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## The Spaulding Manuscript and the Book of Mormon

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**Abstract:** Hayes compares the contents of the Spaulding manuscript with the Book of Mormon. The Spaulding manuscript is a story of a Roman named Fabius who was blown off course traveling from Britain to America in the 4th century A.D. Hayes writes that nothing is similar in the Book of Mormon to what is contained in the Spaulding Manuscript.

Newton have shown that during the long dark ages, when the Church was hidden in the wilderness, God had some witnesses on the earth to bear testimony of His truth as once preached to the Saints. And this part of bearing testimony of the truth has been the work of good men through

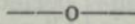
the ages.

The Church having again been established, their testimony is ended, their work is done.

The time of these witnesses is completed, and the time of the Church has again come, preparatory to the coming of the Son of God.—J. M. S.

## THE SPAULDING MANUSCRIPT AND THE BOOK OF MORMON.

BY ELDER JOHN HAYES.



IN some measure to add to the weight of evidence brought forth against the Spaulding Manuscript being the source from whence came the Book of Mormon, I have carefully studied both books, examined every sentence and, in fact, every idea contained in each; compared the names of persons and places; estimated the comparative size of both; and now submit the result of my research for the careful consideration of all.

The Spaulding Manuscript is merely a fictitious romance, pretended to have been translated from twenty-eight sheets of parchment written in Latin, found in a cave eight feet deep, near the west bank of the Conneaught River, by the Rev. Solomon Spaulding.

It contains 14 chapters, 115 pages, and about 48,300 words. It purports to have been written originally by a man named Fabius, in the time of Constantine (fourth century), and who was accidentally driven with twelve others to the Western Continent. From the book we learn that Fabius was one of the secretaries to Constantine, and was sent with a message to Britain, but on returning was caught in a storm and driven in a westerly direction for six days. They finally landed in America, and gave up hopes of returning to Europe. It describes the people whom they met as resembling the ourang outangs, and who were called Deliwares. It also mentions several other nations residing in that continent, called Sciotans, Kentucks, Ohians, and Ohous. It mentions also the Romans, Britons, and Christians. It speaks of several rivers, such as the Conneaught, Owaha, Siota, Mississippi, Ohio, and Kentuck.

Lakes Erie, Michigan, and Ontario are also mentioned.

The religion taught in the book is as follows:—That there is an intelligent, omnipotent Being, who is self-existent and infinitely good and benevolent. He formed seven sons from His own spiritual substance, who have control of the affairs of His empire. No work was to be done on the eighth day. The righteous after death receive ethereal bodies, the wicked being denied any. Sacrifices were offered up as a token that sin deserved punishment, but that Divine mercy had forgiven. There are many moral precepts given also.

Some of the sentiments expressed in the book are low and vulgar in the extreme; as, for instance, when some of the sailors were without wives one of them reasoned thus, "that by washing and scrubbing an Indian fore and aft, and upon the larboard and starboard sides she would become a wholesome bedfellow." This was in reference to the Indian women, with whom they intermarried.

The book finally winds up with a graphic account of a great war that took place between the Sciotans and Kentucks, because Elseon, the son of Hamboon, Emperor of Kentuck, eloped with Lamesa, the daughter of Rambock, Emperor of Sciota. The victory was won by the Kentucks.

The most important part of this work is the last two pages in which the reverend gentleman gives expression to his views in regard to the Bible and Christianity. I will not give in full all he has said, but merely a small extract, which will itself prove to every thinking and honest mind that whoever wrote the Book of Mor-

mon, Solomon Spaulding did not write it. He says: "The Christian religion is nothing but a mass of contradictions and a heterogenous mixture of wisdom and folly." He also considers the Bible "a mere human production, designed to enrich and aggrandize its authors."

We will now see what the Book of Mormon professes to be. The book claims to be the history of a people who came to America 600 years before Christ, and of their travelings and journeyings, failures and prosperity, of their wars and contentions; and also contains the revelations, commandments, and prophecies given through their prophets and seers, until 421 years after the birth of Christ.

It contains 16 books, 623 pages, 239 chapters, 6,604 verses, and about 315,238 words, or almost seven times larger than the Spaulding Manuscript.

It was written by a succession of prophets and inspired men, who were a branch of the tribe of Joseph, who was sold into Egypt. The language used was the reformed Egyptian, and inscribed upon plates that had the appearance of gold.

These people first came from Jerusalem, from whence they were commanded to depart into the wilderness, and afterwards built ships and came to the Western Continent in obedience to the voice of the Lord. They grew and multiplied upon the face of the land and became a numerous people, and also grew very rich. They eventually became divided into two distinct tribes or nations, called the Nephites and Lamanites, and had many wars and contentions, until finally the Lamanites overcame and destroyed the Nephites.

The doctrine taught in the book is infinitely pure and good, and is free from everything low and vulgar. On page 349 we read: "There is no other way or means whereby man can be saved, only in and through Christ. Behold He is the life and light of the world. Behold He is the word of truth and righteousness." Again, in page 357-8 it reads:—

And now the plan of mercy could not be brought about except an atonement should be made; therefore God himself atoneth

for the sins of the world, to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect just God and a merciful God. . . . Now, how could a man repent except he should sin? How could he sin if there was no law; how could there be a law save there was a punishment? . . . But there is a law given, and a punishment affixed, and a repentance granted; which repentance mercy claimeth; otherwise justice claimeth the creature and executeth the law, and the law inflicteth the punishment; if not so, the works of justice would be destroyed, and God would cease to be a God. But God ceaseth not to be a God, and mercy claimeth the penitent, and mercy cometh because of the atonement; and the atonement bringeth to pass the resurrection of the dead; and the resurrection of the dead bringeth back men into the presence of God; and thus they are restored into His presence, to be judged according to their works; according to the law and justice.

The same plan of redemption and salvation is taught that was promulgated by the Apostles; the same Gospel, with its laws and ordinances, is to be found in it that Paul speaks of in the first two verses of the sixth chapter of Hebrews. The same organization as God set in the Church anciently is the one taught in this book, and in not one instance can a contradiction be found with the Scriptures of divine truth.

Instead of teaching (like Spaulding) that the Bible is a "mere human production, it speaks to us with the words of an angel, saying:—

The book (meaning the Bible) is a record of the Jews, which contains the covenants of the Lord which He hath made unto the house of Israel; and it also containeth many of the prophecies of the holy Prophets; and it is a record like unto the engravings which are upon the plates of brass, save there are not so many; nevertheless, they contain the covenants of the Lord, which he hath made unto the house of Israel; wherefore they are of great worth unto the Gentiles.

The rivers, lakes, and people mentioned in the Spaulding Manuscript are not to be found in the Book of Mormon. Where, then, I ask, is the similarity? It has been said by our opponents that the Rev. Mr. Spaulding's book gives an account of the ten tribes of Israel, and it has been alleged that the Book of Mormon does also. But I deny both statements. The Spaulding Manuscript never speaks of Israel, or even hints

at them, and the Book of Mormon is a history of a branch of the tribe of Joseph, and not the lost ten tribes.

But let us see what the wife of Mr. Spaulding says about her deceased husband's book, and how much truth are in the statements. She says:—

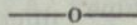
Her husband wrote his book after the style of the Old Testament, it being the most ancient. . . . That it was first written by one of the lost nation. . . . That it was given to Mr. Patterson, a printer, for perusal, and Sidney Rigdon being employed by Mr. Patterson, he espied the work (having conceived the idea of making a new Bible out of it). And in 1834 Dr. Philastus Hurlbut came to Mrs. Spaulding (then Mrs. Davidson) with a request from Henry Lake, Aaron Wright, and others, to get the book that he might compare the two.

But on examination we find that the Spaulding Manuscript is not written after the style of the Old Testament, and that it was not written by one of the lost nation, but by a Roman named Fabius—that is, if the book tells the truth. And from a letter by Sydney Rigdon, published in the *Boston Journal* May 27th, 1839, we learn that he never was connected with Patterson as a printer, in fact, he says that, while he resided in

Pittsburg, no one by the name of Patterson had a printing office; so that the whole story is the basest of lies. Nor did he ever hear of the Rev. Mr. Spaulding or his "manuscript" until his wife's letter was published, charging him with copying it. The statement that Dr. Hurlbut got the manuscript bears the most truth, for we find that the manuscript story, now in the hands of President J. H. Fairchild, of Oberlin College, Ohio, has the names of Hurlbut and Wright affixed to it. And from this circumstance we see some evidence in our favor. Hurlbut procured the manuscript, compared it with the Book of Mormon, found they disagreed, so refrained from publishing it, because it would have proven him a liar, as he was the originator of the story that the Book of Mormon was the outcome of the Spaulding Manuscript.

Where, then, I ask, is the similarity in size, matter, composition, names, dates, or anything else? Nowhere. Therefore let the lying tongue be silent, and acknowledge that the Book of Mormon has had a higher source than that attributed to it by its opposers.

## U T A H N E W S .



(Summarized from Territorial Papers.)

Around Logan the cultivated fields never looked more beautiful and productive than they do this season.

A new paper, known as the *Western Weekly*, made its appearance in Salt Lake City on the 20th inst.

President A. M. Cannon, who has been ill for some time past, has so far recovered as to be able to drive out.

Henry Skinner, a young man of Beaver, while hauling wood on the 29th ult., fell from his wagon and was badly hurt.

The prosecution of alleged offenders under the Edmunds Law continues unabated throughout the Territory of Utah, and men who refuse to repudiate their wives and obey the law as interpreted by Judge Zane are mulcted in fines, costs of court, and imprisonment.

At the Old Folks' excursion to Lehi, Utah County, on the 12th ult., seventy-eight persons were over eighty years of age. Of these 33 were born in England, 5 in Scotland, 5 in Ireland, 1 in Wales, 1 in the Isle of Man, 15 in the United States, 1 in Canada, 2 in Denmark, 5 in Sweden, 2 in Norway, and 7 whose birthplace is not given.