

definite in the Book of Mormon than in the Bible, and many things revealed in relation to doctrine that never could be fully learned from the Bible, yet there are not any items of doctrine in the two sacred books that contradict each other or clash in the least.

"If the various books which enter into the collection, called the Book of Mormon, be carefully compared with each other, there will be found nothing contradicting in history, in prophecy, or in doctrine.

"If the miracles of the Book of Mormon be compared with the miracles of the Bible, there cannot be found in the former any thing that would be more difficult to believe, than what we find in the latter.

"If we compare the historical, prophetic and doctrinal parts of the Book of Mormon with the great truths of science and nature, we find no contradictions, no absurdities, nothing unreasonable. The most perfect harmony therefore exists between the great truths revealed in the Book of Mormon and all known truths, whether religious, historical, or scientific."

APPENDIX.

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

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

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

During the war of 1812, I was residing with my parents in a little town in Ohio called Conneaut. I was then in my sixth year. My father was in business there, and I remember his iron foundry and the men he had at work, but that he remained at home most of the time, and was reading and writing a great deal. He frequently wrote little stories, which he read to me. There were some round mounds of earth near our house which greatly interested him, and he said a tree on the top of one of them was a thousand years old. He set some of his men to work digging into one of these mounds, and I vividly remember how excited he became when he heard that they had exhumed some human bones, portions of gigantic skeletons, and various relics.

He talked with my mother of these discoveries in the mound, and was writing every day as the work progressed. Afterward he read the manuscript which I had seen him writing, to the neighbors, and to a clergyman, a friend of his who came to see him. Some of the names that he mentioned while reading to these people I have never forgotten. They are as fresh to me to-day as though I heard them yesterday. They were *Mormon, Maroni, Lamencie, Nephi*.

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

After we had been at my uncle's for some time, my mother left me there and went to her father's house at Pomfret, Connecticut, but did not take her furniture nor the old trunk of manuscript with her. In 1820 she married Mr. Davison, of Hartwicks, a village near Cooperstown, New York, and sent for the things she had left at Onondaga Valley, and I remember that the old trunk, with its contents, reach her in safety. In 1823, I was married to Dr. A. McKinstry, of Hampden county, Massachusetts, and went there to reside. Very soon after my mother joined me there, and was with me most of the time until her death in 1844. We heard, not long after she came to live with me—I do not remember just how long—something of Mormonism, and the report that it had been taken from my father's "Manuscript Found;" and then came to us direct an account of the Mormon meeting at Conneaut, Ohio, and that, on one occasion, when the Mormon Bible was read there in public, my father's brother, John Spaulding, Mr. Lake and many other persons who were present, at once recognized its similarity to the "Manuscript Found," which they had heard read years before by my father in the same town.* There was a great deal of talk and a great deal published at this time about Mormonism all over the country. I believe it was in 1834 that a man named Huriburt came to my house at Monson to see my mother, who told us that he had been sent by a committee to procure the "Manuscript Found" written by the Rev. Solomon Spaulding, so as to compare it with the Mormon Bible. He

*—A gentleman who resided near Conneaut at that time stated, soon after the first publication of this story regarding Mr. John Spaulding, that he (J. S.) never lived in Conneaut to the writer's most positive knowledge.

presented a letter to my mother from my uncle, Wm. H. Sabine, of Onondaga Valley, in which he requested her to loan this manuscript to Hurlburt, as he (my uncle) was desirous "to uproot" (as he expressed it) "this Mormon fraud." Hurlburt represented that he had been a convert to Mormonism, but had given it up, and through the "Manuscript Found" wished to expose its wickedness. My mother was careful to have me with her in all the conversations she had with Hurlburt, who spent a day at my house. She did not like his appearance, and mistrusted his motives, but having great respect for her brother's wishes and opinions, she reluctantly consented to his request. The old trunk, containing the desired "Manuscript Found," she had placed in the care of Mr. Jerome Clark, of Hartwicks, when she came to Monson, intending to send for it. On the repeated promise of Hurlburt to return the manuscript to us, she gave him a letter to Mr. Clark to open the trunk and deliver it to him. We afterward heard that he had received it from Mr. Clark, at Hartwicks, but from that time we have never had it in our possession, and I have no present knowledge of its existence, Hurlburt never returning it or answering letters requesting him to do so. Two years ago I heard he was still living in Ohio, and with my consent he was asked for the "Manuscript Found." He made no response, although we have evidence that he received the letter containing the request. So far I have stated facts within my knowledge. My mother mentioned many other circumstances to me in connection with this subject which are interesting, of my father's literary tastes, his fine education and peculiar temperament. She stated to me that she had heard the manuscript alluded to read by my father, was familiar with its contents, and she deeply regretted that her husband, as she believed, had innocently been the means of furnishing matter for a religious delusion. She said that my father loaned this "Manuscript Found" to Mr. Patterson, of Pittsburg, and that when he returned it to my father, he said: "Polish it up, finish it, and you will make money out of it." My mother confirmed my remembrances of my father's fondness for history, and told me of his frequent conversations regarding a theory which he had of a prehistoric race which had inhabited this continent, etc., all showing that his mind dwelt on this subject. The "Manuscript Found," she said, was a romance written in Biblical style, and that while she heard it read she had no special admiration for it more than other romances he wrote and read to her. We never, either of us, ever saw, or in any way communicated with the Mormons, save Hurlburt, as above described; and while we have no personal knowledge that the Mormon Bible was taken from the "Manuscript Found," there are many evidences to us that it was and that Hurlburt and others at the time thought so. A convincing proof to us of this belief was that my uncle, William H. Sabine, had undoubtedly read the manuscript while it was in his house, and his faith that its production would show to the world that the Mormon Bible had been taken from it, or was the same with slight alterations. I have frequently answered questions that have been asked by different persons regarding the "Manuscript Found," but until now have never made a statement at length for publication.

(Signed)

M. S. MCKINSLEY.

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

CHARLES WALTER, Notary Public.