John H. Olney Papers (1842-1843)

From Dorothea Morgan, "The Olney Papers, Foreword and Calendar of the Documents," Olney was born in England, converted to Mormonism in 1831, a widow with seven children at the time of writing these documents, disfellowshipped (or excommunicated) on March 17, 1832, because he claimed to be a prophet, published his "Baptism of Mormonism" in 1833, married Phillipa N. Holker in October, 1843, tried for theft on February 10, 1843, still living in Nauvoo as late as January 24, 1844, published a pamphlet on spiritual wifery in St. Louis in 1845, extracts of which appeared in St. Louis and Nauvoo papers.

1. Document of 30 pages, a surprising entry from April 6, 1842, and 12, 1842, at Nauvoo, Illinois, written in a circle maxim in post to form: NOTE: Rather than copying the short, verse lines as written, the end of each line of the original will be indicated by a slash, /, as is customary in quotations from verse.

(In part):

April 6, 1842: "As 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 write, but I must say, that I have been impartial to the saints, but as I write it now, I will then draw the times line across the crooked sink, without feeling an affection. I will tell the tale as it was and preserve my writing, as it was. The time we may have a history, the work of the Lord, performed to the nineteenth century of time, I now have feelings my mind to relate, if those who have seen me under my observation, that I think is not. I now call (sic) before the Council, to twelve men with those (sic) to preside, without either blessing with or even notified, but by the time I heard of the scroll, as many as was to be / I then met with them / and answered to my name, and soon concluded my writings. That they could not obtain, I do well know their minds. To assist them with the record, that I had kept of the Church; as it spoke of their follies. It spoke of their works and the unkind things, that I have seen among the saints, because of not attending my writings, or because of my name. I say, from one side the band of followers, and at the other, the band of followers, and among the people, I knew that I was to be a witness / and I will assist with the scroll, as many as was to be with me / with a name that was not yet known, and took this liberty to address them. In half of my case / but directly more another man / that I took from their midst my name, that did not tell hurt my soul in / because of what I have learned / and I have had experience / to assist them in my way / to be followers of God, and the Lamb / I have looked at their works / I have at their ways / but it is inconsistent to a man of the world / such as may be to a man of the world. Look at the door, they open / I look at the doors / I look at the actual saints / and in judging the will of God / I need not neglect to state, it of no worth / and, as the man is a right man / I wish that the times may be blessed / he will set the place / by the authority of the Church / that I am now saying for it / that the people the core informed / in the thin space of the world / they know how to manage / to accomplish themselves / to close out their authority, as fast they may come in / they have lands in abundance / all over the place at different times / but in the land they may dispose / X x x x x x x x
should speak/ And land holders about I am thinking/ That many habitations would come up missing / and many of their one hundred / and To fifteen hundred dollar lots / Of which is well known to be / an exorbitant [sic] price / A price that is calculated / To take the scanty means from those / That have been [sic] 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 [illegible] and [illegible] / and to the banks of the sea / That many have gathered / In the name of the Lord / With zeal to do their duty / And prepare for the Savior of Christ / When they arrive the last thing is to know / How much they possess [sic] / and what they want to do / As a company is ready and waiting / As soon as they arrive / 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 their ideas / By it many are a suffering / All in the name of the Lord / is / their means are one / Or paying an exorbitant price / Or loading their / subsistence / at a wise time / At this time there is many / visiting in / Rome / for the want of apparel / To react and get work / Even those that had / property / and would have been well off / If they had a ben left to [illegible] / to have taken their own course / In the City of Harrow this noted place / Extolled for / for righteousness / In the states of the Earth / I as an order of false leading / That must be checked in the bud / as no other person has / This subject / approached / I feel in duty bound my mind to relate / as I have often been / cherished / and nourished by the powers above / That rules in the heavens / And on the Earth / ..."

--- April 6, 1842: "Then why not a sympathy of feelers / Between the rich and / the poor / If this would make a covenant / By being explained for radiation of sins / I think this covenant is broken / By some in this as the poor is now oppressed / And not really exalted by the rich / The poor is a mourning / because of hard / times / The rich are angered / If looking for apparel / If the rich and the poor are / to have in good style / But speak of the sins / They are to look / to the saints / As they take from them their clothing / This is / to every heart / That the rule in the world of the Lord / But I all manner doubt / ..."

--- April 6, 1842: "A have of late had an institution / among in this / In a man / From a distance / And to be away in its best state / As I am not / at home / I may not of it Thomas / As they are known to [illegible] / A highness of the Lord / But they have lost / some of their religious works / And in every respect / They now then to [illegible] / Suffered a lot / in the name of the Lord / As he exalted them above / They have / In their desire to get means / Or in such manner and the / relations / They think soon / must be satisfaction / to some few / Some / have obtained / But they do not / more than / In their way / or in eating / As in the son of man / As in a man / in eating / for the air / They may have / the seed of divine / are taught to be prepared / But they are / every man / in this / And the way / And as I have been in / In every case / that / So said there was certain doctrine / Over this man of the Lord / They are now in union / I have to say but they of the nation / But they will be distinguished / From the looks of the world / ..."
time to time / That excite 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 was the first degree / The second and third degrees / Soon came roasting / As the neat gathered to shore / By the wisdom of those chiefs / Over the spread power / I then set the second degree / It was that of high renown / Just in to the water and exalted a few / A plurality of slaves / If then a conversation soon take place / As all pick for the hurricane and euging / But they soon cast lots for them / And decided to make another hunt / But all that was to take others in / That caused many of them to return / To think that they was left / As my convenience to write / I am not very good in such a thing / But that taken my time. I think / The third and fourth degrees / I shall not expostulate on / Until another time."

April 3, 1822, written in prose form: "I feel in duty bound to take my pen / And endeavor to say what cannot speak for themselves as there is an order / Of things peculiar to it half in the City of Boston / As they have a corporation / That pick their own lot / To suit their minds. If a man is inclined and in does lay a word declaratory to the Character of any of the privileged few / As liable to imprisonment and a fine as the case may be / With a few or a man or an order for speaking lightly of the veracity of one of the twelve or two hundred dollars for an assurance that in future he shall hold his peace. Instead of the Law of God being the theme it is the Law of the City / And reveals a man drawn to express its feelings in contrast with those that had no such expression and in its answer will denote more fear of coming in contact with the prophet than God but there is good reason for which a combined set will move in life that we will have to submit to their terms as best."

April 10, 1822, a narrative of the conference activities of April 2: "We will be well for the future / We have our own on the / First and second degrees / of science / So the society is now being organized / And may possibly come in / man in the first / Ail there has many men / Exalted at the Conference / And in the river / Before at the point / And, I am satisfied that man no heart / To descend a few in the river / I am many by one of [sic] Jesus inhabited / In said by the Society of the "And this son / But I said in my heart be lied / ..."

April 13, 1822: "A letter of the said Conference / A of not many / event / A few weeks did not pass / Much interest to be don / bring the society of three [lines] / To meeting / Timotheus and others / The things of Jesus / For they are willing / AND [spaces] / But if it were to I thought / They had written / And I did not expect / But the woman takes / The second degree of science / ..."

April 19, 1822: A letter from [author] / New York / Desiring entry / For (April 6 to) April 19, 1822: / Will be the third degree."

April 14, 1822: "In the name of the Lord / I am desirous to / By saying an argument on / Or less in their assistance / To those that say / They are of the Lord / A true sign that is many / sitting / ..."
May 1, 1842: May 1st 1842 City of Nauvoo. This morning to meeting I went/ and desired that the mind/that would be to do/ Must be attentive to meeting/ And hear Joseph Preach. He will tell them of the gospel plan/ He will tell them of their salvation/ With power from on High/ He will reveal both long and hard/ 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 ix he will send him away/ 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 the heavenly gate/ In to a Heavenly rest.

May 1, 1842: "I now adjourn for after noon/ it two o'clock to meeting I went/ And attentively set and attentively set/ To hear them preach/ They spoke of many things/ That I should do Good/ They called for a reformation/ Both long and hard/ They decided on next Thursday to meet/ To begin to mend and repent/ Of all their ungodly deeds/ In the way they shall understand/ Of what they are about/ They spoke of their sins/ Of idolatry/ Fornication/ and others too numerous to mention/ If they had wanted/ In a reformation go a head/ I think with them will be a chance/ 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 president/ Then in the twelve/ Also the high councilors/ and some few more that say to lead/ And set them to fasting and praying/ Both by night and day/ Untill 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 jealou5s eye/ I shall pass by them/ Untill I see a change/ I think as they have came/ They have got the cart before the horse/ As they have called on the members/ Soon to m at and reform/ I have been conversant with them/ Both far and near/ I find much fault with them/ Except they suffer them selves/ To be brought in to bondage/ By the leaders of the Church/ I think their chance for a reformation/ Is but small/ Is the leaders of the Church/ As they said by President Young/ Is a getting very fat/ When my pen wrote a running/ In connection with my mind/ It is hard to stop/ Its inclined to run/ If I have to err take a second round/ I shall no more laud with my soft soap/ But till the tale as it actually is/ The daily newspapers notes/ That I have seen/ Would establish a king in the city of Nauvoo/ Or we may say in one sense he has took a stand/ That athea against him/ A man is in danger of his life/ As a secret organisation now is formed/ To stand by each other/ At the expense of their lives/ This is one kind that is on thin drawn/ That hundreds is bent down for fear/ They dare not rise/ Their minds/ For fear of what may follow."

May 1, 1842: "I now look at the L.D.S. Is to hear them boast of their power/ With God/ Show them their weakness/ Now in time before is it to late/ To save many minds/ That would be an honour to our state/ They say the military force is strong/ They say a chair of angels/ To our cohort would come/ If invaded by an armed forces/ Thus they reason from day to day/ That darkens the minds/ That will make wise."

May 6, 1842: "I xxxx of late have been a travertin [sic?] / And viewing the City of Nauvoo / I see much in doing / That looks to be strange / amongst those that say to be saints of God / I see them armed and equipped / with weapons of war / That is said to answer / The laws of the state / But in looking at their movements / The weapons they bear / Also the time they spend in training / Denotes something more / Than merely to answer the law / Such is a doing / In the name of the Lord / Their weapons looks to me savage / To be used by men of God / Also their daily training / Then I see so many a suffering / For the necessary of life / Several days is now spreading / In training besides time to come in / From ten to sixty / Moves of [sic?] / The best much time is spent / In training, they say to answer / The law of the state / But I find it is the law of the City of Nauvoo / Not the law of the state / I look at the officers / And draw a contrast / I say where is the Equality amongst the L.D.S. / Some sitting in rags / With hardly a morsel to eat / While others are arrayed in the best / And living in the best state / Now / Out of the xx tithing of the L.D.S."

May 7, 1842: "This day has been a sorry day / As I have seen much a doing / All in the name of the Lord / We have had a great muster / Of the Legion of Nauvoo / They together / In the morning did meet / And parade / That made a noble appearance / For those that had gathered to see / They were armed and equipped / With swords / Rifles and guns / Tomahawks / spears / cutlasses and cannon / As they mostly was equipped to answer their law / Some said they were seven thousand / That made a fine show / A show that would be an honour / To any of our western states / If that was the object of the legion of Nauvoo / But those that are / Converse with them / All knows the fact / That they are a making ready / xx tithing / xx tithing / To stand in their own defence / In case of an attack / They speak of Missouri / From whence we was drove / That they shall not receive their dues / For driving us out / Gain they prophesied / In the name of the Lord / That they will be six hundred / Thousand strong / In ten years / Thus a spirit / of encouragement / is held out by those that lead / That they will gain in numbers / and become a terror / To the nations of the earth / They have now sent to England / And to all parts for the saints to come in /And that without delay / That no misery to solve / As they want the tithing and strength / xxxxxxxxxx xxxxxxxxxx xxxxxxxxxx xxxxxxxxxx xxxxxx

May 7, 1842, concerning the leaders of the church: "They say when they cut up their quills / They just did it to try their faith / This is the whip we [sic?] / That it be / In they got cutted / In a dirty scrape."

May 11, 1842: "But suffice it to say I look at them / As frogs of a pond / That puff and swell / Or like a weather fork in the wind / As the wind is often a changing / So it is with their political doings / That keeps many in confusion / That belongs to the Church of L.D.S. / They go for their friends / Without respect to party / That denotes a mind / That is controlled / I would not establish principles / For which our fathers fought / But would establish a principal / Or moral government / In a land of liberty / Where we much roost / But his order of teaching is not conditional / To the majority / If the L.D.S. / There is many that has / A spirit of independency / That would freely speak their feelings / If it was not for certain chords / That on them is drawn / A secret combination was born / In Missouri / Is added to those that would act for themselves / It was a combination/
Forsaken by the male member; Caleb Dunites said to be in honour of God/
They took an oath to defend each other/ To the expense of their lives/ Whether
right or wrong/ It is now newly vampred over/ By men of ______ That are well
of/ By tithing the LDS Saints, E

May 13, 1842: "Again I would say to you/ Respecting a plurality of wives/
They will be a trouble to you/ As they will harass you/ Both by night and
day/ They will depend on you for a living/ That will come out of the tithing
of the LDS/ As satisfied with one as is the custom around/ With you in the
[ster] and it will be as well/ I now draw to a close/ By saying to you/ The
revelations you have received/ Respecting many wives/ It is the desire of the
hearts/ Or from old smarts the most fool himself."

June 4, 1842: "Respect says much to doing/ Amongst the two sect/ That is
unwise and degrading/ In every sense of the word/ The heathen would
blush at it/ / I of late have heard that daily salutes my ears/ Is I am passing
and repassing/ Turn the City of Nauvoo/ That infants are found of which
no account/ Has been given of them."

June 12, 1842: Concerning the meeting held this day, "I look at the doing
of this people/ And noticed a noted bishop on the stand/ Finding fault with
the complainer of the poor/ He made a comparison/ Respecting their habitation/
That it was no better than a hog pen/ / They were like hogs in a pen."

June 12, 1842: Continuing on the lot of the poor in Nauvoo, "If their beings
are saved their sublet ness in case/ To say tithing and other call[sic?]/ In the
name of the Lord/ Gain the laws of the City / raise the taxes/ That call in
their scantyittance/ That causes man to mourn/ Because of oppression/ That on
them does rest."

June 13, 1842: Concerning the leadership of the church, "And you know the
talking about/ Rising up a righteous branch look at their houses/ They lack
in wise in rooms and conveniences/ To accommodate their numerous wives
and children as they say/ The David and Solomon had that/ They say was the ancient
order of God/ They say you have been praying for the ancient order and your
prayers have been heard in the ears of the Lord of salvation/ And because of your
faith the ancient order is coming like a tornado on us and you must put
hand to and help build and assist by putting all your means in our hands/ but
we may not lack in substance to do on our part as God is inexhaustively a loving
and a willing to make forth his work on the earth to prepare his coming and kingdom on the earth."

You will know that the royal blood must arise, is we can do nothing with this
gentle race uncontrolled race/ I suppose you have not all heard them come
cut with their swarms strong reasoning of this and thus with the Lord/ But
they think it good to keep/ A profound secret."

June 30, 1842: "I suppose if they knew of my doings/ They would say we are
not free/ That they would give us a pass/ By the river on the back of a
catfish/ But I think the poor fish/ Don't have a hard job/ As the story is They
have crossed and Infants down the rapids of the Mississippi/ That the river is so
shook/ That it is with trouble that/ The steam boats get up and down/ This
is but a story I don't think it half true/ As it comes in contact/ With their
rising up a Righteous Branch."
July 2, 1842: "I will now speak of doings that is said/ To be kept in the
dark But busyboddy/ Cannot be Joke [?] but must speak of
dimming doings/ That now is in vogue/ in a company is a forming/ In to the wilderness to go/ xxxxxx
As far west as the Rocky mountains/ and that without delay/ Yes men women and
Children/ are all in array/ To make ready a voyage/ amongst the natives of the
far west/ Let this subject be looked to As xxx this is what they do/ That they
must go wheres there is no law/ To baffles them in their doings/ he will now use
some reason and say/ Shall they go amongst the Indians west/ And abuse the
Innocent And raise a Strife/ xxx amongst the red men of the Earwest/ It is with much
feelings that I write/ If this was not the secret whispering/ amongst certain
ones of the Church of L.D.S./ And could be easily proven if men could speak/
But how is the fact not a man dares/ To come out in contact with the Leaders/ Of the Church of L.D. Saints/ Except nearly a case of now another one/ That
are as circumstances/ That they can speak their minds/ as it is not only a fine
and imprisonm/ But a men is in danger of his life."

July 3, 1842: July 3d Sunday/ I to meeting this day went/
Many came to gather to me and to hear/ The Prophet Joseph arose/ In the name of
the Lord/ nd quoted [quoted] the teachings or the intant Prophets/ That
amienly did live/ He spoke of a time That the saints/ Would be vested with
power/ That the wicked would remain become as wolves/ Under the shales of their feet/
I said in my heart wheres are the saints/ Are they amongst these people/ If they
are we dont hear from them/ Not on the stand altho it is required/ By many noted
ones/ That speaks loud and heavy/ all in the name of the Lord."

July 3, 1842: In the 2 p.m. meeting, part of remarks of Hyrum Smith, "He spoke
of many things/ That was desired to lead the mind. To cut their trust in the
Prophet Joseph/ He spoke of J.C. Bennett case/ It was/ of the blackest lie/ He
spoke. of the gift of discernment/ That he well knew The box dont hurt of man/ I will
admit the fact nd say/ They and Bennett is all of a clan/ so they have an hart
and hand toether/ Until with in a few wks/ I look at the case of Joe
Bennett/ If their testimony is to be received/ To be no more deeper in the mind
then they in the mine/ If as they say they can discern/ The hurt of man/ If
there was not convined with him/ xxxxx they have kept him alone/ with such
unwise doings as in is in vogue."

July 4, 1842: "Look at them now/ In their present state/ Hear them boast of
their "Military" force/ As then maneuver day after day/ Hear them defy the powers
that be/ They say by our faith and power with God/ To make in place/ The
Kingdoms of the World/ There saw the stone from the fountain/ That was to be
out without hand/ Spoken of by the Prophet Daniel/ Has now be un to move, yet
small/ But well under way To break in pieces/ Subdue and tread under foot/
The wicked of this and former lands."

July 7, 1842: Referring to Joseph Smith, whose chronalogical chart was just
recently published in the week/ "Go to a head in mormon chronology/ Omni Iam
and train every one in a few days/ And how of our power with God/ To make in
power and wisdom/ In this and former lands/ Also on a head in Military/ nd raise
us a highpass branch/ Some where near the Rocky Mountains/ In the far west,
where hire no law can touch you/ Or hinder you at the way."
July 27, 1842: "I will speak of a whirral [?] they have to cloak sin/ That when they do wrong they get re-baptized/ They then stand fair in the sight of God/ 11th They have done so [sic] bad/ This is the theme amongst them/ That are a wallowing in the mire."

July 29, 1842: XII. "I long have been a writing of the doings of the L.D.S./ Until I am weary of seeing their works/ As is a day of note amongst them/ For all to come together 'nd be baptised anew/ For the remission of their sins/ I look at the principal of such doings/ And see the degraded traits to which it leads/ 's Iniquity is the theme/ And upheld by the leaders of the Church/ In the name of the Lord/ They acknowledge Their foibles being many/ But they set of them a permit/ 'By going into the water/ As did the saints of old/ For remission of sins/ This is the teachings and well understood/ That when they have been in Iniquity/ 'If ever so bad/ They have a remedy for it/ 'Or being sanctified in the name of the trinity/ Father, Son and Holy Ghost/ Amen/ By one of their Own/ Thus they take Loneliness/ 'nd continue their doings both early and late/ 'Gain we have an Institution/ 'Sum up us sat up/ But if I have not much to say/ But our leaders say them/ The Priesthood to receive/ I now ask a question does God work in the dark/ Are his ways unequal/ That a few is privileged and others not/ 'Thems is a raising 'f which much is said/ It is an institution amongst the families/ Caused a decree of necessity for them to receive/ They say by it much might to obtain/ 'Nd arise very high. In the esteem of God/ They have a picked company all in array/ They often meet together as Friends/ 'Nd receive instructions from another/ Also from the Authorites of the Church/ They are mostly honest in their doings/ All but a few are in the dark of its designs/ But as people is often a talking/ 'N then excited for good things to come/ 'Nd now is speaking/ 'If going to the Holy Mountains/ While God shall destroy the picked of the land/ It will be with them as with lot and his daughters/ As they went out of sodom/ "Exxxxxkkkxxzxxzxxmxxxxxkxxv."

July 30, 1842: "For several days past much has been doing/ To prepare for the election that is now at hand/ Many speakers have been frequent/ By the two parties/ That many does meet/ To see and to hear what is said/ The candidates spoke freely 'lair Paulin a/ In hopes of a liberal support of Patrons/ 'Ut to close up a penny of doings/ The presidency rose with good feelings/ 'Nd says brethren/ We want you to meet tomorrow/ And then we will tell you what is for your good/ On Saturday 3th they came together/ 'N received the mind of the presidency/ That assembl'd a Political Union/ In favor of the democratic party/ In the name of the Lord/ They in union moved together/ To lay a foundation to sit into offices/ Such men as they please/ They say first to rule the County/ 'N going with one of the established parties/ By thus doing they have much strength/ 'N besides their own/ They each other number /?/ That the time is not far distant/ On them they will may sway the center/ Over the American male.

Aug 20, 1842: "As I spend my time in and about the place/ I get the daily news that is going/ is a story more that the Gov. Boys/ 'Nt shot De same willin/ 'Nd learnin in the knight/ It went thru our City like electricity/ 'Nd Someone of the doers a Noble act/ That who ever did it was entitled to the 2nd/ After the order of the Son of God/ 'Nny continued telling about matters/ and things/ That I became satisfied that many knew/ Who shot at Governor Boys/ I don't think much of the law gingers/ 'Nt reach the Lottin 3 into much hand/ But I says in particuliar/ I'd speak on general terms and say/ That the present doings/ Must be an abomination/ In the sight of God."
August 19, 1862: "I look at the doings That gives The storys a start/ and se them mostly Founded on facts/ The Sayings of J C Bennett/ Is by many hardly received/ But I am satisfied That he has not half told the truth/ in the same time he has wrote/ That is not correct yet much in the dark/ He spoke of a Lamb That on the altar was offered/ To sanctify the F-hood Lost it should be lost/ That I suppose was correct/ As blood was found on door and posts/ That of it at the time much was said/ But I think of the Fhood they need not much boast."

August 19, 1862: "I am now writ about the news/ That comes to my view so many is a mix talking/ Some few a doing In our city of Refuge/ is mix the story comes freely The news/ That a company is a fixing to go/ Some where near the Rocky Mountains/ where no Law will disturb them/ Or they can make laws of their own/ To win a place of rest to rest to them/ That will be of value In their daily move/ As much is on the wing to be done/ Or this present Gentile Nation/ As they would say must be done for the want of the Bay at Blood/ To arise and French it then/ ten women and Children/ all as one are expected to commence a work of importance/ That will reach to the fore quarters of the Earth."

August 19, 1862: "A excitement arise about the news/ Where are the others of the state was cold/ For President J Smith and C.R. Rockwell/ Is being necessary to the crime/ as they keep house or holed up or shut up/ That they are not to be found/ It raises much excitement around/ With other facts that takes the daily round/ That Zion watchmen is cold to not down/ Or pronounce them all lies/ Or Persecution for Christs sake/ I could add more if I thought it best/ But I dont wish to hurt there feelings/ For all old acquaintance sake/ It is supposed by many that Joseph Smith/ Is the only white man in the Church/ But I can mention numbers/ At the same time he says to lead/ But they are as Geese and follow full soon/ If it is hard to tell the difference/ But Joseph has the prominence/ Amongst about fifty or sixty/ The rest are of the latter grade/ They mostly in for Leaky/ They are ready to do or say as orders come/ Now the more worthy ones/ I have often shaduled at their teaching on the stand/ The case I will mention near the temple/ North west by Christian Young/ In February or March last/ In teaching or testimony on Sunday/ Said to be in manner Honore of the Son of God/ He spoke of these That left the L.D.S. That if he had power he would cut them poggles/ The third time he did it repeat/ But last it they should not understand/ He repeated it By saying he would cut their throats/ If God would give him power/ I looked at his money and said with who is able in their hands/ Well knowing That several hundreds/ are in order To put into execution/ Their degraded treat/ Some.

August 19, 1862: "It has made me think of a story/ That I long since of the death of Leman/ Is the story was told by the young man told/ I know nothing the tale/ But the late doctors long it to mind/ I look at the case of J C Bennett/ Not hear much of him said/ That he had or to a men put into the river/ To put out of the way Before he left the place/ From men women and Children/ I've tale has gone by many of the place."

--end entries in Document 2 until January 1, 1863.
January 1, 1843: "I again feel it my duty to write a letter. That is highly excited for Piety and fame. They have much aged and saying. That looks to me strange for people. That profess to be men of God. As I am daily with them I am inclined to say: That if they ever had wisdom it is fleshy. Some upwards of three years ago, in a well-known by many. That a plurality of wives was the theme. One year ago they in it commenced to move. That some few added to their spouses some few. That no stand in as breeder. To privilege a few. Let it in toto they have denied the fact. That they have ever harbored such a thought. But to my surprise what has come to view. But a pamphlet printed by Joseph Smith. Yet it stand in the name of a Jacob's. A Laivy (?), that will move at a wink. That tenor is reasoning from the scriptures by picking passages to encourage Polygamy. From Genesis to Revelations. To so such use made of the Bible. Must be abominable in the sight of God. The Law given to direct. The Children of Israel. Br. Moses on the mount mtn. Is applied to. That it is all to come in force anew. But what does it speak of? Polygamy. But amongst those of a degraded set like a sheet that is around me. Of greedy looking dogs. That often bite. And mingle the wounded. That is small sides."

---Document 5, signed 1842, dated June 9, 1842:

"Being called upon to meet in Council with the Antient of Days at this time. As they have assembled in Council. Twelve Antient men. Of God. That was connected with the city when the Jerusalem was of time as I am called upon to pen their doings. It is cheerfully to perform as I by them am shown. But this is the case. Their visit to me is plain. Looks and doings not to be explained. Simply by the scratch of the pen. For to have a view of the Antient of Days. It is not the same as looking at our fellow men. But to in size and form they much arrive. But in looks they are assemble. The fallen state of man. As they are the spirits of men. Just men made perfect. That is called to fill an important post. That they on Earth how took a stand. To be conducted by the Spirit in their daily moves. As he with them has assembled in Council not to praise. But they been are instructed. In their different paths to take. Do all things in order. As is necessary congenial with the word of God."

---Document 6, document of 34 pages, comprising entries from June 9 to July 10, 1842, mainly concerned with his meetings with the Antient of Days.

June 1, 1842: "What do I discover. What speaks to me loud of a fallen people in the City of Jerusalem. What can I do for them as they are children? What I cannot with them dwell? I can not have a home with them. To their doers oppose? They treat me as an enemy. Except now and then a place. I set housed up out of sight. I am weary of them. As I am often alone. Why desire my destruction? To set me out of the way. But I think my time with them. Just to serve my short as a messenger. As some to come to set me to work. As I call on no a temporal Kingdom set up. That will grow and flourish. And take down all others. It will be established, and by many prophets. That has lived in different ages of the world. They in the North are the returning in the power of God. To which the wicked and prepare a home for the Saints. They tell in their parts, and set them to work. By the spirit of Elijah. From this time forth. I now am called to be ready to do. That my work may be accomplished. To do as I am shown to do work."

---In several entries of this document, they rehearse his visionary experiences with the Antient of Days. XXXXX

June 10, 1842: "Thus we are led at this time to understand your duty to realize at all times what you have to do to bring about the purposes of God. You are called to understand an order of things that is of much importance for you,
15. Document 15, dated July 20, 1842, to Nancy, saving in part: "And as I am an inquirer after truth, I would like to dwell in with a people/ that has some light as I have been informed by the members of the Church of the Saints/ that you are to receive of your sisters in the Church/ in plurality of wives as they say is of God/ in order to raise up a righteous branch/ that you may have power to make laws/ that your God will sanction In a future day. They say if you have no accusers/ amongst yourselves you shall not be accused by the God that you serve when your chief is called to give an account of yourselves/ amongst yourselves/ To speak with your numerous wives and maidens/ you are about to start west/ as far as the Rocky Mountains/ where you will raise up a righteous branch/ without being selected by the laws of the land." —Letter is signed by E.H. Carpenter

16. Document 16, two pages, both sides, letter, dated July 22, 1842, signed by Young, in the following to say concerning the westward movement:

"The life of the Saints/ I have seen of their workings/ until I say to the church of God/ to be to gather on the earth/ if they were to the Rocky Mountains/ as they are there desired to go/ that would be the consequence/ if they there should form a home/ I will reason some little as I know of their plans/ I fear first will start and go out by degrees/ and will follow that has in them/ They will there form a home/ as is directed by a few others move in order/ until they become a powerful people/ they will unite with the Indians/ as this has long been the theme of the Leaders of the Church. That they will lead them/ over the American soil in the power of God."
16. Same document, back page:

"For if they put their plans into practice/ Where will they soon be? But on their way to the Rocky Mountains/ A chosen few, by fifty in number/ That would not be noticed on their way/ Othersens (sic) would follow as the way opened/ That they would soon use up our Frontiers/ As they long have boasted/ Look at Missouri of which much is said/ Let from fifty to a hundred thousand Natives/ With a Legion come on them/ As they say this is one way to suck/ The milk of the gentiles."

17. Document, of 46 pages, with entries from July 27 to September 25, 1842, but principally to August 19:

_July 30, 1842:_ I now will speak of a noted couple/ That lives in the City of Naucoo/ It is Professor of Law [or Law] Credit Pratt and Lady/ They now are run to the Lowest in Missour for Mrs. Pratt I am not acquainted with her I much do hear/ Some say she is a respectable Lady. Others say not/ But I will speak of the story of them/ With feelings not to use any person wrong/ Its well known/ That Pratt has ben to England/ A preaching and proclaiming the word/ And Mrs. Pratt has ben to home a lone/ Now if there is any thing wrong/ I am satisfied it is as is was/ With a Gentleman and his servant maid/ As she was young but sly/ She was looked upon by Colonel calves around/ Or scores/ They often gathered around her/ That her master as the danger she was in/ He called a servant Sambo up before him/ And says Sambo take care of Nan/ Keep them Lodds from her/ Sambo says well master I do it/ Sambo then went in to business/ And asked the ground of all the blacks/ But by and by a tale arose/ That something must be the matter with Nan/ Sambo was called on by his master/ To know why it was thus with Nan/ Sambo says master you know the situation/ That so many lads was a round/ To do any thing for you I had to see to her myself/ Testimony was on testimony comes/ That J. C. Bennett was at Pratt's/ It a late hours in the knight/ But we find he Bennett helped her to a house/ And boarded with her with If what I hear is correct/ As Pratt was gone J. C. Bennett valenteerd/ His services to keep of scores/ That roved around/ I think Pratt may think he is well off/ And consider it a kindness from Bennett/ I will reason from their testimony/ Is the testimony is that many has come forward/ And said that at a late hour in the knight/ They found that Bennett there in the house/ With her when was they there for seven/ If Bennett was in the white what it should not/ So many is has brown testimony against her/ That they was there twelve and one/ A clock at/ Knight it appears by her testimony and forces/ Joseph Smith down in it that he has used/ The name of the Lord to reduce her several times. (In company) she declares it to be a fact/ I know not of the virtue of the Pratt/ But suffice it to say/ If Bennett has took/ Charge of her and ion by her as Sambo did by/ The Elder A new Pratt say think his self/ Well used of considering what nine a she/ He from testimony and storys a float/ I think/ Bennett had enough to do away from home to use/ The family well that he lived with/ I think as/ The story is about the bugs/ At Bennett has for months been in the clover up to his eyes/ Amongst women that think they have been/ Sinned by the Schmoo.

_Sources:

Concering the shooting of cow-boys, "They arrested Joseph Smith and J. Rockwell/ But of their guilt I have nothing to say/ But we satisfied that J. Smith was at home/ It the time the deed was done," but now Cloney says/ J. Smith has a vision implicating Rockwell as the one who did the deed.

_August 10, 1842:_
OLNEY—13

-August 11, 1842: "I still continue my writings of things / That daily transpires
In our noted City / As many is a talking and much doing / That speaks louder
than words / As a theme of doing has long ben spoken of / For the Saints to
arise and exalmate themselves / By going in to the wilderness / With the Natives
west its a way is opening / For many to start to the Rocky Mountains / In order
to raise up a Righeous branch / The two Prisoners [Smith & Stockwell] are in
alert (?) / Waiting the time that they can move to gather / As is said to be
the theme / For a company to start / In fulfillment of Prophecy to the west /
While no power shall oppose them / Or turn them to the right or left X,"

-August 14, 1842: "But as a new Prophet has took a stand / And set apart
by Revelation / And ordained to fill Joseph place / In case that he should fall /
Is he has fallen and well underfoot / Its hopeful that Hiram his Brother / Ill
honour him self by doing well .

-August 19, 1842: Concerning the efforts to hide Joseph Smith from arrest
after the shooting of Boggs, "Like the story of Joseph Smith / Going to Cassington
and Europe / To be gone several years / At the same time say he is nearby / Or
in the limits of the City of Nauvoo."

-August 19, 1842: "I often think of their discourses / Or Lectures that I
have herd by those / That stands high amongst the Latter day Saints / I herd
him say in the pulpit that if he had power / What he would cut the uppius /
Of any one that would apostatise / We or leave the Church of Latter day Saints / He
received it several times one / but that we might understand him / He said
that in as much as a person / Should fall a way or leave the Church / If God
would give him power / He would put their throat / I look at the oath of those of
the Denies / That the City council publish in the vamp / That they know of
so such Stan .

-August 19, 1842: "I look back at the course of / Post J J Bennett and X say /
That he has ben shamed fully a baseless / Be the Church of Latterday Saints / In the first
still in with them / And to them conform / And then there difficulty arose
In the summer of 1841 / And asked to be dismissed by them / Dear breast epitaphs
on him that I am infant / Until they prevailed on him to stay / He has continued
with them untill of late / And his name is scandalized to the lowest / In their
Publications of the day / But what do I hear said by the many / Of the Church
of the Latter day Saints / Yes Men women and children / I can almost say as one/
That J J Bennett had unto a ben hold / Or a ben put into the drink / Or went down
the river on a ui catfish."

-August 19, 1842, concerning the stories about the westward movement, "They in
army would meet / If the red men of the forest / Ad proceeded to them / To gain
their strength / In this order we sir Hammon will as they quote / The teachings
of Daniel / That it will break in pieces / All others / Thus a man is said /
prophet to fulfill / That not not [sic] long since was delivered / Be the new
Prophet that is set apart / That in ten years they would be / Six hundred thousand
strong / In the name of the Lord / Thus in any being united to be renamed / In
the Orthodoxy of the land / Not to subdue / Not to disturb the Frontiers now and
then / And lead in tumult and take them / As they say by every."

-August 27, 1842: "They say if Joseph is gone God has appointed an other in his stead
to lead us / That is his Brother Hiram."
August 27, 1842: "I am informed that fifty families are now making ready to be on their way. They with the Prophet Joseph Leaveing Hiram to take the lead here and send on families as they please. But let the first company start with fifty families or less and set one hundred miles on their way with Joseph and Lyman White. Some few others. The story is at once told, is the rest would follow on by degrees with out being Notice or told until they would get an immense number to gather not only of our own country but from foreign lands."

28. Document of 4 pages, dated September 27, 1842: "The new fangled Masons about! The watch word to them, will be of no worth! That they are safe have invented! That they may know of each other's work! The word is in vain from this time forth! That they know each other by a watch word! The word is simple, easy and plain! That all may learn it! It's a path on the back and say! Do you understand it or not? The answer is made by a nod or yes! They then move in union! After the sign is known! By those! That are of the clan."

29. Document, dated November 4, 1842, recording the ordination by Olney of Newel Nurse to the high priesthood after the order of the son of God. To stand connected with twelve counselors, as is established for the promulgation of the Gospel as directed by the patient and diligent labors of the son of man."

30. Document, dated October 6, 1842, at Nauvoo: "They are fast a smiling to go west! Their they can live in peace! Without being molested by the laws of the land! They say soon to start! If what I learn is correct! As far west as Brigen Territory! I shall establish a state of Zion! In the name of the Lord."

31. Document of 36 pages, with entries from October 3 to December 5, 1842, concerning the organization of the church he is forming and the gathering of his followers to Nauvoo, Illinois, in which on November 27, 1842, the proposed list of the high council and quorum of the twelve is given:
- High Council: Oliver Cowdery, David Whitmer, Daniel Spencer, Hiram Spencer, John Hobersen, Sydney Hinton
- Twelve: Orson Hyde, Orson Pratt, Orson Hyde, Lorenzo Snow, John H. Hyde, Truman Millet, Wilford Woodruff, James Snow, Paratus Snow, in order

32. Document of 16 pages, with entries from October 28 and 31, 1842, concerning the further organization of his movement, in which on the first date he is commanded to ordain Newel Nurse and Joseph Dallin.

33. Document of one page, both sides, dated Nauvoo, January 22-23, 1843:
-On Jan 23, 1843: "I am in trouble! I still have to write! Of things that come to my view! It is much a going daily! Moment the Latter Day Saints! Mission says that it must be done! It speaks of a company in array? That? stands now established? I am in! Is Kings! and Priests to God! They say to move by proxy! In the name of the Lord! And establish them selves! For the helmsmen keep! that they may stand as kings and rulers! So more to be put down."