

No Man Knows My History: The Life of Joseph Smith Study Guide

**No Man Knows My History: The Life of Joseph Smith
by Fawn M. Brodie**

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Plot Summary

No Man Knows My Name: The Life of Joseph Smith by Fawn M. Brodie is a history of Joseph Smith, Prophet, Seer, Revelator and first President of the Church of Jesus Christ of Latter-day Saints from the point of view of an unbeliever, whose whole focus is to prove him to be a charlatan, a fake and a fraud. Ms. Brodie takes as her thesis a statement made by Joseph Smith at a funeral: "You don't know me. You never knew my heart. No man knows my history. I cannot tell it; I shall never undertake it I don't blame anyone for not believing my history. If I had not experienced what I have, I could not have believed it myself" (p. vii). From this statement, Ms. Brodie chooses to believe that his written history, the things which he shared with the world are false, and that his story is a myth and a legend.

It was when Joseph was between ages thirteen and fifteen that his life changed forever. Joseph determined to ask God which of all the churches was right. That request changed his life in a way he could not expect, along with the lives of hundreds of thousands of people, even millions, during the ensuing 175 years.

Joseph saw God, the Father, and His Son, Jesus Christ. They told him no church was correct, and that he should join none. From that day until his death, Joseph was constantly and consistently persecuted. Unfavorable stories were circulated about him, his family continued to struggle against false accusations, and lost their land and home.

Later, Joseph saw an angel who tasked Joseph with the responsibility of retrieving a portion of records, which contained a history of a people who had come to the Americas before the time of Christ, translate them, and share them with the world. From the time that locals discovered that Joseph had been allowed to take the plates from the ground, he was forced to create ingenious locations and unusual spots to hide this precious record.

It took some time for Joseph to learn how to comprehend and decipher the meanings of the symbols on the plates. As Joseph was then illiterate, he required scribes to write his translation. Oliver Cowdery was his third scribe. Within six months after Oliver joined him, the whole of the book was translated and ready for publication as The Book of Mormon. Joseph claimed that The Book of Mormon is the most accurate book written, and that one can get nearer to God through the reading of this book than any other written.

On April 6, 1830 Joseph organized the Lord's church with six members. Joseph preached the gospel as he had learned it in the Book of Mormon, soon gathering a large following. Their baptisms were often disrupted by armed mobs. Regardless, the baptisms continued, and the church grew. Men were sent out among the people around the country to preach the gospel.



In Kirtland, Joseph began to find that the greatest enemies of the church were those who had left the church as apostates. In each of the cities they developed, apostates joined mobs and led them in persecution of the Saints.

Each city also had a temple built or planned. Kirtland and Nauvoo's temples were completed, and sacred ordinances were given to the worthy members of the church. The Kirtland Temple was desecrated, and the Nauvoo Temple was totally destroyed after being left by members of the church.

Political power, along with a sense of clannishness and pride among the Mormons, led to a hatred and consistent persecution of the members of the church. Three times they were forced from their homes with nothing but the clothing on the backs in the middle of the winter. They lost homes, food, and everything of value to the mobs each time.

Joseph was charged with tyranny and breaking the peace many times. The last time, he knew that his life would be forfeit if he turned himself in. However, he gave himself up to Governor Ford, governor of Illinois, who had promised him safety. Before evening, the mob, dressed as Indians, stormed the cell in which Joseph was held with his brother and friends. There, Joseph and his brother, Hyrum, were murdered, martyrs to the cause of the church and the Lord.

Many thought that the death of the Prophet, Joseph Smith, would bring an end to the church he founded. After some trials in which some of the leaders left the church and started their own churches, Brigham Young was voted President, Prophet, Seer and Revelator for the Church of Jesus Christ of Latter-day Saints. The Mormons moved to the mountains of the Great Salt Lake, where they were able to finally establish their church in peace. It is now over a million strong, with over 125 active temples.

Ms. Brodie, and many like her, tried to defame the honor of Joseph Smith, claiming that he was a fraud, a charlatan, and a trickster. No matter the lies, the calumny or defamation, Joseph Smith is held in honor by millions of members of the church he restored to the earth, the Church of Jesus Christ of Latter-day Saints. His memory is held with respect as the first modern prophet of these days.



The Gods are Among the People

The Gods are Among the People Summary and Analysis

Joseph Smith descended from the Robert Smith family, who came to Massachusetts in 1638, and the John Mack family, who arrived in 1669. His ancestors fought in the Revolutionary War, and were "conservative, respectable, active in local politics, and moderately prosperous."

Into a world of westward movement, seeking for better land, and religious turmoil, Joseph Smith, Jr. was born, December 23, 1805 in the small village of Sharon, Vermont. His family moved three times before he was five. This was a time of financial depression. Joseph's family survived several financial crises.

While in Vermont, a fever devastated the whole area. The Smith's children fell ill with this fever. Eight-year-old Joseph, Jr. seemed to be recovering well enough, until his mother, Lucy, discovered huge infections breaking out on his shoulder and leg. Nothing would cure it. The doctor wanted to amputate, but Lucy furiously refused. Instead, he chiseled out a piece of bone below the knee. Joseph refused to be given whiskey, nor to be tied to the bed. He insisted that his mother leave the room. His leg was saved, and after some recuperation time in Salem with his uncle, he was left with a slight limp, which was with him for the rest of his life

Joseph's father sought a better farm and home in the west, and found a home in western New York. Palmyra, New York was a settled, respectable area. The family worked hard, tapping maple trees for syrup and sugar, clearing and sowing wheat. Unfortunately, wheat was not a good cash crop. For the Smith family, and many of their neighbors, life was a constant struggle.

After the Revolutionary War, the freedom presented by the new United States of America broke the hold of the traditional church, and many new churches arose. People who moved west were freed of the bondage of the traditional churches, and few ministers attended seminary, receiving a traditional ecumenical education. For this reason, many who lived west of the Appalachian Mountains developed a "universal logic of dissent." Churches were racked with schisms, dividing Methodists, Baptists, and other established churches. Palmyra was the center of a new level of circuit-riding evangelists, becoming known as the "burnt over" district from the many revivals. One preacher reported his success, crying that "the gods are among the people!"

Joseph Smith grew up in this atmosphere of religious freedom and fury, unbridled anticipation of hope, and militant patriotism. This was a time fertile for the sprouting of prophets. Many claimed to be "Jesus", or to have knowledge about the second coming of Jesus. "Of these and other prophets only one was destined for real glory... Joseph

Smith, a century after his death, had a million followers who held his name sacred and his mission divine."



Treasures in the Earth

Treasures in the Earth Summary and Analysis

Joseph could not determine for himself which, if any, of the local preachers were the one who had the truth. He did not have a reputation for being a "mystic", but was known by the local people as a likable youth, who told tall tales and occasionally dug for buried treasure. Ms. Brodie, in an effort to discredit this young man's story that no one else had told, and which to her seems to be a grandiose lie, sought every shred of evidence, whether given after the community was filled with contempt or during a time when young Joseph Smith was just a poor neighbor. Any religious experiences are described as mysticism, necromancy, or other means of bias against possible truth in the story he told of his life. Thus, she states that he was "notorious for tall tales and necromantic arts." (p. 16)

As Joseph Smith grew, in an attempt to help his family survive, he at times searched for lost Indian gold. Some had been found by others. Some claimed that he used a peep stone with which he pretended to know where to find hidden gold. These claimants were openly detractors. Many of the information discovered by Ms. Brodie came from openly disgruntled ex-members of the church Joseph Smith had organized, thus their affidavits are suspect, as they searched for people who would offer stories that would portray Joseph in the worst possible way.

Joseph, in an attempt to reply to a vitriolic book titled "Mormonism Unveiled" (sic) wrote the following: "During this time, as is common to most or all youths, I fell into many vices and follies... and those imperfections to which I allude... were a light, and too often a vain mind, exhibiting a foolish and trifling conversation." (p. 17)

Ms. Brodie tries to indicate this as an apology for his indiscretions, his mysticism and necromancy. She notes that fifty-one people had signed a sworn statement that he had been lacking in moral fiber and obsessed by malicious habits. Yet, she states that there is no evidence that he was vicious, nor anything but a cheerful, creative young man, held back in his lack of education and intense poverty.

For Vermont farmers who could only grow rocks, there was always a dream that there was a goldmine or some other precious treasure buried beneath the soil of their farms. Certainly, the crops were poor, and many sought to find the elusive hidden treasures. Further, western New York and Ohio had scattered Native American burial mounds, in which some had found treasures of silver jewelry, stone and copper artifacts. The popular method to discover these treasures was to use a witch-hazel rod, much like those used by modern seekers of water or oil.

In an effort to help support his family, Joseph went with a Josiah Stowel to seek for buried treasure, stating later that all he got for his efforts was fourteen dollars a month. However, he vigorously denied all the necromancy as accused by his neighbors. Ms.



Brodie again shows her bias in retelling this portion of Joseph's life, for she attributes it to the folklore in which rural Americans were familiar. Further, she indicates that he gave up this occupation for a much more exciting profession.

At the age of fourteen, Joseph determined to find out for himself which of all the churches was true. He found a quiet place within a grove of trees near his father's farm, and knelt to pray. He stated that he was overcome by a dark power that seemed to doom him to total annihilation. He continued to pray for relief, and the dark power was overcome by a bright light that descended over him. Within the light were two persons, one said to him "This is my beloved Son, hear him" (p. 22). The second person explained that no church on the earth at that time was correct, but they followed the ideas of man. Other things were told to him, which he was told he could not repeat. He came to a sense of the world again lying on his back.

This was a time of false prophets, claiming to receive visions of Christ, most in a dream. Many had predicted the second coming of the Christ, and all had been proven false. To Ms. Brodie, this experience was just as false as the others were. However, Joseph discovered that his telling of his experience brought him persecution heaped upon him by the many professors of religion. He could not comprehend such a bitter reception, as he was just a young boy. From that time forward, Joseph was a lightning rod for persecution, false accusations, and injury. It is not surprising that local publishers would insist that Joseph had not pretended to receive revelation until much later, after he "pretended" to find a book.

As Ms. Brodie noted in the first chapter, Joseph received very little formal education. Thus, his autobiographies seemed to change over the years as to his vision. She conveniently forgets that Joseph had been given explicit warnings from God not to share everything he had been told. Perhaps that was the reason his story seemed to have changed over the years. She states that the 1838 autobiography was not the story of his life, but the distorted story of one who was writing for a following of people, one who was a renowned prophet. She insists that his vision was a dream, a wild imagination, or the invention of a fertile mind. Ms. Brodie is convinced Joseph had a wild imagination and hatred of farming. She saw his gift an extraordinary ability to fantasize, and thought he would have been a good author, with some formal training.

During the time Joseph was employed by Joseph Stowel in Pennsylvania to dig for Spanish gold and help on his farm, Joseph met the beautiful Emma Hale, in nearby Harmony across the border in New York. They fell in love, but Emma's father would not allow her to marry Joseph. On January 18, 1827, the young couple were secretly married and returned to the home of Joseph's parents in Manchester, New York. The couple returned to meet with Mr. Hale, and Joseph apologized for taking his daughter. Ms. Brodie claims he had an intense impatience for which simple money digging would no longer suffice. He would transform himself from a lowly magician to a mighty prophet of religion.

Red Sons of Israel

Red Sons of Israel Summary and Analysis

The area surrounding Palmyra, in Western New York, had many burial mounds. People in the area had multiple theories of why there were so many in the area. Governor DeWitt Clinton counted the rings on the trees growing on some of the mounds, and theorized that the Mound Builders were a lost race of people who had fought to their deaths.

The people of western New York held a respect for these ancient peoples, as there were multiple artifacts of great beauty and clearly created by a people who had progressed significantly in civilized life. Ms. Brodie indicates that real scholars were considering a very different theory than the popular theories of the area.

It was during this time that Joseph Smith translated the gold plates he was directed to by an angel. As there had been many theories and books written about these ancient peoples, Ms. Brodie believes that it occurred to Joseph to try his hand at writing a history of these people. She justifies this by sharing that Joseph's mother, Lucy, recorded that he had spent evenings telling stories of these people, their lives, wars, and religious worship, "as if he had spent his whole life with them." (p.35). She uses the fact that others had found plates of brass and skeletons had been by diggers on the Erie Canal, and a history found under a tree in Canada. She assumed that Joseph had heard of these finds, and used them to further witness the truth of his "story."

Those who indicated any knowledge of his receipt of plates told tall tales, as though they knew what really happened. No two neighbors had the same story. Some who "claimed" to be a confidant of Joseph told stories of deceit and lies on the part of Joseph. Some even claimed to have been promised a share in the book, though Joseph specifically stated that he had been given instructions that these plates were not for his personal or financial benefit. After being told by a Heavenly visitor, where to find the plates, he was not allowed to take them from their hiding place because of "greed" (p. 40), until he had learned enough of the kingdom to receive the plates. Four years later, September 21, 1827, he was allowed to take the plates from the ground and take them home, with instructions that no one was to see them until given permission from the angel.

Joseph had been commanded specifically that no one else was to see the plates. Emma noted that though she did not see the plates, she did feel them through the linen cloth in which they were wrapped, and stated that they were "pliable like thick paper, and would rustle with a metallic sound when the edges were moved by the thumb as one does sometimes thumb the edges of a book." (p. 43)



Joseph and his family lived in constant fear that these plates would be stolen, and moved them many times to prevent their loss. Joseph was forced to go to great lengths to protect them from greedy men and women.

Ms. Brodie states that she believes that Joseph determined to write the stories he had "pretended" to read since his family believed him. The curious of the neighborhood prevented this writing, so he took his wife, Emma, back to Harmony, Pennsylvania, with the financial aid of Martin Harris, a neighbor, to translate the plates.

Emma was Joseph's first scribe, for he had not enough education to write such a complex and difficult history, whether it was true or fake. Ms. Brodie states that Joseph translated without ever unwrapping the plates, but that seems rather suspicious. Even if there had not been plates, Joseph would have opened the plates to translate. He placed a curtain between himself and his scribe, in order for the plates to remain unseen.

The Book of Mormon describes the family of a man called Lehi, and another family who left Jerusalem before the destruction by the Babylonians. They came to America and split into two groups of people, the Nephites, who obeyed God, lived domestic settled lives in cities, and loved peace; and the Lamanites, who argued and refused to listen, becoming idol worshipers, loving war, living in tents and hunting game. These two people lived and fought for a thousand years before the total destruction of the Nephite people, who had thrown up forts and other means of protection against their enemies. Once again, Ms. Brodie considers this most suspicious.

Emma may or may not have had misgivings, but she had trust in Joseph and his writings. Joseph translated so readily that she gained a trust in him. Ms. Brodie claims that he "played out his role of 'translator' with such consistency and skill that she could not doubt him" (p. 44). In this, Ms. Brodie's bias is again readily apparent against the possibility that the truth of Joseph's story.

The effort to discredit Joseph Smith continues, as Ms. Brodie notes other people, from William Penn to H. H. Bancroft theorized that the Native Americans were originally of the Hebrew race. A rabbi, M. M. Noah, combined these theories in a long speech that had been reported in the local Manchester paper. Further, Ethan Smith, a pastor from Vermont, wrote a treatise about the Native Americans with similar conclusions to that of Joseph Smith's translation of the Book of Mormon.

Ms. Brodie concludes that the book written by Ethan Smith, "View of the Hebrews" was a source book for Joseph in his writing of the Book of Mormon. Joseph's Book of Mormon includes a record of the visit of Jesus Christ to the people of the American continent. Ethan Smith's book described the Aztec beliefs in a white God who would return, called Quetzalcoatl, for whom Cortez was mistaken. Thus, Ms. Brodie concluded that Joseph was intelligent enough to keep his book based on only one family, rather than the whole history of the lost ten tribes.

In Ms. Brodie's opinion, Joseph had access to all that information. He may have, if he had been in Manchester when it was printed, or if he had taken the time to read it.

Though his father received the paper during that period, there is no proof that Joseph actually saw or read this manuscript, or that it had any affect on his writing of the Book of Mormon. Joseph knew some of this information, particularly the story of a chief who discussed books that they no longer read, due to their loss of ability to read them.



A Marvelous Work and a Wonder

A Marvelous Work and a Wonder Summary and Analysis

As Joseph Smith began his translation, his supporter, Martin Harris and his wife, who did not support her husband or Joseph, began to tease and threaten Joseph to see the plates. Martin lifted the box in which they were kept, but was stubbornly refused the opportunity to view them, as was everyone but Joseph. Mrs. Harris harassed Joseph, Emma, and Martin in her search for the plates, determined to find and see them for herself. If she could not see the plates themselves, she wanted to see a copy of the characters. Martin convinced Joseph to copy some of the characters from the plates.

Martin Harris expected the writing to be in Hebrew, for these were descendants of the Jews. However, in order to use less space, and for ease of engraving, the plates were written in a form of Egyptian, called reformed. Martin received a copy of some of these characters, along with a translation of their meaning. Mr. Harris took the copy to a Samuel L. Mitchell, who referred Martin Harris to a Professor Charles Anthon, whose specialty was Greek and Latin. The mystery of the Rosetta stone had not yet been deciphered, yet when Mr. Harris returned, he told that Mr. Anthon had verified the authenticity of the characters, and offered to translate the plates. When told that a portion of the plates was sealed, Mr. Anthon tore up his certificate of authenticity, and proclaimed that he could not read a sealed book.

Upon hearing this declaration from Charles Anthon, Joseph turned to Isaiah and quoted Chapter 29, verses eleven and twelve. They state that a learned man will receive a sealed book, and declare that he is not able to read a sealed book. The book will then be delivered to one who is unlearned, who will be able to read the book. Martin Harris and Charles Anthon fulfilled this prophecy. The book was read, and translated, by Joseph Smith, an unlearned man, one with very little education. Mr. Anthon denied his statement, declaring that the characters were false, and the description he gave is totally contradictory to the page of characters that was retained by Martin Harris. One of the men was not being honest, and Mr. Anthon's statement shows greater contradiction to the truth.

Martin took over the translation for Emma, whose first pregnancy was not going well. With a blanket thrown across a rope to protect both the plates and the means of translation from view, Martin continued where Emma had left off. After two months, 116 pages were completed. Martin had been teasing Joseph to let him take the completed pages to show his wife, in an attempt to prove to her that his support of the prophet was not in vain. Against his own good sense, he finally allowed Martin to take the pages to show his wife. The pages disappeared or were stolen, for they have not been seen again.



Joseph was preoccupied for the next few weeks, worrying about Emma, whose first son had died at birth and was near to death herself. After she began to regain her health, Joseph began to worry what happened to Martin and the missing pages. He returned to the home of his parents in order to talk with Mr. and Mrs. Harris. Mr. Harris was totally penitent. Apparently, his wife, Lucy Harris had stolen the pages. She burned them, gave them or sold them to someone else. They never were discovered. However, she taunted Joseph to retranslate those pages.

Joseph was distraught. How could he report this terrible news to his recuperating wife, and more importantly, how would the Lord deal with this disobedience? After weeks of soul searching and repentance Joseph received a revelation from the Lord that he was absolutely not to re-translate those original 116 pages, for wicked men inspired by Satan planned to change the words if he re-translated, proving him false and a liar. Instead, Joseph was to translate a separate, small set of plates, called the plates of Nephi. This changed the course of the book from one of a history to a religious history. Martin Harris considered all this a "marvelous work and a wonder" (p. 56).

Ms. Brodie's thesis is that Joseph Smith was an imaginative liar and charlatan, using his fertile imagination to write the Book of Mormon. Hence, when the focus of the book shifted, she claims that a plan to develop a new church began to form in his mind. She conveniently forgets that this had been given to him years earlier when God, the Father, and His Son, Jesus Christ appeared to him.

Continuing with her hypothesis, she connected information that the Catholic Church had threatened non-believers with a section describing a "great and abominable church" (p. 59) as directly referring to the Catholic Church. Later, an uproar about the Mason secretiveness was connected to a secret group of robbers called Gadaintons. Ms. Brodie cannot accept that Joseph Smith was a prophet who saw and communicated with God, and translated the Book of Mormon from plates of gold found in the earth.

A new scribe joined Joseph and Emma in Harmony, Oliver Cowdery. Together, these two men completed the translation of 275,000 words within the next 75 days. Martin Harris had translated an early portion of this, but Oliver and Joseph worked well together, completing the translation in an extraordinarily fast pace. Ms. Brodie attributes this to the time spent earlier in translating, or creating, the missing pages, then considering how to change the story so it could still be claimed to have been translated by the gift and power of God. On the other hand, it could have been truly through the gift of God that Joseph translated.

Oliver Cowdery wrote of this time that this was a time never to forget, for he had sat "under the sound of a voice dictated by the inspiration of heaven awakened the utmost gratitude of this bosom" (p. 60). After he had been excommunicated, he indicated skepticism of the experience. Whether this was brought on by his loss of leadership in the church or true skepticism is difficult to decipher.

The book covered only one thousand years of religious and political history of people. Ms. Brodie mentions that the early parts were filled with religious teachings, while the



later part of the book becomes more interesting, with wars and adventures. She remarks that he copied long texts from the bible. Yet, in all this, not one of Joseph's scribes, many of whom later became disaffected, ever testified nor remarked that he had copied directly from the bible. His education was not sufficient, nor was his memory so well trained at that time that he could have directly quoted so many scriptures without referring directly to the bible. Ms. Brodie's bias continues to evidence error of thought.



Witnesses for God

Witnesses for God Summary and Analysis

Though the Book of Mormon was considered boring yet powerful, it is an enigma of American literature. Because of this book, thousands immigrated to the United States. Since its printing to the current time, thousands of copies of this book have been distributed each year, and currently in many languages in many countries. It has been proclaimed by missionaries for over a hundred years as a book whose importance is similar to that of the bible.

Many have found this book to be convincing. Mr. Henry Wallace acknowledged this in 1937, stating that of the many religious books printed in the nineteenth century, the Book of Mormon was most likely the most powerful. It reached as few as one per cent of the total population of the United States, yet affecting this portion of people "so powerfully and lastingly that all the people of the United States have been affected, especially by its contribution to opening up one of our great frontiers" (p. 67-68).

Many unbelievers have tried to insist that some other person had actually written the Book of Mormon, and given the credit to Joseph Smith. These stories have been thoroughly analyzed and proven incorrect.

Ms. Brodie perceives the book to be a key to the complex and often-inexplicable character of Joseph Smith. She contradicts her own details of his history that he received little education, and was unable to write clearly, now claiming that Joseph was an educated man with a fertile imagination. She maintains that the book is his response to the unsophisticated opinions of his day.

Detractors, including Ms. Brodie, contend that it came directly from the fertile mind of a young, unschooled pretender, one who somehow knew and understood every religion of his day that he could clearly delineate the doctrines of every sect of his day. Alexander Campbell wrote that Joseph had, in his book, decided all the great controversies of the day, both political and religious. Many were impressed that he was able to argue with equal ability from either side of the questions. She claims that his writing was not original, but a potpourri.

A further argument against his writing is that he included a history of a people, the Jaredites, who left the area of Babylon after the tower of Babel, condensed from their history written on twenty-four plates of gold. Ms. Brodie comments that surely Joseph had heard of an Indian legend that complemented the dispersionist theory. She finds it convenient that this story solves the puzzle of the animals' arrival in the Americas.

Ms. Brodie considered it to be an error of carelessness that Joseph described the Jaredites bringing horses and other animals that were not here when Columbus discovered America. Further, she considered it a problem that the Nephite people grew



wheat and barley rather than maize and potatoes that were known to be indigenous to the Native Americans at that time. She takes no thought to the possibility that the animals could have been consumed during starving time, and that the knowledge and seeds required for growing wheat and barley may have been lost during the final battles of the people as described in the book.

Ms. Brodie refuses to accept any possibility of truth, hence she claims a "magnetic influence" (p. 73) over his acquaintances and friends. All accounts of Joseph written during that time are either defamatory or blindly admiring. The defamatory accounts written by those who either were unbelieving or had left the church in disgrace; the positive accounts were recorded by people who lived near Joseph, who watched his actions, and saw that he was an honest man.

As Joseph began to read about baptism, he and Oliver Cowdery went into the woods to determine the means of proper baptism. The two men knelt in prayer and received a vision, wherein John the Baptist conferred upon the two men the keys to the Aaronic Priesthood, held during the time of Christ, and gave them instructions for baptism. Oliver's details of this vision were full of joy ending with: "uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever" (p. 74). Even after he had left the church in disaffection, he stated, "the angel was John the Baptist, which I doubt not and deny not" (p. 74).

Joseph had been promised that three men would see the plates upon completion of the translation. One day, Joseph took Martin Harris, Oliver Cowdery, and David Whitmer into the woods. There he instructed the men to pray in faith, and they would receive the witness for which they sought. After intense prayer, there was no response. Harris left to pray separately, and after further prayer, the angel appeared, holding the plates, allowing the men to look at the pages and see the engravings. He told them that they had been translated correctly through the power of God, and commanded them to bear record of the things they had seen. Joseph found Harris and prayed with him. Harris received the same vision and command.

Eight other witnesses were shown the plates and were allowed to handle them, as a second witness. They, too, bore witness that the plates did indeed exist, and were an ancient work. The difference in the two testimonies was that the angel did not appear to the latter eight. Both the witness of the first three and the later eight are printed in the beginning of every copy of the Book of Mormon. Though all three men who first witnessed the plates, and many of the latter eight, later left the church, they never once denied this testimony.

After the plates had been translated, the angel reclaimed the sacred record, returning them only to allow witnesses the opportunity to see, hold, and testify of their truth. They were returned, and their location is now unknown.

Ms. Brodie is surprised that there is no evidence of cynicism in Joseph, which she expected from one who had written such a book from his fecund imagination. Rather he

had faith in his work, his vision, and his calling, and continued to develop a language and attitude of sincerity.



The Prophet of Palmyra

The Prophet of Palmyra Summary and Analysis

The Book of Mormon launched the prophet, Joseph Smith, and the book exists today only because of the prophet, according to Ms. Brodie. She saw in the book a moneymaking venture, which it never was, except to pay for its original printing. Rather, it became a document that could be proved as proof of his genuine calling as a prophet. Shortly after the publication of the Book of Mormon, Joseph accepted, or proclaimed according to Ms. Brodie, the title of "Seer, a Translator, a Prophet, an Apostle of Jesus Christ, and Elder of the Church through the will of God the Father, and the grace of your Lord Jesus Christ" (p.84). The steps by which he reached this title are difficult to trace. However, within two years of losing the first pages of the manuscript, he established the "true Church of Christ," not based on the tenants of Protestantism, but the "restored religion of Jesus Himself" (p. 84).

Ms. Brodie continues to argue that all was false and a deception, unexpected in the field of religion. Once again, she determines that all came from the imagination of Joseph Smith. She contends that Joseph easily overcame any qualms derived from his deceit, continuing his career as prophet with sincerity. She contended that if he had been conscious of his guilt it would have eventually destroyed him. This it did not, so how can Ms. Brodie be as certain of his guilt as a charlatan and liar.

Ms. Brodie contradicts her earlier claims that Joseph was more intelligent and educated than that which he admitted as she claims "his talent was emotional rather than intellectual..." (p. 85). She cannot have it both ways, either he was educated and intelligent and tricked the world by his writing of the Book of Mormon, or he was not intellectual and incapable of the exacting role of a translator and prophet. Ms. Brodie seems to take on whichever argument seems to fit her need.

Thirteen-year-old Mary Elizabeth Rollins wrote of a time during which Joseph stopped speaking for a time. His skin shone, as though a lantern were within his skull. He told them that the Lord, Jesus Christ had been in their presence, though they were not yet able to tolerate his presence and see his face. Later, after Newel K. Knight attempted to pray vocally for the first time, he became "contorted...and twisted horribly" (p. 86). Joseph came to help, taking Newel by the hand. Newel requested his help in casting out Satan from within him, so Joseph stated that if he knew it could be done, he could do it, and immediately demanded that Satan leave in the name of Jesus Christ. Newel was immediately relieved of his convulsions. Ms. Brodie refuses to accept that Joseph had to learn to be a prophet, and that he may truly have been a prophet of God.

Joseph Smith officially organized The Church of [Jesus] Christ on April 6, 1830. The church was organized according to law, with six members. Others were soon baptized, in spite of the neighbors who had persecuted Joseph from the age of 14. They destroyed a dam used to create a pool for baptism, the surrounded the house in which



the believers were worshiping as a mob. A constable arrived at the door, and admitted to have been sent to ensure that Joseph was placed in the hands of the mob for the purposes of tar and feathering. The constable refused to hand Joseph over to the mob, whipping his horses into a gallop when the mob confronted them.

Joseph was forced to undergo two trials, in two counties, accused of disorderly conduct. His friends and benefactors, Joseph Knight, Josiah Stowell, and Jonathan Thompson hired attorneys for his defense. For the second trial, the accusers found a company that looked like they had been drug from hell itself. All the gossip that had been brewing since Joseph first claimed to receive a visit from God was brought out, until the defense attorney declared that not one bit of evidence had been given against Joseph.

From early days, Joseph had insults flung at him, requiring him to prophecy, as they had taunted the Lord, Jesus Christ. When he refused, Ms. Brodie flings accusations of false prophet and heaped all sorts of wickedness upon him.

During this time, his family fell on worse fortunes, with the Smith parents losing their home, and one Quaker creditor to whom Joseph Smith, Sr. owed the grand sum of fourteen dollars offered to forgive the debt if Mr. Smith would burn his copies of the Book of Mormon. Rather than do so, Mr. Smith was dragged off to jail. Joseph, Jr. returned with his wife, Emma, to Harmony and planted crops in order to help his family.

Shortly after he had planted these crops, Joseph received a revelation to return to New York, where the branches of the church were to help support him. Additionally, as Joseph's in-laws were adamantly against his work as a prophet, and to ease the pain of his wife, he also received a revelation for her. In this revelation, she was called an "elect lady" who was to support her husband in his "afflictions... in meekness" (p. 90). Emma had waited a six weeks to be baptized after the formation of the church, and was not confirmed for another month.

The American people were looking for a better version of Christianity, having given up much of the sectarianism and supposed morality offered by the organized churches of the day. Joseph Smith filled the void with a new church, offering all men the responsibility of the Priesthood, with titles like those found in the New Testament, and corresponding duties. The church was a church of laymen, none being paid. He drew his strength from the New Testament, adding to it with the Book of Mormon and living prophets. He gave up use of any stones to look through for prophecies, and became the mouthpiece of God, receiving and giving prophecies. Oliver Cowdery tried to write prophecies, and tried to convince Joseph to amend his, to which came the dignified reply: "By what authority do you command me to alter or erase, to add to or diminish from, a revelation of commandment from Almighty God" (p. 92). Further, he received a revelation stating that Joseph Smith was the only one who was appointed to receive revelation during his lifetime. Multiple mouthpieces would have negated the authority and power of a prophet, making it easier for deceit among the converts.

As Joseph matured, his revelations and preaching became more confident and lyrical, as he spoke in the name of the Lord. Ms. Brodie notes that he "exploited all the rich and

moving irrationalism inherent" in religious symbols and scriptures (p.93). This statement leads one to wonder if she was non-Christian, as well as anti-Mormon.

Joseph used these symbols to build a firm foundation of a church, including plans for a New Jerusalem, bordering on the lands of the Nephites, or Native Americans. He had hoped for a conversion of these peoples. Three men were sent to Ohio and beyond to sell copies of the Book of Mormon and preach to the Indians. They stopped in Mentor, Ohio, where they met Sydney Rigdon, a leader of a Campbellite group. Rigdon had just had a falling out with the Campbellites over communal living, and readily accepted the Book of Mormon. He and Edward Partridge went back to New York to meet Joseph, and became converts in the new church. Shortly before Rigdon's arrival, Joseph wrote the Book of Enoch through revelation. This told the story of Enoch of the Bible, who had been taken up to heaven without suffering death.

Further revelation directed Joseph and the small church in New York to resettle in Ohio, away from the religious persecutions that had plagued him for so many years. Ms. Brodie assumed that Joseph expected a ready-made congregation in Ohio coming from the communal congregation organized by Sydney Rigdon. The revelation directed the members to leave New York, selling what they could, and leaving or renting what could not be sold. Some evidence remains that some of the congregation were concerned that Joseph may be trying to deceive them in order to make money. Emma went with him, pregnant, and ready to leave the scenes of sorrow and humiliation. She would never see her parents again. It is thought that she hoped that she would at last have a home of her own.



The Perfect Society and the Promised Land

The Perfect Society and the Promised Land Summary and Analysis

Ohio had seen many supposed prophets before Joseph Smith. It had been rife with false prophets for much of the early nineteenth century. Among these were many who looked forward to the Second Coming of Jesus Christ. Others had read the New Testament and were looking to be like the Apostles of that time, having all things in common. These people were attempting to restore a similar style of life, called communism by Ms. Brodie. For most, this was a religious attempt to become more like Christ, though it was formed without appropriate authority from God.

The church organized by Joseph Smith was often called the Mormon Church by those who were antagonistic to it, and later embraced by its members, as the Book of Mormon had been condensed by an ancient prophet named Mormon. This church was structured differently than most churches, for it seemed to be autocratic in nature, depending on the prophet for revelations from the Lord; however, Joseph delegated much of the day-to-day details to the lay members of his church. Most men were given rights and responsibilities of the Aaronic Priesthood, including the names used in the New Testament. The responsibility also developed in the membership an ownership in the church, being personally responsible for its strength, growth, and operation, while being subject to the ultimate authority of the prophet.

Though many of that early congregation believed that they would live to see the arrival of the Lord, Jesus Christ at his coming, Joseph never would indicate an exact year or time for that coming. Obviously, he had read the New Testament enough to understand the statement of Christ before his death and resurrection that no man, not even the angels, would know the exact day or time of his coming. Joseph would not have attempted to delineate an exact time for this long awaited event.

Many of the curious came to Kirtland, Ohio, looking to hear from Joseph himself about the plates and spectacles. Many came to look for escape from the final judgment, while others were sincere converts. Some of these seekers came searching a miraculous healing for proof. Some received a healing, and others did not. Joseph was known as an eloquent speaker, though not polished, but amusing and entertaining. Crowds willingly sat for hours in all sorts of weather—rain, wind, cold, or heat, listening to the Prophet discourse on the things of heaven. His metaphors were not poetic, but picturesque and plain, relating easily to his hearers. His voice was powerful and carried a conviction of his purpose that held his listeners engrossed.

Joseph Smith refused to be drawn into arguments or temptations to "prove" his authority either by performing a miracle or through swearing that it was true, according to one



female preacher. She stated that he refused to swear that he had received the plates from an angel, saying only that prophecy had been returned, as in the times of Christ, to an "illiterate fisherman" (p. 104). Another preacher insisted that a miracle be performed in order to believe. Joseph refused, stating that he would allow the preacher to choose which of his own body parts he would have struck down in order to prove his power and authority. He notes that he refused to cause harm to another just to fulfill the critical curiosity of one with no faith.

Joseph was known as one who had great humor. In it he was able to relax from the constant strain of being a leader and prophet, as well as the constant persecution from outside detractors and those who had become disenchanted, or unable to live by the high and difficult standards set forth to be a member of The Church of Jesus Christ of Latter-Day Saints.

When the New York congregations arrived in Kirtland, Ohio, poor, hungry, and without homes, Joseph called upon the members in Kirtland to aid in the support of these new arrivals. Originally, Ezra Thayer and Leman Copely donated a thousand-acre plot of land for these new arrivals. Later, they retracted their authority for this land that had been given and deeded to the poor from New York. These two men later withdrew the permission, and fought to retain their land in the courts.

Ms. Brodie continues her bias against Joseph Smith as she discusses a specific conference, for which she conveniently does not give a date. She provides evidence against Joseph from one disaffected source only, when surely there were multiple other sources who had participated in that event, both positive and negative. Ms. Brodie continues to use only the negative reports that fit her thesis that Joseph Smith was a false Prophet.



Temple-Builder

Temple-Builder Summary and Analysis

The men who were sent to seek a Zion in western Missouri thought that Independence would be a good place to settle. At that time, Independence was a small, rough town with uncivilized residents. It was, however, focused on commerce, and was the near center of the continent, a jumping off location for those who later joined the migration farther west. In the early 1830s Independence and the Missouri River were the border of the country, the far west. Crossing the Missouri River took settlers into Indian Territory.

Joseph took a contingent of men to determine if Independence was truly the correct place for his growing congregation to be moved. While there, he dedicated a plot of land to the Lord as a location for a temple. Though that temple has yet to be built, the land continues to be dedicated and consecrated to the Lord for a temple to be built in the future.

Ezra Booth was one of the men who had accompanied the prophet to Missouri, and his record of the trip, written later when he had become disaffected and excommunicated from the church, were the only records Ms. Brodie chose to use. However, many others of the party had kept journals of the trip. Booth's record derided the prophet, claiming that others among the group complained about the decisions made by Joseph. She further claims the Sydney Rigdon refused to return to Ohio, and this caused a problem between the two congregations.

It was difficult to run a church that was separated by eight hundred miles of frontier roads, especially since communication between the two sites was difficult and nearly impossible. However, converts continued to follow guidelines as given by the Prophet Joseph Smith, whether he was in Missouri or Ohio. According to Ms. Brodie, the community in Missouri had greater success in living the United Order, building a storehouse of goods that helped to supply those who moved in. When the members who had joined in New York finally arrived in Missouri, they were settled west of Independence, in what is now the center of Kansas City.

Ms. Brodie contends that there was contention between the two communities, as they were jealous of the presence of the prophet. Further, those who lived in Ohio were a mixture of landed people who were recent converts from the area, and those who had moved in from New York and other locations, having sold or lost all they had in their previous residences. Thus, they were poverty stricken, in need of homes, farms, and other means of support. The Ohio United Order was forced to borrow over \$10,000 to help support these poor. Further, they requested that the church in Missouri aid in the support of these poverty ridden peoples. Ms. Brodie believed that this caused further stress and dissent among the converts in both locations.



During the winter of 1831, Joseph spent his time completing his re-translation of the Bible and collecting his revelations for publication. Ms. Brodie claims that this was due to the urging of his supporters who believed the Yankee traditions that the leader of their church should be involved only in religious matters, not civil matters. As she did not understand the workings of the Church, she did not appreciate the means of delegation of responsibility in order to relieve the pressures on the prophet and president of the Church. She forgets that this was the same means that Moses used to survive leading a large group of people. As the church grew, Joseph was also required to delegate much of the leadership of the smaller groups, or churches, to others.

During 1831, Joseph received many revelations, approximately three times more than he had received in the past ten years. Some were directed at individuals; others were for the church as a whole. One of the most significant of these revelations describes three degrees of glories of heaven. Paul had described the Celestial and the Terrestrial Kingdoms. Joseph included the Telestial, or lowest level of Kingdom of Heaven. He described these and those who would occupy each. Though the Book of Mormon had described "a lake of fire and brimstone" (p. 118) for the worst sinners, this revelation discusses a place of glory for liars, whoremongers, sorcerers, and adulterers—in the Telestial Kingdom, saving only the very worst, and few only, to be damned to eternal damnation, those known as Sons of Perdition. Ms. Brodie sees this as a step closer toward Universalism rather than true revelation from God, creating a Church of Jesus Christ in the manner that would be acceptable to Jesus Christ and God, his Father.

In spite of an outpouring of revelation, there were petty disagreements and disillusionment that caused some to leave the church. Some left as Joseph did not seem to behave as they perceived a prophet to behave, laughing with children, pulling sticks and wrestling. They forgot that Joseph was a man who spoke for the Lord when he stated, "Thus saith the Lord," and was human with human frailties the rest of the time. Many, if not most, of these men did not just leave the church. They became rabid anti-Mormons, fanatically hateful of Joseph and anything he did or anyone connected with him. They became the most haranguing, the vilest, the angriest leaders of the mobs who continued to persecute Joseph and his followers.

One of the worst of these, Symonds Ryder, led a mob March 24, 1832. That night, Joseph was caring for one of his adopted twins who had the measles. The mob dragged him from his bed into the cold night, stripped him, beat him savagely, then smeared his body with tar top to bottom and poured feathers from shredded pillows. Sidney Rigdon had also been dragged over the frozen ground by his feet until he was unconscious. Rigdon was never the same after that beating.

Joseph crawled home where Emma and her friends helped to scrape the tar and feathers off his skin. He was covered with scrapes and bruises. Even his mouth had been cut by the glass from a vial of something that somehow Joseph had managed to prevent being forced down his mouth. The next day was the Sabbath, and Joseph was scheduled to speak. Members of the mob gathered, expecting to find that Joseph would not appear. They were surprised to see him walk in on time, and preach as though nothing had happened, though he showed fresh bruising and scars from the previous



night's experience. Rather than thunder out reprisals and accusations, he calmly preached as usual, with distinction, leading to an air of heroism. This was the first of years of violence endured both by Joseph and the members of his church. Sadly, the twin Joseph he was caring for that night died five days later, adding to the continued sorrow felt by Joseph and Emma.

Joseph returned to Missouri to maintain order in the church there. This was one of many times he made the trek between the two locations. During his stay in Missouri, that group unanimously voted him president of the church. That branch of the church was organized with a leadership appointed. The branch in Jacksonville County grew phenomenally during the next year, coinciding with increased open hostility from the old settlers of the county.

The three hundred converts Joseph left in Missouri in May 1832 doubled during the next year. However, they were poor, and poorly provisioned. Parley P. Pratt wrote that though they had little to eat, they lived in a kind of peace and unity. They watched the Native American tribes trek across the border into Indian Territory, and thought kindly of them, hoping one day to convert them, and remind them of their respectable past.

It seems that some of the new members of the branch in Missouri did not want to join the United Order, especially those with financial means. The editor of the church paper blasted those who would not work, noting that the laborers of the Lord worked not for wages of money. Ms. Brodie considered the greatest peril to the church was apostasy, for those who left sued in the courts to have their property and money returned. This was not the supreme difficulty, for those who apostatized became leaders of the mobs that persecuted Joseph and the church.

It was during this time, many events occurred that led some to believe that the Millennium was imminent. There were plagues, serpents, and even a few Polish Jews began to migrate back to Palestine, to prepare for a return. Further, South Carolina threatened to succeed from the Union. Joseph prophesied that there would be a war in the United States, beginning in South Carolina, with slavery being the divisive issue. Nineteen years later, this occurred as the Civil War began, in South Carolina, dividing the Nation over the issue of slavery.

Staying in Kirtland for the next few years, things began to turn around for Joseph Smith and the Church. Emma gave birth to a son who lived, named Joseph. He even managed to purchase a home and land in his own name. Joseph traveled to New York City, where he negotiated loans for the church. While there, he wrote to Emma, first overwhelmed by the city buildings, then aware of the worldliness and filth that existed there. He called upon the Lord, wondering how long such wickedness would be allowed to exist before the earth was cleansed. Ms. Brodie argues that Joseph had reached the point of taking himself so seriously as a prophet that he even held that image for his wife. Once again, her bias is evident, considering Joseph a fraud who was so good at deception that he deceived his own wife.



During 1832 and 1833, converts from the United States and Canada began to converge upon Kirtland. They found a prophet who was a man, who did not always behave as their preconceived notions of what a prophet should be. Some of these saw him as a powerful, striking figure, showing honesty, philanthropy, and benevolence. One couple arrived to find him playing with children, and promptly turned their wagons around and left.

One Canadian convert who arrived in November 1832 was to become important to the church in later years. This was Brigham Young, a man of confidence and vigor. One night during a meeting, Brigham spoke in tongues. Joseph had been trying to eliminate the loud gibberish and noise accompanied by the circuit preachers, which many considered the gift of tongues. Rather, he considered the gift valuable when it edified others. Brigham Young spoke in tongues, and Joseph stood up proclaiming that he had been speaking in the pure Adamic language. When men of such stature and intelligence as Brigham Young joined the Mormon Church, it indicated to Ms. Brodie "evidence of magnetism" (p. 126) of the church.

Though Joseph Smith had previously dedicated land for a temple in Independence, Missouri, the spring of 1833 brought about a call for building a temple in Kirtland. Revelation had set its dimensions, size, and shape of the interior rooms. Ms. Brodie considered this a signal that to be more than a common circuit rider, Joseph believed that he needed a church building, and determined to create a building more imposing than would usually be found on the western frontier. It was to be used as a house of the Lord, and a place of learning, for the Lord had promised a special endowment of knowledge that could only be provided in a sacred, dedicated temple.

Ms. Brodie commented that Joseph Smith was losing a pettiness that had marked his early deviousness. Instead, he was growing in ambition for his church more than for himself personally. Shortly after the walls of the Kirtland temple had begun to rise, Joseph announced the coming of a city with twelve temples. This city would be divided into squares by wide, evenly spaced streets. He expected that schools would be located at uniform distances; homes would be built back from the street and be made of stone or brick; stables and barns were to be built outside the city on farms that encircled it.

Though Joseph did not live to see this city, Brigham Young used his plans as he laid out Salt Lake City in Utah. At this time, there are not yet twelve temples in that city, but the third and fourth are currently being constructed.

In August 1833, a revelation was given that members should give a tithe of their property to support the temple fund. If the members would do this, Zion would become an honored city. If the members did not offer an appropriate tithe, there would be terrible afflictions poured out on the area, "with pestilence, with plague, with sword, with vengeance, with devouring fire" (p. 128). Ms. Brodie considered Joseph to have been a bit late with his prophesying, as two weeks earlier a mob had attacked the branch in Independence. She did not consider that this prophecy was fulfilled completely during the events of the Civil War.



Expulsion from Eden

Expulsion from Eden Summary and Analysis

The time in Missouri was one of the most difficult for the Mormons. It was in Independence that persecution began in earnest. The old settlers of the area were unhappy with the way things began to unfold as the Members of the Church began to proselyte and to move into their little town in large numbers. The problems were caused both by the old settlers and the new, for there were many differences.

There were three basic causes for this persecution. First, and probably foremost, the old settlers were for the most part uneducated, men who moved to the frontier for whatever reasons men leave settled, civilized locations, including search for better land, escaping the law, and men seeking their fortunes through luck. The Mormons by and large were more educated, bringing families and industry, planning to buy and stay. They were not the easy prey of the gamblers and land speculators who thronged the territory. This caused a major cultural clash.

The old settlers were more cracker, subsistent farmers, looking to trade skins and live simply, coming from the poor land of the Northern Piney Woods of the southern states. They had left a poor, backwoods culture that had little culture, education, or financial class. They had moved on, looking for better land. Their homes in Missouri, as described by many of their peers, were much like they had been in the Piney Woods, simple log shacks, with dirt floors, no windows, and often just a skin or blanket for a door. Often, the chickens and other animals came into their homes as easily as did the people.

In contrast, the Mormon people came from the northeast, bringing with them ideas of education, and stable homes. They built homes with wood floors, windows, a front porch, and out buildings for their animals. They brought with them industry, teachers, and the culture of the northeast. Thus, a basic clash of culture developed into raging mobs who tried to eliminate the Mormons.

Secondly, the Mormons from the north did not own slaves. The old settlers were predominately from the south, and many owned slaves. This caused two types of political tension. This was the time when the slavery issue was becoming a very significant national issue. Before the coming of the Mormons, the majority of the landowners were also slave owners, and Missouri had been admitted as a slave state. Maine had been admitted as a free state to maintain the balance. The balance of power had the potential to shift from slaveholders to free men in those western Missouri counties. This developed into an underlying political background stress.

The other political issue was that the Mormons were a theocratic society, and tended to vote as a block. This caused fear among the currently elected leadership. They feared that in an election, they would be voted out of office, and the northern, newcomers, who



held to such different beliefs, would control the county and eventually the state. This was problematic for those who currently held power.

The last major cause of persecution lay totally at the feet of the Mormons. They had yet to learn discretion, and saw themselves as modern Israelites, the new People of God, and were inappropriately willing to share this information with the disillusioned, old settlers. Additionally, they bragged of the promise given to them that the land had been given to them by God, and that all those who were not Mormon would be dispossessed and all the land given to the Mormons. Add to this the strangeness of a people who bragged about receiving healings, prophesies, and other miracles. All this led to a distinct breach between the two groups.

One other factor magnified the differences, and led to the ignition of the burning fire of mobocracy and persecution. These were apostates, men who had been excommunicated or left the church of their own accord, finding fault with the prophet, or other doctrine. They burned with hatred both of the Prophet Joseph Smith and for his followers. They stirred up the fears of the local population, inciting mob action that went beyond the usual tar and feathering that had been Joseph's lot. After the printing of an inflammatory discussion of the issue of slavery, they destroyed the printing press on which the Book of Commandments, later called the Doctrine and Covenants, was being printed. Phelps had written a retraction and apology, which were totally disregarded. This provided the apostate and political leaders with a ready-made excuse for violence.

Some historians believed that all copies of the original book were destroyed. The author of this book disregards that two young girls, members of the Church, knew its value and rescued most of the first run, and ran with it to the fields to hide, saving it for later use. The Book of Commandments was not lost. What was lost was the typeset, edited manuscript. Thus, Ms. Brodie's claim that the book was changed later for personal profit of the prophet is false. There were other copies of this book, which was later printed.

Though Joseph preached peace, and begged his followers to use legal means to protect themselves, it was of no use. The very law enforcers, judges and other county leaders had signed an expulsion order, demanding that all Mormons leave Jackson County or face extermination, men, women and children. Not wanting to give up their legally purchased land, and the land they had dedicated for a temple, they stayed. The violence heightened, as men were murdered and communities attacked. The Mormons determined to protect themselves, regardless of the advice given to them by Joseph. This further fanned the flames of antagonism, for the mobs had been stirred up to believe that the Mormons were no better than Indians, and their death would not be a crime. Many fled in fear to neighboring Clay County, where they received comfort and aid. However, others determined to stay and protect their property and their rights, regardless of the cost.

The local leaders applied to Governor Dunkin for militia support. This was granted, but the very militia that was to have protected the Mormons was the mobs and their leaders, including Lilburn Boggs, Lt. Governor of the state at the time, and a large landowner in



Jackson County. There was no other recourse but to create their own militia branch for their protection.

Colonel Thomas Pitcher held some of the leaders of the Mormon community in jail, and planned to shoot them. The Mormons gathered in their defense against the "militia." Pitcher demanded that they give up some men who supposedly had murdered two Missourians, and that they disarm. Boggs pretended to be friendly, and urged them to do as Pitcher demanded, promising to ensure that the mobs were also disarmed. They gave in, even though they had reason to mistrust Boggs.

Word of their disarmament spread through the county, and the rampaging began in earnest. That night, the mobs entered every small community in the midst of a November storm, and drove them, with beatings and whippings; from their homes with nothing but the clothes they happened to be wearing. They were chased to the northern borders of the county, and told they would die if they tried to return for anything. Some of these moved on to Clay County, most encamped along the Missouri River, hungry, and leaderless, praying for a miracle.

There was a press and public outcry in Missouri and across the nation. The previously retained attorneys began to fight for their clients' rights. A letter was written to Missouri Governor Dunkin, begging for militia to guard his people. Though he said he could really do nothing constitutionally, he allowed the Mormons to apply for arms.

A month later, Joseph finally heard the news in Ohio. He wrote a scathing letter to President Jackson, which was unanswered. Ms. Brodie claims that President Jackson never read the letter, that it was answered by an assistant. Though this is the normal case for presidents, there is no evidence one way or the other of his reading the letter.

The Missouri branch hoped for heavenly help against their enemies. On the night of November 13, 1833, when a huge meteor fell from the sky, thought they had received their miracle. This did not cause a change in the attitudes of the mob, however, and Joseph continued to press for legal aid.

A new revelation stated that due to the contentions and transgressions of the people, they were driven out, and could not retain their inheritance in Jackson County at that time. Many were confused, for why would the Lord allow the innocent to be punished along with the guilty? It has always been so, and will continue to be until His coming.

Ms. Brodie contends that the inability of the members to live the Law of Consecration caused Joseph to rewrite many of his prophecies, and downplay "communism" in his writings. The United Order was never communistic in nature. Communism has seemingly similar features, with totally different expected outcomes. Further, it would have been unwise of the prophet to rewrite prophecies that had been printed in the Book of Commandments, or any other prophecy. All had been written as they were spoken by a scribe, and many witnesses had kept notes and journals describing Joseph's prophecies. Wholesale change would not have been possible. Though some of the wordings may have been changed, the meaning was not.



The Army of the Lord

The Army of the Lord Summary and Analysis

Philastus Hurlburt was one of the apostates who had been excommunicated and now sought to defame and cause the end of Joseph Smith. To his delight, he heard of an old man in Ohio who had written a story about the ancestors of the Indians. He could not find the manuscript, so he interviewed the neighbors and convinced them to remember, twenty years after hearing the story only once, details that remarkably mirrored the Book of Mormon. He convinced them to write out affidavits to that effect. He then went searching for more evidence in Palmyra, and got supposed affidavits from the locals. They were admittedly negative toward Joseph Smith, describing all the supposed evidence against him. Among these was the "folklore of Joseph's money digging" (p. 159). He later located the actual manuscript, which did not prove anything against Joseph. Ms. Brodie stated the novel "differed as much from The Book of Mormon as Pamela or Virtue Rewarded differed from the New Testament" (p. 160).

After Hurlburt's affidavits were totally proven a lie, he sold the manuscript and affidavits to an Eber D. Howe, who rewrote and published them as *Mormonism Unveiled* [sic]. It is interesting that Ms. Brodie would have used these very sources to "prove" her earlier assertions of Joseph's money digging and youth, and now proved that her own sources are untrue, unsupported and unfounded.

Ms. Brodie continues with her tale, describing Zion's Camp in defamatory terms. She continues to credit other men, especially Sydney Rigdon, with pushing upon Joseph ideas, doctrine, and actions that were his own. Certainly, Rigdon as counselor had input into Smith's decisions, but Joseph Smith was the President, with final decision-making authority. He was also a prophet, who received revelation from God, according to the Book of Commandments/Doctrine and Covenants and general organization of the church and as affirmed by the general membership in open vote in conference of the church beginning in April 6, 1830 at the organization continuing to the present day.

When news of the struggles of the Missouri Branch of the Church reached Ohio, a revelation was received instructing Joseph to take five hundred men to help relieve them. Further, the revelation told them that Zion must be redeemed with power, and that the Lord would raise up a leader like Moses who led the children of Israel out of bondage into the wilderness. Ms. Brodie assumes that Joseph was that man.

Zion's Camp was organized and about two hundred men left to help the beleaguered members in Jackson County. They were divided into small groups of men, who had a captain responsible for their travel. There were miracles that occurred. Martin Harris misused the sacred Priesthood, tempting snakes to bite his toe. The first ignored him, to Martin's delight. The second bit his ankle, causing the men to jeer and Joseph to rebuke him for his misuse and mockery of sacred gifts.



During the long trek, the men suffered hunger, blisters, fatigue, and other difficulties. A spirit of dissension began to fill the camp, causing Joseph to remind the company of their dependence upon the Lord for their safety and care.

As the group came near the Missouri River, they received word that an army had been raised from the surrounding counties. One group of this "army" determined not to wait for Joseph and his company to enter their county, he would kill them all that very night. They got on a raft as a storm blew up, and at least two of them died in the rapids, the leader and one other man. A ferry loaded with another company determined to fight the Mormons. The storm thoroughly soaked both the men and their gunpowder, making it impossible to kill anything. Joseph remarked, "God is in this storm" (p. 155)

An attempt to resolve the problems in Independence between the Mormons and old settlers was brought by Judge Ryland and influential residents of Jackson County. Their settlement included payment for their land, disregarding the value of homes and property that had been burned, in return for the promise that no Mormons would settle in their county again. This particular resolution was refused. Though there was effort on both sides to resolve the conflict, very few received recompense for their property. The editor of the Liberty Enquirer, who had a history of friendliness to the Mormons noted in an editorial that he did not doubt that the citizens of Jackson County would rather burn the land and leave skeletons on the land than ever see Mormons there again.

Joseph Smith received revelation that there would come a time when men would march through Jackson County and there would not be even a yellow dog to meet them. Ms. Brodie mocks this as an attempt to gain face after the seeming failure of the Zion's Camp experience. However, at the end of the Civil War, observers remarked of traveling for miles through Jackson County without even a dog to bark at them.

Ms. Brodie believed Zion's Camp to be a failure, for they were not able to help the Saints to restore their lands to them. They would not have their lands returned in that generation, but at a later date. However, the trek was not a failure, for the Lord was able to prove who would be obedient and who would murmur. Though Joseph led his people to several locations, he was not the Moses who was being referred to in the revelation that sent them off to Missouri, for it clearly stated that the Lord would "raise up a leader" (p.146) who would be like Moses. Joseph had already been called and was already a leader. Later, after Joseph's death, the one member of the camp who stood by Joseph in all circumstances was called to be that leader, and even today is called the great American Moses: Brigham Young.

Another comment made by Ms. Brodie with little regard for facts was the changing of the name of the church from The Church of Christ to The Church of Jesus Christ of Latter-day Saints. Contrary to her record, this event occurred by revelation, not at the urging of Sydney Rigdon. It was The Church of Jesus Christ of Latter-day Saints, for the Church of Jesus Christ is always called after His Holy name.



Patronage and Punishment

Patronage and Punishment Summary and Analysis

The years after Zion's Camp were relatively peaceful for Joseph Smith. Upon his return to Kirtland, he faced a "catalogue of charges" (p. 160) coming from the men who had not been faithful, particularly Sylvester Smith, who had been a cause of contention during most of the trek. Joseph stood and answered these charges before the High Council of Kirtland for over six hours, speaking in a soft voice until it was nearly gone. He was found innocent of all charges, and Sylvester Smith left the church as an apostate who sought to destroy Joseph Smith and the church.

The next few years were dedicated to the building of the Kirtland Temple, where they would begin to receive the endowment, a special blessing, promised to them by the Lord. In order to complete the temple, they were required to borrow money. John Tanner, a convert who was traveling to the branch in Clay County, Missouri, stopped in Kirtland to visit the prophet, as most new converts did. Tanner had just sold his property in order to move west. When he learned that the mortgage on the temple was about to be foreclosed, he decided to stay in Kirtland and gave money to pay the mortgage, plus more to continue the construction of the temple. Those who did not have money gave time to help build this sacred edifice. The women gave their china, which was broken up and added to the plaster used to cover the outer walls, giving it a glow which many could not understand.

It was during this time that the Twelve Apostles were called. The men who had been valiant in serving during Zion's Camp, proving their leadership qualities and obedience to the Lord, were called to be Apostles. Others were called to be leaders of the Seventy. Ms. Brodie writes that Joseph chose the men who were his friends.

Many of Joseph's family were given positions of leadership. They had stood by him from the beginning. Joseph, Sr. was called to be the Patriarch for the church. Hyrum was called to be the second counselor, and other brothers were given other positions of responsibility. There were some problems with Joseph's brother, William, who was contentious and hot-tempered. He is said to have argued and fought with him.

An indication for this is her contention that the High Counsel were involved in temperance society, arguing against the banning of liquor, thus becoming responsible for the Word of Wisdom, which was revealed in 1833. This was a health law, and a word of wisdom, not a law, for it was to be adapted for the weakest of the Saints, or those who could be called Saints. It allowed time for the members of the church to overcome the habits of tobacco, alcohol, and hot drinks like tea and coffee, which are habits that will cause health problems. Only much later in Utah did this become a commandment. It had been revealed after Joseph had pondered the matter of tobacco juice and spit all over the floor, which Emma had to clean, and took it to the Lord. Most revelations, for Joseph or current prophets, come from pondering about a problem and then taking it to



the Lord. Ms. Brodie contended that Joseph liked his wine, not remembering that the Sacramental wine was to be made new by the Saints. Hence, the "wine" he drank was grape juice.



Master of Languages

Master of Languages Summary and Analysis

Joseph Smith became an avid learner, especially following Zion's Camp. In March 1833, he began a School of the Prophets, teaching spiritual things that were not discussed in Ms. Brodie's text. Further, he and other leaders began to learn Hebrew from a Jewish Rabbi, and English grammar. His English teacher remarked many years later, even after he had become disaffected from the church, that Joseph was a rapid learner. Joseph delighted in learning, and felt that the Lord had opened his mind to learn things of the world that would be needful for him as the prophet. He especially enjoyed the study of languages.

In 1835, he received, via the purchase by some unknown member of the church, several papyri. These had been acquired during the period of looting of Egyptian tombs, and many sarcophagi and papyri had come to the United States, not always legally. Joseph examined the papyri and determined that one was the writings of Abraham, while another came from Joseph of Egypt.

Though he purportedly attempted, and failed, to translate the Egyptian in the usual manner, he did translate the Book of Abraham through inspiration. This book gave another, slightly different version of the creation of the earth and the beginning of the history of human life with Adam and Eve. Some of the differences seem slight and insignificant, yet they provide vital information to the serious student of religion. Among these differences are that the earth was organized of unorganized matter, rather than being created. Another difference is that it was gods who had organized the earth, rather than a single God.

A significant understanding found only in the Book of Abraham, though alluded to in Genesis, is the mathematical knowledge that Abraham had brought to the Egyptians. He described distances within the Universe, and the planet, Kolob, on which the Gods live, and from which all time is reckoned within the universe, along with its infinite nature. Additionally, the heritage of the curse of Cain came through Egyptus, the wife of Ham, thus their children were ineligible for the Priesthood of God. This was used within the church as reason to exclude the African-Americans from this privilege, and purposefully avoiding opportunities to preach the gospel to them until 1978, when the then current Prophet and President of the Church, Spencer W. Kimball asked for, and received revelation that allowed all worthy members of the church to receive the Priesthood of God.

The only actual remaining evidence of the papyri was carefully copied facsimiles of a few pages of the original, copied by Joseph. The original pages had been kept on exhibit in Kirtland and Nauvoo, but were later sold to a museum that was burned in the Chicago fire. Ms. Brodie contends that "leading Egyptologists" who examined only the facsimiles of the Book of Abraham, determined that they were not what Joseph claimed.



They claimed that "they were no more than ordinary funeral documents" not knowing the symbolism that may have been included in all funerary documents, as most came from a Pharaoh's mummy and funeral documents. Another assumption may just as easily contend that each document had included important information about life and death needed by the Pharaoh as he or she passed into eternity.

Ms. Brodie contends that the thoughts and purposes of the Prophet, Joseph Smith were created as a man, rather than prophesies from the Lord. This she does with the question of "Negroes" and the Priesthood, and many other issues. Ms. Brodie also finds writings that may or may not have been available at the time, and may or may not have been read by Joseph or others within the church, and attributes the prophesies to theft of other men's ideas.

Joseph Smith taught that the members of the Church of Jesus Christ of Latter-day Saints were either literal descendants of Abraham, coming through Ephraim or another of the tribes or through obedience to God's commandments could be adopted into the family of Abraham. Some of his listeners may not have totally understood, and many of the reporters used by Ms. Brodie actively sought for the death of Joseph and the destruction of the church. Thus, her discussion is somewhat distorted and difficult to understand.

The Kirtland Temple was completed and dedicated in March 1836. During the day of the dedication, many spiritual manifestations were experienced, from people seeing angels in their midst, to Joseph stating that Jesus Christ, himself, had been there. Men spoke in tongues; others prophesied of the future, many saw visions.

On Sunday, April 3, 1836, shortly after the dedication, at a regular Sacrament Meeting (not, as Ms. Brodie asserts, during several day of the dedication among men only), Joseph and Oliver Cowdery withdrew behind a curtain created to be drawn between the leadership and the congregation. There they knelt in prayer, and received a glorious vision, recorded in the Doctrine and Covenants, known as Section 110. In this vision, the Lord, Jesus Christ, stood before them, saying, "I am the first and the last, I am He who liveth, I am He who was slain, I am your advocate with the Father..." (p. 180), and accepting the edifice as his house. More was given to them by the Savior, then Moses appeared returning to them the "keys of the gathering of Israel" (p. 180). Elias came as well as Elijah, returning the keys of each of their dispensations, completing the return of all the keys necessary for the fullness of the gospel.

Ms. Brodie noted that these events mirrored the events of the New Testament Apostles during their day of Pentecost, calling this the Mormon Pentecost. She reminds the reader that both the participating Mormons and the Apostles of the New Testament were accused, falsely, of being drunk.



My Kingdom is of This World

My Kingdom is of This World Summary and Analysis

This chapter is dedicated to the assumption that Joseph Smith taught and participated in things that were only worldly, not of God. She accuses him of having illicit affairs with women who were not his wife, of having other wives, and seeking for the wealth of the world rather than the wealth and things of the Kingdom of God.

During the last years of the Church's occupation of the vicinity of Kirtland, Ohio and surrounding territory, during the time of Joseph Smith, there were whispers and accusations of polygamy. At some point, Joseph did receive a command to begin the practice of polygamy, as a means of supporting the widows, the fatherless, and the many more women who joined the church than men. When this actually was received is not known, though at some point in time it was revealed to the church as a whole. There are accusations that Joseph married other women, and Ms. Brodie suggests that he lusted for women as many men do who are in power. However, there is no evidence beyond the statements given by apostates.

Another accusation and assumption about the prophet was that he had "a poor man's awe of gold, and it crept into his concept of heaven" (p. 187). Though there were prophecies of great wealth to be in Zion, from Isaiah and Joseph, they were not fulfilled during the Kirtland years. Those years were a time of poverty and of indebtedness for the people and for the church. Many who were impoverished and destitute had a sense of wealth, not worldly wealth of gold, but a spiritual wealth of understanding of things of God.

Unfortunately, for the church, the 1830s were a time of easy credit, land speculation, and inflated prices. Joseph was able to obtain credit to pay off other creditors, but there was always debts and foreclosure overshadowing the economy of the church. The Missouri Stake was again being threatened with expulsion from land and homes in Clay County, with little support from Governor Dunklin. Ms. Brodie presumes that Joseph became obsessed by the desire for money, gold and silver. He did return to the east, searching for hidden gold, but was unable to find it. Joseph was comforted by the Lord who promised that he would be given power to pay the debts owed by the church. Joseph and others went east on a missionary tour, though Ms. Brodie and others believe that he had gone money digging again. She declared, "a chapter in Joseph's life had been brought, somewhat belatedly, to a close" (p. 193).



Disaster in Kirtland

Disaster in Kirtland Summary and Analysis

Joseph Smith did not return from his missionary journey to the east with buried gold. However, he did manage to borrow sufficient money to pay some of the debts of the church that were coming due. Unfortunately, continued borrowing of money only added to the total of the debts.

The leadership of the Church determined to organize the Kirtland Safety Society Bank Company. They applied for bank corporation, and ordered money to be printed for the bank. This was a time of national financial instability with no universal paper money designated across the country. Paper money was printed in Ohio and elsewhere in the west at this time by anyone who had the courage and capital to begin a bank. Ohio's banking system was especially chaotic, with thirty-three authorized banks, multiple unauthorized banks, and a variety of counterfeits and other forms of paper money used for trade.

The leaders of the church had every reason to believe that their bank would be approved by the Ohio legislature, for in the preceding six years twenty-two banks had come into being. They were mistaken, for the legislature was taken over by a faction that was "determined to stop the increase of wildcat banks" (p. 196), and which the members of the church saw as another slight to them as a group, for others had freely been given incorporation licenses. Regardless, they were not allowed to incorporate as a bank, receiving the news the day the printed money was delivered. In order to attempt to be legal, they changed the name to The Kirtland Safety Society Anti-Banking Company. When merchants in other states refused to accept the money, enemy informers reported the bank, expecting a share of the thousand-dollar fine. The attorneys for the church argued that they were legal, due to the fact that at the time of organization the statute was not yet in place. The courts disagreed, and fined the bank the one thousand dollars.

Two months later, the whole country fell to bank closures. There was a panic on the banks, and none was able to repay or provide gold or silver for all the paper money in circulation. More than eight hundred banks closed their doors in May of 1837, including the Kirtland bank. Some who had invested in this bank lost moderate amounts of money. This led to serious problems in Kirtland, and Ms. Brodie maintains, serious loss of trust in the prophet. She further claims that the failure of the bank directly led to the opening of the England mission. She also asserts that Canadian members had urged that their families in England be taught the gospel. She declares that the purpose was to send away the leading men of the church in order to divert their attention from the problems of the bank to the opportunity of teaching and preaching the gospel to friends and relatives in England. Joseph, too, left on a proselyting mission to Canada, in order to reduce the anger and hatred towards him over the Bank failure, according to Ms. Brodie.



Joseph returned to discover that many of the early followers and leaders were struggling. Martin Harris had been excommunicated, and Saints who were able were moving to Missouri. Ms. Brodie supposes that Joseph's immediate trip to Missouri after returning from Canada was a result of the lawsuits brought against him due to his debt and inability to pay the debt.

While Joseph was gone to Missouri, dissidents fought with supporters within the holy rooms of the temple. The apostates set up a church of their own and filled the courts with lawsuits, causing many leaders, according to Ms. Brodie, to "flee to Missouri to escape arrest"(p. 206). Joseph's return to Kirtland did little to calm the tide of dissension and apostasy that had developed. He was forced to flee arrest once again, and returned to Missouri. Not long after his leaving, the printing press and the building housing it caught fire, burning to the ground. Of course, Joseph was accused of inciting the fire to prevent further printing of material against him.



The Valley of God

The Valley of God Summary and Analysis

Joseph left Kirtland, as Ms. Brodie supposes, exiled by his own disciples. For whatever reason he left Kirtland, he was sorrowful about the actions of the members of the church. Ms. Brodie further assumes, with no supporting evidence in the records, that the "Kirtland debacle became a persecution symbol which heightened rather than humbled his sense of destiny...explained only in terms of enemy conspiracy and the machinations of the devil" (p. 209) providing no soul searching and few regrets.

Joseph reached Far West Missouri to the joy of the Saints who had previously settled there. The community had been laid out as Joseph had planned earlier, with wide streets dividing square blocks, a schoolhouse, and the basement of a temple already dug. This was a neat, organized city, with few dissensions among the Saints. Soon, many of the disaffected members in Kirtland returned to the church. Six hundred of these people joined together and left Kirtland, Ohio, in a long wagon train that surprised the local residents.

Far West was in Caldwell County, Missouri, a county that had been given to the Mormons to live in. Because of their numbers, the group spread out, occupying the surrounding Daviess, Carroll and Ray counties. According to Ms. Brodie, the few old settlers who lived in these counties "watched them with suspicion" (p. 211).

A few of the men who had been living in Far West had done some exploration, and discovered an ancient ruin, which appeared to be an altar. When Joseph saw it, he declared it the location where Adam had lived with his family outside the Garden of Eden. He called this place Adam-ondi-Ahman, a sacred and holy place. He prophesied that there would be a city built surrounding the hill, where Adam himself would come to visit his people.

Ms. Brodie continues to create purposes and reasons for Joseph's actions; creating actions and words purported to have been said by Joseph; and accepting as true accusations from openly hostile witnesses. She determined that Joseph began to search for strong men, who were violent and quick with a gun. She further believes the story that Joseph supported a secret organization, including secret hand signs and oaths.

Oliver Cowdery, John and David Whitmer were excommunicated from the church. During this time in their history, any dissidents or apostates were dangerous to the church, for they had been proven to turn against them as mobsters. The High Council demanded that they leave Caldwell County, as it was set apart for Mormons. Someone, Ms. Brodie assumed it was the Danite army, forced their wives and families to leave, taking only bedding and clothing. Who it was is unknown.



Ms. Brodie states that Joseph wanted to control his people and their money through a different style of the United Order. Once again, this is unsupported by any evidence, especially that of primary sources. She reports that rather than the law of consecration, Joseph planned to divide the church into corporations of farmers, mechanics, shopkeepers and laborers.

On the Fourth of July, 1838, the Saints gathered to celebrate the laying of the cornerstone for the new temple in Far West. During this celebration Sidney Rigdon spoke of being tired of the trampling upon received at the hands of others, and that they had only turned the cheek, many times. However, it would not happen again. Mobs would be met in kind. The Saints would never be the aggressors; but they would not again be pushed around by mobs. This speech was printed in the Liberty press. Missouri newspapers responded with outbursts of insults.



The Alcoran or the Sword

The Alcoran or the Sword Summary and Analysis

August 6, 1838 began a new era of persecution for the Mormons. On that day, they decided to attempt to vote in the Daviess County elections. The first to try to vote was met by an old settler who said, "Daviess County don't allow Mormons to vote no more than niggers" (p. 225). The Mormon man was immediately knocked down, and a fight erupted. Ms. Brodie stated that the Mormon men just happened to be standing near a pile of oak hearts, which were used to protect themselves in the fight. Troublemakers from both sides participated. Ms. Brodie insists that there was a Danite signal to attack, to which others who were part of the group as well as men who were not part of the group responded. This resulted in the Missourians fleeing, and a John L. Butler decreeing that as a descendent of Revolutionary War soldiers he was not going to allow anyone to keep him from his god-given right to vote.

This fight resulted in further persecutions, and a call for Joseph to be arrested for disturbance of the peace, though he did not attempt to vote and no one was killed, contrary to the rumors otherwise. The judge who issue the arrest warrant for Joseph was a known Mormon hater, Austin A. King, who blamed them for his brother-in-law's death during a mob raid in Jackson County.

Joseph knew that a trial in Gallatin would mean a lynching for him, and refused to give himself up. His attorneys succeeded in moving the jurisdiction, and paid a five hundred dollar bond to maintain the peace. This did not resolve any problems, for the local people refused to mill the grain for the members of the church, and life became more difficult. The mobs continued to whip Mormons, burn haystacks and granaries, and steal horses and cattle. They were forced to gather for protection, and had little food to eat during the winter. Land agents attempted to repurchase the land sold to the Mormon people for a fraction of the price. Once again, they were being extorted, as the mobs and old settlers took advantage of the hate they had stirred up against them.

Members of the church were forced out of Carroll County, and were gathered to Far West. Other county leaders determined that if Carroll County could remove the members of the Church of Jesus Christ of Latter-day Saints, they could as well, and the battle began in earnest to push all members out of Missouri. Joseph supposedly gave a speech to his men, calling for peace, but suggesting a willingness to "establish our religion by the sword... 'Joseph Smith or the Sword!'" (p.230-231). This was reported by men who were apostates, admittedly seeking to hurt both Joseph Smith and the Church he organized. Such witnesses are suspect.

Ms. Brodie tells a story of Joseph taking reinforcements to Adam-ondi-Ahman, which spies reported as fifteen thousand rather than the actual three hundred fifty men. They also reported that the Mormons were on the offensive, and there were stories that they had burned and pillaged villages and homes, and killing men. These reports are



unsubstantiated, in any official or primary source record. However, a letter was sent to then Governor Boggs, accusing Mormons of this behavior. He was quick to accept it as truth without investigation, and sent a letter to General Clark ordering him to treat Mormons as enemies, and to exterminate them.

All members were asked to collect to Far West in an attempt to provide protection for everyone. One group, under the leadership of Jacob Haun, who had recently completed a flourmill, refused to gather to safety. These were viciously attacked by a mob, killing everyone they could see. One of the mob called to another that he should not shoot, as his target was a boy, to which the other responded, "It's best to hive them when we can. Nits make lice" (p. 237) and promptly put his rifle to the boy's head and killed him. Thirty-two of the thirty-eight men and boys were either killed or seriously wounded. The women and remaining men and boys sadly returned to Far West. Most of the members were sickened by the massacre, yet they were certain that it would not have occurred if they had followed the prophet's instructions and gathered to Far West.

The local militia gathered in large numbers and surrounded their community demanding that Joseph and other leaders surrender to be tried for treason; that all property be confiscated to liquefy debts; that all Mormons immediately leave the state (in the cold of November winter); and that all arms be surrendered. If these demands were not met, they would be annihilated. A twelve-hour delay was requested, but Major-General Lucas insisted that he receive Joseph Smith, and four others as hostages. The men gave themselves up, as troops advanced on their breastworks. The militia shouted and yelled at the capture of Joseph Smith so loudly that Parley P. Pratt later wrote that he felt he had come into hell. They slept that night in the open, on wet ground, pelted by the rain and taunted by the guards.



Ordeal in Liberty Jail

Ordeal in Liberty Jail Summary and Analysis

General Doniphan had consistently been friendly to Joseph Smith and his people. It was to General Doniphan that Major-General Lucas gave the responsibility to shoot the prisoners. Doniphan flatly refused, and marched his men away. Lucas was enraged, and tried to court martial Doniphan, who had told him that he refused to participate in cold-blooded murder. He reconsidered, and determined to take his prisoners to Liberty for execution.

Joseph and his friends were taken to Far West where the men stacked their arms together in a square, and stood in line to sign away their property, while the women gathered around the prison wagon where the prophet and the others bid a tearful farewell to their wives and children. Lucy Smith, the prophet's mother pushed her way through the crowd, begging him to speak to her. He answered, "God bless you, mother" (p. 242) as the wagon pulled away.

For six days after taking Joseph, the troops went wild, raping, stealing, and shooting animals for sport. They left the people with only parched corn to eat. They had been forbidden to leave the city, yet had nothing to eat, and most of their property had been plundered. Some of the leaders managed to escape, but most were hunted and returned for trial. After six days of this, General Clark ordered the remaining men into the square, where they were told that they were lucky to live, as he had been given orders to exterminate them. He called them the aggressors, and told them that they could neither leave nor stay, and could not plant crops. To him, their only choice was to give up their religion and become citizens.

Joseph and the others were taken to Independence, where he was exhibited like an animal, then taken on to Richmond where they awaited trial. The jailors baited the men, telling tales of raping their women, looting and murder. At last, the prophet could stand it no more and stood tall in his chains, and thundered, "Silence, ye fiends of the eternal pit! In the name of Jesus Christ I rebuke you, and command you to be still; I will not live another minute and hear such language. Cease such talk, or you or I die this instant!" (p. 243). The guards were silent.

After another five days, Joseph and the others were taken to court, where they faced judge Austin A King, who had shown his lack of partiality publishing a letter in a paper accusing the Mormons of murder and arson. Any who might have testified in behalf of the prophet were arrested and tried. Only Brigham Young, Edward Partridge, and Heber Kimball had escaped the dragnet. Avar, the supposed Danite leader, proved himself a coward and a liar, as did others who testified against the prophet. Their testimony that the prophecy of Daniel would be fulfilled by Joseph Smith as he destroyed dissenters was a misunderstanding of the means in which Joseph fulfilled that particular prophecy.



Doniphan, the attorney for the Mormons, soon realized that it would make no difference who testified for Joseph, King was determined to see him in prison. King was not there to try the actual case, only to determine whether they should be committed to prison. Ten of the men on trial were held, all the rest were released on bail. Four were kept in prison in Richmond, the other six were sent to Liberty jail in Clay County. All were denied their rights as citizens of the United States.

Joseph Smith, Sydney Rigdon, and four others entered Liberty jail November 30, 1838, where they were imprisoned for four months. During this time, Joseph wrote letters to his family and people; responded to charges by the old settlers; and spent time in contemplation. There he received a revelation of comfort, telling him that even the Savior had been forced to bear such sorrows.

Meanwhile, the press reported with outrage the massacre at Haun's mill and the theft of all the property of the Mormon's: homes, farms, outbuildings, and all improvements, paid at \$1.25 per acre. The Missouri legislature called for an investigation, and then found themselves embroiled in arguments as some of the legislators who were investigating had been involved in the actions against the Mormons. Finally, the Mormons were given \$2,000 to aid their departure; the militia was given \$200,000 to pay for their expenses related to the Mormon war. Such was the fairness and justice shown by the Missourians.

The members of the church began their exodus to Illinois, led by Brigham Young, in mid-February. The winter was free of storms, and the roads were frozen. The Saints were forced to travel under conditions others would have considered impossible. For the Saints, there was no choice. They were lucky that there had been friction along the border between Missouri and Illinois, and the residents of Illinois gladly accepted them.

Naturally, real estate speculators saw a gold mine in their exodus, and many tried to cheat them. Land called the Half Breed tract was sold and resold, seldom legally. Others attempted to sell property that was not theirs. Isaac Galland took advantage of them, squirming into the prophet's good graces, selling them a tract of land between the Mississippi and Des Moines rivers. He did not have deed to all this land, and placed them in the center of land and political battles.

Early in the stay, Joseph received visits from Brigham Young and his wife and son, before they left for Illinois. After they left, the men began to seek a way out of prison. They could see that they would never be brought to trial, the local officials determining that they may be forced to acquit, which was not an option for them. On April 6, 1839, the prisoners were taken from Liberty jail to a Gallatin schoolhouse, where they were held until trial.

Ms. Brodie says that all but Joseph spent their time there drunk, exchanging stories with the jailors. They sought a change of venue, since there was no chance of getting an impartial jury in Daviess County. The attorneys won their argument. During the move of the prisoners to Boone County, the guards became drunk, and Joseph and his companions were able to escape to Illinois.



Nauvoo

Nauvoo Summary and Analysis

The land sold to Joseph and his people was on a bend of the Mississippi River and swampy. The city was named Nauvoo, the Beautiful. Though it would be drained and settled by a large number of people, it was the cause of much illness for the Saints. The swamps were full of illness that the people had a difficult time withstanding after a year of starvation and exposure. They died of ague, possibly malaria or typhoid. Even the prophet fell to the disease for a time. After he recovered, he gave up his home to the care of the ill, and he and Emma went among the people. Emma used her herbs and knowledge to help heal; Joseph used the Priesthood, laying hands on their heads and commanding them to be well, according to their faith and the will of God. Many were healed, some died. Among those who died were the prophet's father, his younger brother, Don Carlos, and then his youngest son, named after his brother, Don Carlos. Eventually the illness was conquered, and the city built.

Joseph sent missionaries to Europe, though many were ill, and they left unfinished homes for their families to live in. Ms. Brodie contends that the missionary effort was used to increase the population and therefore Joseph's power base. She believed that Joseph thought the only answer to persecution was power. As the politicians could see that such a large group of people would be influential in the elections, both parties tried to do things that would give them the Mormon vote.

Joseph went to Washington, D. C. in an attempt to gain sympathy and aid from the national legislature. Though the Illinois delegates called for support and aid for the Mormons, Missouri counteracted this with demand for damages. Joseph went to see President Martin Van Buren, who flatly refused to help, though he admitted that their cause was just.

Isaac Galland, known by many in Illinois to be a horse thief and charlatan, became the land agent for the Saints. He bought tracts of land, further causing debt to the church. When he was sent east with money to pay off loans, he ran away with the money, leaving Joseph and his other leaders with the devastating results.

As the Saints had done in each of their previous homes, they began to build a temple to their God in order to receive special blessings only available there. Saints gave of their money and time in order to build it. Many of the converts from England were craftsmen, with skills needed to complete the temple. Brigham Young had set up an emigration system that helped thousands of converts to emigrate. His was a system of honesty and efficiency that was honored later by the House of Commons. These men cheerfully gave of their skills in order to complete the sacred temple.

Another troublemaker who joined the church seeking power was John C. Bennett. He went to the Illinois legislature, asking for a charter for Nauvoo. Within the charter were



provisions for a militia, which was called The Nauvoo Legion. Joseph was given the commission of lieutenant general, and wore a magnificent uniform. The legion grew, and was not a group of men who carelessly paraded when mustered, but a serious, well-trained army. Some from outlying cities and counties became concerned by the seriousness of this legion, but when the history of persecution was considered, the organized legion made sense.

Even in Nauvoo, Joseph was not safe from extradition to Missouri. A sheriff from Missouri came in 1840, but Joseph had gone into hiding. The sheriff returned the writ, and returned. Later, another sheriff arrived, but Steven A. Douglas, an Illinois Supreme Court judge, along with other judges, tried the case and determined that since the writ had been returned, it was no longer legal. The case was not decided, only deferred, which Ms. Brodie assumed left Joseph in fear that the process could be ongoing, recurring at any time.

John C. Bennett used this experience to build up the legion, writing in the local paper that the blood of murdered Saints cried out for vengeance, and that they would fight against their enemies. Of course, this caused outrage in the neighboring cities and counties, who feared that the Mormons would go to war to retrieve their lost property. Even visitors from the east were concerned by Bennett's plans.



Mysteries of the Kingdom

Mysteries of the Kingdom Summary and Analysis

During his life in Nauvoo, Joseph wrote his autobiography and history of the church. Ms. Brodie says that he wrote this as a reconstruction of the history, not as it happened, but as he wanted posterity to remember him. Again, she denies his vision of God, the Father, and His Son, Jesus Christ, as the beginning of his public life, as a dream or fantasy. She concludes that he spent time attempting to distill his revelations into a guide for his people, calling it the Article of Faith. Actually, the Articles of Faith came from a letter to John Wentworth, who had requested his history and a summary of the religion.

She further considered the Book of Mormon to have been a concern for Joseph, considering it to have been a fraud. By this time, only two of the witnesses were still alive or members of the church, and she considered that to be evidence of his deceit.

The ceremony of the endowment was introduced in 1842. Ms. Brodie accepts the falsehoods relating to this sacred ceremony that have been published and continue to circulate. She assumes that this is a fertility rite, as it coincides with the beginning of the acceptance of polygamy. The further fabrication accepted by Ms. Brodie that continues to be brought up is that the endowment was copied from the secret Masonic rituals. These assumptions are false, as are her contentions that the endowment ceremony is secret. There is a difference between secret and sacred, with sacred being something that is not shared with profane unbelievers who do not have sufficient understanding to be responsible for the sacred covenants made between man and God.

As Ms. Brodie has not participated in the endowment, which is performed daily in current LDS temples, she easily accepts the misstatements and outright lies passed off as actual events. Her descriptions are inaccurate, false, and appear to be purposeful misunderstanding of truth. The endowment can be received by proxy for those who did not receive it during their lives. Thus, Ms. Brodie accidentally hit upon a major truth, thinking to denigrate the church: "Upon his church now rested the burden of freeing the billions of spirits who had never heard the law of the Lord. Nauvoo had become the center not only of the world, but also the world!" (p. 283). Her consistent insistence that Joseph was a fraud shows the will to accept any excuse to deny the truth.



In the Quiver of the Almighty

In the Quiver of the Almighty Summary and Analysis

Joseph Smith welcomed all who came to visit in Nauvoo. When people came to visit, Joseph showed them around personally, if possible. He noted that many came out of curiosity just to see who he was, and determine that he was as he said he was, a smart Prophet of God, or an ignorant man, deluding himself and others. Josiah Quincy and Charles Francis Adams were personally conducted on a tour of Nauvoo. They were impressed by the man, Joseph Smith, but were unsure what to think about his role as a prophet.

During the Nauvoo period, politics again were a big issue. This time, however, Joseph outwardly, according to Ms. Brodie, let the parties know that his people would vote for those who were friends of the Saints. There is no primary source for this information, so this is questionable. It is true that Joseph said that no government that had been tried on this earth had been able to stand, for none was built upon eternal principles. The only eternal government will be based on a theocracy, led, not as Ms. Brodie claims by Joseph or a prophet, but as Joseph stated, by Jesus Christ himself. It is so easy for Ms. Brodie to misquote and misinterpret the things said by people of that day.

Newspapers in the east noticed that a "Mormon empire" (p. 286) was in the making. Though Joseph may have wanted it to be during his day, this empire did not come into being during his day, nor during the days of Brigham Young. That day is yet to come. Unfortunately, the political powers were fearful that the large voting block of Saints would be too easily swayed by their leaders, thus dictating to state and federal governments.

Visitors came purposely to try to trick Joseph with fake plates and other translating opportunities. Sometimes, Joseph responded, but this was when he was acting as a man, not a prophet. It was difficult for members and non-members alike to know when he was speaking as a man, and when he was acting for the Lord. When acting as a prophet, he would say, "Thus saith the Lord," otherwise he was speaking as a man. He gave many sermons and wrote in his journals, but these were not necessarily prophetic. He was understandably surprised when new converts would leave the church because they saw him playing with his children or wrestling with friends.

The Saints loved their prophet, willingly obeying him as the mouthpiece of the Lord. They loved him, and saw him as their prophet. Joseph Smith was genial, friendly, and giving. He gave much of his income to the poor, feeding and housing them in his home and hotel, called the Nauvoo Mansion. He showed an intense loyalty to his friends and followers. He taught and believed that man was created to have joy. He continued to have a jovial sense of humor, which many did not understand, thinking him to be faking his trust in himself, when he showed ironical humor. In all, he saw himself as a large stone, rolling down a hill, with the struggles of life chipping of an edge here, and a

corner there, until he became a "smooth and polished shaft in the quiver of the Almighty" (p. 296).



If a Man Entice a Maid

If a Man Entice a Maid Summary and Analysis

By the spring of 1840, the principle of celestial marriage, and patriarchal order, had been revealed. This principle organizes husbands and wives, along with their families, as eternal units. They are sealed by the laws and power of God to be family units throughout all eternity. Men and women who truly loved their spouses embraced this principle with great joy. Before this principle was introduced, there was no hope for families to be together beyond this life; death was essentially a divorce, with individuals living separately and alone for eternity.

Sometime after this, the law of plural marriage began to slowly be used. The purpose of this was to ensure that women who were single, due to the loss of a husband, or that the husband did not join the church and follow his wife as she followed the saints west. Some assume that Joseph Smith, Brigham Young, and others took extra wives because they were interested in the sex, and plural marriage would relieve them of the stigma of adultery.

Many women, believing that marriage to Joseph Smith would somehow increase their place in eternal life. For this reason, they had themselves sealed in marriage to him even after his death. No woman was married to another man while still married to another, despite the supposed evidence given by Ms. Brodie. Marriage, in the eternal sense, did not instantly presuppose that the two ever had intimate, sexual relations. Misunderstanding of this law and principle has ever been a difficulty for those who do not believe that Joseph Smith saw the Father and Son, and that he was and is a prophet of God.



The Bennett Explosion

The Bennett Explosion Summary and Analysis

John C. Bennett proved himself a viper amongst the saints. He proved himself overly ambitious and extravagant, heartless as he eagerly exploited polygamy. He used the name of the prophet, Joseph, to exploit and seduce women as early as 1840. As he had been a doctor of midwifery, he bragged that he could abort unwanted pregnancies from his adultery.

Ms. Brodie is more even-handed in her discussion of this chapter than she has been in most other chapters. She notes that many of the sources who report polygamy during this time are suspect, that the purpose of writing is unknown, and that the writers are clearly suspect, especially when referring to things said by John C. Bennett. She also continued to believe that Joseph was involved in illicit sexual encounters with women, both those who were married and unmarried.

Ms. Brodie indicated that the split between Joseph and Bennett came from both wanting the affections of nineteen-year-old Nancy Rigdon, Sydney's daughter. The contention and rumors that resulted from the supposed attempt to take Nancy as a wife by one or both men brought the misdeeds of Bennett to the attention of Joseph and the High Council. The High Council excommunicated Bennett for his behavior. Joseph apparently tried to see the best in Bennett, waiting four weeks to complete the process. Ms. Brodie contended that Joseph waited because he did not want the public to learn about polygamy to be exposed yet. Whatever the reason, it became apparent that Bennett was a major embarrassment and had to leave Nauvoo and the church.

After his expulsion, Bennett wrote letters to the Sangamon Journal in Springfield. He accused the Mormons and Joseph Smith of many things. The New York Herald refused to print these accusations, stating that it was "full of philosophy, fun, roguery, religion, truth, falsehood, fanaticism, and philosophy" (p. 314). He claimed that the Legion had all taken a Danite oath, that there were ruthless men known as the Destroying Angels, and then gave a complex scheme of prostitution for the benefit of Church leaders. This supposedly included three classes of women who were 'spirit wives' or women who had taken the covenant marriage as polygamist wives. Of these, the only possibly truth would be that there may have been polygamy during this era, though it was not acknowledged until 1852.

Bennett used the first 50 pages to build up his own character, attempting to prove his own honorable character. The historian H. H. Bancroft commented ironically that one who uses "three-score certificates of his good character by from one to a dozen persons, you may know that he is a very great rascal" (p. 317). Others called his book "obscene and licentious in the highest degree" (p. 317).



All the charges and counter charges affected the politics of the state of Illinois. The Whigs struggled after publishing Bennett's stories, to find a balance in the election. The Democrats were struggling, as their gubernatorial candidate was tied to the Mormons. When he died, the Democrats found a man, Thomas Ford, who had not interacted with the Mormons. He won the election.

Life in Nauvoo did not settle down, for some of those who had been indicted, included, an accused of improprieties and their families struggled with regaining their equilibrium and standing within the community and the church. Bennett may have hoped that the Pratt's and the Rigdon's, who were the major families who were most hurt, would leave the church and support his attacks. These hopes were dashed when both families were re-baptized and returned to full fellowship in the church.



Into Hiding

Into Hiding Summary and Analysis

In the spring of 1841, Joseph Smith was alleged to have prophesied that Missouri governor Boggs would die violently, and that Illinois governor Carlin would "die in a ditch" (p. 323). When Governor Boggs was shot three times in the head, it was immediately assumed that Joseph had ordered it, and that he had ordered Porter Rockwell to murder him. When Boggs did not die, and became able to receive visitors, John C. Bennett visited and shared with him the alleged prophecy. Boggs immediately accused Joseph of attempted murder before the fact. A sheriff showed up in Nauvoo, and Joseph and Rockwell went into hiding. Joseph went from place to place in an attempt to hide from the sheriff for four months.

Ms. Brodie speculates on Emma's reactions to the charges of polygamy. A woman can contemplate and speculate what Emma's reaction would be, but there is no evidence, nothing written by Emma, Joseph, nor any other person close to her that would indicate her true feelings about these events. Hence, Ms. Brodie's comments along these lines are pure speculation, certainly not good historical research.

Unfortunately for Emma, she was again pregnant, with her eighth child during the time that Joseph went into hiding. Joseph returned to her when Thomas Ford was inaugurated, and was there for the birth of a son, who soon died. Emma had only been able to raise three of the eight children she and Joseph had together.

Since Governor Ford had believed that the writ from Missouri was illegal, and was willing to test it upon Joseph's surrender, Joseph took forty of the Legion as protection to Springfield. When Joseph and his guard marched into Springfield, they caused a sensation, as many were surprised that he would give himself up, knowing that if given over to Missouri he would be hung. Technically under arrest, Joseph had freedom to move around the city, meeting with the leaders of the state and community. He made such a good impression on them, willingly discussing the principles of the Church of Jesus Christ of Latter-day Saints, that he was seen positively by the press and politicians.

When the decision was handed down as to whether the writ was legal, the judge came into the courtroom flanked by several ladies, as a joke directed toward the prophet's wives. Regardless of the pun, Judge Pope declared that Missouri could not extradite an Illinois citizen for a crime, which if committed, was committed in Illinois.

Porter Rockwell tired of hiding in Philadelphia, and returned to Nauvoo. He was arrested and taken to Independence. Porter was accused of shooting Boggs on the evidence of Bennett's statement that Porter had told him that they could not prove that he had shot Boggs. This flimsy evidence was not enough to convict, even in Missouri, and Porter was released. Ms. Brodie continues to quote unreliable sources, and states that they

are unreliable, in an attempt to prove that Porter may have been guilty of the attack on Boggs. Her historiography continues to be suspect.



The Wives of the Prophet

The Wives of the Prophet Summary and Analysis

No one knows for sure how many wives Joseph was married or under what circumstances. There are many stories, few of which are substantiated through primary sources. That Joseph would marry another man's wife seems improbable, though Ms. Brodie continues to insist that this occurred. She further attempts to guess which of these supposed wives had children with Joseph Smith, the Prophet. Nothing is substantiated.

After his death, many women chose to be sealed to the prophet, even though they had been married to another man, thinking that somehow it raise their position in the eternal life. This cannot be considered a slight on Joseph's character, for he had nothing to do with this.

It is true that Joseph did have multiple wives. Whether there was any real sexual intimacy is unknown. If there was, it is not necessarily certain that Joseph took extra wives because he wanted to have sex with many women. If he was a prophet, and the Lord gave him this commandment, he would have been required by the Lord to participate in multiple marriages.

Ms. Brodie suggests that Hyrum Smith, the prophet's brother, encouraged Joseph to show Emma the written copy of the prophecy, and that Emma stormed in anger about it, burning the copy shown to her. Emma's acceptance or lack of acceptance does not change the fact that the Lord gave a command and his prophet was required to accept and live it. Emma was required to forgive Joseph's trespasses, and accept the law. However, part of the law clearly stated that the first wife must give consent for any other wives, and these must be virgins, not given in vow to another man. If Emma was threatened with destruction if she could not obey and accept the law of everlasting life as a family, which also included polygamy for a time, certainly Joseph would have been destroyed much more quickly by the Lord if he were to take wives who were already wives of other men, who were committed to others. Further, Joseph, and others, was required only to take other wives when commanded by the Lord. Hence, the stories and innuendos directed at Joseph could not be true, if he was a prophet of God. Further, Joseph would not act against the things he prophesied, even if he were a fraud, as Ms. Brodie is attempting to prove.

Emma did suffer in her marriage to Joseph. His mother, Lucy, wrote about Emma: "I have never seen a woman in my life who would endure every species of fatigue and hardship, from month to month, and from year to year, with that unflinching outrage, zeal and patience, which she has ever done; for I know that which she has had to endure—she has been tossed upon the ocean of uncertainty—she has breasted the storms of persecution, and buffeted the rage of men and devils, which would have borne down almost any other woman" (p. 342). She may have fought the law of plural

marriage, may have encouraged other women to fight the law. Through it all, Joseph never lost his love for her, stating that if necessary he would "go to hell for her" (p.343).

Because polygamy was only lawful in the sight of God when He specifically commanded it, those who took on multiple wives without being commanded were excommunicated. This may have been confusing to the bulk of the church, for it had not yet been publicly announced. News of the possibility of polygamy within the church led to jibes and teasing from locals who were not members nor intimate with the commandment and law of the Lord.



Candidate for President

Candidate for President Summary and Analysis

Joseph Smith could not find peace, even in his beautiful city of Nauvoo. John C. Bennett plotted with Lilburn Boggs to have him extradited on some charge back to Missouri. They used old charges of treason that had sent Joseph fleeing from Missouri in 1839. They sent sheriffs to arrest Joseph. These men took Joseph without charging him, and rushed him under armed guard to Dixon. A call went out to save Joseph from the kidnapping. Additionally, when Joseph was locked in an upper room of a pub, he called out the window with a voice that had carried to thousands in open-air meetings. The villagers of Dixon came to the pub and insisted that Joseph be given a fair hearing.

A Whig attorney, Cyrus Walker, happened to be in Dixon, and agreed to defend the prophet for a fee of ten thousand dollars, and a promise his vote in the upcoming election. The sheriffs were charged with assault and false imprisonment. It was determined that the prophet and sheriffs would be tried in Quincy. Ms. Dixon surmises that Joseph feared that Quincy was too close to Missouri, and could be easily taken there on any charges. He managed to persuade the attorneys to argue the case in Nauvoo rather than Quincy.

A large escort of men traveled with the prophet to protect him. As they entered Nauvoo, they were met by as many of the citizens of Nauvoo as could crowd into the available carriages. It greatly surprised Walker that Joseph was not met with cheers and shouts, but with tears. Walker, and other interested attorneys who were seeking election, agreed, though they knew it was not correct, that Nauvoo held sufficient powers to issue a writ of habeas corpus. Joseph was free again, for a time.

Missouri Governor Reynolds was not happy that his writ had been denied, and issued another writ, insisting that Illinois Governor Ford enforce it with a militia to return Joseph to Missouri. Apparently, Governor Ford never planned to send a militia; and he would not allow himself to help a competitor in an upcoming election. Ford's plan was to reduce the perceived abuses of the Nauvoo charter through legislative law rather than force.

Political wrangling for the Mormon vote continued, with Democrats attempting to draw away the vote from the Whigs. Joseph had promised his vote to the Whig, Walker, while his brother Hyrum had determined to vote for the Democrat Hoge. The Whigs expected the whole population to vote as Joseph did, and considered it a betrayal when Joseph left it to the population to vote, and they voted Democratic.

Joseph pronounced that the stone of Daniel would roll forth; revolutionizing the governments of the earth, overcome not by fighting and war, but by the word of the Lord; and that all the earth would find it necessary to obey the laws of God. As with many prophecies of prophets like Joseph, the unbelieving and those who seek a sign



expect immediate fulfillment of that prophesy. This prophesy had been prophesied many hundred years ago by Daniel, and is yet to be fulfilled. Unbelievers, including Ms. Brodie, taunt the prophet because this has not yet occurred, believing that Joseph himself would be the King and Ruler of this Kingdom of God. This is known by all Christians to be a result of the second coming of the Lord, Jesus Christ, in His glory and majesty. It will be Christ who will reign over all the earth, and all will come to know and obey His commands.

The editors of the Warsaw Messenger were among those who did not understand that prophecies did not always come to pass in the short period. They took this prophesy literally, believing that the Saints would take up arms and try to take over the country. They demanded that the Saints be totally exterminated, as had Governor Boggs earlier in Missouri. If they were not to be exterminated, they should at the very least be driven like leaves from the country.

Joseph knew that there was a need to leave for a safer location for his people. He could see that his people would soon be the brunt of persecution. He looked west and southwest for a place of security. He considered Oregon, but there were many emigrants from Missouri already settled in Oregon. There is some evidence that he looked into purchasing a large tract of land between Mexico and Texas. Though not mentioned by Ms. Brodie, he also considered the Great Salt Lake Valley to which Brigham Young took the Saints later.

Joseph also wrote to all the presidential candidates, asking them directly what they would do to protect the members of the church from further persecutions. None committed to support; some were negative toward the possibility of justice for the Saints. Joseph determined that the only thing he could do would be to run for president himself. Whether he truly expected to be elected or just wanted to bring the cause of justice for his people to the attention of the American public is unknown. He did send people throughout the country to campaign for his election.

Many feared that Joseph was seeking total control of the country, especially seeing the numbers of converts moving to the United States from other countries. They developed a fear of Joseph, thinking him to be power hungry.

During the funeral of King Follett, Joseph taught many of the principles he had been teaching through the years together in one sermon. As he ended his sermon, he stated, "You don't know me; you never knew my heart. No man knows my history. I cannot tell it; I shall never undertake it. I don't blame anyone for not believing my history. If I had not experienced what I have, I could not have believed it myself"(p. 366). Ms. Brodie took this to mean that he had something to hide, that no one could understand him, that his story was a fraud. There is something deeper, greater, and more spiritual than she or other detractors could ever comprehend. No man knows what this is. Only Joseph knows exactly what occurred during his life, his many visions, his discussions with angels, and his understanding of who he was before this life. How can any man know his history?



Prelude to Destruction

Prelude to Destruction Summary and Analysis

1844 seemed to be a time of little resentment towards the prophet and his people, except for the anti-Mormon antagonism in the surrounding counties. Actually, the hostility was deep and far-flung. It was feared that Joseph sought to overcome the one deeply held tenant of the Constitution—that of separation of church and state. Others sought grounds to extradite Joseph on a variety of charges.

Joseph knew of the hatred of the anti-Mormons, yet he knew that the true problem would come from within the church, from apostates. As always, it was apostates who fed half-truths or lies to those who sought to destroy the church and Joseph Smith. He was right. Trouble came from his Second Counselor, William Law, and others close to him.

If Ms. Brodie's assumptions and reading of the history is correct, which cannot always be trusted, Law and others thought it unseemly that a prophet of God should be controlling the financial and real estate matters, especially as Joseph had proven that his gift was not in financial concerns. However, Joseph had a real need to complete the temple, and needed the financial gifts and aid of converts and others to complete this edifice as commanded by God. There was an apparent rift between William Law and Joseph over the use of money. Ms. Brodie claim, however, that the final blow to their friendship and Law's fidelity to the church came as Joseph tried to take Law's own wife, Jane, as another spiritual wife.

Law was among those who saw Joseph not as a false prophet, but as a fallen prophet, led into iniquity by John C. Bennett. Others seemed to resent the prophet's opposition to business ventures. However, Ms. Brodie claims that all the dissenters were driven away by Joseph's desire for their wives or daughters. Whatever the reason, William Law and Robert Foster left the church, but they did not leave Nauvoo. They began a rival newspaper, The Nauvoo Expositor, which Law used to expose the initials of the supposed wives of Joseph, swearing that there was a vision giving men the "privilege of marrying ten virgins and forgiving him all sins save the shedding of innocent blood" (p. 375). He also argued that Joseph was endeavoring to join church and state, grabbing for political power; accused him of attempting to organize a Kingdom on earth, with Joseph crowned as king; and charged him with misusing money and speculating in land for personal profit; calling for a repeal of the Nauvoo charter, since it had been abused.

Ms. Brodie makes many broad assumptions as to Joseph's possibilities, his plans, and the things that he may or may not have shared with his people. All this is speculation. She claims "he had no courage for it" (p. 376), knowing that all this was her speculation, not based on any truth or primary sources for alternate actions that may have been available.



The city council tried the Expositor, and found it libelous, declaring that it must be shattered, being a civil nuisance. Members of the Legion destroyed the press, burning all issues, and ruined the type.

The anti-Mormon contingent were handed a moral issue on which they could fight the prophet and his community. Destruction of the press was seen as a violation of the constitution of the United States, though presses were frequently destroyed in the frontier when they touted ideas unpopular to the local population, such as ending slavery. The men who swore out the complaint were not content to accuse the prophet only with the destruction of the press; they added a long list of crimes and sins for which he could be arrested, including a charge of riot.

Joseph wrote to Governor Ford, in an attempt to defend the destruction of the press. The twelve apostles were called back to Nauvoo. The Nauvoo municipal court threw out the warrants, based on habeas corpus, no evidence to show that a crime had been committed. This brought Missourians and lowans, menacing remote families, impelling them to the safety of Nauvoo.

Joseph was unwavering in his resolve to protect the legal rights of his people and from mob violence. In a purported speech to the Legion, he ended with the resolve that this would happen, "or my blood shall be spilt upon the ground like water, and my body consigned to the silent tomb!" (p.379). Was this another prophesy?



Carthage

Carthage Summary and Analysis

Ms. Brodie theorizes, again with little or no source support, that there was a change in the hatred toward the Saints that had not been there in Missouri. She declared that neighboring citizens "resented [the Mormon's] self-righteousness, their unwillingness to mingle with the world, their intense consciousness of superior destiny" (p. 380). Yet, this was not the final cause of volatile hatred, in her opinion. She declared that the hatred was rooted in political power, because of their numbers, and that the neighbors feared being crushed by the sheer numbers of incoming converts who needed homes and land. She avowed that theocracy in Nauvoo was "malignant tyranny . . . Spreading as swiftly and dangerously as a Mississippi flood and that might eventually engulf the very government of the United States" (p. 380). According to her analysis, this led her to state that the Illinois anti-Mormon faction hated them more than any other because they hated and feared despotism.

Earlier, Joseph had given instructions to the twelve apostles before sending them on a campaign tour. Orson Hyde affirmed that this instruction, given April 4, 1844, provided the twelve with all the ordinances of the holy priesthood. He stated that Joseph then shared with them "Now if they kill me you have got all the keys, and all the ordinances and you can confer them upon others, and the hosts of Satan will not be able to tear down the kingdom as fast as you will be able to build it up" (p. 382). He had provided for the succession and maintenance of the leadership of the church.

Governor Ford went directly to Carthage to investigate the destruction of the Expositor as soon as he learned of it. He found a militia already gathered to attack Nauvoo. Rather than have Nauvoo attacked, Ford wrote to Joseph and demanded that he give himself up. This was what Joseph had already determined to do, but he wanted to bring with him a military escort for protection. Ford feared a war, and refused Joseph the right of a military escort. He noted that refusal to submit would very likely cause the extermination of the citizens of Nauvoo.

Joseph knew that to go to Carthage, with that community in its state of hatred and violence, would mean certain death. He and Hyrum, as well as others were commanded to give themselves up for trial. Joseph thought to go to Washington in an attempt to seek the aid of President Tyler, but decided against it. He decided to instruct the citizens to avoid collecting in groups, and allow the militia to search for himself and Hyrum. They would cross the Mississippi into Iowa in a skiff.

As the men left for Iowa, they discovered that the Mississippi was in the midst of the worst flooding seen in the lifetime of settlers of that area. They fought the flood, arriving at a member's home at dawn, where the men dried and warmed themselves. Shortly after, Reynolds Cahoon arrived with the news that Governor Ford had guaranteed Joseph's safety along with a legal, fair trial. He brought pleas from Nauvoo that Joseph



return to lead them. Disconsolate, Joseph noted that his life had no value to his friends, and thus was of no value to himself. Hyrum encouraged return, stating, "If we live or have to die, we will be reconciled to our fate" (p. 385). Other sources state that Joseph declared that he returned like a lamb to the slaughter.

On his return to Nauvoo, he still hoped for an acquittal upon the promise of a fair trial from Governor Ford. He gathered witnesses and hired attorneys to help defend him. Ford had required that all weaponry be returned to the state as he disbanded the Nauvoo Legion. The men returned state provided arms, but retained personal weapons, fearing another massacre at the hands of a mob.

Ms. Brodie asserts that Ford's determination to provide Joseph with a fair trial was the very thing that caused him the most danger. Boggs had been virulently hateful and bloodthirsty, causing the press to stand up for the rights of the prophet. Because Ford was so determined to ensure a fair trial, there was no outcry against the imprisonment, no concern for Joseph's safety beyond the bounds of the city of Nauvoo. Ford feared that this incident would precipitate a civil war within his state, which was struggling to meet other strangling crises, including the flood that Joseph and his companions had fought that was the worst in the state's history, sustaining damages from twelve to twenty million dollars. Ford was caught in a difficult situation.

Preliminary trial on the charge of riot deferred all the cases, releasing everyone except Joseph and Hyrum Smith. These two were held in prison on charges of treason, though no preliminary hearing had been held, and the evidence was flimsy. Ford refused to interfere with the Carthage justice of the peace, claiming that he could not on constitutional grounds.

The brothers were held in Carthage jail, a two-story brick building with a large cell and the use of several rooms on the upper floor. Friends were allowed to visit, some allowed to stay with him. Ford visited, and it is claimed that the two men agreed on almost everything except the destruction of the Expositor. Ford insisted that wrecking the press marked to the people a temperament to stifle the freedom and speech of the press. Joseph declared that no one would allow vagrants to enter their city and openly defame the character of their wives and daughters. He could not find a better way to have handled such a problem.

The presence of the governor in Carthage was the only thing that prevented mob violence. When Joseph heard that Ford was going to speak to the people in Nauvoo, he asked to join him. Ford reneged, and left Joseph in the hands of militia who were openly desirous for his death. Dan Jones had been with Joseph the night before his death, and as he left the jail the guard warned him that any who were in the jail that evening would not live to see the setting of the sun. Ford did not believe this report, and left for Nauvoo without Joseph, after disbanding the militias, leaving only the Carthage Greys, who were overtly hostile, to guard the prisoners.



The men who had been sharing the cell with Joseph and Hyrum were forced to leave Carthage, leaving only Willard Richards and John Taylor as friends inside the jail. Joseph sent out a request for assistance from the Legion that was never answered.

Later that afternoon there was a noise in the stairs, and shots. The men attempted to keep the door closed, but Hyrum was shot in the first volley. Joseph had a handgun, and shot its six bullets through the doorway, hitting three men. As the shots increased, John Taylor was hit five times, but the only injury that would have caused his death was deflected by his pocket watch in his vest pocket. Willard Richards was only grazed slightly on his throat and ear, fighting only with his cane. Joseph went to the window thinking to jump out, only to see a sea of bayonets. He was shot in the back, which propelled him out the window into the crowd below. One man heard him cry, "Oh Lord, my God" (p. 394) as he fell. One brave militiaman leapt forward and hauled him alongside the well in the yard. He opened his eyes, showing no terror. Colonel Williams ordered four men to shoot, killing him and causing him to fall on his face.

The mob scattered in a panic. The militiaman who had propped the prophet against the well rushed forward to cut off his head. William Daniels claims that at that moment a pillar of light shone from heaven between the prophet and the mob, causing the men who had actively participated in the final death to be frozen for some time while the rest of the men fled. They left the Joseph's body alone in the yard until Willard Richards carried it to the cell where he laid it beside his brother and sent a message to Ford and the Saints.



Epilogue

Epilogue Summary and Analysis

If the mobs expected the Nauvoo Legion to find revenge by killing Governor Ford, or marching on Carthage, they were mistaken. Rather than surging out in force to attack and seek revenge, the city was quiet, held in the profound depth of loss. The martyrs were returned to Nauvoo, where they were met by "ten thousand weeping citizens"(p. 396). Emma was distraught, throwing herself across his body crying that they had killed him at last. She did not follow the Saints west, and her sons organized a church in an attempt to build upon the work of their father.

Twenty-thousand Saints passed by the coffins in a silent gesture of homage. They thronged to the cemetery, where the coffins were lowered into the ground. Fearing that the graves would be desecrated, Joseph and Hyrum were actually buried in the basement of the Nauvoo House. Later, Emma had the bodies exhumed and reburied near her summer cottage. Five months later, she gave birth to David Hyrum.

The New York Herald published an obituary, declaring that though Joseph was gone; his murder may give strength to the sect. History has shown that violence and bloodshed rarely subdue fanaticism, but give it strength.

In part, this editor was correct, for though there were schisms and men who left to create their own churches, the Church of Jesus Christ of Latter-day Saints is a worldwide church, with membership in the millions, all holding great respect for the prophet Joseph Smith. To them, his history is truth, leading to eternal life. Though he has been gone for more than 150 years, he cannot rest in peace. People like Ms. Brodie continue to seek to disprove him on whatever flimsy excuse they can find, rehashing the old stories and old lies, though they are not able to touch the prophet, nor hurt the church he restored. Ms. Brodie is correct in her assumption that his people "believed the best of him and thereby caused him to give his best. Joseph's true monument is not a granite shaft in Vermont but a great" worldwide church which has gained the respect of presidents, kings, and popes, as well the love of many much less well known.



Characters

Joseph Smith

Joseph Smith was the young man who restored the gospel of Jesus Christ in its fullness to the earth after seeking for truth as to which church was right. He received a vision from God, the Father, and His Son, Jesus Christ, who told him that none of the churches on the earth at that time was true.

Three years later, Joseph received a visit from an angel, named Moroni, who told him of a record of his people who had come to America before the time of Christ. This record was written on plates of gold. Joseph was to eventually retrieve these plates and translate them. This translation became the Book of Mormon, another Testament of Jesus Christ.

From the time Joseph, a fourteen-year-old boy, told others about his vision, he was persecuted. When it was learned that he would be receiving plates of gold, the persecution intensified, as greedy men wanted the plates for the gold, and others just wanted to cause others to disbelieve his testimony.

Joseph organized the Church of Jesus Christ of Latter-day Saints on April 6, 1830 in Palmyra, New York. It was not long after that the saints moved to Kirtland, Ohio to remove themselves from the constant persecution. In Kirtland, they found some peace, and the missionary work, directed by the prophet, bore fruit, bringing many converts into the church. Many of these had left homes and property unsold, many becoming poverty stricken as they left their homes. The United Order, or Law of Consecration, was instated in order to help these very poor, who had given up everything for the church. For a time it worked.

Joseph was a temple builder, building a temple in Kirtland, Ohio and Nauvoo Illinois. He also laid the corner stones for temples in Independence and Far West, Missouri. Temples were important, as these were to be a House of God, wherein God could reveal the mysteries of heaven, and bestow a great gift of understanding, or endowment, which could only be endowed in a holy temple, dedicated for that purpose.

Joseph Smith led his people to Missouri, where there was already a large branch of the church in Independence. Troubles brewed between the Mormons and the old settlers. Soon they reached the boiling point, Joseph was arrested on false charges, and the members of the church were expelled from Missouri under an Extermination Order—leave or be exterminated. Joseph was kept in a filthy hovel of a jail called Liberty Jail for four months until he was moved for trial. When the trial was moved again, Joseph escaped.

The members of the church and Joseph managed to live in a semblance of peace after the initial year of illness caused by malaria from the swampy land on which they built



Nauvoo. Nauvoo was a beautiful city, and its population grew to the point that politicians were concerned that they would hold total political power in the state of Illinois, and possibly the country. After the city council ordered that an anti-Mormon printing press, the Nauvoo Expositor, be destroyed, Joseph was again charged with causing a riot and tyranny. Joseph attempted to hide and escape trial, for he knew this would end in his death. When his people pled that he return, he returned, gave himself up to Illinois Governor Thomas Ford, who had promised his safety, and was escorted to jail in Carthage jail.

When the governor left the town, the militias became a mob. They stormed the jail, killing Hyrum, Joseph's brother, and Joseph. They also injured John Taylor and scratched Willard Richards. The mobs thought that in the death of Joseph Smith they would cause the end of the church he restored. It did not. The Church of Jesus Christ of Latter-day Saints is thirteen million strong with over 125 active temples. Joseph's legacy is in the church he organized, not just in the Rocky Mountains, but worldwide.

Emma Smith

Emma Smith met Joseph Smith during the time when he was waiting for the angel to allow him to collect the gold plates and translate them. He had gone to Pennsylvania to do a job for a friend near where Emma lived with her family. The two fell in love, though Emma's father was absolutely against their marriage, they eloped and were married.

Emma acted as Joseph's scribe for the first portion of the Book of Mormon until Martin Harris arrived to take over that position. She was by then pregnant with their first child. The child died shortly after birth, as did most of her children.

Emma endured much as the wife of the prophet, for she had to scrape tar and feathers off her beloved husband, support him when apostates accused him of immoral behavior, stand by his side during good times and bad, and give birth to nine children, seeing only four survive. Of these nine, two were twins, who died at birth. The couple adopted twins whose mother had died, and one of these died of exposure after his father had been dragged into the cold night to be tarred and feathered.

Through it all, Emma stood by her husband, supporting him in his trials, surviving her own, as a strong, faithful woman of God. Her mother-in-law, Lucy Mack Smith, said of her, "I have never seen a woman in my life who would endure every species of fatigue and hardship, from month to month, and from year to year, with that unflinching outrage, zeal and patience, which she has ever done; for I know that which she has had to endure—she has been tossed upon the ocean of uncertainty—she has breasted the storms of persecution, and buffeted the rage of men and devils, which would have borne down almost any other woman" (p. 342). She may have fought the law of plural marriage, may have encouraged other women to fight the law. Through it all, Joseph never lost his love for her, stating that if necessary he would "go to hell for her" (p.343).



Lucy Mack Smith

Lucy Mack Smith was the mother of the prophet, Joseph Smith. She stood by him in his times of persecution, particularly during the early days before he received the plates. She wrote a history of her son, telling of the things she remembered of his experiences, though this was written long after the events when she was very old.

Lucy told of the time Joseph had to have surgery on his leg, telling the doctor to wait until she was out of hearing range, for he could not bear that she hear his cries. She also tells that he told stories of the natives, those whose story is told in the Book of Mormon, even before he received the plates to translate. Lucy stood strong in all the moves and travels to be with her son and the Saints of God. She was a stalwart to whom many of the saints looked for courage and faith. When the Saints left for the Salt Lake Valley, Lucy was very old and decided to stay with Emma in Nauvoo.

Joseph Smith, Sr.

Joseph Smith, Sr. was the father of the prophet, Joseph Smith. Though young Joseph was not the first son, it was he who received the name of his father.

Joseph, Sr. supported his son in his mission to restore the church. After spending the night in conversation with the angel, Joseph fell at the fence and saw the angel again. This time he was told to tell his father. Joseph, Sr. told his son to do what the angel had told him to do. Later, Joseph Sr. became the first Patriarch of the church, given the responsibility to pronounce blessings from the Lord upon the heads of members. Joseph Sr. fell to the malaria that killed so many that first year in Nauvoo. He is buried in Nauvoo, Illinois.

Hyrum Smith

Hyrum Smith is Joseph Smith's older brother and confidant. Hyrum stood by Joseph in all things. Though he never was appointed to positions of high authority, he was always beside his brother in times of trouble. Hyrum spent time in jail with his brother nearly every time he was sent to jail. It was Hyrum, among others, who believed that Joseph would be safe in the hands of Governor Ford. Hyrum was the first to die at Carthage jail when the mob stormed the jail cell, killing Hyrum and the prophet, Joseph Smith.

Martin Harris

Martin Harris was a wealthy neighbor of the Smith family who was very interested in the things happening to young Joseph. He acted as scribe for Joseph for some time. Martin took a copy of the characters and a translation to Professor Anton in an attempt to have it verified. Later, after much pleading, Martin took the first 120 pages to show his wife. They were lost; it is thought that Mrs. Harris stole the pages, as she often taunted



Joseph that he could not reproduce them. He had been commanded not to retranslate, but to translate another record that held a similar, but more spiritual record of the same time.

Martin Harris took a mortgage against his farm in order to help pay for the first printing of the Book of Mormon. After much soul searching, he was one of the three witnesses who saw and handled the plates of gold, shown to him by the angel, Moroni.

Martin Harris left the church for a time, returning after the church had migrated to Utah. At no time did he ever deny his testimony of the plates and the Book of Mormon.

Oliver Cowdery

Oliver Cowdery was a young teacher who had boarded with the Smith family and heard about Joseph's efforts to translate the Book of Mormon. He went to Harmony, Pennsylvania to meet Joseph, and took over the job of scribe for Joseph. Together, they completed the translation of over five hundred pages in six months.

Together with Joseph, Oliver received visions of John the Baptist, and Peter, James and John. The priesthood was conferred upon him along with Joseph; baptizing Joseph and being baptized by him.

Oliver was first assistant to Joseph in the church for years. He was with Joseph in the Kirtland Temple when Christ, Elias, Elijah, and Moses returned all the keys of the kingdom, offering a testimony that he had seen Jesus Christ, and that He lives.

Oliver left the church, for a time, returning to full fellowship. During his lifetime, he never denied his witness of the Book of Mormon, nor that the plates were real, and that Joseph had translated by the mind and will of the Lord.

Sydney Rigdon

Sydney Rigdon had been a Cambellite preacher when Mormon missionaries found him in Kirtland, Ohio. He joined the church and went to New York to meet the Prophet, Joseph Smith. The two men were drawn together in a bond, with Sydney becoming a counselor in the Presidency of the Church.

Ms. Brodie tried to implicate Sydney as the founder of communism within the church. However, the plan, which is often called communism, is nothing like communism. It was revealed to Joseph Smith as a higher law of sharing everything, as had the early Saints after the death of the Savior, Jesus Christ. As in that day, the participation was not required of all members, though it was requested, as there were a large number of poor who had given everything up to follow the prophet. This began when the New York branch of the church followed the call of the prophet to move to Ohio. Later, converts and older members left Ohio for Missouri, Illinois, and finally Utah and the west. During this time, there was always a hope that the higher law of Consecration, known as the



United Order, would be followed. It was not always followed as hoped, yet until the 1950s there were viable communities in the west whose residents lived this higher law.

Sydney Rigdon followed Joseph to Missouri and Illinois. He stood firmly by the prophet through many trials. When Joseph was tarred and feathered in Ohio, Sydney was also drug forcibly from his home, beating his head severely on the frozen ground, knocking him unconscious. It took him a long time to recuperate from his injuries, and Joseph remarked that he never really was the same after this event. During the Illinois period, Sydney left the church, after a quarrel with Joseph.

John C. Bennett

John C. Bennett was a scoundrel and a thief who was a land speculator. When he heard that the Mormons were moving to Illinois he wrote to Joseph, offering to help him obtain land for his community. He joined the church, and managed to become an intimate friend and advisor to Joseph. He was given the task of purchasing land for the large number of people who were fleeing Missouri to Illinois. Some of the land he sold to members was contested land that belonged to the half-breed nation, who bought and sold their land repeatedly, with little regard for titles and deeds. This eventually meant that a large number of families lost their homes and land in Iowa that Bennett had sold to them. He convinced the prophet that the swampland around Commerce, Illinois was a good place for his people. This land was a malarial swamp, filled with disease and impossible to build on without much work.

When Joseph saw the land, he saw it as it could be, and renamed the area Nauvoo, the Beautiful. Indeed, this land and city became one of the most beautiful in the west.

Bennett took teachings given in confidence and abused them. He began to marry multiple wives, encouraging married women and virgins to marry him. He did this without the express permission or command of the Lord. When Joseph discovered his indiscretions, Bennett was excommunicated.

Bennett published a series of damning articles in nearby papers, attempting to prove that Joseph had forced women into plural marriage, and that many other leaders of the church were actively participating in this practice. He published false accusations in an attempt to make the church appear as negative as possible. Most did not believe his writings, for he was known as a licentious betrayer.

In an effort to further cause trouble for Joseph and the church, he went to Governor Boggs and told him that Joseph had ordered his shooting, which had nearly killed him. His testimony was weak against both Joseph and Porter Rockwell, causing Joseph to be charged with accessory before the fact to intended murder. Joseph spent the rest of his life fearing that a sheriff would show with a writ for his arrest on this accusation. Porter Rockwell was held for a time, but eventually acquitted due to lack of evidence.



Governor Lilburn Boggs

Lilburn Boggs was the Lieutenant Governor of Missouri during the Jackson County period. He owned a large piece of land in Jackson County, and feared that the county would be overrun by the members of the church, taking control of the economics and political power. He was instrumental in bringing about the deadly mob actions that drove the members from their homes in the middle of the winter.

Later, as governor, Boggs heard false stories of Mormon activities, claiming that they had murdered and burned the homes of old settlers. Believing the stories, he issued an extermination proclamation that all Mormons were to be driven from Missouri or killed.

Years later, when the Mormons were in Illinois, he was shot three times in the head. After Bennett arrived to tell him that Joseph Smith was behind it, he swore out a warrant for Joseph's and Rockwell's arrest. Joseph managed to avoid a return to Missouri, but Rockwell was brought to trial, and acquitted.

Governor Thomas Ford

Governor Thomas Ford was called on to be the candidate for the Democrats to be governor of Illinois when the intended candidate died unexpectedly. Ford had no connections with the Mormons and was under no obligations to help or hinder them. For this reason, he was elected Governor of Illinois.

Ford went out of his way to argue that he knew nothing of the Mormons, and that he was neither a supporter nor an antagonist. When Joseph was accused of causing a riot by burning the Expositor, he promised the prophet safety if he would surrender to Carthage and face a fair trial. His very fairness may have worked against Joseph, for the public was not enraged at the handling of the prophet, and did not become involved in his trial.

Friends and supporters of Joseph told him that they had heard the militia men talk of pretending to withdraw in order to return and kill the prophet, as well as a warning from the jailor that all within the jail would be dead by evening. He had promised the prophet that he would not leave Carthage without him. He went back on his promise, leaving for Nauvoo without Joseph, taking his personal protection from the city. The militias took advantage of his leaving and stormed the jail, killing both Joseph and his brother Hyrum.

Brigham Young

Brigham Young was a carpenter and general handy man who had lived in Canada before coming in contact with the Mormon missionaries. He came to join the members of the church in Kirtland, and became close with Joseph Smith.



Brigham was a leader for Zion's Camp. He showed his remarkable ability to organize and prepare during this trip. Additionally, he was always obedient to the things required by the prophet and the Lord. On their return to Kirtland, Brigham was called to be a member of the Quorum of the Twelve Apostles. He was sent to Britain on a mission, setting up an emigration system that enabled members to travel safely and with their needed supplies from England to the Saints. Later, the Crown recognized his organizational abilities.

After the death of the prophet, as president of the Quorum of the Twelve Apostles, Brigham became Prophet, Seer, and Revelator, and second President of the Church of Jesus Christ of Latter-day Saints. He is known for his organizational abilities as he aided in the trek westward and the settling of many of the western states by members of the church.

Willard Richards

Willard Richards was Joseph's scribe, writing his letters and prophecies, and other important documents. He was present at Carthage jail when the mob stormed it. He was unarmed and used his walking stick to knock down the rifles that were poked through the door in an attempt to shoot the prophet. Richards received slight scratches, but no major injuries from the attack. It was Willard who went to the yard and carried the body of Joseph back to the cell and laid it out beside his brother. He then sent a message to Nauvoo, telling of the martyrdom of Joseph and Hyrum, and cautioned that there be no violence. The members listened to him.

John Taylor

John Taylor, another of the members of Zion's Camp who had been obedient, and was a member of the Quorum of the Twelve. He was with Joseph in Carthage jail. He was without arms during the attack, and tried to protect those within by trying to close the door. During the attack, he was hit five times, but the only bullet that may have killed him was deflected by the pocket watch in his vest pocket. John Taylor later became the third president of the Church of Jesus Christ of Latter-day Saints.



Objects/Places

The Gold Plates appears in non-fiction

The Gold Plates are small sheets of gold upon which a condensed version of the history of group of people who populated the Americas from 600 BC to 400 AD. These plates were hidden in a stone box and buried in a hill for safety until the right person was allowed to translate them.

The Book of Mormon appears in non-fiction

The Book of Mormon is the book containing the history of the ancient peoples who traveled from Jerusalem to the Americas and lived on this continent until they were destroyed. Only about one-third of the plates were translated, as two-thirds of the book were sealed. Joseph was not given permission to look at them. These will be translated at some future date.

Urim and Thummin appears in non-fiction

The Urim and Thummin were a set of stones placed on a bow and used to aid in the translation of sacred records. It is not known how big the bow was, if these were similar to today's glasses or some other item. However, these were provided by the Lord as a means of aiding in the translation of the sacred record.

Sharon, Vermont appears in non-fiction

Sharon Vermont was the location of the birth of the Prophet, Joseph Smith to parents whose ancestors had settled the country and fought in the Revolutionary War.

Palmyra, New York appears in non-fiction

It was in Palmyra, New York that Joseph lived during the time when he received visions from God, the Father, and Jesus Christ, his Son, as well as the angel Moroni.

The Sacred Grove appears in non-fiction

A grove of trees to which Joseph went after determining to pray aloud in order to find which of all the churches was true. There he felt the overwhelming evil of Satan, and felt the relief as he saw the pillar of fire in which there were two personages, God the Father, and his Son, Jesus Christ.



The Hill Cumorah appears in non-fiction

The Hill Cumorah was the place in which the plates of gold were hidden before they were retrieved by Joseph to be translated. It is said that under that hill there is a room full of the other records of the peoples who populated the Americas from 600 BC to 400 AD.

Harmony, Pennsylvania appears in non-fiction

It was to Harmony, Pennsylvania that Joseph had traveled in order to work for Josiah Stowell, a farmer and treasure hunter. Joseph spent some time searching for treasure, and most of his time working on Stowell's farm. It was there that he met Emma Hale, who later became his wife.

Joseph and Emma returned to Harmony to escape the intense persecution surrounding the plates of gold after they were retrieved from Cumorah. They lived there for most of the time during which the Book of Mormon was translated.

Kirtland, Ohio appears in non-fiction

After missionaries had been sent west to teach the gospel and share the Book of Mormon, many members were converted in the Kirtland, Ohio area. Some were of the Cambellite faith. Joseph Smith was commanded to move his church to Kirtland in order to avoid the persecution of the New York area.

Independence, Missouri appears in non-fiction

While the body of the church lived in Kirtland, Ohio, missionaries were sent west in an effort to preach the gospel to the Native Americans, descendants of the people of the Book of Mormon. Though there was little success among the Indians at this time, a land was found that was hoped to be a place in which the church could grow in peace. This was Independence, Missouri in Jackson County. Unfortunately, the local, old settlers became rabidly anti-Mormon. It was here that Saints other than the leaders were persecuted and killed. A corner stone for a temple was laid in Independence, still waiting to have that temple completed.

Members of the Church of Jesus Christ of Latter-day Saints were driven from Jackson County in the middle of the winter, often in the night, with little but what they were wearing. Many were forced out with no shoes or protection from the elements. They had no means to feed and provide a means of housing as they were driven-out like animals from their homes.



Haun's Mill appears in non-fiction

When Joseph Smith saw that the mob threats were gaining in strength and fierceness, he called all outlying settlements into Far West for protection in numbers. Jacob Haun had just completed his flour mill, and was not willing to desert his property. Those who occupied the homes around the mill stayed with Jacob Haun, thinking that they could protect themselves. They were wrong. The mob stormed in, killing all but four or five of the men and boys who tried to protect themselves, their women and children, and their property.

Far West, Missouri appears in non-fiction

Far West was a city which was built up in Caldwell County, Missouri, a county set aside specifically for the Mormon communities. The community grew rapidly, growing in both financial and political power, as well as spreading out into the neighboring counties of Carroll, Daviess and Ray. The Missourians became unsettled, and with the encouragement of apostate Mormons, became enraged. They eventually caused enough trouble that the Extermination Order was written and followed by the local militia.

Adam-ondi-Ahman appears in non-fiction

A hill in Daviess County, Missouri upon which was found an ancient artifact which Joseph determined to be the altar used by Adam, the Ancient of Days, in his sacrificial offerings to God. Joseph prophesied that when the Lord returns, Adam will preside at a great conference of the obedient to God's laws.

Liberty Jail appears in non-fiction

When it was determined that Joseph Smith could be held responsible for possible retaliation for the mob's violence and murder, he was taken to Liberty Jail. Liberty jail is a misnomer, for this "jail" was a filthy, partly underground dugout. Joseph and some other leaders of the church were held here for four months until it was determined that they should be tried in Richmond, Missouri.

Nauvoo, Illinois appears in non-fiction

Nauvoo, Illinois began as a small village of Commerce, Illinois, and was bordered on the Mississippi by a malarial swamp. It required a large amount of labor to clear the swamp and prepare the land for one of the most beautiful cities in Illinois. It was known as Nauvoo, the Beautiful.



Members of the church probably did not consider Nauvoo to be beautiful during the first years of their occupation. They were already weakened by a winter of starvation and privation from their forced march from Missouri to Illinois. Many fell ill to the malaria and other diseases found in the swamp, often called the ague. It was here that many died of these diseases. In Nauvoo, a new temple was completed, allowing the Saints to receive a spiritual gift, or endowment from the Lord.

Carthage Jail appears in non-fiction

Carthage had a two story, brick jail. It was here that Joseph was taken after the Expositor was destroyed, and he was accused of inciting riot and tyranny. Joseph knew that if he was taken prisoner and taken to Carthage, he would not return alive. He was correct in this. It was here that Joseph was murdered.

The Nauvoo Legion appears in non-fiction

The Nauvoo Legion was formed as a local militia, allowed by the Nauvoo charter. Its purpose was to help to protect the members of the church and Joseph Smith, the prophet. This militia was different than most, in that it drilled regularly and well, was well armed, and its members had uniforms.

The Nauvoo Expositor appears in non-fiction

After apostate members were excommunicated, they did not leave Nauvoo, but stayed and determined to voice their concerns and arguments against the Prophet, believing that Joseph was a fallen prophet. They bought a printing press, and began the Nauvoo Expositor. The first issue was filled with stories about polygamy and leaders of the church trying to take other men's wives as spiritual and plural wives. They included the initials of the supposed wives of Joseph Smith. Although this was not true, they printed it. The leaders of Nauvoo were infuriated at the base accusations and slander printed by this paper. They determined that the Nauvoo Legion should destroy the press, the type, and all remaining issues of that first issue. This brought on the martyrdom of Joseph and Hyrum Smith, and brought mobs back to persecute and drive the members of the church from Illinois to the mountain west.



Themes

Bias

Fawn M. Brodie admits from the opening that she does not accept Joseph Smith as a Prophet of God. She openly attempts to prove that he was a false prophet with a wild imagination who has duped millions of believers. She maligns Joseph, his family, friends, and church at every opportunity. She accepted admittedly falsely written affidavits, as truth when it met her needs, particularly in relation to his reputation and his nature.

Ms. Brodie denied the statement made by Joseph that "my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution, which continued to increase; and though I was an obscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a bitter persecution; and this was common to all sects—all united to persecute me" (p. 23). She accepts the statement of Dogberry in the Palmyra Reflector, published on February 28, 1831, eleven years after the fact, "It is well known that Joe Smith never pretended to have any communion with angels until a long period after the pretended finding of his book" (p. 23).

Ms. Brodie compares Joseph Smith to visionaries and dreamers who were proven false prophets. In every instance, she attempts to liken Joseph to men and women who made wild declarations concerning the state of the world and the coming of the Lord, Jesus Christ. She is clear in her contempt of the prophet and his visions. "When Joseph began his autobiography, in 1838, he was writing not of his own life but of one who had already become the most celebrated prophet of the nineteenth century. In addition, he was writing for his own people. Memories are always distorted by the wishes, thoughts, and, above all, the obligations of the moment" (p. 25).

Examples of bias are found frequently and often in the pages of this book. The most glaring is her early statement that "he was a gregarious, cheerful, imaginative youth, born to leadership, but hampered by meager education" (p. 18) followed later by an insistence that he had read many detailed and difficult theories, and "an audacious and original mind...Never having written a line of fiction, he laid out himself a task that would have given the most experienced novelist pause..." (p. 49). How could an uneducated young man have copied theories others had published at nearly the same time; draw "fantastic parallels" between "Hebraic and Indian customs," (p. 45) and copy "extracts from Isaiah, St. John, Revelations, and St. Matthew" (p. 57) all in the space of six months?



The Book of Mormon received special attention for scorn. Ms. Brodie determined that a book that had been planned as a moneymaking scheme had become a religious saga, resulting in a quasi-Biblical authority, and proof of Joseph's authenticity as a prophet.

Further venom was employed in describing Zion's Camp, Joseph's apparent lack of ability to handle money, the constant need to obtain money to build temples, and most especially plural marriage. None of these issues is discussed in a relatively calm, composed manner. Though there is little overt agitation, these subjects are singled out for particular malice.

Of the few unbiased statements made by Ms. Brodie, the most honest comes at the very end of the epilogue. "Joseph in his own person provided a symbol of nearness to God and a finality of interpretation that made the ordinary frontier evangelist seem by comparison all sound and fury. There was a great hunger in his people, and they accepted him for what he set himself up to be. They believed the best of him and thereby caused him to give his best. Joseph's true monument is not a granite shaft in Vermont but a great inter-mountain [now international] empire in the West "[and the world] (p. 404).

An American Religion

No Man Knows My History, the Life of Joseph Smith, by Fawn M. Brodie, tells the story of the only successful American church. Joseph Smith formed a church, The Church of Jesus Christ of Latter-day Saints, which has lasted over 175 years, with millions of members today. Offshoots of this church continue today, though much of the world has little memory of this.

During the early 1800s, there was a great revival of circuit preachers who sought to bring the backwoods, western population to an understanding of Christianity as they preached it. Palmyra, New York known by circuit riders as the "burnt over district" (p. 14). Revivals swept across the area, leaving citizens burned and less interested in religious sects and their evangelical meetings that brought their attendees so low they behaved like animals, barking, growling, crawling on hands and feet, and convulsively jerking. One preacher jubilantly cried, "The gods are among the people!" (p. 14)

Though Ms. Brodie denies Joseph's own story, his is a story different from all the others who attempted to set up churches and sects at that time. According to Joseph, after participating in many of the circuit revivals, he could not determine which of the many sects taught the truth of the gospel. After studying the scriptures, he came upon a scripture that sent him into the woods in the springtime to pray vocally. He had determined to ask, and learn for himself, which of all the churches were true.

Joseph received an answer like none other, for God, the Father, and his son, Jesus Christ appeared to him, telling him to join none of the churches, for they were not true. They drew near to him with their lips, but their hearts were far from God, teaching doctrines of men with a form of godliness, yet denying the power of God.



When Joseph shared his vision with a preacher to whom he had been friendly, he discovered that he had become the center of persecution, not just by the one preacher, but also from a united front of all the sects. This surprised him, for he was a young boy, poor, and obscure. The persecution continued through his life.

Three years later, an angel, Moroni, visited Joseph, telling him of the records of a civilization who had lived on the American continent for a thousand years, coming about the time the Jews were taken captive by the Babylonians. A condensed record of their history was hidden in a nearby hill. Four years Joseph was allowed to take the plates and translate them. Martin Harris paid to have the book printed along with a testimony of three witnesses who had seen and held the plates, shown to them to see by Moroni. Eight others were allowed to see the plates, shown to them by Joseph Smith.

On April 6, 1830, Joseph Smith organized the Church of Christ, later renamed The Church of Jesus Christ of Latter-day Saints, with six members. The church rapidly grew as missionaries spread throughout the land in an effort to sell the Book of Mormon. Many converts converged on Palmyra, New York, and later Kirtland, Ohio, as the church moved west. Missionaries to the west set up another branch of the church in Missouri. There, the members began to feel the persecution that Joseph had suffered. They were driven from their homes in Independence, and later from Far West.

Through the Missouri and Illinois years, Joseph was hunted, accused of tyranny, and jailed in both Liberty, Missouri and Carthage, Illinois. The mobs finally took his life, along with his brother, Hyrum's, at Carthage.

Though Joseph was murdered, his church continued. They were led into the mountain west by Brigham Young, where they learned to live the gospel in peace. Today there are many million members of the Church of Jesus Christ of Latter-day Saints. Over 125 temples actively minister to worthy members, endowing them with blessings from God. Of all the religions that were started in the early 1800s, only the church organized by Joseph Smith is still a viable, growing church.

Religious Persecution

No Man Knows My History: the Life of Joseph Smith, by Fawn M Brodie, is a story of the extreme persecution of a man and a people, due only to their religious beliefs. This particular theme in writing and life continues to be an issue for many people of many religions.

For Joseph Smith, the persecution began as a young boy after he could not discover for himself which of all the current organized churches was true and which he should join. He was unable to decide, even by reading the Bible, for each preacher used the same scriptures to prove his truth. Joseph determined to find for himself, and prayed in a grove of trees near his father's farm. There he received a vision of God the Father, and His Son, Jesus Christ. Joseph was told to join none of the current churches for they all based their religions on the ideas of man, rather than the precepts of God. When



Joseph told a preacher friend of his of his vision, he turned on Joseph. Instead of excitement for the boy, the preacher began to persecute the youth, telling him that he could not have seen God, as he was a mere boy. From that day, all the preachers of all the sects combined to persecute this young man, encouraging others to participate in it as well.

When it became known that Joseph would be receiving sacred plates of gold, the village ruffians began to taunt, chase, and attempt to rough up the prophet. Joseph was forced to hide the plates, moving them often to protect them from theft. After the plates were translated and published as the Book of Mormon, Joseph and his followers felt greater contempt and persecution of non-believers. The organization of the Church of Jesus Christ of Latter-day Saints, and subsequent missionary effort, increased the persecution.

A large community joined the church in Kirtland, Ohio. As the persecution increased for Joseph and his people, he determined to move them from Palmyra, New York west to Kirtland, Ohio. Many people moved to Kirtland, leaving everything behind. Some were able to sell their property, and bring with them money. Many were forced to leave their homes and property behind, unsold. This led to a population of those who had property and the ability to provide for their families, and those who could not.

One night, Joseph and his counselor was drug out of their homes in the middle of the winter night to be tarred and feathered. Joseph was covered with bruises and cuts, especially around his mouth where the mob tried to force a glass vial of some vile liquid. His counselor, Sydney Rigdon, was dragged across the frozen ground by his feet, knocking him unconscious.

During this same time, a new branch of the church had grown in Missouri in Jackson County. The old settlers were fearful of the members of this new sect who were fundamentally different from them. They began to be a large political influence because of their numbers, enabling them to have a significant influence on the politics of the area. To add to the level of hatred, Mormons were not careful in their speech, bragging that they were God's chosen people, who had been promised that land for an inheritance, and those who were not members would be driven from the land. The old settlers determined to drive them out before that could happen. They were driven like animals, with whips and guns, from their homes in the middle of the night, most with little more than what they had on their bodies. They were driven to the edge of the county, where some stayed, hoping for a miracle, while others moved on to Clay County where they received some support from the residents of that county.

Later, after the completion of the Kirtland temple, members of the church were led west into Caldwell, Carroll, Ray, and Daviess Counties, Missouri. The old fears and problems soon appeared. As Joseph saw the hatred build, he called the citizens of outlying settlements and small villages in to Far West where they could stand together in a greater force and greater safety.



Stories were told by apostates and old settlers that the Mormons had retaliated, burning the cabins and farms of the old settlers. Governor Lilburn Boggs believed the stories and wrote a letter to the militia ordering that any Mormons who would not leave Missouri be exterminated. They surrounded Far West, arrested Joseph and most of their leaders, taking them to a filthy half-underground structure called Liberty jail. The Mormons were held in Far West, while their food was burned, their women raped, and all they had of value stolen from them. They were forced to leave Missouri in the middle of the winter, with little more than the clothes on their backs, many without even shoes to wear as they crossed the frozen land.

The church purchased a parcel of land at the bend of the Mississippi. This land was a malarial swamp, and after the privations and starvation of the previous winter, many died of the "ague" before clearing out the swamp and building Nauvoo. It was a sorrowful period for the Smith family and many others of the church.

The members of the Church of Jesus Christ of Latter-day Saints lived in peace and harmony with their neighbors. However, it could not last. Those who left the church could not just quietly leave; they seemed compelled to turn on it as a dog turns to his vomit. These apostates carried tales to those who would like to own their property, or who had any reason, real or imagined, to hate the Mormons.

Financial stability and political power led to a jealousy, envy and fear of the members of the church. Added to the usual reasons, was the rumor that the leaders of the church were participating in, and forcing, plural marriages. Apostates put on this practice the vilest spin, causing little support to come from the press in the state or the country. The persecutions began again. Joseph was taken to Carthage Jail, where he and his brother, Hyrum, were murdered, martyrs for the cause of their religion. The city of Nauvoo came under siege forcing the completion of the top part of their temple under armed guard. There, members received a sacred ordinance called the endowment, a blessing and gift from God.

The members of the church sadly left their beautiful city and their temple, once again leaving in the middle of the winter. This was the first winter that the Mississippi froze sufficiently for wagons to cross on the ice, which many did as they fled the oncoming mobs and persecution. Under the leadership of their second president and prophet, Brigham Young, those in Nauvoo, and the converts who emigrated from England and other places around the world, traveled west to find a safe haven in the tops of the Rocky Mountains in the Intermountain West.

Today, the Church of Jesus Christ of Latter-day Saints is an accepted and respected religion, with several million members faithfully following the precepts taught by the first prophet of this time, Joseph Smith. They worship in over 125 temples, and are found helping in every national and international natural emergency. For now, they do not have to worry about religious persecution.

Style

Perspective

No Man Knows My History: The Life of Joseph Smith is written as a biographical history. This was written in the 1940s before the current standard of historical scholarship was introduced by historians in the 1950s and 1960s. They sought to improve the legitimacy and accuracy of history, bringing history and the social sciences more in line with the scientific method. Historians today are required to back up their work with accurate primary resource materials and adequate citations. All statements and conclusions must be backed up with fact and documentation.

Ms. Brodie followed none of today's accepted requirements for a history of any kind. There is little documentation, much of what she uses is hearsay and inaccurate. For example, she used one piece of documentation as a source to prove a point, and later proved that the same source was fraudulent. Her very thesis stated in her preface declared: "The source of his power lay not in his doctrine but in his person, and the rare quality of his genius was due not to his reason but to his imagination. He was a mythmaker of prodigious talent. And after a hundred years the myths he created are still an energizing force in the lives of a million followers. The moving power of Mormonism was a fable — one that few converts stopped to question, for its meaning seemed profound and its inspiration was contagious" (p. ix)

Ms. Brodie noted that there was much good and much bad that can be related about the man Joseph Smith. Any point about him could be proven with the available sources, or lack thereof, depending upon the stand an author would choose to take. She chose to take a statement made by him in a discourse as a challenge, for he stated, "You don't know me; you never knew my heart. No man knows my history. I cannot tell it; I shall never undertake it. I don't blame anyone for not believing my history. If I had not experienced what I have, I could not have believed it myself" (p. vii). Ms. Brodie took up the gauntlet in an attempt to do something that the Joseph, himself, stated could not be done. Not that the events of his life could not be told, but that an understanding of the purposes and reasons for these events, sacred, spiritual purposes could not and were not ever shared.

Throughout the book, Ms. Brodie attempts to be even handed in her story, though it is obvious from the beginning that she does not believe Joseph's version of his life and considers him a fraud. She accepts hearsay and tales given long after the events, especially those affidavits given after encouragement by men who actively sought to discredit Joseph, as truths.

If Ms. Brodie had published this book as her personal opinion of the truth of the events that occurred during the life of Joseph Smith, it could be read as a biased opinion, which would have been her right. However, to have written this as a "history" is totally



inaccurate. There is an expected level of research and honest effort to ensure that primary sources and trustworthy witnesses be used as resources which was never met.

Ms. Brodie often compared Joseph Smith to obvious frauds, men and women who have been proven to have been eccentric, enthusiasts, drawn by the religious fervor of the time, who attempted to build up a new religious sects, and failed; people who were proven to be false prophets. Joseph Smith set up a church that has currently been effectively teaching and preaching, growing into the millions of converts for over 175 years. None of the other false prophets' sects survived much more than a decade. The very comparison, including Joseph in this group, indicates the bias held by the author of this book.

Whether discussing the Book of Mormon, its translation, the movement of the church westward, the building and purpose of temples, or polygamy Ms. Brodie always looked for the worst. She believed that he had a vivid imagination, a pride in his story, and lived life of treasure seeking, searching for money and power. She was rarely objective in her relation of the story.

Ms. Brodie has the feel and sense of one who has once been a member of the Church of Jesus Christ of Latter-day Saints, and has lost faith. Thus, she is determined to prove to the world that she is right, and millions of believers are wrong. In matters of faith, it is like attempting to describe the taste of salt, or the sense of the wind. They are personal and indefinable.

Sadly, Ms. Brodie is a good storyteller, interweaving purported testimony and truth, leading one to believe that her story is truth. Only those who truly seek to discover a less biased report will not be taken in, believing this to be a real history. As she commented about Joseph Smith, Ms. Brodie would have been a better fiction writer than a writer of history.

Tone

From the preface, Ms. Brodie makes it clear that her purpose is to discredit Joseph as a Prophet of God, along with the millions of members of the church that he founded. Every chapter is filled with slander, negativism, and bits of truth interwoven to make her version of history seem to be truth.

Ms. Brodie includes the many religious levels of fervency of that time, including Joseph in the group of false prophets who predicted the imminent return of Jesus Christ. She notes his honorable ancestors who had helped to settle Massachusetts in the mid-1600s. These men and women were successful Christians. They fought in the Revolutionary War, and participated in the westward movement. From that point, she denigrates both Joseph's parents and Joseph as divergent and contemptible of orthodox, established churches. In one sentence, she admires this sentiment in Americans as a whole, but finds it wrong of the Smith family. She demeans their belief



in a personal God, who would provide dreams and spiritual guidance. She calls it mysticism, in a degrading manner.

The book is written consistently in this manner, offering tidbits of positive admiration for Joseph, then slamming the reader with false information, intending to misinform and lead one to perceive Joseph in a negative light.

Ms. Brodie often includes theories and stories written by others, and suggests that Joseph used these theories, books, and ideas in his writing of the Book of Mormon. She attributes ideas of his friends to the prophecies he received from the Lord. In nothing positive is Joseph given full credit. Even in negative events, he is portrayed as a gullible man who cannot distinguish real friends from foes, following them into actions that are disreputable.

Events within the church are misinterpreted, negatively. Spiritual matters are belittled and scorned. She perceives Joseph to have been an unmitigated failure, a power monger, and one who took advantage of his position to force both married women and virgins to become his wife. Few of the "facts" in this book are supported by primary sources, and are as false as Ms. Brodie claims Joseph's life to have been.

Whenever possible, Ms. Brodie misinterprets sacred events; accepts accusations as truth; imagines causes, intentions, feelings, and purposes without support; and presumes connections where none is intended. In all, her bias is obvious and glaring.

Structure

No Man Knows My History: the Life of Joseph Smith is written in dense chapters roughly following the chronology of the life of Joseph Smith. There are twenty-seven chapters, an epilogue, supplement and three appendices purporting to provide further evidence to support Ms. Brodie's theory that Joseph was a fraud and a false prophet.

Each chapter is approximately sixteen to twenty pages long. The print is small, and writing dense. Much is included in each chapter, though there are few primary sources. Ideas and opinions are presented as fact without support. The footnotes are difficult to comprehend and have little relevance to the reality and history of the life of Joseph Smith.

Each chapter includes a portion of Joseph's life, and stories of others who had similar theories. Additionally, any action is belittled, disparaged, and ridiculed. Others are given credit for both positive and negative actions. Joseph is both called an uneducated bumpkin and a well-read, sagacious, intelligent man. The truth must surely be somewhere in between.

The book includes portraits of some of the important men in the history of the Church of Jesus Christ of Latter-day Saints and illustrations of some of the figures translated by the prophet. There are also illustrations of important locations in Joseph's life, his death mask, and a map of "Mormon" country.



Quotes

You don't know me; you never knew my heart. No man knows my history. I cannot tell it; I shall never undertake it. I don't blame anyone for not believing my history. If I had not experienced what I have, I could not have believed it myself." (p. vii)

The eight-year old Joseph seemed to recover well enough, though slowly, until one day Lucy was terrified to discover huge infections breaking out upon his shoulder and leg. Herb poultices were as unavailing as the usual prayers, and Lucy finally called in a physician. He bled the boy, plied him with purges, and probed his ugly sores. When the leg infection refused to heal, he talked of amputation, but Lucy fought against the saw and knife with a fury that annoyed but checked the barber-surgeon. He had to content himself with chiseling out a piece of bone below the child's knee.

When the savage operation began, Joseph would not let himself be tied to the bed, nor could the father force whiskey between his lips to stifle the pain. He screamed to his mother to leave the room, lest she should more than he. (p. 8)

Of these, and other prophets only one was destined for real glory...Joseph Smith, a century after his death, had a million followers who held his name sacred and his mission divine. (p. 15)

The road that led Joseph Smith into the career of "prophet, seer, and revelator" is overgrown with a tangle of legend and contradiction. Mormon and non-Mormon accounts seem to conflict at every turn. (p. 16)

It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally...I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said—pointing to the other—"This is my beloved Son, hear Him!

My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so



as to be able to speak, than I asked the personages who stood above me in the light, which of all teh secgts was right—and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addresssed me said that all their creeds were an abomination in His sight; that those professors were all corrupt; that "they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men; having a form of godliness, but they deny teh power thereof." He again forbade me to join with any of them; and many other things did he say unto me, which I cannot write at this time. When I came to myself again, I found myself lying on my back, looking up into heaven. (pp. 21-22)

I soon found , however,that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution, which continued to increase; and though I was an obscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a bitter persecution; and this was common to all the sects—all united to persecute me. (p.. 23)

When Joseph began his autobiography, in 1838, he was writing not of his own life but of one who had already become the most celebrated prophet of the nineteenth century. And he was writing for his own people. Memories are always distorted by the wishes, thoughts, and above all, the obligations of the moment. (p. 25)

But whether Joseph's ebullient spirits could ever have been canalized by any discipline is an open question. He had only limited formal schooling after leaving New England. And since he never gained a true perspective of his own gifts, he probably was inclined to regard them as more abnormal—or supernatural—than they actually were. What was really an extraordinary capacity for fantasy, which with proper training might even have turned him to novel-writing, was looked upon by himself and his followers as genuine second sight and by the more pious townspeople as outrageous lying. (p. 27)

Between this pathetic petty deception and the Book of Mormon lies the difference between a painfully cramped imagination and an audacious and original mind. Joseph Smith took the whole Western hemisphere as the setting for his book and a thousand years of history for his plot. Never having written a line of fiction, he laid out for himself a task that would have given the most experienced novelist pause. But possibly because of this very inexperience he plunged into the story.

Sagacious enough to realize that he could not possibly write a history of the Lost Ten Tribes, he chose instead to describe only the peregrinations of two Hebrew families, headed by Lehi and Ishmael, who became the founders of teh American race. He began the book by focusing upon a single hero, Nephi, who like himself was peculiarly gifted of the Lord. This device launched him smoothly into his narrative and saved him from having bitten off more than he could chew. (p. 49)

But the characters were not Hebrew, Joseph explained. They were an altered or "reformed" Egyptian. Since engraving was a tedious process, the Nephite prophet Mormon had chosen this language rather than Hebrew because it required less space.



The choice of Egyptian for the language of the plates was clearly the fruit of Joseph's reading Ethan Smith had described the Indian inscriptions as "hieroglyphical records and paintings," and the Wayne Sentinel on June 1, 1827 had published an account of a discovery of a Mexican manuscript in hieroglyphics, which was considered proof that originally the Mexicans and Egyptians "had intercourse with each other and ...had the same system of mythology."

At this time the Egyptian language was popularly believed to be indecipherable, for it was not until 1837 that the grammar worked out from the "Rosetta stone by the "French scholar Champollion was first published in England. Joseph was not likely, therefore, to be held accountable by any scholar for the accuracy of his Egyptian characters, particularly since they were "reformed." (pp. 50-51)

"The works, and the designs, and the purposes of God cannot be frustrated, neither can they come to nought. For God doth not walk in crooked paths. ...Remember, remember, that it is not the work of God that is frustrated but the work of men. ... Behold, thou art Joseph, and thou wast chosen to do the work of the alord, but because of transgression, if thou art not aware thou wilt fall. ... Nevertheless, my work shall go forth." (p. 55)

This mosaic of extracts from Isaiah, St. John, Revelations, and St. Matthew had teh ring of divinity. The father believed that God in truth was speaking through his son, and Joseph Smith had won another covert, the first who would remain true to the church for life. Thereafter Joseph received revelations freely for his brothers, secretaries, and friends The revelation for Martin Harris scored his arrogance and never ending demands to see the plates, but significantly promised him that if he humbled himself he would later be allowed to see the golden record along with two other witnesses. In later years Joseph described the spirit of revelation as "pure intelligence" flowing into him. "It may give you sudden strokes of ideas," he said "so that by noticing it, you may find it fulfilled the same day or soon; (i.e.) those things that were presented unto your minds by the Spirit of God, will come to pass." Such an unspectacular process must have disappointed his questioners, for what he was describing was simply his own alert intuitive understanding and creative spirit. (p. 57)

"These days were never to be forgotten," Cowdery later wrote. "To sit under the sound of a voice dictated by the inspiration of heaven awakened the utmost gratitude of this bosom." But he admitted on another occasion that he sometimes "had seasons of skepticism, in which I did seriously wonder whether the prophet and I were men in our sober senses when we would be translating from plates through 'the Urim and Thummim' and the plates not be in sight at all." (pp. 60-61)

No one can walk in the woods in May without an exaltation of spirit, and when the two men knelt in prayer Cowdery was overcome with a vision of heaven. "The voice of the Redeemer spake peace to us," he said, "while the veil was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the Gospel of repentance...as we heard we rejoiced, while his love enkindled our souls, and we were rapt in the vision of the Almighty! Where was room for doubt"



Nowhere; uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever." (p. 74)

Martin Harris was questioned by a Palmyra lawyer, who asked him pointedly: "Did you see the plates and the engravings upon them with your bodily eyes?" To which he replied: "I did not see them as I do that pencil-case, yet I saw them with the eye of faith; I saw them just as distinctly as I see anything around me—though at the time they were covered with a cloth." However, when Harris was a very old man he told one interviewer that he "saw the angel turn the golden leaves over and over" and heard him say "The book translated from those plates is true and translated correctly."

David Whitmer told the editor of the Reflector that Joseph had led him to an open field, where they found the plates lying on the ground. But in later years Whitmer's story too was richly embellished. "We saw not only the plates of the Book of Mormon," he said, "but also the brass plates, the plates of the book of Ether, the plates containing the records of the wickedness and secret combinations of the people of the world. ...there appeared as it were a table with many records or plates upon it, besides the plates of the "Book of Mormon, also the Sword of Laban, the directors—i.e. the ball which Lehi had, and the Interpreters."

All three witnesses eventually quarreled with Joseph and left his church. At their going he heaped abuse upon them, but none ever denied the reality of his vision, and Cowdery and Harris eventually were rebaptized. Joseph had no fear in vilifying them; he neither expected nor received reprisals. For he had conjured up a vision they would never forget. (p. 78)

The Book of Mormon was the catapult that flung Joseph Smith to a place in the sun. But it could not be responsible for his survival there. The book lives today because of the prophet, not he because of the book. For Joseph, writing was always the means to an end, never the end in itself, and the moment he had felt the brief warm glow of satisfaction at seeing his words in print, he turned to the serious business of organizing his church.

In the beginning the book was clearly the moving power. It was not only a magnet attracting followers, but also a significant force in Joseph's own behavior. What had been originally conceived as a mere money-making history of the Indians had been transformed at some point early in the writing, or possibly even before the book was begun, into a religious saga. The end result was a document of quasi-Biblical authority. It was something that he could offer to his followers as sober proof of the authenticity of his own prophetic mission. (p. 83)

Unlike the usual evangelist, who saw the spirit of the Lord in such corybantism and mass hysteria, Joseph Smith recognized a menace to his church. He had seen enough of this kind of revivalism in Palmyra to know that in the end it brought only cynicism and disintegration, and his first important revelation in Kirtland denounced the false spirits. Basically Joseph's was not a revivalist sect. Although he followed some of the revivalist patterns, he appealed as much to reason as to emotion, challenging his critics to examine the evidences of his divine authority—the Book of Mormon, the lost books of Moses and Enoch, the sworn statements of his witnesses, and numerous Bible-like revelations. The importance of this appeal cannot be overestimated, for it drew into the



Mormon ranks many able men who had turned in disgust from the excesses of the local cults. The intellectual appeal of Mormonism, which eventually became its greatest weakness as the historical and "scientific" aspects of Mormon dogma were cruelly disemboweled by twentieth-century scholarship, was in the beginning its greatest strength." (p. 99)

When news of his going spread through the town, a gang of Mormon -baiters led by Symonds Ryder determined to hasten his departure in characteristic frontier fashion. Fortified by a barrel of whisky [sic], they smashed their way into the Johnson home on the night of March 24, 1832 and dragged Joseph from the trundle bed where he had fallen asleep while watching one of the twins. They stripped him, scratched and beat him with savage pleasure, and smeared his bleeding body with tar from head to foot. Ripping a pillow into shreds, they plastered him with feathers....Johnson had to be content with seeing the prophet beaten senseless. Rigdon likewise was beaten and dragged into unconsciousness over the frozen ground.

After a time Joseph sat up and began to tear at the tar which filled his mouth. His lips were bleeding from a glass vial that he had crushed between his teeth when someone tried to force it down his throat. He made his way back to the house stiff with cold and pain. Emma opened the door. In the half light the great blotches of tar on his naked body looked to her like blood and she fainted on the doorstep.

Throughout the night Emma and her friends patiently scraped at the tar. The next day was the Sabbath, and Joseph had been expected to preach. Into the Mormon congregation came several of the assailants, taking their seats with cynical expectancy. To their astonishment the prophet walked into the assembly at the appointed hour, fresh scars and bruises showing on his face and hands. With a true instinct for the occasion, he thundered no denunciations, but preached as usual, and the quiet dignity of his sermon added to the aura of heroism fast beginning to surround him. This was the first and the last act of violence against the Mormons in Ohio.

Five days later one of the twins died, leaving only the little girl, Julia Murdock, to the sorrowing pair.(p. 119-120)

Converts streamed into Kirtland in 1832 and 1833 as the prophet's vigorous missionary campaign began to bear fruit. Inevitably the newcomers were impressed upon meeting the young Mormon leader. No longer lean and gangling, he had developed into a tall, powerful, and altogether striking figure. "There was something in his manner and appearance that was bewitching and winning," John D. Lee recalled a few years later; "his countenance was that of a plain, honest man, full of benevolence and philanthropy and void of deceit or hypocrisy."

... Joseph was still so young, so full of zest for living and of rich humor, that he found it difficult to maintain constantly before his friends the sober mien and dignified language expected of a holy man. One couple arriving in Kirtland found him playing with some children and forthwith turned their wagons back to new England. Others were appalled at his unashamed pride in his prowess at wrestling. But usually new converts were won by his humanness and informality. (p. 125)

Even the more literate of the lot—the editors, lawyers, and clergymen—ere agitated over the political implications of the Mormon emigration. "The day is not far..." they



complained, "when the sheriff, the justices, and the county judges will be Mormons, or persons wishing to court their favor from motives of interest or ambition. What would be the fate of our lives and property, in the hands of jurors and witnesses, who do not blush to declare, and would not upon occasion hesitate to swear, that they have wrought miracles, and have been the subjects of miraculous supernatural cures, have conversed with God and His angels, and possess and exercise the gifts of divination and of unknown tongues, and fired with the prospect of obtaining inheritances without money and without price—may better be imagined than described."

The Mormon settlers were no more tactful than they were most religious zealots, and their very enthusiasm was an irritation. "We are daily told," the old settlers said, "and not by the ignorant alone, but by all classes of them that we, (the Gentiles,) of this county are to be cut off, and our lands appropriated by them for inheritances. Whether this is to be accomplished by the hand of the destroying angel, the judgments of God, or the arm of power, they are not fully agreed among themselves. (p. 131)

Disturbing the negotiations more than anything else was a faction among the old settlers who openly scoffed at arbitration and thirsted for the blood of the prophet. James Campbell, leader of this group, vowed he would intercept Joseph before he reached any of his colonists. "The eagles and turkey buzzards shall eat my flesh," he swore, "if I do not fix Joe Smith and his army so that their skins will not hold shucks before two days are past."

Choosing eleven lieutenants, he started after dusk on June 17 across the treacherous Missouri River to ambush the prophet. Halfway across, the boat capsized. Joseph noted in his journal that one man floated downstream to an island from which "he swam off naked about daylight, borrowed a mantle to hide his shame, and slipped home rather shy of the vengeance of God." The majority were not so lucky. Joseph stated that seven of the twelve men drowned, including Campbell, whose body floated downstream and lodged upon a pile of driftwood. There it was found three weeks after, the flesh picked clean. God had seen to it, Joseph told his men, that Campbell had fulfilled his oath with his own flesh. (p. 154)

Zion's Camp, meanwhile, had found shelter in a Baptist church. Joseph was in and out repeatedly, checking reports from his scouts, for the shots had warned him of coming trouble. Satisfied finally that there was no danger for the remainder of the night, he came in to rest. Shaking the water from his hat and clothes, he declared soberly: "Boys, there is some meaning to this. God is in this storm." (p. 155)

After Zion's Camp, perhaps partly in revulsion from Missouri barbarism, perhaps partly as an answer to a long-felt personal need, Joseph began to make learning a Mormon ideal. He enlarged the School of the Prophets to include classes in Greek and Hebrew, hiring as instructor a Jewish rabbi, Joshua Seixas, originally from Andover Academy. All the leading Mormon dignitaries attended, untroubled by the paradox that they should struggle with Hebrew grammar on weekdays, and speak fluently in tongues on Sunday. The common school in Kirtland was expanded to include adult classes in mathematics, geography, and English grammar.

Flinging aside his cloak of omniscience, Joseph himself began with enormous zest to study Hebrew and English grammar. His English teacher, C. G. Webb, when asked



many years later about the diligence of his famous pupil, replied: "Joseph was the calf that sucked three cows. he acquired knowledge very rapidly . . . while Heber C. Kimball never came to understand the difference between noun and verb."

Joseph's delight in working with languages soon crept into his journal: "It seems as if the Lord opens our minds in a marvelous manner," he wrote, "to understand His words in the original language; and my prayer is that God will speedily endow us with knowledge of all languages and all tongues." (p. 169)

"The heavens are opened to me," he said softly, his face white in the candlelight, "and I behold the celestial kingdom of God, and the glory thereof, whether in the body or out I cannot tell. I see the transcendent beauty of the gate through which the heirs of that kingdom will enter, which is like unto circling flames of fire; also the blazing throne of God, whereon is seated the Father and the son." (p. 177)

To make matters worse, the old settlers in Clay County, with whom the Saints had taken temporary refuge after being expelled from Jackson County, were becoming impatient for them to move on. The sinister mutterings that the Mormons had come to dread in Jackson County now began to spread through Clay as one by one the anti-Mormon accusations were revived. (p. 190)

At any other time other than the mid-thirties such plan would have been mad. The frontier had always favored the expansion of currency and any law designed to relieve the debtor class. Now, because of the frenetic land speculation, there was an enormous demand for money and a need for new banking facilities. All that was required to start a bank in the West was an unlimited amount of nerve and the necessary capital to pay the engraver and printer for making the notes.

One bank in Ohio was chartered as an Orphan's Institute; another was founded on the charter of a moribund library association, its total assets a remnant of dog-eared books. The number of authorized banks operating in the state had jumped from eleven in 1830 to thirty-three in 1836. Besides these there were nine unauthorized institutions also issuing money. Bank-note circulation in 1836 was seventy per cent greater than in 1835. There were at least three hundred different kinds of authorized notes, to say nothing of the illegal bills and counterfeits, variously styled yellow dog, smooth monkey, blue pup, and sick Indian. (p.195)

Meanwhile, Grandison Newell, the most bellicose anti-Mormon in Ohio, who had gleefully watched the church's financial structure collapse, determined to smash Joseph's personal prestige forever. He wrote open letters to the Painesville Telegraph on May 16 and 26 accusing the prophet of inciting two Mormons, named Denton and Davis, to kill him so that he would not proceed against the bank. Desperately shaken by this climax to four months of continuing calamity Joseph wrote in his journal: "It seems as though the powers of earth and hell were combining their influence in an especial manner to overthrow the Church at once, and make a final end." Heber Kimball was probably not exaggerating much when he said that at this time "there were not twenty persons on earth that would declare that Joseph Smith was a prophet of God. (p. 203)



Far West had enjoyed an extraordinary growth. Without goods and almost without money, the exiles in a single year had built a city out of naked energy and millennial hope. There were fifteen hundred saints in the new Mormon county. Far West had been laid out on the plan of Joseph's ideal city, divided neatly into squares separated by streets wide enough for half a dozen wagons to pass abreast. A section of the prairie had been sold at auction for five thousand dollars, the proceeds going into a fund for building schools, and one schoolhouse had already been erected. Not long before Joseph's arrival the whole male population of the county had turned out to excavate the cavernous basement for a new temple. (p. 209-210)

Avard was shrewd enough to make heresy against the presidency the most heinous crime in the church. This won him complete freedom of action and blinded the prophet to the more barbarous implications of his scheming. Avard told his men that they "should support the presidency in all their designs, right or wrong." He did not mince words. "If I meet one damning and cursing the presidency, I can curse them too, and if he will drink I can get him a bowl of brand and after a while take him by the arm and get him one side in the brush when I will hit his guts in a minute and put him under the sod." (p. 216)

Within a week every isolated Mormon cabin was a pile of ashes. The old settlers blandly sent their intentions to the press: "We believe in less than six days Far West will be burnt and her fugitives driven from the borders of the state." When Joseph ordered everyone into either Far West or Adam-ondi-Ahman for protection, gentile spies spread the report that an immense Mormon army was gathering which would lay waste the whole upper portion of the state.

Two of the worst gentile incendiaries sent an express to Governor Boggs on October 4 reporting that the Mormons had massacred a whole militia company of fifty men. Richmond, they said, was to be attacked at any moment. "We know not the hour and minute we will be laid in ashes—our country ruined—for God's sake give us assistance as quick as possible."

The letter was a fantastic fabrication. The militia company in question, led by a Methodist minister, Captain Bogart, had been ordered to patrol the border of Caldwell County, and on the day of the supposed massacre it had done nothing more exciting than to enter the county illegally and capture three Mormons. (p. 233)

After shooting down every Mormon they could see, the mob entered the blacksmith shop to finish off the wounded. They found nine-year-old Sardius Smith hiding under the bellows. His younger brother, shot through the hip, and pretending to be dead, heard the men drag Sardius out from his hiding-place. "Don't shoot," said one militiaman, "it's just a boy."

"It's best to hit them when we can. Nits will make lice," a man replied, and placing his rifle near the boy's head, blew out his brains." (p. 237)

At dawn the prisoners heard the rattle of arms and watched General Doniphan form his brigade. No Missourian had befriended the Mormons with such singleness of purpose and peculiar constancy. It was he who Lucas had ordered to carry out the execution. When the line was formed, Doniphan walked over to the prisoners, his massive head



and lean figure outlined in the growing light. "By God," he said without preamble, "you have been sentenced by the court-martial to be shot this morning; but I will be damned if I will have any of the honor of it, Or any of the disgrace of it. I have ordered my brigade to take up the line of March, and to leave the camp, for I consider it to be cold-blooded murder!" With a gesture of farewell, he strode away and marched his men off briskly. (p. 241)

The men slowly stacked their arms in the public square and stood in line to sign away their property to pay for a war that had been none of their making. The women crowded about the prison wagon, watching in silence the anguished leave-taking of the prisoners and their wives. Joseph's mother pushed her way through the crowd as the prison wagon was about to leave, reached through the canvas, and caught her son by the hand. He did not speak. "Joseph," she cried out at last, "I cannot bear to go until I hear your voice."

"God bless you, mother," he answered thickly, as the driver whipped up his horses and galloped them out of the city.

Then the militia went wild. According to Mormon accounts, six thousand men visited Far West in one week. They left nothing. Hogs and cattle they shot for sport, reducing the Mormons, who had been forbidden to leave the city, to a diet of parched corn. The leading elders whom Joseph had warned to flee were hunted down like prairie wolves, and those who resisted capture were shot. Rape went hand in hand with plunder; several girls were bound to the benches in the schoolhouse and violated by a score of men.

After six days of this sport General Clark ordered all the Mormon men into the public square. Fifty-six who were under arrest he ordered off to Richmond for trial. (p. 241 - 242)

The orders of the governor to me were, that you should be exterminated, and not allowed to remain in the state, and had your leaders not been given up, and the terms of the treaty complied with, before this, you and your families would have been destroyed...As for your leaders...their doom is sealed... You have always been the aggressors—you have brought upon yourselves these difficulties by being disaffected and not being subject to rule—and my advice is, that you become as other citizens, lest by a recurrence of these events you bring upon yourselves irretrievable ruin. (p. 242)

Parley Pratt was lying next to the prophet late one night when these stories became so foul that he could not close his ears to them. Suddenly, he said, Joseph rose and spoke in a voice of thunder: "Silence, ye fiends of the infernal pit! In the name of Jesus Christ I rebuke you and command you to be still; I will not live another minute and hear such language. Cease such talk, or you or I die this instant!"

The guards turned away abashed and half-scared. Pratt was overwhelmed. "I have seen ministers of justice," he wrote later in his autobiography, "clothed in magisterial robes, and criminals arraigned before them while life was suspended on a breath...but dignity and majesty have I seen but once as it stood in chains at midnight in a dungeon in an obscure village in Missouri." (p. 243)



When Galland went east to pay the interest to Hotchkiss and arrange for deeding Eastern lands to cover the whole debt, he absconded with the money. Joseph revoked his agency and sent out agents to catch up with him, writing to Hotchkiss in despair: "Why he has not done according to my instructions God only knows!" Eventually the man came back to Nauvoo and made some kind of restitution, but the damage inflicted on the land-exchange system was irreparable. (p. 262)

Joseph never apologized for the Book of Mormon. He called it bluntly "the most correct of any book on earth, and the keystone of our religion." (p. 276)

It is doubtful whether Joseph sensed the truly staggering implications of his endowment system. Upon his church now rested the burden of freeing the billions of spirits who had never heard the law of the Lord. Nauvoo had become the center not only of the world, but also of the universe. (p. 282-283)

"The great and wise of ancient days have failed in all their attempts to promote eternal power, peace, and happiness," he wrote. "Their nations have crumbled to pieces; their thrones have been cast down in their turn, and their cities, and their mightiest works of art have been annihilated; or their dilapidated towers, of time-worn monuments have left us but feeble traces of their former magnificence and ancient grandeur. They proclaim as with a voice of thunder, those imperishable truths—that man's strength is weakness, his wisdom is folly, his glory is his shame.

"Monarchial, aristocratically, and republican governments of their various kinds and grades, have, in their turn, been raised to dignity and prostrated in the dust...History records their puerile plans, their short lived glory, their feeble intellect and their ignoble deeds. Have we increased in knowledge and intelligence? Where is there a man that can step forth and alter the destiny of nations and promote the happiness of the world?" The answer, he said, was clear to every man who hungered after righteousness. The ideal government was a theocracy, a government by a prophet specially chosen to administer the laws of God. This government, he wrote, "is the only thing that can bring about the restitution of all things spoken of by all the holy Prophets...The world has had a fair trial for six thousand years; the Lord will try the seventh thousand Himself." (p. 285)

"I am like a huge, rough stone rolling down from a high mountain; and the only polishing I get is when some corner gets rubbed off by coming in contact with something else, striking with accelerated force against religious bigotry, priest craft, lawyer-craft, doctor-craft, lying editors, suborned judges and jurors, and the authority of perjured executives, backed by mobs, blasphemers, licentious and corrupt men and women—all hell knocking off a corner here and a corner there. Thus will I become a smooth and polished shaft in the quiver of the Almighty, who will give me dominion over all and every one of them, when their refuge of lies shall fail, and their hiding place shall be destroyed." (p. 296)

"He taught me many great and glorious principles concerning God and the heavenly



order of eternity," Pratt said "It was at this time that I received him from the first idea of eternal family organization, and the eternal union of the sexes in those inexpressible endearing relationships which none but the highly intellectual, the refined and pure in heart know how to prize, and which are the foundation of everything worthy to be called happiness." (pp. 297- 298)

Realizing that his own position was equivocal, Bennett prefaced his book with the statement that he had joined the Mormons only to expose them, and that he had pretended to great friendship with the prophet in order to lay bare his perfidy. The first fifty pages of his book were devoted to statements attesting the integrity of his own character. When the historian H. H. Bancroft read these, he commented with a nice irony: "when a man thrusts in your face three-score certificates of his good character by from one to a dozen persons, you may know that he is a very great rascal." (p. 317)

"We see no use in attempting to disguise the fact that many in our midst contemplate a total extermination of that people; that the thousands of defenseless women and children, aged and infirm, who are congregated at Nauvoo, must be driven out—aye, Driven—Scattered—like the leaves before the Autumn blast! But what good citizen, let us ask, what lover of his country and his race, but contemplates such an event with horror!" (p. 358)

He therefore wrote to all the leading presidential candidates and asked them bluntly what they would do to win justice for his people. When their replies were noncommittal or negative, he decided to enter the lists himself...He therefore wrote to all the leading presidential candidates and asked them bluntly what they would do to win justice for his people. When their replies were noncommittal or negative, he decided to enter the lists himself. (p. 362)

On April 4, 1844, when he met with the apostles in one of their last meetings before they left on a campaign tour, he [gave] instructions which Orson Hyde described as "every ordinance of the holy priesthood." Then he said: "Now if they kill me you have got all the keys, and all the ordinances and you can confer them upon others, and the hosts of Satan will not be able to tear down the kingdom as fast as you will be able to build it up." (p. 382)

As Jones left, the guard whispered to him: "We had too much trouble to bring Old Joe here to let him ever escape alive, and unless you want to die with him you had better leave before sundown; and you are not a damned bit better for taking his part, and you'll see that I can prophesy better than Old Joe, for neither he nor his brother, nor anyone who will remain with them will see the sun set today."

Jones went at once to find the governor. As he passed the square he heard a stump speaker from Warsaw haranguing a crowd and pressed close to catch his words. "Our troops will be discharged this morning in obedience to orders, and for a sham we will



leave the town; but when the Governor and the McDonough troops have left for Nauvoo this afternoon, we will return and kill those men, if we have to tear the jail down." Shouting and cheering, the men lifted their rifles high and shook them in a fierce gesture of unity.

When Jones related to the Governor everything he had heard, Ford merely shook his head in annoyance. "You are unnecessarily alarmed for the safety of your fiends, sir; the people are not that cruel." (pp. 390-391)

To William Daniels it seemed that a pillar of light thrust down from heaven and rested between the dead prophet and his murderers. "The arm of the ruffian that held the knife fell powerless," he said, "the muskets of the four who fired fell to the ground, and they all stood like marble statues, not having power to move a single limb of their bodies. By the time most of the men had fled in great disorder. I never saw so frightened a set of men before." (p. 394)

"Instead of sealing the fate of Mormonism, we are now rather inclined to believe that this revolting transaction may give only additional and increased strength to that sect. Joe and his brother will be regarded as martyrs to their faith, and but little knowledge of human nature and the history of the past is necessary to inform us of the fact that violence, oppression, and bloodshed strengthen instead of subduing fanaticism." (p. 397)

Joseph in his own person provided a symbol of nearness to God and a finality of interpretation that made the ordinary frontier evangelist seem by comparison all sound and fury. There was a great hunger in his people, and they accepted him for what he set himself up to be. They believed the best of him and thereby caused him to give his best. Joseph's true monument is not a granite shaft in Vermont but a great intermountain empire in the West. (p. 404)



Topics for Discussion

When reading *No Man Knows My Name: the Life of Joseph Smith*, what level of bias is found? What specific words point out a bias in the writing of this book? Locate at least three evidences of bias on the part of Ms. Brodie.

What is your opinion of Joseph Smith? Do you think he was a fraud, taken by his own stories, or was he truly a prophet? What evidence do you use to support your opinion?

Ms. Brodie considered Zion's Camp to be a failure for Joseph Smith. What evidence does she use to support this thesis? Is there another point of view that may be supported by the evidence provided by the author of this book?

Many religious sects have been, and still are persecuted over the history of the earth. What were some of the reasons the members of the Church of Jesus Christ of Latter-day Saints were so severely persecute in the mid-1800s? Compare the persecution of this church with another religious group who has survived such severe persecution.

Ms. Brodie, and many other historians, considers the visions and prophecies of Joseph Smith to have been the result of a wild imagination. On what evidence can visions be determined to have actually been received as fraudulent?

If Joseph Smith had truly used a vivid imagination and other sources to create the Book of Mormon and the Mormon church, using the force of his personality to build and develop the church, what about it has allowed the church to grow and continue to be a viable church, growing more than any other church in the world? What would make people from all parts of the world and all other religions, including atheists, be drawn to join the church?

What was the result of Jacob Haun's refusal to listen to the advice of Joseph Smith? Why would Haun refuse to listen?

In every location after New York in which the Latter-day Saints settled under the leadership of Joseph Smith, they either built a temple, or laid the corner stone for a temple. What was the driving force behind this behavior on the part of members and Joseph Smith? What evidence can be found that this is important to members of the church today?

Joseph Smith and the other leaders of the church attempted to set up a bank in Kirtland, Ohio. What events led to that decision? What governmental issues combined to cause this to fail? Smith accused the legislators of denying incorporation on the basis that it was a Mormon bank. What is the evidence concerning this? Was this an accurate accusation or one that was based on other circumstances? What were the circumstances of the denial?



Foes and apostates of the church argue that Joseph and the Mormons set up a secret army called the Danites, with Samson Avard as its leader. Since Joseph included in his Book of Mormon a specific warning not to participate in secret combinations and armies, with secret signs and pacts, how can it be justified that Joseph would allow such an army to be created, and quietly support them? Would this be an actual event or an invention of his foes? Justify your response.

Joseph Smith announced his candidacy for president in the 1846 election. As a leader of a persecuted religious sect, what would be the reasons for this action? Under what circumstances could he have won the election? How would his winning the presidency of the United States have changed the country?

Joseph and other leaders took multiple wives in polygamy. Everything Joseph said and wrote about Emma indicated that he loved her like he did when they were still young. With many unmarried women, who had not bound a husband within the church, would it have been logical for a religious leader to have tried to take the wife of a friend as his own? Compare Joseph to some of today's Protestant religious leaders in the recent past.

As a child of eight, Joseph refused to use whiskey as an anesthetic during a painful surgery. Ms. Brodie and others accuse him of being a wine-bibber, drinking wine and other alcoholic drinks. In what way would this be consistent with Joseph's character? Support your answer with facts.

Joseph was held in jails twice, once in Liberty, Missouri and once in Carthage, Illinois. Compare and contrast each of these experiences.