I wrote several letters to L. L. Rice at Honolulu, S. I., and informed him that I had taken statements from fifteen persons who had heard Hurlbut lecture on the "Origin of Mormonism," and read from the Spaulding "Manuscript Found" and the same from the "Book of Mormon." Mr. Rice did not receive my letter until he had committed himself somewhat favorably to Mormon theories. I told Mr. E. D. Howe that word had been received from the Sandwich Islands that Spaulding's manuscript from which the "Book of Mormon" was made, had been found there, without mentioning Rice's name. Mr. Howe trembled and become greatly excited. I told a clergyman in the town that he could not have been much more so if the Sheriff had read his death warrant. A few days later he said he was failing and wanted to die. I finally read to him Mr. W. H. Rice's letter and that relieved his fears, for he said Rice used to edit the *Telegraph* and he probably had Connecaut story, which proved to be correct. I have not the slightest doubt but that Howe and Hurlbut sold to the Mormon leaders the copy of "Manuscript Found" which Hurlbut used when he lectured on "Mormonism;" that the Mormons agreed to pay a large amount for it by installments; that they paid the first installment and obtained possession of the "Manuscript Found" and probably destroyed it; that they never paid but the first installment, and that was the reason Howe was so bitter against them, and they called him the Mormon *extra*. Mr. Howe was a man of superior mind and intelligence and universally respected by those who knew him. He would converse with the utmost freedom on all subjects but Mormonism, when he became guarded in his expressions and disliked to talk on the subject. He told me his sister Harriet was a Mormon and stock in the ledger of Jo Smith's bank stands in her name. Mrs. Howe was originally a Baptist and followed Rigdon (whom she greatly admired) into Disciple doctrine and then Mormonism. Mr. Howe said after Prophet Jo Smith's back-house scrape, she lost confidence in him and in Mormonism. I was at Mr. Howe's house fifty or sixty times from five minutes to six hours each time and became much attached to himself and family. I inquired if the Mormons did not try to prevent the publication of his "Mormonism Unveiled." He said W. W. Phelps, who formerly published an anti-Masonic paper at Canandaigua, N. Y., called, but that he looked at him pretty sharp and he did

Painsville as from Chardon. I knew the Smiths, Joseph Jr., his father, and his brother Hyrum slightly, and many of the Mormons; but having satisfied myself as to their pretensions, had little to do with them excepting in efforts to collect debts from them.

In September, 1871, I spent some little time in Middletown, Vt., with my wife and her sister, who were both invalids. We had rooms and board at Hezekiah Haynes'. When he learned we were from the vicinity of Kirtland, O., inquiries were made about the Mormons, and I was then told about what they termed the Wood scrape, and that Mormonism undoubtedly originated in that town, and that Mr. Woodard (I think the name was), the Town Clerk, had a "Manuscript" written by Spaulding, which might throw some light on the subject, as he believed Spaulding's writings and the religious fanaticism of the Woods' gave rise to Mormonism. From him I learned, also, that the Hon. Reuben Wood, late of Cleveland, Ohio, one of the clearest-headed lawyers and best of Ohio's Judges, was a descendant of the same Wood, of Middletown, and himself read law there. I then became interested to know more about it. Soon afterwards I had occasion to call on the Town Clerk, who was also a shoemaker, for a little of his mechanical skill, and procured from him a sight of the manuscript and the rather reluctant loan of it on my promise in case it carefully and return it to him. As I now remember it was written in a fair, plain hand, upon foolscap; short-cap I think; and there may have been one quire or more or less of it stitched together; it purported to be an account of the journeyings of the ten lost tribes of Israel to America, and what they did and became on this continent, by Solomon Spaulding. I had abundance of leisure in Middletown and kept the document a week or more, and returned it to Mr. Woodard. I did not read all of it. It did not interest me much, and I have no distinct recollection of the story, nor had I then of the "Book of Mormon," having lost mine soon after I used it in Chardon, as before stated. I practiced law in in Chardon from 1828 to 1833 or '34 and afterwards in Painesville until 1849. S. S. OSBORN.

I withhold his residence for the following reasons:—

Mr. Osborn is eighty-three years of age and unusually active for his years. His social standing is excellent. He strongly objected to making a statement. I called at his home five or six times and when I informed him I had obtained statements from Senator Payne, of Ohio, Lawyer Tinker and many other of his old friends, also Hon. E. B. Washburne, he reluctantly produced the above statement. When I called for it, and his daughter learned that he had given me one, she demanded it in such a determined manner, I feared I would be compelled to surrender it to her. I hesitated and she turned to her father with earnest remonstrance. I skipped

House of Pittsburgh until the summer of 1824. Engaged in tanning in the fall of 1823, and sent his family to Warren in the fall of 1825. He joined them in the winter. Moved to Bainbridge, Ohio, April 1, 1826. Preached Rev. W. Goodall's funeral sermon in Mentor in August, 1826. Was hired by the Baptist Church of Mentor and Kirtland, and removed to Mentor in the spring of 1827. Was seen by Lorenzo Saunders at the Smiths' in Manchester, N. Y., in the spring of 1827, and again in the fall of 1827. Preached Mormonism in Rochester, N. Y., in the spring of 1830. Was connected to the Mormons November, 1830. Moved to Kirtland in the fall of 1830, November. Again visited Smiths' at Manchester, N. Y., December, 1830.

HARVEY BALDWIN, of AURORA, Portage County, Ohio, says that over thirty years ago he heard his father say that he belonged to the Baptist Church in Bainbridge, Portage County, Ohio, when Sidney Rigdon preached there, and that several times when he called to see Rigdon he found him in a room by himself, and that he each time hurriedly put away books and papers he had as though he did not wish him to see them. Deacon Clapp, of the church Garfield attended in Mentor, says he was eighteen years old when Rigdon came to Mentor to live, and that he had a large chair with a leaf on the arm to write on with a drawer underneath with a lock and key. The chair was covered with spots of ink. Rigdon told him he had had much use for it.

STATEMENT OF H. H. LUSE.

I WAS born in Green County, Pa., March 13, 1810. In 1814 my parents moved to the town of Howland, near Warren, Ohio. I attended the Baptist Church, of which my mother was a member. I occasionally heard Sidney Rigdon preach. I moved his household goods from his father-in-law's, Deacon Brook's, house in Warren, with an ox-team, to a brick house in Mentor, Ohio, in March, 1828. Rigdon and his wife rode in a one-horse wagon. I heard Rigdon preach a very pompous sermon at the Austinstown yearly meeting in 1829, I think. The audience generally expressed their disgust. Alex Campbell and Scott were present. I moved in October, 1835, to Parkman, Geauga County, Ohio, about twenty-five miles from Kirtland. It was generally believed at that time that Sidney Rigdon was the author of Mormonism. The first moment I saw and heard

Cowdery writing, I suppose the "Book of Mormon" with books and manuscript laying on the table before him; that I went to school to said Oliver Cowdery and knew him well. That in the summer of 1830 I heard Sidney Rigdon preach a sermon on Mormonism. This was after the "Book of Mormon" had been published, which took about three years from the time that Joseph Smith claimed to have had his revelation.

[Signed.] LORENZO SAUNDERS.
[Seal.]

Sworn and subscribed to before me this 21st day of July, A. D. 1857.

LIGUS S. PARMELEE,
Justice of the Peace of Reading, Mich.

MRS. S. F. ANDERICK'S STATEMENT.

I WAS born in New York State near the Massachusetts line, May 7, 1809. In 1812 my parents moved to a farm two miles from the village, and in the township of Palmyra, New York. In 1823 mother died, and I went to her sister's, Mrs. Earl Wilcox, where I lived much of the time until December, 1828, when I went to live with father who had again married and settled on a farm on the Holland Patent, twenty miles west of Rochester, New York. Uncle Earl's farm was four miles south of Palmyra village, and his house was nearly opposite old Jo Smith's, father of the Mormon prophet. Old Jo was dissipated. He and his son Hyrum worked some at coopering. Hyrum was the only son sufficiently educated to teach school. I attended when he taught in the log school-house east of uncle's. He also taught in the Stafford District. He and Sophronia were the most respected of the family, who were not much thought of in the community. They cleared the timber from only a small part of their farm, and never paid for the land. They tried to live without work. I have often heard the neighbors say they did not know how the Smiths lived, they earned so little money. The farmers who lived near the Smiths had many sheep and much poultry stolen. They often sent officers to search the premises of the Smiths for stolen property, who usually found the house locked. It was said the creek near the house of the Smiths was lined with the feet and heads of sheep. Uncle's children were all sons, and they played with Smith's younger children. I associated much with Sophronia Smith, the oldest daughter, as she was the only girl near my age who lived in our vicinity. I often accompanied her, Hyrum, and young Jo Smith, who became the Mormon prophet, to strole

On my way to California I stopped in Salt Lake City from July, 1851, until March, 1853. I received much attention from Mormon ladies because I was acquainted, and had danced with their prophet.

[Signed.] MRS. S. F. ANDERICK.
[Seal.]

Witnessed by:

MRS. L. A. ROGERS (Daughter),
OSCAR G. ROGERS (Grandson).

Subscribed and sworn before F. S. Baker, Notary Public for Monterey County, California, June 24, 1857.

SAN FRANCISCO, Cal.,
Dec. 21, 1857.

A. B. DEMING, ESQ., Oakland, Cal.—*Dear Sir:* MRS. S. F. Anderick, of whom you inquire, is a member of my church. She is a most estimable Christian woman, and is possessed of more than average intellectual ability and culture. She is careful in speech and reliable in judgment; sound in mind and of unimpeachable veracity. Her testimony would be held as first-class in any court of justice, upon any subject with which she might be conversant. Respectfully,

G. W. IZER,
Pastor Simpson Memorial Methodist Episcopal Church, San Francisco, Cal.

435 BUCHANAN STREET, S. F. Cal.

A. B. DEMING, ESQ.—*Dear Sir:* I am personally acquainted with Mrs. S. F. Anderick, and have been for two years. She lives on this street, one block from my residence. I have often met her in church, in society, and in her home. I am certain that she is remarkably well preserved, and is sound in mind. She is a woman of intelligence, and of high moral and Christian character. Always sincerely,

C. H. FOWLER,
Bishop of the M. E. Church.

ISAAC HUTTS.

I WAS born in Palmyra, N. Y., near where old Jo Smith settled, January 4, 1807. I attended school with Prophet Jo. His father taught me to mow. I worked with old and young Jo at fencing. I have frequently seen old Jo drunk. Young Jo had a forked witch-hazel rod with which he claimed he could locate buried money or hidden things. Later he had a peep-stone which he put into his hat and looked into it. I have seen both. Joshua Stafford, a good citizen, told me that young Jo Smith and himself dug for money in his orchard and elsewhere nights. All the money digging was done nights. I saw the holes in the orchard which were four or five feet square and three or four feet deep. Jo and others dug much about Palmyra and Manchester. I have seen many of the holes. The first thing he claimed to find was gold plates of the "Book of Mormon," which he kept in a pillow-case and would let people lift, but not see. I came to Ohio in 1818, and became acquainted with Sydney Rigdon in 1820. He preached my brother's funeral sermon in Auburn, O., in May, 1822. I returned to Palmyra twice

when raising. I have attended many prayer-meetings at his house, evenings. Emma was fine looking, smart, a good singer, and she often got the power. Jo stole his wife, Sunday, while Hale was at church. My wife and I saw him on an old horse with Emma on behind as they passed our house on their way to Bainbridge, N. Y., where they were married.

Jo and his father were all the time telling of hidden things, lead, silver and gold mines which he could see. I called him Pecker. About the spring of 1828, Jo came in front of my house where several men were pitching quoits. I said, "Pecker, what have you found?" He said he had found some metal plates which would be of great use to the world. He had them in a box in a handkerchief which he carried in one hand. I said, "Let me see them." Jo Smith said they must first be sent to Philadelphia to be translated. He said the only man in the world who could translate them lived there. After they were translated the world could see them. Calvin Smith, whose farm joined mine, said with an oath, he would see them." Jo said if he laid his hands on him he would prosecute him. I told Calvin he better not. Since I have seen the conduct of the Mormons, I have many times regretted that I interfered. Citizens wrote to parties in Philadelphia, where Jo said he had sent the plates, and word was returned they had not received them. Jo said they could not be translated in Philadelphia and they had been sent to New York City. Justice N. K. Nobles wrote to New York and could learn nothing about them. Soon I learned that Jo claimed to be translating the plates in Badger's Tavern, in Colesville, three miles from my house. I went there and saw Jo Smith sit by a table and put a handkerchief to his forehead and peek into his hat and call out a word to Cowdery, who sat at the same table and wrote it down. Several persons sat near the same table and there was no curtain between them. Martin Harris introduced himself to me, and said they were going to bring the world from darkness into light. Martin's wife cooked for them, and one day while they were at dinner she put one hundred and sixteen pages, the first part they had translated, in her dress bosom and went out. They soon missed the one hundred and sixteen pages and followed her into the road and demanded them of her. She refused, and said if it was the Lord's work you can translate them again, and I will follow you to the ends of the earth.

Dr. Seymour came along and she gave them to him to read, and told him

few of the large ones which came from Russell's quarry. Prophet Jo and his father frequently talked over with me their experience along the Susquehanna. Jo could scarcely read or write when he lived in New York. He had a private teacher in Kirtland and obtained a fair education. While the temple was building the workmen lived in temporary buildings. Prayer meetings were held mornings by the workmen for the success of the work before beginning their labors. One day while I was at the Flats, a meeting was held in which the Spiritual Wife Doctrine was discussed. Rigdon said if he had got to go into it he might as well begin. He put Emma, Jo Smith's wife, on the bed and got on himself. Jo became angry. It was in everybody's mouth for miles about Kirtland. When I first saw Emma on the streets in Kirtland, she threw her arms around me and I think kissed me, and inquired all about her father's family. I brought her letters and took some later to Mr. Hale from her. Jo told Emma he had a revelation about the plates, but that he could not obtain them until he had married her. I became acquainted with D. P. Hurlbut before he left the Mormons. He courted Dr. Williams' beautiful daughter, and told her he had a revelation to marry her; she told him when she received a revelation they would be married. Everybody about Kirtland believed he had left the Mormons because she refused him. Other Mormons and Black Pete claimed to receive revelations to marry her. I was often in Hurlbut's company, and once while fishing with him on Lake Erie, after he had left the Mormons, he told me he was going to ferret out Mormonism and break it up; I replied you had better break up a nest of yellow jackets. I told him I know the Mormons in New York State would as soon swear to a lie as to the truth. Later I told Hurlbut to write to Isaac Hale, Jo's father-in-law, and he did.

Hale's reply is published in Howe's "Book on Mormonism." I heard Hurlbut lecture in the Presbyterian Church in Kirtland. He said he *spoiled*, and he *did prove* that the "Book of Mormon" was founded on a fiction called "Manuscript Found," written by Solomon Spaulding, at Connecut, Ohio, in the early part of the century. He said Spaulding was consumptive and could not work, and wrote stories to procure a living. He said he had seen Mrs. Spaulding, and she said a good share of the "Book of Mormon" was the same as "Manuscript Found," which was written by her husband, Solomon Spaulding. Spaulding's brother