

GREG KOFFORD BOOKS



The Writings of Oliver H. Olney

April 1842 to February 1843 — Nauvoo, Illinois

Edited by Richard G. Moore

The Writings of Oliver H. Olney

April 1842 to February 1843 — Nauvoo, Illinois

Edited by Richard G. Moore

GREG KOFFORD BOOKS

SALT LAKE CITY, 2019

Copyright © 2020 Richard G. Moore

Cover design copyright © 2020 Greg Kofford Books, Inc.

Cover design by Loyd Isao Ericson

Published in the USA.

All rights reserved. No part of this volume may be reproduced in any form without written permission from the publisher, Greg Kofford Books. The views expressed herein are the responsibility of the author and do not necessarily represent the position of Greg Kofford Books.

978-1-58958-762-5 (hardcover)

Also available in ebook.

Greg Kofford Books
P. O. Box 1362
Draper, UT 84020
www.gregkofford.com
facebook.com/gkbooks
twitter.com/gkbooks

Library of Congress Cataloging-in-Publication Data

Names: Olney, Oliver H., 1796-approximately 1847, author. | Moore, Richard G., 1952- editor.

Title: The writings of Oliver Olney : April 1842 to February 1843 : Nauvoo, Illinois / edited by Richard G. Moore.

Description: Salt Lake City : Greg Kofford Books, [2020] | Includes bibliographical references and index. | Summary: "As an early convert to The Church of Jesus Christ of Latter-day Saints, Oliver H. Olney experienced persecution and was forced to flee to Illinois, settling in Nauvoo. In Nauvoo, Olney became disgruntled with Church leadership and began to view Joseph Smith as a fallen prophet. His writings: journal entries, letters, and publications, express his concerns about what he viewed as serious iniquity within the church. His opposition resulted in his excommunication; however, Olney remained in Nauvoo after being expelled from the church and continued recording the things he witnessed. The handwritten papers of Oliver Olney are housed in the Beinecke Rare Book and Manuscript Library at Yale University and are made available in published form for the first time. They offer historical researchers and interested readers of the early Latter-day Saint movement a unique glimpse from the margins of religious society in Nauvoo. Olney's writings add further light to key events in early Mormonism such as the secretive practice of polygamy, theological innovations, as well as growing tensions among disaffected church members and the rising conflict with non-Mormon neighbors"-- Provided by publisher.

Identifiers: LCCN 2020004426 | ISBN 9781589587625 (hardcover)

Subjects: LCSH: Church of Jesus Christ of Latter-day Saints--Controversial literature. | Mormon Church--Controversial literature. | Mormon Church--Illinois--Nauvoo--History--Sources.

Classification: LCC BX8645 .O46 2020 | DDC 289.309/034--dc23

LC record available at <https://lcn.loc.gov/2020004426>

For Lani, Adam, Travis, and Asia

CONTENTS

Introduction	ix
April 1842	1
May 1842	24
June 1842	43
July 1842	77
August 1842	123
September 1842	160
October 1842	176
November 1842	198
December 1842	221
January 1843	229
February 1843	233
Letter from Phebe Wheeler	238
Appendix 1. <i>The Absurdities Of Mormonism Portrayed</i>	241
Appendix 2. <i>Spiritual Wifery Of Nauvoo Exposed</i>	275
Appendix 3. Olney's List of Proposed Church Leaders	289
Bibliography	295
Index	299

INTRODUCTION¹

The April 1, 1842, issue of the Nauvoo, Illinois, newspaper *Times and Seasons* carried an article attributed to then-editor Joseph Smith entitled “Try the Spirits.” The article discussed the need to detect false spirits in the world so as not to be deceived. It gave examples of the witch of Endor from the Old Testament, Simon the Sorcerer from the New Testament, and contemporaries such as the prophetess Jemima Wilkinson of the United States and Edward Irving of England. Near the end of the article it stated:

We have also had brethren and sisters that have had written revelations, and have started forward to lead this church. Such was a young boy in Kirtland—Isaac Russell of Mo. and Gladden Bishop, and *Oliver Olney of Nauvoo*. . . . *Mr. Olney has also been tried by the high council, and disfellowshipped because he would not have his writings tested by the word of God, evidently proving that he loves darkness rather than light because his deeds are evil.*²

Who was Oliver Olney, and to what extent was he involved with Mormonism? What did he do that prompted a hearing before the high council, ultimately resulting in Olney losing his standing in the Church?³ What provoked him to keep a record of what he witnessed at Nauvoo and then publish two exposés of Mormonism? Olney was clearly distressed by Church leaders, yet he remained a resident of Nauvoo for at least nineteen months after becoming disaffected with the Church. His writings, letters, and pub-

1. A somewhat different version of this introduction was previously published as Richard G. Moore, “The Writings of Oliver H. Olney: Early Mormon Dissident; Would-be Reformer,” 58–78.

2. “Try the Spirits,” 748; emphasis added.

3. The *Times and Seasons* article reported that Olney was disfellowshipped. Minutes from his hearing before the high council state, “The charges were sustained and unanimously decided by the Council that the hand of fellowship be withdrawn from him.” John S. Dinger, ed., *The Nauvoo City and High Council Minutes*, March 17, 1842. A footnote from *The Nauvoo City and High Council Minutes* states that Olney was “excommunicated in 1842 after claiming to be a prophet.” Dinger, *Nauvoo City and High Council Minutes*, March 17, 1842. A brief biographical sketch on the Joseph Smith Papers website also states that Olney was excommunicated. In Olney’s writings he asserted that he met twice with the high council. He wrote that after the first meeting “they from me withdrew [*sic*] the hand of fellowship [*sic*] and set me a float.” He claimed that at the conclusion of the second meeting he “took from their midst [my] name.” Oliver Olney Papers, folder number 2, April 6, 1842 (hereafter OOP). There is no record of a second meeting with Olney in Dinger, *Nauvoo City and High Council Minutes*.

lications dating from April 1842 to his final publication in 1845 afford us an interesting view of what it was like to be a Mormon dissident in Nauvoo.

The writings of Oliver Olney that are currently extant are housed in the Beinecke Rare Book and Manuscript Library at Yale University. The Olney manuscript collection is in one box with twelve folders. Some folders contain loose letters and notes; other folders contain papers that are bound, partially bound, or previously bound but are now loose. Folder number one contains typewritten loose pages with an introduction to the collection and calendar of the Olney documents created by historian Dale L. Morgan. The other folders contain what appear to be dated journal pages, letters, and rewritten entries of certain journal pages that look more like a compilation record than a daily journal. There are also some personal papers and drafts of things Olney intended to publish, including a draft of Olney's 1843 pamphlet, *The Absurdities of Mormonism Portrayed*.⁴

Little is known about the early life of Oliver H. Olney.⁵ The most likely place and date of his birth are Eastford, Connecticut, on August 11, 1796.⁶ He was the son of Ezekiel Olney and Lydia Brown. Oliver was the eighth of eleven children born to Ezekiel and Lydia. His younger brother Jesse Olney was an educator and author of several textbooks. In 1820 Oliver married Alice Mary Johnson, the daughter of John Johnson and Alice Elsa Jacobs. She was the sister of Lyman and Luke Johnson, two of the original members of the Quorum of the Twelve of the church founded by Joseph Smith Jr., commonly referred to as Mormonism. Oliver and his wife, Alice, became followers of Joseph Smith in the early years of the Restoration.⁷ They were likely baptized in 1831 while living in Ohio and moved to Kirtland, Ohio, shortly thereafter.

4. Oliver H. Olney, *The Absurdities of Mormonism Portrayed: A Brief Sketch by Oliver H. Olney*.

5. I have been unable to find what the initial "H" stands for in "Oliver H. Olney."

6. A number of genealogical sites have Olney born in 1795, 1796, 1798, and 1800. The sites also list Olney's birthplace as Vermont, New Hampshire, Rhode Island, Ohio, and Connecticut. The most common date given is August 11, 1796, and the place of birth suggested most often is Eastford, Connecticut. In the Olney Papers, there is a letter written to Olney where the author of the letter refers to him and Olney meeting in the land of their nativity: Connecticut. OOP, fd. 8, July 1, 1842.

7. Joseph Smith and his followers viewed their church as a restoration to the earth of the original church created by Jesus Christ. When the Olneys joined the church founded by Joseph Smith, it was called the Church of Christ. It went through several name changes until April 1838, when it became known as The Church of Jesus Christ of Latter Day Saints (LDS D&C 115:4). This section was never included in any of the Community of Christ editions of the Doctrine and Covenants. Throughout his writings, Olney refers to the organization as the Church of Latter Day Saints or the Church of LDS.

Olney was quite involved with the Church during his days in Kirtland. On December 29, 1835, Joseph Smith recorded in his journal that he attended a blessing meeting at Oliver Olney's home with his wife and parents. The journal entry reads, "A large company assembled and Father Smith arose and made some preliminary remarks. . . . [A]bout 15 persons then received a patriarchal blessing under his hand."⁸

The minutes of a Priesthood meeting held in the Kirtland Temple on January 15, 1836, state, "Oliver Olney was nominated and seconded to preside over the teachers in Kirtland and The vote of the assembly was called and passed unanimously."⁹ In the September 1836 issue of the *Messenger and Advocate*, Olney is listed as an elder.¹⁰ He was ordained a seventy by Hazen Aldrich on December 20, 1836, at Kirtland, Ohio.¹¹

Olney's family left Kirtland and traveled with the Saints to Missouri, where they experienced persecution, mobocracy, and were eventually forced to leave their home and land, fleeing Missouri for the relative peace and safety of Illinois. The Olneys settled in the new Mormon community of Nauvoo, Illinois, where they purchased lot number 135, which was close to the river and only about a half-mile from Joseph Smith's homestead.

Alice Olney passed away at Nauvoo on July 16, 1841, while Oliver was away. Her obituary found in *Times and Seasons* does not list the cause of death. It does mention "Brother Olney is absent from home and probably knows nothing of the afflicting occurrence."¹² The obituary does not reveal where Oliver Olney was at the time of his wife's passing. However, Wilford Woodruff's journal entry for July 15, 1841, reads, "I spent the day at Father Woodruff. Elder Olivor [*sic*] Olney spent the night with us and left us this morning."¹³ Oliver Olney was in Connecticut when his wife passed away, likely serving as a Mormon missionary to the eastern states. Wilford Woodruff referred to him as Elder Oliver Olney, and in Olney's September 4,

8. Dean C. Jessee, Mark Ashurst-McGee, and Richard L. Jensen, eds., *Journals, Volume 1:1832–1839*, Vol. 1 of the Journals series of *The Joseph Smith Papers*, edited by Dean C. Jessee, Ronald K. Esplin, and Richard Lyman Bushman, 139.

9. Joseph Smith Papers, *Journals, Volume 1*, 155.

10. Thomas Burdick, "Elder's Licenses," 383.

11. "Oliver H. Olney" (bibliographic entry), *The Joseph Smith Papers*.

12. "DIED – In this place July 16th, Alice consort of Oliver Olney," 501.

13. Scott G. Kenney, ed., *Wilford Woodruff's Journal, 1833-1898*, July 15, 1841, 2:112. Wilford Woodruff was visiting his father in Farmington, Connecticut, which is about ten miles southwest of Hartford, Connecticut. Woodruff's August 22 journal entry states that he had just heard about the passing of Alice Olney. He wrote, "Elder Olney is in Connecticut & knows not of the Death of his wife." Kenney, *Wilford Woodruff's Journal*, July 15, 1841, 2:119.

1842, entry he wrote, “One year ago today I returned from a long mission in the Eastern States. I arrived with feelings of no ordinary kind because of the loss and sickness of friends.”¹⁴

Oliver Olney was a faithful follower of Joseph Smith for over ten years. With the Saints in Missouri, he endured trials, persecution, and the loss of home and lands under Missouri Governor Boggs’ Extermination Order. But after finding refuge in Nauvoo, Illinois, and suffering the death of his wife, Olney became troubled with what he perceived to be taking place in Nauvoo. He began to view Joseph Smith as a fallen prophet and believed the Church was out of favor with God.

It is unclear when Olney first began to have misgivings about the religion he had joined in 1831, but in his 1842 writings from Nauvoo he looked back at troubling issues in Ohio and in Missouri. While circumstances may have bothered him in Ohio and Missouri, it is also possible they became issues only in hindsight after he settled in Nauvoo and his standing in the Church became tenuous.

Olney must have publicly voiced his concerns about Mormonism and his ideas for correcting what he viewed as serious iniquity in the Church, especially among its leaders. In March 1842, John C. Bennett proffered charges against Olney before the Nauvoo High Council “for improper conduct, for setting himself up as a prophet & revelator in the Church.”¹⁵ In Olney’s personal record he reported that he was “called before the high council of twelve men and thre[e] to preside” and claimed they demanded his writings.¹⁶

Olney alleged that his March 1842 hearing before the high council was a result of his keeping a record of the doings of Church leaders, including their sins and misdeeds. The high council was aware of Olney’s revelations and did “demand [his] writings.” He wrote of his refusal to turn his writings over to the council, stating that he “too well knew their minds to trust them with the record that [he] had kept of the Latter Day Saints as it spoke of their foibles.”¹⁷ However, it was his revelations that were the focus of his high council hearing. The newspaper reported that Olney refused to “have his writings tested by the word of God,” most likely a reference to revelations he had received. In the hearing there was no mention of any historical record or report of misdoings that he claimed to have been writing. If Olney had been keeping such a record, it is doubtful Church leaders were even aware of it at the time of the high council hearing.

14. OOP, fd. 9, September 4, 1842. The loss he refers to was probably his wife, Alice.

15. Dinger, *Nauvoo City and High Council Minutes*, March 17, 1842.

16. OOP, fd. 2, April 6, 1842. A rewrite of this entry by Olney is found in OOP, fd. 3, April 6, 1842.

17. OOP, fd. 2, April 6, 1842.

After his hearing before the high council Olney wrote, “Because of not getting my writings and because of my words, they from me withdrew [*sic*] the hand of fellowship and set me afloat. I looked at my standing and said I again with the council will meet. I soon met with them with feelings that was good and took the liberty to address them in behalf of my case but they in array moved against me that I took from them my name.”¹⁸ In his account of meeting with the high council of Nauvoo, Olney never mentions his revelations or the fact that he was charged with “setting himself up as a prophet & revelator in the Church.”

In what is likely the original version¹⁹ of the April 6, 1842, entry Olney wrote, “I have felt it my duty in days past and gone to keep a history of the doings of the Church from the rise until the present time. I have tried to be impartial in what I have wrote, but must say that I have been partial that I have moved in behalf of the saints.”²⁰ He does not say exactly when he began writing this history, except for the claim that he “long [had] been a keeping a record of the Church.”²¹

If Olney had been keeping an historical record for a long time, it is no longer extant.²² It is more likely that his record of the Latter Day Saints and

18. OOP, fd. 3, April 6, 1842.

19. Olney’s writings include as many as three versions for each date given. It is clear that in these cases he went back and rewrote various entries.

20. OOP, fd. 2, April 6, 1842. A somewhat different version of this entry is found in OOP, fd. 3, April 6, 1842. The only differences in the sentences quoted from the first version to the rewrite are Olney changing “Church” to “LDS” and “saints” to “LDS.”

21. OOP, fd. 5, May 8, 1842. This is a rewrite of OOP, fd. 3, May 8, 1842, in which this phrase is not found.

22. There are discrepancies in Olney’s claims concerning when he began to keep a record or history of the “doings of the Church.” In May 1842 he wrote that he had “long been keeping a record of the Church.” Yet, in his *Absurdities of Mormonism Portrayed*, published in 1843, he states, “I commenced about one year ago to write of their doings that occurred daily.” In Olney’s April 6, 1842, entry he states that the High Council “demanded my writings that they could not attain,” and “[b]ecause of not getting my writings and because of my words they from me withdrew the hand of fellowship and set me a float.” In *Absurdities of Mormonism Portrayed*, Olney wrote that his writings had been “taken from my custody in my absence, that I have not yet obtained.” According to Olney, it was a portion of the new version of the history that was taken from his custody in his absence. He said that the original account he had written was still in his care, “but of their daily doings of late, is what they took from [him], with dates, names, etc., that [he] had designed for publication, of about 130 pages.” Olney, *Absurdities of Mormonism*, 3. Although he reported that the original account was still in his possession, none of the purported original account is extant and all of his published writings come from after his separation from the Church. In

the foibles and iniquities of their leaders was begun by Olney *after* his hearing with the high council.²³ As was previously mentioned, based on the article in an April 1842 *Times and Seasons*, it was Olney's efforts to lead the Church, and his unwillingness to have his revelations "tested by the word of God"²⁴ that resulted in him being excommunicated by the high council. This sounds more like scrutinizing revelations than checking to determine whether some record he had been keeping might prove to be damaging to the Church.

Disaffected with Mormonism and its leaders, Olney eventually published two booklets that were critical of Joseph Smith and Mormonism: *The Absurdities of Mormonism Portrayed*, in 1843, and *Spiritual Wifery at Nauvoo Exposed: A True Account of Transactions in and About Nauvoo*, published in 1845.²⁵ In preparation for writing the exposés, he kept a personal record of what he viewed as the iniquities of Church leaders "and many doings that is abominable."²⁶

In his published writings, Olney never mentions any revelations or spiritual manifestations he had personally received. However, in his personal writings or journal entries, he often wrote of meeting with messengers sent from God. He, at least initially, saw his calling as that of a reformer. He was seeking to "straighten crooked places and make rough places smooth."²⁷ He felt it his mission to save the Saints from being led astray by corrupt Church officials.

Olney wrote that in 1839 he had been visited by the deceased Latter Day Saint apostle David W. Patten. He reported, "[M]y mind was uneasy because of what I had seen, but I took the same course that I hitherto had until 1840 I was visited again," this time by a group of individuals who met with him daily and "showed [him] of a work that [he] had to do to bring about the order of

his unpublished journals, he never mentions any writings being taken from him. He does say in a different version dated April 6, 1842, that he is "writing it anew." Had Olney begun a history of the Saints prior to 1842? Nothing about his writings or his refusing to give up anything he had written are mentioned in the High Council Minutes when he lost his Church membership. Since Olney claimed that he retained his writings and would not hand them over to Church leaders, it would make sense that they would have been found along with what he wrote after his high council hearing. It is more likely that Olney did not keep a record of the foibles and iniquities of Church leaders until after his high council hearing.

23. His claims might have been made to validate his accusations because they would have been written prior to any Church discipline and would not be viewed as a bitter person trying to get even with the church.

24. "Try the Spirits," 748.

25. Oliver H. Olney, *Spiritual Wifery at Nauvoo Exposed: A True Account of Transactions in and About Nauvoo*.

26. OOP, fd. 11, October 31, 1842.

27. OOP, fd. 10, November 16, 1842.

God.”²⁸ He said the people he met with were a council of twelve ancient men of God known as the Ancient of Days. There are entries in Olney’s record relating his many visits with this council. In some entries, Olney refers to his otherworldly visitors by name:

You are to meet in person with the Ancients, with Old Father Adam and receive your anointing even with the oil of gladness that you may have more light that you may be enabled to go ahead in your duty and bring about the purposes of God.²⁹

The gentleman and lady that to me appeared was called Elijah and his companion that had come to turn the hearts of children to their fathers and fathers to children lest gloominess and sorrow should cover the earth.³⁰

I was visited by an ancient that lived in the days of Enoch by the name of Hipsebah that ascended with Enoch’s city.³¹

I was instructed in many good things, often visited by angels in spirit and in person. At last the Savior unto me did come.³²

The most important visitations took place on June 9, 10, and 11, 1842, following Olney’s separation from the Church. He wrote that these dates were “set apart long to be remembered by those that inhabit the earth.”³³ It was from this point that Olney was to begin to establish the Kingdom of God on the earth. In the days that followed, he chronicled being anointed with oil and having the Ancient of Days lay their hands upon his head to bless him to accomplish his work. “I received my anointing, it being a spirit of light and intelligence that on me should rest,” Olney wrote. “It is another comforter that with me should dwell that should enlighten and expand my mind. It is to be with me and direct me in my doings so fast as my mind can expand. They laid their hands on me and blessed me and said to me to go about my Master’s work.”³⁴

Olney noted that he had been called upon to warn the people of Nauvoo to “speedily repent of your doings . . . straighten crooked and rough paths, and that without delay.” He was also instructed to write to and be in contact with “the leaders of the Church again as [his] work [was] not finished with

28. OOP, fd. 6, July 12, 1842. There are two versions of this entry, both dated July 12, 1842, and both found in manuscript folder number 6.

29. OOP, fd. 6, June 19, 1842.

30. OOP, fd. 8, August 9, 1842.

31. OOP, fd. 7, July 16, 1842.

32. OOP, fd. 6, July 12, 1842.

33. OOP, fd. 7, July 16, 1842.

34. OOP, fd. 6, June 19, 1842. There is another entry dated June 19, 1842, also found in manuscript folder number 6, which is completely different from the one cited.

them.”³⁵ He was informed that if the Saints refused to repent “that on them is a curse that they cannot get off.”³⁶

Olney recorded, “[A] council met and ordained me to the authority of the high priesthood after the order of the Son of God to administer in temporal concerns.”³⁷ He also wrote of receiving a special priesthood:

The messengers of heaven, they now have assembled all as one to ordain Oliver H. Olney to the priesthood that is conferred on them by the Father and Son with the same gifts and blessing to see and to know of the doings of man as the messengers of heaven that a spirit of discernment may have power to foresee iniquity and check it in the bud as this priesthood was decreed but seldom been in force until the present time. It is only for those that have power to move as the angels of heaven in array.³⁸

On another occasion, Olney claimed he was “called upon by the Council of the Ancient of Days to consecrate to the Lord the temple, Nauvoo House, also the house in which they [the Ancient of Days] sit.”³⁹ The following day, Olney noted that he again received basically the same instructions. He wrote that he was “called by the Council of the Ancient of Days to consecrate to the Lord the Nauvoo House foundation that it might be preserved for a people that should make their way here from the North—the ten tribes of Israel.”⁴⁰ He proceeded to the site where the Nauvoo House was being constructed and stood upon the foundation stones of that building “and consecrated it to the Lord that it might be preserved until the time should come for it to be reared up again.”⁴¹ Olney then “consecrated the brick house belonging to Brother Nurse,” located one street north of where the temple was being built, “that it might stand a witness that the Ancient of Days condescended to meet in its loft and hold a council in honor of the will of God.”⁴² Olney’s writings never mention him consecrating or dedicating the Nauvoo Temple, which was under construction at that time.

35. OOP, fd. 6, July 16, 1842.

36. OOP, fd. 6, October 22, 1842.

37. OOP, fd. 6, August 4, 1842, and another version in OOP, fd. 8, August 4, 1842.

38. OOP, fd. 11, December 6, 1842.

39. OOP, fd. 6, June 10, 1842. There are two entries for June 10, 1842, both found in manuscript folder number 6. The words “2nd writing” are found at the top of one entry. The larger of the two, marked “2nd sitting,” is where this quotation is found.

40. OOP, fd. 6, June 11, 1842.

41. OOP, fd. 6, June 11, 1842.

42. OOP, fd. 6, June 11, 1842. Evidently, it was in the loft of the home owned by Brother Nurse where Olney was living at the time and where the purported visits with the Ancient of Days took place.

On his forty-sixth birthday, Olney penned, “[A] temporal kingdom is soon to be set up by order and directions of the Ancient of Days,” and noted that he had been instructed to do some business to prepare the way for this to be accomplished. He was informed that “it is up the river not far off that a building was established by the Jaredites and new vamped over by the Nephites that reared a city here.”⁴³ In the months that followed, the area designated as a “new stake of Zion” changed locations. Eventually, he was instructed to dedicate a new site “to establish Zion anew in the north part of Illinois near a place called Squaw Grove, as there was once a noted city that was highly extolled for piety called by the Nephites ‘Coleon,’ but in English is known as a place of rest.”⁴⁴ Squaw Grove, Illinois, is located about two hundred miles northeast of Nauvoo and about sixty miles west of Chicago.

On several occasions, it was revealed to Olney that he would be provided with the needed wealth to create the temporal kingdom that was to be established under God’s direction. One revelation stated, “You are now called to receive and secure the treasures of the earth to do such things as will establish such things as shown to you to do from time to time.” He was informed, “You are called on the morrow to receive the treasures of the earth in gold and silver that was put away by the ancient Nephites on the bank of the river below this at a place where you will be shown. You are called to secure it by digging and receiving it to your care.”⁴⁵ He never reported to have found anything at that time.

Several months later, Olney received another revelation explaining to him that “money must be plenty among certain ones that is called to establish Zion.” Again, he was told that “treasures is many which has been laid away in the bowels of the earth.”⁴⁶ The money he would obtain was to be used to purchase land around Squaw Grove, Illinois.⁴⁷ There is no mention of him ever finding any treasure.

In his role as a reformer, Olney felt it was his calling and responsibility to rescue the Saints from the false teachings of fallen Church leaders. At times he appeared hopeful that repentance could take place among the Church leadership. He thought that if Mormon leaders would call upon him, he could be of great assistance, but felt doubtful he would be given the opportunity:

I think if I for them could devise a plan I could help them much on their way. My course would be easy, simple and plain. I would first call on the Presidency; then on the Twelve; also the high counselors and some few more that says to

43. OOP, fd. 8, August 11, 1842. There are two entries dated August 11, 1842, found in manuscript folder number 8, which are completely different from each other.

44. OOP, fd. 10, December 6, 1842.

45. OOP, fd. 8, June 30, 1842.

46. OOP, fd. 10, November 15, 1842.

47. I have yet to find any record of Olney purchasing land near Squaw Grove.

lead; and set them to fasting and praying both by night and by day until a union could be established that they against each other would not speak or against the members of the Church. But as they look at me with a jealous eye I shall pass by them until I see a change.⁴⁸

In July 1842, Olney wrote a letter to the authorities of the Church threatening to publish against them unless there was “speedy repentance and acknowledgment to the world of [their] faults.”⁴⁹ He later noted, “I have no hopes of a reformation,”⁵⁰ and “their day of reform is over and not to be recalled.”⁵¹ He lamented,

I look back at the time that it was easy for them to be reformed, but when they passed by me their doom was decreed that an utter destruction would eventually be. I have labored; I sought some few to save by showing them the order of God. I, for my doing, before the council was called that they took from me my standing in the Church that I have long a been [*sic*] looked at as an enemy to the Church of Latter day Saints.⁵²

Olney believed he was called by God to “put on them a ten-fold curse” and claimed he was shown “the massacre that would follow such ungodly works.”⁵³ There are entries where he prophesied, “An utter destruction is decreed in the city of Nauvoo,”⁵⁴ and “Demons in the shape of men will move in array both sides of the river of the Mississippi until a war of extermination will destroy the Latter Day Saints.”⁵⁵ He explained that this destruction was necessary to cleanse and purify the Saints who chose to repent—that the “war of extermination must needs be to straighten crooked places and make rough places smooth.”⁵⁶

When he decided that reformation ceased to be an option, Olney saw himself as an agent of God, called to establish the Kingdom of God upon the earth. He was given names of people to fill positions in his Quorum of Twelve, high council, and other leadership roles. With his negative feel-

48. OOP, fd. 3, May 1, 1842.

49. OOP, fd. 7, July 1, 1842.

50. OOP, fd. 4, August 19, 1842.

51. OOP, fd. 7, N.d.

52. OOP, fd. 7, written on a page dated July 16, 1842, but written upside down on the bottom of that page. It may have been recorded at a later date and this particular page used because there was space at the bottom. Olney appears to have used this page again, using the remaining space at the bottom. He wrote this later date of September 4, 1842, upside down.

53. OOP, fd. 6, July 12, 1842.

54. OOP, fd. 7, N.d.

55. OOP, fd. 10, November 16, 1842.

56. OOP, fd. 10, November 16, 1842.

ings toward Mormon leadership it is surprising that the names he received by revelation to call as authorities in his organization included such Church stalwarts as Orson Spencer, Orson Pratt, Orson Hyde, Lorenzo Snow, and Wilford Woodruff—Pratt, Hyde, and Woodruff already serving as apostles in The Church of Jesus Christ of Latter-day Saints.⁵⁷

There is another puzzling revelation that Olney recorded calling him to select sixty women, thirty at that time and thirty at some future time.⁵⁸ “You are called to take those that are young or single that you see fit to take, but few that have companions; . . . you will have five to sit with you as a presidency of female companions.”⁵⁹ It is not clear for what purpose these women were being called, especially since Olney claimed to be a staunch opponent of plural marriage. He was a widower at the time he received this revelation and was told, “Eliza R. Snow has been raised up for you.”⁶⁰ It does appear that at least one of these women was supposed to replace his wife who had passed away. He was promised, “[Y]ou will have another that will have a standing on earth in the Millennium that will raise up your children.”⁶¹

Olney’s papers reveal other unique information, including the approximate time when the Millennium would begin: “Sixteen hundred years is barely enough time to prepare for the Millennium and one thousand years of rest,”⁶² and that the North Star was the abode of the Ancient of Days and “the high and low will center there at the close of sixteen hundred years from this.”⁶³ It was also revealed to him that the Sabbath day, at present, was set apart “in honor of the day the Savior arose,” but would from that time forth be observed “to honor the sitting of the Ancient of Days, as they on earth have took a stand to be governed by the Son of God.”⁶⁴

57. OOP, fd. 10, November 27, 1842.

58. OOP, fd. 6, June 19, 1842.

59. OOP, fd. 6, June 19, 1842.

60. OOP, fd. 6, June 19, 1842.

61. OOP, fd. 6, June 19, 1842. Olney lists thirty women by name and number in this revelation. The first woman on his list is Phoebe Wheeler, whom Olney married in October 1843. He may have been considering these women to serve in leadership roles in his church.

62. OOP, fd. 6, October 22, 1842.

63. OOP, fd. 6, October 23, 1842. It appears that Olney believed that not only was the North Star the abode of the Ancient of Days, but after sixteen hundred years the Millennium would be ushered in by the Second Coming of Christ and at that time all who were worthy, high and low, would be taken to the North Star and it would become their abode as well.

64. OOP, fd. 6, October 23, 1842. October 23, 1842, was a Sunday. Olney was not changing the day of the Sabbath, but saying that it used to be in honor of the resurrection of Christ; but from this point on it would be in honor of the Ancient

One entry is particularly bewildering. Olney wrote, “I am called on a journey to take into the Eastern country at Boston and there from the tomb raise up J. Adams and take her to her parents and leave her until some future time.”⁶⁵ This is the only time that J. Adams is mentioned in his writings. He does not indicate whether he traveled to Boston. He provides no information as to the identity of S. Adams, nor does he give any explanation for the purpose of raising this woman from the grave.

It is likely that Olney shared many of his dreams, visions, visitations, and teachings with friends and others in Nauvoo who were willing to listen. Undoubtedly, Church authorities became aware of his purported revelations and it was almost certainly for that reason that he was called to appear before the high council.

After Olney lost his membership in the Church, and after the article “Try the Spirits” appeared in *Times and Seasons*, he remained in Nauvoo. He was aware of the newspaper article announcing his evil deeds and reporting that he had been disfellowshipped. In his journal, Olney wrote, “I as of late have been looking at periodicals printed in different parts. My eye caught [*sic*] on the one of our city edited by the Prophet Joseph Smith called the Times and Seasons said to be a standard to the world. I there found my name that causes me now to express my feeling with pen, ink and paper as no other door opens to my view.”⁶⁶ It is probable at that point Olney began writing about the Latter Days Saints with the intent of publishing his account as an exposé of all their iniquities. Although he reported that the original account was still in his possession, none of the purported original account is extant and all his published writings come from after his separation from the Church.⁶⁷

of Days meeting with Olney and “taking a stand” on the earth or establishing a new era on earth.

65. OOP, fd. 8, July 28, 1842.

66. OOP, fd. 3, April 6, 1842.

67. I theorize that Olney had not been keeping a record until he was called in and excommunicated. At that point he began writing his exposé of Mormonism but attempted to differentiate between his writings and those of John C. Bennett by stating “I have wrote on principle of duty and with the best of feelings and Bennett wrote because he was mad.” OOP, fd. 8, August 29, 1842. Olney wanted his readers to believe that he was not writing because he had lost his place in the Church, but that he had been keeping this record for some time. He claimed his record was “an impartial account” because he had long been part of the Church and only desired the best for the Latter Day Saints. I believe his claim to be writing simply to defend himself and bring things to light because he felt an obligation to do the right thing was, in part, an effort to hide his bitterness. I tend to think the notion of a record he had been keeping for some time is a fabrication on Olney’s part to give the reader the impression that these writings were unbiased and could be trusted. As stated

Olney claimed that both prior to being called before the high council and after his excommunication he heard or saw things that troubled him and caused him to question the veracity of the Church and the integrity of its leaders. In both his personal and published writings, he gave a number of reasons why he had become disaffected with the Church:

First, polygamy. Olney was well aware of the rumors that were circulating around Nauvoo. City Mayor and Church leader John C. Bennett had sought illicit relations with some of the women in Nauvoo by convincing them that they were married to him spiritually. He assured these women that the doctrine of “spiritual wifery” had the approval of the Prophet Joseph. When Bennett’s actions were discovered, he lost his leadership positions, his name was removed from Church records, and he left Nauvoo in disgrace.

Gossip, stories, and suspicions were common in Nauvoo, not only because of the John C. Bennett scandal, but also because of secretive plural marriages that were being performed for and by Church leaders. People were talking. Olney’s journal states, “I hear of their works being many such as lasciviousness, fornication and adultery, polygamy or certain ones having a plurality of wives.”⁶⁸ He also wrote that he had heard of “some of the chosen twelve a trying [*sic*] to be very intimate with females.” He continued, “I thought as they had wives of their own that they might let the young girls alone.”⁶⁹ Olney was skeptical of explanations for plural marriages simply being a trial of an individual’s faith. He wrote, “[T]hey say when they cut up their rustys (slang for “going courting”) they just did it to try their faith.”⁷⁰

Olney also rejected the idea that plural marriage came as a revelation from God. He insisted that it was based on their physical desires or from Satan: “The revelations you have respecting many wives is the desire of the heart or from old Blackfoot himself.”⁷¹ He wrote of a vision he had seen of fishermen casting a net into the sea and fish of every kind becoming entangled in the net. He gave the interpretation as Church leaders being the fishermen and the fish as women becoming entangled in the net of polygamy being practiced by Church authorities. “Those of high renown went into the water and gathered a plurality of wives. I see contention soon take place as all pick for the hand-

previously, Olney was not brought before the high council to be questioned about any historical record he was keeping or exposé he had been writing, but for revelations he had claimed to receive.

68. OOP, fd. 7, July 16, 1842.

69. OOP, fd. 10, October 20, 1842.

70. OOP, fd. 3, May 7, 1842.

71. OOP, fd. 5, May 13, 1842.

some and young. . . . [T]he old they let go to take others in, that caused many of them to mourn to think that they was left.”⁷²

Second: Olney’s perceived greed of the Mormon leaders. He often complained that, financially speaking, there was a great difference between the leaders of the Church and the rank and file membership. He wrote: “I look at the poor. I see them oppressed. I look at the widows. I see them rejected. I look at the orphans. I see them neglected. I look at the actual saints that is a doing [sic] the will of God. I see them neglected and counted of no worth.”⁷³ Another entry from his writing states, “I say where is the equality among the [Saints]; some sitting in rags with barely a morsel to eat while others are arrayed in the best and a living in the best style. How, but out of the tithing of the Latter Day Saints?”⁷⁴ In addition to criticizing the practice of tithing the Saints, he also complained about the Church establishing the Law of Consecration, whereby the Saints were asked to be willing to dedicate their efforts, property, and wealth to the Church to establish Zion. He viewed this simply as Church leaders glutting themselves on the labor and money of Church members. Olney even connected the tithing of the people with the evil of plural marriage. “Look at their houses,” he remarked, “they lack in size, in rooms and convenience to accommodate their numerous wives and maidens.”⁷⁵ He reasoned that more wives and bigger families would require the leaders to take more money from Church membership through tithing and consecration. The membership would sacrifice and suffer, but not the leaders.

Third: Olney’s perceived elitism of church leaders. He referred to the Mormon leaders as the “privileged few,” and spoke of their fame or notoriety in the community. In addition to the privileged few, Olney saw what he called a set of office seekers; scores “of young Joseys (would-be Joseph Smiths) . . . of the same species of the twelve, bishops, counselors and those of high blood, say about one hundred, are privileged and the rest must stand back.”⁷⁶

Olney viewed the arrival of Masonry to Nauvoo as an unrighteous organization for the privileged few.⁷⁷ His remarks about the elite few meeting together coincides with the creation of the Quorum of the Anointed, which

72. OOP, fd. 3, April 6, 1842.

73. OOP, fd. 3, April 6, 1842.

74. OOP, fd. 3, May 6, 1842.

75. OOP, fd. 3, June 18, 1842.

76. OOP, fd. 4, January 1, 1843.

77. In one of Olney’s journal entries he wrote, “I am not a Mason.” OOP, fd. 3, April 6, 1842. Based on this entry and other things Olney wrote about Masons, and with no existing record of Olney’s involvement with Masonry, it is highly doubtful that Olney ever was a Mason.

was a group of people selected by Joseph Smith to receive special ordinances and instruction. He was also troubled by what he considered to be a female chapter of Masonry. He reported that they went under a different name, connecting the formation of the Relief Society with Masonry for women, with a limited number of women being invited to join. He noted, “This society was formed under the charge of the Lady Elect [Emma Smith] and she ruled by the authorities of the Church.”⁷⁸ Again, Olney felt these things within the church were elitist, only available to the privileged few.⁷⁹

Fourth: Olney believed that Joseph Smith was a fallen prophet and that Church leaders had lost their authority from God. He believed that Joseph Smith had initially been chosen by God to restore the gospel of Jesus Christ to the earth. In his personal writings, he testified of the truthfulness of the Book of Mormon and stated that in its early years, Mormonism had been blessed with God’s authority, the Melchizedek Priesthood. Referring to the fallen Joseph Smith, Olney wrote: “I see the priesthood from him took although he does of it boast, yet it is gone that he cannot longer of it boast. . . . I see many by Joseph directed; he said by the authority of the Father and Son, but I said in my heart he lied.”⁸⁰

78. OOP, fd. 3, April 6, 1842.

79. If Olney had been a Mason, it would be reasonable for him to be upset by the establishment of a Mormon female Masonic chapter because there were no female Masons. But since Olney was likely not affiliated with Masonry, the question arises, “Why did he appear to be upset by what he perceived to be female Masons?” In one journal entry, Olney states that the Mormons hoped to “obtain the fullness of the priesthood” through their Masonic involvement. OOP, fd. 2, April 6, 1842. Perhaps Olney was bothered that he had not been invited to be involved with receiving the fullness of the priesthood while select women in the community were being provided that opportunity.

80. OOP, fd. 2, April 8, 1842. It is interesting that in his personal writing and in *The Absurdities of Mormonism Portrayed* (written prior to Joseph Smith’s death), Olney demonized the Prophet Joseph. However, in *Spiritual Wifery of Nauvoo Exposed* (written after the death of Joseph Smith), Olney refers to the “death of our beloved prophet and patriarch Joseph and Hyrum Smith” (p. 3). Joseph is no longer the fallen prophet, but the man who was raised up by God to restore truth to the earth. Olney also refers to himself as an Elder of the Church in the Church of Jesus Christ of Latter Day Saints, and states, “[I]t is therefore my Priesthood and calling, to teach the pure principles of truth and righteousness” (p. 3). Earlier, he had written that Nauvoo was a dangerous place to live for people who disagreed with Church leaders, yet he continued to live there for some time after he lost his Church membership. Although he had not been received again into the Church, in his 1845 publication he announced, “I visited Nauvoo with the intention and expectation of making it my winter’s residence, and for the purpose of receiving blessings and endowments in

After hearing Joseph preach one morning, Olney wrote:

He will tell them of the gospel plan. He will tell them of the state of their souls. He will tell them of being endowed with power from on high. He will reason both long and loud to show the key word of God's power. The mind that does desire to arise in the estimation of Joseph Smith, he must let him have his money and he will lead him through the golden gate of heaven. But those that kept their money back he says he will leave them far behind that they with him will have no chance to enter through the Pearly gate.⁸¹

On another occasion he penned,

[Mormon missionaries] preach from the Bible and say it is true, . . . but when [converts] get to Nauvoo we there find a change in teaching that the Bible is of not much account; . . . we must do as [Joseph Smith] says or he will put on us a curse.⁸²

Olney came to perceive Joseph as a power-hungry individual who would establish himself as king. He believed that the plan to go to the Rocky Mountains was well underway and the reason for the move was strategic to the Mormon plan to take over the country. He referred to the Mormons as a dangerous people, and posed the question, "If they was to the Rocky Mountains as they are there designed to go, what would be the consequence if they there should form a home?"⁸³ He was convinced that with the influx of new members from the states and from foreign countries, the Mormons would establish a kingdom and become a powerful people, and concluded, "They will unite with the Indians as this has long been the theme by them of the leaders of the Church, that they will lead them over the American soil."⁸⁴

In Olney's eyes, it wasn't just Joseph Smith that had become corrupt. He saw most of the Twelve and other Church leaders as fallen people from whom God had withdrawn His Spirit. He questioned the inspiration of Mormon leaders, citing the Church's bank in Kirtland as an example. He wrote, "I moved in accordance with the leaders of the Church of Latter Day Saints as I supposed they had wisdom as they much of it did boast. But alas their bank failed."⁸⁵ He also wondered where the gift of discernment was when John C. Bennett "was put forward as a man of God that his counsel was received by

the Temple." However, upon visiting Nauvoo, he reported that he found it to be "a sink of iniquity inhabited by a people whose leaders are whoremongers" (p. 5). Olney may have changed his mind about Joseph Smith, but he now saw Brigham Young and the Twelve as being responsible for leading the Saints astray with their unbounded influence.

81. OOP, fd. 3, May 1, 1842.

82. OOP, fd. 3, May 13, 1842.

83. OOP, fd. 7, July 22, 1842.

84. OOP, fd. 7, July 22, 1842.

85. OOP, fd. 3, April 8, 1842.

the most of the Church.”⁸⁶ Olney wrote of the creation of a secret combination in Missouri called Danites,⁸⁷ and the assassination attempt on the life of former Missouri Governor Boggs, which he attributed to Porter Rockwell under the direction of Joseph Smith.⁸⁸ He viewed these things as evidence of the corruption of Church leaders. Creative in his use of words, he remarked that those who led the Mormons were worse than Satan:

I think they have outstripped the devil that he with them will not be caught where there is so much power of combativeness and not-mind-your-own-positiveness and such feloniousness and comparativeness and perplexitiveness and lasciviousness, fornicationess, adulterousness and many other subteranesses too numerous to mention.⁸⁹

Joseph Smith, Brigham Young, John Taylor, and Orson Hyde received the brunt of Olney’s negative comments about Church leaders. In a letter to Orson Hyde, Olney wrote, “If any man in the Church has been unwise, it is you.”⁹⁰ He referred to John Taylor as one of the “apostles of the Calf,” an allusion to the Twelve serving a golden calf as the one designed by Aaron rather than the Lamb of God. “I see [John Taylor] on the stand a puffing and blowing and hear of his doting for writing for the press. Such preaching, such reasoning, such writing is as much as we can expect from the product of the Calf.”⁹¹

Fifth: Olney believed he had been mistreated by Mormon authorities—being called before the high council, having the news of his being disfellowshipped published, and other mistreatments, real or imagined. In a letter to Joseph Smith, Olney wrote, “I feel that I have been shamefully abused by many; I will say I have heard but a little from you; but, hardly a word from you has set scores a barking that I have suffered from the yelping of a dirty mess of pettish pups; that I do not feel in duty bound to bear; but I have

86. OOP, fd. 3, August 13, 1842.

87. OOP, fd. 3, May 13, 1842. Olney believed that Danites still existed in Nauvoo as a secret combination. Although a common belief among antagonists, there is no evidence that the Danite organization existed following the Saints’ expulsion from Missouri. Olney saw the establishment of Masonry in Nauvoo as a means to conceal Danite operations. OOP, fd. 4, August 19, 1842. He quoted Brigham Young (speaking to a group of Mormons about those that had left the Latter Day Saints) as saying “he would cut their throats if God would give him power.” OOP, fd. 4, August 19, 1842. After hearing this Olney concluded, “I look at his agency and Danite oath and said who is safe in their hands, well knowing that several hundreds are in array to put into execution their degraded traits.” OOP, fd. 4, August 19, 1842.

88. OOP, fd. 8, August 10, 1842 and August 14, 1842.

89. OOP, fd. 3, July 7, 1842.

90. OOP, fd. 11, February 5, 1843.

91. OOP, fd. 3, June 18, 1842.

borne it until I will not do it much longer.”⁹² He also spoke of his need “to be on the watch lest [he] come in their way and get caught [*sic*] in their snare,” being “threatened by them of being put aside.”⁹³

Even though Olney noted several times in his journal that it was dangerous for a person considered an apostate to remain in Nauvoo and that his life had been threatened, he continued to live in Nauvoo, attend Church meetings, and associate and communicate with Church members and leaders for some time after his name was removed from the rolls of the Church. He did mention that if they knew of his doings the people would send him down the river on the back of a catfish.⁹⁴

Early in 1843 Olney was arrested in Nauvoo, but his arrest had nothing to do with his anti-Mormon sentiments or writing. The February 15, 1843, edition of *The Wasp* reported:

On Tuesday evening last Oliver Olney was brought before the Mayor’s court, and charged with burglary and grand larceny. . . . About a month ago a great excitement was created in this city in consequence of Mr. Smith’s store having been broken into in the night, and robbed both of money and goods. About one thousand dollars worth of goods were stolen, and fifty dollars in money. The officers made diligent search for the goods; but apparently without effect, until, through a variety of small circumstances, suspicion attached itself to Mr. Olney; a search warrant was issued, and the goods were found in his house; he was immediately taken prisoner, and brought before the Mayor’s court, where it was fully and satisfactorily proven that he was a thief. This he did not attempt to deny; but openly confessed the whole circumstance of the theft. A bill of Grand Larceny and Burglary was found against him, and as he did not procure bail, he was committed to the county jail, to await the decision of the Circuit Court.⁹⁵

The Wasp went on to report that since his arrest, Oliver Olney, “a large, powerful, athletic man,” had escaped and was at large at that time. The article also mentioned that “since his expulsion from the church he has been engaged in a campaign against Mormonism.”⁹⁶ It is not clear how the theft and escape charges were resolved or whether Olney spent any time incarcerated for burglary.

Joseph Smith’s journal entry for February 10, 1843, states:

Oliver Olney & Newell Nurse were brought in by Sheriff J[ohn] D. Parker as prisoners for stealing goods f[r]om the store of Moses Smith on the night of the 23rd of January last. Olney confessed before the Mayors court that he had been

92. OOP, fd. 11, October 31, 1842.

93. OOP, fd. 10, October 8, 1842.

94. OOP, fd. 3, June 30, 1842. The “doings” Olney was referring to was the record he was keeping and the exposé of Mormonism that he was preparing for publication.

95. “Outrageous Theft,” 4.

96. “Outrageous Theft,” 4.

visited many times by the Ancient of days. sat with him on the 9. 10. & 11 days of June last.—& shall sit in council with ancient of Days on Tuesday next—have had a mission from him to the 4 Quarters of the world. & have been established the 12 stakes of Zion—I have visited them all but one in the South. I have suffered much for 2 or 3 years—been without clothes & suffered much I despise a theif [sic] but to clothe myself—I opened the store of Moses Smith on the eve of 23^d of January . . . and took out the goods.⁹⁷

Olney indicated that the theft was a result of his extreme poverty. In his writings he often complained about the inequity of wealth within Nauvoo. He wrote of “hard times as money is scarce that causes some to mourn because of living in debt to one another.”⁹⁸ With the death of his wife and being short on finances, he could not take care of his children. “My companion is dead and my children is scattered one here and one there,” he wrote. “Until I get through with this order of things I am not disposed much more time to spend but to publish my writings to the world. I then will settle in some pleasant grove on some rich, fertile prairie with my little family and say I have done all I could.”⁹⁹ In a letter to his friends, the Chapman family, he reported that his children had not lived with him for one year, but he was “about to commence to keep house in a few days with my girls Mary and Laury Elisa, one fourteen the other ten.”¹⁰⁰

Olney’s financial situation did not improve after getting some of his children back. On November 19, 1842, he penned these words: “I once had a plenty and to spare that I could go and come as I pleased. But the time has arriuen [sic] that my clothing is badly worn and my children is destitute and I am destitute of means to clothe, school or have a sustenance.”¹⁰¹ In spite of professing to despise thieves, he appears to have committed the robbery for the welfare of his family.

In October 1843 Oliver Olney married his second wife, Phebe Wheeler. For a time the couple lived in Nauvoo.¹⁰² In a letter to her aunt and uncle,

97. Andrew H. Hedges, Alex D. Smith, and Richard Lloyd Anderson, eds., *Journals, Volume 2: December 1841–April 1843*, Vol. 2 of the Journals series of *The Joseph Smith Papers*, edited by Dean C. Jessee, Ronald K. Esplin, and Richard Lyman Bushman, 259–60.

98. OOP, fd. 9, August 20, 1842.

99. OOP, fd. 5, July 2, 1842.

100. OOP, fd. 5, letter to Brother and Sister Chapman and family, n.d.

101. OOP, fd.10, November 19, 1842.

102. The couple was married in Nauvoo and several months later a letter from Oliver Olney’s second wife to her aunt and uncle was sent from Nauvoo. “Phebe Wheeler,” in Susan Easton Black, *Membership of the Church of Jesus Christ of Latter-day Saints 1830–1848*, 45:569.

Phebe explained that she was very much a believer in the Prophet Joseph and the Church. She also declared that she and Oliver were not sure where they would ultimately settle, but it likely would not be Nauvoo.¹⁰³

At present there is no information concerning where Olney, his family, and new wife settled or any more details about his life and writings beyond 1843. It is assumed he died in Illinois sometime in either 1847 or 1848.¹⁰⁴ He had friends in the Church who wrote letters to him inquiring after his well-being and as to the reasons why he left Mormonism and encouraging him to come back. He did not return to Church membership through rebaptism but continued to refer to himself as an elder in the Church of Jesus Christ. He wrote that he returned to Nauvoo “for the purpose of receiving blessings and endowments in the Temple.”¹⁰⁵ He did not rejoin Mormonism, nor does it appear that he was ever able to establish his own church. There is no record of his organizing his own version of Mormonism or ever having any followers, a mission he felt at one time he had been called of God to accomplish.

Other possible motives for Oliver Olney’s departure from Mormonism should be considered. These potential reasons were not listed by Olney in his writings, either because he did not recognize them or was unwilling to admit to them. An examination of possible grounds for Olney leaving Mormonism follows.

During the Kirtland era, Olney may have believed he was on the fast-track of Mormon leadership. He presided over the teachers in Kirtland and shortly thereafter was ordained an elder and then a seventy in the Melchizedek Priesthood. But after Kirtland, no more positions of authority were offered to Olney. Two of his brothers-in-law, Luke and Lyman Johnson, were selected to be members of the Quorum of the Twelve. Other friends and acquaintances from his earliest days in the Church were called to serve in positions of responsibility and notoriety. Olney may have viewed his being passed over as a sign that he was underutilized and underappreciated. This would have been especially irksome to Olney if he saw others whom he considered less qualified rise in the ranks of leadership.

In conjunction with not being called to greater roles of importance in the Church, Olney may have felt slighted when he was ignored by Joseph Smith as the prophet selected men and women from Nauvoo to participate in the Quorum of the Anointed. Todd Compton wrote, “The Quorum of Anointed

103. OOP, fd. 11, January 28, 1844.

104. Genealogical research on Oliver Olney has yet to come up with an actual date or place of death. A number of genealogical or family history websites theorize that he died sometime in 1847 or 1848. Also, each research site places him in Illinois at the time of his death. A few people have suggested to me that Olney moved back to the Kirtland, Ohio, area and died there. I have pursued that rumor, but as of yet have not found any information that would confirm that possibility.

105. Olney, *Spiritual Wifery*, 5.

(also known as the Holy Order) was the secret, elite group which founding prophet Joseph Smith organized and to which he revealed for the first time the ordinances of washing and anointing, the endowment, and the ‘fullness of the priesthood’—the foundation of modern LDS temple ritual.¹⁰⁶ If Olney had been invited to participate with this group he might not have viewed it as elitism.

The practice of plural marriage may have been a similar situation. Olney knew of its existence and he was aware that it was being practiced by a select few. In spite of his negative comments concerning polygamy and his published public outrage at the practice, there is that perplexing journal entry about choosing sixty women. Was Olney indignant at the doctrine of plurality of wives or simply irritated that he had yet again not been invited to participate with the select few? Olney’s first wife passed away in 1841. As a widower, was he annoyed that eligible women were being taken by men who already had wives and he remained single?

Something else that may have resulted in Olney becoming disaffected with Mormonism was the death of his first wife. Alice Olney must have been a remarkable woman. When she passed away on July 16, 1841, at age forty-one, her obituary in *Times and Seasons* included a beautiful tribute and a poem written by Eliza R. Snow dedicated to the memory of Mrs. Alice Olney. This published eulogy stated:

The deceased has left a large family¹⁰⁷ and a numerous circle of friends to mourn her loss, a loss which is easier felt than told. Of her worth in society we would freely speak could we paint it to the mind’s eye in its true merits, but language would fail us to tell of her virtues, her patience, her endurance, her godly walk, and motherly care to the orphan, &c. &c. In all her afflictions and persecutions, we are confident that she never was heard to complain. She was truly a saint.¹⁰⁸

It may have been that Alice Olney was a stabilizing influence in her husband’s life. He did go through trials in Kirtland and persecutions in Missouri without losing his faith. Perhaps his confidence in the Church and its leaders was shaken during that time, but his wife’s faith kept him “in the fold.” In addition, who knows what emotional and psychological problems Oliver might have suffered after the loss of his wife.

Eliza R. Snow was very familiar with Alice Olney; perhaps she was a close friend. She was also well-acquainted with Oliver Olney. In a letter from Oliver Olney to Eliza R. Snow, he wrote, “I remember the covenant that I made with

106. Todd Compton, foreword to *Joseph Smith’s Quorum of the Anointed 1842–1845*, ix.

107. Oliver and Alice Olney had eleven children, seven of whom lived to adulthood. In addition to the immediate Olney family, Alice’s extended kin included the families of her brothers, Luke and Lyman Johnson.

108. “DIED – In this place July 16th, Alice consort of Oliver Olney,” 501.

you, although you think I am in the fault, yet I will be a great help to you. The time will soon come that the worth of my labors will be known.”¹⁰⁹ It is plausible that Eliza had counseled with Olney after his wife passed away and had cautioned him concerning his negative feelings about the Mormon leadership. Was Eliza R. Snow aware of Olney’s misgivings about the authorities of the Church and worried what he might do now that his wife was gone? Was the covenant Olney made with her about remaining faithful to the Church and not doing anything that would harm the Church or put his own salvation in jeopardy?

Another viable reason for Olney’s dissension from the Latter-day Saints was the Church authorities questioning or rejecting his personal revelations. It is impossible to say what Olney had experienced. What was the source of these otherworldly manifestations he reported to have received? Were they real or imagined? He certainly believed he was experiencing legitimate visitations and visions from heavenly messengers under the direction of God. His argument could have been, “Others have received revelations from heaven that have been accepted by Church members; why are my revelations rejected?”

At one point, Olney believed that it would be revealed to Joseph Smith that Olney was called of God and that Joseph “would unfold [his] mission that [he] might be known in the Church.”¹¹⁰ Olney lamented the fact the Prophet did not do this. It could be argued that “being known in the Church” is what Olney really wanted—recognition, notoriety, and respect. His revelatory gift was not accepted by Church authorities and, instead of receiving higher positions of leadership in the Church, he lost his membership. Add to that the public humiliation of having his name published in the Church-owned newspaper as a person who “loves darkness rather than light because his deeds are evil.”¹¹¹

Because of his bitterness toward Latter-day Saint authorities, Oliver Olney’s objectivity can certainly be called into question. This is especially true in Olney’s case because many of his personal writings were simply a rough draft of an exposé he planned to publish. However, there are insights from his writings that can be considered valuable. His journal reports of rumors that were circulating around Nauvoo of the practice of plural marriage. Olney’s writings substantiate the claim that the Mormons were considering removing to the Rocky Mountains years prior to the assassination of Joseph Smith. Journal entries include statements made by Church leaders during public meetings concerning the Saints’ need to repent of their evil doings. He expressed his views as the John C. Bennett incident unfolded. Even taking into consideration Olney’s adversarial position with the Church at the time,

109. OOP, fd. 9, October 4, 1842.

110. OOP, fd. 9, September 4, 1842.

111. “Try the Spirits,” 747–48.

his writings still afford us an interesting view of Nauvoo from someone living in the city during a time of change and controversy in the Church.

Appendices

Appendix 1 is Oliver H. Olney's 1843 publication *The Absurdities of Mormonism Portrayed*. Much of what Olney wrote in his record of the "doings of the Church" was done in preparation to publish this booklet. There is a rough draft of the introduction of the booklet found in folder number three entitled "The Absurdities of Mormonism Portrayed by O. H. Olney."

Appendix 2 is *Spiritual Wifery of Nauvoo Exposed*, a pamphlet published by Oliver Olney in 1845. This publication appears to have been more closely edited than the first one. It is better written than *Absurdities of Mormonism*, with far fewer errors. It is based on more recent information than he had when he wrote *Absurdities of Mormonism*, therefore very little from Olney's 1842–1843 manuscripts are found in *Spiritual Wifery*.

Editorial Procedures

The primary purpose of this publication of the writings of Oliver H. Olney is to make them available to the public in a faithful, readable format. Spelling, punctuation (or lack thereof), grammar, and diction are presented here almost exactly as they are found in the original manuscripts. The one exception is that Olney began virtually every new line of text with a capitalized word. Unless the words appear to be the beginning of a new thought or sentence, the capitalization has been removed.

In some cases, retaining the original spelling may make reading Olney's writings a little more difficult than if they had all been corrected. However, this provides the reader with access to the material in the manner it was written. Context will help the reader recognize the words in most cases. On occasion, a footnote or word in parentheses will clarify meaning or give the editor's "best guess" as to what Olney was saying. In the entire collection there are a little over a dozen words that could not be deciphered. They will be indicated by the notation <illegible>.

Olney rarely used punctuation. The punctuation he did use will appear as it was in the original manuscripts, whether grammatically correct or not. Olney's spelling was often unique, and, at times, it was difficult to determine what word he was using. His spelling on some words was very consistent:

- se (see)
- ben (been)
- orthoroty (authority)
- antient (ancient)

- futer (future)
- traverling or traverlin (traveling)
- Childern (Children – always capitalized for some reason)
- bretheren (brethren)
- ketched (caught – should be “caught”)
- citty (city)
- orto (ought to)
- righeous (righteous)
- vew (view)
- senry (scenery)

In other cases, Olney was inconsistent when spelling particular words, sometimes within the same paragraph or even the same sentence:

- lite / light
- straight / straight / strait / strate
- trayning / training
- rote / wrote
- night / knight
- record / recod
- contact / contact (In his use of the word “contact,” Olney appears to have meant “in opposition.” To come in contact with someone was to disagree with them.)

Because there is no way to determine which documents were written first and which are rewrites with the same date, the writings have been arranged in chronological order, based on the date listed and the folder in which they were found. If there are three documents with the same date, they will be found one after the other, from lower-numbered folders to higher-numbered folders.

There were some loose pages that were not in order found in some folders. I have attempted to put them in order by context. Also, there were some situations where Olney would write on the front side of each page in a booklet, but the backside of each of the pages was from other dates. There were also some writings upside down that did not fit with what was written above on the same page. And there were symbols connecting one part of a document to another of the same document, but on a different page. In most cases it was not difficult to determine what writings went together once the pattern was discovered. Again, context helped determine the correct order of pages.

Olney’s handwriting was often difficult to decipher. The entire manuscript was read through carefully over half a dozen times. Each time, more words were recognized and errors corrected. This does not guarantee that there are no errors in the final transcription, but the reader can be assured that serious efforts were made to be as error-free as possible.

Acknowledgments

I express my appreciation to Yale University's Beinecke Rare Book & Manuscript Library, which houses the Oliver Olney papers, for their willingness to provide access to Olney's writings. I am grateful to the John Whitmer Historical Association for allowing me to present a paper on Oliver Olney's writings at their annual conference and then publishing that paper in the *John Whitmer Historical Association Journal*. My thanks to Greg Kofford for inviting me to submit the manuscript to be published and to Brian Whitney, a skilled and very helpful editor. I'm very appreciative for the much-needed help and support I received from Dr. Alonzo Gaskill. I also want to thank my research assistants for their valuable contribution to this project: Dallin Wilcox, Conner Tracy, and especially Daniel Cruz.

APRIL 1842

[Folder number 2] City of Nauvo April 6 1842 ILL

I of late have ben alooking at Periodicals printed in different parts My eye ketched on the one of our City edited by the Prophet Joseph Smith called the Times and Seasons said to be a standard to the world I there found my name¹ that causes me now to express my feeling with pen ink and paper as no other door opens to my vew I have long ben a member of the Church of the latter day saints I have been conversent with them almost from the rise of the Church Their ways and their doings has ben familiar to me as I first learnt their their faith and have ever since with them ben fre I have look at their doings I have looked at their works I have ben much engaged for them altho at times I have seen much that, I knew was not wright But in hopes for the better I have passed by the worse as I felt it my duty to be in accordance with the Church I have often laboured their foibles to remove that a stigma should not come on the leaders of the Church I with them have traveld I with them have moved I with them as is often exprest born the burden in the heat of the day They have always have had my feelings and my property to share that I had when I first did with them dwell We have always ben conversent about time and things tho I have often mourned because of what I have seen My mind has been prejudised in be half of the saints as I with them had a standing In the name of the Lord I felt to do in honour of his name as his name to me was

1. An April 1842 edition of *Times and Seasons* carried an article entitled “Try the Spirits” attributed to the editor, who at that time was Joseph Smith Jr. Though it is an editorial, it is not certain that Joseph Smith actually wrote the piece. Nonetheless, Joseph was the editor, so whether he wrote it or not, it is probable that he was familiar with the article and it was published with his approval. “Try the Spirits” was written because recent occurrences that “have transpired amongst us render it an imperative duty to say something in relation to the spirits by which men are activated.” The author cites incidents of false spirits deceiving people from Old Testament times and throughout history. He concludes the article with this paragraph: “We have also had brethren and sisters that have had written revelations, and have started forward to lead this church. Such was a young boy in Kirtland—Isaac Russell of Mo. And Gladden Bishop, and Oliver Olney of Nauvoo. . . . Mr. Olney has been tried by the high council, and disfellowshipped because he would not have his writings tested by the word of God; evidently proving that he loves darkness rather than light because his deeds are evil.” “Try the Spirits,” 747–48. Olney was living in Nauvoo when this issue of the paper came out, and he was markedly upset and angry about this public humiliation. He gives this as his reason for taking up the pen and exposing the foibles of LDS Church leaders.

cheering In looking about on fields and forests his power and wisdom I did see in the formation of the sun moon and stars and the revolution of the Earth I look at the Law by which they was governed I looked at the different seasons of both heat and cold also the reign and snow that fild the pours of the earth Again I look at my bretheren that said to keep Gods Law I se them move in contact to each other I se that was not wright I look at the Law I se it easy and plain to be comprehended by Saint or Sinner that they need not it mistake I looked at man on the Earth to act for him self as his mind and will should direct But to come to my own case as I now feel oprest by a certain few that say to lead the Church I with them have been conversent until a short time We have had feeling that was not of the best kind as I have felt it my duty in days past and gone to keep a history of the doings the Church from the rise untill the presant time I have tried to be impartial in what I have wrote but I must say that I have ben partial to the saints But as I write it a new I will then draw the line a cross the crooked stick without feeling or affection I will tell the tale wright and preserve my writings for ages to come that we may have a history of the work of the Lord performed in the nineteenth Century of time I now have feelings my mind to relate of things that have come under my observation that I think is not wright I was caled before the Council of twelve men with thre[e] to preside without being labourd with or eaven notified But by the by I herd of the trial and when it was to be I then met with them and answerd to my name They soon demanded my writings that they could not attain I to well knew their feelings I to well knew their minds to trust them with the recod that I had kept of the Church as it spoke of their foibles It spoke of their works and the ungodly doings that I have seen amongst the saints Because of not getting my writings and because of my words they from me withdrewd the hand of felloship and set me a float

I looked at my standing and said I will again with the Council meet I soon met with them with feeling that was good and took the liberty to address them in be half of my case but directly arose against me that I took from their midst my name² That did not at all hurt my feelings because of what I had

2. Olney states that at the second meeting with the High Council of Nauvoo, he “took from their midst my name.” Olney claimed he took his own name from the records of the Church. A *Times and Seasons* article reported that Olney was disfellowshipped from the Church. “Try the Spirits,” 748. The High Council minutes reported: “A charge was prefered against Elder Oliver Olney by Elder J[ohn] C. Bennett for improper conduct—for setting himself up as a prophet & revelator in the Church. 2nd. Two were appointed to speak on each side. . . . He pled not guilty. The charges were sustained and unanimously decided by the Council that the hand of fellowship be withdrawn from him. His license was then demanded, which

learned as I have had exsperiace amongst those that say to be followers of God and the Lamb I have looked at their works I have [looked] at their ways that is disgusting to a man of the world much more to a man of God I look at the poor I se them oprest I look at the widows I se them rejected I look at the orfan I se him neglected I look at the actual saints that is adoin the will of God I see them neglected and counted of no worth I look at the man that is upright and just that would deal honourbly with his neighbors and well pay his debts I look at the minds that speaks for them selves that would make councilers not to be turned by a nod I se all such stand neglected that would honour the cause of God if they was put in their plase by the orthorotys of the Church But I se a certin few say for to lead that appears to be some informed in the things of the world They know how to manage to accommodate them selves by fleesing their bretheren as fast as they come in They have lands in abundance all over the place at differant prises that of it they can dispose If Uncle Sam should speak and land holders about I am thinking that many habitations would come up missing and many of their one hundred to fifteen hundred dollar lots of which is well known to be an extorionate [extortionate?] prise a prise that is calculated to take the scanty means from those that have ben gathered from the different quarters of the Earth A sound has gone out for all to come in or they will be counted weak in the faith It has not only passed over the American soil it has gone to England and Scotland and Ireland on the Islands of the sea that many have getherd in the name of the Lord with feelings to do their duty and prepare for the Coming of Christ When they arive the 1st thing is to know how much they posses and what they want to do as a company is ready and awaiting as soon as they arise to assist them wait on them in the name of the Lord they soon get an understanding of their minds and their means that they handle them just as they pleas By it many are a suffering all in the name of the Lord as their means are gone by paying an extorshionate prise or lending their substance as wisdom did direct At this time there is many sitting in rags for the want of apparel to go out and get work eaven those that had property and would have ben well of[f] if they had a ben left to have taken their own course In the City of Nauvoo this noted place extoled for its righeousness to the Nations of the Earth is an order of things ariseing that must be checked in the land and as no other person has this subject approached I feel in duty bound my mind to relate as I have often

he consented to give up.” John S. Dinger, ed., *The Nauvoo City and High Council Minutes*, March 17, 1842. A footnote from *The Nauvoo City and High Council Minutes* asserts that Olney was excommunicated (fn. 347). A brief biography of Oliver Olney prepared for the *Joseph Smith Papers* declares that Olney was excommunicated. In any event, Oliver H. Olney lost his standing in the LDS Church in 1842. See “Olney, Oliver H.,” *The Joseph Smith Papers*.

ben cherished and nourished by the powers above that rules in the Heavens and on the Earth As much is adoin in the name of the Lord I shall speak in behalf of his Law to man as his Law is easy simple and plain to those that have reason and wisdom If not they are under no condemnation and are freed from sin But those that have wisdom for to opress the poor and take the advantage of and opress the Saints that have labourd and sought their work well to perform as the Law is given by him that has power it must be regarded by man on the Earth that have from choise taken on them a probationary state This Law is said to be upright and just and not to be turned by the folly of man It speaks of principals Noble and good It speaks of Faith words and works being connected as one It speaks of wisdom and knowledge and a oneness of Spirit for the perfecting of the saints that they may arise in a union of feeling a union of mind That speaks of a Savior that died on the Cross His teachings was for man to be upright with his fellow man that the poor and the rich in harmony might move as God has different gifts on them bestowed Then why not a sympthy of feelings between the rich and the poor that have made a covenant by being baptised for remission of sins I think this covenant is broken by some in this as the poor is oprest and entirely neglected by the rich The poor is a morning because of hard times The rich is arayed in apparel of the best kind They have horses and chariots to move in good style They speak of the trials of looking to the saints as they take from them their tithing that is every tenth that they say is the word of the Lord that I all together doubt as I am satisfied that he will not with them chide or convers except to entangle their minds I have looked at their doings I have looked at their works I look at two Jack Asses a roveing about the streets I have thought in my hart if they had the presance of mind that they would put one each side of the river and threw them look for Gods word as many is alooking some light to obtain They must act in wisdom and make use of their best means We have of late herd an institution amongst us set up by a man from a distance said to be Masonry in its best state³ As I am not a Mason I know not of it

3. Freemasonry (often simplified as Masonry) is a fraternal organization dating back to stone mason guilds of the fourteenth century. In the years that followed, Masons “embellished their legends, which claimed that the institution of Freemasonry could be traced to Adam, Enoch, and Noah and that Masonic rituals were descended from those practiced in Solomon’s Temple.” See Michael W. Homer, *Joseph’s Temples: The Dynamic Relationship Between Freemasonry and Mormonism*, 5. There were a number of men who were Masons prior to their involvement in Mormonism, including Hyrum Smith, Heber C. Kimball, Newel K. Whitney, and John C. Bennett. When the Saints were headquartered in Nauvoo, a petition was made to a Masonic lodge in Quincy, Illinois, to establish a lodge in Nauvoo. In March 1842 Mason Grand Master Abraham Jonas came to Nauvoo to meet with Masons and others interested in

charms but they say threw it to obtain the fullness of the P-hood that I say they have lost because of their unlawful works Again this wise mason that came from the East ~~in the name of the Lord~~ to establish a lodge in the name of the Lord as he caled the Antient Prophets that long since lived as being masons that has much encouraged the saints They think soon to arise to perfection as some few secrets they have obtained that doth much encourage them on the way to meet the Coming of the son of Man as he is soon a coming with the saints in the air They now for his second advent are wishing to be prepared that they may ever be with the Father and son This master Mason instructed them in many good things He said there was certain degrees for the Fair sex of the land They soon met in union a lodge to form but changed the name⁴ that they mite be distinguished from the Lodge of the men I of tale⁵ in brite and sunshiney day was on the high ground near the temple that I had a fair vew of the City of Nauvoo and its contents. I se in the lower part of the City a jentle man and Lady well arayed on horses of the best They pransed and they moved as beasts of much life one black and one pale red aprancing up the street As they to me drew neer their visage I knew to be President Joseph Smith and his Elect Lady of fame I then soon had a vision or I se a nett cast into the Sea by fishermen far distant from Shore that surrounded fishes of every kind As they had experience in using a neet [net] they comenced to haul in That much excited the fish but they soon se themselves entangled with cords not a few that they soon became quiet as they see no way to get out as the nett was continually a movinge It soon arived neer

Masonry and installed the Nauvoo Lodge. Joseph Smith and Sidney Rigdon became Masons and the Nauvoo Lodge quickly grew in numbers. For a detailed explanation of Mormon Freemasonry, see Homer, 138–78.

4. At the same time that Freemasons were establishing a lodge in Nauvoo, Joseph Smith organized a benevolent society for women called the Female Relief Society of Nauvoo. Olney states that there were certain degrees of Masonry for “the fair sex of the land” and that a lodge was created for them. Women were not allowed to be Freemasons, but Olney’s confusion is understandable. The Relief Society was organized on March 17, 1842, just two days after Joseph Smith officially became a Freemason. Also, the Relief Society met in Joseph’s red brick store, in the same “lodge room” where the Freemasons met. When Joseph addressed the Relief Society, he used Masonic terminology. According to Michael W. Homer, Joseph Smith taught Relief Society members the Masonic skill of keeping a secret. “He hoped that the Relief Society would help prepare Mormon women for the temple endowment, which the Mormon prophet revealed several weeks later, and he wanted to protect the secrecy of the ever-growing practice (plural marriage) that he was beginning to disclose to his closest associates.” Homer, 179–80. See the entire chapter on “The Female Relief Society,” in Homer, 179–98.

5. Olney clearly wrote “tale” but certainly meant “late.”

Shore that the fisherman put into the water and gethered such as would answer for their uses The rest they let go for some futer haul As the sun was a shining and the air was clear I directly se the interpetation as it came to my mind clear. I se in the City of Nauvoo a society formed amongst the Ladys that said to be temperate and benevolent to the poor This society was formed under the Charge of the Lady Elect⁶ And she ruled by the influence of the heads of the Church I se the Chords tightened from time to time that exited feelings of no ordinary kind but because of the secrets that they had sworn to keep they had to keep their minds to themselves as this was the first degree The second and third degrees⁷ soon came roleing on as the nett gethered to shore by the wisdom of those that over it had power I then se the second degree. It was that those of high renown went in to the water and agetherd a plurality of wives⁸ I then se contention soon take place as all pick for the

6. Emma Smith was the first president of the Relief Society. Olney would have been familiar with a July 1830 recorded revelation of Joseph Smith directed to his wife, Emma Smith, in which she is designated as an “elect lady.” Doctrine and Covenants 25:3.

7. There are three basic degrees of Freemasonry: Entered Apprentice, Fellow Craft, and Master Mason. Scottish Rite Masonry has thirty-three degrees, but this was not the Freemasonry that was practiced in Nauvoo. Joseph Smith did go from Entered Apprentice to Master Mason in three days. However, he only reached the third degree and did not go through thirty-two or thirty-three degrees as some writers have suggested. It is not clear what Olney is referring to when he writes of the three degrees the Mormon women could attain. Perhaps he was equating what he believed to be the female version of Masonry—the Relief Society. Another remote possibility has to do with the Quorum of the Anointed—a select group of men and women Joseph Smith chose to initiate into Mormon temple rites. This particular entry written by Olney is dated April 6, 1841. However, it is possible that he wrote or rewrote this entry at a later date. If that is the case, then he might be equating the first degree of female Masonry to becoming a member of the Relief Society, the second degree to receiving the temple ritual or endowment, and the third degree to becoming a plural wife of one of the Church leaders. It should be noted that this is conjecture on my part.

8. There is evidence that Joseph Smith married his first plural wife as early as 1835 or early 1836. It seems he was not involved in polygamy again until the Saints settled in Nauvoo, Illinois. Joseph slowly and secretly introduced polygamy or plural marriage to a select group of individuals beginning in late 1840. Oliver Olney was not part of the “inner circle” that Joseph Smith instructed about plural marriage. Doubtless, rumors were spread around Nauvoo about the practice of polygamy. Certainly, some of these rumors were true, but some were based on the “spiritual wife” scandal caused by John C. Bennett. Many historians assume that John C. Bennett was one of the polygamy insiders who invented a different version of plural marriage to support his own immoral actions. Brian C. Hales postulates that Bennett did not learn about polygamy from Joseph Smith. Bennett was an adulterer prior to moving to Nauvoo, and his actions in Nauvoo were a continuation of his immorality. He would likely

April 1842

7

handsome and young but they soon cast lots for them and desided to make another haul The old they let go to take others in that caused many of them to mourn to think that they was left As my convenience to write is not verry good And much to do that takes my time I think the third and fourth degrees I shall not expostulate on untill an other time I am not disposed to move against or be hard on those that I have in all cases stood up to defend but I look back amongst my friends in the East that I have ben conversent with from time to time about the Church of the Latter day Saints I to them bore my testimony that as is written by the Prophet Isah 11 Chap that the Lord had set his hand to do a work on the Earth or to prune his vineyard for the last time. And open the way for the getherin of the Jews and the second advent of the Savior to reign on the Earth one thousand years to prepare the saints to enter in to a more glorious rest in the presance of God and the Lamb I again bore my testimony that the scriptures of the old and new testa- was true also the Book of Mormon being a recod of the Ancient Inhabitants that once inhabited this Continent of which the Natives of the forest is a remnant that a roveing two and fro without tru light to guide them and must then stand until God in wisdom sees fit to speak to them and untill that time they are under no condemnation as they have no legal orthorised servent amongst them to tel them what to do I bore my testimony of the above and now do the same. I at the same time said if I found that the people was not what they profest to be I would expose them on the house tops I must say it is with feeling of no ordinary kind that I now set down to wield my pen against my onece beloved Bretheren that I have ben conversent with about eleven years they have at all times had my best feeling I have coverd up their falts time and again eaven by stretchin the truth to throw a mantle over them on their unwise doings I feel in duty bound to take my pen to defend the inosent that cannot speak for themselves as there is an order of things peculiar to it self in the City of Nauvoo. As they have a Corporation they make their own laws to suit their minds If a man is inclined or does lisp⁹ a word derogatory to the character of any of the priveleged few is liable to imprisonment and a fine as the case may be Within a few days a man was put under bonds for speaking lightly of the veracity of one of the Twelve of thre hundred dollars for an assurance that in futer he might hold his peace Instead of the Law of God being

have heard the rumors about polygamy that circulated through Nauvoo, and those rumors may have aided Bennett in convincing some women that his sexual advances were appropriate. See Brian C. Hales, *Joseph Smith's Polygamy*, 1:1–29; 547–74.

9. “To utter timidly or secretly; as, to lisp heresy.” *A Standard Dictionary of the English Language* 1, s.v. “Lisp.” This has nothing to do with a speech impediment. Olney was referring to the private whispering or gossip of Mormons that were critical of Church leaders.

the theme it is the Law of the Citty And scarcely a man dars to express his feelings to come in contact with those that lead ask a man a question and in his answer will denote more fear of comeing in contact with the prophet than God but there is Good reason for that a combined set will move on him that he will have to submit to their terms on the spot But God is not so perticular he is not so afraid of their getting the advantage of him as they are He lets them run a little season and then puts on the screws after shoing them their folly But they like the Childern of Israel do often forget what God has don for them in days past and gone He once met them and on them did bestow the Melchesadeck Priesthood that by it they often was blest The sick in some cases was heald because of Faith works and doings They saints have often ben blest that they have gained much inteligance in things that is of God From time to time the saints have ben blest and received much encougement by the way of gifts but because of misdoings they have ben often oprest that they have ben driven from place to place that a rod is fixed for them when they get out of the way that they may round up their shoulders and bear it untill they get strait But if I should speak my feelings or eaven think I shall say that many will brake a strateing as I look at them to be crooked set Again I se some that is getting verry faat I supose on the saints tihing as they do not work Saints in all ages as a people have had much to endure but if they would well do their duty and their work well perform no weapon that is formed against them would do them any harm but as the covenant to do and to keep the Law of God this is required of them to well perform. That from them God may fruit obtain. I of late have often ben to meeting to hear the Elders preach Such preaching such reasoning such teaching, There none but a saint could endure They are like gide bords at the corners of the streets They say to go the different of compass but do not go themselves They stand and look to the right and left and speak of things that is past but dare not things to come lest Joseph should with them find falt as he has got his name well up as the saying is he can lay abed till noon B[ut] me thinks there is yet a God above that has power over man that I am not to be turned neither by a wink or a nod as I se many is that say to be the Commissioned servents of God I barly write to express my mind as I se hard feelings towards [me] for they cannot tel what but after I have wrote a few more items I will close my writing for the presant They may think to write to put me down but I have set [yet?] got a bugget¹⁰ that I have not tuched If I have to bring it forth it will make a shakeing among them

10. A bag; a little sack, with its contents. Hence, a stock or store. *Noah Webster's First Edition of an American Dictionary of the English Language—Facsimile 1828 Edition*, s.v. "Budget." Olney was saying that he had much more information about the Mormons that he had not yet shared.

dry bones as they have commenced on me I think they will have their match as they [k]no[w] not my priveleges that I had before I with them do meet I went to Mill and to meeting¹¹ before I was twenty one Aagain I was raised Connecticut that land of Habits Good in a Noted Town caled Union that in there was a hill caled hejhog that raised high into the air I often got up on it and look all around and vewed many plantation and se nothing that I was aferd of ex[cept] that the snakes should bite my legs as they was often in the sun Aagain I had priveleges tho of them I cannot bost as I had always rather be a wrestling than to be a studding my book But I had a master Foster I had a master Horten also Leonard and Strong that took much pains with that I am still their warm friends But I had a master Richerson that of me did lick¹² But his sticks would get worn up before my eyes with tears would wett but now comes the P-hood If you have it put on me a curse that I cannot move against you as now you know I am adoining it or will as soon as this can go to the press Yes I will move against you and crowd you in to the mire and untill you acknowledge beat¹³ then I will take hold and help you out

[Folder number 3] (Page 1st) City of Nauvoo April 6th ILL

I of late have ben alooking at the Periodiodicals printed In different parts My eye ketched on the one of our Citty Edited by the Prophet Joseph Smith caled the times and Seasons said to be a Standard to the world I there found my name that causes me now to express my feelings with pen ink and paper as no other door opens to my vew I have long ben a member of the Church of the Latter day Saints I have ben conversant with them almost from the rise of the Church Their ways and their doings has ben familiar to me as I first lernt their faith and have ever since with them ben fre I have looked at their doings I have looked at their works I have ben much engaged for them altho at times I have seen much that I knew was not right But in hopes of the better I have passed by the worse as I felt it my duty to be in accordance with the Church of Latter-day Saints I often have labourd their foibles to remove that a stigma should come on the Leaders of the Church of L.D.S. I with them have traveld I with them have moved I with them as is often exsprest borne the burden In

11. "To mill and to meeting" is a phrase likely meaning something like "I'm no novice. I am familiar with and see very clearly the way things are. I have been around." Examples of the use of this phrase can be found. "I have been in a good many places; I have been to mill, to meeting and to the races in North Carolina." Jake Hodges, "What Our Guests Have to Say on the Great Public Question," 3.

12. To strike repeatedly for punishment; to flog; to chastise with blows. *Webster's Dictionary* (1828), s.v. "Lick."

13. Olney likely meant "until you acknowledge that you are beaten" or "until you admit defeat."

the heat of the day They always have had my feelings and my property to share that I had when I met with them We have always ben conversent about times matters and things altho I have often mourned because of what I have seen Yet my mind has ben prejudised in be half of the L.D.S. As I with them had a standing In the name of the Lord I felt to do in honour of his name as his name to me is chearing In looking about on the fields and forests his power and wisdom I did se in the formation of the Sun Moon and Stars and the Revolution of the Earth I look at the Law by which they are governed I looked at the seasons of both heat and cold also the reign and Snow that fills the pores of the Earth Again I look at my Bretheren that say to keep Gods Law I se them move in contact with each other I se that was not wright I looked at the Law to be easy and plain to be comprehended By Saint or Sinner that they need not it mistake I look at man on the Earth as an agent to act for himself as his mind and will him directs But to come to my own case as I now feel oprest by a certain few that say to lead the Church of L.D.S. I with them have ben conversent untill within a short time We have had feelings that was not of the best kind as I have felt it my duty in days past and gone to keep a history of the doings of the L.D.S. from the rise untill the presant time I have tried to be impartial in what I have wrote but must say that I have ben partial that I have moved in behalf of the L.D.S. But in writing it a new I will then draw the line across the Crooked Stick without feeling or affection I will tell the tale wright and preserve my writings for ages to come that we may look back and se what took place in the ninteenth Century I now have feelings my mind to relate of things that have come under my observation that I think is not wright I was caled before the High Council of twelve men and thre to preside without being Labourd with or eaven notified But by the by I herd of my case and when it was to be I there met with them and answerd to my name They soon demanded my writings that they could not obtain I too well knew their feelings I too well knew their minds to trust them with the record that I had kept of the L.D.S. as it spoke of their foibles It spoke of their works and the ungodly doings that I have seen a mongst the L.D.S. Because of not getting my writings and because of my words they from me withdrewed the hand of fellowship and set me a float I looked at my standing and said I again with the Council will meet I soon mett with them with feeling that was good and took the liberty to address them in behalf of my case but they in aray moved against me that I took from them my name That did not at all hurt my feelings because of what I had Learned as I have had experiance amongst those that say to be followers of God and the Lamb I have looked at their works and vewed them in their ways that is disgusting to a man of the world much more to a man of God I look at the poor I se them oprest I look at the widows I se them rejected I look at the orfan I se

him neglected I look at the actual saints that is adoin the will of God I se them neglected And counted of no worth I look at the man That is upright and just that would deal honourbly with his neighbour and well pay his debts I look at the minds that speaks for themselves that would make Councilers that is not to be turned by a nod I se all such stand neglected that would honour The cause of God if they was put in their place by the Orthorotys of the L.D.S. But I se a certin few say for to lead that appears to be some informed in the things of the world They know how to manage to accommodate them selves by fleesing their Bretheren as fast as they come in They have lands in abundance all over the place of different prises that of it they can dispose But if Uncle sam should speak and the land holders around I am thinking that many habitations would come up missing And many of their one hundred to fifteen hundred dollar lots of which is well known to be an extorshitant price a prise that is calculated to take the scanty means from those that have ben getherd from the differant quarters of the Earth A sound has gone out for all to come in or they will be counted weak in faith It has not only passed over the american soil it has gone to England Scotland Ireland and the Islands of the sea that many have getherd in the name of the Lord with feelings to do their duty and prepare for the coming of the son of man When they arive the 1st thing is to know how much they possess and what they want to do as a company is a ready and a waiting as soon as they arive to assist them wait on them in the name of the Lord They soon get an understanding of their minds and their means that they handle them Just as they pleas By it many are a suffering all in the name of the Lord as their means is gone by paying an exorbitant price or lending their substance to those that say Thus saith the Lord At this time there is many sitting in rags for the want of apparel to go out and work eaven those that had property and would a ben well of[f] if they had a ben left to have taken their own course In the City of Nauvoo, This noted place extoled for its righeousness to the Nations of the Earth I se an order of things araising that must be checked in the bud and as no other persen has this subject approached I feel in duty bound my mind to relate as I have often ben cherished and nourished by the powers above that rules in the Heavens and on the Earth As much is adoin in the name of the Lord I shall speak in behalf of his Law to man as his law is easy simple and plain to those that have reasen and wisdom If not they are under no condemnation and are freed from sin But those that have wisdom for and oppres the poor and take the advantage of them and oppres them that have labourd and sought their work well to perform. As his Law is given by him that has power it must be regarded by man on the Earth that have from choise taken on them a probationary state This Law is said to be upright and just not to be turned by the folly of man It speaks of Principals Noble and Good It speaks of Faith

words and works of being connected in one It speaks of wisdom and knowledge and a oneness of Spirit for the perfecting of the Saints that they may arise in a Union of feeling a union of mind That speaks of a Saviour that died on the Cross His teachings was for man to be upright with his fellow man that the poor and the rich in harmony might move as God has on them different gifts bestowed Then why not a sympathy of feelings between the rich and the poor that have made a covenant by being baptised for remission of sins I think this covenant is broken by some in this as the poor is oppressed and entirely neglected by the rich The poor is a mourning because of hard times The rich are arrayed in apparel that is of the best kind They have horses and Chariots to move in good style They speak of their hardships of looking to their saints as they take from them Their tithing that is every tenth that they say is the word of the Lord that I altogether doubt As I am satisfied that he does not with them coincide I have looked at their doing I have looked at their works I have looked at two Jack Asses a roveing about the streets that is said to belong to the Church I have thought in my heart that if they had the presence of mind that they would put one each side of the river of Mississippi and threw them look for Gods word as many is a looking much lite to obtain They must act in wisdom and make use of their best means We have of late had an institution set up by a man from a distance said to be Masonry In its best state As I am not a mason I know not of its Charms but they say threw it to obtain the fulness of the Priesthood that I say they have lost because of their unlawful works Again this wise mason that came from the East to establish a lodge in the name of the Lord as he caled the Antient Prophits that long since lived as being masons that has much encouraged L.D.S. They think soon to arise to perfection as some few secrets they have obtained that doth much encourage them on the way to meet the coming of the Son of man as he is soon a coming with the saints in the air They now for his second advent are a wishing to be prepared that they may ever be with the Father and Son This master Mason Instructed them in many good things He said there was certin degrees for the fair sex of the land They soon met in union a lodge to form But changed the name that they mite be distinguished from the lodge of the men I of late in brite and sunshiny day was on the high ground near the temple that I had a fair vew of the City of Nauvoo and its contents I se in the lower part of the City a jentle man and lady well arrayed on horses of the best They pransed as beasts of much life one black and one pale red They moved up the streets As they to me drew neer their visage I knew to be President Joseph Smith and his Elect Lady of fame I then soon had a vision or I se a nett cast into the sea far distant from Shore by fisherman of power that surrounded Fish of every kind As they had experiance in using a nett they commenced to haul in that much exited the fish but they soon se them-

selves entangled with Chords not a few that they became quiet or submissive as they see no way to get out as the nett was continually a moveing It soon arived near Shore that the fisherman put into the water and getherd such as would answer for their use The rest they let go for some futer haul As the sun was a shineing and the air clear I directly se the Interpetation. As it came to my mind I se in the City of Nauvoo a sosiety formed by the Ladys that said to be benevolent to the poor This society was formed under the Charge of the Lady Elect And she ruled by the Orthorotys of the Ch— I se the chords tightend from time to time that exited feelings of no ordinary kind but because of the secrets that they had sworn to keep they had to keep their minds to themselves as this was the first degree of Masonry The second and third degrees soon came roleing on As the nett getherd to shore by the wisdom of those that over it had power I then se the second degree It was those of high renown went in to the water and getherd a Plurality of wifes I then se a contention soon take place as all picked for the handsome and young but they soon cast lots for them and desided to make another haul The old they let go to take others in that caused many to mourn to think that they was left As my convenience to wright is not verry good and much to do that takes my time I think the third and fourth degrees I shall not expostulate on until some futer time It is not my mind to be hard on those that I have in all cases stood up in defens of their characters in all cases I have moved for their good and am still determined to do the same I now consider it a favor to them to unriddle their doing that will needs produce a reformation in some If it is possible to save a part it is better than to have the whole lump spoil But the smoke that daily arises dampens the prospect but in looking back on past events I am surprised that God would bear to be mouthed as he has ben by the Church of Latter day Saints. They say to move in his name and keep the command of God They say to be a blest people of God and move in accordance to his will But what do they do to honour his name but move in dark paths both early and late They move in darkness at noon day they baffle the mind of the honest by sayings that is not of God They speak of the power of which they are propeld that is the spirit of lustful desires They lust for grandeur and applause also that is forbidden in the word of God They think to move by proxy as it is with them a common word to take the advantage of those that comes in contact with them. But I look at some thats looking on that is not to be duped by smooth words I look at the Editorial department and of it I cannot for bear to speak When I see the use that is made of it such a use made of letters as they by them are placed disgrases our language much more the subject on which they wright They write of their doings at home and abroad and put the best side out in all cases In looking at their doings and daily moves I se them determind to carry their own points I se they are determined

the cepter to sway wright or wrong that will cause many to mourn that move under their wach care As many is a looking and say all is well that our leaders are a blest people that in them we are willing to confide as this by many is the sayings at and abroad No shadow of turning will by them be received They speak of their Prophit word as being the word of God that it must be fulfilled to the letter He has aids around him to back up his word thats utterd in the name of Lord that many of it is a feard lest something mite be said that would dampen their influence as they are established to do as fast as the way opens But the order is established that the head must lead

[Folder number 2] Citty of Nauvoo April 8 1842

I have ben to conferance and meeting and a writing as gratified my mind and as I was out of the Church I exspected to be let alone and soon go to some retired station and mind my own concerns to be sure I have for two days ben a writing but mostly to fre my mind not that I cared about such an ungodly mess of stuff agoing to the world as I have wrote But I think I will look it over and fix it for the press as they still sing my name from the East to the west They bear on me both in public and private whire ever they have a chance that I plainly se I must defend myself I have lately had a vision or vew in a sun shiny day of a company that said to have great wisdom in the Order of God I look at their doing I looked at their works I some times felt doubtfull whether it was of God but I said in my heart I will stand still and see Perhaps good may come out of it I looked at it over and over again I said in my heart it is very smooth It is verry brite It is verry fair I think of it I soon will share But behold unto my supprise the interpetation came the interpetation came as clear as the sun that shined I se it begin I se it end I se it caused much trouble threw out the land In every mouth in every mind more or less was said or thought to know whether God needed an armed force on the Earth to propel his work to prepare for his second advent on the Earth I look amongst the saints of God that first clad in a military garb I se a man apearently come to teach and tell them of good things He in structed them in things that was verry good He told them of the order of God He told them if they would wish to become wise and great to make friends with the Mammon of unrigheousness that in as much as time should come that they should be streighened by a mob that the world would receive them into their arms I thus did se companys formed all said to be in the name of the Lord that in aray they often did meet all equipt by the Orthor[ity] of the state I se them long in order move in pomp and splendor they did stand that said to be the light of the land I se them dote from time to time of Gods power in their behalf I se them stand I se them gase in hopes to se some messenger of

power come to teach them how to manover but to their surprise they have yet to stand barely in the streanth of man I se the Prophet Joseph arayed at the head because of his power of with God I se him stand I se him move I se him gain in the eyes of the world at the same time loose his power with God On one hand he raised on the other he fell tho often blest because of man as many stood a looking to know Gods will I se him strive to be verry great in goods and chatels around did much exalt his mind I se him have a taste to know Gods will and well contend for good things but because of popularity and pride God left him a season to him self that he mourned he wept both knight and day that caused much excitement amongst the saints. In his behalf I se the P-hood from him took altho he does of it bost yet it is gone that he cannot longer of it boast He has had a teacher that was not of God that has brought darkness to him instead of light I se the P-hood took from the Church that not a man either big or small had power to baptise for a remission of sins much more for the Dead that long have lain. As unto them was said such a company for preaching would have made me a stared if I had not a ben aversed they received their charge to scour the Country in all parts as several hundreds came forward this great work for to do The priests of Babilon must begun to look out as rag shag and bob tail will soon beguin their under pinning to slip out If they are greesy dirty and raged they from the Apostles of the Calf¹⁴ have received their charge so of course their work will be performed They will speak of the getherin as they rove around It will be well for the sisters to have their eyes on the first and second degrees of Masonry as the sosiety is now being organised they may possibly come in amongst the first Again there has many ben baptised at the Conferance some in the River others at the font that I am satisfied did them no hurt as I was to the River I se many by by Joseph directed he said by the Othoroty of the Father and son but I said in my hart he lied but we read that the sin of ignorance is to be winked at so it is not laid to his charge Altho I could a told him long since of his standing before God that had no more power with him than any other man I then went up to the font the above named apostles in part was there to work in connection with others that had no light The sick and the lame into the font did go They did not wait for the Angel to trouble it before they went in If they a wated they would have had to a wated in vain As

14. This is a derogatory term based on Jesus being the Lamb of God and his apostles being commonly called the apostles of the Lamb. Viewing LDS Church leadership as having left the path designed by God and no longer following Him, Olney mixes metaphors and describes Church leaders as “Apostles of the Calf.” Olney is clearly referencing the golden calf that Aaron made—a false god that the Children of Israel sinfully worshiped. (Ex. 32). Olney was referring to Church leadership as apostles of a false god.

I think the[y] have more wisdom than to get among such a dirty set I looked at them as they went in I thout a scrub broom and soap would have ben of much use So I pass by the Conferance as of not much account as there did not appear to be much Business to be don altho they spoke of ling and tatling and some of the twelve a having to be verry intimate with females But if it was so I thought as they had wives that they might a wated untill the woman takes the second degree of Masonry I now come to a close as I did once before in hopes that I shall no more from them hear but if I do I have other bugets that is ready to burst that will make an explosion that I do not want to hear as I am satisfied when this is as public as your proceeding against me I now with you will reason of things that have past You well know that you have always tried me to opress and this to get a union and honour God law If we have lost our Credit from it we cannot run We may as well repent of the past and set out anew God will to do I had rather be licked if noboddy knew it than to expose myself with you but we mus[t] round up our sholder and in a reformation go ahead that we may no more disgrace the American soil or our Children that is is agroing up to manhood and this to get a union and honour God law If we have lost our Credit from it we cannot run We may as well repent of the past and set out anew God will to do I had rather be licked if noboddy knew it than to expose myself with you but we mus[t] round up our sholder and in a reformation go ahead that we may no more disgrace the American soil or our Children that is agroing up to manhood

[Folder number 3] City of Nauvoo April 8th

I have ben to Conferance and to meeting and a writing As Gratified my mind and as I was out of the Church I exspected to be let alone and soon go to some retired station and mind my own concerns I of late have ben a writing but bearly to fre my mind but as my name is mouthed by them both in private And on the stand exspress my feelings and to tutch on a subject that is familiar to me as I have seen much of it since I have ben with The L.D.S. It is a spirit of bosting of wisdom or to move by proxy they say in takeing the advantage of their fellow man We hear them speak of the Gentiles as a low and a degraded set hardly fit for the Kingdom of God but my mind gets a running on doings that I have seen at Kirtland Missouri and of their decit I will recite them to Kirtland to the scores of Farms barly one and two payments made then the farms went back Why was the prise rais[ed] from ten to one hundred dollars per acre it may easily be said by proxy In the mormons out buing one another how was it with the bank gether and to it did subscribe some from one to one hundred thousand Scores came to gether In the name of the Lord and liberally subscribed to help the bank The amount subscribed

I will not say but it was heaps upon heaps They caled for their enstalments but them that si[g]ned the most I think in most cases paid the least But gold and silver was flush in their hands that much encouraged many of the business men about They soon issued their Currency abroad that mad[e] a fine show of pictures but as many had feelings to sound them that had moved in the name of the Lord they daily caled on them to redeem bills but by proxy They ment no one should doubt their ability to redeem their bills They had boxes in abundance that they filed with sand well neer the top and then put on the clean coin that made a fair prospect This paper was flush to those that wanted to Borrow or buy that caused much to be a doing in differant parts as many as was sent to distribit it to the fore quarters of the Earth Thus by proxy it moved and went untill the bills silver gold and dirt all got mixed up to gether and the Propheci failed that caused many to mourn all in the name of the Lord I was in the mire as others in the mud as I moved in accordance with the Leaders of the Church of L.D.S. as I supposed they had wisdom as they much of it did bost But alas their Bank failed for the want specie to back it up

[Folder number 3] Saturday the ninth

They received their charge the country to scour Several hundred came forward this great work to do The Priests of Babilon must beguin to look out as rag shag and bobtail¹⁵ will soon beguin, Their underpinning to root out If they are dirty greesy and ragged they from the apostles of the Calf gethering as they rove around It will be well for the Sisters to have their Eye on the First and second degrees of Masonry as the Sosiety is now in being organised They may posibly come in amongst the first So I pass by the Conferance as of not much account as their did not appear to be much business to be don altho they spoke of Lying and tatling and some of the twelve a trying to be very intimate with females mite as well a wated untill the women takes the second degree of masonry I now come to a close As I did once before in hopes that I shal hear from them no more but if I do I to them will speak of things that they suppose is in the dark that will make an explosion on you that I do not want to hear as I am satisfied when this is as public as your doings with me I now with you will reason of things that have transpired You well know that you have in all cases tried me to oppress You think that you now have don it that pleases you much but we have nothing to brag of as we are all of a mess

15. An idiom meaning an assortment of people, typically of the lowest mien. From an 1883 publication comes this example: "The devout itinerant . . . gazed upon the motley crowd that surrounded him for a few moments in silence, then rose to his feet, and said, 'Well, here you are, rag, shag, and bobtail!'" Harvey Rice, *Pioneers of the Western Reserve*, 108.

Our ungodly doing is known in part You well know what has ben published in the differant Periodicals¹⁶ tri to get a union in honour of Gods Law If we have lost our Credit from it we cannot run We may as well repent of the past and set out a new to serve God I had rather be licked in the dark than to expose my self with you but we must round up our shoulders and in a reformation go ahead that we may no more disgrace the American Soil Also our children that is a groing to manhood

[Folder number 3] City of Nauvoo April 10th 1842

I still continue my writings of things that daily transpires as we have ben engaged in a conferance a few days past as I have ben in the habit of keeping a record of things that transpires in the Church The conferance commenced April 6th but few came to gether the first day as they had to meet out of doors for the want of a house as it was verry wett They mett with good feelings and with each other shook hands They commenced teaching and reasoning of matters and things The second day they came together but little was don As it was wett cold and uncomfortable because of heavy rains The third day they came together they spoke of the temple¹⁷ and the necessity of its being don that the Elders mite be endowed with power from on High to go forth and bind up the Law and seal up the testimony of the gentile race The Nauvoo house¹⁸ came up that of it remarks was made The necessity of its being finished

16. Many newspapers in the Midwest and nationally carried articles about Mormonism—typically negative in tone. A small sampling of the newspapers reporting on Mormonism include *The Alton* [Illinois] *Telegraph*, *The Quincy* [Illinois] *Whig*, *The Sangamo* [Illinois] *Journal*, *The Peoria* [Illinois] *Register and North-Western Gazateer*, *The Warsaw* [Illinois] *Signal*, *Iowa News*, *The Iowa City Standard*, *Fort Madison* [Iowa] *Courier*, *Hawk Eye* [Iowa], *St. Louis* [Missouri] *Pennant*, *Missouri Reporter*, *American Bulletin* [St. Louis, Missouri], *The Sun* [New York], *The New York Evangelist*, *The Ohio Observer*, *The Arkansas Gazette*, and *The Boston Recorder*. For a large collection of articles about early Mormonism in newspapers all around the United States, see *Uncle Dale's Readings in Early Mormon History*.

17. The Nauvoo temple was the second temple built by the Latter-day Saints, the Kirtland, Ohio, temple being the first. Three other temple sites were dedicated prior to Nauvoo: Independence, Missouri; Far West, Missouri; and Adam-ondi-Ahman, Missouri. These three Missouri temples were not built because the Mormons were driven out of the state. In January 1841 instructions were given for building the Nauvoo temple. Cornerstones were laid on April 6, 1841, and construction began. Persecution and financial setbacks interfered with the construction of the Nauvoo temple. Joseph Smith was killed in 1844, prior to the temple's completion. However, work on the temple continued until its dedication in April 1846.

18. A published revelation of Joseph Smith dated January 19, 1841, now known as section 124 in the Doctrine and Covenants, included a charge to build a temple

April 1842

19

for the high and the noble of the Earth They caled for volenteers I make use of their words Rag Shag and bobtail And the ofscourings¹⁹ of all Gods Creation You now are caled to come forth and receive Ordinations from under our hands as many is a setting in darkness that have not herd the gospel sound You are caled as fishers and hunters to look up the good And leave the bad that all things may move in order as God has decreed Thus by scores and hundreds, They came forward to honour Gods cause Rag Shag and bobtail as unto them was said Such a Company for preaching would have made me a staired if I had not been a versed in their doings They soon received their ordination mostly from those That said to be apostles of the Lamb

[Folder number 2] Citty of Nauvoo April 12 1842

As I am yet looking about the citty to se what is a going on I often meet with those that say to have much wisdom in the things of God as they daily are a preaching and teaching in the name of the Lord I often look at them and think of the storys that I have of them herd I said in my heart I will say its not so as I want my teachers to appear fair I want to se them stand without being sensurd if they are wrong as I did not se the iniquity of it I did not know that I was glad in my heart that I could not against them testify but as visions verry plain altho I do not know as they will be received as I have them when I am wide a wake and generally on a high hill I of late had a vision that that spoke of a set that was noted for their good qualities esspesily by them selves I se them best

in Nauvoo and also a hotel. Of the hotel the revelation declared, “And it shall be for a house for boarding, a house that strangers may come from afar to lodge therein; therefore let it be a good house, worthy of all acceptation, that the weary traveler may find health and safety while he shall contemplate the word of the Lord; . . . And let the name of that house be called Nauvoo House; and let it be a delightful habitation for man, and a resting-place for the weary traveler” (D&C 124:23, 60). The Nauvoo House should not be confused with the Mansion House where, for a time, Joseph Smith’s family lived and took in boarders. There is a difference of opinion concerning the revelation recorded in section 124 relating to the Mansion House. One view is that, in addition to the temple and the Nauvoo House, section 124 also includes a directive to build the Mansion House (see vs. 115). Lachlan Mackay, historic sites coordinator for Community of Christ, believes that verse 115 is referring to the Nauvoo House, which was supposed to have a suite of rooms for Joseph and Emma Smith. Because the Nauvoo House was to serve as a home for Joseph Smith’s family, the Mansion House likely had not been contemplated when the January 1841 revelation was received. (Personal correspondence from Lachlan Mackay to the Editor, April 8, 2015.)

19. That which is scoured off; hence, refuse; rejected matter; that which is vile or despised. *Webster’s Dictionary* s.v. “Offscouring.”

of their goodness of their welth influence over all the land I se them stand in contention with many around and eaven defied the powers of man I se many look at them with feelings to do them no harm but because of their folly and because of their works a contention a rose on the fourth of July clen and purify the saints From that time they was no more humble that sin a mongst them did not so much abound The Law of God was regarded by many around A union of feeling a Union of mind was the theme of those of the Latter day Saints I se the Sin of Leciveousness and fornication and Audultory was from that time put down I then se an order of things that was Noble and good The kingdom spoken of by Daniel was then set up it moved in order by legal or-thorised servents on the Earth upheld by the power of God I se many a looking that said to be wise to get assistance from those that they had oprest I se many stubborn because of mismoves that had to suffer the penalty of God Law I se many that God took to him self because of the evil to come that caused a Lamentation marvelous to relate amongst those that said to be the Latter day Saints but their name did not save them because they lacked in good works As my vision is ended whether for the better or worse I am not perticular as I can only speak for my self but I have feelings for the well fare of man I am willing to spend and be spent in the Service of God altho I am alone At the same time friends all around At the same time dare not speak lest they are censured with a delusive spirit some thing that is not of God But spirits are many that invade the land but I am not sensurd for oppressing the poor or takeing the widows mite or the Orphans Crumb or liying or tattling or backbiting Laciveousness fornication Audultury or takeing the advantage of my fellow man as is alleged on some of my Clan Yet I take from them forever my name bretheren that is scatterd abroad to stand still and se the salvation of God I[f] you come here you will add sorrow to gloom that will not be of any use to you to further you on as here in an order perculiar to itself If I am permitted I will make a comparison seilor had been a roveing oer the briney great deep that he got wearyed and worn out that he could not climed a rope he from water on to land did go and hired to be a farmer to plow He in to the field with a thre beast team and commenced to plow for to sow The plow it hitched and the old mare kicked The oxen began for to baul All was confusion discord and disunion The old mare and the oxen all tangled in to gether The plow on its side turned The sailor he gased at its site but lest he with them should get entangled he run to his master and said all is not write The master he inquired into the matter The sailer in reply said the Labbourd ox is on the scabbord side the scabbord ox is on the Labberd side²⁰ The old mare has fell foul in the rigging The plow is

20. Larboard: the left side of a ship when the spectator's face is towards the bow. Starboard: the opposite of *larboard* or *port*; the distinguishing term for the right side

on her beams end they are all a going A_s fore more mast to the Deavil So it is with order of the latter day saints Let you that have feelings to be up and a doing stand still in untill the old mare and oxen do all get streightend and the plow on its Nose aready to perform it labours as said time is approaching and the Labours a waiting their seed to thrust in The time will soon be that the team will be a plowing the old mare and oxen together will draw The plow will perform its duty haveing hands of skill to manage the team I of late have ben a looking and vewing the situation of the Church of latter day Saints espesily the Elders that say to be the lites of the world I again to at the Church that says to be like a Citty on a hill I look at their doings that speaks hard things I say in my heart whire is their reasen whire is the economy or wisdom of God displayed As property is lavished frolickin and Dansind and a traveling too and fro on the <page torn> and all to no purpose Look at Kirtland se money there expensed for scores of Farms and barly the 1st payment made eaven at a fourfold price day saints Look at their goods in abundance that brought a slur on the saints because of their debts due to the world Look at the men caled on to do business for them It was these that could be turned by a wink or a nod or by those that had wisdom to gathe[r] their treasures and put them to their own use Look at the many names that have ben trusted with treasures of the Latter day Saints eaven those that have ben as teachers to stand in defens of the Law of God have taken the advantage of the honest in hart Again look at the Elders from Prophit to teacher all that have had a chance to get a quainted and se them arise in contention oth[er] They are often in Law and contending and oppresing each other that brings sorrow and Lamentation amongst the Latter day saints Again I se many that would do their duty if they was well

of a ship when looking forward. Rigging: a general name given to all the ropes or chains employed to support the masts and arrange the sails according to the direction of the wind. Mast: a long cylindrical piece of timber elevated perpendicularly upon the keel of a ship, to which are attached the yards, the rigging, and the sails. Foul: generally used in opposition to *clear*, and implies entangled, embarrassed, or contrary to. Nose: often used to denote the stem [the foremost piece uniting the bows of a ship] of a ship. Beam-ends: a ship is said to be on her beam-ends when she has heeled over so much on one side that her beams approach a vertical position; hence a person lying down is metaphorically said to be on his beam-ends. Admiral W. H. Smyth, *The Sailor's Word-Book: An Alphabetical Digest of Nautical Terms*, s.v. "Larboard," "Starboard," "Rigging," "Mast," "Foul," "Nose," "Beam-ends." Olney uses this humorous anecdote about a sailor on a farm not knowing what he is doing and likens it to the leaders of Mormonism being similarly ignorant. Wording similar to that used by Olney for larboard and starboard is found in *The Adventures of Tom Sawyer*. A boy named Ben Rogers is coming down the street imagining himself to be a riverboat captain, giving orders to his crew: "Set her back on stabboard! . . . Let her go back on the labboard!" Mark Twain, *The Adventures of Tom Sawyer*, 15.

instructed in things that is good that is a wandering in darkness from morning untill knight I say the Law of God is broken and underfoot troden by those that say to be the Latter day saints I mite continue my writing in speaking of their foibles from time to time but suffise it to say I have written of the foibles of the Church and in doing it I am not disposed to wholly screen my self as our teaching is and has ben to move in accordance with the orthoroty of the Church but as I have been out of their hands for a little season a preaching and teaching and endeavouring to persuade man to keep the Law of God but as I have of late returned from an estern mission vewed a senry of things that to me is disgusting to speak of that is prevalent amongst the latter day saints They are often seen in contention one with another The rich is much respected the poor their is those that say to have wisdom that cannot bear to se any person as wise as them selves I now with good feeling speak to them and tel them of things that mite do them good if they give heed to them If not well and good that they have not so much wisdom but what they can learn more Now if a union could be established in honour of the Law of God I with you will endeavor to regain our characters that we may be counted as worthy inhabitants of the Earth But if you persist in your doings I shall move my squil²¹ [quill?] against you until I break you all up Yours with out fear or affection

Oliver Olney

[Folder number 3] City of Nauvoo April 12th

As I am yet looking about the Citty I see much a float that I will minet²² and say it is correct If it is doubted I have no more to say to such but those that can think and speak will with me coincide As much has ben said and don to take the attention of those that are arayed in riches in high life as this sample before them is set they for to imitate it have often the poor stript of their property in an unlawful way a way that is disgusting to those that can speak and think for themselves They borrow with a promise to refund and act on a principal to the Contra²³ they deal much in land that takes the orthorities of

21. According to Webster's 1828 dictionary, a squill is a lobster or prawn; a crustaceous animal; an insect resembling a fish; and a plant with a large bulbous root not unlike an onion. Olney likely meant "quill." The large strong feather of a goose or other large fowl; used much for writing pens. Hence, the instrument of writing. *Webster's Dictionary*, 1828 ed., s.v. "Quill." Olney was threatening to write more damaging information about the Latter-day Saints.

22. To set down a short sketch or note of any agreement or other subject in writing. *Webster's Dictionary*, 1828 ed., s.v. "Minute."

23. A Latin preposition signifying *against*, *in opposition*, entering into the composition of some English words. *Webster's Dictionary*, 1828 ed., s.v. "Contra."

April 1842

23

many They sell and they by to serat times But of it I am one daily informed theyr titles are good for nothing or the most of them I look at their doing as they pass and ask the wise a question How will it be with them Five years hence if they go ahead as they are now on the looked at his team as he goes a plowing with or three heart team as he was sloly a plowing all untill the plow hit a stone that all came up standing at once The old hores he kicked and the oxen commenced to baul that much excited the Sailor as he had just come on land He ran to his master and said all is not well His master enquired Why it was thus The Sailor replied The Labbord ox is on the scabbord side The scab. ox is on the Lab. side The old horse has fell fowl in the rigging The plow is on her beams end and they are all a going A—ss foremost to the Deavil The above is a sample of the L.D.S.

BIBLIOGRAPHY

- “Abbalena Olney.” Ancestry.com. https://www.ancestry.com/genealogy/records/abbalena-olney_37829526.
- Affidavits and Certificates, Disproving the Statements Contained in John C. Bennett’s Letters*. Nauvoo, IL. August 31, 1842. M230.9 A257 1842. LDS Church History Library, Salt Lake City.
- Anderson, Devery S. and Gary James Bergera, eds. *Joseph Smith’s Quorum of the Anointed 1842–1845*. Salt Lake City: Signature Books, 2005.
- Arrington, Leonard J. and Susan Arrington Madsen. *Mothers of the Prophets*. Rev. ed. Salt Lake City: Bookcraft, 2001.
- Bartlett, John Russell. *Dictionary of Americanisms: A Glossary of Words and Phrases, Usually Regarded as Peculiar to the United States*. New York: Bartlett and Welford, 1848.
- Baugh, Alexander L. “A Call to Arms: The 1838 Defense of Northern Missouri.” PhD diss., Brigham Young University, 1996.
- Bennett, John C. *The History of the Saints or An Exposé of Joe Smith and Mormonism*. Boston: Leland & Whiting, 1842.
- . “Further Mormon Developments!!!” *Sangamo Journal* 10, no. 47 (July 15, 1842): 2.
- Biographical Directory of the United States Congress, 1774 to 2005*. Washington, DC: United States Printing Office, 2005.
- Bitton, Davis and Gary L. Bunker. “Phrenology Among the Mormons.” *Dialogue: A Journal of Mormon Thought* 9 (Spring 1974): 42–61.
- Black, Susan Easton, comp. *Membership of the Church of Jesus Christ of Latter-day Saints, 1830–1848*. 50 vols. Provo, UT: Religious Studies Center, Brigham Young University, 1989.
- . *Early Members of the Reorganized Church of Jesus Christ of Latter Day Saints*. 6 vols. Provo, UT: Religious Studies Center, Brigham Young University, 1993.
- . *Who’s Who in the Doctrine and Covenants*. Salt Lake City: Bookcraft, 1997.
- Boies, Henry L. *History of De Kalb County, Illinois*. Chicago: O. P. Bassett, 1868.
- “Church Statistics.” In *1997–1998 Church Almanac*. Salt Lake City: Deseret News, 1996.
- Compton, Todd M. *In Sacred Loneliness: The Plural Wives of Joseph Smith*. Salt Lake City: Signature Books, 1997.
- Cook, Lyndon W., comp. *Nauvoo Deaths and Marriages*. Orem, UT: Grandin Press, 1994.
- Cowan, Richard O. *Temples to Dot the Earth*. Springville, UT: Cedar Fort Press, 2011.
- Crawley, Peter. “Two Rare Missouri Documents.” *BYU Studies* 14, no. 4 (Summer 1974): 502–527.
- De Platt, Lyman. *Nauvoo: Early Mormon Records Series*. Highland, UT: By the author, 1980.
- Derr, Jill Mulvay, Janath Russell Cannon, and Maureen Ursenbach Beecher. *Women of Covenant: The Story of Relief Society*. Salt Lake City: Deseret Book Company, 1992.

- “DIED – In this place July 16th, Alice consort of Oliver Olney.” *Times and Seasons* 2, no. 19 (August 2, 1841): 501.
- Dinger, John S, ed. *The Nauvoo City and High Council Minutes*. Salt Lake City: Signature Books, 2011.
- “First Meeting in the Temple.” *Times and Seasons* 6, no. 16 (November 1, 1845): 1017–18.
- Foster, Lawrence. “A Little-known Defense of Polygamy from the Mormon Press in 1842.” *Dialogue: A Journal of Mormon Thought* 9 (Winter 1974): 21–34.
- Funk, Isaak K., ed. *A Standard Dictionary of the English Language*. New York: Funk and Wagnalls, 1895.
- Garr, Arnold K., Donald Q. Cannon, and Richard O. Cowan. *Encyclopedia of Latter-day Saint History*. Salt Lake City: Deseret Book, 2000.
- Givens, George W. *In Old Nauvoo*. Salt Lake City: Deseret Book, 1990.
- Givens, Terryl L. and Matthew J. Grow. *Parley P. Pratt: The Apostle Paul of Mormonism*. New York: Oxford University Press, 2011.
- Hales, Brian C. *Joseph Smith’s Polygamy*. 3 vols. Salt Lake City: Greg Kofford Books, 2013.
- Hedges, Andrew, Alex D. Smith, and Richard Lloyd Anderson, eds. *Journals, Volume 2: December 1841–April 1843*. Vol. 2 of the Journals series of *The Joseph Smith Papers*, ed. Dean C. Jessee, Ronald K. Esplin, and Richard Lyman Bushman. Salt Lake City: Church Historian’s Press, 2011.
- Hendrickson, Robert. *The Facts on File Dictionary of American Regionalisms*. New York: Facts on File, 2000.
- Hill, Donna. *Joseph Smith: The First Mormon*. Garden City, NY: Doubleday & Co., 1977.
- Hodges, Jake. “What Our Guests Have to Say on the Great Public Question.” *Fort Worth Daily Gazette* 12, no. 359 (July 27, 1887): 3.
- Holzaphel, Richard Neitzel. “The Nauvoo Temple.” In *Joseph Smith, the Prophet and Seer*, edited by Richard Neitzel Holzapfel and Kent P. Jackson, 421–436. Salt Lake City: Deseret Book, 2010.
- Homer, Michael W. *Joseph’s Temples: The Dynamic Relationship Between Freemasonry and Mormonism*. Salt Lake City: The University of Utah Press, 2014.
- Hyde, Myrtle Stevens. *Orson Hyde: The Olive Branch of Israel*. Salt Lake City: Agreka Books, 2000.
- Jensen, Andrew, comp. *Church Chronology: A Record of Important Events Pertaining to the History of The Church of Jesus Christ of Latter-day Saints*. Second ed, revised and enlarged. Salt Lake City: Deseret News, 1899.
- Jessee, Dean C., Mark Ashurst-McGee, and Richard L. Jensen, eds. *Journals, Volume 1: 1832–1839*. Vol. 1 of the Journals series of *The Joseph Smith Papers*, edited by Dean C. Jessee, Ronald K. Esplin, and Richard Lyman Bushman. Salt Lake City: Church Historian’s Press, 2008.
- Kenney, Scott G., ed. *Wilford Woodruff’s Journal, 1838–1898, Typescript*. 9 vols. Salt Lake City: Signature Books.
- Koltun, Dave. “The Sucker State?” *Illinois Times*, March 11, 2004.
- Leonard, Glen M. *Nauvoo: A Place of Peace, A People of Promise*. Salt Lake City: Deseret Book, 2002.

- Ludlow, Daniel H., ed. *Encyclopedia of Mormonism*. 4 vols. New York: Macmillan Publishing, 1992.
- Moore, Richard G. "The Writings of Oliver H. Olney: Early Mormon Dissident; Would-be Reformer." *The John Whitmer Historical Association Journal* 33, no. 2 (Fall/Winter 2013): 58–78.
- Morgan, Dale L. *Dale Morgan on the Mormons, Collected Works, Part 1, 1939-1951*. Vol 14 of the *Kingdom in the West: The Mormons and the American Frontier* series, edited by Richard L. Saunders. Norman: University of Oklahoma Press, 2012.
- "Nauvoo Relief Society Minute Book." *The Joseph Smith Papers*. Accessed May 14, 2019, <https://www.josephsmithpapers.org/paper-summary/nauvoo-relief-society-minute-book>.
- Newell, Linda King and Valeen Tippetts Avery. *Mormon Enigma: Emma Hale Smith*. Garden City, NY: Doubleday & Company, 1984.
- Olney, Oliver H. *The Absurdities of Mormonism Portrayed: A Brief Sketch by Oliver H. Olney*. Hancock County, IL: N.p., 1843.
- . *Spiritual Wifery at Nauvoo Exposed: A True Account of Transactions in and About Nauvoo*. St. Louis: N.p., 1845.
- "Olney, Oliver H." *The Joseph Smith Papers*. Accessed April 9, 2019, <https://www.josephsmithpapers.org/person/oliver-h-olney>.
- "Outrageous Theft." *The Wasp* 1, no. 42 (February 15, 1843): 4.
- Quinn, D. Michael. "The Culture of Violence in Joseph Smith's Mormonism." *Sunstone Magazine* (October 2011): 16–38.
- . *The Mormon Hierarchy: Origins of Power*. Salt Lake City: Signature Books, 1994.
- . "The Practice of Rebaptism at Nauvoo." *BYU Studies* 18 (Winter 1978): 226–32.
- "Remarks." *The Wasp* 1, no. 19 (August 27, 1842): 2.
- Rice, Harvey. *Pioneers of the Western Reserve*. Boston: Lee and Shepard, 1883.
- Rogers, James. *The Dictionary of Clichés*. New York: Facts on File, 1985.
- Rubenstein, Marv. *21st Century American English Compendium*. Third rev. ed. Rockville, MD: Schreiber, 2006.
- Scott, Franklin William. "Newspapers and Periodicals of Illinois: 1814–1879." PhD diss., University of Illinois, 1911.
- Smith, George D. *Nauvoo Polygamy . . . "but we called it celestial marriage."* Salt Lake City: Signature Books, 2008.
- Smith, Joseph. "Minutes of a Conference of the Church of Jesus Christ of Latter Day Saints, Held in Nauvoo." *Times and Seasons* 2, no. 24 (October 15, 1841): 576–80.
- Smith, Joseph et al., History of the Church of Jesus Christ of Latter-day Saints. Edited by B. H. Roberts, 7 vols., 2nd ed. rev. Salt Lake City: Deseret Book, 1948 printing.
- Smith, Joseph Fielding, comp. *Teachings of the Prophet Joseph Smith*. Salt Lake City: Deseret Book Company, 1970.
- Smith, Paul Thomas. "A Historical Study of the Nauvoo, Illinois, Public School System, 1841–1845." Master's thesis, Brigham Young University, 1969.

- Smyth, W. H. *The Sailor's Word-Book: An Alphabetical Digest of Nautical Terms*. London: Blackie and Son, 1867.
- Snow, Eliza Roxy. *Biography and Family Record of Lorenzo Snow: One of the Twelve Apostles of the Church of Christ of Latter-day Saints*. M270.1 S6746s, LDS Church History Library, Salt Lake City.
- "Try the Spirits." *Times and Seasons* 3, no. 11 (April 1, 1842): 747–48.
- Tuman, Joseph S. *Political Communication in American Campaigns*. Thousand Oaks, CA: Sage Publications, 2008.
- Twain, Mark. *The Adventures of Tom Sawyer*. New York: Harper & Brothers, 1917.
- Uncle Dale's Readings in Early Mormon History. Accessed April 11, 2019, <http://www.sidneyrigdon.com/dbroadhu/artindex.htm>.
- Van Wagoner, Richard S. *Mormon Polygamy: A History*. 2nd ed. Salt Lake City: Signature Books, 1989.
- _____. *Sidney Rigdon: A Portrait of Religious Excess*. Salt Lake City: Signature Books, 1994.
- Webster, Noah. *Noah Webster's First Edition of an American Dictionary of the English Language—Facsimile 1828 Edition*. San Francisco, CA: Foundation for American Christian Education, 1967.
- Western Slang, Lingo, and Phrases—A Writer's Guide to the Old West. Legends of America. Accessed April 11, 2019, <https://www.legendsofamerica.com/we-slang/3/#C>.
- Whitney, Orson F. *Life of Heber C. Kimball*. Salt Lake City: Bookcraft, 1975.
- Whitney, William White, ed. *The Century Dictionary: An Encyclopedic Lexicon of the English Language*. 8 vols. New York: The Century, 1895.
- "Why Are Missourians Called Pukes?" *Sacramento Daily Union* 80, no. 62 (November 1, 1890): 1.

INDEX

A

Absurdities of Mormonism Portrayed, x, xiii-xiv, 144n17, 241
 Adam, xv, 46, 65, 93, 187, 190, 214
 Adams, S., xx, 117
 adultery, xxi, 20, 24, 28, 43, 102, 125, 162, 244
 Aldrich, Hazen, xi
 ancient inhabitants of the Americas, 7
 Ancient of Days (council of twelve ancient men), xv, xvi, xix, 46-48, 50, 95, 104, 124, 130, 179
 Olney called to meet with, 45, 137, 161, 172, 185, 190, 215, 220
 power of, 49
 and preparation for the Second Coming of Christ, 45-46, 92, 199, 206
 temporal kingdom to be set up by, 104, 131, 204
 to cleanse and purify the Church, 102, 174
 to select a new quorum of twelve, 124, 126
 angels, 26, 29
 Anointed Quorum. *See* Quorum of the Anointed.
 “another round,” 57, 180, 205
 apostles, 15, 19, 55-57, 79, 83-85, 135, 261
 of the calf, xxv, 15, 17, 60, 63
 Atwood, Alivira, 66n13, 69, 183, 210n12
 Atwood, Juliette, 69, 183
 Atwood, Rebecca, 69, 183, 209
 authorities of heaven, 126, 193, 203

B

baptism, 4, 12, 15, 44, 58, 112-14, 116-17, 185, 192, 207-8
 baptism for the dead, 15, 114n31, 262
 baptismal font, 15, 47n4, 262
 Barlow, Elizabeth, 70, 183
 Barlow, Israel, 70n37, 85, 173n11, 199, 266
 Barnett, John T., 133n30

Bennett, John C., xii, xxn67, xxi, xxiv, 2n2, 4n3, 6n8, 59n11, 60, 75n48, 78, 79n3, 81, 110-113, 120, 133, 146, 151, 155-56, 158, 173-74, 185, 192, 218, 219n15, 253, 256, 259-60, 264-65, 289, 291
 Bennett, Mary, 67n15
 Bible, xxiv, 37, 39, 42, 229, 242, 249-50, 252, 268, 269-73, 285
 translated by uninspired men, 38
 Bishop, Gladden, ix, 1n1
 Boggs, Lilburn W., xii, xxv, 119n35, 128, 129n4, 136n8, 137n10, 292
 Book of Mormon, xxiii, 7, 25n2, 54n9, 96n21, 127, 130n6, 141n14, 178n3, 269
 Brotherton, Martha, 71, 111, 112n29, 256-57, 263
 Brotherton, Nancy, 183
 Buchanan, Abigail, 71n44

C

Carpenter, A. O., 107
 celestial, 180, 186-87, 190, 225, 285
 Chapman, Elias and Abbalena, 27n3
 Charnock, Jane, 219n16
 Chase, Betsy, 68, 183
 Chase, Mary, 68n23, 183, 210n12
 Chase, Polly, 68, 183
 Church of Jesus Christ of Latter-day Saints
 attempts to raise up a righteous branch, 56, 61, 76, 87, 107, 125, 149, 247, 281
 authorities, xviii, 13, 32, 51, 97, 105, 127, 158, 171. *See also* First Presidency.
 apostasy of, xxiv, 5, 8
 hiding iniquity, 162
 and perceived mistreatment of Olney, xxv, 14, 17, 45, 219
 call for reformation and repentance of, 16, 24, 28-29, 36. *See also* reformation.

- Church of Jesus Christ of Latter-day Saints (Olney's criticisms of)
 accused of offering blood sacrifice, 113, 133
 claims of infallibility, 270
 contrary to laws of God, 39
 cutting off those who do not conform, 55, 58
 disgrace, 16, 18, 44
 elitism of, xxii, 38, 39
 fallen people, xxiv, 27, 45, 53, 74, 84, 164
 infants
 of questionable parentage, 44
 rumor of bodies clogging the river, 76, 95, 108–9
 Joseph Smith
 curses those who do not follow him, 38
 power withdrawn, 15
 saves only those who give him money, 24, 28
 to become a king in Nauvoo, 25, 29
 leaders
 have been rejected by God, 29
 led by the devil, 141n13
 only interested in money and property, 11, 40, 41, 281
 oppress the poor and needy, 3, 10, 20, 37, 140, 232
 Nauvoo Legion, 31, 33
 obstacle to God's kingdom, 53
 oppresses poor, 2–4, 10, 20, 22, 106, 232
 plan to take over United States, xxiv, 159n31, 164n2, 292
 projected growth of, 31, 33
 punished for wickedness, 8, 47–48, 137
 rejected by God, 29, 86, 193, 206
 teachings are an abomination, 39
 terror to the nations of the earth, 31, 33
 to unite with Indians against the United States, xxiv, 108, 130, 156
 wealth of, 3, 11, 22
 works are evil, 13
 coins (Nephite), 178, 178n3
 Coleon (Nephite city), xvii, 223
 Compton, Todd, xxviii, 32n5
 consecration. *See* law of consecration.
 coram, *see* coins, (Nephite)
 Corrill, John, 173
 Cowdery, Oliver, 136n8
 Cummings, James, 86n8
 curse, xvi, xviii–xxiv, 9, 36, 38–39, 60, 63, 72, 83n6, 87, 89–90, 94, 97, 113, 127, 130–131, 163, 175, 179, 185–87, 189, 202–3, 215–16, 222, 225, 231, 253, 279
- D**
- Daniel (biblical), 20, 82, 84–85, 102, 125, 139, 149, 165, 247. *See also* stone from the mountain.
 Danites, xxv, 25n2, 37, 39, 146, 148, 246, 253, 264–65
 Day Star, 48, 50, 232
 devils, 24, 28, 83, 85, 221. *See also* Satan.
 DeVol, David, 220, 290
 divisions among Latter-day Saints, 32–33
 Doctrine and Covenants, xn7, 6n6, 18n18, 25n2, 44n1, 127n2, 178n3, 209n11
- E**
- earth, 132, 142, 188
 Elijah, xv, 45, 128
 endowed with power, xxiv, 18, 24, 28, 184, 191
 England, 11, 31, 33
 Enoch, City of, xv, 104
 Eve, 93, 214
 extermination order, xii, 137n10, 292
- F**
- famine of seven years decreed, 99
 fasting and prayer, 25, 28
 females, attempted seduction of, 110, 115, 120, 247, 251, 291
 First Presidency, xvii, 25, 28, 121, 136n8, 269, 280
 freedom of speech, 7–8
 founding fathers, 31, 33, 37, 39, 43, 76, 83–84, 119, 148
 Freemasonry. *See* Masonry.

- G**
- Gentiles, 16, 102, 109, 127, 145, 179, 185, 191, 214–16, 225, 276, 283
- gifts of the Spirit, 4, 8, 46, 50, 92, 138, 270
- Gillet, Truman, 220, 293
- God
- order of, 26, 29, 61, 63
 - power of, 37, 39, 50
 - relationship of Father, Son, and Holy Ghost, 171
- Goddard, Stephen, 113n30
- H**
- Hadlock, Joseph, 67n14, 200, 209
- Hales, Brian C., 6n8, 90n12, 292
- Hancock County, Illinois, 68n25, 144, 181, 182, 186, 227, 241, 244
- Hatch, Sally, 68n25
- healing the sick, 8, 24, 27–28
- Hipsebah, xv, 96, 104
- Holy Ghost, 57n10, 58, 65, 97, 104, 114, 171–73, 177, 188, 190, 225
- Homer, Michael W., 4n3, 5n4, 146n19
- Hyde, Marinda, 90n12, 236n9
- Hyde, Orson, xix, xxv, 90n12, 117n32, 218, 220, 232, 233n3, 276–78, 292–94
- I**
- Indians. *See* Native Americans.
- Ireland, 3, 11, 271
- Irving, Edward, ix
- Isaiah, 7, 247
- islands of the sea, 3, 11, 214, 271
- Israel
- children of, 8, 15n14, 60, 229, 270, 280
 - gathering of, 3, 7, 285
 - tribes of, xvi, 48
- J**
- Jackson, Andrew, 195, 197
- Jackson County, Missouri, 242–43, 294
- Jacob, Udney Hay, 229n1, 249
- Jaredites, xvii, 131
- Jesus Christ, 7, 12, 34, 45, 65, 94, 97, 126, 170, 202
- John (the Revelator), 49
- Johnson, Alice Elsa Jacobs, x, 233n2, 236n9
- Johnson, John, x, 233–36
- Johnson, Justin Jacob, 233, 235–37
- Johnson, Luke, x, xxviii, 234n4
- Johnson, Lyman, x, xxviii, 234n4
- Johnson's Grove, Illinois, 96
- Jonas, Abraham, 4n3
- K**
- key word of God's power, xxiv, 24, 28
- keys of the kingdom, 24, 28, 155, 247, 269, 280
- Kimball, Heber C., 4n3, 32n5, 47n4, 257
- kingdom of God, xv, xviii, 45, 95, 104, 126, 162, 171, 202
- Kirtland, Ohio, x, xi, xxvii, 16, 21, 62, 198n2, 234, 242, 244, 249, 271
- Kirtland Temple, xi, 18n17, 24n1
- Kirtland Safety Society, xxiv, 16–17, 242–43
- Knight, Vinson, 152n24
- Knoxville, Illinois, 151n21, 152
- L**
- La Harpe, Illinois, 179–80, 209
- La Moille, Illinois, 169n8, 170
- Lamanites, 130n6, 142n14, 156, 203
- law of consecration, xxii, 54, 57, 140, 181
- Law of God, 7–8, 11, 20, 22, 39, 50, 79, 127, 142, 164, 171, 179, 187, 193
- simple and plain, 4, 11, 58, 93, 150
- Law of Moses, 112–13, 116, 133n30
- lesser class, 51–52, 185
- letters
- from Benjamin S. Walker, 77, 266
 - from H. G. Sherwood, 266
 - from Hyrum Smith, 91
 - from Israel Barlow, 85, 199, 266
 - from James Cummings, 86
 - from John Corrill, 173, 267
 - from John D. Parker, 92, 267
 - from Joseph Smith, 101
 - from Oliver Snow, 75–76, 267

from Phebe Wheeler Olney, 152, 238
 from S. Stoddard, 97, 266
 from unknown source, 78
 from William Smith, 287
 to Chapman family, 26–27
 to Church leaders, 103
 to Eliza R. Snow, xxix, 176
 to Lucinda White, 168, 198
 to Oliver Snow, 218
 to Orson Hyde, 233, 236
 to Sister (?) “And Crane,” 208
 to unknown recipient, 95

M

Marsh, Thomas B., 233n3, 235, 237, 292
 Mansion House, 19n18
 Masonry, 4–6, 12, 43
 and Danites, 146, 246, 264
 and priesthood. *See* priesthood
 creation of a lodge in Nauvoo, 4–5, 12, 73, 148, 250
 female involvement in, xxiii, 5n4, 13, 17, 53, 229
 for the privileged few, xxii
 new fangled, 150, 160, 162, 174, 256
 Melchizedek Priesthood, xxiii, 8–9
Messenger and Advocate, xi
 Michigan, 159n31, 243
 Millennium, xix, 7, 50, 142–43, 190, 227, 230, 232
 preparation for, xix, 187, 189
 missionaries, 37, 39, 44
 deserved to be whipped, 44
 volunteers, 19
 Mississippi River, xviii, 76, 159n31, 240, 244, 285, 292
 Missouri, xi, xii, xxv, 18n16, 31, 33, 84–85, 99–100, 109, 128–30, 137n10, 233n3, 242–44, 271
 mob law, 26, 29
 Morgan, Dale L., x, 88n11
 Morgan, William, 146, 148
 Moses, 49, 98, 155, 163, 229, 246, 280

N

Native Americans, xxiv, 7, 78–80, 108–9, 130, 155, 164, 178–79, 216
 have long been oppressed, 214
 Indian Student’s Lament, 282
 song of Zion to, 217
 nature, 61, 63, 188–89, 212
 Nauvoo High Council, xii, 2n2, 10, 34, 91, 166, 266
 demands Olney’s writings, 2, 10, 108, 169
 new high council to be called, 206, 220, 289
 Nauvoo House, xvi, 18, 47, 48, 140, 181
 Nauvoo, Illinois, 5, 6n8, 7, 25, 30, 40, 45, 72, 76, 119, 157, 162, 205, 223
 city taxes oppress the poor, 51–52
 destined to fall, 46
 extolled for its righteousness, 3, 11, 51
 great wickedness in, 44, 110, 275, 281
 land sold for inflated prices, 11
 name changed from Commerce, 244
 people leaving, 41, 99
 utter destruction of decreed, xviii, 164
 Nauvoo Legion, 14, 26, 29–31, 33, 125, 253
 armed, 31, 33
 women to be armed, 160
 Nauvoo Lyceum Exchange, 223
Nauvoo Neighbor, 233n2, 239n1, 280
 Nauvoo Temple, xvi, 5–6, 18, 47, 53, 115, 140, 184, 261, 281
 negroes, 203
 Nephites, xvii, 96, 131, 139, 142n14, 165, 223
 treasure hidden by, 96, 139
 North Star, xix, 187, 190
 Nurse, Newell, xvi, xxvi, 47n4, 47n5, 49n6, 199–200
 home consecrated, xvi, 49

O

Olney, Alice Mary Johnson, x, 66n13, 90, 233n1, 234n4, 236n9
 death of, xi, xxix, 166n3, 210n12
 eulogy, xxix

- Olney, Ezekiel, x
- Olney, Jesse, x, 239, 239n1
- Olney, Laura Elisa (Lany Eliza), xxvii, 27
- Olney, Lydia Brown, x
- Olney, Mary, xxvii, 27
- Olney, Oliver
- added “H” to his name, 27, 274
 - on Andrew Jackson, 195
 - arrested for burglary, xxvi, xxvii
 - believed role would be revealed by
 - Joseph Smith, xxx, 163, 166
 - called by Ancient of Days, 48
 - called to write of the ancient men, 93
 - called to curse the Church, 97
 - called to set up a temporal kingdom, 45
 - called to teach principles of truth, 276
 - called to withdraw the priesthood, 125
 - claims he withdrew his name from the Church, 2, 10, 27, 108, 169
 - claims a woman was ordained to the priesthood, 278
 - compares Mormonism to Islam, 271–72
 - death, assumed 1847 or 1848 in
 - Illinois, xxviii, xxviiiin104
 - describes people near Nauvoo as animals, 72, 87–88, 91
 - desires to meet with Church leaders, 103, 105
 - does not rejoin Mormonism, xxviii
 - duty to labor with the Church, 1, 9
 - escapes arrest, xxvi
 - excommunication of, xxi, 2n2, 164, 166, 169
 - fears being called a visionary man, 128, 160
 - feels oppressed by certain Church leaders, 2, 10, 14, 17, 45, 219
 - hopes that the Church will correct its errors, 9, 22
 - has explosive information, 16–17
 - keeps a record of the Church, 2, 7, 9–10, 27, 51, 77, 107
 - lack of interest in formal education, 9
 - lists names for new quorum of twelve, 220, 291–94
 - looked at by Church leaders with jealousy, xviii, 25, 28, 38
 - membership trial, 2, 10
 - mourns for Nauvoo and Church members, 40–41
 - ordained Newell Nurse high priesthood, 199
 - ordained by the Prophet Judah, 162
 - ordained to the office of Seventy, xi, xxviii
 - plan to correct Church errors, 25, 28, 36, 38
 - poetry of, 150, 168, 170, 195–97, 210–14, 216–17, 241, 243, 245–60, 263–65, 272–74
 - poverty, xxvii
 - presided over teachers quorum, xi
 - receives another comforter, xv, 66
 - receives special priesthood and gifts, xvi, 223
 - refers to office seekers in the Church as “young Josys,” xxii, 229
 - reformation, 25, 29, 147, 166
 - returned from eastern mission, 22, 166
 - revelations, dreams, visions, and visitations of, xxx
 - dream of his watch breaking in pieces, 125
 - most important visitations, xv, 45–50, 92, 102
 - vision of a beast, men like evil spirits, 49–50
 - vision of net catching fish, 5–7, 12–13
 - vision of Latter-day Saints,
 - contention, acts of evil, 19–20
 - vision of Church mired in the mud, 53–54, 56–57
 - visited by angels, xv, 65–66, 96–98, 104, 130, 162
- tells story of an old couple arguing over mice, 35, 36
- tells story of a sailor who became a farmer, 20–21, 23
- visits Nauvoo for temple endowment, 280

writings of,

claims were taken by Church leaders
and not returned, xiii, 241

intention to publish, 9, 14, 42, 49,
77, 117, 179, 227

made out of duty 158

refuses to give up, xiii, 2, 10, 108, 169

Olney, Phebe. *See* Phebe Wheeler.

P

Page, John E., 220, 293

Parker, John D., xxvi, 49n6, 92, 267

Partridge, Edward, 173n12

Patten, David W., xiv, 96, 98, 104, 293

Paw Paw Grove, Illinois, 230

pearly gates, xxiv, 24, 28, 186

periodicals, 1, 18n16, 77, 106, 185

Peter (biblical), 24, 38, 155, 185, 247, 269

Phelps, William W., 265

phrenology, 86–87, 89

plagues, 49

plan of salvation, 58

plebus. *See* coins.

plural marriage. *See* polygamy.

politics among the Latter-day Saints, 37–39,
43, 121

polygamy, xxi, xxix, 6, 13, 38, 66n13,
107, 125, 176, 229, 244, 249

and need for money, xxii, 61, 63

poverty, 37, 52, 57, 215, 219

Pratt, Orson, xix, 120, 133n30, 220,
253, 291–92, 294

Pratt, Parley P., 152n24, 218, 279, 290

Pratt, Sarah, 113n30, 120, 291–92

priesthood, 8–9, 15, 50, 85, 89, 116, 125,
128, 157, 185, 223, 238–39, 267, 270,
277, 280

fullness of through Masonry, xxiii, 12,
73, 79, 114, 118. *See also* Masonry.

probationary state, 4, 11, 57, 59, 84,
93–94, 103, 124–26, 135, 150, 177,
187, 190, 203, 209–10

Q

Quincy, Illinois, 4, 49, 70n37, 78,
100n23, 106, 173, 191, 267

Quincy Whig, 18n16, 184

Quinn, D. Michael, 67n14, 114n31,
123n1, 200n5

Quorum of the Anointed, xxviii, 6
elitism of, xxii

Quorum of the Twelve Apostles, x, xix,
xxviii, 7, 134, 162, 164, 280
some trying to be intimate with females,
16–7, 44n1, 80, 82, 185, 192,
weapons to protect, 283

R

raising the dead, 24, 28, 49, 98, 117, 222

rebaptism, 113, 247

red brick store, 5n4, 24n1

reformation, 25, 28, 38, 105, 108, 114n31,
163

Relief Society, 5n4, 13, 109

and Masonry, xxiii, 12–13, 16–17, 53,
56, 229

revelation, 37

Rigdon, Nancy, 71, 111, 112n29, 115,
183–84, 236n9, 256, 263

Rigdon, Sidney, 5n3, 59n4, 34–5,
71n41, 111n27, 137n10, 276, 290

Rockwell, Orrin Porter, xxv, 118n33,
119n35, 129–30, 136, 145, 156–57,
161, 165, 171, 178, 260

Rocky Mountains, xxiv, xxx, 78–79, 87, 89,
107–9, 114, 130, 145, 147, 149, 155, 176

Russell, Isaac, ix, 1n1

S

Sabbath, xix, 40–41, 249

sacrament, 34–35, 51–52, 248

sailor story, 20–21, 23

Saints

allowed themselves to be brought into
bondage, 25

called to lay down their property, 74
coming into Nauvoo, 51–52

- duped, 13, 51, 214
 fearful to speak out, 26, 29, 80, 120
 lacked good works, 20
 number of, 83n5
 oppressed, 162
 perfecting of, 12
 poverty of, 11, 30, 37, 39, 54, 57, 109
 power to detect evil by gifts, 50
 remnant to be purified, 46, 48
 some preserved to bear testimony of a fallen people, 48
 stuck in the mud and mire, 53
 taken advantage of, 40, 51
Sangamo Journal, 111n27, 113n30, 184, 191, 292
 Satan, xxi, xxv, 24, 42, 50, 55, 58, 88, 91, 93–94, 141n13, 185, 202, 226, 239, 253
 Scotland, 3, 11
 Second Coming, 5, 11–12, 14, 45, 49, 65, 92, 192
 secret combinations, xxv, 25, 29, 37, 39
 Sharp, Thomas, 41–2, 254–55
 Sikes, Elizabeth, 69n28
 silk, 224–25
 Smith, Emma Hale, xxiii, 5–6, 83–84, 119n35
 Smith, Hyrum, xxiii, 4n3, 34–36, 67, 136n8, 200n5, 277, 290–91
 meeting with Olney, 101
 Smith, Joseph, Jr., xi, xxiv, 5, 6n8, 8, 15, 24, 38, 51, 134, 154, 280
 and Boggs assassination attempt, 119n35, 129, 157, 178
 cannot speak the word of God, 83–84
 death of, 276
 editor of *Times and Seasons*, ix, 1, 9
 fallen prophet, xii, xxiii, 83n6, 205
 gives word of God, 32–33, 41
 on Olney's arrest for burglary, xxvi
 phrenology reading of, 87, 89
 presidential candidate, 290
 priesthood taken from, xxiii, 15
 rumors of leaving Saints 136n8, 148
 referred to as Josy, 151, 164
 teachings of, 80, 161
 Smith, Joseph, Sr., xi
 Smith, Moses, xxvi, xxvii, 49n6, 198, 200
 Smith, William, 282, 287
 Snow, Eliza R., xix, xxix–xxx, 66, 75n48, 176, 289, 293
 Snow, Erastus, 67n16, 220, 292, 294
 Snow, Junius, 220, 294
 Snow, Lorenzo, xix, 75n48, 218n14, 220, 289, 292–93
 Snow, Oliver, 75–76, 173n11, 199, 201, 218, 220, 228, 267, 289
 Solomon, 61, 64, 244, 249
 Spencer, Daniel, 198, 200, 220, 290
 Spencer, Hiram, 69n29, 220, 290
 Spencer, Orson, xix, 220, 291
 spiritual wifery, xxi, 286
 Spiritual Wifery of Nauvoo Exposed, xiv, xxiii, xxxi, 275
 Squaw Grove, Illinois, xvii, 96, 204, 223
 stake of Zion, xvii, xxvii, 46, 95, 130, 150, 155, 162, 174, 178, 230–31, 242, 244, 270
 stone from the mountain, 48, 50, 52, 65, 84, 85, 200, 247
- ## T
- Taylor, John, xxv, 34, 60, 63, 258, 264–65, 284, 294
 telestial, 225
 temple rites, xxiii, xxviii–xxix, 6, 24, 28, 112, 279–81, 285. *See also* Masonry.
 terrestrial, 225
 Thompson, Emily, 69n29
Times and Seasons, ix, xi, xiv, xx, xxix, 1, 2n2, 9, 40–42, 166n3, 210n12, 254–55, 280, 286
 tithing, xxii, 4, 8, 12, 30–31, 33, 37–40, 51–52, 54, 57, 140, 181, 232, 261–62, 281
 treasure. *See* Zion.
- ## U
- Uncle Sam, 3, 11
 Union, Connecticut, 9, 27n3, 239n1
 United States of America, 31–33, 51

- Constitution of, 119, 190–91, 195–96
 laws of, 26, 29, 150
 Mormons plan to take over, xxiv, 159n31, 164n2, 292
- V**
- Van Buren, Martin, 25, 29, 36
- W**
- war of extermination, xviii, 137–38, 177, 206
 Warsaw, Illinois, 49
Warsaw Signal, 18n16, 41–42, 254
Wasp, xxvi, 40–41, 42, 87, 89, 112n29, 143, 146, 148, 239n1, 254–55, 258
 watchman, 60, 99, 145, 165, 170, 199, 220
 wealth inequality in Nauvoo, 4, 12, 22, 54
 weapons of war, 30–31, 106, 195–96, 218, 246
 Wheeler, Phebe, xix, xxvii, 66n13, 67n14, 123n1, 182, 200n5
 believes in Joseph Smith, xxviii
 describes the character of Oliver Olney, 239–40
 marries Oliver Olney, xxvii, 239
 write of Joseph Smith being lascivious, 240
- White, Axy, 67n16
 White, Lucinda, 71n45, 167–68, 198, 200
 Whitney, Newel K., 4n3, 234n4
 Wight, Lyman, 155–56, 185, 191, 234n5
 Wirick, Jacob, 99
 Wirick, Rebecca, 70n35
 Wirick, William, 99
 Wilkinson, Jemima, ix
 Woodruff, Wilford, xi, xix, 85n7, 264, 293–94
 word of God, 4, 13, 45, 80–81, 134, 186, 206, 256, 268,
- Y**
- Young, Brigham, xxiv–xxv, 47n4, 71n42, 111n28, 129n4, 146, 257, 278, 291–93
- Z**
- Zion, xvii, xxii, 43, 51–52, 54, 65, 73–74, 94, 174, 185, 192, 203–6, 215, 217, 222–23, 228–29, 231–32, 242, 245, 247, 261, 280–81
 treasure for the building of, xvii, 95, 139, 204