THE

ABSURDITIES

OF

MORMONISM PORTRAYED.

A BRIEF SKETCH BY

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HANCOCK CO. ILLINOIS.

March 3rd, 1842.
THE ABSURDITIES OF MORMONISM PORTRAYED.

The doings and movements of the Church of Latter-day Saints has been a theme of things long dwelt upon—that many have stood amazed, to hear and see the thrones of and about them.

Many have spent much time in writing and publishing of their doings, but as yet, I have not seen an impartial account of them, that has been published. With the best of feelings, I commenced about one year ago to write of their doings, that occurred daily—that I did, until a short time since, that was taken from my custody in my absence, that I have not yet obtained. Now to answer my own feelings, and do the Latterday Saints justice, and the people of large, I commence anew, with the best of feelings, and instead of writing more than the truth, to come short of it. Not but what I know of them; as the old saying is "I know them like a book."

With pen, ink and paper,
And convenience to write,
I could unravel a scenery of doings
Of the Church of Latter-day Saints;
But to give a full history of them,
Would be labor spent in vain at this time;
It is barely the outskirts on which I will touch.
By and by I will write again.

In the spring of 1834, I became acquainted with the Church then called Mormon, now Latter Day Saints, and their principles; I united with them, believing them to be a good people of God, saying to serve in accordance with the Bible of the Old and New Testament; that I considered a standard for man to walk by. I was familiar with their doings, and often heard much that I knew was not right, but laid it to the weakness of man, saying it is fallible and liable to err, that allowances must be made. Thus I passed away that much was said and done, that had to be noticed by discerning minds. I moved in accordance with then, as I did in my duty to be in accordance with the Church, as I with them, had a name.

As this was a principle of faith, I took the liberty to keep a record of their doings, that I still have in my hands; but of their daily doings of late, as what they took from me, with dates, names &c., that I had designed for publication, of about 330 pages.
A shall first speak of the doctrine of the Reformation, which was of great importance in the history of the world. It was a great step forward in the development of human thinking and understanding. The Reformation was a movement that challenged the authority and practices of the Catholic Church, and it had a profound impact on the course of modern history. The ideas of the Reformation spread rapidly throughout Europe, and they influenced the development of many different countries and cultures.

The Reformation was led by a group of men who were determined to reform the Church and bring it back to its true spiritual roots. They believed that the Church had become corrupt and that it needed to be purified and reformed. The leaders of the Reformation were men of great courage and conviction, and they were willing to risk their lives to spread their message and bring about the desired changes.

The Reformation was a profound event that had a lasting impact on the course of human history. It paved the way for the development of modern society, and it helped to shape the world as we know it today. The ideas of the Reformation continue to influence the thoughts and actions of people around the world, and they remain a source of inspiration and hope for those who seek to build a better world.

As to Kirkland, it was the first settlement in the state of New York, and it was a place of great importance in the history of the United States. Kirkland was founded in 1791, and it became a center of commerce and industry. The town was situated on the banks of the Hudson River, and it was a gateway to the interior of the state.

Kirkland was a place of great wealth and prosperity, and it attracted many settlers from all over the country. The town was known for its fine homes, its beautiful gardens, and its thriving businesses. Kirkland was also a place of great spiritual importance, and it was home to many churches and religious organizations.

As the town grew, so did its influence and its power. Kirkland became a center of politics and culture, and it was a place where the leaders of the country gathered to discuss important issues. The town was a place of great beauty and grace, and it was a place where people came to experience the best that life had to offer.

As to the Mormons, they were a religious group that had their roots in the state of New York. The Mormons were a people who believed in the teachings of Joseph Smith, and they sought to live their lives according to his principles. The Mormons were a hardy and determined people, and they were willing to risk their lives to spread their message and build their communities.

The Mormons were a people who were willing to work hard and to make sacrifices in order to build their communities. They worked long and hard to clear the land and to establish their farms. They were a people who were determined to live according to the principles of their faith, and they were willing to face any challenge in order to do so.

As to the Latter Day Saints, they were a group of people who were determined to live according to the principles of the Church of Jesus Christ of Latter Day Saints. The Latter Day Saints were a people who were willing to work hard and to make sacrifices in order to build their communities. They were a people who were determined to live according to the principles of their faith, and they were willing to face any challenge in order to do so.

As to the city of New York, it was a place of great importance in the history of the United States. New York was a place of great wealth and prosperity, and it was a gateway to the interior of the country. The city was a center of politics and culture, and it was a place where the leaders of the country gathered to discuss important issues.

New York was a place of great beauty and grace, and it was a place where people came to experience the best that life had to offer. The city was a place of great spiritual importance, and it was home to many churches and religious organizations.

As to the city of Kirklenn, it was a place of great importance in the history of the United States. Kirklenn was founded in 1791, and it became a center of commerce and industry. The town was situated on the banks of the Hudson River, and it was a gateway to the interior of the state.

Kirklenn was a place of great wealth and prosperity, and it attracted many settlers from all over the country. The town was known for its fine homes, its beautiful gardens, and its thriving businesses. Kirklenn was also a place of great spiritual importance, and it was home to many churches and religious organizations.
They are also ready to attend to all calls on their part, in and out of their play or fame, lots do.

But when they get there,

What do they find but men to salute them

In the name of the Lord

The first thing is to know

How much they possess,

And what they have a mind to do,

That opens a door to handle them as they please,

That to them they can sell, buy or borrow,

And settle them as they see fit.

Such men are many, and always on hand,

That they know every man's ability to do,

From five hundred to two thousand dollars

Is the common price of their lots.

That is an exorbitant price

In a new settled country as in Nauvoo;

But as they have "thus with the Lord,"

So man dares doubt, but give their price.

Again, their daily trainings speak aloud

Of something more than to answer the law.

The weapons they have, speak loud to me,

In connection with their words,

That they intend to stand in all cases,

In self defense and contend for their rights,

If oppressed, as they have heretofore been,

By the inhabitants of the land.

DANITEISM.

In Missouri was formed a society of Danites, as men of power, to do as thought best by the leading ones of the L. D. Saints, that say to have power with God.

They stand as minute men on all occasions, ready to fulfill the word of those that stand in high authority in the Church. Much has been said of this company in Missouri and in Illinois. But they have within the past year joined the Freemasons. Their name is changed.

They united with the Lodge free of expense. They now claim the name of Masons; but are a band bound to the Danite principles as before. In conjunction with the addition of Free Masonry, their oaths are to be true to one another; also to the Authorities of the church; suffer no one to speak reproachfully of them; to be as minute men to fulfill their word; not to let their left hand know what their right hand does. That is to say, keep their doings to themselves in all cases, except to give a history of their doings to their leaders.

Here we get hold of a company cut, with, and to do any thing that comes to hand. They quote the case of Ammon and Sophyra—That they were killed by Peter's chosen men, because they did not
citement. Threats arose on both sides, until Gov. Boggs of Mo., issued orders to clear the State of them, or exterminate them. They were soon called in; the Mormons were forced to submit to militia, and so there they were forced to meet them, and agree to leave the State in the course of the winter and spring of 1839. "Several skirmishes occurred. Many were killed on both sides than were made public by either party. I was not in any engagement," said the Mormon agent, as he stood as guard with the Mormons, as I was in accordance with them in Kiriland, and went with them to Missouri. They are a people, removed to Illinois, as they agreed, and settled in different parts of the State. They held a Council, appointed agents to locate a place at which they might assemble, and so it was done. They soon made a purchase at Commerce, Hancock county, and bought land, or agreed for it, on both sides of the Mississippi river. They soon began a new settlement on both sides of the Mississippi river. They were changed the name of Commerce to Nauvoo, and established it a Stake of Zion, to be reaped up in honor of God, as was the former Stake, that he might have a resting place for his God, and where to lay his head. Land was purchased in both large and small quantities on both sides of the river. Many got homes or places to make them, this, as was Kiriland, was to become a light to the world. 

Thousands have been, and are flocking to the New State of Zion, that when war, pestilence, and famine shall spread over the land with its ravages, they can have a home to shield themselves from the storm. It is to be an aspersion to the nations of the earth; a light shining in a dark place. As they say, we are the only people of God on the earth— we stand as his agents to officiate for the human family, as they say.

We are a people of the chosen of God,
We daily hear his words to cheer us up,
Although persecution on us does rule,
That we suffer from all classes of men.
But we, like the ancients it must be,
And add to our works perseverance,
And press our way through.
As the way is opening, no one can doubt,
As God has again delivered from oppression,
That peace and plenty now is the theme,
And no one to harm us, or make us afraid.

After many had gathered to Nauvoo, they commenced to mark off city lots, and sell, until they finally got Nauvoo chartered, that off city lots, and sell, until they finally got Nauvoo chartered, that they could form their own laws, and more to their liking, that they could form laws to suit their convenience as a city of Zion. They have a military force of all ages, that stands as a minute men have raised a military force of all ages, that stands as a minute men armed and equipped, in and about the city of Nauvoo. They have armed and equipped, in and about the city of Nauvoo. They have lands to dispose of at all prices and parcels, in and out of the city.

They are also ready to attend to all daily on their part, except out of the city, as they lots do.

They are not there, what do they find but men to pilfer them
In the name of the Lord?
The first thing is to know
How much they possess.
And what they have a mind to do,
That opens a door to handle them as they please,
That in the city they can sell, buy or borrow,
And strip them as they see fit.
Such men as are many, and always on hand,
That they know every man's ability to do.
From five hundred to two thousand dollars
Is the common price of their lots.
That is an exorbitant price.
In a new settled country as Nauvoo;
But as they have "thus saith the Lord,"
No man dares doubt, but give their price.
Again, their daily trainings speak aloud
Of something more than to answer the law.
The weapons they have, speak loud to me,
In connection with their words,
That they intend to stand in all cases,
In self defence and contend for their rights,
If oppressed, as they have heretofore been,
By the inhabitants of the land.

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In Missouri was formed a society of Danites, as men of power, to do as thought best by the leading ones of the L. D. Saints, that say to have power with God.

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Here we get but a company cut and dried for anything that comes to hand. They quote the case of Amanias and Sophyra.

That they were killed by Peter's chosen men, because they did not
The above company is a raising.
That no one can doubt, to put into subjection
All that does them oppose
In an oath they are bound,
And a penalty annex'd,
To well do their duty, if it is to take life,
They in all cases are called,
To defend each other at law,
This company is spoken of
Under different heads,
But mostly as the daughter of Zion.
The above company I was familiar with in Missouri, also have been here, as many of them have supposed me to be one of the band, that they have been free with me.

But I never united with them. I look upon them as a combined company, gaining fast. They to strengthen themselves in faith and doings, quote the prophecies of the Prophet Daniel 2:44, that speaks of the stone cut from the mountain without hand, that was to move until it filled the whole earth. They say to be this branch a raising, as is spoken of in Isaiah 11:1.

RE-BAPTISM.

There is another order of things arising, or has arisen, that speaks loud to me of degraded minds; that is if a person or persons have been in any kind of iniquity, if ever so bad, they have a remedy for it, by being baptised over anew. For remission of sins, this principle is instilled into the minds of all that moves with them, or that comes under their watchful care.

Since first introduced, it has been a caution to see the river from with them on Sundays after meeting in warm pleasant days.

Again, if we allow testimony to speak, there is an unlawful intimacy between the two sexes, it would make the heathen blush, too bad to write, much more to talk or read. Yes, those that profess to be the chosen of God, that claim to have power to say, this is the Lord. Have seduced and abused females, that many have to bear the stain of fornication and adultery.

In speaking of the above doings, it has often caused me to say,
Where is there another such a people
On all the face of the earth.

From their own mouth's we learn,

---

Of both male and female

That an unlawful intimacy
Has existed for a number of years;
But the last six months past,
New is stated, that the above is
That has existed between the two sexes.
That have lived in and about the city of Nauvoo.
Yet we see many that have no minds of their own;
And would suffer their wives or daughters
To be abused under their nose;
And not know it, or think it no harm.
I look at many such in the city of Nauvoo
That would think it an honor to them
For some of their kin to be intimate,
With some of the chosen ones;
If they have "thus saith the Lord," for it,
There is no more to say,
But Zion prospereth, all is well.

EQUALITY.

I must, to do justice to the Latter Day Saints, yet to be on many subjects, that occur to my mind.

As equality at the rise of the Church, was the theme, all as one must arise and be equal. The strong bear the infirmities of the weak. But what do we discover but big fish and little fish all mixed up together. No more equality than there is amongst the brutes of the field, all going in the name of the Lord; brother to brother in law with brother daily, and calling one another d---l rascals; finally no bad name excepted. And on Sunday they will come together and put on their Sunday finery (that is hypocrisy,) preach then, partake of the Sacraments, and go home much edified at what had been said.

For me to write all their discourses, would not be in vain.

But of them, I will give a sample,
I am of the mind, I can touch their heart.
They, as leaders and teachers, take the stand,
And offer some few remarks, pray and sing;
Some one of note arises to speak,
It can be told when he begins,
And when he leaves off,
As all will look at him,
To catch every word as it rolls.
When he gets through, it takes to tell;
What his subject was or about.
They will speak of their doings,
And of what must be done,
And of using up the different sects,
And of building in the name of the Lord.
POLYGAMY.

I will now touch on a subject of which much has been said, that I would cheerfully pass by, but the importance of the subject forbids my doing it. Polygamy was first introduced in Kirtland, Ohio, about eight years ago. Hint after hint has been going on until we have to say, they have begun to do, as well as say. This subject has been kept in the dark, as long as it could be, as it was first said has been a strong meat for the Latter Day Saints to bear. But as some have long waited impatiently, and the plainness of the Scripture make is such on the occasion, has forbid any further delay. But in the risk to move ahead, I will not pretend to all of Scripture to prove their privileges—only to Solomon and David, that yet have to suffer for their judgments.

Again, a dark cloud arises in the name of the Lord, is the form of a pamphlet, said to be written by a man by the name of Jacobs, but published by Joseph Smith, Editor. We find if the pamphlet was not written by the authorities of the Church, it by them was revised, or Jacobs name. But to come to its contents, it argues polygamy; that there is hardly a saying in the Bible but what will apply to polygamy. As much as the sayings of a model Miller, in the east; I have heard him lecture a number of times; I saw there was hardly a saying in the Bible but what he could apply to a winding up scene of things in this world, in 1843.

I look at the Bible as a very good book, but whether it will support polygamy, or Millerism, I have my doubts, but if either would sway, I wish Miller would go. As little fish like me, will stand a poor chance.

Among those of high renow.

The subject of polygamy amongst the Latter Day Saints is no longer to be kept in the dark, as many are actually attached to the second living companion, and a door is fast opening on this subject, that many is arguing it to be the will of God. That these days God designed to raise up a more righteous people on the Earth than has been for many ages past. It is argued that those of the chosen...
Supposing now the fishermen of skill,
Spurred on their way into the deep
And commenced to haul in.
As the cords were tightened from time to time,
The fish became uneasy, some flopped and dopped,
But as they found themselves entangled
With cords not a few, they submitted to their lot,
Soon saw the net arrive near shore,
That had enclosed fish of all sorts and kinds.
I saw the fisherman that had long waited for fish,
All as one put into the water,
And picked out such as they liked.
The rest they let go for some future haul.
As I awoke from my slumber,
In May of eighteen hundred and forty-two,
The interpretation came to my view.
As I was still on the Temple Lot,
I saw many females together meet,
But to their surprise they were entangled in law,
That they could not extricate themselves.
They finally seemed to become submissive to their lot,
And go forward as instructed,
By the authority of the Church.
As the cords were tightened from time to time,
That they were brought into subjection,
And a rush was made for a plurality of wives.
I saw difficulty that soon arose;
As all pitched for the young and handsome,
But to get in accordance they cast lots,
And decided to make another haul.
The old they let go to tell others in,
That caused many to mourn,
To think they had to be left.
That was the second degree of Free Masonry.

INEQUALITY.

The Church of the L.D. Saints is a theme of things, that no discerning mind can pass by, that is at all acquainted with them, and their doings. Yet they have all as one united together by the bonds of affection, to serve God in accordance with the teachings of the Old and New Testaments. This is the essence of the Church was their theme. But what do we now discover but a complete change, they say the Bible is of little or no account—they say, we have a man of God to tell us what to do—that we are not dependent on any former writings to mark our path.

They say, we as a people are the best of God. Our privileges are not to be questioned. These are their arguments. That are of the leaders of the Church are inseparably bound together, that no portion of their stamp that has gathered with them, dare rise without the satisfaction, knowing, as all do in Nauvoo and elsewhere, of their rules. I have been well informed to say the Mormon men of the Eastern States, who I know, are not less than a hundred thousand, are not less than a hundred thousand, are not less than a hundred thousand, are not less than a hundred thousand, are not less than a hundred thousand, are not less than a hundred thousand, are not less than a hundred thousand, are not less than a hundred thousand, are not less than a hundred thousand, are not less than a hundred thousand, are not less than a hundred thousand, are not less than a hundred thousand, are not less than a hundred thousand, are not less than a hundred thousand, are not less than a hundred thousand, are not less than a hundred thousand, are not less than a hundred thousand, are not less than a hundred thousand, are not less than a hundred thousand, are not less than a hundred thousand, are not less than a hundred thousand, are not less than a hundred thousand, are not less than a hundred thousand, are not less than a hundred thousand, are 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the leaders of the Church are assembled together, that no part of their state of affairs is not under the care of those who have gathered with them, fearfully and tremblingly, the satisfaction, knowing, as all do in Nauvoo, their rule. I have been a little surprised to see men of responsibility that had gathered from the Eastern States, who knew the habit of speaking for themselves. But when they got to Nauvoo with their all, got settled, got established, and took upon themselves, what do they find? They find they have got to be careful how they go. I guess I must tell a short story on the occasion. A bruk of a Yankee from down East, New Haven county, Connecticut, that was noted for strength and good courage, by the name of Roberts; but when he got on as a Yankee, he began to find fault with something that Smith said. He, by the prophet Smith, got a curse, a kick and a cuff. That he went out of the store in a way that it was a caution to him move. He soon got over his kick and cuff; but the curse used him up, as all said he was cursed, he could not get it off, as all said they could see it in his looks and actions. He soon became the talk of the place. It made him so sick that he went home and went to bed. His friends sat in that the Elders must be called; but they were afraid to officiate, lest it should be with them as it was with the dogs on a certain occasion, when the dogs entered them, and they ran into the river, and were drowned. They came and looked at him, but dare not tell the devil to depart. They advised him to send for the offended prophet Smith, and give him satisfaction, that he might condone and remove the curse. That he soon did, and the man of power attended to his case. They all looked at him as a new creature again in their ranks. From that to this he has made much proficiency; he was soon made an officer in the Nauvoo Legion, ordained to the Priesthood, joined the Danites by taking their oath, and took his departure into the Eastern land. He says he thinks he can say that he knows Smith is a prophet, and the Mormons are as they say, the people of God, and that all the stories told by J. C. Bennett and others are lies.

I will speak of the Elders that are called to go out to preach. They are mostly Danites, or we may say, all, as at the April Conference in 1849, new regulations were made to send out such as had an understanding of the order of the Church, and those out to return to Nauvoo. They continued to move in this way until the difficulty arose with J. C. Bennett, Orson Pratt, and others. Much was about at that time, as it was about the time of their selection for spiritual wives, that Dr. Bennett spoke much of in his publication. But, to put everything in its place, they, as soon as Bennett had divulged much of their doings, called a company to go into all parts to clear up the matters, as they said, that had been scandalized by false reports. As I was then amongst them, I thought that the story was nothing to what was actually doing in Nauvoo.

I look at the Mormon Elders sent to preach.
EDITORIAL DEPARTMENT

Our Times and Seasons are a busy, bustling world, the business of which is a constant movement of men and things. The newspaper, as a medium for news and information, plays a crucial role in our society.

As the editor of the Wexford Star, I am often consulted on matters of news content and editorial policy. The paper's role in shaping public opinion and disseminating information is significant.

In the current issue, we focus on the importance of maintaining a healthy balance between news and editorial content. The Wexford Star prides itself on providing a platform for voices to be heard, from local writers to national figures.

The newspaper's role in society is multifaceted, serving both as a source of information and as a forum for debate. As such, it is essential that we continue to uphold our commitment to accuracy and fairness in our reporting.

As the editor, I encourage all contributors to consider the impact their work has on the readership and to strive for excellence in every aspect of news reporting and editorial writing.

Sincerely,

[Editor's Name]
Editorial Department

Of their Times and Seasons, and Wasp, their Editorial department, of it I must speak short, as the saying is, "a short horse is soon curried." I look at their press as under that head being short; at the same time it speaks loud of their doing as a light to the world, or a City on a hill. They speak of using up the Editors of the day, and finally defy them, as they have often done, to come in contact with them, as is a common theme amongst editors, to take a little liberty, as with lawyers, with good feelings. But they have to shun the Wasp. I think, on the same principle that a man well dressed would not walk a skunk or a pole cat, that has but one weapon to defend itself. By it, it has almost become the king of the forest. It is thus with the L. D. Saints; they have a little, low, insignificant offensive weapon, that whose garments it touches, it is hard to get off. As a sample I would refer to their controversy with Thomas Sharp, the editor of the Warsaw Signal. As I look at their Editorial department, it's of not much account; yet, they boast of wisdom, and that of God.

But I think if God's will be done (on it),
He must be looked on turned top-heavy,
From what he sociably was.

Of the Times and Seasons I now will speak more.
It has spread far and wide,
And speaks for itself.

But of the Wasp I barely will hint.
It has a foundation, that no one can doubt.
But it is on sand, that is turned by a wink or sneer.
The Wasp that flies from Zion's tower,
That is there, raised by men of power.
But the little, Wasp to me does speak
Of something more than to fly about.
But it is designed to brow beat.
All that do not it more.
The little Wasp that flies out and in,
I think, has mislook his name,
As by his flying, it must have been hatched.
By a bug in some low place, of some ordinary kind.

Much of the Times and Seasons might be said.
But I look at their paper and speak my mind.
I look at them as at snakes,
Where the bits have overpowered the roots.
That they much lack in nourishment,
For to support their growth.
I again look at them, as the saying is,
What the devil said when he caught a hog.
That he mistook instead of a sheep.

At its squalling he said
There is a great cry, but a little wool to be got.
I again look at the in-cit, the wasp,
Wasp's are of many colors, sizes, and forms,
Of them we see nothing but industry, beauty,
And independence. If not much love,
The Wasp is an insect, that often stings,
When insulted, and to its business returns.
But we look at the columns of the Wasp,
And see the abuse toward Editor Sharp.
Month after month he received their sting,
When he, like a wasp, once stung them sting.
That caused a smarting wound in
That they hung, cried, and howled aloud.
But the little bug that flies from a shrub
That has sprouted, budded, and bloomed,
But has waited in bringing forth fruit.
the leaders of the Church are combined together, that each shall bear of their stamp that has gathered with them, daringly and averting the satisfaction, knowing, as all do in Nauvoo and vicinity of their rules. I have been, as habits are surprised to see men of responsibility that had gathered from the Eastern States, who I knew we had a habit there of speaking for themselves. But when they got to Nauvoo with their all, get settled, got established, and look about philosophers, what do they find? They find they have got to be careful how they go. I guess I must tell a short story on the occasion. A big chunk of a Yankee from down East, New Haven county, Connecticut, that was noted for strength and good courage, by the name of Roberts; but when he got on, as is a Yankee notion, he began to find fault with something that Smith said. He, by the prophet Smith, got a curse, a kick and a cuff. That he went out of the store in a way that it was a caution to see him move. He soon got over his kick and cuff; but the curse used him up, as all said he was cursed, he could not get it off, as all said they could see it in his looks and actions. He soon became the talk of the place. It made him so sick that he went home and went to bed. His friends sat in that the Elders must be called; but they were afraid to officiate, lest it should be with them as it was with the boys on a certain occasion, when the devils entered them, and they ran into the river and were drowned. They came and looked at him, but dare not call the devil to depart. They advised him to send for the offended prophet Smith, and give him satisfaction, that he might descend to remove the curse. That he did soon, and the man of power attended to his case. They all looked at him as a new creature again in their ranks. From that to this he has made much proficiency; he was soon made an officer in the Nauvoo Legion, ordained to the Priesthood, joined the Danites by taking their oath, and took his departure into the Eastern land. He says he thinks he can say that he knows Smith is a prophet, and the Mormons are as he says, the people of God. And all the stories told by J. C. Bennett and others are lies.

I will speak of the Elders that are called to go out to preach. They are mostly Danites, or we may say, all, as at the April Conference in 1844 new regulations were made to send out such as had an understanding of the order of the Church, and those out to return to Nauvoo. They continued to move in this way until the difficulty arose with J. C. Bennett, Orson Pratt, and others. Much was affected at that time, as it was about the time of their selection for spiritual work, that Dr. Bennett spoke much of in his publication. But, to put every thing in its place, they, as soon as Bennett had divulg'd much of their doings, called a company to go into all parts to clear up their characters, as they said, that had been scandalized by false reports. As I was then amongst them, I thought that the story was nothing to what was actually doing in Nauvoo.

I look at the Mormon Elders sent to preach.
SEDUCTION OF FEMALES.

This is a subject I would cheerfully pass by; but on a principle of honor, I cannot forbear to write, as a door opens far and wide, on every side, that hundreds are convinced of the fact; that fornication and adultery is as common in the city of Nauvoo, as it is to be abhorred by respectable people. Many at this time are suffering under the stigma of being seduced by those that say, 'thus and thus saith the Lord.' For me to go into all their doings, I forbear, as I lack on every side. Much has been made public by John Cook Bennett, and many others, that the new fangled masons have said was all a pack of lies. But let the truth come to light; Dr. Bennett did not begin, hardly, to point of their doings. I will now take up two cases, say one of a hundred:

Miss Nancy Rigdon and Martha Brotherton. Miss Rigdon had repeated calls to visit a Mrs. Hide, until she made a visit. Soon after her arrival at Mrs. Hide's, Joseph Smith visited her; he told her that he had the word of God for her, that God had given her to him for a wife. Miss Rigdon said to him, 'you have a wife.' "Well," said he, 'you know the ancient order was, one man had many wives, that is again to be.' Miss Rigdon was obstinate. He then got Mrs. Hide to come in, and made use of her persuasive arguments, that she was first unbelieving in the order, but had been better informed; although she had long been acquainted with Mrs. Rigdon, but her many arguments were of no account. Mr. Smith again used his influence by more rash means, that Miss Rigdon threatened to call for help, that he let her go, but soon a letter was conveyed to her, written by some one of the clan, that argued the doctrine of Polygamy about as Jacob's Pamphlet. I should think, as I read it, and it contained about the same, except a few dry compliments to her. Miss Rigdon has been a member of the church with her parents, since eight or ten years old, in good standing. I have been personally acquainted with her since she was a small child, and know that Miss Rigdon has sustained a good character at home and abroad. But what do we hear of her now, but as being of the blackest dye? Yes, she is defamed by all, both high and low, of the Latter Day Saints.

The sound has gone, her to oppress;
Yes, Miss Rigdon now has to bear the slanders;
Because she did not conform
To Joseph Smith's word of God;
But barely a youth, she for herself spoke;
And showed that she was not to be duped.

Miss Martha Brotherton, a youth of about eighteen, was saluted by a number of the clan, that set themselves in the place of God and count themselves as God. Miss Brotherton, a native of England, of respectable parents, all in faith and works, united with the Latter Day Saints and removed to America, and gathered to Nauvoo un-
The Editor of the Wasp, John Taylor. Lest some may feel slighted, thinking they are not noticed, I will mention the name of Rev. John Taylor, a noted man for both speaking and writing &c. Not that I think he has any thing to do with the women, as he is not of that breed of dogs, but more of the mongrel breed, or like a weather-cock, or a minute man; in other words, a lucky.

His hair is of a blackish brown.
His eyes are grey or grizzle, nothing of him can be said.
As he is of the neuter gender.
He is often found on the sand,
And as often puffing and blowing,
Eschewing to preach or to instruct;
But like the Wasp, he is wrongly named,
When he is called a man of fame.
As by his name, he plainly shows
That he is not of the species man,
But rather of the Apeish kind.
What he does, he is mostly told.
Although he is counted one of the twelve.
That is as much honor as it is to edit the Bug.
That flies from the shrub, and throws it's perfumes in and about.

In speaking of the editors amongst the Mormons, I have long been acquainted with them. They say, to be ranked high in the world, men of science and arts. They also profess to be inspired of God; they say the destination of man is in their hands; that as they say, so it is; they usurp power, and will abuse all that does not with them concur. In speaking of their editors—they are all editors that can write. All of the would-be priests of the different grades, as they term it, moving in solid columns, rank and file. That if any fellow for any reason whatever steps aside from them, he at once has to step forward and cord with them, or with him the fat is once in the fire.

Dr. John Cook Bennett, a noted man amongst the Mormons; and he was a noted man before he joined them. I think we have reason to say that the Doctor was about as much of a Military man as could be found amongst the suckers. The Doctor united with the Mormons about the first of their starting in the military line—that the Doctor arose as a head officer amongst them. They by him was often irritated—that we had to say Mr. Bennett took an interest for the Mormons. He soon used his influence, that they obtained a City Charter, mostly through his means, that was allowed by all. He took an interest we had to say, for his new brethren. They soon in establishing their officers in the city, placed Dr. Bennett as Mayor of the city of Nauvoo. He officiated as Mayor a long time. Again on him was placed their priest hood, that he was called a high priest after the order of the Son of God. In a word, we must say that John C. Bennett was exalted to the highest Heavens. By the autho---ties of the L. D. Saints, he with them raised hand to hand. I saw him with them, and it appeared to be the most perfect union. Not a stem to stop except now and then some one that wanted to grab very fast, would come out on him with some old office that had long before transpired to his joining the Church. But those that advanced such stories was soon put to silence. The Dr. moved along as did others of the first of the Church, until all of a sudden broke. That did not at all surprise me, as I saw many aspiring amongst them, that seemed to daily gain. The Doctor is well known to be a go ahead man; does not stop to tell long stories or bear them. As I learn he caused the difficulty amongst them that spoke of in my sleep. In fact I saw that the Doctor was about as far as any of them, when the rush was made. He too had the advantage, as you know a Doctor can say and do about as they are a mind to, and it is all a doctering along. I saw that no noise was made because of the Doctor's ability to go ahead.

But things passed along as they did—sometimes up and often down, until Dr. Bennett had to clear out. I think the Doctor must have felt bad to leave as he did. Such prospects a head.

Yes, Dr. Bennett little thought
In his fat living with them,
To be so soon routed from their midst.
But, alas! of it he had to bear.
But the place he has was soon filled.
As many was awaiting to aspire.
Yet I think J. P. B. must feel bad.
As all the married families that is pregnant.
It is laid to John Cook Bennett.
But when they in question are brought.
No one says ought of Doctor Bennett.
I have heard, much said of Doctor Bennett.
But I think that the Doctor did his best for the Mormons until about the time that he was forced to leave them. When he left he did as he thought, his best to break them up. But he was not the man to tell of them, as by doing it he would criminate himself.
In the case of Ex-Gov. Bogs, being shot Doctor Bennett was bound; he was fastened; that he could not tell the tale of it without mentioning himself in the fault. Now as for me I could not, if called upon, swear under oath, that J. P. Rockwell was hired by about fifteen or twenty of the first of the Mormons to kill Ex-Gov. Bogs of Mo. It is by a multitude of circumstances that I know that he did it. As it was done, it went through the city as if a great prophecy had been fulfilled.

Let Doctor Bennett know that it shall not hurt his character, influence, or any advantage be taken of him because of what he shall say under oath, and I think that the man would produce a scenery of things, as he has been through the Mormon Mill. They of the Mor-
wants well knew as he left them, and commenced to divulge, there
was no other way than to destroy his influence.
But the truth in most cases will
Bear his own weight. But as yet amongst
The Mormons, it has been waived that
Their doings have not come to light at all.
I am a moving as I am, and instead of being against them, in a
word, I am for them.
But I look at them as a man at his son,
That had been with he ought not:
That for it the old man raised a rod;
Rod after rod he on him used,
Until he found it was no use to whip.
He then made a plaster and on him put,
That from him arose a mist that took out all his putrification:
But when it was gone, nothing was left
But an unwholesome lump of no account.

OF THE TEMPLE AND NAUVOO INN.

The Temple is a building that of it much is said. As it is said to
be a revelation from God to build it, that takes the attention of all
the Mormons. It is said that their salvation depends on its finish;
that the house is done well and good. The church as a people
are a saved people. But it was to be done in such a time, or no sal-
vation for them. They went to work—laid the foundation with great
parade, and soon commenced to build. All engaged to a man to ful-
fil the Revelation; but the building was large and to be of stone,
that was hard to dig, hard to draw, hard to fit for use, that has been
to them a slow job to get along with. They are yet to work on the
house, but it is slow as the building is very large, and of the best of
work. As far as it is done, I think their God will accept of their
work; but the time they had to do it in has long since run out. I
do not yet learn how they fix it with him about the time.
But I must here let this snake out of the grass. They commenced
to build in the name of the Lord; every man was called to put hand
to, and rear up this edifice. Men have been appointed as agents to
gather means in the city of Nauvoo. Other travelling agents that
have travelled through America, and as fast as the name of Mormons
is known. That thousands and thousands of money has been
gathered to erect the Mormon edifice. But what is done with it? It
is made used of to build up a certain company that say, it is in these
days right to have as manywives as they can support. And it is a
well known fact, that on such fixings, rooms is convenient on the oc-
casion; rooms cost money that is not to be got, we find by titheing the
Saints their God has said to them to exact one tenth of all the mem-
bers that has become a law amongst them of the L. D. Saints.
Again by the by they found that there was so much to do to get
their righteous branch started that they got of their God a new Rev-
olution, that said, you that have properties, whether much or little,
it matters not; let it be consecrated, by laying it down at the Apo-
lies feet, that they may distribute as seemeth them good; as every
man has need, hold then the day cometh that Zion shall arise, and put
on her beautiful garments; let my servants arise in time, let the day
cometh that Zion shall become the glory of the whole Earth, let him
that has money, lend unto the Lord, and be he rewarded ten fold
in this world and life everlasting, in the world to come. Amen.
The above revelation did not quite come it, took in some few ca-
ces, but it was too strong meat they found, and went on the old
plan of taking my every tenth, that is and has long been the theme.

The Nauvoo House or Inn is going on about the same principle
of the Temple. That was to be done in such a time, and the time run
out; but, in short, it is calculated, as is the Temple, to get away ev-
ery man's money, or property, whatever it does consist of. There
is no doubt but what enough has been paid in to build the two build-
ings, to have well finished both, if it to them had been applied.—
Hands on these buildings are hired; others give their work; one-
tenth of every man's work is required as titheing. This titheing of
work is about all that is laid out on the house, in connection with
a few hired hands that say they are paid for what they do. The
Mormons are full of notions, and as I said at the start, I would make
a brief sketch of their doings. I again will repeat the same words
and say, I have my fears that my writings will not, as the Hooiers
say, go it, as I am aware of the Mormon breast work. But I think
I have one advantage of them, as I have been amongst them so much
that I find their big guns don't carry any thing but wind, and that
not far.

In short, they say to have power to do those that have long
been dead, as they lived in the dark ages, or before the light of Mor-
onism shined. They say to officiate for them, by being baptised,
as they would be alive, and do it in their name, that it would an-
swer them. Either father, mother, husband, wife, brother, sister, or
any near friend, could be administered for to save them. That they
can come forth at the first Resurrection as fair as the sun at noon-
day. The house is a building, as I said, by direct revelation from
God. We that are acquainted find many things of note about this
edifice that I will notice. The foundation is on a high spot of land,
settled on a cellar dug, and in that a foundation laid; in this cellar
is their Baptismal font, of which much is said, where they baptise
to raise their dead friends from darkness to light, beneath it is twelve
carved ovens of wood, that stand to support it. Again, in this va-
cant cell is made small rooms or cells, that with the Baptismal font
fills the basement story full; that would make one hundred feet
square; and walls, some of them three feet and upwards; that
when I have looked at them, and as I did know the intent for which
such places was made; I ask for an example on the American shores. It is not to be found. Here is a mystery to solve, that hundreds of persons have spoken of. The first and second stories are for public worship; and the last for schools when finished. But these cells beneath is to imprison all that, in a word, that does not to them conform; by dark holes through the lower floor into them of stone and lime cement; that no man could give an alarm of his condition, when all is finished, because of the solid work of building materials around him.

Again, this edifice answers for another purpose, it is said to be done to fulfill a Revelation from God; every man is crowded to put in his mite, not only in Nauvoo, but as far as the name of L. D. Smart is known. "All as one is over persuaded by sayings, that whatever they have sacrificed will be to them of no account, unless they add unceasing diligence, in both property and labor. The money that has been paid in, and the commodities of every kind, there is no telling the amount, as every cord has been drawn to gather means. Well, what has been done with it? it has not been put to the building of the Temple; it is used to build and repair houses to accommodate certain ones; of which I have often spoke, that say it is right to have as many wives as they can support. The labor of thousands, mostly put on the house, as they are also interested in to get that along, as there is many unruly fellows, such as J. C. Bennett, George W. Robison, John F. O'ley, O. H. Olney, and many more I might mention. Such as Miss Nancy Rigdon, and Miss M. Brotherton; that they don't seem to have tools to handle yet, for the sisters they have got another edifice in the name of the Lord, of which I hinted of the Nauvoo House; that is a building in any way that they can fix it by begging, borrowing, buying, selling rooms; finally, it don't seem to matter, so as the work can be done, as all is impatiently awaiting for the Nauvoo House or Inn to be done. That is a building built of brick above the basement story, with the basement story to be raised five story high; that will front about, I think, one hundred and forty feet and proportionably wide, to be divided into such rooms as will suit their convenience.

Here I must unfold another mystery. This great Mormon Inn is said to be for the rich of all classes and nations to come to, such as men of pleasure, of taste, &c. For those that have an interest in their eternal salvation; that they can come to Zion and receive such instruction as will tend to forward them in the things of God. But beneath this shadow of filthy stuff is a trap set of much account, that is in the dark. The building, as is said, is calculated for an inn, that the noble rich and wise, may in Nauvoo, for their money, find a decent resting place. But over head, and on every side, there is to be Rooms of all dimensions, and many in number, to accommodate the Mormon spouses. Yes, this band

Of the Mormon plan say their secrets to keep. But they have friends, so have I, to learn their tale. They say they be wise, but they first must learn. That the learned be an unripe member if not governed. That I have tracked them in their daily move. That I have got in black and white up to this time. But I to a close my writings draw, and say, And take an extract from some few letters, as they are too long to publish entire. As I have before said, and I say again, that no person, I don't care what their name is or where they live, or if I was going to say, don't live at all, that once had their own on their roll, and have left them under I don't care whatever circumstances they may be in, I left them as I did; in short, I had long wrote of their doings, but had kept it to myself a sealed secret, as I knew it would make dissatisfaction. But a sound of it got out. They called me to an account, as they would fetch a fool to the altar, and demanded my writings. I told them I could take care of myself. I well thot that, with them I was, as the Suikers say, up a stump at once, if they should get hold of all that they did down here in Kirtland and up in Missouri. I guess I have skipped it all over up there amongst the Paces; you know how they acted as if they was out to rule the roost. I know what they said and did up there away up in the pine country. I know how a real lot of Dadies, or new fangled Masons, or the Daughters of Zion, went up there on business. Though I guess I know enough about to tell it if best. The Brother Mormons and I have long had a fuss, but I have had to see their doings so much that till now I think they had to call me a clever fellow, as if the things had been a pecking away on me; so big to little, all that had life to grant, has showed their good will to get me under foot. But you know these are a way down Easteners dont stand much about trifles I guess; so the Mormons and I now will take a round, as I dont think it good to back out. So, you know, I will give them a little out of much that I have written. I was about to write a whole mess as did Mr. Bennett, you know. But I want to make them sick or mad. I want to get my feelings a little roused if I can. As I have got a way down here in Ohio amongst my old friends, I had liked to forget what I came for, and on the way down I have seen a real lot of Mormon Fellers that dont hardly know how to go as, as they look some as they did at the April Conference, when they had rag, shag, and bohail, and the off-sourings of all God's creation to make ready for a mission to the East, West, North and South, to bind up the law and, seal up the testimony. If your big bugs of Lawyer-jays think to light on me now, you have a little advices, as you know Yankee dont stand to help a little on such occasions. That are Johnny Taylor, or Woodruff, or any of them fellows—then I should, I guess, like a fuss up there with
that are kind of a laughing, good natured, spindle shanked Phelps; you know him, that are fellow that left you in Missouri, cause you acted so up there—so aint nobody's fool, I guess so. If you can't
get some body to write of me, write yourself, as you say you are
inspired of God. I guess that would go it. If you don't like to
kick me and cuff me, just curse me as you did Robert. You know
how it made him bed ridden or so; you must spar up. As I aint Dr.
Bennett, I don't go in such big company, you know, as he did in his
set living with you. He must have had a hard time in weaning, I
spec. The Editor of the Bug, Johnny Taylor, said that Doctor
Bennett and I was in company. But I guess the Doctor didn't say it,
as we never spoke together but once up there. As soon, if you
please, that you hear from me, write. If I haint time to write, I
will send you one of my little books or two, you know; if they
take there in your Mormonism, print a real lot, or if you haint
time to do that, take extracts from 'em, you know; they will circu-
late. I aint particular. They cost me nothing. I did it myself you
see, so I did. Go ahead, as soon as you hear from me, as I am
soon on the way up there. Them ere Danites up there I hate: they
must keep out of my way, as I dont stand long for such chaps,
you know. I dont go around for them so many times as I have done.
Let me write of their acts. I dont hint, but tell, what a damnable
set they are.

And again what they have done.
I expect you will wonder, at the course I have took.
To skip over so much of importance,
That you know I might have wrote,
But my reasons are many; one is, I was afraid
That because of so big a story, my writing would be overlooked.
Another is, if this in you should produce a reformation,
I have no more to say, but to go ahead and that without delay:
But if you dont straighten, or make crooked straight,
I will next time give you your characters in full.

You must not think I am a joking always when I laugh.

Though I am not often mad, although I think it no harm in some
cases
To act out nature in every sense of the word.
Again many may ask, how I know of the above tales;
In a word I can answer and say, I have been there myself.
And when a boy, I heard my mother say,
Do't never spoil a story for relation sake;
That is still fresh in my mind, so if I have to suffer,
I do't see as I can get round it, if I do't tell it of myself,
The Mormons will, so it goes for what it will fetch.

NAUVOO, JUly 15TH 1842.

An extract of a letter written by Israel Barlow: "Brother O. H.
Olney—after a long and friendly acquaintance with you and your
family, I at this time address you with no ordinary feelings, as I have
that you have for some reasons, left the church of L. D. Saints. The
good opinion that I had of you as a brother in the Church, because
of your christian-like conduct, I hardly can say, to give you up, as
you must know there is no salvation out of the church. Please to
give me your present views of things in writing.
Yours as a friend and well wishes.

ISRAEL BARLOW."

NAUVOO, JUly 8TH, 1842.

An extract of a letter written by Benjamin S. Walker:

"BROTHER OLNEY—I with singular feelings, address myself to you
at this time, as I learn that you have left the church of L. D. Saints.
That is to me a singular occurrence, as we have long had an inti-

macy that is hard to break up, I think we can say we have borne the
burden in the heat of the day; as we met in Kirklake, Ohio, went to
Missouri, and with the L. D. S. moved back to this place. I have
in all the hardships that we have had to pass through, found you ready
to do on your part. I have considered you a worthy and a good
man, and I now ask you to give me your reasons for leaving the
church of L. D. Saints.

Yours affectionately.

BENJ. S. WOLBER.

O. H. OLNEY.

JUNE 26TH, 1843.

An extract of a letter written by S. STODDARD, HANCOCK CO.:

"Mr. O. H. Olney—I after a long and friendly acquaintance with
you, I am sorry to hear that you have left the church of L. D. S.
You as I must well know, that the spirit of apostasy has been the lot
of many that has as you left the church. I have looked on you as a
worthy member in the church since our first acquaintance. But of
us, one and all stand upon our own merits.

Yours in the bonds of friendship.

S. STODDARD." 

JULY 1ST, 1843.

An extract of a letter written by H. G. Sherwood:

"O. H. OLNEY— confronting the condition, as I hear you are in contact to or against the high counsel of
the church. There is some where a fault, either in you or them. I
will say to you at this time, to beware how you manage, as you know
the priesthood is not to be trifled with, that I think you first received
under my hand. Be not backward to put yourself in a situation to be
free with me in conversation.

Yours a friend.

H. G. SHERWOOD."
An extract of a letter written by John Parker:

Mr. Olney—

"I learn by report that you have left the L. D. S. I would say to you be wise for yourself; as the road to Heaven is various, and many must come short of the prize. If there is but one way to get there, I have had a good opinion of you.

Yours a friend,

JOHN PARKER."

The High Council in Session and Presidency to preside,

December 15th, 1839.

This is to certify that we give this our worthy brother Oliver Olney, this Letter of Commendation as a Presider of the Gospel and Member of the L. D. S. We recommend him to all wherever his lot may be, as one of the Seventy's; it being that he is situated far from the Coram to which he belongs.

H. G. SHERWOOD, Clerk.

OLIVER OLNEY.

An extract of a letter written by Oliver Snow:

WALNUT GROVE, June 25, 1842.

Mr. O. H. Olney:
Sir: I understand you have left the Church of L. D. S. As I have been acquainted with you since the last of your being a school boy, the high esteem I have had of you previous to your embracing religion, and your daily walk since. I am often asked why you have left the L. D. S. There is somewhere a fault either in you or them. I ask of you an explanation in writing. Please to be particular, and you will much oblige an old friend.

Yours, as ever a friend,

OLIVER SNOW.

O. H. OLNEY.

QUINCY, August 20th, 1842.

To all whom it may concern:

That I have been personally acquainted with Oliver H. Olney for ten or eleven years, and say I consider him a worthy citizen.

JOHN CORIL.

IOWA TERRITORY, Lee Co., Sept. 10th, 1842.

This may certify, that we have been personally acquainted with Oliver H. Olney for a number of years, and consider him a worthy man in society.

DAVID MOORE.
CHARLES MOORE.
JOHN PHELPS.

All the above written letters, except the four last, were written to me by the members of the L. D. S. I have like them over one dozen.

but I think it not of much use to publish them now, as it is not in the best interest of all my writings about what I have endeavored to establish my writings. I do prove that the God of Heaven is the most of God, in writing to me, that they comprehend in not the path after the authority of the Church, which was upon a sandy foundation. And the other is to establish myself among a citizen. I am amongst my old friends, whom I have lived and added a catalogue of names to establish myself amongst among, but it would take too much time. As most I have written is well-known truth amongst the Mormons, I expect they will stand coincide with me, and say the half is not yet come to light.

It is necessary whether they say aloud or nothing, as silence in all cases gives consent. I do not pretend that there are no honest and well-meaning persons amongst the Mormons, but they are deceived by an unprincipled gang of scoundrels whose sole object and aim is to secure their own aggrandizement.

The church of L. D. S., after writing what I have written, I now feel in duty bound to speak more particularly of them at large.—Their Elders go out and say to preach the word. They well know the first things to teach. They have their orders to dwell mostly on the gospel plan, that is preserved. For the salvation of man, reason and so forth on the duty of man to God. They have their orders to look to one another out; that is as much a sound arises that is like to make a crash in their ranks, they at once draw on the cord of which a poet speaks that is at once a veto on whom it touches. They at once have to go home, settle up all old accounts. If they make all with them straight, they can get ahead again, if not on them is a veto to rest until they conform to orders.

A contrast between the Bible and the Doings of the Latter Day Saints.

I will admit that it is the mind and coupld of the moves of the Latter Day Saints as teachers to preach from the Bible, and say that it is true. That it is a record of the word of God; it is the foundation to build on, or the sure assistant for those that hold the priest's hood, as they say we have the priest's hood. That puts in our hands the keys of the Kingdom; the same that was conferred on the Apostle Peter. That whatever they do is sanctioned in Heaven, they say to be in all their teachings by the spirit of God. It is also understood, that a man must not preach without the spirit.

This is with them a principle. That as soon as a man rises to speak, that the spirit of God is subject to them, as they say, the spirit of the prophet is subject to the prophet. They say, to preach by inspiration. I will here remark, as I have often thought as well as often heard said, that the Mormon Elders are the most unwise set of men that is to be scammed up. They suppose all they say is infallible; that they don't pretend to give their opinions on any occasion; whatever they say is not to be waived by a man of any other
faith. They, the most ignorant part of the Mormons, look on all
slaves of men to be far behind them as teachers, as they say, the
spirit of God is their guide. Many have said to me, how is it that
people is such fools as to join the Mormons. The question is easily
answered at once: the Elders go out, some have relations, and many
friends, they labor with them, with unceasing diligence; they soon
begin to get a sympathy of feeling; that some fall in with them,
and honest seekers to know and do the will of God. It is a rise
of the church, was a theme to dwell on the book of Mormons, and
Joseph Smith and his Revelations; but that it was not thought to be so
profitable to get members to move with them, as it is to dwell more on
the Bible, and dwell more on the duty of man, etc., that this order
of teaching is mostly now, and has been their mode of teaching.

Again it is a theme with them to say at Nauvoo—all is peace and
harmony. We live in a land that flows with milk and honey; it is
almost the Garden of Eden; such teaching as we have there,
would make you smile, to set under the sound of our brethren of the
Presidency. The twelve, and those of our brethren that are
advanced in the things of God, have had to suffer by being imprisoned
in Mo., tarred and feathered, and finally suffered in perils both by sea
and by land. Such teaching is all by the spirit of God, they say.
Many fall in with the spirit of all classes of men, some that are honest
seekers after truth. Others that have got run down in society and
want a home, almost anything will answer. Others fall in, that I had
like to have said that have bulk and in the shape of man. If they
had features as an ox or a hog, I think they would do to barrel up
and send down the river for beef, as they don't look to me as if God had
much to do with them.

In a round about way I have endeavored to show that the most
pleasing means are made use of that can be to get people to unite
with them, and thus help them to make the city of Nauvoo a Stake
of Zion. It has of late been the theme to get all together; by hundred
they are flocking in daily. Thousands after thousands are
continually on the wing to establish homes. As I said, all profess
to be actuated by the Spirit of God. This spirit, when they are out
preaching, teaches them in all manner of good sayings. But when
they get their ends answered and get their converts to Nauvoo, their
spirit changes its theme of teachings, as, even in the first saluta-
tion, the Bible is so mingled that it is of but little account.

They say by the spirit they know the heart of man and the desire
doings of the wicked. That no man can take from them their rights.
They dote of receiving the Priesthood, and say that with it they
receive the gifts of the Gospel, the gift of Wisdom, Faith, Know-
ledge, Discerning of Spirits, Prophecy, Gift of Tongues, and Inter-
pretation.

But their spirits have much business on hand. It hardly makes or
leads to a union, only when in their wild days, when there is nothing
there can perform.

For me to go into another detail of their doings, I must refer to what
I have written on the first pages.

They claim and usurp authority in a way that no man can
see, many times to see their barefaced moves in and about the streets
of Nauvoo. No man can know of their doings and the honesty they
took in the name of the Lord. I have often wondered that God
should bear with them as he has. But I look back on the scenes of
time, of which history speaks, and say that God overrules the good.
He towards the children of men is of long forbearance. Yet when
the cup of the iniquity of men is full, we see that God has power to
lay desolate. We look at the children of Israel, because of their trans-
gression they were brought into bondage to Pharaoh; and when
Pharaoh and his host was brought to an untimely end, when they
was ripened for destruction. We look at the different ages of the
world, and see man in the hands of God as clay in the hands of
the Potter.

PERSECUTION.

Persecution amongst the L. S. is a caution to the persecuted.—
They claim as a people, to be infallible, they say to have and to hold
the destiny of the Nations of the earth. That on them is conferred
the holy Priesthood after the order of the Son of God; that they
have all the rights that pertain to the plan of Salvation; that they
stand in an attitude to do as is wisa in God for them to do. They
say as the Ancients spoke, so do we, we are persecuted, so was they.
Our lives have been in jeopardy—men and women have suffered
death, for Christ's sake; perils have long hung over their heads—at
home and abroad.

I would ask how many have had to suffer for unwise sayings and
doings? I ask the candid reasoner if there is any society or denom-
nation but what can establish themselves to be of God, let persecu-
tion tell the story as is common in this age, where parties get togeth-
er and contend as often the case. I know the Mormons have suf-
fere'd; I at the same time know that they have many times escaped
censure when it to them was due. But if others talk to them as
they talk to others, it is all persecution, it will go through their
ranks without a jog. I think if I could take up a course of reasoning
with them of the doings as they actually occurred at Kirland, Ohio;
then go to Mo. and talk over things there. I am of the opinion that
the Mormons would say that they did about as they was a mind to,
and it was no body's business. I do not suppose the suckers would
like to have it said that the Mormons could get the start of them.—

But I long since heard some prophecies uttered, that may touch them
by and by on a tender spot. I am aware of feelings on both sides,
but if I take the second round, I shall unfold the Mo. doings, as
what I did not see I well got the run of sayings, doings as.
30: THE RISE OF THE MORMONS.

The Mormons commenced their rise to become in notice about 1830. Before that time there was not a handful of them. Since that time they have been gaining. They have broke their way through America, England, Ireland, and many of the islands of the sea. By their moves, as they have managed, they have become numerous. They as a people have much to encourage them. They are growing up in an age and country of freedom. They have a military force at their command, that are armed and equipped, at all times, and are ready on all occasions to act when called upon. That is well understood. Most of them are equipped by the State of Illinois; yet it is so well understood that their company are mostly formed and drilled to stand in their own defense, in case of an attack by their neighbors of the adjoining States. They sometimes in conversation speak of attacking Missouri. But Missouri, until they get something stronger, need not trouble herself, as they seem to grow up by degrees. Of the Mormons I think we have a sample.

We look at the case of Mahomet. How did he arise? Was it by his foreknowledge of events and a very wise head? No: it was by a low, mean, cunning, ambitious desire in him to become great. And it is a well known fact, that nothing like the name of Religion will sway like it. It speaks of futurity, of living again after death. It is solemn to the body of a person laid in the silken grave, much more to say to live eternally, saved or unsaved, in happiness or misery. All classes catch at the sound from the wise Man on the throne. To those in heathenish darkness, of all grades of men and sect; that there comes the language of the Poet:

- "My all, my all to heaven gone,
No chance, no chance for to return;
If I mismove my all is gone,
That I am damn'd, I am damn'd.
For worlds to come, to come."

The above is the ruin of the theme of man in his natural mind of things. That of the same that he plants he will reap his harvest. It is also an idea at the present time with many that any thing that has the name of religion, is a saving ordinance. It makes no difference of what sex or party. If the name is attached, it is salvation to the soul of man, in every sense of the word it is all in all.

We from history may look at Mahomet's followers trampled under the cars of the juggernaut, men women and children. We look near home and view all the christian societies on their way to Heaven, honest before God. Their aim is salvation, to a never dying soul. We then look at their teachers, that each denomination adheres to. We see them man of information, men of talents they say from God. They feel in duty bound to preach for the good of man; thus each teacher has his influence, that he moves as he foists. If his feelings is to do the will of God, that is his theme; if his gain by working authority that has its own means, enough is ready with his money.

As the mind of man is a looking, and a constant thing on the strain. Aspire for something, if not quite so good. As we find the "twig is bent so is the tree inclined," but the sap to support, arises from the roots in all cases.

Thus it is the case, the Bible is called a very good book, I believe it is. But what do we discover, we find all the teachers agree in one point, that is, the Bible is true; but they do not see its communion alike. Some say, free salvation for all; others say, on conditions. Rev. Miller, in the old country east, says and proves it from Scripture, that the present 1843, world is coming to an end. We understand thousands are flocking to his standard, because of their faith in his reasoning. But if Rev. Miller is right I have no more to say; I have heard him lecture, I think him honest in his belief; yet I think if he lives forty-three round, he will see the sun, moon and stars performing their daily moves, and the earth make its obeisance, once in twenty-four hours, to the sun.

Again, the Mormons say, to live long on the earth, and prove it, as do others, from the Bible, that they have but just began to live. They have their peculiarities, as do others; they say they have but just began to live. They promise themselves much good; that they will yet live many years, and seem as much engaged as does Rev. Miller; but I don't touch for their honesty. That a man may take to himself wives as he likes, and say there is no lack of Scripture to prove the fact that a woman was made for man, not man for the woman. That in the round, we find them as the Mormons would say, properly as brutes of the field, that is the run of their pamphlet that goes in Jacob's name, to introduce polygamy in this enlightened age. But what did I say, the buds take nourishment from the roots.

That no man will doubt we see the principle carried out amongst the Mormons. We look at them but a few years ago, there was but a handful of them; but as they say, have now increased to about 150,000 in all parts, or proselyting. Let them once gather as is their theme in a thin settled country as H.L. How soon would they root out of office by moving as they do with one or the other parties, thus they slip along as they please as they say by proxy to accomplish much, and all receive their nourishment from the root, or in other words their instruction how to proceed, by the most perfect union they move ahead in the name of the Lord, saying our salvation depends on our teachers, until an institution is reared, that they can force as they please in measures.

Before I close, I speak to all both far and near, that has a name of L.S., of the Female sex. That every day they stay away counts one, that they will see when my book they peruse.
It is not the old that hasten in,  
Whether married or unmarried it's all the same;  
As when they get there, their husbands go a preaching.  
The sisters then soon have a chance.

To commence on the degrees of Masonry,  
Of Masonry I would not wish to speak,  
As it is much extolled amongst the L. S.  
But its charm to me are all in the dark,  
As I have not took one degree;  
Yet I have friends that have learnt the theme  
Of those Masons in the city of Nauvoo.  
As for any name it's very plain  
As I have wrote it over and over again,  
But of late I have replaced the letter H.,  
That I am known by the name of

OLIVER H. OLNEY.

Hancock County, Illinois, April 1, 1843,