

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 fob 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."

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see John Taylor Journal, 17 Aug. 1845

From Richard L. Anderson  
To All full and part-time religion and history teachers.  
March 29, 1968

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 Udney Hay 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 Udney 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 rignmarole 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."

(Letter of Udney H. Jacobs to General Joseph Smith, January 6, 1844, LDS. Historian's office, Cited by Kenneth W. Godfrey, Causes of Mormon Non-Mormon Conflict in Hancock County, Illinois, 1839-1846, 1967, BYU Ph.D. Dissertation, p 97.)

See also pamphlet by Ogden Kraut,

BYU Studies Vol. 9 No. 1 (Autumn 1968) pp. 49-53

"A New Look at the Alleged Little Known Discourse by Joseph Smith"  
by Kenneth W. Godfrey.

Dialogue Vol. 2 No. 1 (Spring 1967) pp. 132-133, - c. Jess Growbeck

1-2 Nov. 1845

Norton Jacob Autobiography, BYU, p.19 - p.20

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.

Norton Jacob Autobiography, BYU, p.20

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.