MISCELLANEOUS LATE SOURCES

Peck, daughter of Hezekiah Peck who with his wife and Son, Reed Peck, went with the Mormons at that time. Hezekiah Peck forbade the marriage of Betsy and Uncle Cornelius unless he would join the Mormons and go with them; this Uncle Cornelius would not do. That day was made impression to me as I witnessed the sorrow of uncle Cornelius who was at our house when the wagon train went by.

I also remember an incident which occurred about the same time, which later became more familiar to me as I became acquainted with the parties. Stephen Pratt, was engaged to be married to a Peck girl, a relative of Hezekiah Peck, I think her given name was Anna. Just before the followers of Smith started they ran away and were married, therefore they did not go with the Mormons.

I knew Reed Peck, son of Hezekiah, well after he deserted the Mormons at Kirtland, Ohio, or Nauvoo. He came back to Afton and spent his days above a village on east side of the river. His place is known as Pecks Mills. He died about three years ago. He was a man highly respected.

Miss Harriet E. Shay being duly sworn deposes and says that the above statement is true to the best of her knowledge and belief.

Harriet E. Shay, subscribed and sworn to before me this 27th day of March 1903

Delos Van Woert
notary Public

16.

NAN HILL ACCOUNT, 1939


EDITORIAL NOTE

Nan Hill Stratton (1882-1972) was a resident of Oxford, Chenango County, New York. In the Oxford historian’s office is a 7-page typescript of her “Beginnings of Mormonism” (undated) that repeats the same information published in her Afton newspaper article, drawing on reminiscences and published information to cover Joseph Smith’s activities in Manchester, New York.¹

[1. Published Account]

Among [Joseph] Smith’s professed accomplishments was the ability to cast out devils. An eager crowd had gathered on the East side of the [Susquehanna] river below Nineveh, to watch the process of expelling the evil one from Naaman,² the son of Joe Knight.³ As Smith baptized the boy, a small dark object was seen to drop from the candidate’s person and disappear in the water; immediately a boy standing near jumped in the river and went in hot pursuit of the “devil.” Returning to the shore with his find he displayed to the amused congregation an ordinary black kitten.⁴ ...
MISCELLANEOUS LATE SOURCES

A Mr. Wakeman told of one night coming upon Joe Smith and a band of followers back of Scott's tavern at Nineveh. Mr. Wakeman was motioned away by the men, but concealing himself in the bushes, watched Joe withdraw from the others, then return, saying God had revealed to him that this was enchanted ground. Smith burned a black dog belonging to Deacon Stowell. This was for a sacrifice to appease the wrath of the avenging angel. Mrs. Davenport of Doraville said she repeatedly heard her grandmother tell of Joe Smith coming into her home one day, long after she was married and saying that it had been revealed to him that she was to be his "spiritual wife." She replied with the broom stick and he unceremoniously left the house. Mr. Hale had three daughters and Joe was desirous of marrying the daughter Emma. The paternal consent was flatly refused whereupon an elopement was planned. Joe and Emma went to the home of Josiah Stowell at South Bainbridge. Martha Carpenter, who at that time lived on the Milo Wilcox farm, in a letter to Rev. Oscar Beadles, told of seeing Rhoda and

INTERVIEWS WITH FREDERICK G. MATHER, JUL 1880, which reports that Smith cast a devil out of Joseph Knight, Sr.

5. This person remains unidentified.

6. Emily Austin and Joel K. Noble mention Smith sacrificing a dog (see IV D.7, EMILY [COLBURN] AUSTIN AUTOBIOGRAPHY, 1882, 33; IV.C.5, JOEL K. NOBLE TO JONATHAN B. TURNER, 8 MAR 1842).

7. On Josiah Stowell (1770–1849), see introduction to IV B.2, MARTHA CAMPBELL TO JOSEPH SMITH, 19 DEC 1843.

8. This person remains unidentified.

9. Of possible relevance to Joseph Smith's early concept of complex marriage is a report from Harmony, Pennsylvania, that he and his scribe Martin Harris said "adultery was no crime" and that as early as 1828 he was already pursuing extramarital relationships (V.A.4, LEVI LEWIS STATEMENT, 1834). In June 1829 Smith's dictation would include discussion of adultery versus God-inspired plural marriage (Jacob 2:2–30). His July 1830 trial in South Bainbridge included testimony accusing him of improper conduct with two of Josiah Stowell's daughters, Miriam and Rhoda (see I.A.15, JOSEPH SMITH HISTORY, 1839, 45). In 1844, while publicly denying apostate accusations of secret polygamy, he admitted that similar charges on his character had been made as early as 1827. "I had not been married scarcely five minutes, and made one proclamation of the Gospel," Smith recalled, "before it was reported that I had seven wives" (Smith 1948, 6:410).

10. On Emma Hale Smith (1804–79), who married Joseph Smith on 18 January 1827, see "Introduction to Emma Hale Smith Collection."

11. On Martha Carpenter, see IV D.12, LU B. CAKE ACCOUNTS, 1899 & 1912, n. 5.

12. On Beadles, see IV D.11, SALLY ANN BEARDSLEY REMINISCENCE, 1898, n. 2.

NAN HILL ACCOUNT, 1939

Miriam [Stowell] take the young couple in a sleigh to the ferry (which was just below the Wilcox place) cross on the ice, then go up the east side of the river to the home of Squire Tarbell, who married them...

[2. Undated Typescript]

... Sometime during the year 1825 Joseph Smith began working for Josiah Stowell on a farm at South Bainbridge (this is the farm in Ation at the present time occupied by Earl Shapley).

Many stories were current in the neighborhood of Joe's [p. 2] treasure digging but for a time no one heard of any information about revealed religion. However treasures were sought all the way from Lanesboro to Ation. On the hill west of the village of Ation, on the farms now owned by Mr. Hubert and Mr. Huber, the writer remembers distinctly, in early childhood, seeing two "pits" made by the eager seekers of hidden wealth.

From the notes of Rev. Oscar Beadles, a student of local Mormonism, the plates of the Mormon bible Smith claimed to have found near Cornell Creek on the east side of the Susquehanna river at Ation. Later Smith also claimed to have received, on what is now called "Mormon Hill" in the town of Manchester (near Palmyra) and from an angel of the Lord, a set of golden plates, inscribed in the Egyptian language, a new and more recent divine revelation than the Bible.

Different people told of seeing the plates, but would finally confess that they were "wrapped in a cloth." So far as we are able to determine there is no authentic evidence in existence that the so-called "plates" were actually seen.

It was said that the angel from whom they were received again took them into his custody.

Among Smith's professed accomplishments was the ability to cast out devils. An eager crowd had gathered on the east side of the river below Nineveh, to watch the process of expelling the evil [p. 3] one from Naomi, the son of Joe Knight. As Smith baptized the boy a small black object was seen to drop from the candidate's person and disappear in the water; immediately a boy standing near jumped in the river and went in hot pursuit of the "devil." Returning to shore with his find he displayed, to the amused congregation, an ordinary black kitten.

Joe's walking on the water is still a familiar story to residents of this sec-

13. Emma Smith said she and Joseph were married at "Squire [Zechariah] Tarbell's house" (I.F.3, EMMA SMITH BIDAMON INTERVIEW WITH JOSEPH SMITH III, FEB 1879, 1:3).
tion. This was tried at two different places—one supposed to have been Perch or Pickerel Pond, the other on the Susquehanna River near the residence of the faithful Joe Knight. The river episode was the time boys moved the “planks” and Smith fell in, thereafter upbraiding his followers for lack of faith.

A Mr. Wakeman told of one night coming upon Joe Smith and a band of followers back of Scott’s tavern at Nineveh. Mr. Wakeman was motioned away by the men, but concealed himself in the bushes, watched Joe withdraw from the others, then return, saying God had revealed to him that this was enchanted ground. Then, to the horror of Mr. Wakeman, Smith burned a black dog belonging to Deacon Stowell. This was for a sacrifice to appease the wrath of the avenging angel. Mrs. Davenport of Doraville said she repeatedly heard her grandmother tell of Joe Smith coming into her home one day, long after she was married, and saying that it had been revealed to him that she was to be his “spiritual wife.” She replied with the [p. 4] broom stick and he unceremoniously left the house. ...

While Smith was following his operations in Pennsylvania, for a time he boarded in the family of Isaac Hale of Harmony, who was a highly respected citizen of that community. Mr. Hale had three daughters and Joe was desirous of marrying the daughter Emma. The paternal consent was flatly refused, whereupon an elopement was planned. Joe and Emma went to the home of Josiah Stowell at South Bainbridge. Martha Carpenter, who at that time lived on the Milo Wilcox farm, in a letter to Rev. Oscar Beardsley told of seeing Josiah Stowell Jr. and his sisters Rhoda and Miriam take the young couple in a sleigh to the ferry, (which was just below the Wilcox place) cross the ice, then go up the east side of the river to the home of Squire Tarbell who married them. ...

ISAAC DEMILL STATEMENT, 1857

Isaac DeMill to Brother and Sister, 26 November 1857, LDS Church Archives, Salt Lake City, Utah.

EDITORIAL NOTE

Isaac DeMill (Saline, Michigan?) wrote on 26 November 1857 to his Mormon siblings, brother Freeborn and a sister living in Manti, Utah, to criticize their religious beliefs. While dealing mostly with polygamy, Isaac also mentioned stories he had heard that Joseph Smith had predicted the sinking of Seneca Lake and that he had practiced hypnosis in Broome County. In an unsigned letter, probably written by Freeborn, dated 29 June 1858, the DeMills of Manti acknowledged the existence of such stories but dismissed them as false, explaining:

As for Joseph Smith being a prophet, it is no difference whether you believe it or not; we have heard the same stories you tell about and a great many more about as foolish, years ago. We were acquainted with Joseph in Broome County, before and after he got the plates, and knew all about it. ..."[1]

Bro & Sister

... As for Joseph Smith being a prophet I cannot say he was not but he prophesied that it would be sunk all around Seneca Lake [p. 3] years and years ago, and it is not sunk yet. So that was a false prophecy, and he pretended that he could raise the dead to life, but he never raised one that was dead, no never! He magnetized a girl I think it was in Onondaga County[,] New York State, he pretended she was dead, but she told a person that she was conscious all the time. The art of magnetizing was not generally known then as it is

1. LDS Church Archives, Salt Lake City, Utah.
2. Cf. Rebecca Nurse's claim that Smith predicted Nineveh in Broome County would sink (see IV.D.5, GEORGE COLLINGTON, SMITH BAKER, HARRIET MARSH, AND REBECCA NURSE INTERVIEWS WITH FREDERICK G. MATHER, JUL 1880; IV.D.6, FREDERICK G. MATHER INTERVIEWS WITH RESIDENTS OF BROOME AND CHENANGO COUNTIES [NY], JUL 1880).