

# "The Conneaut Witnesses"

(Adapted from portions of Mary C. Baker's digital book)

December, 2010

# graphics added by

### The "Old Professor" of Hilo, Hawaii



We begin our examination of the "Conneaut Witnesses" by traveling back in time to a little northern Ohio hamlet called "Salem," at the beginning of the 19<sup>th</sup> century...

The little house on the creek bank is the home of Solomon Spalding. His water-powered Iron Works lies across the creek -- a failing business.



### Conneaut Creek Area of Ohio (C. 1811-1812)

Let's take a look at two of Mr. Spalding's early 1800's neighbors, who lived just north of Conneaut Creek:

Henry Lake was a businessman who operated Salem's inn (hotel). He was Spalding's partner in the Iron Works.

Aron Wright was the local Justice of the Peace. Judge Wright was one of the founders of Salem (later Conneaut) operated the first mill in the village.

Both Mr. Lake and Mr. Wright were near neighbors of Solomon Spalding. They would have seen him and spoken with him practically every day.





In June of 1834 an Ohio religious newspaper, the Hudson Observer, published an article based upon interviews its traveling reporter had conducted with some Conneaut old-timers, such as Henry Lake and Aron Wright. They told what they remembered about the late Solomon Spalding, (who had moved away and died in 1816):

"Some years ago... Solomon Spaulding... wrote much... about the origin of the Aborigines... he believed them to be the Ten Tribes... there are several persons in Salem, now Conneaut, who have seen it, and recollect distinctly the character of the fiction. They... used frequently to converse familiarly about his story, and to read it, or hear it read to them. One man... recollected the names of the characters and places, and that in general they remained the same in the Book of Mormon, as in the manuscript of Spaulding. He feels not the least hesitation in testifying to this, and to the identity of the works so far as relates to the narrative, or historical part. Indeed the resemblance is so striking, that it was detected the first evening the Mormonites preached in that place..." (June 14, 1834)



It appears very likely that the *Observer* reporter conducted interviews with Lake and Wright during the summer of 1834. One item in the *Observer's* article matches almost perfectly with testimony provided by Aron Wright, in a draft letter, composed by him on Dec. 31, 1833:



### 1834 *Observer* article:

"One man... recollected the names of the characters and places, and that in general they remained the same in the Book of Mormon, as in the manuscript of Spaulding... Indeed the resemblance is so striking, that it was detected the first evening the Mormonites preached in that place"

### 1833 Aron Wright letter:

"the first time that Mr Hyde[,] a mormon Preacher from Kirtland preached in the centre School house in this place the Hon Nehmiah King attended as soon as Hyde had got through King left the house and said that [Hyde] had preached from the writings of S[olomon] Spalding " In November of 1834, Eber D. Howe, the editor of the *Painesville Telegraph*, published statements given in 1833 by Aron Wright, Henry Lake, and others to D. P. Hurlbut, a former Mormon who had investigated Mormon origins.

These statements are widely available, from many sources, so only brief excerpts are provided here...



#### Conneaut, August, 1833.

I first became acquainted with Solomon Spalding in 1808 or 9... he showed and read to me a history he was writing, of the lost tribes of Israel, purporting that they were the first settlers of America... The historical part of the Book of Mormon, I know to be the same as I read and heard read from the writings of Spalding...

AARON WRIGHT.

#### Conneaut, Ashtabula Co. O. September, 1833.

I formed a co-partnership with Solomon Spalding, for the purpose of re-building a forge... He very frequently read to me from a manuscript which he was writing, which he entitled the "Manuscript Found," ... I have...examined the said Golden Bible, and have no hesitation in saying that the historical part of it is taken from the "Manuscript Found." HENRY LAKE.



"With pious care a Monkey to enshrine."-DRYDEN.

### **MORMONISM UNVAILED :** OR, A PAITRFUL ACCOUNT OF THAT SINGULAR IMPOSITION AND DELUSION. FROM ITS RISE TO THE PRESENT TIME. WITH SKETCHES OF THE CHARACTERS OF ITS PROPAGATORS, AND A FULL DETAIL OF THE MANNER IN WHICH THE FAMOUS **GOLDEN BIBLE** WAS BROUGHT BEFORE THE WORLD. TO WHICH ARE ADDED, INQUIRIES INTO THE PROBABILITY THAT THE HISTORICAL PART OF THE SAID BIBLE WAS WRITTEN BY ONE SOLOMON SPALDING. MORE THAN TWENTY YEARS AGO, AND BY HIN INTENDED TO HAVE BREN PUBLISHED AS & ROMANCE.

BY E. D. HOWE.

PAINESVILLE : FRINTED AND PUBLISHED BY THE AUTHOR. 1834.

## **First Mormon Preaching at Conneaut**

Mormon elders Orson Hyde and Samuel H. Smith passed through Salem Township during the second week in February of 1832 -- preaching from the Book of Mormon in various meetings which they held in that neighborhood.

Orson Hyde recorded some of these events in his journal:



**February 10th, 1832:** ...went down to Kingsville 6 miles and held a meeting at Mr. [Wheeler] Woodbury's – small congregation but gave good attention. Something excited.

**February 11th, 1832:** Left Mr. W's house, went on to Salem, found some friendly and some enemies – some I think will go to Zion.

**February 12th, 1832:** Sunday morning went on near Salem Village to a Christian congregation, attended meeting with them, heard them exhort, pray, &c. At the close of the meeting arose and told them our mission, &c. and desired permission to preach in the evening. And after a little conversation among them, they unanimously agreed we should preach; attended a crowded and attentive audience. They requested we should tarry and preach again. Accordingly made an appointment for next evening....

**February 13th, 1832:** Visited two or three families in the vicinity of Salem; held a meeting in the evening, a large and attentive congregation -- some appeared to be excited -- sold two Books of Mormon...

### Elder Samuel H. Smith also recorded his 1832 Salem experience:

#### [1832: Feb. 12]

Went on towards Salem; came to a Christian congregation within one mile of the village... they had heard much evil concerning this sect. They requested us to tarry and preach again, accordingly the next evening. Stayed all night with Mr. Sawtel...

### [1832: Feb. 14-15]

Labored much with the people after [the] meeting... went into the village again. Held a **meeting in the school house**. After [the] meeting we left the place and traveled a while and then stayed in a tavern... they did not repent to receive the work of the Lord...

(Samuel H. Smith's Missionary Journal, Feb. 12-15, 1832)



It appears that the two Mormon missionaries met with congenial receptions in the neighborhoods east and west of what later became Conneaut village. But in that place, the people "did not repent" and did not "receive" the elders' message. Strangely, the Salem residents who did not accept the Book of Mormon were nevertheless "excited" and bought two copies of the volume – (both Aron Wright and Henry Lake are known to have obtained copies of the book).

The 1834 Hudson *Observer* article reported that "the first evening the Mormonites preached" in Salem, people there "detected" a resemblance between the Mormon book and the writings of the late Solomon Spalding. Aron Wright, at the end of 1833 provided some details of this event: "*the first time that Mr Hyde a mormon Preacher from Kirtland preached in the centre School house* in this place the Hon Nehemiah King attended – as soon as Hyde had got through King left the house and said that [Hyde] had preached from the writings of *S. Spalding.*"



This introduces our third witness – Dr. Nehemiah King (1772-1833). Originally from Providence, RI, he lived in New York before settling at Salem in about 1808. He was a physician, an attorney, a judge, and a representative in the Ohio Legislature. The town of Kingsville was named in his honor. He was survived by his wife, Sally Harper King , but she evidently did not preserve his personal papers. If Nehemiah King left behind any direct testimony regarding Solomon Spalding's writings and the Book of Mormon, it does not appear to have survived his death. Dr. King was Spalding's neighbor and cooperated with him in surveying some property lots in Salem Township.

### Two More "Conneaut" Witnesses

Nehemiah King was not the only old Spalding neighbor who claimed to recognize Solomon's fiction being preached from the Book of Mormon. Solomon's widow, Matilda Spalding Davison, stated in 1839:

"John Spaulding was present [at a Mormon preaching service]... and *recognized perfectly* the work of his brother. He was amazed and afflicted, that it should have been perverted to so wicked a purpose. His grief found vent in a *flood of tears*, and he arose on the spot, and expressed to the meeting his deep sorrow and regret, that the writings of his sainted brother should be used for a purpose so vile and shocking.."





John Spalding had lived near Solomon when the two brothers first came to the Conneaut region, but he later moved his family to Crawford County in adjacent Pennsylvania. It is unlikely that he was present in Salem during the 1832 preaching services conducted by Elders Hyde and Smith. A more likely explanation is that John heard about the accusations made against the Mormon preachers, and that he chose to attend services conducted by a lone Mormon missionary near his own home. Matilda Davison spoke of just such a meeting, called by a single preacher, but she may have conflated stories of two different Mormon preaching services. D.P. Hurlbut engaged in missionary work in Crawford County, early in 1833, and it was perhaps one of Hurlbut's meetings that John Spalding attended. John and his wife Martha evidently provided D.P. Hurlbut with *his first witness statements*, in about August of 1833.

John said of his brother: "He then told me he had been writing a book, which he intended to have printed... The book was entitled the "Manuscript Found," of which he read to me many passages. -- It was an historical romance of the first settlers of America, endeavoring to show that the American Indians are the descendants of the Jews, or the lost tribes. It gave a detailed account of their journey from Jerusalem, by land and sea, till they arrived in America, under the command of NEPHI and LEHI."



And John's wife Martha said: "I was personally acquainted with Solomon Spalding, about twenty years ago. I was at his house a short time before he left Conneaut; he was then writing a historical novel founded upon the first settlers of America... Some of these people he represented as being very large. I have read the Book of Mormon, which has brought fresh to my recollection the writings of Solomon Spalding; and I have no manner of doubt that the historical part of it, is the same that I read and heard read, more than 20 years ago. The old, obsolete style, and the phrases of "and it came to pass," &c. are the same." John Spalding provided a second statement regarding his late brother's fictional writings, but it was not published until 1851. In that second recollection John stated:

"Solomon Spaulding... conceived the design of writing a historical romance upon a subject then much mooted in the scientific world, the origin of the Indian tribes. This design he carried into execution between 1809 and 1812, and the produce of his labors was a novel entitled the 'Manuscript Found'... In this work lie mentioned that the American continent was colonized by Lehi, the son of Japheth, who sailed from Chaldea soon after the great dispersion, and landed near the isthmus of Darien. Lehi's descendants, who were styled Jaredites, spread gradually... building those cities the ruins of which we see in Central America... Long after this, Nephi, of the tribe of Joseph, emigrated to America with a large portion of the ten tribes whom Shalmanezer led away from Palestine, and scattered among the Midian cities. This remnant of Joseph was soon after its arrival divided into two nations, the Nephites and the Lamanites."

The subject matter of the "historical romance" detailed in John Spalding's second statement has not been corroborated in other early testimony so far uncovered. If Solomon Spalding's "novel" contained the narrative recalled by John, then the story told in the 116 initial book of Mormon pages lost by Martin Harris may have been substantially different from what the Mormons published in 1830.



Daniel D. Spalding was the son of John and Martha Spalding: born in Connecticut in 1807, Daniel would have been too young to have personally known much about his Uncle Solomon and the man's fictional writings. In 1810 he moved with his father's family to the Ohio-Pennsylvania border, just south of the shore of Lake Erie. In about 1842 John Spalding relocated his family to Illinois, leaving behind in Crawford County, Pennsylvania only Daniel D. Spalding, Along with Daniel's wife and three children. They were still living in Crawford County as late as 1888, when Daniel was interviewed there by Gomer T. Griffiths, a traveling Reorganized LDS elder. Although Daniel said he last saw his Uncle Solomon, when he was "Between ten and eleven years of age," that would have been in 1817, after Solomon's death. More likely, the last time he saw his uncle was "just before he went to Pittsburg." That was in the fall of 1812.

Daniel D. Spalding interviewed: "Q. -- How closely were you related to Solomon Spaulding? ~ A. -- He was my father's brother. Q. -- How old we you the last time you saw your uncle? ~ A. -- Between ten and eleven years of age. Q. -- Then you remember him well? A. -- Oh yes. He was a very sickly man, and the last time I saw him was at Conneaut Creek, just before he went to Pittsburg, where he died shortly afterwards. Q. -- What did your uncle do for a living? ~ A. -- He was a land agent, and my father said he was a scoundrel and used to cheat the people out of their money and property. Q. -- Was he much of a scholar? ~ A. -- No. He had some natural talent, but he was not very smart; but very lazy. Then he wrote the manuscripts that the Mormons call the Book of Mormon to make money out of it... Q. -- What did Mr. Spalding write about? ~ A. -- I heard my father say it was a story about the Indians. Q. -- Was your uncle a minister? ~ A. -- He was not; neither did he belong to any church. Q. -- Then you do not know whether the Book of Mormon and the manuscript are the same or not? ~ A. -- No. Only what I have heard people say; have not seen either."

# Dr. Nahum Howard was another one of Spalding's old neighbors

Nahum Howard's Ohio homestead was located in the parcel of land marked "5" on the New Salem map. Dr. Howard died in Conneaut on June 17, 1841 and was buried in Conneaut City Cemetery.

> It appears that Nahum's family arrived at New Salem near the end of 1810. In his 1833 statement to D. P. Hurlbut, he says that he

first became acquainted with Solomon Spalding in December of 1810. This was the approximately the same time that Mr. Spalding reportedly suffered a severe and disabling hernia, and it is likely that Spalding then became one of Dr. Howard's patients.

NEW SALEM LANDS About 1812-1820

ERI

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

# Artemas Cunningham came from a notable family in nearby Perry, Ohio

Mr. Cunningham's 1833-34 statement is not dated and may have been solicited by Eber D. Howe, in order to verify the other witnesses' testimony



Mr. Cunningham said: "In the month of October, 1811, I went from the township of Madison to Conneaut, for the purpose of securing a debt due me from Solomon Spalding... I found him destitute of the means of paying his debts. His only hope of ever paying his debts, appeared to be upon the sale of a book, which he had been writing... Before showing me his manuscripts, he went into a verbal relation of its outlines, saying that it was a fabulous or romantic history of the first settlement of this country,

and as it purported to have been a record found buried in the earth, or in a cave, he had adopted the ancient or scripture style of writing. He then presented his manuscripts, when we sat down and spent a good share of the night, in reading them, and conversing upon them. I well remember the name of Nephi, which appeared to be the principal hero of the story. The frequent repetition of the phrase, "I Nephi," I recollect as distinctly as though it was but yesterday... The Mormon Bible I have partially examined, and am fully of the opinion that Solomon Spalding had written its outlines before he left Conneaut."



# Across the border in Pennsylvania

Two of the 1833 "Conneaut" witnesses actually lived across the state line in Erie Co., Pennsylvania.

These two early Solomon Spalding neighbors were Oliver Smith and John N. Miller.

Oliver Smith said: "When Solomon Spalding first came to this Place... All his leisure hours were occupied in writing a historical Novel... account of all of the old mounds, so common to this country. During the time he was at my house, I read and heard read one hundred pages or more. Nephi and Lehi were by him represented as leading characters...the Book of Mormon came into the neighborhood. When I heard the historical part of it related, I at once said it was the writings of old Solomon Spalding."

John N. Miller's daughter said: "I well remember D.P. Hurlbut... taking evidence to expose Mormonism, and hearing him read from the Book of Mormon. Frequently father would request Hurlbut to stop reading and he would state what followed and Hurlbut would say that it was so in the Book of Mormon. He expressed great surprise that father remembered so much of it."

Mr. Miller himself said: "I boarded and lodged in the family of said Spalding... He had written two or three books... one which he called the 'Manuscript Found.' ... It purported to be the history of the first settlement of America, before discovered by Columbus... I have recently examined the Book of Mormon, and find in it the writings of Solomon Spalding, from beginning to end, but mixed up with scripture and other religious matter..."



# Across the border in Pennsylvania

The testimony of two other Spalding witnesses was recorded in later years, coming from the sons of Pennsylvania farmers who obtained their lands from Mr. Spalding. Erastus Rudd and Abner Jackson were relatives by marriage. Erastus Rudd became a Mormon – Abner became a Methodist minister.

> Abner Jackson said: "Spaulding read much of his manuscript to my father... his Romance, purporting to be a history of the lost tribes of Israel... with their departure from Palestine or Judea, then up through Asia, points out their exposures, hardships, and sufferings, also their disputes and quarrels, especially when they built their craft for passing over the Straits.... All the Righteous were slain, except one, and he was Chief Prophet and Recorder. "



Erastus Rudd reportedly said: "Solomon Spauldin[g]... had written a romance on a few mounds at [Salem] village, pretending that the ten tribes crossed from the eastern hemisphere via the Behring Straits to this continent, and that said mounds were built by a portion of them, to bury the dead after some hard fighting."

According to Rudd's neighbor, Daniel Tyler, "[there was] no talk of the Spauldin[g] romance being connected with the Book of Mormon until about 1834 or 1835, when Henry Lake began to claim that Sidney Rigdon, Joseph Smith's counselor, had made the latter from the former..."

# Other witnesses later also left statements regarding Solomon Spalding and his writings.

In 1884 an unfinished manuscript tale by Solomon Spalding was discovered in Honolulu, and with it a draft letter in Spalding's handwriting, which provides some insight into the man's thoughts and motives. Members of his family also gave statements of historical importance.

It is impossible for me to have the same sentiments of the Christian religion which its advocates consider as orthodox – It is in my view a mass of contradictions and an heterogeneous mixture of wisdom and folly – nor can I find any clear and incontrovertible evidence of its being a revelation from... God. (Solomon Spalding, c. 1810)

"Mr. Spalding... commenced writing, in the solemn style, his ideas of the migration of mankind, from the time of their dispersion after the deluge, through the regions of the East to this Western continent, giving such romantic names and descriptions of persons and places as his imagination furnished him with.... These manuscripts, after the death of their writer; falling into the hands of designing Mormon prophets, have by them been... made the instruments of leading many honest credulous minds into this fallacious delusion" (Spalding's widow, c. 1840)



"My brother told me that a young man told him that he had a wonderful dream. He dreamed that he himself (if I recollect right) opened a great mound, where there were human bones. There he found a written history that would answer the inquiry respecting the civilized people that once inhabited that country until they were destroyed by the savages. This story suggested the idea of writing a novel merely for amusement." (Solomon's brother, Josiah Spalding, 1855)

# Mr. Spalding's daughter, Matilda S. McKinstry, also provided several personal statements.

Although Matilda was a young child when her foster father passed away in 1816, she was an eye witness to his writing efforts and to the later events involved in their disposal.

"my mother and myself did carefully compare the so called, Book of Mormon, with the romance written by my father entitled 'The Manuscript found,' and were convinced that the Book of Mormon was a copy of my father's work more or less disfigured from beginning to end by the founders of Mormonism." (letter to E. E. Dickinson, Jan. 2. 1880)

"I distinctly recollect visiting a library [in Pittsburgh] with my father which my mother told me was 'Mr. Patterson's;' the building was a large one... I distinctly remember seeing in a chair in the center of the room, a large, heavy built man of florid complexion. There was an other person in the room, and my father had a long conversation with him. [D.P.] Hurlbut may have received in addition to 'Manuscript Found' some fragment, tied up with the bundle, which fragments he passed over to Mr. Howe, retaining the one of real importance for personal use." (letter to J. T. Cobb, Aug. 31, 1880)

"I have carefully read the Rice-Spaulding manuscript you gave me. It is *not* the 'Manuscript Found, ' which I have often seen. *It* contained the words ' Lehi, Lamoni, Nephi ' and was a much larger work... Do the Mormons expect to deceive the public by leaving off the title page — Conneaut Creek, and calling it Manuscript Found and Manuscript Story..." (letters to A. B. Deming, Oct. 31, 1887 and Nov. 20, 1886)



### William Leffingwell was another Conneaut witness who testified.

In 1886 Lewis L. Rice, the discoverer of the Spalding "Roman Story" in Honolulu, stated that he had changed his mind – and did not believe it was Spalding's *only* story. Rice based his opinion, in part, on a statement given by Spalding's old neighbor, William Leffingwell:



Long ago in the past, I have forgotten the year, Mr. Spalding wrote a drama called 'the Book of Mormon,' in a hotel at Conneaut, Ashtabula county, O., where I had been teaching school... Mr. Spalding was a lawyer by profession and had taught school. He had never been a reverend, as some accounts give that prefix to his name. He was about [35] years of age when I first fell in with him, was very poor, and

# The Daily Bulletin.

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#### MORMONISM.

EDITOR BULLETIN:-- As you have taken interest enough in the Mormon question to publish an account of the Spaulding Manuscript recently in my possession, it occurs to me that a more specific statement of some points connected with Mormonism and the Mormon Bible, may be of interest to you and your readers:

especially as it is allocated in the manuscript recently in my possession, at all. It was added by the publisher of the copy furnished you by Prof. Alexander.)

Colonel William H. Leffingwell, a well-known teacher in Northern Ohio, says recently, in the <u>St. Louis Republican</u>:

"Long ago in the past, I have forgotten the year, Mr. Spalding wrote a drama called "The Book of Mormon," in a hotel at Conneaut, Ashtabula County, Ohio, where I had been teaching school. I was known through the country as a good grammarian and possessing an accurate knowledge of the English language. My father had been principal of the Meadville school, at Meadville, Penn., for eight years, a position which I subsequently filled on my father retiring to a farm. Mr. Spalding was a lawyer by profession and had taught school. He had never been a reverend, as some accounts give that prefix to his name. He was about 35 years of age when I first fell in with him, was very poor, and sick with consumption, and toward the last nearly lost his voice, so that he could not plead at the bar. He said he wanted to make some money, and wrote the drama, which he handed me for correction. It was full of Bible expressions, and as I had read the Bible from lid to lid I knew the proper phraseology to use. I corrected the grammar, and had to reconstruct and transpose entries to make good English out of it. I was engaged three months, and my notes and pencil marks may be found on every page."

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He wanted it to conform to Bible language. He never paid me a cent for my labor. It was entitled the Book of Mormon, and he told me he was going to Pittsburg to sell the manuscript. I afterwards learned that he got hold of Sidney Rigdon, and I knew within six months that Spalding sold it, and that Rigdon got it. (*St. Louis Republican*, May 29, 1885)

# Daniel M. Spencer and Robert Harper round out the list of witnesses from the Conneaut area

In 1873 the Ashtabula Weekly Telegraph, of Ashtabula Ohio, published two letters relating to the tenure of Solomon Spalding at Conneaut – Very few area residents who had known Spalding were then still living.



"Col. Robert Harper... said, when a young man, he spent some time at Conneaut, and well remembered Mr. Spalding and his wife. He spoke of him as somewhat singular, living in a long, low, shanty-like building of boards... He distinctly remembered one night -- they had been playing cards for Amusement... when Mrs. Spalding brought to him a leaf of some manuscript... This led him to ask if her husband was writing a novel; when she said yes; upon the first inhabitants who lived upon this continent. And upon examination he found this to be the character of the scrap of the manuscript she had given him. All this... leads to the probable conclusion that Solomon Spalding wrote the Book of Mormon in substance at least, and probably while living at Conneaut."

"Dr. Daniel M. Spencer, a resident of Kingsville, in a conversation of our hearing... said that he was well acquainted with Spalding when he lived in Conneaut; had been at his house often and had read manuscripts written by Spalding; that the matter contained in said manuscripts was touching the lost tribes of Israel, their wanderings and final settlement on this continent; that he saw and read the pages of Spalding's fanciful writings at different times and read much of them. He declared that not only the subject matter of Spalding's novel was incorporated in the Book of Mormon, but much of it was a literal transcript, to the best of his knowledge, after reading the contents of both. ...some of the older citizens of Conneaut must have some knowledge upon this subject not yet made public."



### Thus ends the known statements left by the eye-witnesses of the Conneaut area

Their full testimony is available on-line.

http://solomonspalding.com/SRP/saga/sagao2a.htm

But the witnesses cited here do *not* mark the end of a list of people who knew Solomon Spalding and who had seen his writings.

More witnesses could be quoted, who were acquainted with Solomon Spalding during his last years of life in southwestern Pennsylvania – people like Robert Patterson, Sr., Redick McKee, Joseph Miller and Cephas Dodd. There are also <u>unnamed purported witnesses</u>, such as the fellow who wrote in the *Hampshire Gazette* in 1836 that Spalding wrote an "historical romance or novel, giving an account of the first settlement of this country by the Jews from Jerusalem, about the time of the Babylonish captivity, with their various and destructive wars..."

And –



"Mr. [Lyman?] 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..." (cited by Benjamin Winchester in 1840, but with insufficient details to confirm that Lyman Jackson (Abner Jackson's father) ever made such a statement).

	King- Jackson (1833) ear	John & Martha Spalding (1833, 1851) eye-ear	Henry Lake (1833) eye-ear	John Miller (1833) eye-ear	Aaron Wright (1833) eye-ear	Oliver- Smith (1833) eye-ear	Nahum Howard (1833) eye	Artemus Cunningham (1833) eye-ear
sim BoM		х	х	х	х	х	х	х
E. Englisl	h	х						Х
Travels		х	х	х	х	х		
Victory								
Lost Tribes		х	х	х	х			
Nephi		х		х		х		х
Lehi		Х		х		х		
Wars		Х	Х	Х		Х		
Disputes		Х	х		х	х		
Burial Mounds		х				х	х	
Nephites		х						
Lamanite	<u>s</u>	Х						
ictp <sup>1</sup>		х	х					
Laban Blood			х					
Laban tragic			х					
humorous			Х	Х				
not religious		х		х	х	х	х	
Zaraheml	a							
Moroni				х				
<u>same nam</u>	nes	Х		Х	Х			
found		Х	х	х				Х
large peop	-	Х						
bad compass								
painted warrio								
NW—Siberia				Panama				

### Features of Solomon Spalding's Manuscript Found, According to Various Witnesses

1 "ictp" means "It came to pass..."

	James Walker (1834) 2 <sup>nd</sup> hand	Matilda Davison (1833-39) ear	Robert Patterson (1842) eye	Josiah Spalding (1855) eye-ear	Smith Lapham (1870) eye-ear	McKee McKinstry (1872-1876) eye-ear	James Briggs (1872-86) eye	Robert Harper (1878) eye	Daniel Spencer (1878) eye-ear
Sim BoM	х	х	х			х	х	х	Х
E. English		х	х			х			
Travels		х		х	х	х			х
Victory				X	X				•
Lost Tribes					х				
Nephi						х			
Lehi									
Wars				Х	Х	Х			
Disputes									
Burial Mound	ls	х				х			х
Nephites						х			
Lamanites						Х			
ictp									
Laban Blood									
Laban tragic									
humorous						X			•
not religious		х							
Zarahemla Moroni									
						x			
<u>same names</u> found		v				<u>X</u>			
large people		х			v	х			
bad compass				x	Х				
painted warrie	OFS			Х					
NW Siberia							v		<u> </u>
							Х		

Sim BoM E. English Travels Victory	Erastus Rudd (1879) ear x	Joseph Miller (1880) ear x	Lorin Gould (1880) 2 <sup>nd</sup> hand x	Hiram Lake (1880) ear x	Abner Jackson (1884) ear x x	Rachel Miller Derby (1885) eye-ear x	Charles Grover (1885) eye-ear x	William Leffingwell (1886) eye-ear x x x	McKee McKinstry (1872-1876) eye-ear x x x x
Lost Tribes									
Nephi									х
Lehi Wars	х				х				х
Disputes	~								<u>A</u>
Burial Mound	ds x				х				х
Nephites						x			x
Lamanites									х.
ictp									
Laban Blood									
Laban tragic									
humorous									<u> </u>
not religious Zarahemla	х								
Moroni									х
same names									х х.
found				X	X		Х		<u> </u>
large people				A	А		1		A.
bad compass									
painted warri	ors							х	
NW Siberia	x							x	