15 Mar 1850, Eli B. Kelsey: A BASE CALUMNY REFUTED:

Dear Brother Pratt,

I spent a day or two in Manchester a few weeks since. Whilst there I was shown a large bill purporting to have been issued by a Mr. Paul Harrison, who styles himself "formerly an Elder of the Church of Jesus Christ of Latter-day Saints." * * *

Upon enquiry I ascertained that he was formerly a member of the church, but was excommunicated some time since for adultery and other transgressions; and now, like Satan after he fell from heaven, he is going [205] about and bringing railing accusations against the Saints. He is accompanied by two women, one of whom, I suppose, is his wife, while the other holds the station of female friend. Whilst he is lecturing, one of them stands at the door to receive the pennies, and the other is engaged in hawking pamphlets, purporting to contain copious extracts from a work entitled THE PEACE MAKER, which he says was written and published by Joseph Smith, in Nauvoo, sometime in 1842, in proof of which he exhibits an original copy, with Mr. Smith's name attached as printer.

It is this last crowning falsehood that has led me to notice him. Was it not that I am desirous that no honest-hearted man or woman should be deceived with regard to the origin of this book, and thus be led to associate the name of Joseph Smith with such a nonsensical medley of stuff as it contains, I should consider it entirely unnecessary to pay the least attention whatever to the low scurrilous mess of balderdash of which both his lectures and pamphlets are made up.

Sometime previous to the year 1842, Mr. Smith established a printing office in the city of Nauvoo, for the purpose of printing the various publications of the church, and executing job work for the convenience of the public. He placed a foreman over it to take charge of the printing department, and although the business was done in his name, it was frequently the case that he was not inside the office once a month. A Mr. Udney H. Jacobs, not a member of the church, who lived a short distance from Nauvoo, came to the office and wished the foreman to print several hundred copies of a work entitled THE PEACE MAKER, written by himself. The foreman did so, and of course attached Mr. Smith's name as printer, who was entirely ignorant of the matter until he saw the work in print with his name attached. Feeling indignant that his name should be associated, even in the character of printer, with the author of such a work, he immediately published an article in the TIMES AND SEASONS, vol. 4, page 32, dated Dec. 1st, expressive of his feelings, that there might be no mis-understanding of the matter in the mind of any person whatever. * * *

[206] Taking it for granted that enough has been written upon this subject, I close by subscribing myself, Your brother in the gospel of peace,

ELI B. KELSEY

(MILLENNIAL STAR, 12:92)
John Taylor, 17 Aug. 1845

"I am here to day to speak & offer a word of caution, in relation to a book, or certain book published by a man of the name of Jacobs."

See John Taylor Journal, 17 Aug. 1845
From Richard L. Anderson
To All full and part-time religion and history teachers.
March 29, 1966

A document that has circulated as a "Little Known Discourse of Joseph Smith" is accepted by many as authentic. As is rather well known, it is actually a copy of the Peace Maker, a pamphlet published by Udnye Hey Jacob in Nauvoo. The connection with Joseph Smith is based on: 1) John D. Lee's opinion that Joseph Smith asked Jacob to write the pamphlet as a test of public reaction to the doctrine of polygamy; 2) The appearance of J. Smith, printer on the title page.

But there are two other facts that must be weighed: 1) Joseph Smith's vehement denial of responsibility.

**NOTICE.**

There was a book printed at my office, a short time since, written by Udnye H. Jacobs, on marriage, without my knowledge; and had I been apprised of it, I should not have printed it; not that I am opposed to any man enjoying his privileges; but I do not wish to have my name associated with the authors, in such an unmeaning rigmarole of nonsense, folly, and trash.

Joseph Smith

(Times and Seasons, December 1, 1842, called to my attention by Tom Truitt of the Historian's office, who has issued a textual comparison of the Discourse and the pamphlet.)

2) The fact that Joseph Smith and Jacob were unacquainted in 1844.

Dear Sir: I hope you will not consider this letter an intrusion--
I have not to be sure the pleasure of a personal acquaintance with you."


See also pamphlet by Ogden Kraut,
BYU Studies Vol. 9, No. 7 (Autumn 1968) pp. 49-53
"A New Look at the Alleged 'Little Known Discourse of Joseph Smith'"
by Kenneth W. Godfrey,
Saturday my father Udney H. Jacob came to my house from Pilot Grove and in the evening he said he now fully believed this work viz Mormonism, to be true. Indeed he now knew it to be the work of God foretold by the prophets, but when he was baptized two years ago he did not know it to be true. I was much rejoiced to hear this and it was soon arranged that he should be re-baptized on the morrow. There had been some difficulty in the Branch in Pilot Grove which had caused him to request his name to be taken from the record. All was now right. I had frequently told my wife that he would come back into the Church for I had a dream to that effect. The rest of my kindred are as hard as the nether mill stone.

Sunday, 2nd of November. We went to meeting at the [Nauvoo] temple. Brother Orson Hyde preached and he gave transgressors a warning not to go with us to the West in the spring as the law of God would be put in force against all thieves and disorderly persons. He gave them clearly to understand that they would be dropped out by the way. He was followed by Brother Kimball stirring the people up to finish the temple. He said he had rather go into the wilderness with a pack on his back and his wife with a bundle of clothes under his arms and have the temple finished than to go with his wagon loaded down with gold and the temple not finished. I went with Brother Zenos Gurley in the afternoon to the river where I baptized my father and Brother Gurley assisted in confirming him a member in the Church of Jesus Christ of Latter-day Saints.
accepted without doubt a doctrine and practice they felt was an alternative to a world collapsing around them. Although this system of marriage was abandoned, the record of their commitment to a better world are still a central part of the Mormon message. [607]

Notes


2. I here refer to The Peacekeeper by Uttney Hay Jacob. See the study by Lawrence Furby, A Dream and Defense of Polygamy from the Mormon Press in 1842," Dialogue, A Journal of Mormon Thought 9 (Winter 1974):21-34. This work was reprinted in England in 1850 by Paul Harrison, but this printing was quickly suppressed. See the letter of Eli B. Kelsey in the LDS Millennial Star 12 (15 March 1850):92-93. John Peter Sorensen copied into his journals most of the Jacob pamphlet late in the nineteen century, assuming it represented Joseph Smith's views. MS Journal, Volume 20, MSS 1453, Archives, Harold B. Lee Library, Brigham Young University, Provo, Utah. Another point-of-view regarding the Jacob pamphlets is in Kenneth W. Godfrey, "A New Look at the Alleged Little Known Discourse by Joseph Smith," BYU Studies 9 (Autumn 1968):359-50.

3. Charges that the Mormons were teaching and/or practicing plural marriage can be traced to as early as 1831, and the 17 July 1831 Revelation that William W. Phelps sent to Brigham Young in a letter dated 12 August 1861 seems to be an authentic document traceable to Joseph Smith. See Bachman, pp. 61ff. It is clear that no attempt was made to teach the doctrine beyond a small circle of inner friends during the 1830s. There is some evidence that Joseph Smith intended to announce the doctrine to the public in 1841, but changed his mind. See Helen Mar Whitney, Plural Marriage As Taught by the Prophet Joseph Smith (Salt Lake City, 1882), pp. 11-12. See also Bachman, pp. 203ff. It is also possible that Parley P. Pratt's "Celestial Family Organization" (1843) was another attempt of the church leaders, after Joseph Smith's death, to make a public announcement. What is clear from the public record is that Mormons consistently denied that they were practicing plural marriage until 1852. These denials can be found in the following sources, even though some of the denials admittedly contained double meanings: Doctrine and Covenants (Kirtland, Ohio: F. G. Williams and Co., 1855), Section 101, pp. 251-52; Messenger and Advocate 9 (May 1937):511; Elder's Journal 1 (July 1838):63; LDS Millennial Star 3 (August 1842):74; 12 (15 January 1850): 29-30; 6 (1 July 1845):22-23; Times and Seasons 3 (1 September 1842):909; 3 (1 October 1842):939-40; 4 (15 March 1843):143; 5 (February 1844):425; 6 (15 March 1844):876; 5 (15 November 1844):715; 6 (1 May 1845):888; 893-94; History of the Church, ed. by B. H. Roberts, 7 Volumes (Salt Lake City: Deseret Book, rev. ed., 1954), 5:72; 6:46; Nauvoo Neighbor (20 March 1842):2; Joseph Smith's reply was printed in Wrasse's Message (2 February 1844) in History of the Church (HC) 6:210; 6:354-55—letter of Parley P. Pratt to Joseph Smith, 3 May 1844; HC 6:4038—Grand Jury charges by William Law that Joseph Smith was an adulterer, and Joseph Smith's reply; Nauvoo Expositor (7 June 1844):2, responded to in Nauvoo Neighbor (10 June 1844); The Prophet 14 September 1844; 22 November 1844; 22 February 1845; 24 May 1845; John Taylor, Three Nights' Public Discussion.... at Boulanger-cares, France (Liverpool: Published by John Taylor, 1850), also included as part of A Series of Pamphlets by Orson Pratt... (Liverpool: Published by Franklin D. Richards, 1851). In his 4 February 1851 address to the Utah Territorial Legislature, Brigham Young began to change the tone and direction of the early denials:

If a society of the shaking quakers were to come here and settle in this valley and wanted a charter to be protected in their worship, let us give them one. And if they believe it right not to marry a woman, let them live without it, and not compel them to it. So if the Latter-day Saints wish to have more wives than one to live holy and raise up Holy Seed until the Lord, let them enjoy that privilege. Now the Gentile Christian Nations and legislatures guard very strictly against passing any laws to do away with what they see, but they make it almost death for a man to have two wives, but they will have as many whores as they please. Yes thousands upon thousands of the Christian nations are content with the pack and filthy corruption and they think it is all right, but for a righteous man to have several wives like Abraham and Isaac and God and David and others, to raise up a holy seed unto the Lord, they will keep these things pure before God, they think this is an awful sin. But if I had power I would take all good virtuous females from all wicked corrupt adulterous husbands and give them to holy men of God, that they may raise up seed unto the Lord. I have more wives than one: I have many and I am not ashamed to have it known. Some deny in the States that we have more wives than one, I never deny it, I am perfectly willing that the people at Washington should know that I have more than one wife and they are pure before the Lord and are approved in his sight. I have been commanded of God to pursue this course. 

Cited in Elden J. Watson, comp., Brigham Young Addresses, vol. 2 (1850-54) (n:p.; by the compiler, July 1979), under date of 4 February 1851. See Journal of Wilford Woodruff under same date, MS in HDC. To this dimension was added the argument of George A. Smith in Journal of Discourses, 26 Volumes (Liverpool: S. W. Richards, 1854-1886), vol. 2, pp. 216-17 (speech of 18 March 1855), in which he reasoned that it was the inability of the Saints to accept new doctrines that forced Joseph Smith to keep these things to
Early Mormon Pamphleteering

A Dissertation
Presented to the
Department of History
Brigham Young University

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by
David J. Whittaker
kings, and Joseph Smith the Martyr taught it! What a weak and soul-sickening excuse to do evil! Before Joseph Smith taught any doctrine, God made an instrument of him to translate the Book of Mormon, and in 2d book of Nephi, chapter 2, Lehi the prophet says of the book, that which is written by the children of Joseph, and the children of Judah, (referring to the Bible), "shall grow together unto the confounding of false doctrines." And the eleventh chapter says the nations that have these words shall be judged by the things written by the Nephites. In the twelfth chapter the Lord says the words from his mouth to the Nephites shall be "a standard" to his people. These are words of the prophets which the Lord inspired them to write, also inspired Joseph to translate. They prove that we shall be judged by them, and not by any man's word that teaches contrary to them; for they shall "confound false doctrines." Helen Mar quotes some of the revelation she says Joseph the Martyr had on plural marriage, where he is made to ask the Lord how he justified Abraham, Jacob, David, Solomon, and others, in having many wives and concubines! This alone condemns the pretended revelation, and proves it an atrocious falsehood; for Joseph knew the word of the Lord in the Book of Mormon forbids the practice of such vileness, and called it "abominable" in David and Solomon, and said no man shall "do like them of old," referring to all who had practiced polygamy. All who are not "lost in the mists of darkness" that Lehi saw will clearly see that if they accept that trash as revelation from God, they must reject the Book of Mormon.

When I lived in Nauvoo in 1846, I read a book on marriage. Its author was Udney H. Jacobs. He named it The Peace Maker. When I read the pretended revelation to-day, I saw the same vile doctrine I read in that book, and it occurred to me, This is a rehash, with a little remodelling. It is mentioned in volume 4, Times and Seasons, page 32, by Joseph the Martyr. He calls it "An unmeaning rhapsody of nonsense, folly, and trash," and says it was written by Udney H. Jacobs on marriage. If any others of your readers have read it, and compared it with the spurious revelation, they will see the sameness of the two, and condemn them as Joseph did. Both teach much cruelty to women who do not obey their husband's mandates, and say they "shall be destroyed" for an offense which the man has no punishment for, only that his wife shall be given to another man! They teach concubinage by saying the Lord gave wives and concubines to David and Solomon.

I think Udney H. Jacobs could then have been punished for his obsceneness; but now it is termed a revelation!

To believe God is the author of such fallacious and foul laws and statements is more unreasonable than to believe He instituted all the religious extant in the land instead of the pure gospel of Christ and his apostles.

Helen Mar says she has lived thirty years in polygamy, and then utters a lamentable and soul-stirring wail which is the undercurrent and true telltale of varieties of that people. She says "This would induce me to lose my crown that crowns await all who have laid their willing, but bleeding hearts upon the altar!" What a vile mockery of godliness for men to thus deceive and enslave the female
in Galatians 4:22.31, says: "He who was of the bond woman was born after the flesh, but he of the free woman was by promise." Now, if Abraham's cohabitation was of divine command, why this distinction? Why should Ishmael be declared "born after the flesh," while Isaac is declared "born after the Spirit?" Does not this fact give the lie to the pretension that God justified Abraham in taking Hagar to his embrace? Shame on the men who can so distort God's word and misrepresent his law! Furthermore, there is no evidence to show that Abraham cohabited with Hagar after Ishmael's birth. She was in his house as a bond woman fifteen years after this event, and had no issue; whereas, had she been his wife, and especially by divine appointment, he would have been in duty bound to have paid her the duty of a husband. Now the fact that she had borne Ishmael, and the further fact that she bore no more, is good evidence that Abraham did not pay the duty of a husband to her, and hence that she was not his wife. Hence, Abraham was not a polygamist.

Second, The nullity of all Gentile "covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations or expectations."

Third, Blood Atonement, which includes the death penalty for apostasy; and,

Fourth, Polygamy. These monstrous doctrines are all included in a mock revelation of Brigham Young's, ascribed to Joseph Smith; but which has never been traced back to him; and, indeed, can not be by any rule of evidence admissible in a court of law or equity.

In so far as polygamy is concerned, its first connection with the Mormons is traceable to Sidney R. Jacobs' pamphlet and no further. This man, an Elder in the Church, in 1842, at Nauvoo, published a pamphlet, in which he discoursed of the polygamy of the ancient patriarchs and kings of Judaea, and defended the practice on both Scriptural and physiological grounds. Joseph Smith before the congregation and elsewhere, emphatically and unmistakably condemned this pamphlet and its dogma; as he did also the libertinism of John C. Bennett and others, who were subsequently excommunicated from the Church on that account.

In 1846-7 Brigham Young led a large body of the Mormons to Salt Lake, and established his church upon this spurious Mormonism; and as there is but a step between the Church and the State, it is no marvel that in his isolated position, the State should disappear in the Church. This was precisely the result of his experiment in government; and was and is the cause of the difficulties which have existed between "Deseret" and the United States. And I will here predict, that