Death of a Mormon Dictator

Letters

of

Massachusetts Mormons

1843—1848

Edited by George F. Partridge

(Being the complete article—"The Death of a Mormon Dictator—Letters of Massachusetts Mormons,--1843-1848". Edited by George F. Partridge. From "The New England Quarterly", December, 1939. Pages 683—617.)

(Copied by J.D.W.)
The following eleven letters and one apostolic blessing are interesting as throwing light on the middle period of the history of the rise of Mormonism. All except the sixth and the twelfth, which were addressed to her son-in-law, were received by Abigail, daughter of Thomas and Catherine Harbeck, who was born in Grafton, Massachusetts, in 1788, married Calvin Hall in 1812, and died at Sutton, in Worcester County, in 1849, "of an unknown epidemic." (1) Mrs. Abigail (Harbeck) Hall had nine children, the first born in 1812 and the last in 1828. Of these nine children, two daughters (a) married Mormon preachers. Martha E. Hall, who was born in 1816, became the wife of Jesse Haven, in November, 1842.

This Haven seems to have become a person of some importance in the Mormon church. In view of the contents of the letters printed below, it is a matter of interest to know that Jesse Haven defended polygamy in print as far away as the Cape of Good Hope. (2) One of the paragraphs in a pamphlet he published reads as follows:

"That there has been a law revealed by which a man in Zion and in Zion only or at a place commanded by the Lord can have more than one wife, we by no means deny. This law was understood by the ancient Prophets, Patriarchs and Apostles."

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(2) Sealed to Haven 2/3/46 in Nauvoo Temple. (Note added to above text in printed handwriting.) (That is: Added to "The New England Quarterly")

(3) The Treasure Room of the Harvard College Library contains a copy of an eight-page pamphlet bearing no place or date of publication, with the following title-page: "Celestial Marriage and the Plurality of Wives. By Jesse Haven, One of the Presidents of the Seventies of the Church of Jesus Christ of Latter-day Saints and President of the Mission at the Cape of Good Hope."
Haven went on to explain to his readers that when God married Adam and Eve, the union was made for eternity, but when death came into the world, and then Jesus, who declared that there was no marriage in Heaven, persons who did not marry on earth could never be married at all. Such persons served only as ministering spirits in the life hereafter, for ever subordinate to married men and women, who alone could enjoy the full privileges of Heaven. It seemed to Jesse Haven that the Lord was gathering together the virtuous and true in heart from all the nations in the 1840's. Because a majority of these virtuous and true in heart were women, the Lord had revealed the doctrine of plurality of marriages to Joseph Smith for their need and benefit. In the great destructions that were soon to visit the whole world, moreover, large numbers of men would be killed off, and their natural mates would flee to Zion. Then the words of Isaiah would be fulfilled:

"And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach." (3)

Sarah S. Hall, a younger sister of Hartha, was born in 1823, and married(b) another Mormon preacher, Isaac Scott, a voluble Irishman, in 1843. That same year the two sisters and their husbands left Sutton and set out for the Zion of the Mormons, the newly founded city of Nauvoo, in Illinois, on the Mississippi, about ten miles north of the point at which the boundary line between the states of Missouri and Iowa meets that river. On their way West the four converts visited Kirtland, in Lake County, Ohio, about twenty miles northeast of Cleveland, where Joseph Smith had engaged in large and unfortunate business ventures between 1831 and 1838.

Joseph Smith (1805-1844), founder of the Church of Jesus Christ of Latter-Day Saints, was born in Vermont and moved to Palmyra, a small town in Wayne County, New York, about twenty miles east of Rochester, when

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(3) Isaiah, IV, 1.

(That is: Added to "The New England"
Chapter 15)

(b) She married Scott on 17th of March or April, 1843, Jesse Haven officiating. —St. Gen. A Hist. Mag. Nov. 1870. (Added to text in printed handwriting.)
he was a boy. In 1827 he translated the Book of Mormon from golden plates which he is said to have found in a hill near his place of residence.

Smith organized his church at Fayette, in Seneca County, New York, in 1830. The next year he led his converts to Kirtland, Ohio, and in 1833 to Missouri.

When local hostility drove Smith and his followers from that state, the Mormons turned east once more and settled at Commerce, Illinois, the name of which they changed to Nauvoo. As soon as they had built up a populous, prosperous town, both Whigs and Democrats of the state began to bid for their political support.

After six years at Nauvoo, Joseph Smith proclaimed three revelations, one of them sanctifying plurality of marriages, which split the ranks of the Mormons. When the schismatics founded the Expositor, Smith, as commander of the Nauvoo Legion, promptly destroyed their printing press. As a result of the uproar which followed, the Prophet and his brother, Hyrum, were arrested and then lodged for their own safety in the jail at Carthage, the county seat of Hancock, Illinois. The jail was broken into, and the brothers Smith were lynched by a mob in June, 1844.

The governor of Illinois mentioned in the following letters was Thomas Ford (1800-1850), a remarkable man who did his best to preserve the peace and the freedom of the press. Governor Ford's description of Joseph Smith and the circumstances of his murder is of great interest. According to him, the Prophet was "full of levity," "dressed like a dandy, and at times drunk like a sailor and swore like a pirate." "He always quailed before power, and was arrogant to weakness." He "would call for the prayers of the brethren in his behalf, with a wild and fearful energy and earnestness. He was full six feet high, strongly built, and uncommonly well muscled."

At the time of the storming of the jail at Carthage, the guard, if Governor Ford is to be believed, allowed itself to be "overpowered immediately," "according to arrangement." The mob poured into the prison and upstairs to the door of the room where Joseph and Hyrum Smith were confined together.
with two of their friends, "who voluntarily bore them company."

"An attempt was made to break open the door; but Joe Smith being armed with a six-barreled pistol, furnished by his friends, fired several times as the door was bursted open, and wounded three of the assailants. At the same time several shots were fired into the room, by some of which John Taylor received four wounds, and Hiram (sic) Smith was instantly killed. Joe Smith now attempted to escape by jumping out of the second-story window; but the fall so stunned him that he was unable to rise, and being placed in a sitting posture by the conspirators below, the despatched him with four balls through his body."

The twelve letters printed below are the property of a resident of Pawtucket, Rhode Island. In substance they are published in full, except for the omission of certain minor matters of only personal interest, tiresome repetitions, and pious quotations. Spelling and punctuation have been made to conform with modern standards.

(4) Thomas Ford, *History of Illinois*, 1830-1847 (Chicago, 1854), 356 and 364. See, also, chapters VIII, IX, and XIII.

(5) See, also, *Historical Collections of the Topsham Historical Society*, VIII (1902), 97-101; Joseph F. Smith, Jr., "Hankel Smith of Topsham, with Some Account of the Smith Family"; and *Harpers' Magazine*, CLIVIII (February, 1894), 290-297; Juanita Brooks, "A Close-Up of Polygamy."
old times, when I could not like to take under my employ a company of 
soldiers. I read the looks of bounty so many pleasant people; the same at 
least at the word. You have a thousand times been of the same opinion 
on the score of peace for happiness, when you acted from pleasure. The more 
people together, the more I can be made, the greater pleasure of work. We each 
have not only to keep the same, we have to follow the same, the same to look at 
our good fortune we receive the same. In the country now, we have 
and which only a native to see them make for the other, as the other make 
not house are plenty in this region. People and cases of the thousands of 
should over the roof. The house seem to take any thought for your part. 
are straining at their sides and the maker on the roof. It 
beseech this God. May He bless He is a merchant among people. There 
seem on good terms, He expects. They are much pleased. We 
do not open the way. There are good and silver in it. We 
are now passing a very disinterested place. There is a fine house 
they are impressed, and all the time. Everything odd and very exacted. 
I am a gentleman. If you tell us there are about a thousand houses on this 
are in possession. Our captain in a very pleasant way and appears to be 
good one. The house was occupied and some anchored, we crossed one 
bridge. (October) So we crossed over to Luberon. Our boat to a very 

II [Indecipherable] 

that we could scarcely persuade each other. Great wereGrasne ease and 
mountain. The passage through the town with such boat. It was so dark 
and the September 9, 1747. The letter was posted. In October we passed under a 
I kept a better account. 

Thanking that you would like to hear how we get along on our journey

December 27, 1747.
I was not disappointed in the falls, but think they are as grand as they
have been represented and as I looked at them I felt to exclaim how wonderful
are the works of God. There is a cottage at the brink of the river, in
it are large blank books, where they like to have all visitors write their
names, place of residence, and what remarks they choose. So we left our
names and that we were bound to New York. From this cottage there are winding
stairs to go down under the falls; we went down, and went so near that we
got quite wet with the spray. You have read many descriptions of them so
I will not attempt it. Sufficient to say, we had a pleasant time, a good day
and were well paid for our trouble. Arrived at Buffalo at seven o'clock
by railroad and steamboat. Found cousin Abe on our boat; he had come down
to bid us good-bye; he seemed to feel as bad when he left us, as though
we were his sisters.

It was pleasant when we left Buffalo, but as soon as we got out on
the lake, the wind began to blow and the clouds looked very wild. We can
now see land only on one side of us, there are snow banks on the hills.
It is now quite rough; the snow flies and our boat rocks so that we have
to hold on to something when we walk. I wish you could see us now, more
than two-thirds are seasick; they are vomiting in all directions, Mr. Haven
among the rest. An interesting spectacle, I reckon you think. A boat that
went out last night had her windows stove in and had to put back. The
clouds here look very different from what they do on land. The water of
the lake is of a beautiful green color.

Sunday, October 13: Arrived at Cleveland, glad to bid adieu to the
lake; have no desire ever to see another, but it might be delightful on
a mild warm day. Sarah and I were not sick.

Monday (October) 14: On our way to Beaver (Pennsylvania) by canal.
It seems quite like home to get into a canal-boat again. Went through a
lock to-day hewn out of solid rock. Like the looks of Ohio much. A party
of us got off the boat this morning and took a fine walk, came to an
orchard where we found plenty of apples; helped ourselves of course, for we thought we had as good a right to them as the cows.

A company of eleven Mormons joined us to-day; they are from Kirtland (Ohio). Our company is so large that we are much crowded. I would never advise anyone to come in so large a company; twenty is full enough. We find a little warmer weather here than we did on the lake. Our boatmen are not quite so polished as they were on the other canal ( Erie). The captain is the most bulky man I ever saw, real comicлимепа figure.

Thursday 19: We got aground yesterday towards night, got off this morning at nine.

Friday 20. At Beaver, Pennsylvania. Two of our men have gone to make a contract to go through to Nauvoo. The three past nights I dreamed of being at home, my much loved home, but wake and find myself journeying far from it.

Sunday 22: We have had a good meeting to-day, the best singing I ever heard. Here we have been for days waiting the arrival of our steamer; she was to have been here long ere this. Afternoon, here comes our steamer North Bend; you must know we are glad to see her. Three weeks have passed since I left home and though traveling where he scenes are constantly presenting themselves to my view, yet my mind is often wandering back to the friends I have left behind and wishing that they were with me. Stopped at Shenandoah, Virginia. Went out to see the place; it looks very much like we have just passed one of the Indian mounds which we have read so much of. It is very pleasant traveling on the Ohio, beautiful scenery.

October 26: Arrived at Cincinnati. I think it is a delightful place. Our captain tells us to-day that he shall not go through, for he can not get freight; so we must again reship; he will get us a boat. We have a great many hindrances; if we had had none, we should have been in Nauvoo ere this.

Saturday (October) 28: Went on board the Indian Queen. Brother
Bill (Hall) is in Cincinnati, he came on board this morning to see us; we were all glad to see him. He has been preaching not far from this place.

The country below Cincinnati is truly delightful. Some very fine residences. I should prefer settling here to any part of the country I have passed through. There are large companies of well-dressed men all along on the shore fishing, each company has a fire where I suppose they intend cooking their fish. We are now passing North Bend; can see Harrison's late residence, also his tomb, in a very conspicuous place, with a white enclosure.

Monday (October 30). Arrived at Louisville. Took a pleasant walk went through the market. Saw a number of slaves. There are rapids just below Louisville, which the steamboats can not pass in low water; so there is a canal three miles in length with three locks which we are going through; we are now passing under a fine arched bridge; you must know it to be pretty high in order to have steamboats with their high funnels pass under. We got off at the first lock, went to see the Kentucky giant. He is the one that Dickens speaks of in his book, he is seven feet eight inches high. Saw his little rifle as he calls it, I think eight feet long; also his chair and cane. There are about fifty steamboats building along here.

Passed corn fields which are miles in length.

November 1. Came to the junction of the Ohio and Mississippi Rivers this afternoon. You can have no idea what a contrast there is; instead of a clear stream we now have one of liquid mud. I think I shall go thirsty a good while before I shall drink this water, but people dip it up and drink it, as though it tasted good. I don't think I have drank a teacup of water since I left.

Friday (November 3). Got to St. Louis today; here we have to reship again. We take the Missouri of Gulebra. I suppose you think we have got to Nauvoo and settled before this.

November 6. Arrived at Nauvoo about noon. It is much the handsomest situation I have seen on the Mississippi. I can assure you we were all
tired of traveling and glad to get on shore. I have had but one night of
sound sleep since I left. There is a great deal of noise on the boats.

Monday, December 18: I suppose you have been looking for a letter
from one of us before this, but I did not go to housekeeping till the
eighth of this month. I visited till then among Mr. Haven’s friends, and
wanted to wait till I got to housekeeping before I wrote. We live in a
new brick house, upstairs.

Mr. Haven is teaching school here. Sarah is teaching about three
miles out. Nauvoo looks much better than I expected; it is quite a pleasant
place, but everything is very different from what it is at the East. The
eoil differs much from any thing I ever saw. I have not seen a stone or
any gravel in the place. The mud here sticks to my feet just like paste.
There are quarries near by where they get stone for building. We shall
soon have a fine city here if we are not molested. The river here is about
a mile and a half wide. There are some quite large islands here. Many
have gone out to live on them; they return in the spring.

Our things all came safe except the glass to my mourning piece; that
was broken to pieces and the top glass to the clock was cracked; everything
else came safe. Think we were quite fortunate. Brother Scott had a barrel
of things lost overboard. The captain gave him six dollars.

Send me a paper (newspaper) as soon as you get this. For I shall be
anxious to know whether you receive this. Make a cross on the paper as
a sign that you have got it. The burning prairies look grand here. If
you were to see such a sight at the East, you would think the world was
on fire.

Mother, I want you should write me how you color black without cider,
for I have forgotten. There is no cider here. I don’t want to color at
present but I want to know how when I want to. Tell me whether you make
cut to read this or not. I know I have not written it very plain. I
always write in too big a hurry. (O) (O) -- In fact the writing is remarkably
plain and really beautiful, though very fine. The four pages of this first letter contain about 2500 words. The postage cost twenty-five cents.)

December 21: I suppose you will hear that there is trouble among us before you get this. The Missourians seem determined not to let us alone. They keep kidnapping our people. It is not safe for them to go out of Nauvoo. One of our men was kidnapped last night; he was over to Montrose (Iowa) on business. The civil authorities have taken one of the kidnappers; he is under three thousand dollars bond; we are going to send to our governor to have him sent to the governor of Missouri for the release of our people. I expect he will not give them up unless our governor will give up Joseph Smith. I don't think they will ever have the pleasure of taking him. God will avenge us in vengeance against them.

I can say I like Nauvoo, and had rather be here than at the East even if we are driven. I could never advise any to come here but true-hearted Mormons. We know that if we suffer affliction with the people of God, we shall also reign with them. We know that the saints of God in all ages have suffered, and the Bible says that we shall suffer persecution. It is true that this is the place to try people. The church in Sutton think they have trials but they know no more about them than infants. I wish my friends were all Mormons and were here. I know they would enjoy themselves. I never heard such good preaching in my life as I have since I came here. We have some very smart men. I wish, father, you and mother would write me a long letter.

Martha.

We have no Thanksgiving in this state. Mr. Haven's sister B. made a feast after the eastern style and invited all the family that is here. Sarah went with us. It was the last day in November. Think likely it was your thanksgiving. I want to know how you spent the day. From your daughter

Martha Haven.

I shall pay the postage on this letter.
Vicinity of Nauvoo,
April 13, 1844

Dear Mother:

It is with mingled feelings of pain and pleasure that I attempt to address a few lines to you. Yes, it is a great grief to me when I think how far I am separated from you; but the reflection that although far distant, there is a way we can communicate our thoughts to each other, and the hope of seeing you here (sometime) fills me with joy. Why have you not written as this? I am almost impatient to hear from you. I suppose you received Martha’s letter some time since, with an account of our journey.

Methinks I see Father at work in the garden with S--- beside him. How I do wish you were all here this summer; do try and come as soon as you can. Don’t sell a thing unless chairs and the like, but bring all you have got; more, too. Your brass candle sticks that you tried to sell would be of great use to you. Martha has used the one you gave her all winter. I was glad I left my lamps at home, and sorry I did not take my looking-glass. I am glad I left when I did, for it seemed to be the right time. I don’t know how you would stand such a journey; I wish you could have come with us.

I had a school this winter, between thirty and forty different scholars some of them larger than myself. I suppose you are thinking that I have taken a long school; however I never enjoyed myself better. We live in a little white cottage two and a half miles on a straight line from the Temple and three-quarters of a mile from the Mississippi. It is very pleasant a summer’s evening to walk along its banks; they are high above the river, and there are beautiful ravines below. I am learning to ride horseback; we rode about two miles the other evening along the river and it was delightful. The boats we can hear from the house as they pass up and down. We crossed the river to Fort Madison in Iowa in a ferry-boat the other day.

We go to meeting near the Temple every Sunday. I do love to hear
the Prophet preach; there was over thirty baptized last Sunday in the river. Joseph baptized quite a number of them; there was about fifteen thousand people at meeting; we have the meetings in a grove near the people. A great many thousand people attended the conference. It closed on Tuesday last.

Father Scott expects to go to Ireland this summer to preach the gospel. He and his family were in Missouri the time the church were driven. He is an high priest. It is twenty-five years since they left Ireland for America. I firmly believe that this work is of God and that it will roll on in spite of wicked men and devils.

Mother you think you have trials but I can tell you there is nothing there to try your faith; I mean comparatively speaking. I never fully understood the place in holy writ where the Lord says he will have a tried people until I came here with the church. Sometimes I almost fear that I shall give up but by the help of the Lord I mean to endure to the end. You know little concerning the church, I can assure you; I think that if the saints were as wise before they start as after they get here, many would not have faith enough to come. A word to the wise is sufficient. Dear Mother pray for me that I may be of the household of faith.

I thought I would improve the opportunity and send you a letter by Charles while he is to leave, I believe, for the East day after to-morrow, and I hope you will all write when he comes back in the fall, if not before. You must write before that, I can't wait so long.

Tell C — that I lost the hair that she gave me and wish that she would braid me another wristlet with her hair and one of some of yours and of the rest of you and you can send them by Charles. How do you color black with logwood without sider? Please answer all my questions when you write. There was scarcely a night during the winter but what I dreamed of you and was back there with you but I always thought I was coming back and often thought I was waiting for you to come back with me.

Sarah Scott.
Vicinity of Nauvoo,
June 10, 1864.

My Dear Father and Mother:

For such I suppose I may call you, on account of the relationship that now exists between us. Altho' far distant, and having never had the privilege of beholding your faces, yet I rejoice exceedingly in the pleasure which I this day enjoy of sitting down to write a few lines to two so near and dear to me as you are. I have greatly desired to see you since I became acquainted with your daughter, and adopted into your family. But I have had to do with only hearing from you thus far. By a letter that Mrs. Haven received from you a few days since, we have the pleasing intelligence that you are all well, which blessing we also enjoy. I am glad that I ever became united to your family, for by this step I have gotten what Solomon says is a good thing. He says he that hath gotten a wife from the Lord, hath gotten a good thing. So say I, and were it not for troubles that exist in the land, we would rejoice continually.

But because of the things that are and have been taught in the Church of Latter Day Saints for two years past which now assume a portentous aspect, I say because of these things we are in trouble. And were it not that we wish to give you a fair unbiased statement of facts as they really exist, we perhaps would not have written you so soon. But we feel it to be our duty to let you know how things are going on this boasted liberty, this Sanctum-Sanctorum of all the Earth, the City of Nauvoo. The Elders will likely tell you a different tale from what I shall as they are positively instructed to deny these things abroad. But it matters not to us what they say; our object is to state to you the truth, for we do not want to be guilty of deceiving anyone. We will now give you a correct statement of the doctrines that are taught and practised in the Church according to our own knowledge. We will mention three in particular.

A plurality of Gods. A plurality of living wives. And unconditional
sealing up to eternal life against all sins save the shedding of innocent blood or consenting thereto. These with many other things are taught by Joseph, which we consider are odious and doctrines of devils.

Joseph says there are Gods above the God of this universe as far as he is above us, and if he should transgress the laws given to Him by those above Him, He would be hurled from his Throne to hell, as was Lucifer and all his creations with him. But God says there is no other God but himself. Moses says he is the Almighty God, and there is none other. David says he knows of no other God. The Apostles and Prophets almost all testify the same thing.

Joseph had a revelation last summer purporting to be from the Lord, allowing the saints the privilege of having ten living wives at one time, I mean certain conspicuous characters among them. They do not content themselves with young women, but have seduced married women. I believe hundreds have been deceived. How should I yield up your daughter to such wretches?

Mr. Haven knows these statements are correct, for they have been taught in the quorum to which he belongs by the highest authority in the Church. He has told me that he does not believe in these teachings but he does not come out and oppose them; he thinks that it will all come out right. But we think God never has nor never will sanction such proceedings, for we believe he has not changed; he says "I am God I change not." These things we cannot believe, and it is by Sarah's repeated request that I write this letter.

Those who cannot swallow down these things and come out and opposed the doctrine publicly, have been cut off from the Church without any lawful process whatever. They were not notified to trial neither were they allowed the privilege of being present to defend themselves; neither was any one permitted to speak on their behalf. They did not know who was their judge or jury until it was all over and they delivered over to all
the buffetings of Satan; although they lived only a few rods from the council room. These are some of their names: William Law, one of the first presidency; Wilson Law, brigadier general; Austin Coles, president of the High Council; and Elder Blakesly, who has been the means of bringing upwards of one thousand members into the Church. He has been through nearly all the states in the Union, the Canadas, and England preaching the Gospel. Now look at the great sins they have committed, the Laws' un-Christian-like conduct -- Blakesly and others, Apostasy. If it is Apostasy to oppose such doctrines and proceedings as I have just mentioned (which are only a few of the enormities taught and practised here), then we hope and pray that all the Church may apostatize.

After they had been thus shamefully treated and published to the world they went and bought a printing press determined to defend themselves against such unhallowed abuse. It cost them six hundred dollars. (They) commenced their paper, but Joseph and his clan could not bear the truth to come out; so after the first number came out Joseph called his sanhedrin together; tried the press; condemned it as a nuisance and ordered the city marshal to take three hundred armed men and go and burn the press, and if any offered resistance, to rip them from the guts to the gizzard. These are his own words. They went and burnt the press, papers, and household furniture. The Laws, Fostera, Coles, Hickiea, and others have had to leave the place to save their lives. Those who have been thus unlawfully cut off have called a conference; protested against these things; and reorganized the Church. William Law is chosen president; Charles Ivana, bishop, with the other necessary officers. The Reformed Church believe that Joseph has transgressed in his priestly capacity and has given himself over to serve the devil, and his own lusts. We will endeavor to send you a paper and you can then judge for yourselves. They had only commenced publishing the dark deeds of Nauvoo. A hundredth part has not been told yet. (7)

(7) This letter was written up to this point by Isaac Scott, husband of Sarah. The rest is in his wife's hand.)
The people of the state will not suffer such things any longer. But I am sorry that the innocent must suffer with the guilty. I believe there are hundreds of honest hearted souls in Nauvoo, but none of them I think have forgotten what they were once taught; that our God is he that putteth his trust in man. I would offend some of them more to speak irreverently of Joseph, than it would of God himself. Joseph says that he is a God to this generation, and I suppose they believe it. Any one needs a threat like an open sepulchre to swallow down all that is taught here. There was an elder once wrote in confidence to a friend in England, told him the state of the Church here, and they showed it to some of the elders there, and they wrote back to the heads of the Church, and it caused him a great deal of trouble. I think if you would once come here, you would not put so much confidence in all who go by the name of Mormons.

I am very much obliged for the pin ball; I think it is very pretty, and it comes from Mother so far, from old Massachusetts. I shall appreciate it highly. My health has been very good since I came to the west notwithstanding it is a sickly part of the country. I enjoy myself well this summer. My husband is every thing I could wish, and I hope we may live all the days of our appointed time together. Joseph had two balls last winter and a dancing-school through the winter. There was a theatre established in the spring; some of the twelve took a part — Erastus Snow and many of the leading members of the Church. Dear Mother, I hope the time is not far distant when I can enjoy each other's society, but when and where I suppose time only will determine. There is a report that a mob is coming to Nauvoo.

Sarah Scott.
Nauvoo, Illinois,
July 22, 1844.

My Dear Father and Brother:

Having an opportunity to send to the East by the way of brother James, who expects to return in a few weeks, I thought I would improve it and send you a few lines. I suppose you received our letter and were somewhat prepared when you heard of the dreadful murder of Joseph and Hyrum Smith in Carthage jail. Little did we think that an event like that would ever transpire. The Church believed that he would be acquitted as he had been on former occasions, and Joseph prophesied in the last Neighbor(8) that was published before his death that they would come off victorious over them all, as sure as there was a God in Israel. Joseph also prophesied on the stand a year ago last conference that he could not be killed within five years from that time; that they could not kill him till the Temple would be completed, for that he had received an unconditional promise from the Almighty concerning his days, and the evil spirit and hell at defiance; and then said, putting his hand on his head, they never could kill this child. But now that he is killed none of the Church say that he said unless he gave himself up. My husband was there at the time and says there was no conditions whatever, and many others testify to the same thing.

I suppose you have heard from Mr. Haven and Martha before this and have learned their mind concerning Joseph and Hyrum, but I can not help believing that had they been innocent, that the Lord would not have suffered them to fall by the hands of wicked murderers. I believe they would have been living men to-day, had they been willing for others to enjoy the same liberties they wish themselves.

The governor (Thomas Ford) visited Nauvoo the day that Joseph and Hyrum were killed and made a speech. He told the people of Nauvoo the burning of that press was arbitrary, unlawful, unconstitutional, and that they

(8) A magazine of the Mormon Church.
had hurt themselves more than ten presses could have injured them in ten years.

The governor was met on his return to Carthage by a messenger informing him of the assassination. Many of the Mormons blame the governor for not bringing them with him and others do not. I think it looks strange his leaving a guard of only eight men with him and taking so many with himself. I have no doubt however but he was afraid of his own life or he would not have taken the number of men he did with him. I heard there were three hundred. The governor did not dare to stop in Carthage that night, and men, women, and children fled from there. I believe there was only three or four men that stopped in the place that night. I think the people of Carthage so far have suffered more than the Mormons. Who the vile murderers were I suppose never will be known till the day when all flesh shall stand before God to answer for the deeds done in the body. Many of the Mormons lay it to the Missourians, others to the apostates, as they call them. If it is apostasy from Mormonism to come out against the doctrines of more Gods than one, more wives than one, and many other damnable heresies that they have taught, I hope and pray that I and all the rest of the Church may become apostates.

Mr. Haven told me last spring before I was married that these doctrines tried his faith very much till he heard Hyrum Smith explain them and now or then he thought it was right. But a few weeks before the murder Hyrum denied that he and Joseph had the revelation concerning it but said that it referred to ancient times, and it was published (so) in the Neighbor. After I saw it I said to Mr. Haven: "What do you think of that? Is it not a plain contradiction to what you told me? What do you think of it?" He said that he supposed Hyrum saw what a disturbance it was making and thought he would say it on account of there being such an excitement.

When the news reached the governor of the destruction of the press and of the trouble in Nauvoo, he hastened hence as fast as possible just
in time to save an attack upon the city of Nauvoo. Writs were then issued for the Smiths and others to bring them before the proper authorities for trial. When they were taken to Carthage, it was with difficulty the governor saved their lives. The repeated outrageous laws they had made, made the inhabitants hate the very sight of them. One example: whoever was heard speaking against the city council, charter, or ordinances should be fined five hundred dollars.

It is very warm here and quite sickly; for my part I wish I was in a healthier place. Those that have left the Church and reorganized have settled at a town called Hampton in this state, one hundred miles up the river. It is said to be a healthy place. 

When I was teaching school last winter, I used to often think of what you used to tell me about your school days. I had some come to school a mile and a half across the prairie with nothing but a bonnet and a little handkerchief around their necks; some bare-headed some bare-footed, and any way. I have never got all my pay yet only two-thirds of it and don't suppose I shall get any more of it, but they who are owing me are good Mormons, and I suppose it's no matter.

Dear Mother: I have seen some sorrowful days since I left you and some happy ones. But I can tell you it is a sorrowful time here at present. Those that stood up for Joseph before his death are getting divided among themselves.

I have since learned that it was a mistake concerning the governor leaving only eight men with Joseph, but that he left a large company. Willard Richards and John Taylor were in jail with them.

August 9: Yesterday I attended a conference in Nauvoo. I suppose Martha will give you the particulars of it. The twelve were appointed to take charge of all the concerns of the Church both spiritual and temporal. Brigham Young said if he had been here, he wouldn't have consented to give Joseph up and he would be damned if he would give himself up to the law
of the land. He would see them all in hell first; the Church, and then he said he would see all Creation in Hell before he would. These statements are correct, and they needn’t any (of them) attempt to deny them. If they do, they are ignorant of the matter or they are wilful liars.

Why don’t you write to me? I haven’t had a letter from one of you since I left. I am obliged for the newspaper and think you might afford time to write to me once in a while. Mother, I wish I had a piece of your brown bread; I have not seen a bit since I came from home. I suppose I may wish again before I will get any. I wish we were a little nearer together but I suppose it’s all right or it wouldn’t be so. I hope there will be a change for the better here soon. I am going to have some graham bread before long; we have got a lot of nice wheat we raised this year.

Sarah Scott.

At my wife’s request I write a few words. We would like to drop in and talk a little about the past, present, and future. The present appears to be a wonderful period in the history of mankind: Joseph and Hyrum Smith are murdered; Samuel is dead and buried. The Smiths are all gone the way of all the earth except William, and why all this murder and death in the Smith family? I believe it is because they taught the people of God to transgress His holy laws as did the sons of Eli of old; they taught the people to break the laws of God, for which God revoked the covenant which He had made with Eli and gave him another promise which was that there should not be an old man in his house for ever. Mr. Haven and Mr. X... have been here to-day. We have had quite a discussion of our religious differences. Elder H... tries hard to uphold his old Apostate Church, but when we bring him to the law and the testimony, he can’t bring any thing to prove his sublime heavenly doctrines.

You will likely hear a great deal about Joseph’s innocence such as: “I go as a lamb to the slaughter, and if I die, I die an innocent man.” All these statements, I believe are false and got for the purpose of
reconciling the minds of the Church. I believe they had not the least 
idea that they were going to be murdered. Hyrum said the last time I heard 
him preach, which was only a few days before he and Joseph were taken to 
Carthage, that their enemies could not kill brother Joseph, for he had a 
great work to accomplish yet. There was also considerable said in Carthage 
which proves beyond dispute that they did not expect death. They blame 
the apostates, as they term them, with being accessory to the murder of 
the Smiths. This is not the case. The laws and Wooters were not in the 
state at the time of the murder was committed, and if they had been here, 
they would have been the last to stain their hands with human blood.

Remember me to all your family in the kindest manner. I wish you 
would write us a letter. We would be happy to hear from any of our brothers 
and sisters and answer any questions you or they may think proper to ask.

Yours respectfully,

Isaac Scott.
Hauwoc,
February 5, 1845

My Dear Father and Mother:

I received your letter bearing date of August 11, 1844, which gave me great joy to hear you were all enjoying the inestimable blessing of health, a blessing I have been deprived of a great part of the past summer, but which through the tender mercies of God is restored to me. The disease with which I was afflicted was fever and ague. If you can form an idea how a person must feel half-naked in Greenland one hour and the next be buried into the torrid zone under a burning sun, you may judge how one feels with this disease.

I find by your letter that my first letter to you surprised you, and I suppose my second had a still worse effect upon your mind by the way you wrote after receiving it, because I told you the truth concerning those doctrines that I know have been taught in the Church. I did not write from hearsay concerning those doctrines, as you represented, but from actual knowledge. But now because their iniquity has come to light and God's judgments have overtaken them, they deny that they were ever taught. But I say they are liars, and the truth is not in them. I am sorry it grieved you so because I can not believe in a man having ten or a dozen wives at a time. I did not know it was a part of Mormonism until I came to Hauwoc. You say that you are sorry I have turned against the Church and seem to think I have denied Mormonism, but did I not state in my letter my decided belief in it? I believe I did, and still believe Mormonism unsullied with Spiritual wifeism, and the like, a part of God and will prevail.

You may perhaps wonder how I can have any faith in Mormonism if I know such iniquity prevails. Does men transgressing the laws of God alter the principles of righteousness or change the Gospel of Christ? No, not a whit; neither does it prove that the Church of Latter Day Saints was not the One Church of Christ but the reverse. God gave unto the children of
Israel a law which, had they kept, would have made them a nation of kings and priests, but they would not keep that law. Are we then to conclude they never were a righteous people? And never had the law of God given unto them? Verily no. Did God suffer them to retain their standing before him when they would not keep his commandments? No; but he scattered them from before his face and rejected them as a people just as he has promised to do with his Church in these last days according to the Book of Doctrine and Covenants. What think you of the revelations which you profess to believe in that book? We are there told that if Joseph Smith kept the commandments of God, no weapon formed against him should prosper, and that he should live until the coming of the son of man; and if not, he should be cut off and another appointed in his stead. Has Joseph transgressed or has God changed?

We are informed by a revelation given through Joseph that Sidney Rigdon should be a spokesman before the face of the Lord and not before Joseph Smith's face as at the first. This Revelation you will find in the last edition of the Book of Covenants. Sidney Rigdon was ordained a prophet, seer, and revelator to the Church to succeed Joseph in 1841 by revelation, and never was cut off. True, they pretended to try him and cut him off in Nauvoo last fall. But had they authority, and was he brought before a proper tribunal? I am bold to say he was not; neither can the Church try him according to the law of God, for his case must have one of the first presidents to preside on it. Why have they treated Sidney Rigdon and William Law as they have? Because they stand up for the attributes of God, for virtue and holiness, for the observance of the law of God and the laws of the land. See Section 18 paragraph 8. But these pious saints in Nauvoo think they can set at defiance the laws of God and man and have their two, four, six, or eight or ten wives at pleasure, but in this way they will find themselves mistaken. These things, as I told you before, they deny in public but teach and practice in private.
Dear Mother, you seem to me to be preparing your mind to receive strange things should they be presented to you; you quote a passage to try and prop their frail tenements, but read a little farther and you will find that to us there is but one living and true God. You seem to be sorry that you advised me to come West, but I am glad, for by so doing I have been an eye and ear witness to their proceedings. Had I not have come, I might have been as you are, knowing nothing of their teachings in Zion; but I am here, have heard and seen for myself and know verily what I write to be true. You say you think there is a wrong spirit somewhere; so say I. I think when a people break the commandments of God given expressly to themselves, such as: “Thou shalt not commit adultery. Thou shalt have but one wife, and concubines thou shalt have none,” it is very evident there is a wrong spirit and a departure from the principles of righteousness.

You say also, why contend about those dark and mysterious things? Because the Lord has said he doeth nothing save it be plain to the children of men. Respecting my going to meeting I believe I attended more regularly while I was able than any one that came to the West with me. I attended regularly two and sometimes three times a week from my arrival here till the hot weather commenced the next summer. I didn’t miss one Sabbath during this time.

In reviewing your letter I am led to conclude that you place but little confidence in my statements, but I believe I have not as yet learned to deviate from the truth and for ought I know am as much entitled to belief as any other person. You now have my testimony; make what use of it you think proper. I give it with the purest motives, hoping that you may not be led from the path that leads to exaltation and glory.

Did you forget to send those wristlets I sent for? I was disappointed in not receiving any thing from any of you.

Stealing has been carried on to an alarming extent in and about Newven last fall and this winter. They first began to steal from the
dissenters did it themselves to bring persecution on the Church, but after a while a few of the good Mormon souls were caught in it; three have been taken to Carthage Jail, and more will likely follow. Father Scott and his daughter had a large washing stole from them last fall. I believe there are many sincere souls in Nauvoo that are desiring to serve God in an acceptable way, that have sacrificed their all for the truth and are willing to spend and be spent in laboring to bring forth and establish Zion in these last days. But when the head is sick, the whole heart is faint.

The first night I stopped in Nauvoo I slept in an old crazy log cabin where I could lay and count the stars, and although there was a fire-place big enough to roast an ox, I thought I should freeze to death. This room rents for twenty four dollars a year. Nauvoo abounds with such rooms. I have known many a family living in this way with a large family of children—only just one room, no cellar, no cupboards, a room and a fire-place without a stove is all that many have. It was just such a one where I boarded last winter. We live by ourselves now and have a room and a bedroom and a good large cooking-stove, and I feel myself pretty well off at that.

We have a good cow and have sold two or three pounds of butter a week through the winter, besides supplying ourselves.

Write as soon as you get this and send me a paper as often as you can.

Sarah S. Scott.

I have just weighed her Majesty and find she only weighs one hundred and forty five pounds; wonder if this don't show good health.

Yours respectfully,

Isaac Scott.
Nauvoo,
March 1, 1845.

Dear Brother:

I received your very welcome letter a few weeks ago and I hope you will forgive me for not writing you before. I was three months sick with the fever and ague. I will try and make up a little by giving you a general outline of things since my arrival here.

The day we landed in Nauvoo it snowed fast for several hours, which made the place look rather gloomy to strangers. We had our things taken to Mr. Haven's brother-in-law and met with a kind reception, but I didn't feel at home. The first night I slept in an old log cabin where I could lay and view the planets. The weather was very cold. I only stayed in the city three weeks and then came out into the neighborhood, where I now live, and taught school through the winter.

The site of Nauvoo is generally handsome, though part of the city is low and very sickly. Those who were driven from Missouri lost nearly all their property and consequently were not able to build large houses. The south and west parts of this state are very sickly, especially in a wet season as last summer was.

I suppose you would like to know how I like the teachings and doings of the Mormons since I came here as far as they have taught and acted in accordance with the principles of righteousness so far they have my approba-
tion, but they have taught some things here that I can not believe, such as a multitude of Gods above the God and Father of our Lord Jesus Christ -- when God says there is no God but himself.

Another doctrine they teach which is equally absurd and damnable is of a plurality of wives. This they publicly deny having taught, but when they do, they heap lies upon transgression and only make their damnation more sure -- unless they repent, and that speedily. Those things I have heard taught myself and know their statements to be false.
In relation to the Expositor I need only say it is true they destroyed the whole printing establishment, which I believe with their other transgressions brought the trouble upon them last summer. There are other things I would like to mention but I want to leave a few lines for my husband. I suppose you have seen my last letter to Mother; so I will close.

Sarah E. Scott.

Having an opportunity given me by my wife of writing a few lines, I gladly embrace it. I find she has touched on some very important subjects, but as two heads are better than one, if one be a sheep's head, I will try and add something, I also being an eye and ear witness. Joseph and Hyrum Smith taught those things with many others equally pernicious day and night the last two years of their earthly career. They seemed to think that they could do and teach any and every thing they chose, and neither God nor nor the devil interfere with them. It is my firm belief that had the Smiths and their dupes let the office of the Expositor alone, they might have been alive at present. The course they took roused the indignation of saint and sinner, that held sacred the laws and institutions of our country. I told them the morning after they done the deed it would cause them tears before their corn would sink, which came to pass. Still, I believe they should have had a fair trial by law. Had they got this, they certainly would have gone to the penitentiary.

There was only one number of the Expositor issued, and it contained nothing libelous, slanderous, or unlawful. The great evil was that it was about to show to the world the true character of Joseph and those who swallow down his demoralizing, soul-destroying heresies. There is a secret band in Nauvoo who are bound together by dreadful oaths whose motives are anything but honorable. *(3)*

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*(3)* Scott may refer to Joseph Smith's "Nauvoo Legion".
The Church is now divided, and part go for Sidney Rigdon and William Law, the only Presidents left the Church. The other part hold to the Twelve, who arrogate to themselves the authority to lead the Church. Rigdon and law are honorable, virtuous men; therefore you see they would not do to (sic) teach polygamy, adultery, fornication, perjury etc. which is and has been abundantly taught in the Church. I have heard it taught, I presume, a hundred times; I will be mistaken if Nauvoo before long don't be laid as waste as ever Jerusalem was; the wickedness of this people exceeds anything on record. The Temple, if ever finished, will be a splendid edifice. The steam-boats have been running on the river for some time past.

You may, perhaps, wonder that I write so plain about the Mormons and ask the question: "Isn't Scott a Mormon?" Yes, he is; but not a latter day saint. The difference between a Mormon and L. D. S. is great: the Mormons believe in original Mormonism, while the L.D.Saints believe and practise the doctrines above-named. The Church cut me off in Missouri for no crime only opposing Sanitism, stealing, swearing, lies etc. I have seen them steal thousands of dollars worth of property and heard them afterwards swear in court they did not do it. They have tried to get me to join them since, but I could not do it under such circumstances. Write when convenient.

Yours etc.
Isaac Scott.
Grafton (Massachusetts),
October 3, 1845

Dear, Beloved Sister,(10)

As it is very uncertain that we (shall) ever see each other in this world, I will spend a few moments to converse with you by writing. I will tell you, dear Abigale, how much sorrow I feel that you leave us all, husband, children, and sisters, to go to a far-off land. We feel it a great separation, and a great journey for one of your age and health. Dear Sister, if we do not think just alike here in this world, I hope we shall not lose that sisterly affection which we are bound by the ties of nature to cherish. I hope we shall meet in that world where all disputes, all sorrows, and no sect will be known. O that we may live and act in such manner that our Blessed Saviour will say: "Come ye blessed, inherit the kingdom prepared for you from the foundation of the world." I had no time to think when you called; I felt so bad I could not think of your children. Best, to send my best love to them. So I thought I would write and let you know I have not forgotten them, although far off.

Dear Sister, I fear you will not find yourself so happy as you imagine. I hope you will return satisfied and your children with you. I feel that you are dead to me, our views are so different; but we shall know all hereafter. O that we may hourly watch and pray to write to me and tell me how you like. I feel that you will be homesick, but Martha and Sarah will comfort you. Do think how you will feel when you and your beloved husband are so far from each other. If my dear husband was alive, I could not leave him. Think it all over before you start; think of a sick day; think how many miles distant you are from each other; it pains me to think for you. O my sister I hope you will pray for your unconverted friends that they may

(10) This letter addressed to Abigail Harback, wife of Calvin Hail and mother of Mrs. Jesse Haven and Mrs. Isaac Scott.
seek that pearl of great price. I hope we shall see each other again; it is uncertain. I leave my letter for the present to attend to my duty.

Good night.

Saturday: I resume my pen to tell you how much comfort I had with Brother Henry and Polly; they have just left to visit you. I hope you will take as much comfort with them as I have. They are so happy; if they are poor, one can not help taking comfort with them. They are waiting and watching for the Blessed Saviour to make his second appearance.

You will guess how my poor head feels when you read this ill-composed letter. I feel almost crazy. I have a very bad cold, and children crying. Henry bad.

Let me but hear my Saviour say
Strength shall be equal to thy day.
Religion bears my spirits up

When I expect that blessed hope,
The bright appearance of the Lord,
And hope stands leaning on his word.

I must close my letter by telling you how much I feel for you and love. Dear Sister, do not forget your unworthy sister

Emice Hayden.(11)

Abigail Hall

N.B. It is dark and I have wrote till I am almost blind. Farewell, dear

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(11) Emice(Harbeck) Hayden, sister of Mrs. Calvin Hall, the mother of Mrs. Jesse Haven and Mrs. Isaac Scott, was sixty-six years of age at the time she wrote this letter. Mrs. Calvin Hall was about to set out for Illinois, whence she brought back the apostolic blessing which follows.
Sister, remember me when far away. Perhaps it is the last time I shall write to you; I feel that I draw nigh the grave. Farewell.
THE BLESSING OF ABIGAIL HALL, THE DAUGHTER OF THOMAS AND CATHERINE HAWKINS, GIVEN IN THE CITY OF JOSEPH, MARCH 21ST, 1846, BY ISAAC MURPHY.

Sister Abigail:

In the name of Jesus Christ and by virtue of the Holy Priesthood, I lay my hands upon your head and I seal upon thee the blessing of the Patriarch, which is thy father's blessing; and this seal and blessing shall be satisfaction to the mind and a seal and blessing to be extended to thy posterity. Thou art numbered with the seed of Abraham and in the same everlasting covenants. Remember that through the blessing of the Priesthood, Abraham received the promised blessing, and thy blessing will be equal with the daughters of Isaac and of Jacob for thy descent is through Ephraim, and thou hast become a legitimate heir to all the promised blessings. Thy name is registered in the Lamb's book of life because of the integrity of thy heart, being blast with an obedient and willing mind. It has been thy lot to pass through trials that thou might know the opposite and know how to prize the good. The gifts of the Gospel will become thy blessing, the Spirit of the Lord will cause thee to speak in unknown tongues and to understand truth from error. Wisdom will become thy gift, and faith will cause thee to be endowed with power from on high. Power will be given unto thee to act upon thy agency in behalf of thy deceased friends, and all the blessings that have been sealed upon thee will be verified in thy salvation and thy exaltation; and thou wilt become a blessing to thy posterity, and the Lord will direct thee in all thy choices for life. Thy last days will be days of peace unto thee, of consolation, and satisfaction. I seal upon thee by promise that it shall be thy lot to have part in the first resurrection and receive thy crown in the mansions of thy Saviour; by virtue of the Holy Priesthood, I seal this, thy father's blessing, upon thee in the name of Jesus. Amen.

Jesse Raven, Scribe.
Nauvoo,
July 4, 1845.

My dear dear mother,

The joy of meeting and the pain of separating have passed, and I am again alone. I have been very anxious to hear from you, to know how you got home. I should have written long before this had I known where to have told you to direct your letters. We think soon of going to Farmington, Iowa. We shall probably stay there till fall; so direct your letters there till you hear to the contrary. My health has been growing poorer since you left. Have been to meeting but once since I went with you, have not felt able to go. Mr. Haven talks of boxing our things ready for the wilderness and boarding if he can get a good place for me. Farmington is about twenty-five miles from here on the Des Moines River. Sister Sarah was in two or three times after you left; she made one her last visit the twenty-fifth of May; said they should start their journey the twenty-seventh.

We have sold our place for a trifle to a Baptist minister. All we got was a cow and two pairs of steers, worth about sixty dollars in trade. He bought Joel's and Brother Palmer's and pays in trade, except Joel's mortgage; he had to pay that in money, of course. Brother Palmer gets a very nice cow and pair of steers for his part. Joel gets a horse and buggy and then there is a colt and harness which he and Mr. Haven own between them. I like to have forgot them. You see I can't write straight; as I will stop and rest.

July 5: I will now try to conclude my letter. We have again been troubled with robbers, between sixty and a hundred collected a few weeks ago. They drove a number of farming settlers into Nauvoo and whipped several men, some of them so bad that they have since died. They swore that they would enter the City, destroy the Temple and drive (out) the remaining inhabitants. Sheriff McIntosh sent them word that if they did not go
home, he would come out with an armed force and disperse them at the point of the bayonet. At this intelligence they fled. They say they will come again after harvest. Our people are leaving as fast as possible.

Give my love to all my brothers and sisters, tell them to write as often as possible, and I will do the same. I feel thankful that I have had the privilege of having a visit from my dear mother. I can tell you I felt homesome enough after I got home from the river the day you started.

Mr. Haven went down the next morning as soon as he was up, carried your comb and some bread, but found you gone.

Martha E. H. Haven.

1. Come go with me, come go with me
   Ye Saints of God come go with me
   The time is come we must away
   To distant lands where God shall say
   No longer let us linger here.
   The world is doomed to woe and fear
   This Gentile race the Priesthood hates
   We have no home within the States
   Let us away to seek our rest
   Our home's not here; it's in the West.

2. My kindred ones, come go with me,
   All friends of truth where'er you be;
   Ye poor, ye lame, ye halt, ye blind;
   Ye need not one be left behind.
   Come go with me, I'm Westward bound
   Where mobbers blasts shall never sound;
   Where truth will spread and justice flow;
   Where party sects will never grow;
Where God shall be our priest and king;
And Saints to him their offerings bring.

3. Come, then, oh come; no more delay;
The Spirit whispers, haste away.
This Nation now has sealed its doom
And soon with wrath will be o'erthrown.
The Prophet's blood has stained the land;
He fell by cruel robbers' hands.
Although the rulers pledged their faith
That he, with them, should be kept safe,
Their pledge they broke; they spilt his blood,
And forced his Spirit back to God.

4. We'll go away from this vain world
With Freedom's banners wide unfurled
To a land of peace and liberty
Beside the great Pacific Sea.
There we will sing in joyful strains,
And shout Hosanna o'er the plains
Where mobs and strife shall be no more
Upon the great Pacific shore,
Sweet praises to our God will give
While in our peaceful tents we live.

5. We'll bid adieu to party clan
And rend asunder all their bands;
We'll leave them to their wretched fate
Because they do the Gospel hate.
We'll leave those scenes of strife and woe
To milder climes we all will go,
Where right will rule and justice reign;
So there will break this galling chain,
No more we'll wear their cursed yoke
For God has said it shall be broke.

6. Then come, ye Saints, no longer stay.
In forty six we'll move away
Our God shall be our constant aid
His arm is bare, be not afraid;
The journey's great and arduous, too,
But dread it not; there's peace in view.
Though wicked men may rage and foam,
The silent West shall be our home
God says he'll be our guide and shield
And for his Saints his power will wield.

It makes me very nervous to write; so I have to do it by littles. The mob are trying again to see what they can do. They have driven a few more into the City. Some of the new settlers have been baptised and want to sell and go with us.

July 7: I have a stout girl of fifteen to help me. She is one of the kind that never can see anything that is to be done. We shall only keep her till we can do better. Tell me whether Mr. B--- mistrusts that this is more than one sheet. I thought I would try it once. I wish I could see you all before leaving. Farewell for the present. May health attend you all.

Martha S. Haven.
Winter Quarters, Omaha Nation,

January 3, 1869.

My Dear, Dear Mother,

After almost despairing of ever hearing from home again, I at last received your most welcome letter.

Our little black cow could not stand the journey here; she lied down and refused to travel before we got to the last settlement. Mr. Haven went back and made out to get her to the settlement where he got four dollars for her. I can tell you, Mother, these western moves are hard on cattle as well as on the people.

I should have answered your letter sooner but I have again been sick, but the God of all the earth will do right.

Tell Catherine if she has an opportunity; if she will send me a toothbrush, I will remember it and try to reward her sometime; there are none here.

We now expect to leave this place in May or June; for the Mountains. There is a plenty of salt and saleratus there; they are both white and nice; our pioneers brought back considerable. I have had some of both to use.

May your lives and health all be spared and may the day come when we shall all meet again. Tell Henry I have got the first lock of hair that was ever cut from his head and shall always keep it; I often take a look at it and wish that I could see its former owner.

Mr. Haven's health is good; he sends his respects to all. He is toiling hard to make a fit-out for the Mountains. If I can have health, I can stand hardships very well. This place has got to be vacated in the coming summer. I expect the missionaries are at the bottom of it; they will have their reward. We have done a great many thousand dollars worth of work here, which will be of great service to them, such as digging wells, fencing, and breaking the ground.
I expect all of Mr. Haven's folks will go on when we do. Truly, we have no abiding City. The ensign is to be reared upon the mountains and all Nations to flow unto it. We are not going to a remote corner of the earth to hide ourselves far from it. Do write me a long letter before I leave here. My best love to Father Brothers and Sisters, From your affectionate daughter

Martha E. W. Haven.
Burlington, Wisconsin,
March 31, 1848.

My Dear Brother:

I received your very welcome letter of February eighth the second day of March, and it was a very acceptable birthday present. Your letter and paper of July came duly to hand, and I know of no excuse for not writing immediately, only being a daughter of yours.

Calvin is quite a large boy. Little Sis is lying asleep in the cradle. We think of calling her Martha Sarah.

We have had only one letter from Martha since we left Nauvoo, and that more than a year ago. We have heard that Mr. Haven and Martha were at Council Bluffs and we sent them a letter there.

I should like to see you all and once more behold my native land but I never have had any desire to go back to spend my days in old Sutton. We have not decided whether we shall stay here this summer or not. I had much rather live here than in Illinois. We have had good health all the time, and money is much plenteous. Nauvoo is a dreary looking place, I expect.

Have you seen the Epistle of the Twelve Apostles? If you have not, you had ought to, that's certain. It seems now "It mattereth not what a man's religious faith is; whether he be a Presbyterian, or a Methodist, or a Baptist, or a Catholic, or a Mahomedan, or even Pagan or any thing else; if he will bow the knee, and with his tongue confess that Jesus is the Christ, and will support good and wholesome laws, we hail him as a brother." That is not much like the doctrine Joseph Smith taught in the beginning, I think. In Elders' Journal Volume 1 Number 8, page 92, question: Will everybody be damned but Mormons? Answer: Yes, and a great portion of them unless they repent and work righteousness." This is what Joseph taught in 1838. Brigham's conscience has stretched so far lately that he will make a heaven of all sects and parties. Wonderful change. Oh consistency and common sense where hast thou fled?
Strong is no better than the twelve, for he has come out and denied the Divinity of Jesus Christ and says he was the legitimate son of Joseph and Mary. And there has lately risen up another young seer of Latter Day Saints who claims to be the personification of the Holy Ghost; he also is making some converts among the L. D. Saints; he is here figuring as large as life. His name is Gladdon Bishop; he has organized what he calls the Kingdom of God, and it was the queerest performance I ever saw.

It is very evident that the L. D. Saints have literally fulfilled the prediction of Jesus Christ and his Apostles, for it is written: "In the last days perilous times shall come; men shall be heady, high-minded, lovers of pleasure more than lovers of God etc., and they are to depart from the faith, giving heed to seducing spirits and doctrines of devils speaking lies in hypocrisy etc., and false Christs and false prophets are foretold; these have all made their appearance.

Now why this state of things among the L. D. Saints? It is easily accounted for when their course is once properly understood. In the year 1832, when the Church was organized, God gave it a specific characteristic name eight times in one Revelation in the book of Commandments which was the Church of Christ. By this they were known for four years until they began to work wickedness and lost the Spirit of Christ; consequently they were ashamed to wear his name. So in May, 1836, Joseph and the authorities of the Church met in Conference in Kirtland Ohio, and the first business of importance was to change the name of the Church. Motioned, seconded, and carried: that this Church be no longer known as the Church of Christ and that henceforth it be called the Church of Latter Day Saints; no Jesus Christ in it for four years after this. Thus they became another Church by the unanimous voice of all her leading men and have been led by false principles more or less ever since. What does the Book of Mormon say on this subject? "If ye are called in any other name save the name of Christ, ye shall be found on the left hand of God."
April 22. I have been very busy and did not get my letter finished, but I can't afford to write another; so I send this. We had a snow storm yesterday, but hardly enough to truck a cat. Write as soon as you get this.

Sarah Scott.
Pottawattamie County (Iowa).
June 7, 1849.

My Dear Husband,

I have this day bade adieu for a season to my dearest earthly friend. All around seen joyful and happy; but I feel solitary and alone.

June 8: Cold windy and cloudy. I have just heard that one of the brethren has been killed and another wounded, at the Horn by the Indians. The Indians drove off quite a number of their cattle; they went in pursuit of them; found them grazing and were going to take them away, when they were fired upon by Indians lying in ambush.

Sunday June 11: The Omahas are making us visits on this side. One of the brethren with a little boy, (about three miles from here) was out ploughing, when a lone Indian with rifle in hand walked up to him took his horse by the head, at the same time pointing his rifle to his breast and motioned if he resisted he would blow him through. As the man was unarmed he thought it best to give up his horse without resistance. To-day nearly all the men from this neighborhood have gone in pursuit of the Indians.

Friday 16: To-day we have had a refreshing rain. The gardens were getting pretty dry. Ours looks very well. Peas, beans, potatoes, and tomatoes, are in bloom. The last peas you planted bloomed as soon as the first. Our men could not find the Indians, only found traces of them.

Sunday, June 18: I got along very well so far. My health is about the same. My daily prayer is, that our lives and health may be spared unto us; that you may be prospered on your mission and return at the time appointed with the satisfaction that you have done the will of the Lord. Have no uneasiness on my account.

(18) That is, of the Missouri River.
Saturday 24: We have not yet been able to get a single cabbage plant. Brother H — — said "he thought he planted a plenty of them but they came up something else." Our garden hides far for a plenty of everything else — if the hogs and sheep will let it alone. There has not been anything eaten down since you went away. My sage did not come up. If the strawberries are not all gone when you get this, I wish you would get some one to dry a few of the English ones; I am told they will grow very well from the seed. We have dried a few of the wild ones to take to the mountains. Also get a few currants dried. Tell Mother I want she should get me some balm and parsley seed, also some sage.

My eyesight troubles me very much since you went away. It is morning, but I can scarcely see to write a word. The new pens I bought are not worth a cent. If Catherine is at home, tell her I want she should dry me a few of the several kinds of blueberries that grow in the East, also some whortle-berries. I want to see if we can't have some berries on the mountains. Gooseberries have been quite plenty; we have had sauce nearly all the time, and considerable many strawberries.

I often wish that some of your friends lived in this camp; it would seem much pleasanter. Brother Walton, or Worton, I think it is spelt, is the only neighbor that has been in the house since you left. There is to be a gathering at the Tabernacle on the Fourth of July. Brother Worton and folks are going down, I expect by what he said, that he will take us. Sister Greene sent up word by him to have me come down; I want to go if it is only to make her a visit.

I think I have written all the news and will draw to a close.

From your affectionate wife

Martha S. Haven.

My love to father and mother and all the rest; tell them to write me as often as possible. I do not hear any more about the Indians.

Ten years ago and you were writing letters to me from the West; now
the card is turned. The children are all well. Allison has been to work
for Brother Worthing for a few days; he will plough the corn soon.

You have not yet been gone three weeks, it hardly seems possible
but what it is longer. You will tell me where to direct my next letter.

June 28. I expect to have an opportunity to send this to the P. O.
to-morrow. Adieu for the present. From your best friend.

        Martha J. Haven.