscript and that later on, after Mr. Spaulding moved to Amity, Pennsylvania, in 1814, his health began to degenerate and he continued to read his romance or his novel to other people, who later testified and we have their testimonies in our book, that it was the same production. They'd read the Book of Mormon years later and they said it was the same production.

- COWDREY Now, a point I'd like to add. A man by the name of John Winter was a student of Sidney Rigdon. And he testified after the Book of Mormon came out that he saw Sidney Rigdon pull a large manuscript out of his desk around the year 1822 or 23, and Sidney Rigdon told him that it was a history of the Indians being descendants of the Jews. And it was written by a man named Solomon Spaulding.
- STOUT The Indians, descendants of the Jews?
- COWDREY Yes.
- STOUT The lost tribe?
- COWDREY Yes, the lost tribe.
- DAVIS That was Spaulding's philosophy. He developed that in Dartmouth College. A teacher had inculcated that belief in him.
- STOUT Pardon me.
- COWDREY I was just going to say that ... I was just going to add to ...
- STOUT Yes. And you have a letter from John Spaulding. I don't know what date that was. Solomon, his brother ...
- DAVIS 1834. Solomon's brother.
- STOUT He says in part, "to the best of my recollection and belief about the Book of Mormon, 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, I am unable to determine."
- DAVIS We believe that Sidney Rigdon placed that manuscript in Joseph's hands.
- STOUT An agent who pinched someone's property and passed it on to someone else. It's happened before and I'm sure it'll happen again. Perhaps tomorrow. But do you really believe it's that simple? That Joseph Smith, hailed today in a way that approaches sainthood, perhaps greater, was simply a man who purloined the manuscript of another? And made up a story to go with it? Is that what you suggest?
- DAVIS Anybody who delves into the life of Joseph Smith and goes into the original documents and so forth, will come away saying he was very human. And he made a great many mistakes and there are abundant, there's an abundance of testimony showing that his character was of less than virtuous. Well over a hundred affidavits, sworn affidavits to that effect.
- COWDREY Joseph Smith's arrest record is very impressive, when you decide to read it.
- STOUT Arrest record? Certainly not in the state of Utah?
- COWDREY No, never in Utah.
- STOUT A little out of line. That sort of thing? Missouri?
- DAVIS No. We're talking about prior to the discovery of the gold plates. Matter of fact, Wesley P. Walters discovered a trial bill, it was March of 1826, and in that trial Joseph Smith was arrested for glass looking which was an occult art of putting a stone in a hat and finding buried treasure. And in a court of law, he was found guilty and condemned. Mr. Walters recently discovered the letter of Judge Noble who was sitting in at that

trial. And Judge Noble said that Joseph was condemned at that trial, and he admitted that he was a fraud and that he defrauded farmers out of their money. He was found guilty. But he was allowed to escape because of his youth. And Mr. Walters has found that trial bill and also that letter written by the judge.

- COWDREY And it's also labeled as a misdemeanor.
- DAVIS It's very important because just several months later he claimed to have found the golden plates, and he was out defrauding farmers of their money. It's a very important document.
- STOUT What sort of qualifications, if I might ask you in the little time we have left, do you gentlemen bring to challenging the founder of an accepted religion in this country, accepted around the world? Mormon missionaries are everywhere, you know that. What, what is your ...
- COWDREY Our prime motive behind this whole thing is to get to the real truth, and it's not always easy. We've been accused by the Mormon press, in particular, of being motivated "by financial gains". But, it's true this book is going to make us money, but we're going to divert those funds into research. That's our great love. If we couldn't research, I don't think that we would just be happy. We love to investigate.
- STOUT Where have you done research before this?
- COWDREY Well ...
- STOUT For whom?
- DAVIS I have a Doctor's Degree in Theology and I've done a great deal of research in foreign languages, Greek and Hebrew, and of various theologies. I've studied various religions. I've delved into some 55 different subjects.
- STOUT You're a teacher?
- DAVIS I've taught various subjects, yes, from time to time. The last three years of my life have been devoted specifically to independent research, although I've been a researcher basically most of my adult life. But Mr. Cowdrey and Mr. Scales and myself are involved in some 55 different research projects. Now we're going to form a research corporation later on and make these findings public. But right now this is our first project to go public.
- STOUT About other religions, besides ...
- DAVIS Not necessarily.
- STOUT I see.
- DAVIS Not instead ... just not going to talk about it.
- STOUT Well, I wish we could go on, but we can't and we thank you very much. Dr. Howard Davis, Mr. Wayne Cowdrey, and Mr. Howard Doulder. And thank you for being with us.

Today's Religion is produced in cooperation with the Religion in Media Association, the Department of Radio and Television, Catholic Archdiocese of Los Angeles, the Board of Rabbis of Southern California, an affiliate of the Jewish Federation Council of Greater Los Angeles. Questions and comments are welcome and may be addressed to Today's Religion, P.O. Box 2164, Los Angeles, California, 90051.

Solomon Spaulding's granddaughter, Sonie E. Brittain of Boston, Massachusetts, joined the LDS Church. Her testimony was published in an article about her in the *Liahona The Elders' Journal*, Vol. 6, No. 18, October 17, 1908. Copies are on file at the LDS Church Historians Office, Salt Lake City, Utah. Editorial by B.F. Cummings, "FORCIBLE REFUTATION," P. 423.

I want to say that I am proud that I am a "Mormon," proud that Father thought me worthy to hear and accept the gospel. I know that it is the true gospel of a living God, and I thank Father for sending me the calm, happy assurance that He has indeed revealed Himself again in these the latter days, and established His true Church on earth again.

I thank Him for sending us our dearly loved Prophet Joseph Smith, for the Book of Mormon, and for other holy inspired writings.

I ask the prayers of the Saints, that I may press on toward the mark of the high calling in Christ Jesus, and that I may always, as I do now, feel that I can say from my heart that I know whate'er befalls me, Father doeth all things well; and that I may always realize what a privilege it is to serve Him and keep His commands.

I have been not yet four months a member of the Church of Jesus Christ of Latter-day Saints, but I can truly say they have been the happiest days of all my life. And I want the true Spirit living within me, that I may show in my daily life among my family and friends what a joy and satisfaction the gospel has brought to me. I ask Father to accept this testimony in the name of our blessed Savior Jesus Christ.

Sonie E. Brittain, Boston, Mass.

LETTERS FROM OUR READERS

Much has transpired since the first printing of "THEY LIE IN WAIT TO DECEIVE," Volumes 1 and 2. Response to these books has been tremendous as hundreds of letters and telephone calls have come from many parts of the world. We appreciate the feedback, and are encouraged to continue our investigations. The following letters are just a sample of the responses we have received.

There are letters from missionaries relaying experiences of how Vol. 1 has helped in converting investigators being given anti-Mormon material . . .

Oct. 24, 1985

Brother & Sister Brown,

Thank you very much for the two pamphlets on "Are Mormons Christians?" and "The New Mythmakers" They are helpful to me. I'm really excited to see your new book that will come out in the future. I loaned your Volume I to this investigator to read. When he gets through with that one I will let him read Volume II. I really loved him but I can see how blinded he is by men such as "Ed Decker and Walter Martin" which is sad. I know the work you have done will help him out. . . If I can be any help at all, just let me know. Thank you!

Love,

Elder Guy Glover

Elder Guy Glover
Fairfield, CA

. . . "Wasn't until about a week later that an investigator scheduled to be baptized Sunday phoned and said she had got some (anti-Mormon material) and it really shook her up. We went 40 miles the next day to see her and that morning I was told to bring along that book — at first I thought no, cause it wouldn't help, but then I did. We got there and the book she had, had a lot on Dee Jay Nelson and when I showed her the book and corrected some of the statements, she understood, threw the anti book away and Sunday she was baptized. It was a special meeting for all there" . . .

Elder Adam Barkey

Elder Adam Barkey
British Columbia Mission

There are letters from members who have had their faith shaken . . .

Dear Brother and Sister Brown,

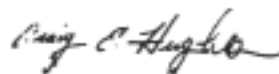
I have been in the midst of preparing for finals; I have a few hours right now, so I thought I would stop and write thank you. I really appreciate the new edition of your book you sent me and especially the words you wrote on the inside cover. I did

as you suggested and read D&C 123 which was very illuminating. I, along with most of the church membership undoubtedly, was not aware of our **duties** regarding the "libelous publications that are afloat." Your book truly fulfills the instructions outlined in that section; I do not feel the book is anti-anti-Mormon, it was obviously not written in the spirit of hatred or revenge, it is defensive in posture, simply speaks the truth, and is very interesting and very much needed.

After reading the book, I wrote the following on the inside of the front cover: "I finished reading this book on August 21, 1982. My eyes were truly opened. I remember being in Rastadt on my mission and thumbing through a copy of *The Mormon Papers*. I still remember reading Dee Jay Nelson's letter to the Church in which he asked that his name be removed from the records of the Church as a result of his coming to the light after his translation of the supposed Book of Abraham. I fell into the trap and doubts arose. I made the mistake, and I believe it is common, of putting the Church on trial, believing, gullibly, every anti-Mormon statement in print.

As a result of this book, I realized how easily I believed a man who is a total fraud. I knew there had to be explanations for a lot of what I read, but I still believed in Mr. Nelson's credentials as an eminent Egyptologist, and that he was "commissioned" to translate the Book of Abraham papyri. All lies. But I had no reason to doubt his statements.

Not so anymore. In my book, the anti-Mormons, their statements, credentials, and everything about them, will be the ones on trial from this day on. Furthermore, as a result of this book, I've learned to appreciate even more the strong testimonies I've received of the truthfulness of this Church. It's true, it's true, it's true!"



Craig Hughes
Provo, Utah

There are letters from people who have come back into activity after being deceived by libelous material . . .

"Volume 1 of "They Lie In Wait To Deceive" has been received with a sigh and a prayer of thanksgiving . . . The reading was fascinating and frightening for one who thought he was very sophisticated in anti-Mormon literature.

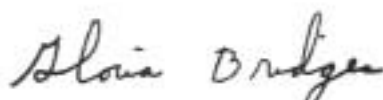
Your research association intrigues me as something so worthwhile and necessary that I would like to express admiration and support for what you intend to do.

Thank you again for this peace of mind I'm finding through your book" . . .



Robert Reese
Caldwell, Idaho

"If you have the second volume of "They Lie In Wait To Deceive," please rush it to me C.O.D. I have a friend who just received Volume One and it has done wonders for her family. Her visiting teachers feel that that book has been an answer to their prayers." . . .

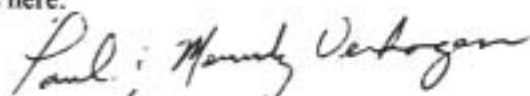


Gloria Bridges
Saskaton, Sask.

There are letters from members helping others come into the Church . . .

Dear Brother and Sister Brown,

Last year when we were sharing the gospel with a family in our area the "religious" element of our community got themselves together and began an anti-Mormon campaign and of course they used all the literature they could get ahold of against us. As my wife and I were the only members in our village it was somewhat difficult for us to defend ourselves. However we were fortunate enough to obtain some copies of refutation to some of the more common attacks against us — one of them being your book "They Lie In Wait To Deceive." We very much appreciated the time and effort you put into it. And it very much helped us as the family was later baptized and there are now two of us here.



Sincerely,
Paul and Marily Verhagen
Tanana, Alaska

There are letters from many parts of the world . . .

"It was simply wonderful to find that there is a well-researched book refuting all the claims of the anti-Mormon opinions of Dee Jay Nelson. We thank you so much for the time, effort and research you have done on behalf of all us Mormons who know the truth but haven't been able to get all the facts together to answer the anti-Mormon propoganda" . . .



Christine Roberts
Glenfield, Auckland, New Zealand

"I have just received your letter and the Brown's book. Thank you a million times for mailing this material to a very eager reader. Immediately on receiving it I skimmed through the book and read a few pages, and I am enthusiastic! Please congratulate Brother and Sister Brown in my behalf. I am so grateful for the work they are doing. I am glad Dr. Nibley is among the board of directors of the Religious Research Association. He is my hero" . . .



Marcel Kahne
Couthuin, Belgium

There are letters from new converts who have had to rebuff these false stories pushed on them by well meaning family and friends . . .

Dear Mr. and Mrs. Brown,

I just read your book, "They Lie In Wait To Deceive," and I was totally blown away. I can't thank you enough for the extensive work and study you put into exposing Dee Jay Nelson and the Tanners.

I am a convert to the church of two years . . . I started really studying the New Testament and started realizing that things my old church taught were not in the Bible. I look at it this way: if a church believes only in the Bible, everything they teach better be in it, and it wasn't.

Then when my parents noticed my interest in Mormonism, they bought me every anti-Mormon book you can think of . . .

Then I got really confused. I hadn't yet read the Book of Mormon, but I had such a hunger for it and I practically knew it was true just by looking at the name. But I had no way to answer the anti-Mormon claims. I couldn't understand how the Book of Mormon could be true and not the church also. So after much confusion, frustration, crying and praying, I decided to fast for one week. And then I got my answer . . .

Thanks to Mormonism, my life has so dramatically changed. I'm still getting to know my new self, and nothing false could do that!

I'm really glad that people are finally investigating what these anti-Mormons are saying and are proving that they're not all what they're cracked up to be.

Please write me back or call me. I can't put how I totally feel into words.



Bill Anderson
Phoenix, Arizona

There are letters from members interested in the Religious Research Association

. . .

Dear Robert and Rosemary:

What a welcome relief finding someone taking the initiative in quailing some of

the anti-Mormon propaganda which is prevalent today, but then today is no different than 153 years ago. I never knew you existed until I saw your ad in *The Latter-day Sentinel* last month, and I of course sent for your book right away. Not to mention having read it completely. It's beautiful!

It's high time the saints should stand up and be counted.

May God bless you in your work. Just let me know what I can do to help.



Sincerely your brother,
Bob Kirby

Dear Brother Brown,

Since returning from my mission late in 1975 I have been exposed to varying intensities and varieties of anti-Mormon polemic. And although I never felt my testimony seriously threatened by the ever increasing volume of negative material aimed at us, it continued to canker my feelings and to some extent hinder my efforts to share the gospel with others. It was frustrating for me to watch this growing tide proceed seemingly unhindered.

I collected a small library of the stuff with the intention of educating myself as to the methods and emphasis used by those who oppose us. That I found so many outright lies and either blatant deceptions or else shoddy research only fueled my feelings of frustration. I chafed at my lack of time, money, and resources to rebut these injustices. Why the world in general (at least the 'enlightened West') would frown so harshly at the budding neo-anti-Semitism and yet happily look the other way when numerous congregations, monies, publications, etc. are aimed at the significant Mormon communities, these substantial efforts geared to develop intolerance and misinformation under the guise of Christianity.

I adopted the desire to stay informed — more or less — about anti-Mormon literature . . . and at the same time plunged even deeper into my personal studies of the gospel. I'm happy to report that my testimony grew and continues to do so but my real concern always has been for the recent converts to the Church and the investigators.

Several times I entered into dialogues with those steeped in the materials proffered by the Tanners, Martin, and the like and it availed little if anything except to heighten my awareness of the growing gulf that separates us. I had my authorities, they had theirs. We arrived with our opinions set and little was changed in the end — with the possible exception of their amazement upon learning of my familiarity with the writings of their anti-Mormon heroes, that I could dismiss them as unconcernedly as I did.

And then I stumbled onto your book and the Religious Research Association! Hurray for the good guys! This certainly doesn't mean that I'm planning on reopening the polemic with my non-Mormon friends, at least not with the same confrontational posture that I felt pushed into before. At least now I feel in possession of material that the world understands — and respects. I've always felt bad that the great majority of our non-Mormon neighbors are devoid of the desire

or patience to absorb the delightful writings of Hugh Nibley and his talented colleagues as they present their solid arguments. I feel your book is of unestimable worth because it acts as an effective bridge, an attention getter, if you will, for the world, plainly demonstrating that there is indeed more to be learned about the profound subjects revealed to Joseph Smith and his successors than is put forward by our myopic critics.

I'm totally won over by your position, and I'm thankful you and your sweet wife have had the wherewithal to persevere in your labors. A tremendous burden has been lifted from me and I hope to be able to assist you in whatever capacity I can.

May the Lord continue to bless you. I anxiously await your next publication.

Thank you again.



Sincerely yours,
Jeffery W. Olsen

There are letters from members who are just plain thankful for what the Browns have done . . .

Dear Sirs,

Now that I have written and addressed you in a formal and businesslike manner, please accept my deepest appreciation and heartfelt prayers for what you have done and for your continued success.

I have finished your book "They Lie In Wait To Deceive." When I started it I couldn't stop. We need this type of work to be done. We missionaries are constantly running into these lies, inuendos and misquotes. I do not believe there is such a thing as a half truth.

If you noble souls will do the research, we can spend our time and money helping you. We will then be forewarned and forearmed so that these lying hypocrites can be thwarted.

We, as missionaries are frequently challenged on the basis of just such a person as Mr. Nelson. I have the knowledge I need if and when I run into lies particular "modiis Operande."

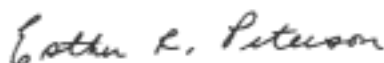


Most Sincerely,
Max M. Nicholes

Dear Sirs:

Thank you for the book! ("They Lie In Wait To Deceive"). It's fantastic! Since I gave this copy to a minister friend who seemed anxious to read it, I would like to order 4 more copies of the book . . .

This is a fantastic book and I am very excited about your other volumes that will be forthcoming. This book certainly has opened my eyes and answered a lot of questions that have been bothering me. This book is a much needed thing . . .



Thank you again,
Esther R. Peterson

Dear Sir!

Thank Heaven for your work! It's ironic that there is such a paucity of information and literature readily available to counteract the lies and misinformation the Church's detractors put out. I'm a convert of 10 years and each year in the Gospel gets better. I rejoice that I've been blessed enough to get the truth, but both getting and keeping a testimony requires effort. Your book should be an immense help in keeping us on track. Thanks.

John A. Woodward

Sincerely,
John A. Woodward

Dear Editors:

Thank you, thank you, thank you for Volume 1 of "They Lie In Wait To Deceive." What an eye opener! Thank you so much.

Jenifer Rasmussen

Jenifer Rasmussen
Victorville, California

"I have never written an author before but after reading "They Lie In Wait To Deceive," I just had to let you know how pleased I was with your work" . . .

Michael Bodily
Provo, Utah

"I am writing in regards to your book "They Lie In Wait To Deceive." I delightfully gobbled up and literally feasted on all the words which were written. It's high time someone took on this awesome task!" . . .

Mrs. Nancy Hill

Nancy Hill
Wenatchee, WA

December 10, 1984

Dear Bro. & Sis. Brown

Thank you for your time and effort to publish the book "They Lie in Wait to Deceive". I ordered and read the book, and have advised our Stake to order a copy for each ward's library. The Stake Presidency agreed.

Good luck on your future endeavors.

Margie A. Gee

Margie A. Gee
North Hollywood Stake

Oct. 15, 1984

Dear Brother & Sister Brown

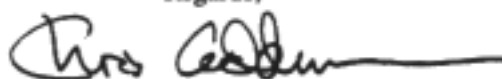
I've purchased and read volume II. My thanks to you for doing the great amount of work that must have gone into it.

In the 7½ years that I've been a member, I've heard often of the Spaulding Manuscript. No one could give me any insight into the connection between Spaulding and the Book of Mormon and I was slightly worried about it. Now, I know that there is no connection. I remember reading in *TIME* about the 3 handwriting experts and I'm surprised that you didn't quote the article. This article appeared some 6 to 7 years ago. In the article they said if I remember correctly, that the 3 experts agreed completely, that the same writing appeared in Spaulding and the Book of Mormon, but then *TIME* remarked that it was odd that 3 experts couldn't agree on the Hughes Will which was written within the last few years. But they could agree on handwriting samples of 150 years ago!

I hope that a future volume will deal with the *Maze of Mormonism*. Two statements in this trash bother me. One statement said that over 4000 changes had been made to the Book of Mormon. The other said that documents had been discovered that show that Joseph Smith joined the Methodists a day or two before our church was founded. *Maze of Mormonism* of course, shows no proof for either statement!

I have a son by a prior marriage. After living with me for several years after I divorced his mother, he & I were baptised and then about a year later, he went back to live with his mother. *Maze of Mormonism* was the tool used to turn that new testimony off.

Regards,



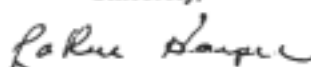
Chris Coddington
Sandy, UT

May 16, 1985

Dear Robert and Rosemary,

A few weeks ago a young girl from our Ward told her parents that her teacher told the class about the Church while studying Utah. She brought up the Mormons. She said that we worship Brigham Young and that we didn't believe in Jesus Christ and that we were a cult! Lynn Folsom, the 12 year old girl spoke up and said, Teacher, we do believe in Jesus Christ, we do not worship Brigham Young and we are not a cult! The teacher then said, I'm the teacher and I know! Lynn then spoke up and said, Well, I'm a Mormon, and I know! I was really proud of Lynn. But if it's being taught in the schools, no wonder we have so much opposition.

Sincerely,



Sister LaRue Harper

Dear Bro & Sis. Brown

I am a missionary in the CA San Diego mission, and have been called to work with the deaf. I was able to learn sign Language in the MTC, to communicate the gospel to those who are hearing impaired. I want to express my gratitude for your great missionary tool, "They Lie in Wait to Decieve": I'm sure you have received many letters of thanks from inactive members swayed by the apostate deceptions of various anti-Mormon propaganda. One of the most beautiful baptisms of 1984, was that of Judi & John Hensel, Judi being a deaf woman, of the most humble spirit. Two weeks after their baptism, Judi was cornered into viewing "The Godmakers" . . . which of course devastated her, confused her and was the result of sudden disassociation with the Church, and open door to the "anti's." Some of the hearing missionaries as well as several members focused their efforts to reinforcing & reactivating her testimony. Long hours on the TTY (a special telecommunications device for the deaf) . . . were spent encouraging her with love . . . frankly I think the movie scared her to death, and believe me, it has been felt! As a lifetime member of the church, and a Utahn, I really have never been confronted with anti-Mormon literature. Thanks to a clearer prespective and a knowledge of their deception, I am comforted when confronted with those who seek to attack our beliefs while proselyting.

Thanks to members like yourselves, we are busy doing the Lord's work, preaching the everlasting gospel, inviting the spirit of TRUTH to enter the hearts of those who are sincerely seeking to attain the Kingdom of God. After reading both volumes of your book I can say in all honesty 'I love ya!' Keep it up & may the lord bless you in your endeavors.

Love Always



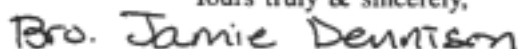
Sister Sandi Schroader
La Mesa, CA

9 January 1984

Dear Bro. and Sis. Brown,

I would like to thank your for the book **They Lie In Wait to Deceive** Volume 2. This book gave me a better insight and perception of the anti-Mormon activities throughout the U.S. Thank you for the well documentation of Dee Jay Nelson. Mr. Nelson's translation confused me deeply but, your book brought me to a greater understanding of Joseph Smith and the Book of Abraham . . . Keep up the superb work. And may God bless us all as we strive to do his will.

Yours truly & sincerely,



Bro. Jamie Dennison

When I first arrived to serve in the Australia Melbourne Mission, under the direction of President Robert K. Thomas, and his sweet wife Shirley, I was told many things by the missionaries who were already serving there. Among other things, I was told that while serving there, we would meet those that would hate us . . . not us personally, but would dislike what we were trying to represent. I was told that there would be those who would kick against the pricks, and would be more eager to listen to untruth rather than truth, those things which are pleasing to the ear. Our message is a message of change, so there would be those who would dislike it, and try and put a stop to the change in others. These men will put these lies into printed word, and their sole purpose in this is to rip and tear the tender testimonies of those in whom we would be teaching, those persons whose testimonies haven't quite taken root. I had always known that there were those that devoted much of their time in doing this, but I had never been confronted with any such types personally . . . until my mission. After being trained by an Elder Paul Beckstead, in the city of Melbourne, I was transferred to Tasmania, an Island off the coast of Australia. We met people there who told us that the Book of Abraham wasn't true etc. and told us about a man who had been "commissioned" by the Church to "translate" the long lost Pearl of Great Price manuscripts. Of course they told us many other things, but the fact did remain that the Nelson story was very convincing, and those who heard about it easily turned away the message of the Book of Mormon. I kept telling the elders that before my mission I had read parts of a book that explained and exposed the truth about this man, this man who had distorted truth, the one who seemed to receive great attention in creating self doubt. But unfortunately, a lot of the details and facts about this man were hazy to my memory. But then we received the facts again, because a member who had just come back from a visit in New Zealand, brought along with him a book, "They Lie in Wait to Deceive"! The same book that I saw before my mission! I was wrapped, and needless to say, it came in handy! Not just in Tasmania, but throughout the rest of my mission. My heart, as well as others, is filled with gratitude towards what the Browns have done with the Book "They Lie in Wait to Deceive" and the following volumes, it is the will of the Lord as recorded in section 123 of the Doctrine and Covenants. After fulfilling my mission, and seeing many choice friends join the Church, I know now more than ever before, that we lived before we came to this earth, and that we just didn't flare into existence. While we were there, a Redeemer was chosen, so that one day we could return clean, with lessons learned. Jesus is the Christ, the Son of God. He organized a Church anciently, but through the decisions of man, we lost it! The Savior did have other sheep, and he did visit them. That glorious experience that Joseph Smith Jr. went through as a young man in the grove of trees is true! And after those happenings our Heavenly Father organized a vehicle whereby that great experience could touch the very lives of millions! The vehicle? The Church of Jesus Christ of Latter-Day Saints! So my mission is over, and this is my testimony. . . but when all is said and done, I can say along with all of the other missionaries in Australia, past and present . . . "CHECK THAT!!!" The Church of Jesus Christ of Latter-Day Saints is STILL TRUE!!!

With Gratitude,

"Elder" Dennis Shaver
Australia Melbourne Mission

Dear Brother and Sister Brown:

Many, many thanks to you for your heroic efforts to expose those 'who lie in wait to deceive'!

This last year I have been exposed to anti-Mormon literature thru my young nephew who has come to live with me and go to college. He is a devout member of the Calvary Baptists who are openly fighting the church.

So I have the problem in my own home! I love him and he is a wonderful young man...very religious and a powerful force as a leader. He recently brought home a book by Walter Martin, "The Kindom of the Cults". In reading it I found myself overwhelmed by the idea of even trying to expose every lie in it as every line (with very few excepting) are lies!

Then I read your 2 books, Vol I & II (They Lie in Wait to Deceive) and was thrilled to my shoe tops! Bless your work! and what a relief to know someone is on the job!

Keep up the wonderful work, we are all with you!

Thank you,

Sister Lee Hollman
Capistrano Beach, CA

Dear Brother & Sister Brown

I've recently looked through your book "They Lie in Wait to Deceive" and am grateful that you have taken on the challenge of the "Saviours of Christendom, from the "Cult" of Mormonism. I understand that the brethren are not in the calling of contention & know by faith & revelation that the Gospel is true and how it is to be administered to the children of men. Nevertheless the anti-Mormon mania goes on & the tender newly founded lambs in the Gospel as well as those who desire to disway the infestation of false ideas & accusations have need for fresh new ideas, supportive of the Gospel to bolster their faith therein. Therefore I can see that your work has a place in the Kindom & is important.

Do you plan on a continuation of publication Vol. II, III, IV etc. to counteract the individuals listed on the back of your book? "Maze of Mormonism", "Shadow or Reality" "Are Mormons Christians", etc. which are only a thumbnail sketch of their works & others? Please tell when we could look forward to your next volume if any.

Thank you,
Your Brother in Christ


N. Clonts

We would invite anyone to look over the many letters attesting to the **propriety** of this method as outlined by the prophet Joseph Smith.

We would suggest after reading Volumes 1 and 2 of "They Lie In Wait To Deceive, that you share with others this information. As seen from the above letters, testimonies are strengthened and a better understanding is obtained of the methods used by the adversary in deceiving those "whose blade is yet tender and whose root is not deep."

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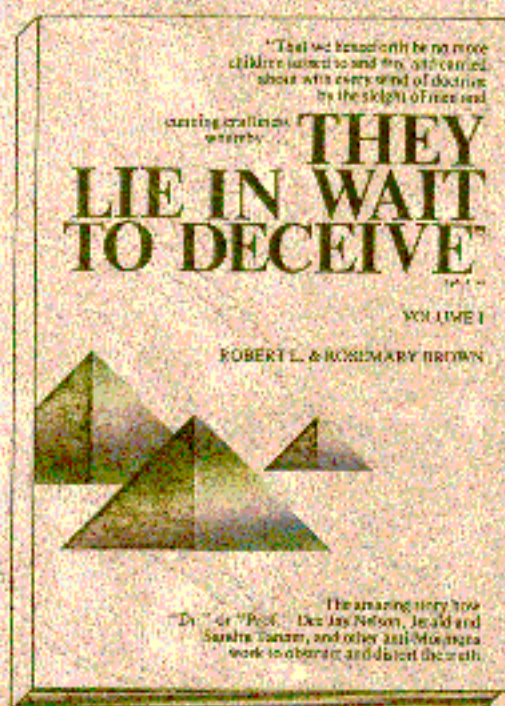
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We have faced the issue —
**PLANNED, DELIBERATE
DECEPTION!!**



OTHER PUBLICATIONS BY ROBERT L. BROWN



VOLUME I

THEY LIE IN WAIT TO DECEIVE

Dee Jay Nelson lectured at the invitation of numerous churches. On a lecture tour through Arizona, Robert L. and Rosemary Brown attended and taped one of his lectures. Ninety-six statements from Nelson's 120-minute lecture were found to be false or misleading.

Dee Jay Nelson, among other things, claimed to have earned **two** Ph.D. degrees, to be a world renowned Egyptologist, to be an author of over 150 scientific papers and articles, to be a mathematician, and to be the one who, because of his reputation, was asked by the late King Farouk to catalog his artifacts. He used these and other impressive credentials to intimidate his audiences into believing his false statements concerning Joseph Smith and the Book of Abraham. However, Dee Jay Nelson was found to be a high school dropout who purchased his only degree from a diploma mill shut down by the

Attorney General of the state of Washington, was unknown by real Egyptologists who were unaware of his "scientific papers" and "Egyptological contributions," and etc., etc., etc.

All documentation is included in Volume I for the most discerning readers.

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