master mariners, and eventually to part owners or owners of their own ships. Very often a vessel was built on shares divided among various owners, including the master, into quarters, eighths, sixteenths, thirtyseconds, and so on. The haling port was usually the residence of the managing owner. It is well to remember that these shipbuilders, shipowners, and masters were first and foremost merchants who bought and sold cargoes and transported passengers throughout the world. Their fleets were appropriately the merchant marine. It was also not unusual for a builder to hold a master’s license and command a vessel on her maiden voyage.

Among these Yankee shipbuilders was Johnson Rideout of Bath, one of the few who constructed vessels in a large houseboat. He began his career as a day laborer, became a shipwright’s apprentice, and soon emerged as one of the most respected shipbuilders in Maine. He was a skilled craftsman and knew the science and art of building ships as well as any. Four Rideout-built ships were part of the Mormon migration: the 1,258-ton Cygnus, which carried two Mormon companies, the 926-ton Kennebec, the 623-ton Liverpool, and the smaller Tremont.

Levi Houghton started as a merchant provisioning vessels preparing for sea. He engaged in the cotton trade out of New Orleans and imported manufactured goods and raw materials from Europe. As an importer, he took shares in vessels built at Bath, and soon he was building for himself. One of his square-riggers was the 577-ton Hanover, which carried about 200 Saints to New Orleans in 1842 and seven years later met her end at the mouth of the Kennebec River in a severe storm. His contemporary Thomas Harward was also a prominent Bath shipbuilder and owner. Harward had been a major in the militia during the War of 1812 and would live to an age of 102. He built the 815-ton ship Rockaway, which brought Mormon companies to New Orleans in 1852 and 1855.

The Patten brothers, John and George F., built the 813-ton Falcon and the 590-ton Sheffield, each of which brought an emigrant company. John had an adventurous life at sea. While sailing before the mast during the War of 1812, he had the unusual distinction of being captured four times—by the French and the English—and recaptured by the Americans. He was also a privator until the peace was concluded. George served as a captain in the militia in those years. These brothers were successful shipbuilders in Bath, turning out one or two vessels a year for their own operation. Their fleet was one of the largest of its day, and their house flag—a blue anchor on a white field—was known throughout the world.

Captain William Drummond, another master mariner and prominent Bath shipbuilder, produced, with his associates, such fine, large ships as the 1,170-ton Benjamin Adams, the 1,736-ton clipper Emerald Isle, which brought three Mormon companies to New York, and the 1,525-ton William Tapscott, which also transported three companies. These ships were among the most important in the Mormon emigration. Other Bath builders who turned out ships used by the Mormons were Willard Hall, who built the 1,363-ton Caravan, and John Lathrop, who constructed the medium-sized Italy and Marshfield.

Kennebunk, Maine, was also an active shipbuilding village. There G. W. Bourne built his namesake, the George W. Bourne, which carried 281 Saints to New Orleans in 1851. Jacob Perkins produced the relatively small square-rigger Hartley, which transported two Mormon companies to the same port. He also built the medium-sized Olympia, carrier for one company in a historic voyage during which some fifty other passengers were converted and baptized into the Mormon Church. In Portland, Maine, Samuel Dyer built the ships Emblem and Tyrian, used by the Mormons in the 1840s. In Richmond, Maine, the well-known Harrison Springer built the square-rigger Ellen Maria, which gave passage to three Mormon companies in the 1850s.

Most renowned of all Yankee shipbuilders was Donald McKay of Boston. Born in Nova Scotia, he was a shipwright’s apprentice at sixteen, acquired his own shipyard in East Boston at thirty-four, and went on to achieve world fame as the builder of the finest packet and clipper ships. Two of his craft—the 1,115-ton Antarctic and the 1,118-ton Cornelius Grinnell—transported four Mormon companies. Another Boston shipbuilder, Paul Curtis, produced two splendid packets that each brought an emigrant company to Boston—the Emigrant Train of 1,618 tons and the Wellfleet of 1,353 tons. More than a decade earlier he had built the square-rigged Lucas of only 350 tons, which brought a company of Saints from Sydney, Australia, to San Francisco in 1857. John Taylor at Chelsea and Medford, Massachusetts, built three ships used by the Mormons—the 1,534-ton George Washington, the 996-ton Clara Wheeler, and the 648-ton Josiah Bradlee.

Three New York shipyards turned out a number of ships used in the Mormon trade. Brown & Bell built the Britannia, the 1,327-ton Constitution, the 611-ton North America, which brought the second organized company in September of 1840, and the 895-ton Siddons. Jacob Westervelt and his associates built the 1,771-ton Amazon, about which Charles Dickens wrote; the Hudson of 1,618 tons; and the 1,168-ton Underwriter. W. H. Webb built the Columbia and also the Thornton, the passengers of which formed one of the historic and tragic handcart companies.

Other significant builders of ships that carried Mormon immigrants were William Cramp, who produced the Bridgewater and Isaac Jeane at Philadelphia, and George Raynes of Portsmouth, New Hampshire. Raynes and
<table>
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<th>Registry</th>
<th>Tons</th>
<th>Master</th>
<th>No. List</th>
<th>Pass No.</th>
<th>Port</th>
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* Asterisked items are estimates.
SAINTS ON THE SEAS
A Maritime History of Mormon Migration
1830–1890

By Conway B. Sonne

GENEALOGICAL DEPARTMENT
CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS

UNIVERSITY OF UTAH PRESS / SALT LAKE CITY / 1983

Affidavit of Thomas SMETHURST

The Morning Chronicle 1 (27 July 1842), Pittsburgh, Pennsylvania.

For the Chronicle.
Miss Brotherton's Character Sustained.

PITTSBURGH, July 15, 1842.

Editors of the Chronicle -- Having been told by several individuals that in a discourse delivered against Mormonism by L. O. C. Nicklin, on Sunday, at the Scotch Hill market house, on reading Miss Martha H. Brotherton's affidavit, William Small, a Mormon Elder, declared that "such evidence was given by PROSTITUTES, of whom a number were at Nauvoo," thus making an impression on the minds of the people that the said Martha H. Brotherton was a prostitute. I called upon said Small for his denial or confession of such declaration. In the course of our conversation, he declared he did not believe her testimony as set forth, but neither retracts, denies nor confesses his declaration of such testimony being given by prostitutes.

Being a friend, and one, too particularly acquainted with Miss Brotherton and her friends in England, I hereby declare such an aspersion of her character as becoming of a Mormon. She and her connections stand high in the society in which they moved in England prior to her becoming a Mormon, and when (as her cousin who was present at Nauvoo at the time informed me) in consequence of the base attack upon her virtue as set forth in her affidavit, she was compelled to fly for safety; she had to do so at night under the protection of her father.

My opportunity to become acquainted with her character is as good as is possible to be derived in growing from childhood to adult age together; as neighbors living close together, going to school together, and members of the same Sabbath School, and under these circumstances, with indignation I hurst back upon any individual who attempts to injure her character for virtue or truth, his own vile slanders, whether he be Elder Wm. Small of the Mormons, or any other. THOMAS SMETHURST.

Sworn to and subscribed before me this 26th day of July, A. D.,
ALEX MILLAR, Alderman.
ON EMIGRATION.

The Saints, and by the faithful and persevering exertions of their agents. For instance, they purchase provisions by the quantity, and duty low, and the custom of the laws, and without, and where nearly all are agreed in religious principles. They all flock like white swans or good wages, while the expense of living is about one-eighth of what it costs in this country. For instance—beef and pork costs about one penny per lb.; corn from 25 to 26, for forty pounds; and Indian meal from 30 to 35 shillings for 60 lbs.; butter from 4d. to 6d. per lb., while milk cows are to be had at about 20. In another part of the work, and other things in proportion. Millions on acres of land lie about them uncultivated; the parks of Eton, in the same manner—the benefactors of mankind?

Thousands have gone, and millions more must go.

The Countess as a dream to Zion flows. Yes, friends, this glorious work has but just commenced; and we now call upon the Saints to come forward with united effort, with persevering exertion, and with union of action, and help yourself, and one another to emigrate to the Land of Promise.

In this way we shall not only bring to the deliverance of tens of thousands who must otherwise suffer in this world, but we shall add to the glory of Zion, and help to rear her cities and temples——to make her wilderness like Eden, and her desert like the garden of the Lord,—while the young men and the middle aged will serve to increase her magnificence—to strengthen her greatness—and that the enemies of law and order, who have sought her destruction, may stand afar off and tremble, and her borders become terrible to the wicked.

The expense of passage and provisions to New Orleans, has, at no time this season, exceeded £4, and it is generally as low as three pounds six shillings. This is remarkable, when we consider that each passenger has provisions and water provided in plenty for ten weeks. But it is obtained at this low price by a union of effort among the

EDITORIAL REMARKS.

Our Agents and Patrons are hereby notified, that all Arrivals with the Publishing Office shall arrive, as soon as possible, by the 18th of March next; and all unsold works returned, are about to leave the Houses, in regard to our own personal appearances, and to commit the management of the publishing department into the hands of Elder Ward, of Hurley, where we have employed to enroute the Star, if it is desirable, and to attend to the publication of all our publications for the coming season.

Our Office will also be removed to 252 East, London, Tennessee.

Our business must absolutely be confined to the Cash principle, and no works be sent except by mail, with a bill on our agents not to send any more orders for any of the publications, without paying the money.

The Millennial Star.

MANCHESTER, Feb. 10th, 1842.

EMIGRATION MOVEMENT.

Many of the emigration is moving with increased rapidity. The Tremont sailed on the 12th of January with 143 Passengers, and the Hope sailed on the 5th inst., with 270 passengers, mostly members. Tbe John Eadie is to sail on the 20th of February. Immediate application should be made by those who wish to go. Passage costs 23 l. 10s. to £4, including provisions, bedding, and cooking stoves; and all their luggage goes free. On arriving at New Orleans, a conveyance can be obtained up the Mississippi River, fifteen hundred miles by steamboat for fifteen shillings, and freight free, as we have learned by letter from Elder Joseph Fielding, who sailed with two hundred passengers in the Tycoon, last spring. From Nauvoo, letters have been received from several of the miners, who emigrated from Manchester in Sept. last. All agree in giving a very favourable account of both the temporal and spiritual affairs of the Society there.
Elder John McDrick speaks very highly of President Joseph Smith and something of the leaders in general, as men of God, and men of feeling, hospitality, and charity.

The following is an extract of a letter from Mr. Thomas Bristow, who is well known here in Manchester as a man of intelligence, sound judgment, and integrity, being an old resident of this place.

"Waukegan, Illinois, Dec. 7th, 1841.

"Dear Elder,

"I feel truly thankful that I can now sit down and write in good health, after all our trials, and that we are in excellent health and spirits, and our prospects are as bright as in the days in New Orleans. We arrived here on the 25th of Nov., amidst falling snow. The company was met here by the Elders from New Orleans to inform the party that New Orleans was then in a prosperous, healthy place, and it extended for one taste of the church. I instantly took a house on a rising ground, within 20 yards of the Mississippi; but great numbers of people were gone to New Orleans. John and Mary went off there yesterday. I have not been there yet, but intend to go and visit soon, whether I stop there or not, and I am not much troubled about it.

"Good beef, 1½d.; pork, 1½d.; new butter 6d. per lb. Flour 10s. per barrel; Indian corn, 1s. per bushel. As it is winter now, we are dear, about 4d. each; rabbits, 6d. each, for them that will hunt them. I have now a ham in salt 10s. for 2½.

"Last Saturday I bought 1½ bushels of standing rib beef, for 1½d. Scotch and labour are high.

"I think of visiting New Orleans next week to see the place and friends. Give our love to all friends, and tell them that after all we have suffered, we love, not sickness, and are, by land and sea, if I had it to do again, I should be more willing to do it than when I left Manchester."

The foregoing information will contrast strangely with the foolish ignorance and infidelity of this place with the Mississippi, under the head "Mormons." In which our society is charged with "cheating," "tricking," "willing," etc., by obtaining immense sums of money from emigrants, and then shipping them to the precarious straits of New Orleans; and all this for the sake of selling them uninstructed and cheap.

"Now we say, in contradiction to these wicked charges, that four pounds is the highest price that we have received from any one of our society for passage 5000 miles on the very best ships that sail from the port of Liverpool, including both passage and provisions, and those of the best quality, and in quantity sufficient for two weeks for the truth of what we appeal to the government of emigration agents at Liverpool, who has examined all our ships' stores, and has certified to the government of their abundant sufficiency. Now, if the Editor of the Courier, or his "intelligent correspondents," is capable of calculating, they can be convinced of a little practical arithmetic, that board and lodgings in England, for ten weeks would cost as much as the passage to New Orleans, including provisions! Indeed, most of our emigrants have only paid from £3 13s. to £5 10s. for passage and provisions.

"Where, then, are the immense sums of money and where the "swindles" of which the Courier speaks? Again, we are charged with sending them to "parish in the pestilential straits of New Orleans." But we will inform these ignorant editors and "intelligent correspondents," that the Saints have not a settlement nearer New Orleans than 1000 miles, and that there is not a swamp, or indeed scarce an acre of low, wet, unhealthy, or useless land to be found within 100 miles of our settlement; nor indeed is there a farm in all that region that is so barren as to need manure. The soil is very rich and productive, and the surface as smooth and ready for cultivation as the park scenery of England.

"Again, as to selling land to emigrants, there have been sufficiently stated in their own words, and some vacant town lots, and each emigrant who goes there to obtain land for cultivation must purchase of individuals unconnected with the society; therefore, the society or its leaders could derive no advantage whatever from the sale of such lands.

"And as to influencing emigrants to come here to cultivate their lands for them, they are able to cultivate their own lands; and they wish emigrants to purchase land for themselves, and to cultivate their own, and is proved in a free and independent manner of life in their temporal management, only acting in union with each other, and in accordance with the principles of the revealed will of God, and with a public spirit, and union of effort which will be calculated to build up society upon the most refined principles of virtue, religion, and intelligence. In short, we aim to establish a society, where each may enjoy peace, liberty, and plenty, under their own vine and fig tree, where their worship may be according to the truth with one accord, without division, and possession, and where all may have it in their power to obtain a correct education. Such are our real notions, notwithstanding all our enemies may cry to the contrary.

"The Courier, after publishing the most false and wicked insinuations in regard to our principles and movements, at length engages his都市 with the old forgery of a letter, signed "John W. Davidson," containing the "Sparking False," which has been exploited for over a year, and which every intelligent man knows, or ought to know, is a forgery, being first originated by a set of bigots of the lowest character, and put in circulation by those who know it to be false. He then proceeds his "Mormonism," by congratulating the public on his having effectually exposed it. We of course put down the system as it is in the book. It will have the desired effect—but for fear it should not, he intimates to the government, or at least to the police to put it down.

"Now we say to the Editor of the Courier, that it will be a great mistake to put up more such glaring falsehoods and false to put it down; and as to the government or police, it is not constitutionally in their power to interfere with the rights of conscience; and should they undertake to do so, they will only overthrow their own systems, and truth will triumph in defiance of all the powers of earth and hell.

ON THE CORRECTION OF ERRORS IN THE PSEUDOMON.

We feel it necessary at this time to give a few hints on the subject of the correction of errors in the press, as we find in different districts this evil has arisen from a want of knowledge of this subject. Let it not be supposed for a moment that an officer in the church of Christ, one who has received the power and authority of the holy priesthood, is incapable of getting into error, or that be, in the exercise of his office, becomes infallible. Neither let it be supposed that an officer of whatever order, committing error, either in his public or his ministerial duties, is to do so with impunity. What is it then? We shall endeavor to state it clearly to our readers.

On the 65th and 66th pages of the Book of Mormon we read thus: "Adam fell, that men might be; and men are, that they might have joy. And the Messiah cometh in the fulness of time, to redeem the children of men from death, perish, and corruption. This is the difference between the fulness of time, the church they are redeemed from the fall, they have become free for ever, knowing good from evil."

"It is both simply and secretly understood that the human mind, by coming into such a relation to the religion of the Lord Jesus Christ, by becoming subject to the laws of the kingdom of God, does not only thereby give up to that freedom which God has given to, and becomes enabled and moulded by the worst of all slayers, the world, the flesh, and the devil. God forbid! But on the contrary, that freedom of thought, that free agency of
EDITORIAL REMARKS.

We know that the New York Church, and his "intelligent friend" Jim at; it is to connect public prayers, and get up another order for the extinguishment of the Saints. But their murderous designs are vain, the Saints must, and will, enjoy and maintain their rights.

EXHIBITION.—The season is one approaching when the Saints in this country will again commence the busy bustle of emigration; it is therefore become our duty to lay before them such sensible information as their circumstances require.

The 15th of September is as early as emigration should commence, on account of the hot and sickly season in New Orleans. We shall have a fine ship in readiness to sail on the 15th of September, and several others in the course of a week or two from that time, and so on, as occasion may require, through the season.

There is every prospect that the expense of passage and provisions from Liverpool to New Orleans will be as it was last season, viz. £3.15s. to £4 per head. Those under fourteen, if of good price, those under one year, it never can be afforded much lower than this. Those who wish to provide, are sure to inquire as early as possible, and send a list of their names and ages, together with their passage money, some two weeks before they sail. The passage up the river from New Orleans to Nauvoo, will not exceed twelve or fifteen shillings per head, if it is managed by union and prudence.

Passengers should take with them, as far as possible, all kinds of clothing, and beds and bedding in plenty; also pots and pans, and all kinds of cooking utensils, and as many tools for the business they intend to follow, as possible. They may also take any reasonable amount of furniture, such as bedsides, tables, a few chairs, a sofa, or drawers; or they may sell them here and purchase new ones after they arrive, as timber is more plentiful in that country; but it is better to take them along with them, than to part with them for half their value, as we charge them nothing for the freight of their luggage on the Presidio, and the charges will be but trifling in going up the river.

As many of the emigrants will arrive at Nauvoo with nothing but their bundles, it is advisable for those who have capital, to carry it with them, instead of expending it in buying food and clothing; and, in the course of a month or two, it will be found of great value to them. We recommend them to divide it among their number, to prevent the necessity of all running to New Orleans for the same, and to have a small store, and will give it to those who are willing to work and build them houses and feed them. Those who will not do this will not have the satisfaction of seeing their friends in the world, and they will write back to this country all manner of evil concerning them.

Among the most conspicuous of these apostates, we would notice a young female who emigrated from Manchester in September last, and who, after conducting herself in a manner unworthy the character of one professing goodness, at length conceived the plan of gaining friendship and extraordinary notoriety with the world, or rather with the enemies of truth, by striking a blow at the character of some of her worst enemies. She will know that this would be received as a sweet morose by her old friends, she would be cast out of the Church of God, and that the enemy of Zion in mighty power; for this is the only way to act in concert, and unless we do so act in concert, our money will perish with us; for we shall be destroyed; for this is the fixed purpose, the decree of the Almighty—that the people of God shall be gathered as a hen gathers her chickens under her wings, and that they shall surround and in union, or they shall perish from the earth as salt which has lost its savor.

Many persons have supposed that the emigration to America, and stop and live under the sovereignty of those not Saints, at St. Louis or some other place; or to go among the Saints, and then go off one side, like a swine does when his mouth is full, and live only for himself; and to seek for riches and prosperity as an individual, without being identified with the society in his interest, or blending his prosperity or adversity with theirs; I say, many persons have supposed that in so doing, they accomplish the object of the gathering; but they are mistaken—the thousand times ten thousand such persons brought to together, and acting upon such principles, will never make a "city of the Lord," but only a Babylon.

We refer the Saint of the Most High, I would live in their midst, enjoy their society and instruction, and be guided by their counsel, in both temporal and spiritual things, and would perish in the attempt. Their prosperity should be my prosperity, and their adversity—"their adversity shall be my joy, and where they die I would die, and there would I be buried.

If, while on my way to Nauvoo, ten thousand smooth-faced fowlers, or foul-mouthed shadowers should meet me to turn me aside, yet would I not turn aside from them like Bunyan's "Great Heart" did the giants; I would resist their instructions, and exclaim, "Are there no men for me to love? Is there no God to help me? To help me in my God?"

I am instructed to say, God has appointed me to move the heart of Zion in mighty power; for this is the only way to act in concert, and unless we do so act in concert, our money will perish with us; for we shall be destroyed; for this is the fixed purpose, and the decree of the Almighty—that the people of God shall be gathered as a hen gathers her chickens under her wings, and that they shall surround and in union, or they shall perish from the earth as salt which has lost its savor.

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tended with crowded and attentive audience—the power and spirit of God is in their midst—they are filled with the testimony of Jesus, and with a desire to emigrate and settle among the Saints in America. Many are coming forward for baptism from week to week, both in Manchester and in Liverpool. However, we will do her the justice to say, that her letters have had some effect upon several of her relatives; and three or four persons have left the church, perhaps, partly through the influence of these and other reports from apostates and murmurers; and if any such thing can turn any others from the faith, we shall be very happy to part with them, as we want no unconverted women.

That will be a misfortune.

But, for the information of those who may be assisted by those foolish tales about the two wives, we would say that no such principle ever existed among the Latter-day Saints, and never will; this is well known to all who are acquainted with our books and actions, the Book of Mormon, Doctrine and Covenants; and also all our periodic publications are strict and explicit on that subject, indeed far more so than the Bible.

The following is an extract from a letter written by the sister of the female before mentioned, which will enable the Saints of this community to know the facts, and place in her slanderous statements.

"Dear,—We arrived here three weeks ago; I thought I would not write until I had seen the prophet, and attended some of the meetings in Nauvoo. I have now been at the meetings three times since then, and have had the pleasure of attending the conference which continued for three days; and I have had the pleasure of hearing handsome speeches from the ladies, that one hour's speech rewarded me for all the affections I endured while on the journey deep. I have no doubt but Joseph was the prophet, and I have reason to believe that I was afflicted, for the night season when sleep was taken from me, the Lord manifested himself to me in a manner I cannot express; it might have been a dream, and not to those things I saw; I have not suffered with the lying reports that are in circulation. I suppose, by this time, you will have heard that my parents and sister have apostatized. I know not what they have written to England, as they would not let me see their letters, but I can prove that my sister has told some of the greatest lies that ever were circulated.

"Dear,—those are trying times for all, but I know this in the work of the living God, and though earth and heaven should be move to stop its Cumberland progress, they cannot prevail. I beg of you not to listen to reports, but let each form his own opinion for himself, for I believe it is your privilege. I bow long to see you and enjoy your society, and unburden all my misfortunes to you. My parents have turned their backs on me, my friends and the Saints, and have told my elder sister not to write to me, as I am a "monomaniac" but with all this, she is un MOVED, and is still contending for the faith once delivered to the Saints, for she and many other of the English Saints have proved that the statements made by my sister are falsehoods of the lowest kind."


to three thousand Saints on the shore, all anxiously interested in the scene. Many were those who wanted to give the strangers (yet brothers) a hearty welcome; others panting with doubt and hope, lest their friends should not be there; others waiting to ascertain if any former acquaintance was in the company—myself amongst the number; and many, whose hearts throbbed with joy, and their eyes wept tears, expecting to see their mothers, their fathers, their children, and other relatives, &c., &c. While all this tattle was going on ashore, the boat was moving through three hundred yards, coming directly for the shore; the confusion was great; but I could not hear them on the boat singing a hymn (I believe the "Latter-Day Doxology").

At this period my heart was melted, the boat moving majestically, every head straight out, and all eyes gazing on me with intensity. A few moments more and the shore was landed, and the joyful acclamations and responding welcomes would have made a heart of stone unmove, knowledge, that there was any religion or not, there was a great quan- tity of this—the purest essence of religion. I soon recognized sister Davies, from Cookson-street, Manchester, and a sister Martha who lived with them; also James Burgoyne and family, Richard Hardman and family, Rd. Williams and wife, and several others whom I know. They soon discovered me, and we quickly fell each other's hand, and had a time of reunion together. These women were soon in waiting to carry their luggages on board until arrangements were made for their final accommodation. The company were in good health and spirits.

Amongst the number who went to see them I may mention, President Joseph Smith, Mr. Albert Price, William Richards, John Taylor, John Taylor, and several others in high standing, although the distance was nearly two miles.

Now, dear William, let me say I am almost dead, sick, and miserable, but am rejoicing to hear from my old friends. My faith in this doctrine, and in the prophet and officers in firm, un- shaken, and unmerred; say, rather, it is strengthened and nothing can shake it ever.

You say you are almost wondring with the lies, &c. This is what we must expect in these days, for this is a lying and wicked generation even many; in whom we may have great confidence, when we see them brought into trial, grow wise to an evil spirit. Old Mr. B.—and daughter, like many others, were assailed by the apostate crew, who lay scattered on the banks of the river; and all manner of evil reports were sounded in their ears, until they became discouraged; and, finally, almost denied the faith before they came near Nauvoo.

People coming here with their minds thus prejudiced, will naturally cause every thing they see and hear into evil, and will imagine evil where there is nothing but error. This is the state the B.—family came, and were something like spites, afraid to be spoken to by one another, lest they should be snared, and especially afraid to meet President Smith, lest he would want their money. After remaining a short time here, they went back to Warsaw, where some of the greatest enemies reside, and I am sorry to say, have joined in the general clamor and business of circulating evil reports, some of which I, MYSELF, KNOW TO BE FALSE.

For me to write any thing concerning the character of President Joseph Smith would be superfluous. All evil reports concerning him I trust with utter contempt; but because I esteem you highly esteemed, and brother, I will say a few words on this subject. Joseph Smith is not the "coward for all the rain," but has as much to do with their money as you or me; every man and woman here has whatever he pleases with his money, and neither President Smith, nor any other of the officers, ever attempt to control any one, or their property either.

The above-named Joseph Smith trustee in trust for the church, and as such, upon him devolves the im- portant duties of buying lands, that the Saints may have somewhere to gather together, and he is responsible for the payment of the taxes; hence, he is trusted with the money for that purpose. Here I can do this without means? If those who have money will not assist by purchasing lands, and give President Smith, and paying him money for it, how is the church to get up the funds to affect what is to become of the thousands of poor who are continually pouring in from all quarters?
With regard to J. Smith getting drunk, I will say that I am now acting as clerk for him, and have been since February 23d, and I know he is as much opposed to the use of intoxicating drinks as any man need be. I have never seen him drunk, nor have I ever heard any man who has seen him drink since we came here. I believe he does not take intoxicating drinks of any kind: our city is conducted wholly upon temperance principles. As to his using snuff and tobacco, I know he does not use such stuff. To conclude, I will add that, the more I am with him, the more I love him; the more I know of him, and the more confidence I have in him; and I am sorry that people should give him such a reputation.

Dear Brother, — I have the pleasure to inform you that myself and family have all arrived safe. The road from Nauvoo, I have been here two or three weeks to examine into things for myself, as the reports here, and coming up the river, are sufficient to encourage any one who is not of a strong mind and firmly grounded in the faith. I found brethren Joseph Smith, Elder Taylor, forward going men, and a reabundance of intelligence, and anxiousness for the welfare of Zion.

We have got on rapidly for the last two years, but owing to the calamity of so many poor people, they are short of capital to carry on navigation and other purposes. You might do well to invest your money in building vessels as rents here are high; you can purchase and build here from two dollars (eight shillings) to twenty dollars (four pounds sterling) per ace, according to improvement; but you have no idea of it unless you saw it. Miles in extent of fine rich land. The scenery here is very beautiful. The whole state is beautiful, and a judge for themselves. Your capital would make you and your family independant, besides, you might help the cause very much, and at the same time he a gainer, as your money would bring a good interest.

Elder Aaron Fielding will be leaving here in a short time for England.

JOSEPH FIELDING'S LETTER.

Kalamazoo, January 16th.

Dear Brother Pratt,— As many of the Saints among whom I labored in England, inquired me to write them from this place, I saw it to be impracticable to write to each separately, and told them I would, perhaps, get you to publish a letter in the "N. Y. Herald," and then they might all see it. I therefore request you to do so.

My beloved brethren and sisters of the holy church in England, it is with great sorrow that I call to mind the kindness I received from you, and the refreshing instruction while worshiping with you, that God who is the same yesterday, to-day, and forever; and we have endeavored to teach you the all-important principles of divine truth; that the seed which so weak an instrument sowed, was not own ground; that, however many sowed ground, highways, and thorns, I may have labored amongst you as much good seed which took root, grew, and is bringing forth good fruit to the glory of God, with whom I expect to rejoice in the kingdom of God. The thoughts is truly cheering and animating to my mind, and the more we can gather together, the more will be the joy. May you and I realize it for Jesus sake, Amen.

I am, with my little family, on our way to New York, on the 20th of September, in company with a little over forty men, we went off to our brethren in Kanada, with our wives and brother A. Fielding, stayed in the ship the last night we got there, we went from thence to the north, where there is no business, thinking also to get a little more money. At New Orleans we paid three or four pounds per man for a family permit, but this may be avoided by getting blank permits and filling them up; it would cost about twenty cents.

Thebusiness as common there in summer, had just subsided. Several hundred had died in the six months; and so much was our food cut off that we were in want constantly. It is common there to see trees laden with oranges, which are very cheap. The people are partly white and partly colored. We took one of the best steam boats (the "GreatPratt"), and for 1s. English each, and luggage, sailed to St. Louis, 1500 miles, and the country is seldom much above forty-eights days from Liverpool. The weather was at one time very hot, about as hot as the hottest you ever experienced land, but the Lord was kind to us and gave us strength for our journey. I preached many times by the light of the moon while sailing in the trade winds, and we enjoyed ourselves very much. My object was to speak on the subject of the gathering, chiefly, for I saw that this was not well understood by some of the Saints; one or two were rather averse at my plain way of telling them what tribulations they might expect (I could almost give the names of some, knowing they would read this report if at all possible) such as a brother B. from Manchester. I wish in my heart that none such would ever leave their homes, and it is for them to do so, both for themselves and others, and yet to have scriptures to fulfill the net must gather ever more, yet I would not wish to gather much. At New Orleans some few divided from us, not liking the boat in which the rest were going; but the end of this only caused the rest to rejoice, as they saw it would not be long before it made the other. At this place I had a fall which broke one of my ribs, and shook me much; from this I am yet not quite recovered. At St. Louis we found a number of Saints, at least, who have at least a name amongst the Saints, some are more, some are a trial to those who call there. They tell you many evils; from hence to Canada, I wish they would stop all who are like themselves. The faithful in New Orleans are troubled at them; let them talk and have all the company they can get, they seem about to be refreshed with the people of God, and go on their way, where there is more work, thinking also to get a little more money. At New Orleans we paid three or four pounds per man for a family permit, but this may be avoided by getting blank permits and filling them up; it would cost about twenty cents.

How much as common there in summer, had just subsided. Several hundred had died in the six months; and so much was our food cut off that we were in want constantly. It is common there to see trees laden with oranges, which are very cheap. The people are partly white and partly colored. We took one of the best steam boats (the "Great Pratt"), and for 1s. English each, and luggage, sailed to St. Louis, 1500 miles, and the country is seldom much above the river. There are many slave settlements; these often reminded us of the factory negroes, in their mansions sur- rounded with cottages occupied by the poor laboring laborers; it is much the same with the slaves and their masters, but the slaves pay no rent. We saw, also, many fields of cotton, and many sugar cane. One of our boat's crew was shot, while getting some cane, by the owner, while the boat was taking in wood, but it did not prove fatal. A girl of our company, eleven years of age, while playing, fell overboard and could not be saved: this was the only death.

It is a truly interesting scene to pass up this river; we often thought of the immense population of England, who cannot get a foot of land in all their life-time; and here we travel many hundreds of miles and see little but forests and no one to accuse and the boat and the beat of the water. The river is often very shallow, and it requires much care in managing the boat.

As I passed along in sight of Missouri, I had peculiar sensations; all the wrongs done them in good heart, with a feeling of horror. From New Nauvoo to here, more than ninety miles, I felt as though the curse of heaven was upon it, and I only felt to say Amen to it. At St. Louis, the Saints (as called) durst not say that they are Mormons for fear of the people. From this place to Warsaw we paid one dollar (Ford's is $2) to them, where we landed in nine weeks from Liverpool. We got there on the 18th of November, and within two days after we were landed from the twelve names from Nauvoo to give us as much as this total amount, and as the river was low, we traveled only land, most of it in prairie. Last week, in the evening of the day we left Warsaw, we came in sight of some neat cottages found in willow groves, manifesting to us that the band of industry was there different. We had seen how our leaving England, even by the light of the moon, was the first we saw of the city of the Saints (Nauvoo), and we were then told that we had two miles to go to that part of the city to which we were going. We soon passed the temple, people should see and do, in so large a city, till we came near the river of our house of late beloved brother Thompson; I can truly say that the place, in general, exceeds my expectations; in shorts, one would hardly believe it is possible that a town of such ex-
test, could have been built in so short a time, especially by a people generally poor, as there are many logs, many frames, and many brick houses. The temple is 12 feet in length, and 8 feet in breadth, and is 10 feet in height; the whole is washed, and what I call the varnish, is in past occupied by the kapuila font, supported by twelve oxen, which are of wood, now painted white, but lastly it would be carried with ease.

It would be vain to attempt to describe my feelings on beholding this interesting sight: but if you have the same faith as myself in the great work of Thal, and consider that the work is of earth, the patterns of things in heaven, and the same time look back upon the many hours spent in the form of the temple of Solomon and the design of this temple, you will be able to understand why my feelings. Many have been baptized therein for their deceased relatives, and also join their own affable bodies. The temple is going on well, though I should not say it is in a state of perfection, as the walls are not yet plastered or finished. Joseph is a prophet of the Lord, and he is an honourable man, as is his brother Hyrum. The twelve are doing all they can to provide for the temple, and they are sacrificing at various parts of the city, and breaking in every way to build up our religion. They are not expecting to go out again for money, for they have sent several of their friends here. I love them, and I would be their first to proclaim, indeed, a noble building; it is so to be said, and the work is now going on well, and yet quite up to the floor of the building.

The outer walls are from three to four feet thick, and it is to be accomplished by bicycling and communications, the Saints bringing this in on one day in the week. On Saturday: this is to present concede—she came thus brought in. The money has often exceeded 1000 dollars per week, for people offer to the church willingly, and often exceed 1000 dollars per week, for people offer to the church willingly, and often exceed 1000 dollars per week.

It is the wish of the church that the preaching of the truth, the Lord is happy, and the faith of the church, and without this there is no life as well as to some. There is one thing, in particular, I wish to say, and this is the subject of the brethren. We have some women, whose husbands preach for them, and then they preach, and sometimes, when the brethren have a meeting, they will witness in the blessings to be received at their achievement, which would be a great blessing to the church. It would be a great blessing to the church. They have some women, whose husbands preach for them, and then they preach, and sometimes, when the brethren have a meeting, they will witness in the blessings to be received at their achievement, which would be a great blessing to the church. It would be a great blessing to the church.
The Latter-Day Saints' Millennial Star, edited and published by P. P. Pratt and T. Ward, 26 Chapel Street, Liverpool.

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What have the Mormons done in Illinois? Is it a question which I have frequently asked of those who witnessed the tongue of slander inculminating the Latter-Day Saints? But, as yet, I have found none who are willing to answer me honestly or correctly. Perhaps, many judge from rumour, not having investigated the matter for themselves. I have, therefore, thought it might be well to lay before the public some facts in relation to the case, believing that there is a responsible portion of the community, who, after having received correct information, will frown with indignation upon the conduct of those who are endeavouring to raise a persecution against our people.

In the first place we would say, that where a crime is committed, there is a law broken; and if no law has been violated, there cannot have been a crime committed; and if there are some people who have broken the laws, is there not power in those laws to vindicate themselves, or to reduce the wrongs of those who are injured? We say therefore; neither would we urge any suspicion upon the character of the administrators of the laws, as though they were not vigilant in the discharge of their duty—we believe they have been with few exceptions.

With these facts before us, there is, then, no difficulty in obtaining correct information as to the amount of good.
Ships, Saints, and Mariners

A Maritime Encyclopedia of Mormon Migration 1830-1890

by

Conway B. Sonne

Foreword by
Leonard J. Arrington

Genealogical Department
Church of Jesus Christ
Of Latter-Day Saints

University of Utah Press
Salt Lake City
1987
The Tuscarora was owned by the Cope Line of Philadelphia. She was built with three masts, three decks, a square stern, and a billethead. About 1873 the vessel was lost at sea.

TYRIAN

Ship: 511 tons; 129' x 30' x 15'
Built: 1841 by Samuel Dyer at Portland, Maine

Under the command of Captain Daniel L. Jackson, apparently also part-owner of the ship, the full-rigged Tyrian sailed from Liverpool with 207 Mormon passengers and a crew of nineteen on 21 September 1841. Elder Joseph Fielding, who had served as second president of the British Mission, was in charge of this emigrant company. The vessel had been chartered for the Mormons at a savings of about $600. The vessel arrived at New Orleans on 9 November, according to the Louisiana Courier of that date.

Since the ship's name had been spelled Tyrian in the church records, considerable research was required in Liverpool Custom Bills of Entry and New Orleans sources to identify and determine her correct name. Through the National Archives it was learned that the vessel was owned by four Jacksons from Plymouth, Massachusetts—Isaac C., Daniel L., Abraham, and Thomas S. She was a three-master with two decks but no galleries, a square stern, and a billethead. The Tyrian later operated in Bruce’s Line and the New Line. In 1847 she was lost off the coast of Scotland.

UNCLE SAM

Side-wheel paddle steamer: 903 tons; 271' x 38' x 9'
Built: 1848 at Louisville, Kentucky

After the ship Germanicus arrived at New Orleans, President Richard Cook within two hours had engaged the steamboat Uncle Sam to carry the company to St. Louis. The agreed fare was $3.50, luggage free, for adults. Those under fourteen were charged half fare. On 13 June 1854 the Saints began their journey from New Orleans to St. Louis where part of the company remained until the next season. The others went on to Kansas City.

This riverboat was built of wood and had one deck but no figurehead. Her principal owners were Christopher Rhodes and George Pegrarn of St. Louis. In 1862 the vessel was sold to the U. S. Navy and renamed the USS Black Hawk.

UNDERWRITER

Ship: 1168 tons; 183' x 37' x 30'
Built: 1850 by Westervelt and Mackey at New York City, New York

In three voyages the clipper ship Underwriter, skippered by Captain John Pratt Roberts, carried a total of 1243 Latter-day Saints across the Atlantic. The first passage began at Liverpool on 21 January 1858 and ended seven weeks later at New York on 11 March. Among the twenty-five Mormons on board were Presiding Elder Henry Harriman, Brigham H. Young, John S. Smith, and James H. Browning.

The second voyage also originated at Liverpool on 30 March 1860. Elder James D. Ross and his counselors, James Taylor and John Croft, presided over the 594 Mormon passengers. Seventy of the emigrants came from Switzerland and the remainder from Great Britain. During the crossing there were four deaths and four weddings. After a thirty-two-day passage the Underwriter arrived at New York on 1 May.

On 23 April 1861 this ship sailed from Liverpool for the third time with a company of Mormon emigrants. Elder Milo Andrus presided over the 624 Saints. He was assisted by Homer Duncan and Charles W. Penrose. The emigrants were divided into nine wards, including a separate ward for unmarried men. Before departure Apostles Amasa M. Lyman, Charles C. Rich, and George Q. Cannon came aboard and gave the emigrating Saints their instructions and blessing. During the voyage two children died, and two marriages were performed. After a twenty-nine-day crossing—a relatively fast passage—the clipper ship arrived at New York on 21 May.

The Underwriter ran in the Red Star Line for sixteen years. Her Atlantic crossings averaged thirty-three days. She was built with a round stern, a full-length figurehead, and three decks. Her principal owner was Robert Kermit of New York City. In 1879 the vessel was sold to foreign owners. It is said that the ship received her name in appreciation for the generosity of marine insurance companies in settling claims from some previous packet wrecks.

UNITED KINGDOM

Single-screw steamship: 1264 tons; 245' x 32' x 16'
Built: 1857 by Robert Steele & Son at Greenock, Scotland

Elder John D. T. McAllister sailed from New York on 10 December 1861 for Liverpool aboard the British steamer United Kingdom. McAllister was seasick for four days before he gained his "sea legs." Although the ship struggled through "dirty weather" and some mishaps, the voyage became precarious. "A fearful leak" developed, and water rushed into the engine room. The crew pumped frantically, and lifeboats were prepared for lowering. Captain James Craig, however, was "very cool, giving his commands like a hero, which he is, in every sense of the word, and is worthy to command a noble ship." McAllister further related that the leak was located and gradually brought under control, but another danger threatened—the soaked cargo of wheat began to swell and created a severe strain on the ship. Finally, the vessel staggered into Glasgow on 28 December, and McAllister disembarked and went on to Liverpool by rail.

Operating in the Anchor Line, the United Kingdom was built with three masts, one funnel, inverted engines, iron hull, and a clipper bow. Her rated speed was 10 knots. In April 1869 she sailed out of New York for Glasgow with eighty on board and was never heard of again.
Affidavit of Martha H. Brotherton

From the Native American Bulletin 1 (16 July 1842), St. Louis, Missouri, emphasis omitted.

Note: John C. Bennett, a former church member, in his letter dated 2 July 1842 to the Editor of the Sangamo Journal 10 (15 July 1842), which was published by 13 July 1842, requested Miss Martha Brotherton to make a statement relating to her experience in Nauvoo. Martha Brotherton’s affidavit appeared in the following newspapers:

\textbf{Sangamo Journal} 10 (22 July 1842), Springfield, Illinois
\textbf{Warsaw Signal}, 23 July 1842, Warsaw, Illinois
\textbf{New York Herald} 8 (25 and 27 July 1842), New York City, New York
\textbf{Louisville Daily Journal} 12 (25 July 1842):183, Louisville, Kentucky, extracts from affidavit
\textbf{Alton Telegraph and Democratic Review} 7 (30 July 1842), Alton, Illinois
\textbf{Quincy Whig} 5 (6 Aug. 1842):[2], Quincy, Illinois

St. Louis, Mo., July 13, A. D. 1842.

Gen. John C. Bennett:

DEAR SIR: -- I left Warsaw a short time since for this city, and having been called upon by you, through the "Sangamo Journal," to come out and disclose to the world the facts of the case in relation to certain propositions made to me at Nauvoo, by some of the Mormon leaders, I now proceed to respond to the call, and discharge what I consider to be a duty devolving upon me as an innocent, but insulted and abused female. I had been at Nauvoo near three weeks, during which time my father's family received frequent visits from elders Brigham Young, and Heber C. Kimball, two of the Mormon Apostles, when early one morning they both came to my brother-in-law's (John McIlwrick's) house, at which place I then was on a visit, and particularly requested me to go and spend a few days with them. I told them I could not at that time, as my brother-in-law was not at home; however they urged me to go the next day and spend one day with them --the day being fine I accordingly went. When I arrived at the foot of the hill Young and Kimball were standing conversing together. They both came to me, and, after several flattering compliments, Kimball wished me to go to his house first. I said it was immaterial to me, and accordingly went. We had not, however, gone many steps when Young suddenly stopped, and said he would go to that brother's (pointing to a little log hut a few yards distant,) and tell him that you (speaking to Kimball,) and brother Glover, or Grover, (I do not remember which,) will value his land. When he had gone, Kimball turned to me and said, "Martha, I want you to say to my wife, when you go to my house, that you want to buy some things at Joseph's store, (Joseph Smith's) and I will say, I am going with you, to show you the way. You know
you want to see the Prophet, and you will then have an opportunity[.]” I made no reply. Young again made his appearance, and the subject was dropped.

We soon reached Kimball's house, where Young took his leave, saying, “I shall see you again, Martha[,]” I remained at Kimball's near an hour, when Kimball, seeing that I would not tell the lies he wished me to, told them to his wife herself. He then went and whispered in her ear, and asked if that would please her. “Yes,” said she, “or I can go along with you and Martha.” “No,” said he, “I have some business to do, and I will call for you afterwards to go with me to the debate,” meaning the debate between yourself and Joseph.

To this she consented. So Kimball and I went to the store together. As we were going along, he said, “Sister Martha, are you willing to do all that the Prophet requires you to do?” I said I believed I was, thinking of course he would require nothing wrong. “Then,” said he, “are you ready to take counsel?” I answered in the affirmative, thinking of the great and glorious blessings that had been pronounced upon my head, if I adhered to the counsel of those placed over me in the Lord. “Well,” said he, “there are many things revealed in these last days that the world would laugh and scoff at; but unto us is given to know the mysteries of the kingdom.” He further observed “Martha, you must learn to hold your tongue, and it will be well with you. -- You will see Joseph, and very likely have some conversation with him, and he will tell you what you shall do.” When we reached the building he led me up some stairs to a small room, the door of which was locked, and on it the following inscription -- “Positively no admittance.” He observed, “Ah! brother Joseph must be sick, for, strange to say, he is not here. Come down into the tithing office, Martha.” He then left me in the tithing office and went out, I know not where. In this office were two men writing, one of whom, William Clayton, I had seen in England; the other I did not know. Young came in and seated himself before me, and asked where Kimball was. I said he had gone out. He said it was all right. Soon after Joseph came in and spoke to one of the clerks, and then went up stairs followed by Young. Immediately after Kimball came in. “Now, Martha,” said he, “the Prophet has come, come up stairs.” I went, and we found Young and the Prophet alone. I was introduced to the Prophet by Young. Joseph offered me his seat, and, to my astonishment, the moment I was seated Joseph and Kimball walked out of the room, and left me with Young, who arose, locked the door, closed the window, and drew the curtain. He then came and sat before me and said, “This is our private room, Martha.” “Indeed, sir,” said I, “I must be highly honored to be permitted to enter it.” He smiled, and then proceeded -- “Sister Martha, I want to ask you a few questions; will you answer them?” “Yes, sir,” said I. “And will you promise not to mention them to any one?” “If it is your desire, sir,” said I, “I will not.” [“]And you will not think any the worse of me for it, will you, Martha?” said he. “No sir,” I replied. “Well,” said he, “what are your feelings toward me?” -- I replied, “My feelings
are just the same towards you that they ever were, sir." "But, to come to the point more closely," said he, "have not you an affection for me, that, were it lawful and right, you could accept of me for your husband and companion?"

My feelings at that moment were indescribable. God only knows them. 

What, thought I, are these men that I thought almost perfection itself, deceivers, and is all my fancied happiness but a dream?" "I was even so; but my next thought was, which is the best way for me to act at this time: if I say no, they may do as they think proper; and to say yes, I never would. So I considered it best to ask for time to think and pray about it. I therefore said, "If it was lawful and right perhaps I might; but you know, sir, it is not."

"Well, but," said [sic; said] he, "brother Joseph [Joseph] has has [sic; had] a revelation from God that it is lawful and right for a man to have two wives; for as it was in the days of Abraham, so it shall be in these last days, and whoever is the first that is willing to take up the cross will receive the greatest blessings; and if you will accept of me I will take you straight to the celestial kingdom; and if you will have me in this world, I will have you in that which is to come, and brother Joseph will marry us here to-day, and you can go home this evening, and your parents will not know any thing about it." "Sir," said I, "I should not like to do any thing of the kind without the permission of my parents[.]"

"Well, but," said he, "you are of age, are you not?" "No, sir," said I, "I shall not be until the 24th of May." "Well," said he, "that does not make any difference. You will be of age before they know, and you need not fear. If you will take my counsel it will be well with you, for I know it to be right before God, and if there is any sin in it, I will answer for it. But brother Joseph wishes to have some talk with you on the subject—he will explain things—will you hear him?" "I do not mind," said I. "Well, but I want you to say something," said he. "I want time to think about it," said I. "Well," said he, "I will have a kiss any how," and then rose and said he would bring Joseph. -- He then unlocked the door, and took the key and locked me up alone. He was absent about ten minutes and then returned with Joseph. "Well," said Young, "sister Martha would be willing if she knew if was lawful and right before God." -- "Well, Martha," said Joseph, "it is lawful and right before God—I know it is. Look here, sis, don't you believe in me?" I did not answer. -- "Well Martha," said Joseph, "just go ahead and do as Brigham wants you to— he is the best man in the world except me." "Oh!" said Brigham, "then you are as good."

"Yes," said Joseph — "Well," said Young, "we believe Joseph to be a Prophet. -- I have known him near eight years, and always found him the same.["]

"Yes," said Joseph, "and I know that this is lawful and right before God, and if there is any sin in it I will answer for it before God, and I have the keys of the kingdom, and whatever I bind on earth is bound in heaven, and whatever I loose on earth is loosed in heaven; and if you will accept of Brigham, you shall be blessed—God shall bless you, and my blessing shall rest upon you,
and if you will be led by him you will do well; for I know Brigham will take
care of you, and if he don’t do his duty to you, come to me and I will make
him; and if you do not like it in a month or two, come to me and I will make
you free again; and if he turns you off I will take you on.” “Sir,” said I,
rather warmly, “it will be too late to think in a month or two after. I want time
to think first.” “Well, but,” said he, “the old proverb is, ‘Nothing ventured,
nothing gained;’ and it would be the greatest blessing that was ever
bestowed upon you.” -- “Yes,” said Young, “and you will never have reason to
repent it--that is, if I do not turn from righteousness, and that I trust I never
shall, for I believe God who has kept me so long will continue to keep me
faithful. Did you ever see me act in any way wrong in England, Martha?”
“No, sir,” said I. “No,” said he, “neither can any one else lay any thing to my
charge.” “Well, then,” said Joseph, “what are you afraid of, sis--come let
me do the business for you[.]” “Sir,” said I, “do let me have a little time to think
about it, and I will promise not to mention it to any one.” “Well, but look
here,” said he, “you know a fellow will never be damned for doing the best he
knows how.” “Well, then,” said I, “the best way I know of, is to go home
and think and pray about it.” -- “Well,” said Young, “I shall leave it with brother
Joseph, whether it would be best for you to have time or not.” “Well,” said
Joseph, “I see no harm in her having time to think, if she will not fall into
temptation.” “O, sir,” said I, “there is no fear of my falling into temptation.”
“Well, but,” said Brigham, “you must promise me you will never mention it to
any one.” “I do promise it,” said I. “Well,” said Joseph, “you must promise me
the same.” I promised him the same. “Upon your honor,” said he, “you will not
tell.” “No, sir, I will lose my life first,” said I. “Well, that will do,” said he, “that
is the principle we go upon.” “I think I can trust you, Martha,” said he. “Yes,”
said I, “I think you ought.” Joseph said, “she looks as if she could keep a
secret[.]” I then rose to go, when Joseph commenced to beg of me again--he
said it was the best opportunity they might have for months, for the room
was often engaged. I, however had determined what to do. -- “Well,” said
Young, “I will see you to-morrow[.] I am going to preach at the school-house,
opposite your house. I have never preached there yet; you will be there, I
suppose.” “Yes,” said I. -- The next day being Sunday, I sat down, instead of
going to meeting, and wrote the conversation, and gave it to my sister, who
was not a little surprised, but she said it would be best to go to meeting in
the afternoon. We went, and Young administered the sacrament. After it
was over, I was passing out, and Young stopped me, saying, “Wait, Martha,
I am coming.” I said, “I cannot, my sister is waiting for me.” He then threw his
coat over his shoulders, and followed me out and whispered, “have you
made up your mind, Martha?” “Not exactly sir,” said I, and we parted. I shall
proceed to a justice of the peace, and make oath to the truth of these
statements, and you are at liberty to make what use of them you may think
best.
Yours, respectfully,
MARTHA H. BROTHERTON.

Sworn to and subscribed before me, this 13th day of July, A. D. 1842.
"DU BOUFFAY FREMON,
Justice of the Peace for St. Louis county[.]
The following conversation between Martha Brotherton, Heber C. Kimball, Brigham Young, and Joseph Smith took place in Nauvoo, Illinois. The essence is taken from Martha’s affidavit written in July 1842. Brigham Young wanted to take Martha Brotherton as a plural wife. This exchange probably took place in March 1842. Martha’s affidavit is one of the earliest published documents concerning the belief in a plurality of wives by leaders of the Church of Jesus Christ of Latter Day Saints. Martha wrote that shortly after it occurred she sat down and wrote the conversation as she remembered it.

Key:
Heber C. Kimball (HCK):
Martha Brotherton (MB):
Brigham Young (BY):
Joseph Smith (JS):

Heber C. Kimball and Martha Brotherton were going to Joseph Smith’s Red Brick Store together.

HCK: Sister Martha, are you willing to do all that the Prophet requires you to do?

MB: I believe so.

HCK: Then are you ready to take counsel? ”

MB: Yes.

HCK: Well there are many things revealed in these last days that the world would laugh and scoff at; but unto us is given to know the mysteries of the kingdom. Martha, you must learn to hold your tongue, and it will be well with you. You will see Joseph, and very likely have some conversation with him, and he will tell you what you shall do.

Upon reaching Joseph Smith’s store Heber C. Kimball led Martha up the stairs to a small room, the door of which was locked. The door had on it “Positively no admittance.”

HCK: Brother Joseph must be sick, for, strange to say, he is not here. Come down into the tithing office, Martha.”

While Martha was in the tithing office she saw William Clayton writing. Shortly after Joseph Smith came in and spoke to one of the clerks. Smith then went upstairs. He was followed by Brigham Young and Heber Kimball.

HCK: Now, Martha, the Prophet has come, come upstairs.
Going upstairs Martha found Brigham Young and Joseph Smith alone. Martha was introduced to the Prophet Joseph Smith by Brigham Young. Joseph offered Martha his seat. Smith and Kimball then left the room leaving Martha alone with Brigham Young. Brigham arose, locked the door, closed the window, and drew the curtain. He then came and sat before Martha.

BY: This is our private room, Martha.

MB: Indeed, sir, I must be highly honored to be permitted to enter it.

BY: Sister Martha, I want to ask you a few questions; will you answer them?

MB: Yes, sir.

BY: And will you promise not to mention them to anyone?

MB: If it is your desire, sir, I will not.

BY: And you will not think any the worse of me for it, will you, Martha?"

MB: No sir.

BY: Well, what are your feelings toward me?

MB: My feelings are just the same towards you that they ever were, sir.

BY: But, to come to the point more closely, have not you an affection for me, that, were it lawful and right, you could accept of me for your husband and companion?

MB: If it was lawful and right perhaps I might; but you know, sir, it is not.

BY: Well, brother Joseph has had a revelation from God that it is lawful and right for a man to have two wives; for as it was in the days of Abraham, so it shall be in these last days, and whoever is the first that is willing to take up the cross will receive the greatest blessings; and if you will accept of me I will take you straight to the celestial kingdom; and if you will have me in this world, I will have you in that which is to come, and brother Joseph will marry us here today, and you can go home this evening, and your parents will not know any thing about it.

MB: Sir, I should not like to do anything of the kind without the permission of my parents.

BY: Well, you are of age, are you not?

MB: No, sir, I shall not be until the 24th of May.
BY: Well, that does not make any difference. You will be of age before they know, and you need not fear. If you will take my counsel it will be well with you, for I know it to be right before God, and if there is any sin in it, I will answer for it. But brother Joseph wishes to have some talk with you on the subject, he will explain things, will you hear him?

MB: I do not mind.

BY: Well, I want you to say something.

MB: I want time to think about it.

BY: Well, I will have a kiss any how.

Brigham Young said he would bring Joseph Smith. Brigham then unlocked the door, and took the key and locked me up alone. Young was absent about ten minutes and returned with Joseph.

BY to JS: Well, sister Martha would be willing if she knew if was lawful and right before God.

JS: Well, Martha, it is lawful and right before God. I know it is. Look here, don't you believe in me? Well Martha, just go ahead and do as Brigham wants you to, he is the best man in the world except me.

BY: Oh then you are as good.

JS: Yes.

BY: Well, we believe Joseph to be a Prophet. I have known him near eight years, and always found him the same.

JS: Yes, and I know that this is lawful and right before God, and if there is any sin in it I will answer for it before God, and I have the keys of the kingdom, and whatever I bind on earth is bound in heaven, and whatever I loose on earth is loosed in heaven; and if you will accept of Brigham, you shall be blessed. God shall bless you, and my blessing shall rest upon you, and if you will be led by him you will do well; for I know Brigham will take care of you, and if he don't do his duty to you, come to me and I will make him; and if you do not like it in a month or two, come to me and I will make you free again; and if he turns you off I will take you on.

MB: Sir, it will be too late to think in a month or two after. I want time to think first.

JS: Well, the old proverb is, “Nothing ventured, nothing gained;” and it would be the greatest blessing that was ever bestowed upon you.

BY: Yes, and you will never have reason to repent it, that is, if I do not turn from righteousness,
and that I trust I never shall, for I believe God who has kept me so long will continue to keep me faithful. Did you ever see me act in any way wrong in England, Martha?

MB: No, sir.

BY: No, neither can any one else lay any thing to my charge.

JS: Well, then, what are you afraid of? Come let me do the business for you.

MB: Sir, do let me have a little time to think about it, and I will promise not to mention it to any one.

BY: Well, look here, you know a fellow will never be damned for doing the best he knows how.

MB: Well, then, the best way I know of, is to go home and think and pray about it.

BY: Well, I shall leave it with brother Joseph, whether it would be best for you to have time or not.

JS: Well, I see no harm in her having time to think, if she will not fall into temptation.

MB: O, sir, there is no fear of my falling into temptation.

BY: Well, you must promise me you will never mention it to any one.

MB: I do promise it.

JS: Well, you must promise me the same.

MB: I promise.

JS: Upon your honor, you will not tell.

MB: No, sir, I will lose my life first.

JS: Well, that will do, that is the principle we go upon. I think I can trust you, Martha.

MB: Yes, I think you ought.

JS: She looks as if she could keep a secret.

Martha arose to go.
JS: It is the best opportunity they might have for months, for the room was often engaged.

BY: Well, I will see you tomorrow. I am going to preach at the schoolhouse, opposite your house. I have never preached there yet; you will be there, I suppose.

MB: Yes.

The next day being Sunday, Martha sat down and wrote the conversation then went to meeting. After the service Brigham Young talked to her.

BY: Wait, Martha, I am coming.

MB: I cannot, my sister is waiting for me.

BY: Have you made up your mind, Martha?

MB: Not exactly sir.
Affidavit of Thomas SMETHURST

The Morning Chronicle 1 (27 July 1842), Pittsburgh, Pennsylvania.
For the Chronicle.
Miss Brotherton's Character Sustained.

PITTSBURGH, July 15, 1842.

Editors of the Chronicle -- Having been told by several individuals that in a discourse delivered against Mormonism by L. O. C. Nicklin, on Sunday, at the Scotch Hill market house, on reading Miss Martha H. Brotherton's affidavit, William Small, a Mormon Elder, declared that "such evidence was given by PROSTITUTES, of whom a number were at Nauvoo," thus making an impression on the minds of the people that the said Martha H. Brotherton was a prostitute. I called upon said Small for his denial or confession of such declaration. In the course of our conversation, he declared he did not believe her testimony as set forth, but neither retracts, denies nor confesses his declaration of such testimony being given by prostitutes.

Being a friend, and one, too particularly acquainted with Miss Brotherton and her friends in England, I hereby declare such an aspersion of her character as becoming of a Mormon. She and her connections stand high in the society in which they moved in England prior to her becoming a Mormon, and when (as her cousin who was present at Nauvoo at the time informed me) in consequence of the base attack upon her virtue as set forth in her affidavit, she was compelled to fly for safety; she had to do so at night under the protection of her father.

My opportunity to become acquainted with her character is as good as is possible to be derived in growing from childhood to adult age together; as neighbors living close together, going to school together, and members of the same Sabbath School, and under these circumstances, with indignation I hurst back upon any individual who attempts to injure her character for virtue or truth, his own vile slanders, whether he be Elder Wm. Small of the Mormons, or any other. THOMAS SMETHURST.

Sworn to and subscribed before me this 26th day of July, A. D., 1842

ALEX MILLAR, Alderman.
Martha Gristhorst —

emigrated from Manchester in September last [1841]
(Millennial Har 3 [Aug. 1842], 73-74)

Third 75 - We Clayton the Bishop family came.

Two months - New Orleans —
St. Louis
Warsaw - Nov 24, 1841
St. Louis 8 days reached St. Louis

Date of sailing 21 Sept. 1841
Liverpool to NO Name of Ship Tyrian
Arrival Date Nov. 9, 1841

see letter of Joseph Fielding to Elder Pratt, Nov. 3, 1842, MS 3 (April 1841), 76-78

— J. C. Bennett & Joseph Smith
18 Jan. 1842 Tues
p. 353
25 Jan. 1842 Thurs
p. 355-56

Handwritten notes: — ""
### LATTER-DAY SAINT ENMIGRANTS SAILING TO AMERICA


<table>
<thead>
<tr>
<th>Date of Sailing</th>
<th>Port of Sailing</th>
<th>Name of Ship</th>
<th>Company Leader</th>
<th>Total* Persons</th>
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<tr>
<td>1. 6 Jun 1840</td>
<td>L</td>
<td>Britannia</td>
<td>John Moon</td>
<td>41</td>
<td>NY</td>
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<tr>
<td>2. 8 Sep 1840</td>
<td>L</td>
<td>North America</td>
<td>Theodore Turley</td>
<td>200</td>
<td>NY</td>
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<td>3. 15 Oct 1840</td>
<td>L</td>
<td>Isaac Newton</td>
<td>Samuel Mulliner</td>
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<td>4. 7 Feb 1841</td>
<td>L</td>
<td>Shellard</td>
<td>Hiram Clark</td>
<td>235</td>
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<td></td>
<td>Caroline</td>
<td>Thomas Clark</td>
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<td>6. 16 Feb 1841</td>
<td>L</td>
<td>Echo</td>
<td>Daniel Browett</td>
<td>109</td>
<td>NO</td>
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<td>7. 17 Mar 1841</td>
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<td>Uleste or Alato</td>
<td>Thomas Smith</td>
<td>64</td>
<td>NO</td>
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<td>8. 21 Apr 1841</td>
<td>L</td>
<td>Rochester</td>
<td>Brigham Young</td>
<td>130</td>
<td>NY</td>
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<td>9. 10 May 1841</td>
<td>B</td>
<td>Harmony</td>
<td>Thomas Kingston</td>
<td>50</td>
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<td>10. 8 Aug 1841</td>
<td>B</td>
<td>Caroline</td>
<td>Thomas Richardon</td>
<td>100</td>
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<td>11. 29 Sep 1841</td>
<td>L</td>
<td>Tyrian</td>
<td>Joseph Fielding</td>
<td>207</td>
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<td>12. 8 Nov 1841</td>
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<td>Chass</td>
<td>Peter Melich</td>
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<td>13. 12 Jan 1842</td>
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<td>Ternmont</td>
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<td>14. 5 Feb 1842</td>
<td>L</td>
<td>Hope</td>
<td>James Burnham</td>
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<td>15. 12 Mar 1842</td>
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<td>John Cummins</td>
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<td>16. 17 Sep 1842</td>
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<td>Sidney</td>
<td>Lev Richards</td>
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<td>Orson Hyde</td>
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<td>John Smiler</td>
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<td>Swanton</td>
<td>Parley P. Pratt</td>
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<td>Lorenzo Snow</td>
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<td>21. 21 Mar 1843</td>
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<td>Clapham</td>
<td>Thomas Bullock</td>
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<td>Mexico</td>
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*George D. Watt, 1st person baptized in England, on board ship. Roster in Church Emigration book for 1842 under ship "Sidney".*

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Mormon Immigration Index - Personal Accounts

Tyrian (September 1841)

Autobiography of Richard Bentley

... I had been in Leeds a few months when I received a letter from my brother-in-law, John Sanders, stating that he and my sister were going to America, and if I would go with them he would pay all my expenses, and urged me very strongly to accompany them. The ship was to sail on the 21 of September, 1841.

I laid the matter before my brothers, and they were very much in favor of the proposition. Abraham said he would talk to a friend of his, a Mr. Cornforth, who had been a sea-captain and had made the trip to America many times. Mr. Cornforth said it was the best thing I could do as there was a much better chance for an opening for a young man in that country than in England, and he wished he could induce his son about my age to go too.

After many consultations with the Cornforths it was decided that I should go to America. I wrote to my brother-in-law accepting his proposition and saying that I would arrive in Liverpool in time to sail on the 21st. [p.3]

I straightway began to make preparations to leave my native land, and in due time packed my clothes chest, a large deal chest with a drawer under it (I have it now) and shipped it by freight train, directing it to the ship Tyrian in dock at Liverpool. This was a week before I started by passenger train.

The ship was advertised to sail at 1:00 p.m. on the 21st of September, 1841. I arrived at Liverpool at 9:00 a.m. and made my way to the ship. I found my folks on board, and glad to see me. When I inquired for my luggage I was told that it had not come on board. This gave me a terrible fright as it was but a short time before the ship would start out. I immediately started for the railroad station.

When I got there it was a few minutes past 12:00 a.m. I ran all around the yard but could find no one in the office or yard to give me any information about my luggage. I began to search among the freight and in lifting up a canvas cover near a door that lead to the street, found my chest. I had no time to consider what to do, but made up my mind to take it and go.

By doing so I knew I ran a desperate risk of being arrested. I passed thru the door and looked around for the yard man but he was not in sight. A dray man was passing just then, so I called him and told him I wanted him to take that chest to the dock.

He said all right so we put it in his dray and started. I told him to drive as fast as possible as I wanted to go aboard a ship that was just starting out. He said he would get her at the gate of the dock. He was as good as his word. The ship was just going thru the gate for bridge. We got the luggage aboard and I jumped on after it. It was with a thankful heart that I found myself safe in the ship.

I felt quite relieved when we were fairly out in the river, as I felt myself in danger of being arrested for taking freight out of a yard without it being delivered to me, but I always acknowledged the hand of the Lord in it. I suppose the yard man had gone to get his pint of beer and did not see me.

The ship laid at anchor in the River Mersey until next morning, when the pilot came aboard and we
started on our voyage across the broad Atlantic. So I left my native land, which is one of the land marks of my life.

We were six weeks on the passage, the former part of which was rough and stormy.

One dark night we were run into by another large ship and came very near to having a bad accident. I acknowledged the help of the Lord in our safety.

Elder Joseph Fielding was president of the company of Saints on board the ship. He was a kind, good man and treated me kindly. [p.4]

He called on me to assist in giving out the daily rations to the Saints, in fact, few of them knew that I did not belong to the church.

There were a number of young folks on board, and when we got fairly out to sea and the storms had abated, we began to enjoy ourselves and had a pleasant time. I told the folks that it was the happiest time many of them would see for a long time to come.

Among the passengers were Mrs. Mary Ann Price and her sister Emma with whom I became intimately acquainted.

Taking it all in all we had a very pleasant passage and landed safely in New Orleans about the first of November, 1841.

Next day we took the steamboat for Nauvoo. At Warsaw, 18 miles below Nauvoo, we were met by Apostle Willard Richards, who read to us an epistle from the Prophet Joseph Smith, counseling the Saints to disembark at Warsaw and commence to build a city which was laid out a short distance below.

The company landed from the boat in a heavy snow storm, and took shelter in an empty building that had been used for a hotel and held meeting that evening. Brother Willard Richards spoke in regard to the design in building the city, and showed a plan of the same. The price of lots was from one to five thousand dollars.

Next morning the ground was covered with snow about a foot deep. There was one small log cabin on the ground occupied by Brother Decker, who was called mayor.

The brethren concluded that they wanted no lots and began to make arrangements to move on to Nauvoo. John Sanders, my brother-in-law left us and started on foot for Nauvoo.

On the third day a team arrived to take us to the city of the Saints. Brother Sanders had rented a log cabin on the river bank.

I worked that winter in a brick yard (the first hard work I ever did in my life) digging clay preparatory to making bricks the next summer. The yard belonged to Dr. Forster. I earned one dollar twelve and one half cents a day, but I never got my pay.

In February 1842, I was baptized in the Mississippi River by Elder Joseph Fielding; the ice had to be cut to let us down into the water. I was confirmed by Elder Fielding and Elder Sanders... [p.5]
Mormon Immigration Index - Personal Accounts

BIB: Bentley, Richard. Autobiography (Ms 125, pp. 3-5, variant edition Ms 12565, pp. 2-3). (HDA)
Tyrian (September 1841)

Autobiography of Robert Pixton

... I learned that Joseph Bateman Family were going to America, and I made up my mind to go with them.

I spoke to my wife about it and she was willing that I should go and leave her behind until I could send for her as we had not sufficient means for both to go. This was quite a trial for us but I felt satisfied it would be for the best. I accordingly sent my passage money to Liverpool by J. Bateman, and about the 20th Sept. 1841 I put my box on board the packet at New Baley Bridge in charge of J. Bateman. I walked to Gudders Mill on the river about 3 miles, my wife accompanying me part of the way. This was a sad parting but I was reconciled to go. The packet came along and I went aboard, and went to Runcorn, and from there took steamboat for Liverpool. Got on board the ship Tyrian on the 21st Sept. 1841, and next day the 22nd we set sail. Mr. J. Bateman's family consisted of his wife, Margaret and son, James & wife; her name before marriage was Hannah Nilson & children; William, Mary & Margaret. We had a pleasant voyage of about 7 weeks crossing the ocean to New Orleans. From here we took steamer to St. Louis, thence to Warsaw, about 20 miles from Nauvoo. This was about the middle of Nov. 41. We stayed here about 2 weeks when Mr. Thomas Bateman came from Augusta, Iowa with a wagon for [p. 19] his brother and family to go to Nauvoo. I went along with them. We got in about dark and stayed at a tanner on Pasley Street. ... [p. 20]

Tyrian (September 1841)

Autobiography of William John Hill

I was born [Jan. 16, 1838] in (Awful Lane?) Manchester, Lancashire, England and know very little about my ancestry as I left England when a small child. What I know is from childhood recollections and from the things my mother told me.

My father James Hill died at the age of twenty-seven years. He was a rider of some note, having won a silver cup for the best horsemanship, also many other trophies and large sums of money. He was a member of the Church of England and I have his prayer book. At the time of his death there were a great many grave robberies in England and to prevent the body from being dug up my mother had the body placed in a vault. On the coffin was an inscription bearing his name, birth and death date.

It is my understanding that my father's father was named William Hill. He had a small piece of land and raised vegetables and flowers for the market. His wife was named Elizabeth. They are said to have had nine daughters, three of them were named Mary, Martha, and Elizabeth.

My mother was Mary Yarwood, the youngest of her family. She was born in Lower Peover, Cheshire, England, 25 March 1807, and died 30 March 1892 at her home in North Ogden, Weber, Utah. She was the daughter of Samuel Yarwood who died the year I was born. He owned quite a large estate with seven fields. His wife was Esther Filsher who came of well-to-do parentage. My mother, as a consequence of the position of her people was given a fair education and for a time taught a small school in her home in North Ogden.

Mother had two sisters who were -Elizabeth whose husband was a British admiral, and Hannah who married John Kinder. Her brothers were -Strethill, Samuel, George, and Joseph.

I had one brother older than I who died before I was born. His exact birth date is not known to me, but I think he was quite young when he died.

Mother was among the early converts to join the Church of Jesus Christ of Latter-day Saints and while in England she kept the Elders at her home. Among them were Brigham Young and Heber C. Kimball. Her brother Samuel Yarwood, his wife, daughter Mary, son-in-law George White, and a little son of the daughter Mary, with mother and myself left England with a company of Saints about six weeks after the death of my father. The company was quite large and on account of a big storm we were held in the Irish Channel three weeks. Finally the storm cleared and we began our voyage to America. We were three weeks crossing the Atlantic Ocean and landed in New Orleans.

From New Orleans we took a boat up the Mississippi and landed at Nauvoo. Not long after our arrival a fever broke out among the Saints and of those to take it were my uncle Samuel and his family. All of them died and were buried at Montrose, Iowa. . . . [p. 1]

Mormon Immigration Index - Personal Accounts

Tyrian (September 1841)

Journal of Joseph Fielding

Voyage of Joseph Fielding on the ship Tyrian, who was appointed with Elder John Towers to superintend the company. Accompanied for a day by Elders Pratt and A. Fielding. The Saints presented gifts to them for the building of the Nauvoo Temple. Sickness was "heavy and severe" but the Saints generally recovered from their conditions. Relates religious services such as prayer and sacrament meetings and describes the addresses he gave on the topics of idleness, selfishness, carelessness with provisions, and Zion. Portrayed the Sailors as being kind to their company. Fielding also recounted the velocity of the wind, seeing several ships while on board, and the birth of a daughter to Sister Littlewood. There was little contention on the ship with the exception of two or three who liked to cause trouble [A.B.].

The ship was dark, there being no light allowed in the deck so we had to find our way to bed and put the children to bed, in the dark, but I felt glad to find myself on the way to Zion, before bringing us down [?] upon the Lord and many responded, amen, Monday 20 We left the dock and anchor in the river, accompanied by Elder Pratt and wife and Elder A Fielding who remained with us through the night settling up these accounts with the Saints who mostly made presents to Elders Pratt and Fielding of 2,6 each and this chiefly they have sent up and for the Building of the Temple in Nauvoo on Tuesday morning our beloved Brethren took their leave of us while the company sung several farewell hymns and about 10 A.M. we set sail with a fine wind and in a five hours lost sight of our old native land, I being appointed to superintend the company with Elder John Towers to assist me called a council and chose several of the Brethren to unite with us in the management of the company but the departure of Elder Pratt broke up our meeting and before we could again get together some began to be sick and this increased for several days and the wind blew strong in short the sickness grew severe and heavy, the Captain was kind to us and sent his men to empty our [—] and to see that our boxes were fast, but [?] terrain the weather became so fine that we met on deck in the morning and I and a portion of the Word of God and Prayer and in the afternoon we took the Sacrament I would have had the Brethren speak, but they left it to me and I spoke as I was led, to suit the occasion, and in the eve we had Prayer in different parts of the ship and we felt that we had done as was pleasing to the Lord, the next day (27th) the wind began to blow till it became a Storm and at night the hatches were put down, only one was open and early on Tuesday morning the sea broke over and came in to the steerage the ship rolled to and fro very much, and we went from side to side on our floor this alarmed some of the Saints some thought it was all up with us, one Brother ran on deck thinking the ship was going to [?] and thought he would get into the Long Boat, our situation appeared gloomy but in fact there was no danger yet I kneeled up in my berth and prayed, that the Lord would be merciful to us and preserve us, and cause the wind to abate, and my prayer was in some measure answered, when we rose in the morning there was nothing seriously wrong, the water which had rolled to and fro in the ship had found its way out I suppose in to the Hole through the Scuttle[?] Hole some of our boxes and [?] had broke loose and more rolling about my shoes and other things were lost but I found them under the berth the wind blew hard all the next day, properly a storm but on Wednesday we had become [?] steady and in the eve I called the company together as well as I could and spoke to them about 3/4 of an hour on the importance of making a proper use of this time for I saw that some of them were in vain a trifling, I told them that they would wish they had made a better use if theirs, I also saw some who were selfish and covetous, I told them this was no celestial spirit and why must we strive to get rid of it, I also exhorted them to be careful of their food as we know not how long

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Mormon Immigration Index - Personal Accounts

we might be on the water; he Captain and Mates have been very kind and friendly, they often came down to see how we got on and to see that our boxes [?] fast, and would send down the Sailors to empty our Paesel[?] when we were too sick to help ourselves, in fact they have so far treated us with great kindness, and we have had peace in our company, in a few days often we sailed our number was increased, by Sis Littlewood giving birth to a fine daughter about three o'clock on Friday morning the 24th, she and her child are doing well, we have had some calm which was a comfort to us in our sickness, on Tuesday the 3 of October the weather was too rough to be on deck and we met in two separate parts of the ship of the ship, Bro Tarideg[?] said one and I led the other and spoke on the subject of Zion and the gathering and afternoon we took the sacrament carrying it round to the Saints at their berths, the evening was wet, and we could not [?] any meeting particularly, but we had prayer and singing.

6 Today the wind is blowing about as it did on Tuesday eve and has been ever [?] taking us from 7 to 9 knots for hours about overnight course Monday Night was very wet and the water came in upon our beds but we got them dry again by taking them on deck; we have seen many and spoke several ships since we came out, one was near [?] [H/P?]aul of us, but we have had no accident as yet, the Lord has been kind to and there has been so little discord that it is not worth recording only 2 or 3 records about the fire or the cooking, many are recovered from their sickness only faith and prayer and administering of oil in the name of the Lord.

Saturday Oct 16 Since we last [page torn] have generally had good sailing in one course the sails have [?] been changed as to their course since last Sunday till yesterday, when the yards were [?], we have often sailed 9, 10, or 11 knots per hour, but since the wind came off we have not gone so fast, we have not had any thing to trouble us in particular we have some few who are sick, but not dangerously we have also a few who are only saints in name, and 2 or 3 that would quarrel if any one would quarrel with them, but the general desire is to maintain peace.

10th this was a fine day, the morning was rather too hot, but as the sun got round to the [?] of the ship the Sails shaded us from the sun we met on the deck at ½ past 10 to worship God, Elder Tardeg[?] spoke a while a and Elder Mitchell [end of journal]

BIB: Fielding, Joseph. Journals [LDS Church Archives, Ms 1567, vol 4, pp.80-86; Acc. #17371] 1837-1859. (HDA)
Tyrian (September 1841)

Journals of Joseph Fielding

...16th We took leave of our friends, in hope to see them again in Zion and slept on board the same night. The next day we got our luggage on board, spent the Tuesday with the Saints felt a little tempted to think they did not show me the respect they ought but I strove against it, Elder [Parley] P. Pratt preached in the morning on the subject of Zion &c. His discourse was full of light as was all his talk is I think some of the Church there are rather too high; most of the Saints who are now in the ship attended. In the morning at the Music Hall, we called on our old friend Mr. Amill, who took me and [p.79] my family down to the ship in a coach. The ship was dark, there being no light allowed in the dock so we had to find our way to bed & put the children to bed in the dark, but I felt glad to find myself on the way to Zion. Before lying us down I called upon the Lord and many responded, amen.

Monday 20th We left the dock and anchor in the river, accompanied by Elder Pratt and wife and Elder A. [Amos] Fielding who remained with us through the night, settling up their account with the Saints who mostly made presents to Elders [Parley P.] Pratt and [Amos] Fielding of 2 £ [shillings] 6 [dimes] each and this chiefly they have sent by me for the building of the temple in Nauvoo.

On Tuesday morning our beloved brethren took their leave of us while the company sung several farewell hymns and about 10 a.m. we set sail with a fine wind and in a [p.80] few hours lost sight of our old native land. I being appointed to superintend the company with Elder John Sanders to assist me. Called a council and those several of the brethren to unite with us in the management of the company but the departure of Elder [Parley P.] Pratt broke up our meeting, and before we could again get together. Some began to be sick and then increased for several days. The wind blew strong in short the sickness grew sever and heavy. The captain was kind to us and sent his men to empty our vessels &c and to see that our boxes were fast, but by Sunday came the weather, became so fine that we met on deck in the morning, and I and a portion of the ward of [ - ] and prayers on and in the afternoon we took the sacrament. I would have had the brethren speak, but they left it to [p.81] me and I spoke and was led to suit the occasion, and in the eve we had prayer in different parts of the ship, and felt that we had done as was pleasing to the Lord. The next day (27th) the wind began to blow till it became a storm and at night, the hatches were put down, only one was open and early on Tuesday morn the sea broke over and came into the steerage. The ship rolled to and fro very much, and we went from side to side on our floor. This alarmed some of the Saints, some thought it was all up with us, one brother ran on deck thinking the ship was going to [-] and thought he would get into the long boat. Our situation appeared gloomy, but in fact there was no danger, but I knelted up in my berth and prayed that the Lord would be merciful to us and preserve us, and cause the [p.82] wind to abate and my prayer was in some measure answered, when we rose in the morning there was nothing serious wrong. The water which had rolled to and fro in the ship had found it's way out, I suppose in to the hole, through the [-] hole. Some of our boxes and tins &c had broke loose and were rolling about. My shoes and other things were lost but I found them under the berth. The wind blew hard all the next day, properly a storm, but on Wednesday we had become pretty steady, and in the eve I called the company together as well as I could and spoke to them about 3/4 of an hour on the importance of making a proper use of their time for I saw that some of them were vain a trifling. I told them that they would wish they had made a better use of their &c. I also saw some who were selfish, and covetous. I told them this was no celestial spirit and they must [p.83] strive to get rid of it, I also exhorted them to be careful of their food as we knew not how long we might be.
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had been. They are so kind to us, in fact they have so far treated us with great kindness, and we have had
peace in our company, in a few days after we sailed our number was increased, by Sister Littlewood giving
birth to a fine daughter about three o’clock on Friday morning 24th, she and her child are doing well, we
had some calm which was a comfort to us in our sickness. Continued the 3 of October. The weather
was too rough to be on deck, and we met in two separate places of the ship, Brother Sanders led one and I
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carrying it round to the Saints at their berths. The evening was wet, and we could not enjoy any meeting
particularly, but we had prayer and singing.

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7 to 9 knots for hours about overnight course. [UNCLEAR] Monday night was very wet and the water came
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kind too, and there has been so little discord that it is not worth [-] only 2 or 3 [-] about the fire or the
cooking, many are recovered from their sickness &c. By faith and prayer and administering of oil in the name
of the Lord. [p.85]

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Since my last we have generally had good sailing in one course. The sails have [-] been changed as to
their course since last Sunday till yesterday when the yards were squared and we have often sailed 10 or 11
knots per hour, but since the wind came oft we have not gone so fast. We have not had anything to trouble
us in particular, we have some few who are sick but not dangerously we have also a few who are only Saints
in name and 2 or 3 that would quarrel if anyone would quarrel with them, but the general desire is to maintain
peace.

10 This was a fine day, the morning was rather too hot, but as the sun got round to the head of the
ship the sails shaded us from the sun. We met on the deck at ½ past 10 to worship God, Elder Sanders
spoke a while and Elder Mitchell. [p.86]

[There is a two year, two month time gap in this journal in which he did not write in his journal. In
volume 5 which now follows, Fielding provides the rest of his journey account to Nauvoo.]

Nauvoo Dec.[-] 1843 It is now over two years since I came to this place and since I wrote any by
way of journal. The reasons for this neglect are my being so [-] in providing for my family and the
inconvenience under which I have labored and as to myself I have had but little to write. I landed in New
Orleans early in November at the head of about 200 Saints having had peace and a good passage, but at this
place I had a fall from a bridge on [a] wharf near 10 feet onto the land ground [p.1] which broke one or two
of my ribs and hurt my knee very much. I had just been to charter a steam boat and was returning to the
ship. This fall was the severest hurt I had ever sustained. I felt determined to make but little of it, but it was
long, before I could rise from my bed of myself, but the master of the boat was very kind letting me occupy
one of the staterooms for myself and my family. We reached St. Louis in eight days. Here we saw some
poor, faithless Saints something like spiders webs [p.2] set to catch flies. They came to us with fair words as
our best friends, but their counsel was that of enemies, but did not prevail to stay any of our company except
two. Most of them had been to Nauvoo but had not faith enough to live there. We took a boat to Warsaw, the water being too low to admit the boat further, on our way there. On Sunday, at Brother G. Millans, request, I again spoke to the people, till we landed them (at Warsaw). The weather was fine but while we waited the coming of some of the 12, the weather [p.3] broke and the winter set in with a snow storm, so that in 2 or 3 days we came to Nauvoo in a sleigh. Some of our company came in feeling anxious to see this place and the prophet, the council of our Brethren of the 12, Brother Willard Richards and others was that some of us should stop at Warsaw thinking at that time of forming a branch there. Accordingly, some remained there, but afterwards that place was given up on account of the unfriendly disposition of the people there. [p.4] We paid Lorenzo Young for 4 dollars brought us to Nauvoo. The day was very cold as we rode over the prairie. We were compelled at times to get out and walk to warm ourselves, but it was with great pain that I got off and on the sleigh on account of my hurt. Brother L. [Lorenzo] Young had kindly took me and my family to his house... [p.5]

BIB: Fielding, Joseph. Journals (Ms 1567), vol. 4, pp. 79-86 and vol. 5, pp. 1-5. (HDA)
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Tyrian (September 1841)

Letter from Joseph Fielding

... I, with my little family, left Liverpool on the 20th of September, in company with a little over 200, mostly Saints. We started with a fine wind, taking leave of our beloved Brother [Parley P.] Pratt, who with his wife and Brother A. [Amos] Fielding, stayed in the ship the last night we spent there, and were soon out of sight of our native land. Brother Sanders was appointed to assist me in the oversight of the company. As the wind was rather strong we soon became affected with seasickness: this is very unpleasant, and sometimes painful, and requires ourselves and with each other; but it does not continue long.

We had in our company some who had not the spirit, and would have quarreled often, but others would not quarrel with them, so that we were, perhaps, as peaceable a company as ever crossed the ocean. We had preaching and sacrament every Sunday. We reached New Orleans in [p.76] forty-eight days from Liverpool. The weather was at one time very hot, about as hot as the hottest you ever felt in England, but the Lord was kind to us and gave us strength for our journey. I preached many times by the light of the moon while sailing in the trade winds, and we enjoyed ourselves very much. My object was to speak on the subject of the gathering, chiefly, for I saw that this was not well understood by some of the Saints: one or two were rather hurt at my plain way of telling them what tribulations they might expect (I could almost give the names of some, knowing they will send home an evil report); such as a Brother B. from Macclesfield. I wish in my heart that none, such would ever leave their homes; it is a pity for them to do so, both for themselves and others, yet there is one scripture to be thus fulfilled—the net must gather of every sort, yet I would not wish to gather such. At New Orleans some few divided from us, not liking the boat in which the rest were going, but the end of this only caused the rest to rejoice, as they saw how it went in such cases. At this place I had a fall which broke one of my ribs, and shook me much; from this I am yet not quite recovered. At St. Louis we found a number of Saints, at least who have a name among the Saints, some of these prove a trial to those who call there. They tell you many evil tales; I wish they would stop all who are like themselves. The faithful need not be troubled at them; let them talk and have all they can get, they seem afraid to suffer affliction with the people of God, and so go to Missouri, where there are none, thinking also to get a little more money. At New Orleans we paid three or four shillings a family for permits, but this may be avoided by getting blank permits and filling them up; it would then cost twenty cents.

The sickness so common there in summer, had just subsided. Several hundreds had died in the sickly season, but as soon as any frost comes the sickness ceases. It is common there to see trees loaded with oranges, which are very cheap. The people are partly white and partly colored. We took one of the best steamboats (the "General Pratt"), and for 11 shillings English each, and luggage, sailed to St. Louis, 800 or 1000 miles. The country is seldom much above the river. There are many slave settlements; these often reminded us of the factory lords in England, in their mansions surrounded with cottages occupied by the poor oppressed laborer: it is much the same with the slaves and their masters, but the slaves pay no rent. We saw also, many fields of cotton, and many fields of sugar cane. One of our boat's crew was shot, while getting some cane, by the owner, while the boat was taking in wood, but it did not prove fatal. A girl of our company, eleven years of age, while playing, fell overboard and could not be saved: this was the only death we had.

It is a truly interesting scene to pass up this river; we often thought of the crowded population of England, who cannot get a foot of land in all their lifetime, and here we travel many hundred miles and see
Mormon Immigration Index - Personal Accounts

little but forests and no one to occupy it, and the best of land. The river is often very shallow, and it requires much care in managing the boat. As I passed along in sight of Missouri, I had peculiar feelings; all the wrongs done there to the Saints seemed to come before me, and I felt as though the curse of heaven was upon it, and I only felt to say Amen to it. At St. Louis, the Saints (so called) durst not say that they are Mormons for fear of the people. From this place to Warsaw we paid one dollar (four shillings), where we landed in nine weeks from Liverpool. We got into houses, and stayed there till some of the twelve came from Nauvoo to give us council; this is about twenty miles, and as the river was low, we traveled over land, most of which is prairie. Late in the evening of the day we left Warsaw, we came in sight of some neat cottages fenced in with pickets, manifesting to us that the hand of industry was there different from anything we had seen from our leaving England, even by the light of the moon; this was the first we saw of the city of the Saints (Nauvoo), and we were then told that we had two miles to go to that part of the city to which we were going. We soon passed the temple, went from street to street, as in some large city, till we are near the river to the house of our late beloved Brother Thompson; I can truly say that the place, in general, exceeds my expectations; in short, one would hardly believe it possible that a town of such extent, [p.77] could have been built in so short a time, especially by a people generally poor - there are many log, many frame, and many brick houses. The temple is 128 feet in length and 88 in breadth, and is to be 150 feet in height; the whole is vaulted, and what I call the vault, is in part occupied by the baptismal font, supported by twelve ozen, which are of wood, now painted white, but eventually to overlaid with gold. It would be vain to attempt to describe my feelings on beholding this interesting sight; but if you have the same faith as myself in the great work of God, and consider that the things on earth are patterns of things in heaven, at the same time look back on the form of the temple of Solomon and the design of this temple and the font, you may judge of my feelings. Many have been baptized therein for their deceased relatives, and also for the healing of their own afflicted bodies. The temple is going on well, though the building itself is at a stand, because of the frost, but I suppose scores of men are at work in the stone quarry, and from ten to twenty teams are at work, bringing the stones to the place; I suppose the men of England would not attempt to build such a house unless they had some thousands of pounds to start with, but it seems as though the Lord saw that money is the god of this generation, and to shew the folly of it, is manifesting to the world that he can do his own work, it will, indeed, be a noble building; it is to be of stone, and the surface hewn; it is not yet quite up to the floor of the building; the outer walls are from three to four feet thick, and it is to be accomplished by tithing and consecrations, the Saints bring this in on one day in the week, viz. on Saturday; this is to prevent confusion - the sum thus brought in has often exceeded 1000 dollars per week, for the people offer to the Lord willingly and liberally, even as they hope to receive of him.

This tithing is not confined to Nauvoo, but all the branches of the church are as much concerned in it as anyone; in fact, it is the duty and interest of all Saints, in every land, to aid in this thing, because all will share in the blessings to be received at its accomplishment. I would to God I could inspire your hearts with that faith and zeal which this subject justly claims, but I know the poverty of many of you, and I know, also, that you would be as diligent in the work as any others if you were here, and if so, the Lord will bless you.

The foundation of the Nauvoo House is laid, and the walls are from ten to twenty feet (i.e.) from the bottom. This is to be a large and splendid building, for the accommodation of strangers and visitors; it is built in shares of fifty dollars; the foundation is stone, but the walls are to be brick. These buildings have furnished many of the poor with work. You have heard it said that Joseph Smith expects the Saints' money; to this I will give you his own words to me: "we ask for no one's money except it be as loan, and we will pay him again with interest, but we claim a right to council and direct how or where his money should be laid out,
so that while the owner is reaping the gain, it may also contribute to the general good."

It is plain enough that Brother Joseph is a prophet of the Lord, and that he is an honorable man, as well as his brother Hyrum. The twelve are doing all they can to provide for their families, preaching at various parts of the city, and laboring in every way to build up the work, both temporally and spiritually. They are not expected to go out again till the temple is finished; seven or eight of them are here. I have thought, since I came here, that if any could have a right to complain, it would be the elders, who left all to preach the gospel to other lands without purse or scrip, and return home empty handed, and have to go to labor or do anything, even chopping of wood, &c., to get food for their families, having not money enough to buy tools to labor with; and this is no strange thing, yet they do not complain, but rejoice in the testimony of a good conscience, that they have been faithful in declaring the truth as it is in Jesus, without covetousness. We think that no sacrifice is too great in such a cause. There is one thing, in particular, I wish to caution the church against, namely this: some women, whose husbands persecute them for their religion, desire to come here; now, if such would lay their case before a council of the church and get a written statement from the presiding elder of their situation, so that the church here might know it, they might learn whether it would be lawful for [p.78] them to be married again. There has been a case or two of this sort here, which has been a source of trouble. I would advise no one to come in such a case without such certificate.

There was also a report raised in England that the sale of spirituous liquors was encouraged here; but it is a law of the city, that anyone who sells it for common use shall pay a fine of fifty dollars. I have seen no such thing as selling liquors or drunkenness in the city.

Many of the Saints in England have complained that their friends do not write to them from this country. One cause of this neglect is, that almost all things here are carried on without the use of money, but they cannot send letters by post without it; they are also very throng, they are so busy about their houses and the House of the Lord, that they seem to have no time to attend to other things, you will also see it to be in the wisdom of God that such communications should be rather limited, although every one is at liberty to write as often as he will; but some are not wise in this matter, and if they would bear it in mind, that what they send from here, if it be incorrect, will surely come here again, they would be more careful to write the truth. But I wish the Saints in England would not be grieved or surprised if they do not get as many letters as they would like. I would, with pleasure, write letters to many individuals in England and the Isle of Man, but I must beg to be excused; it would take more money than I can at present command, but I will tell them, generally, Nauvoo is a flourishing city; a steam mill is to be built this spring for grinding corn and for sawing timber, in this a miller will be wanted; there are not many mills, but a man of this calling may soon get a situation, and the wages are high; such brethren need not fear if they only have the faith of the church, and without this they are as well at home.

It is the wish of the church that factories should be established. Some of the brethren might put their money together and accomplish this, it would do well for themselves and well for the church, but till this can be done, or whether it be or no, a man with a small capital would do well to set up some hand-looms; he may get the cotton thread or cops at St. Louis, and the expense of carriage would be but little; but perhaps it would be well to bring some reeled worsted and some reeds. Sheep are increasing here, and of course the wool will too. Any kind of iron work is dear here. To establish weaving here is very important, as it would keep the cash at home which now has to go for clothing, in a great measure at least, and it would also furnish many with employment who are better acquainted with weaving than any other work. As to trades in general, they seem to prosper according to men's activity and uprightness; several have done well at
shop-keeping, and it is likely to be a good business. Farming is also important, as all we get out of the earth is as though we created it (i.e.) it has not to be purchased from the world.

I would gladly contribute to the information already circulated in my native land, and if I should see anything that would be of benefit, I shall be ready to make it known to you if the Lord will. And now, after having born a faithful testimony for four years in my native land, I again testify to my countrymen, and to all men, that the Lord has restored the lost priesthood, renewed the broken covenant, and after the world has long sat in darkness, and every man has walked in his own way and after the image of his own God, while some have been saying this, this is truth, and others, this (its contrary) is truth, the Lord has sent his holy angel to make known the true gospel of Jesus Christ; and as no man has any right to assert anything contrary to the declaration of others, unless he has superior evidence, I would remind them that it is the peculiar privilege of the Saints to receive, and the peculiar nature of the gospel to give a knowledge of the truth, and this is our privilege. We know that we have the true gospel of Jesus Christ, for God has declared it and we have heard his voice, and our testimony is true, and those who hear and obey it shall find mercy and be saved if they continue faithful to the end of their day of probation: but those who disregard it shall be cut off, and the faithful shall be witnesses against them at the last day. The Lord hath also begun to gather his people and to build up Zion, as the holy scriptures have foretold, and the nations of the earth have begun to flow to it, as the scriptures testify [p.79] they should do; therefore, O, ye Saints, listen to the word of the Lord which is sent among you in these last days, receive it with thankfulness, pay that respect to it which the word of God demands, live by every word and you shall be filled with joy and peace, fear not to obey his word, for in keeping of it there is great reward.

"Then gather up for Zion, ye Saints, throughout the land, and clear the way before you, as God shall give command." With this I send my love specially to all who know me and to all the Saints. Some Saints have died who came from England, and some have left the faith, but not at all a great proportion of those that have come. The times are better here than they were a year ago. May the Lord bless you with all good things. I am well, and my family. I remain, as ever, your affectionate brother in the Lord,

Joseph Fielding. [p.80]

September. Tues. 21.—The ship "Tyren" sailed from Liverpool for New Orleans with 204 Saints, under the direction of Joseph Fielding, bound for Nauvoo.

Wed. 24.—The "Tyren" company of British Saints arrived at Warsaw, intending to settle Warren, a new town site, one mile south of Warsaw, which had been selected for a settlement of the Saints, but they soon afterwards removed to Nauvoo, because of oppression on the part of anti-Mormons.

Our Pioneer Heritage, Vol. 12, p.428
September 21st. The ship Tyren sailed from Liverpool, for New Orleans with 204 Saints, under the direction of Joseph Fielding bound for Nauvoo. On November 24th, the Tyren company of British Saints arrived at Warsaw, intending to settle Warren, a new town site one mile south of Warsaw, which had been selected for a settlement of the Saints, but they soon afterwards removed to Nauvoo, because of oppression on the part of anti-Mormons.

Our Pioneer Heritage, Vol. 12, p.430
The Millenial Star, Vol. 2, gave the cost of passage for this year: "Immediate application should be made by those who wish a passage. Passage costs from 3 15s to 4, including provisions. Passengers find their own bedding and cooking utensils; and all their luggage goes free. On arriving in New Orleans, a passage can be obtained up the Mississippi River, fifteen hundred miles by steamer, for fifteen shillings, and freight free, as we have learned by letter from Elder Joseph Fielding, who sailed with two hundred passengers in the Tyren, last Sept. From Nauvoo, letters have been received from several of the Saints, who emigrated from Manchester in Sept. last. All agree in giving a very favourable account of both the temporal and spiritual affairs of the society there."

Our Pioneer Heritage, Vol. 18, p.173
I, Richard Bentley, am the son of Thomas and Ann Wood Bentley. I was born in Great Aycliff, County of Durham, England, on October 1, 1820. When I was about three years of age, my father with his family, consisting of my mother, four sons and four daughters, of whom I was the youngest, moved to Alston Moor, in Cumberland County, where he rented a large factory four stories high. I do not remember the length and width. It was fitted up with linen and woolen machinery, and my father commenced the manufacture of linen fabrics such as domestic sheeting, shirting, diaper for tablecloths and toweling, and also tailor's thread, shoe thread, and twines and grain and ore sacks. It will be remembered at that time that cotton cloth and thread was not much used in England. My brothers Abraham, Thomas and Joseph assisted my father in the business after they left school.

Our Pioneer Heritage, Vol. 18, p.176
I had been in Leeds a few months when I received a letter from my brother-in-law, John Sanders, stating that he and my sister were going to America, and if I would go with them he would pay all my expenses, and urged me very strongly to accompany them. The ship was to sail on the 21st of September, 1841. I laid the matter before my brothers, and they were very much in favor of the proposition. Abraham said he would talk to a friend of his, a Mr. Cornforth, who had been a sea captain and had made the trip to America many times. Mr. Cornforth said it was the best thing I could do as there was a much better chance for an opening for a young man in that country than in England, and he wished he could induce his son, about my age, to go too. After many
consultations with the Cornforth's, it was decided that I should go to America. I wrote to my brother-in-law accepting his proposition and saying that I would arrive in Liverpool in time to sail on the 21st. I straightway began to make preparations to leave my native land, and in due time packed my clothes chest, a large deal chest with a drawer under, it, and shipped it by freight train, directing it to the ship Tyrean in dock at Liverpool. This was a week before I started by passenger train.

Our Pioneer Heritage, Vol. 18, p.176
The ship was advertised to sail at 1:00 p.m. on the 21st of September, 1841. I arrived at Liverpool at 9:00 a.m. and made my way to the ship. I found my folks on board and glad to see me. When I inquired for my luggage, I was told that it had not come on board. This gave me a terrible fright as it was but a short time before the ship would start out. I immediately started for the railroad station. When I got there it was a few minutes past 12:00 a.m. I ran all around the yard but could find no one in the office or yard to give me any information about my luggage. I began to search among the freight, and in lifting up a canvas cover near a door that lead to the street, found my chest. I had no time to consider what to do, but made up my mind to take it and go. By doing so I knew I ran a desperate risk of being arrested. I passed through the door and looked around for the yard man but he was not in sight. A drayman was passing just then, so I called him and told him I wanted him to take that chest to the dock. He said all right, so we put it in his dray and started. I told him to drive as fast as possible as I wanted to go aboard a ship that was just starting out. He said he would get her at the gate of the dock. He was as good as his word. The ship was just going through the gate or bridge. We got the luggage aboard and I jumped on after it. It was with a thankful heart that I found myself safe in the ship.

Our Pioneer Heritage, Vol. 19, p.177
The ship laid at anchor in the River Mersey until next morning, when me pilot came aboard and we started on our voyage across the broad Atlantic. We were six weeks on the passage, the former part of which was rough and stormy. Elder Joseph Fielding was president of the company of Saints on board the ship. He was a kind, good man and treated me kindly. He called on me to assist in giving out the daily rations to the Saints, in fact, few of them knew that I did not belong to the church. There were a number of young folks on board, and when we got fairly out to sea and the storms had abated, we began to enjoy ourselves and had a pleasant time. I told the folks that it was the happiest time many of them would see for a long time to come. Among the passengers were Mrs. Mary Ann Price and her sister, Emma, with whom I became intimately acquainted. Taking it all in all we had a very pleasant passage and landed safely in New Orleans about the first of November, 1841.

Our Pioneer Heritage, Vol. 18, p.177
Next day we took the steamboat for Nauvoo. At Warshaw, 18 miles below Nauvoo, we were met by Apostle Willard Richards, who read to us an epistle from the Prophet Joseph Smith, counseling the Saints to disembark at Warsaw and commence to build a city which was laid out a short distance below. The company landed from the boat in a heavy snowstorm, and took shelter in an empty building that had been used for a hotel and held meeting that evening. Brother Willard Richards spoke in regard to the design in building the city, and showed a plan of the same. The price of lots was from one to five thousand dollars. Next morning the ground was covered with snow about a foot deep. There was one small log cabin on the ground occupied by Brother Decker, who was called mayor. The brethren concluded that they wanted no lots and began to make arrangements to move on to Nauvoo. John Sanders, my brother-in-law, left us and started

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on foot for Nauvoo. On the third day a team arrived to take us to the City of the Saints. Brother Sanders had rented a log cabin on the river bank.

*Our Pioneer Heritage, Vol. 18, p.177*

I worked that winter in a brickyard, the first hard work I ever did in my life, digging clay preparatory to making bricks the next summer. The yard belonged to Dr. Forester. I earned one dollar, twelve and one-half cents a day, but I never got my pay. In February 1842, I was baptized in the Mississippi River by Elder Joseph Fielding; the ice had to be cut to let us down into the water. I was confirmed by Elder Fielding and Elder Sanders. I worked some in the summer carrying off bricks from the moulder. I wore out all my shoes so went barefooted through the week, [p.178] I managed to get a pair of low shoes for my work, and these I kept for Sundays.

*Our Pioneer Heritage, Vol. 20, p.54*

*Robert Pixton* writes: "I was born February 27, 1819, at Manchester, England. My father's name was George Pixton; my mother's name was Mary Hankinson. They had nine children named John, William, Ellen, George, William, Ann, Mary, Robert and Maria. My parents were poor and I had little or no education as I had to go to work as soon as I was able to do anything. When I was about nine years old I had to work on a rope work. Afterwards I went to work in a brickyard in summer and in winter, for many years, I worked at Quaker Halls die works for Mr. Thomas Hargreaves. When about twelve years of age I caught my hand in some machinery and was taken up with it and had my thigh and arm broken very badly. Shortly after this my mother died and my father gave up housekeeping. I went to board with Joseph Bateman in Regent Road. At this time I was keeping company with Elizabeth Cooper. When I was about twenty years old, I began thinking about getting married. On the 5th of May 1839, I married Elizabeth Cooper, daughter of John and Charlotte Cooper of Chesterfield, Derbyshire, England. I soon afterward became much disappointed with England for I could see nothing but hard times before me."

*Our Pioneer Heritage, Vol. 20, p.54*

Robert left England September 21, 1841, on the steamship *Tyrean* and went to Nauvoo to see the Saints and the Prophet. During his first winter he chopped wood for his board and lodgings. In the spring of 1842 he was baptized a member of The Church of Jesus Christ of Latter-day Saints by Joseph Bateman and confirmed by Lyman Wight. His first remunerative work was making brick. His wages were turned over to Brigham Young to emigrate his wife and daughter Charlotte, but another year went by before she received word to come. During these two years she had sorrow and hardship to encounter. Her baby boy, born a week after Robert had left for America, only lived [p.55] a few days. Besides this, she had to seek employment for their maintenance. When Elizabeth and Charlotte arrived in December of 1843, Robert was working for a planter along the river in Arkansas. The family remained there until spring.

*Our Pioneer Heritage, Vol. 20, p.55*

Their sole ambition and thought was to get to Nauvoo. When they arrived they found both life and property very unsafe as persecution had been complicated and increased by false charges held over from Missouri. Robert writes: "This summer we had a great deal of trouble with the mob. I was on guard most of the time day and night. I frequently had to get up out of bed to muster, expecting to fight before morning. I was at the Masonic Hall when Brother Joseph was there the day before his death. I heard him say the day before he started to Carthage, 'Don't be surprised, Brethren, if you do not see me again.' The posse was with him; they rode to the Mansion and bid them goodbye. I was on guard at the temple all night. The next morning when I went home my
wife and neighbors were gathered together mourning the death of the Prophet Joseph Smith. They had heard that Joseph was murdered at Carthage jail. I could not believe it, but went to the Public Square and soon found it to be true. There was a meeting called; the Brethren spoke and told the people to be calm. Brother Richards spoke and cooled down the excitement. The brethren felt like going to Carthage and pulling the jail down. This was a gloomy time for the saints and many stout hearts failed them.

Parley Pratt Autobiography (1885), p. 276
In the month of September, 1841, Brother Amos Yielding and myself chartered a large new ship called the "Tyrean," Captain Jackson, master, for New Orleans. On which we sent two hundred and seven passengers of our society bound for Nauvoo.

Parley Pratt Autobiography (1885), p. 276
Our chartered ship, the "Tyrean," sailed with two hundred and seven passengers on the morning of the 21st of September. On going out of the dock the previous day, many hundreds crowded around to witness a ship load of the sons and daughters of Zion depart from their native shore for the promised land. They moved slowly out into the river, singing:

History of the Church, Vol. 4, Ch. 24, p. 417
Tuesday, 21.--The ship Tyrean sailed from Liverpool to New Orleans, with 204 Saints, bound for Nauvoo.

History of the Church, Vol. 4, Ch. 26, p. 441
On the 20th of September, the ship Tyrean sailed from Liverpool for New Orleans, under a charter of the Latter-day Saints; she had upwards of two hundred Saints on board, with Elder Joseph Fielding at their head. By chartering [the vessel] we saved the company [of Saints] at least 500 or 600 dollars. The splendid new ship Chaos, 1,200 tons burthen, will sail on the 5th of November, under our charter. She will have from one to two hundred Saints on board, with Patriarch Peter Melling at their head.

History of the Church, Vol. 4, Ch. 27, p. 460
Wednesday, 24.--Elder Joseph Fielding, who sailed from Liverpool, on the Tyrean, with 204 Saints, arrived at Warsaw with his company; and Elders Willard Richards and John Taylor went to meet them and to give such counsel as their situation required.

Andrew Jenson, Encyclopedic History of the Church..., p. 922
WARREN, Hancock Co., Illinois, was a townsite named after Calvin A. Warren (the principal land owner) in Wilcox township. At Warren, situated one mile south of Warsaw, and 20 miles south of Nauvoo, the saints made an attempt to build up a town in the summer of 1841. Willard Richards located at Warsaw in September of that year for the purpose of selling city lots at Warren, and a company of British emigrants, who had crossed the Atlantic Ocean in the ship "Tyrean," landed at Warren in November, 1841, and commenced to make improvements. The inhabitants of Warsaw, at that time a town of about 500 inhabitants, showed hostility to the movement, in consequence of which the project of settling saints in Warren was abandoned and the intended settlers moved to Nauvoo in December, 1841. The site of Warren is now included in the Warsaw town plat.

Andrew Jenson, Church Chronology, September 21, 1841 (Tuesday)
The ship Tyrean sailed from Liverpool for New Orleans with 204 Saints, under the direction of Joseph Fielding, bound for Nauvoo.
Andrew Jenson, Church Chronology, November 24, 1841 (Wednesday)

The Tyrean company of British Saints arrived at Warsaw, intending to settle Warren, a new town site, one mile south of Warsaw, which had been selected for a settlement of the Saints, but they soon afterwards removed to Nauvoo, because of oppression on the part of anti-Mormons.

Times and Seasons, Vol.4, p.787

LETTER FROM G. WALKER.

Manchester, Jan. 29th 1842.

Times and Seasons, Vol.4, p.787

TO PRES'T YOUNG, ELDERS KIMBALL, & RICHARDS.
Manchester, Jan. 29th 1842.

TO PRES'T YOUNG, ELDERS KIMBALL, & RICHARDS.

We were glad to hear of the safe arrival of the Tyrian ship's company at Nauvoo by Brother Brotherton's letter which arrived here about a week ago. Elder Pratt was well a few days ago, as also Sister Frost and the children, although they have been sick of late, as also has Sister Olive Pratt, but she is now recovering. We should rejoice to hear from you; and Sister Walker desires that you will convey her love to Sister Richards, and Heber John, and she desires to hear from her. Please to present my kind regards to the highly favored individual even Br. Joseph the prophet of the Most High; and to the brethren whom I enjoyed sweet converse with in England. Especially present our kind regards to Brother Brotherton, and his family; to Brothers and Sisters McIlirick, and Barlow, Willis, Batemans, Wilsons and all the saints; Brothers Clark, Turley, Clayton, &c.
1866

23rd. March Friday
Mr. Edward Brotherton died March 23. He was born in 1814, and in early life was engaged in the silk trade, but foreseeing that the commercial treaty with France was likely to bring to an end the prosperity of his business, he retired with a competence, which, however moderate according to modern ideas, was adequate to his simplicity of life. After a year of Continental travel, he devoted himself to the work of popular education. He saw that the existing agencies for the instruction of the children of the poor were quite unequal to the task. The letters of E. B. in the Manchester newspapers excited great attention, and led to the formation of the Education Aid Society, which gave aid to all parents too poor to pay for the education of their children. The experiment of what the voluntary system can do was tried in a way and to an extent not previously attempted, and the result was to find that such was the apathy and indifference of a large proportion of the parents, that nothing but compulsion in one form or other could bring their children within the reach of education. It was this demonstration, which Mr. H. A. Bruce, afterwards Lord Aberdare, called the "thunder-clap from Manchester," that paved the way for the Education Act of 1870. Brotherton's zeal and devotion to the cause was unbounded. He had patience, a winning grace of manner, a candour only too rare in controversy, and an unselfish devotion to the public good. In the course of his visitsations amongst the poor he caught a fever, of which he died after a few days' illness, at Cornbrook, and was buried at the Wesleyan Cemetery, Cheetham Hill. There is a portrait of him in the Manchester Town Hall. Besides many contributions to periodicals, he wrote Mormonism Exposed, 1846; Spiritualism, Swedenborg, and the New Church, London, 1860. (This pamphlet has reference to the claims of the Rev. Thomas Lake Harris to a seership similar to that of Swedenborg-claim's which were vehemently denied by many members of the "New Church signified by the New Jerusalem in the Revelation," as the Swedenborgian congregations are officially styled. Brotherton prints a letter from Dr. J. J. Garth Wilkinson as to identity of the phenomena of respiration in Swedenborg and Harris. From this it will be seen that Brotherton was a disciple of Swedenborg, with a tendency to belief in spiritualistic phenomena.) The Present State of Popular Education in Manchester and Salford, 1864. This is the substance of seven letters by E. B., reprinted from the Manchester Guardian, January 1, 1864.(7)
CONFERENCE MINUTES.

Special Conference at the Church of Jesus Christ of Latter-Day Saints, met according to appointment in the City of Nauvoo, April 6, 1842.

The day being fair, the First Presidency did not attend, and Elder Page addressed those present upon the subject of the charges against him, and said he would be happy to have an opportunity of being heard.

April 7. Conference met. Pres't. Joseph Smith had the several quorums put in order, and seated: he then made some appropriate remarks concerning the duties of the church, the necessity of unity of purpose in regard to the building of the houses, and the blessings connected with doing the Will of the Lord.

Elder Page's object in proposing the meeting was to bring the case of Elder Page before them, and that another object was to choose young men, and ordain them and send them out to preach, that they may have an opportunity of proving themselves, and of enduring the tarrying and suffering for such things as those who have gone before them, have had to endure.

Elder Page having arrived, was called upon, and addressed the congregation in relation to the nonappearance of his mission to Jerusalem: he said that when he started with Elder Hyde, joy filled their hearts, and they were aware of the responsibility of their mission. Elder Hyde's vision was that he should be in Jerusalem alone, E. P. considered Elder Hyde to be his father and guide in the mission, and felt it his duty to submit to Elder Hyde's opinion in all things; no elders ever were more in concert on a mission than they were while together; they made a covenanted train to stand by each other while on the mission; that if they were insulted, or imposed upon they would
stand by each other even unto death, and not separate unless to go a few miles to preach a sermon; that all monies should go into one purse, and it did so. Elder Hyde in Indiana first said he would go to visit Bro. Knight, and that Elder Page should stay and preach, he assented, and he went and returned to Indianapolis. Elder Page had a mare given him on account of his going, but he would go, and left his luggage with Elder Page; while away he sold the mare for $40, and received $60 more as a donation from the man to whom he sold the mare, he returned, they preached in Dayton and received a handsome contribution. Elder Page preached 16 miles off and raised a branch. Elder Hyde went to Cincinnati, revised the Missouri Persecutions, got 2000 copies printed and paid for them, said took part of them with him and left a large box full and about 150 hoot coops with Elder Page. Elder Hyde started for Philadelphia purposing to visit church on the way; he left Elder Page 823. 31. Elder Page returned to Dayton, and Milton, and sold books, with the intention of following Elder Hyde as soon as practicable; but he stayed a day or two too long, and the river closed by the front, from one to two weeks earlier than usual; Elder Hyde told him that it was possible they might be from one to two years before they would leave America, and it would take upwards of $1000 each to take them to Jerusalem and back, that it was too slow sailing in England, and assigned this as a reason for not immediately following Elder Hyde, thinking that he would be sure of seeing him in the spring.

Elder Page accused himself of not using better economy in proceeding on his journey; there came out a piece in the paper stating the displeasure of the Lord respecting Elder Hyde and Elder Page, he sat down and wrote a piece to put in the paper acknowledging the justice of the charge, but wisdom prevented its being published, preached about Washington, etc., gathered funds for the mission, in Westchester and in Philadelphia. Elder Hyde raised funds on behalf of the mission, by appealing Elder Page’s talents, wisdom, etc., but they were disappointing in him when they saw him, he raised funds for the mission, the most liberal was in Philadelphia; he intended to sail on the 22nd of July, but the brethren said that if he would remain two weeks they would raise funds for him, they found that it would take longer, and he decided to stay a month, he then received a commissary from Prent’s Ch. Smith to a minister in Philadelphia, requesting him to return, he wrote to ascertain the reason but did not get an answer, he was then called in by Prent’s Ch. Smith, and Elder R. Young. Elder Hyde would often renew the covenant between them to never part with each other in that mission. Elder Page had no blame to attach to Elder Hyde; he supposed that he had done right but if he had been in his place he would have tarried for him until the spring.

The reports of his having apostatized still returned even from this place to New York. Many reproved him for leaving Cincinnati for Dayton.

Prent’s Ch. Smith then arose and stated that it was wrong to make the covenant referred to by him; that it created a lack of confidence for two men to covenant to reveal all secrets of sorcery or otherwise to each other—and Elder Page showed a little grannishness. He said that no two men when they agreed to go together ought to separate, that the prophets of old did not quit and quoted the circumstances of Elijah and Elisha iii Kings 2 chap, when about to go to Gilgal, also when about to leave Jerusalem, that Elisha could not get clear of Elijah, that he clung to his garment until he was taken to heaven and that Elder Page should have stuck by Elder Hyde, and he might have gone to Jerusalem, that there is nothing very bad in it, but by the experience let us profit; again, the Lord made use of Elder Page as a seer and guide for procuring funds for Elder Hyde.

When Elder Hyde returns we will reconsider the matter, and perhaps send them back to Jerusalem, we will fellowship Elder Page until Elder Hyde comes, and we will then weld them together and make one. A vote was then put, and carried that we hold Elder Page in full fellowship.

Voted, that Elder Page be sent to Pittsburg. Sung a hymn—Adjourned for one hour and a half, at one o’clock.

Met agreeable to adjournment.—Sang a hymn—Prayer by Elder Kimball.

Elder Wight called to know if there were any present of the rough and weak things, who wished to be ordained, and go and preach, who have not been ordained.

Elder L. Wight then addressed who intended to be ordained, or feel of their duty and requirement.

Prent’s Ch. Smith spoke consecration elders who went forth to preach, and were sent as ambassadors for the washing and anointing of the House, and go now will be called in also. To have a look to be dedicate, then be endowed to go forth with power having the same amount all may go forth and have power, the first, second, and so on and all these formerly. This will be an important and mission, and not many years yet sent will be called in again.

He then spoke in connection part in circulation about Elder J. Young, himself, and others. Twelve, allowing that a sister shut in a room for several days; they had endeavored to induce I have in having two wives. Also ed the sisters against going to t court.

Prent’s Ch. Smith spoke upon ject of the stories respecting Elder J. Young, others, showing the full consistency of spending any time involving about such stories or his friends. There is no person acquainted with our principles who such lies, except Sharp, the editor "Washington Signal.", Baptists for the healing of the sick in the font, those coming in and those rebaptized may be done.

A box should be prepared for the font, that the clerk may be provided with the monies therein by those baptized the to go to the use of the Temple, hymn. Ordinances to take place the morning—Baptisms in the evening. There were 375 ordained to Elder under the hands of the T ring the Conference.

April 8. Sung a hymn—Elder Kimball, Sung a hymn.

Elder Page then addressed to the same abuse, fourteen sheets, of the interesting remarks concerning called to the minister, labor in
he would remain two weeks to raise funds for him, they found
he take longer, and be decided
nough, he then received a con-
g a letter from Pres't. H. Off. a character in Philadelphia
ning him to return; he wrote the
reason but did not get an
then called in by Pres't. and Elder B. Young. Elder
en the covenant be-
vernor with each oth-
Elder often renew the covenant
get to Elder Hyde; he sup-
have done right but if he had
place he would have married
the spring.
rs of his having apostatized
even from this point to New-
proved him for leaving

York. Smith then arose and stated
wrong to make the covenant
by him; that it created a lack
for two men to covenant to
acts of sincerity or otherwise to
—and Elder Page sang a
yman. He said that no two
they agreed to go together
arrive, that the prophets of old
and quoted the circumstance of
Elisha iii Kings 2 chap. when
added to Gilead, also when about
echo, and to Jordan, that Eli-
t get clear of Elijah, that he
be used up at last, and that
that Elder Page should
by Elder Hyde, and he might
in Jerusalem, that there is no
claim in it, but by the experience
again, the Lord made use
in a snake goat to procure
Elder Hyde returns we will
mutter, and perhaps send them
unto Elder Hyde comes, and
then send them together and
A vote was then put
that we hold Elder Page in

Elder Page be sent to Pitts-
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and a half, at one o'clock.
able to adjournment.—Song
Prayer by Elder Kimball.
ught to call if there
of the rough and weak
ished to be ordained, and go

yard don't, spoke of his own travels and
the fruits of his labors as an encourage-
ment to the young elders who were going

Pres't. J. Smith said the baptisms
would be attended to, also the ordinations.

Sung a hymn—Elder John Taylor
preached a sermon while the ordina-
tions and baptisms were going on the sub-
ject of infidelity showing that the argu-
ments used against the Bible were reason-
ably scientifically and philosophically false.

The Stand was occupied in the after-
noon by Elder Amasa Lyman and fol-
lowed by Elder Wm. Smith, then the
Conference closed by benediction of Pres.
J. Smith.

JAMES SLOAN, Clerk.

CONFERENCE MINUTES.

Minister of a conference of the Church of Jesus
Christ of Latter-Day Saints, held in the
City of New York, Nov. 28th 1841.

The Conference was organized at 2
o'clock P. M. by electing Elder John E.
Page, Chairman, and L. E. Foster, Clerk.

After addressing the Throne of Grace, the
Chairman briefly stated the object of
convening together—and then proceeded to
ascertain how many of each quorum,
or order were present, when it was as-
certained there were present, one of the
Twelve travelling High Councillors, six
priests, five scribes, three priests,
two teachers and two deacons.

Reports of delegates being called for,
Elder Foster reported that the whole
number of persons who had been received
into the branch at New York was two
hundred and ninety-two, of which two
have died, nineteen moved away, and
thirteen have been excommunicated; leav-
ing one hundred and seventy-nine, of
whom there are a president and two coun-
sellors, a bishop and two councillors, ele-
ven elders, two priests, one teacher
and two deacons.

The branch of Southwark, Long Island,
was represented by Benjamin Hulse, tes-
ter.—That branch was organized on the
27th of March, 1841, with eighteen mem-
bers, two of whom had been preachers,
one a Baptist, and the other a Methodist.
The number has since, been increased to
forty three, of whom six have been cut
House & Temple. The Temple is progressing well at the present time.

29 Spent the day in my business in the printing office except in the morning I sowed some onions, beets & peas in my Garden. Willford Bleeds much at the nose which makes him very weak.

30 & 31 I spent the time in the printing office.

31 Rode out onto the prairie & laid out the ground for ditching the front of my lot. Visited many sick & lade hands upon them.

April 1st Spent the day at the printing office counting over Hymn Book forms.

2 Spent the day at the printing office.

April 3 Sunday I spent the day in writing in my Autobiography.

4th Spent the day in the printing office.

5 Spent the day in the printing Office.

[April 6] Minutes of The Special CONFERENCE Held in Nauvoo April 6th 1842

It being rainy the fore part of the day Conference did not meet until 1 o'clock PM. President Hyrum Smith occupied the time mostly through the day giving instruction to the Church.

7th Rainy in the fore part of the day. Conference opened at 1 o'clock. President J. Smith H. Smith Wm. Law & the Twelve took the stand & opened meeting & spoke upon a variety of subjects & called upon those who wished to be ordained to the office

of an Elder to come forward & have their names taken. Many came forward.

8th Sun rose pleasant & conference opened at 10 o'clock. Elder L. Wight Presidents J Smith & Hyrum Smith & others spoke. Then those that were to be ordained Elders were requested to remove from the rest of the congregation by themselves. They did so & six of the Twelve viz. B. Young H. C. Kimball, O. Pratt, L Wight, W. Richards O A Smith & myself went forward & Ordained 275 two hundred & seventy five to the office of Elders.

This was truly an interesting time. More Elders were ordain on this occasion than were ever ordained in the Church of Latter Day Saints in one day before. While this was going on Elder Taylor was delivering a discourse from the Stand to the multitude, & also their was baptizing and confirming (from or) at the font in the afternoon. Elders Amiza Lyman & Wm. Smith occupied the stand in the afternoon & was followed by Joseph with few remarks & the Conference closed.

9th The Saints in Nauvoo assembled at the house of president Marks at an early hour in the morning to pay their last respeck to the Body of Ephraim Marks Son of President Marks who died on the evening of the 7th. A large procession formed two by two & walked to the grove. A large concourse assembled.

President Joseph Smith spoke upon the occasion with much feelings & interest. Among his remarks he said it is a vary solemn & awful time. I never felt more solemn. It calles to mind the death of my oldest Brother who died in New York & my Youngest Brother Carliss Smith who died in Nauvoo. It has been hard for me to live on earth & see those young son upon whom we have leaned upon as a support & comfort taken from us in the midst of their youth. Yes it has been hard to be reconciled to these things. I have sometimes felt that I should have felt more reconciled to have been called myself if
3 Eliza Mary Hunter
B: 26 SEP 1803
P: Pittsburg, Allegheny, Pennsylvania
D: 27 MAR 1878
P: Payson, Utah, Utah

7 Ann Collin
B: 1779
P:
D:
P:
<table>
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<tr>
<th>Husband</th>
<th>Pedigree</th>
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<tr>
<td>Thomas Brotherton</td>
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<tr>
<td>Birth:</td>
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<td>Christening:</td>
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<tr>
<td>Marriage:</td>
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<tr>
<td>Death:</td>
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<table>
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<tr>
<th>Wife</th>
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<tr>
<td>Sarah Hamilton Brotherton</td>
<td></td>
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<tr>
<td>Birth:</td>
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<td>Christening:</td>
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<td>Marriage:</td>
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<td>Death:</td>
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<table>
<thead>
<tr>
<th>Children</th>
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<tbody>
<tr>
<td>1. Sarah Brotherton Pratt</td>
<td></td>
</tr>
<tr>
<td>&lt;Female&gt;</td>
<td></td>
</tr>
<tr>
<td>Birth:</td>
<td>1808 Manchester, Lancashire, England</td>
</tr>
<tr>
<td>Christening:</td>
<td></td>
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<tr>
<td>Death:</td>
<td>(1830)</td>
</tr>
<tr>
<td>Burial:</td>
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</table>

| 2. Eliza Brotherton                          | Pedigree |
| <Female>                                     |          |
| Birth:                                       | 1813 Manchester, Lancashire, England |
| Christening:                                 |          |
| Death:                                       |          |
| Burial:                                      |          |

| Edward Brotherton                            | Pedigree |
| <Male>                                       |          |
| Birth:                                       | DEC 1814 Manchester, Lancashire, England |
| Christening:                                 |          |
| Death:                                       | MAR 1866 |
| Burial:                                      |          |

| 4. Elizabeth Brotherton Pratt                 | Pedigree |
| <Female>                                     |          |
| Birth:                                       |          |
5. Mary Brotherton Pratt
   <Female>
   Birth: 1818 Manchester, Lancashire, England
   Christening: 1851
   Death: 
   Burial: 

6. John Brotherton
   <Male>
   Birth: JUL 1820 Manchester, Lancashire, England
   Christening: 
   Death: 1825
   Burial: 

7. Joseph Brotherton
   <Male>
   Birth: 1822 Manchester, Lancashire, England
   Christening: 17 AUG 1874
   Death: 
   Burial: 

8. Martha Brotherton <young>
   <Female>
   Birth: 4 JUL 1824 Manchester, Lancashire, England
   Christening: 21 JAN 1864
   Death: 
   Burial: 

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Privacy Policy (last updated: 10/12/2001). 29 http://www.familysearch.org v.2.5.0
20 Apr 1842:
Letter by the sister of Martha Brotherton:

Nauvoo, April 20th, 1842.
Dear _____,

We arrived here three weeks ago; I thought I would not write until I had seen the prophet, and attended the meetings in Nauvoo. I have now been at the meetings three sabbaths, and have had the pleasure of attending the conference which continued for three days; and I have had the pleasure of hearing brother Joseph speak, and I consider that one hour's speech rewarded me for all the afflictions I endured while on the mighty deep. I have no doubt but you have heard that I was sick almost all the passage, but I have reason to thank God that I was afflicted, for in the night season when sleep was taken from me, the Lord manifested himself to me in a manner I cannot express; it might have been that if the Lord had not shown me these things I might have stumbled with the lying reports that are in circulation. I suppose, by this time, you will have heard that my parents and sister have apostatized. I know not what they have written to England, as they would not let me see their letters, but I can prove that my sister has told some of the greatest lies that ever were circulated.

Dear _____, these are trying times for us all, but I know this is the work of the living God, and though earth and hell should combine to stop its progress, they cannot prevail. I beg of you not to listen to reports, but know for yourself, for I believe it is your privilege. O! how I long to see you and enjoy your society, and unbosom all my care to you. My parents have turned their backs upon me, because I would not leave the Saints, and have told my elder sister not to own them until she abandoned "Mormonism;" but with all this she is unmoved, and is still contending for the faith once delivered to the Saints, for she and many other of the English Saints have proved that the statements made by my sister are falsehoods of the basest kind.

(MILLENIAL STAR 3:73-74. see also Wm.Clayton under date 1 Aug 1842)
Martha was 17 years old, not 18 until 24 May 1842.

Brigham Young: 40 years old
Heber C. Kimball: 40 years old
Joseph Smith: 36 years old

Before April 1842 conference


Q. Was Joseph an older brother? Yes.

Elizabeth: Sister, plural wife of Bailey P. Pratt 1843.

Sarah: Older than Martha.
Patriarchal Blessing Index

Martha Brotherton

b. May 24, 1824 Manchester, Eng

Father: Thomas Brotherton
Mother: Sarah

Date of blessing: Feb 23, 1842

Nauroy, Ill

Patron: Hyrum Smith

Lineage: Joseph

Vol. 11, 1879

Elizabeth Brotherton b. 27 Mar 1817
28 May 1843 4:553

John G. Brotherton b. 10 July 1822
13 Nov 1841 2:08:60

Joseph Brotherton b. 27 Feb 1822
11 Jun 1843 3:115

Theophilus Brotherton b. 1 Sept 1823
25 Oct 1841 208:47

Sister: 

April 10, 1903

brother
Martha Bridgette Young
b. 24 May 1824 Manchester, Lancashire, England
d. 21 Jan. 1864

Father Thomas Bridgette
Mother Sarah Hamilton Bridgette

Christening 4 Jul. 1824
Oldham St. Matthew Wesleyan,
Manchester, Lancashire, England
Important from the Far West.

We have received the awaited intelligence from California that the best opposing forces in the San Francisco Gold Rush were led by the famous miner, Joe Smith. The forces had been negotiating for weeks, and possibly even months, over the future of theSierra Nevada Gold Rush. The miners placed a bounty on the heads of the opposing force, and in the end, the miners had secured the majority of the gold. It is said that the bounty was paid in gold dust, and that the miners were more interested in the gold than in the men themselves.

County Court—The Movement in relation to turning out Mr. Whiting.

There was considerable excitement among the citizens of the county in relation to the movement for the removal of Mr. Whiting. The town of Whiting was the center of a small dispute between the town council and the county court. The town council had sought to remove Mr. Whiting, who had been appointed by the county court to fill a vacant position. The town council claimed that Mr. Whiting was not qualified for the position, and that he had been appointed in violation of the law. The county court had ruled in favor of Mr. Whiting, and the town council had sought to remove him by force. The movement for the removal of Mr. Whiting was led by a group of citizens who were dissatisfied with the town council's decision. They had gathered in the town square and were preparing to enter the town hall to remove Mr. Whiting by force.

The scene was one of great excitement and commotion. The citizens who had gathered in the town square were shouting and waving their fists. They were surrounded by the town council's armed men, who were standing guard at the entrance to the town hall. The situation was厕所了, and it was feared that violence might break out. The county court was also aware of the situation, and had issued a warrant for the arrest of Mr. Whiting. It was feared that the movement for the removal of Mr. Whiting might lead to a violent confrontation. The county court had ordered the local police to intervene and restore order, and the police were marching towards the town hall to enforce their authority.

The situation was tense, and it was feared that violence might break out. The county court was also aware of the situation, and had issued a warrant for the arrest of Mr. Whiting. It was feared that the movement for the removal of Mr. Whiting might lead to a violent confrontation. The county court had ordered the local police to intervene and restore order, and the police were marching towards the town hall to enforce their authority.

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NEW YORK HERALD.

New York, Wednesday, July 18, 1860.

[县域 Court—Administration of Justice]

The Court has not yet made a decision, but it has been six days, as the case.

[important from the Far West]

We have received the annexed intelligence from Missouri and Illinois, disclosing more of the character and morals of the great Mormon movement.

Joe Smith seems to be in the same predicament as the others, threatened by arrest, and an arrears

[Daniel C. Bennett]

I believe the Mormons are angry because they [write in handwriting]

[The Mormons General Convention]

I have been told that certain Mormon leaders have been [write in handwriting]

[Daniel C. Bennett]

I have been told that certain Mormon leaders have been [write in handwriting]
The Bulletin

CANDIDATE

The American Party.

Editor's Note: The purpose of publishing a "History of the Saints," or important events in the lives of the saints, is to not only provide a historical account of their lives, but to also demonstrate the power of faith and perseverance.

1. William B. Abraham
2. John W. Baker
3. John J. Baker
4. James W. Baker
5. James W. Baker
6. James W. Baker
7. James W. Baker
8. James W. Baker
9. James W. Baker
10. James W. Baker

New Hampshire

A few days ago we informed our readers that the House of Representatives of New Hampshire, by a very large majority, adopted a resolution in favor of the Constitution of the United States, thereby recommending it to the legislature for its approval.

Mr. Tyler's Letter

Mr. Tyler's letter, recommending the adoption of the Constitution of our country, is a most timely and important one.

To the people of the United States:

I am informed that a large number of the people of this country have been encouraged by the Constitution of the United States, and that the same has been adopted in consequence of the adoption of the Constitution of the United States.

In the administration of public affairs I seek only to carry out the end and design of that great revolution which you propose to effect. It is true that the happiness of the people, founded on the principles which I consider the best, is the highest good of all to whose interest it pertains. I therefore recommend to the consideration of Congress the adoption of a Constitution as a necessary and essential measure.

In the adoption of the Constitution, I seek only to carry out the end and design of that great revolution which you propose to effect. It is true that the happiness of the people, founded on the principles which I consider the best, is the highest good of all to whose interest it pertains. I therefore recommend to the consideration of Congress the adoption of a Constitution as a necessary and essential measure.

I have long since been convinced that no better means could be used to effect the happiness of the people, founded on the principles which I consider the best, than the adoption of a Constitution as a necessary and essential measure.
To Messrs. English Gentlemen.

Your invitation, through the American Free Press, to our citizens of both countries to meet and deliberate on the subject of the grievances of the negro race, will be submitted to the free public on the 1st of November, at Bosport, in New Hampshire.

The object of the meeting is to promote the peace and prosperity of this country. It is hoped that all who have been in the habit of meeting on such occasions, will attend this meeting, and that it may prove a success.

Yours truly,

John C. Bennett.

St. Louis, July 15th, 1842.

St. Louis, Mo., July 13th, A.D. 1842.

Gen. John C. Bennett.

Dear Sir:—I left Washington a short time since for this city, and having been called upon by you through the "Sangamo Journal," to come out and disclose to the world the facts of the case in relation to certain propositions made to me at Nauvoo by some of the Mormon leaders, I am now proceeding to respond to the call, and discharge what I consider to be a duty devolving upon me as an innocent, but insulted and abused woman. I had been at Nauvoo near three weeks, during which time my father's family received frequent visits from Mr. Brigham Young, and Heber C. Kimball, two of the Mormon apostles, when early one morning they both came to my brother-in-law's (John McLwrick's) house, at which place I then was on a visit, and particularly requested me to go and speak with them. They came to my house, and we had a long conversation on the subject. I told them that I was not in the habit of speaking on such matters, but that I would do my best to answer their questions. They then asked me if I had any objections to their proposition, and I said I had none. They then asked me if I had any objections to their proposition, and I said I had none. They then asked me if I had any objections to their proposition, and I said I had none. They then asked me if I had any objections to their proposition, and I said I had none. They then asked me if I had any objections to their proposition, and I said I had none. They then asked me if I had any objections to their proposition, and I said I had none. They then asked me if I had any objections to their proposition, and I said I had none. They then asked me if I had any objections to their proposition, and I said I had none. They then asked me if I had any objections to their proposition, and I said I had none. They then asked me if I had any objections to their proposition, and I said I had none. They then asked me if I had any objections to their proposition, and I said I had none.

Yours respectfully,

John C. Bennett.

St. Louis, July 15th, 1842.

St. Louis, Mo., July 13th, A.D. 1842.

Gen. John C. Bennett.
Believe God who has kept me so long will continue to keep me faithful. Did you ever see me act in "No, no," said the minister, "neither can any one else lay anything to my charge." "Well, then," said Dr. Smith, "what are you afraid of?" she came to me and said, "You will say the business for you." Dr. Smith also told me, "I do let you have a little time to think about it, and I will promise not to mention it to any one." "Well," but look here, said he, "you know a fellow will never have been doing for the best, and I have heard of such a man as the "Sangamo Journal," and hundreds of others that might be named—it speaks for itself.

Yours, respectfully,

JOHN C. BENNETT.

ST. LOUIS, JULY 15th 1842.

Gen. John C. Bennett:

DEAR SIR:—I left Warsaw a short time since for this city, and was when you rode upon me, through the "Sangamo Journal," to come out and disclose to the world the facts of the case in relation to certain propositions made to me at Nauvoo, by some of the Mormon leaders, I now proceed to respond to the call, and discharge what I consider to be a duty devolving upon me as an innocent, but insulted and abused female. I have been at Nauvoo many years, during which time my father's family received frequent visits from the brothers Brigham Young, and Heber C. Kimball, two of the Mormon apostles, when early one morning they both came to my brother-in-law's (John McLellack's) house, at which place I then was on a visit, and particularly requested me to go and spend a few days with them. I told them I could not at that time, as my brother-in-law was not at home; however, they urged me to go the next day and spend one day with them—the day being fine and accordingly went. When I arrived at the foot of the hill and Kimball were standing conversing together. They both came to me, and, after several flattering compliments, Kimball wished me to go to his house first. I said it was immaterial to me, and accordingly went. We had not, however, gone many steps when Young suddenly stopped, and said he would go to the brother's (pointing to a little dog but a few yards distant,) and tell them that you (speaking to Kimball,) and brother Glover, or Grover, (I do not remember which,) will value his land. When he had gone, Kimball turned to me and said, "Martha, I want you to say to my wife, when you go to my house, that you want to have some things at Joseph's store (lighthouse,) and I will say, I am going with you to show you the way. You know you want to see the Prophet, and you will then have an opportunity." I made the statement, and he gave me his appearance, and the subject was dropped. We soon reached Kimball's house, where Young took his leave, saying, "I shall see you again, Martha." I remained at Kimball's near an hour, when Kimball seeing that I would not tell him the things he wished me to tell them to his wife herself. He then went and white pered her in her, and said she if that would please her, "Yes." And she, "You can go along with
Together. They both came to me, and, after several flattering compliments, Kimball wished me to go to his house first. I said it was immaterial to me, and accordingly went. We had not, however, gone many steps when Young suddenly stopped, and said he would go to that brother's (pointing to a little log house a few yards distant). I asked him why, and he told me he was a brother that you (speaking to Kimball), and brother Glover, or Grover, (I do not remember which,) will value his land. When he had gone, Kimball turned to me and said, "Martha, I want you to say to my wife, when you go to my house, that you want to buy some things at Joseph's store, (Joseph Smith's)," and I will say, I am going with you to show you the way. You know you want to see the Prophet, and you will then have an opportunity." I made no reply. Young; gain made his appearance, and the subject was dropped. We soon reached Kimball's house, where Young took his leave, saying, "I shall see you again, Martha." I remained at Kimball's near an hour, when Kimball seeing that I would not tell the lie he wished me to tell, told him to his wife himself. He then went and whispered in her ear, and asked if that would please him. "Yes," said she to me, "I can do nothing with you and Martha." "No," said he, "I have some business to do, and I will call for you after wards to go with me to the debate," meaning the debate between yourself and Joseph. To this she consented. So Kimball and I went to the store together. As we were going along, he said, "Sister Martha, are you willing to do all that the Prophet requires you to do?" I said I believed I was, thinking of course as I would require nothing wrong. "Then," said he, "are you ready to take counsel?" I answered in the affirmative, thinking of the great and glorious blessings that had been pronounced upon my head, if I adhered to the counsel of those placed over me in the Lord. "Well," said he, "there are many things revealed in these last days that the world would laugh and scoff at; but unto this is given the key of the spirits of the dead."

He further observed, "Martha, you must learn to hold your tongue, and it will be well with you. You will see Joseph, and very likely have some conversation with him, and he will tell you what you shall do." When we reached the building he led me up some stairs to a small room, the door of which was locked, and on it the following inscription: "Positively no admittance." He observed, "Ah! brother Joseph must be sick, for strange to say, he is not here. Come down into the tithing office, Martha."

He then left me in the tithing office and went out, I know not where. In this office were two men writing, one of whom, William Clayton, I had seen in England; the other I did not know. Young came in and seated himself before me, and asked where Kimball was. I said he had gone out. He said it was all right. Soon after Joseph came in and spoke to one of the clerks, and then went up stairs followed by Young. Immediately after Kimball came in. "Now, Martha," said he, "the Prophet has come, come up stairs." I went, and we found Young and the Prophet alone. I was introduced to the Prophet by Young. Joseph offered me his seat, and, to my astonishment, the moment I was seated Joseph and Young both left me.

"Not exactly sir," said I, and then parted. I then proceeded to a justice of the peace, and made oath to the truth of these statements, and you are at liberty to make what use of them you may think best.

Yours, respectfully,

MARTHA H. BROTHERTON.

Sworn to and subscribed before me, this 13th day of July, A. D. 1842.

Do Bouffay Fremont,

Justice of the Peace for St. Louis county.

(0) In the New York American of the 5th, we find the following very important report:

TREATY WITH GREAT BRITAIN CONCLUDED.

A highly important report, which we have reason to think well founded, reached the city this morning from Washington. It is substantially, that Mr. Webster and Lord Ashburton had finally agreed upon all the points in discussion between the two countries, and that a treaty was drawn up and ready for signature, and would be signed yesterday, being the 4th day of July.

The North Eastern Boundary is settled by ceding to Great Britain the territory north of the St. John's, and by Great Britain ceding to the United States the strip between our present Eastern boundary and the St. John's river, including the city of Fredericton, now the seat of Government of the British province of New Brunswick, and of course the navigation of the river to the sea.

To this arrangement New Brunswick was very averse, but higher considerations have prevailed, and a settlement that must be deemed by the United States honorable and satisfactory to a high degree, has been effected.

As to the details or other points, we are without information.

Correspondence of the Baltimore Sun.

CONGRESSIONAL.

WASHINGTON, July 6, 1842.

SENATE.

The business of the morning hour was of no general interest. At half past 11 o'clock, the general calendar was taken up and the bill further extended the powers of the act of 20th September, 1789, regulating the district and circuit courts of the United States, came under discussion as the unfinished business of yesterday, in committee of the whole. Mr. Wright commented for some time on the respective sections of the bill, and Mr. Berrien replied. The arguments were entirely of a legal and technical nature, of no interest to any one but lawyers, and could they be made intelligible to the general reader in any reasonable compass of a report. The debate was continued by Messrs. Choate, Wright, Berrien, Huntington, Buchanan, etc.

Mr. Miller presented the credentials of W. L. Dayton, appointed by Gov. Pennington, of New Jersey, Senator from N. J., in the room of the Hon. S. L. Southard, deceased; and Mr. Dayton was cordially sworn in a Senator of the United States for the State of New Jersey.
business to do, and I will call for you after wards to go with me to the debate," meaning the debate between yourself and Joseph. To this she consented. So Kimball and I went to the store to have our purchases made. While going there, Martha, are you willing to do all that the Prophet requires you to do?" I said I believed I was, thinking of course I would require nothing wrong. "Then," said he, "are you ready to take counsel?" I answered in the affirmative, thinking of the great and glorious blessings that had been pronounced upon my head, if I adhered to the counsel of those placed over me in the Lord. "Well," said he, "there are many things revealed in these last days that the world would laugh and scoff at; but unto the wise is given to know the mys'teries of the kingdom."

He further observed, "Martha, you must learn to hold your tongue, and it will be well with you—You will see Joseph, and very likely have some conversation with him, and he will tell you what you shall do." When we reached the building the ice, led me up some stairs to a small room, the door of which was locked, and not at the following description—"Positively no admittance." He observed, "Ah! brother Joseph must be sick, for, strange to say, he is not here. Come down into the lodging office, Martha." He then left me in the sitting room and went out, I know not where. In the room was William Clayton, I had seen in England; the other I did not know. Young came in and seated himself before me, and asked where Kimball was. I said he had gone out. He said it was all right. Soon after Joseph came in and spoke to me a few words, and then went up stairs followed by Young. Immediately after Kimball came in. "Now, Martha," said he, "the Prophet has come, come up stairs." I went, and we found Young and the Prophet alone. I was introduced to the Prophet by Young Joseph offered me his seat, and, to my astonishment, the moment I was seated Joseph and Kimball walked out of the room and left me with Young, who arose, locked the door, closed the window, and drew the curtain. He then came and sat before me and said, "This is our private room, Martha." Indeed, sir," said I, "I must be highly honored to be permitted to enter it—" He smiled, and then proceeded—"Sister Martha, I want to ask you a few questions; will you answer them?" "Yes, sir," said I. "And will you promise not to mention them to any one?" "If it is your desire, sir," said I, "I will not. And you will not think any the worse of me for it, will you, Martha?" said he. "No sir," I replied. "Well," said he, "what are your feelings towards me?—I replied, "My feelings are just the same towards you that you were ever, sir." "But, to come to the point more clearly," said he, "have not you an affection for me that, were it lawful and right, you could accept of me for your husband and companion?" My feelings at that moment were indescribable. God only knows them. What, thought I, are these men that I thought almost perfection itself, decors, and is all my fancied happiness but a dream?" I was so excited that my next thought was, which is the best way for me to act at this time; if I say no, they may do as they think proper; and to say yes, I never would. So I considered it

John's, and by Great Britain ceding to the United States the strip between our present line on boundary, the city of Fredericton, now the seat of Government of the British province of New Brunswick, and of course the navigation of the river to the sea.

To this arrangement New Brunswick was very averse, but higher considerations have prevailed, and a settlement that must be deemed by the United States honorable and satisfactory to a high degree, has been effected.

As to the details or other points, we are without information.

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Mr. Miller presented the credentials of W. L. Dayton, appointed by Gov. Pennington, of New Jersey, Senator from N. J., in the room of the Hon. S. L. Southard, deceased; and Mr. Dayton was accordingly sworn in a Senator of the United States for the State of New Jersey.

HOUSE OF REPRESENTATIVES.

Mr. Merriwether, from the Select Committee on that subject, made a report relative to the expenses of the Florida War. It was laid upon the table and ordered to be printed.

The motion to refer the copy of the reasons of the President for signing the Apportionment Bill, was then called up.

Mr. Cushing having the floor, made a constitutional argument, showing the precise powers of Congress and that of the Executive, in the enactment of laws. He defended the latter in the course he has taken.

Mr. Campbell, of S C followed. He admitted the right of the President to give his reasons for signing a bill, but denies that he has the right of laying these reasons among the archives of the country. He believed that act of the President a dangerous though constitutional encroachment on the rights of the House.

Mr. Botta contended that the course of the President in this respect, was calculated to excite a revolutionary spirit, and that it was highly reprehensible. With a view of getting at the tariff bill, Mr. B. agreed to give further remarks until another opportunity: He therefore moved the previous
an affection for me, that, were it lawful and right, you could accept of me for your husband and companion?" My feelings at that moment were indescribable. God only knows them. What, thought I, are these men that I thought almost perfection itself, deceivers, and all my sacred happiness but a dream? "I was so vexed, but my next thought was, which is the best way for me to act at this time: if I say no, they may do as they think proper; and to say yes, I never would. So I considered it best to ask for time to think and pray about it. I therefore said, "If it was lawful and right perhaps I must, but you know, sir, it is not well to yield, but, I suppose not."

Bolster Jumbar has a revelation from God that it is lawful and right for a man to have two wives; for as it was in the days of Abraham, so it shall be in these last days, and whoever is the first that is willing to take up the cross will receive blessings. Now if you will accept of me I will take you straight to the celestial kingdom; and if you will have me in this world, I will have you in that which is to come, and brother Joseph will marry us here to-day, and you can go home this evening and your parents will not know anything about it." "Sir," said I, "I should not like to do anything of the kind without the permission of my parents." "Well, but," said he, "you are of age, are you not?" "No, sir," said I, "I shall not be until the 24th of May." "Well," said he, "that does not make any difference. You will be of age before they know, and you need not fear. If you will take my counsel it will be well for you, for I know it to be right before God, and if there is any sin in it, I will answer for it. But brother Joseph wishes to have a talk with you on the subject of these things—will you hear him?" "I do not mind," said I, "Well, but I want you to say something." And he said, "I want time to think about it." "Well," said he, "I will have a kiss any how, and then rose and said he would bring Joseph. He then unlocked the door, and took the key and locked me up alone. He was absent about ten minutes and then returned with Joseph. "Well," said Young, "Sister Martha would be willing if she knew it was lawful and right before God." "Well Martha," said Joseph, "it is lawful and right before God— I know it is. Look here, sis, don't you believe in me?" I did not answer— "Well, Martha," said Joseph, "just go ahead and do as Brigham wants you to—he is the best man in the world except me." "Oh," said Brigham, "then you are as good." "Yes," said Joseph— "Well," said Young, "do we believe Joseph to be a Prophet? I have known him near eight years, and always found him the same." "Yes," said Joseph, "and I know that this is lawful and right before God, and if there is any sin in it I will answer for it before God, and I have the keys of the kingdom, and whatever I bind on earth is bound in heaven, and whatever I loose on earth is loosed in heaven; and if you will accept of Brigham, you shall be blessed—God shall bless you, and my

Note: The text is a transcription of a passage from a primary source, likely a historical document or letter, discussing religious and personal matters. The content reflects a time of religious transition and debate, with references to prominent figures and events in the Latter Day Saint movement. The text is filled with religious language and personal reflections, typical of the era's communication style.
Feb. 1842 Nauvoo, Illinois

Martha Brotherton
caliph. The unbounded courage and inflexible moral purity of purpose of this beautiful lady, combined with a vigorous intellect, enabled her to hold the tyrant at bay, even in the Holy City of the Saints, until she could effectually present the shield and rapier. This she did, and vanquished. Noble woman! may the escutcheon of her honor ever remain as spotless as the album of Diana, and the God of virtue will be her Protector and her Friend.

MISS MARTHA H. BROTHERTON.

Miss Brotherton is a very good-looking, amiable, and accomplished English lady, of highly respectable parentage, cultivated intellect, and spotless moral character. She was selected as one of the victims for the Cloister, in order to be consecrated to落在 the hands of the Right Reverend Brigham Young, the President of the Mormon College of Apostles. (Collegium de Propaganda Fide.) It is well known regarded her with an evil eye, and she was also eagerly sought after by the Holy Prophet Joe, and by Apostle Heber C. Kimball. Gods! what a triumvirate! and united, too, for such a sanctified purpose! These celestial gladiators, armed with the "sword of the Spirit," leagued themselves in a Holy Alliance for the destruction of a defenseless and innocent woman, and urging on their work of sin, pollution with the most fiendish zeal and malignity! "Tell it not in Gath, publish it not in the streets of Askelon." These three Mormon demigods, these Prophets and Apostles, were completely foiled in their hopeful scheme, and utterly defeated by the determined resistance of their intended victim, as will be seen by the following graphic letter from her own pen: —

St. Louis, Missouri, July 13, A. D. 1842.

General John C. Bennett:—

Dear Sir,—

I left Warsaw a short time since for this city, and having been called upon by you, through the Sangamo Journal, to come out and disclose to the world the facts of the case in relation to certain propositions made to me at Nauvoo, by some of the Mormon leaders, I now proceed to respond to the call, and discharge what I consider to be a duty devolving upon me as an innocent, but insulted and abused female. I had been at Nauvoo near three weeks, during which time my father's family received frequent visits from Elders Brigham Young and Heber C. Kimball, two of the Mormon Apostles; when, early one morning, they both came to my brother-in-law's (John McLerkey's) house, at which place I was on a visit, and particularly requested me to go and spend a few days with them. I told them I could not at that time, as my brother-in-law was not at home; however, they urged me to go the next day, and spend one day with them. The day being fine, I accordingly went. When I arrived at the foot of the hill, Young and Kimball were standing conversing together. They both came to me, and, after several flattering compliments, Kimball wished me to go to his house first. I said it was unimportant to me, and accordingly went. We had not, however, gone many steps when Young suddenly stopped, and said he would go to that brother's, (pointing to a little log hut a few yards distant), and tell him that you (speaking to Kimball) and brother Glover, or Grover, (I do not remember which,) will value his land. When he was gone, Kimball turned to me and said, "Martha, I want you to say to your wife, when you go to my house, that you want to buy some things at Joseph's store, (Joseph Smith's,) and I will say I am going with you, to show you the way. You know you want to see the Prophet, and you will then have an opportunity." I made no reply. Young again made his appearance, and the subject was dropped. We soon reached Kimball's house, where Young took his leave, saying, 'I shall see you again, Martha.' I remained at Kimball's near an hour, when Kimball, seeing that I would not tell the lies he wished me to, told them to his wife himself. He then went and whispered in her ear, and asked if that would please her. 'Yes,' said she, 'or I can go along with you and Martha.' 'No,' said he, 'I have some business to do, and I will call for you afterwards to go with me to the debate,' meaning the debate between yourself and Joseph. To this she consented. So Kimball and I went to the store together. As we were going along, he said, 'Sister Martha, are you willing to do all that the Prophet requires you to do?' I said I believed I was, thinking of course he would require nothing. 'Then,' said he, 'are you ready to take counsel?' I answered in the affirmative, taking of the great and glorious blessings that had been pronounced upon my head, if I adhered to the counsel of those placed over me in the Lord. 'Well,' said he, 'there are many things revealed in these last days that the world would laugh and scoff at, but unto us is given to know the mysteries of the kingdom.' He further observed, 'Martha, you must learn to hold your tongue, and it will be well with you. You will see Joseph, and very likely have some conversation with him, and he will tell you what you shall do.' When we reached the building, he led me up some stairs to a small room, the door of which was locked, and on it the following inscription: 'Positively no admittance.' He observed, 'Ah! brother Joseph must be sick, for, strange to say, he is not here. Come down into the tithing-office, Martha.' He then came in the tithing-office, and went out, I knew not where. In this office were two men writing, one of whom, William Clayton, I had seen in England; the other I did not know. Young came in, and seated himself before me, and asked
sister Martha would be willing if she knew it was lawful and right before God.‘ ‘Well, Martha,’ said Joseph, ‘it is lawful and right before God—I know it is. Look here, sis; don’t you believe in me? I did not answer. ‘Well, Martha,’ said Joseph, ‘just go ahead, and do as Broham wants you to do. He is the best man in the world, except me.’ ‘O!’ said Brigham, ‘then you are as good.’ ‘Yes,’ said Joseph. ‘Well,’ said Young, ‘we believe Joseph to be a Prophet. I have known him near eighty years, and always found him the same. ‘Yes,’ said Joseph, and I know that this is lawful and right before God, and if there is any sin in it, I will answer for it before God; and I have the keys of the kingdom, and whate’er I bind on earth is bound in heaven, and whatever I loose on earth is loosed in heaven, and if you accept of Brigham, you shall be blessed and happy. And I bless you; and if you will not, I will be there with you; and if you will be led by him, you will do well; for I know Brigham will care of you, and if he do not his duty to you, come to me, and I will make him; and if you do not like it in a month or two come to me, and I will make you free again; and if he turns you off, I will take you and bring you back.’ ‘Yes,’ said I, rather warmly, ‘it will be too late to think in a month or two. I want time to think first.’ ‘Well, but,’ said he, ‘the old proverb is, “Nothing ventured, nothing gained;” and it would be the greatest blessing that was ever bestowed upon you.’ ‘Yes,’ said Young, and you will never have reason to repent it—that is, if I do not turn from righteousness, and that I trust I never shall; for I believe God, who has kept me so long, will continue to keep me faithful. Did you ever see a man in any way wrong in England, Martha?‘ ‘No, sir,’ said I. ‘No, said he, ‘neither can any one else say any thing to my charge;’ ‘Well, then,’ said Joseph, ‘what are you afraid of, sis; Come, let me do the business for you.’ ‘Sir,’ said I, ‘do let me have a little time to think about it, and I will promise not to mention it to any one.’ ‘Well, but here, said he; you know a fellow will never be damned for doing the best he knows how. ‘Well, then,’ said I, ‘the best way I know of is to go home and think and pray about it.’ ‘Well,’ said Young, ‘I shall leave it with brother Joseph, whether it would be best for you to have time or not.’ ‘Well,’ said Joseph, ‘I see no harm in her having time to think, if she will not fall into temptation.’ ‘O, sir,’ said I, ‘there is no fear of my falling into temptation.’ ‘Well, but,’ said Brigham, ‘you must promise you will never mention it to any one.’ ‘I do promise it,’ said I, ‘Well,’ said Joseph, ‘you must promise me the same.’ I promised him the same. ‘Upon your honor,’ said he, ‘you will not tell.’ ‘No, sir, I will lose my life first,’ said I. ‘Well, that will do,’ said he; ‘that is the principle we go upon. I think I can trust you, Martha,’ said he. ‘Yes,’ said I; ‘I think you are right.’ Joseph said, ‘She looks as if she could keep a secret.’ I then rose to go, when Joseph commenced to beg of me again. He said it was the best opportunity they might have for months for the room was warm. I, however, had determined what to do. ‘Well,’ said Young, ‘I will see you to-morrow. I am going to preach at the school-house, opposite your house. I have never preached there yet; you will be there, I suppose.’ ‘Yes,’ said I. ‘The next day being Sunday, I
sat down, instead of going to meeting, and wrote the conversation, and gave it to my sister, who was not a little surprised; but she said it would be best to go to meeting in the afternoon. We went, and Young administered the sacrament. After it was over, I was passing out, and Young stopped me, saying, ‘Wait, Martha, I am coming.’ I said, ‘I cannot; my sister is waiting for me.’ He threw his coat over his shoulders, and followed me out, and whispered, ‘Have you made up your mind, Martha?’ ‘Not exactly, sir,’ said I; and we parted. I shall proceed to a justice of the peace, and make oath to the truth of these statements, and you are at liberty to make what use of them you may think best.

Yours, respectfully,

Martha H. Brotherton.

“Sworn to and subscribed before me, this 13th day of July, A. D. 1842.

De Bouffay Fowon,

“Justice of the Peace for St. Louis County.”

What a tale of infancy! What a record of black-hearted villany and depravity! Well does this young lady deserve the praise of her sex and the world, for her courage and virtue in resisting and repulsing with such signal success the foul miscreants who were tempting her to crime by the most insidious and powerful arts.

The North-Western Gazette and Galena Advertiser of July 23, 1842, a paper edited by H. H. Haughton, Esq., in speaking on this subject, says,—

“In our columns to-day will be found the affidavit of Martha H. Brotherton, who, it will be remembered, was called upon to make a public statement of her treatment while among the Mormons. Her story is told in an artless manner, and goes strongly to corroborate Bennett’s statement. There is something peculiarly infamous in the practice of sending to England to induce simple-hearted females to leave their homes, to be exposed to the arts of as such were a set of scamps as could well be congregated together.”

The Pittsburgh Morning Chronicle of July 26, 1842, a paper edited by J. Heron Foster, Esq., and Wm. H. Whitney, Esq., in alluding to the same circumstance, remarks,—

“The last Nauvoo Wasp, a Mormon paper, contains Joe Smith’s phrenological chart, in which the organ of Amativeness is set down as ‘very large’—giving it a controlling influence, and very liable to perversion. We think the affidavit of Miss Brotherton, in another column, proves the truth of the science of phrenology conclusively.”

I should think as much. Joe’s “Amativeness” is large, very large, and perfectly unretrained. There are eyes that see that he knows not of, and ears that hear that he understands not, and that Uncircumcised Philistine will find that Samson will be upon him in a day when he looks not for him, and in an hour when he thinks not.

Miss Nancy Rigdon.

Miss Rigdon is the eldest unmarried daughter of Sidney Rigdon, Esq., and is a beautiful girl, of irreproachable fame, great moral excellence, and superior intellectual endowments. She is a young lady of many charms and varied attractions; but she, too, is marked out for the Cloister. Joe could not suffer a pretty woman to escape without a trial. The inquisitorial seraglio must swallow up most cases, and secure the beautiful birds of gaudy plumage or fascinating charms. If they fail to be inured by the Cyprian women, they are liable to be taken in the net of the Chambered Sisters of Charity; if they pass that fiery ordeal, the poisoned arrows of the Consecraters of the Cloister await them: but this girl passed the Rubicon with heroic firmness. Knowing that I had much influence with Mr. Rigdon’s family, Joe Smith said to me, one day last summer, when riding together over the lawn, in Nauvoo, “If you will assist me in procuring Nancy as one of my spiritual wives, I will give you five hundred dollars, or the best lot on Main Street.” I replied, “I cannot agree to it. Elder Rigdon is one of my best friends, and his family are now pure and spotless, and it would be a great pity to approach the truly virtuous.” “But,” said Joe, “the Lord has given her to me to wife. I have the blessings of Jacob, [meaning thereby a plurality of wives] and there is no wickedness in it. It would be wicked to approach her, unless I had permission of the Lord; but, as it is, it is as correct as to have a legal wife in a moral point of view.” I replied that it might be so, but that he must see her himself, as I could not approach her on a subject of that kind. I supposed the matter had ended; but, at the funeral of Mr. Ephraim R. Marks, Mrs. Hyde told Miss Rigdon that Joseph desired to see her at the printing-office, where Mrs. Hyde and Dr. Richards resided, on special business. She said she would go, and accordingly did; but Joe was busy engaged at his store. Dr. Willard Richards, however, one
Brotherton, Martha (Female)

Birth: Brotherton, Martha (Female)
Place: ENG

Comments: Brotherton, Martha (Female)
Martha was a member of the Nauvoo Third Ward.
Martha Brotherton b. 24 May 1824

1st Mar. 1842 - 17 yrs. old

Aff. 15 July 1842 <

are of age (18?)
Because polygamy was unannounced yet practiced, credence was added to John C. Bennett's claims that spiritual wifery was practiced by the Saints. When others published accounts of the existence and practice of plural marriage in Nauvoo, even more suspicion was cast upon the Prophet's character. Men repeatedly charged the Mormon leader with attempting to seduce women in Nauvoo. Nancy Rigdon, Martha Brotherton, Robert Foster, William Law, and Francis Higbee published affidavits accusing Joseph Smith of engaging in immoral activities. Charges and counter-charges were publicly presented and people seem to have been led to conclude that where there was so much smoke, a genuine fire must be smoldering.

Joseph Smith was perhaps not as perceptive in the selection of friends and subordinate leaders as he might have been. At first, at least, a pretended friend, forceful leader and prominent citizen, John C. Bennett, for example, after his immoral activities were exposed, became a dedicated enemy, a vigorous antagonist, and an effective inciter of public sentiment. He accused Joseph Smith of being immoral and contended that he was no longer suitable to receive communication from God.

With the founding of Nauvoo a new group of men replacing the Whitmers, Oliver Cowdery, and Thomas B. Marsh became prominent in the Mormon hierarchy. Besides Bennett, William and Wilson Law, William Marks, Robert Foster and others influenced the Prophet and seemed to be the most eminent figures in the Mormon capital. They were strong-willed, active, energetic individuals who, after 1843, opposed Joseph and Hyrum in almost everything they attempted to do. In the spring of 1844 they came out in open, unreserved opposition to the Prophet's economic policies, his secret marriage system, his so-called dictatorial powers, and many of his more radical religious doctrines. Several of these men lectured against Mormonism and met with Mormon-haters, attempting to advance their own designs and to oppose those of the Prophet.

The wife who came to Vilate for council and who had been "ranging against these things" was Mary Ann Pratt who, after her husband had been sealed to several wives, became alienated and divorced him in 1852 in Utah. The woman to whom Vilate referred when she wrote, "I dare not tell you who it is, you would be astonished and I guess some tried," was Elizabeth Brotherton. Elizabeth was the sister of Martha Brotherton, who left Nauvoo in 1842 and went to St. Louis where she published her unfavorable view of plural marriage in the St. Louis Bulletin of 15 July. Among other things she claimed that Heber C. Kimball and Brigham Young had tried to pressure her into polygamy. This may be why Vilate felt Heber would be "astonished." In any event, Pratt married Elizabeth.
ingly went. When I arrived at the foot of the hill, Young and Kimball were standing conversing to-gether. They both came to me, and, after several flattering compliments, I wished him to his house first. I said it was immaterial to me, and accordingly went. We had not, however, gone many steps when Young suddenly stopped, and said he would go to that brother's, pointing to a little house near by. I followed him, and then told him that you (speaking to Kimball) and brother Lyon, or Graper, (I do not remember which,) will value his land. When he had gone, Kimball turned to me and said,

'Martha, I want you to say to my wife, when you go to my house, that you want to buy some things at Joseph's store, (Joseph Smith's,) and I will say I am going with you, to show you the way. You know you want to see the Prophet, and you will then have an opportunity.' I replied, 'Young again made his appearance, and the subject was dropped. We soon reached Kimball's house, where Young took his leave, saying, 'I shall see you again, Martha.' I remained at Kimball's near an hour, when Kimball, and the others wished me to come to the window, and say to me: 'Young was coming down the street, and wished me to follow him.' I then went and whispered in her ear, and asked if that would please her. 'Yes,' said she, 'for I can go along with you and Martha.' 'No,' said he, 'I have some business to do, and I will call for you after-wards to go with me to the debate, meaning the debate between yourself and Joseph. To this she con-

This was to be the last time the Prophet required you to do? I said I believed I was, thinking of course he would require nothing wrong. 'Then,' said he, 'Are you ready to take counsel?' I answered in the affirmative. With these words of counsel and good wishes, you were sent upon their way, if I adhered to the counsel of those placed over me in the Lord. 'Well,' said he, 'there are many things revealed in these last days that the world would laugh and scoff at; but unto us is given to know the mystery of God.' He further observed, Martha, you must learn to hold your tongue, and it will be well with you. You will see Joseph, and very likely have some conversation with him, and he will tell you what you shall do.' When we reached the building, he led me up some stairs to a small room, the door of which was locked, and on it the following inscription: 'Positively no admis-
sions.' He observed, 'thou art the only one of us who may enter; and no stranger, as has not been down into the tithing-office, Martha.' He then left me in the tithing-office, and went out, I know not where. In this office were two men writing, one of whom, William Clayton, I had seen in England, and the other was Young. He sent his wife in, and seated her on a chair. I knew she had gone out. He said it was all right. Soon after, Joseph came in, and spoke to one of the clerks, and then went upstairs, followed by Young. Immediately after, Kimball came in. 'Now, Martha, said he, 'he is the one I want to tell him that you (speaking to Kimball) and brother Lyon, or Graper alone. I was introduced to the Prophet by Young. Joseph offered me his seat, and, to my astonish-

ment, the moment I was seated. Joseph and Kimball walked out of the room, and left me with Young, who arose, locked the door, closed the window, and drew the curtain. He then came and sat before me; when he said, 'Martha, I wish to talk with you.' I replied, 'Young was to be permitted to enter too.' He smiled, and then proceeded—'Sister Martha, I want to ask you a few questions; will you answer them?' 'Yes, sir,' said I. 'And will you promise not to mention them to any one else?' 'Yes, sir,' said I. He then said, 'Martha, you can tell me all you wish. You can tell me all you wish.' I then asked, 'What is it for, will you, Martha?' said he. 'No, sir,' I replied. 'Well,' said he, 'what are your feelings to-

wards me?' I replied, 'My feelings are just the same towards you that you ever were, sir. 'But, to come to the point more closely,' said he, 'have you not an affection for me, that, were it lawful and right, you would be with me? I thought,' he said, 'I had made far too many overtures to you to make it appear that I was delirious. God only knows them. What, thought I, are these men, that I thought almost perfection itself, deceivers? and is all my fancied happiness but a dream? I was even so; but others did it for me to see how I could persuade you. I am not the only one; they think proper; and to say yes, I never would. I considered it best to ask for time to think and pray about it. Therefore said, 'If it was lawful and right, perhaps I might; but you know, sir, IT IS NOT.' 'But,' said he, 'Brother Joseph has had a revelation from God that it is lawful and right for a man to have two wives; for, as it was in the days of Abraham, so it shall be in these last days, and whoever is the first that is willing to take up the cross will receive the greatest blessings; and if you will accept of me, I will take you straight to the celestial kingdom; and if you will have me in this world as a companion, and brother, and friend, and who can go home this evening, and your parents will not know any thing about it, 'Sir,' said I, 'I should not like to do any thing of the kind without the permission of my parents.' 'Well, but,' said he, 'you are old enough, and if you live to be twenty, I shall say you are. It does not make any difference. You will be of age before they know, and you need not fear. If you will take my counsel, it will be well with you, for I know it to be right before God, and if there is any sin in it, I will answer for it. But brother Joseph wishes to have some talk with you on the subject—he will explain things—will you hear him? I do not mind,' said I. 'Well, but I want to tell you some thing—' said he; 'I want time to think about it,' said I. 'Well,' said he, 'I will have a klag, any how, and then rose, and said he would bring Joseph. He then unlocked the door, and took the key, and lock-
ed me in alone. He was absent about ten minutes, and then returned with the key, and said Young,

'Sister Martha would be willing if she knew it was lawful and right before God.' 'Well, Martha,' said he, 'it is lawful and right before God — I know it is. Look here, sis; don't you believe in me? I did not answer. 'Well, Martha,' said Joseph, 'just go ahead, and do as Brigham wants you to — he is the best man in the world, except me, 'Oh' said Brigham, 'then you are as good,' 'Yes' said Joseph.

'Well,' said Young, 'we believe Joseph to be a Prophet. I have known him near eight years, and al-

ways found him the same. 'Yes,' said Joseph, 'and I know that this is lawful and right before God, and if there is any sin in it, I will answer for it before God; and I have the keys of the kingdom, and if you do not keep his duties to you, I come to you, and I will make him; and if you do not like it in a month or two,
come to me, and I will make you free again; and if he turns you off, I will take you on. 'Sir,' said I, rather warmly, 'it will be too late to think in a month or two. I want time to think first.' Well, but,' said he, 'the old proverb is, 'Nothing ventured, nothing gained!' and it would be the greatest blessing that was ever bestowed upon you.' 'Yes,' said Young, 'and you will never have reason to repent it—it is, if I do not turn from righteousness, and that I trust I never shall; for I believe God, who has kept me so long, will continue to keep me faithful. Did you ever see me act in any way wrong in England, Martha?' 'No, sir,' I said. 'No,' said he; 'neither can any one else lay any thing to my charge.' 'Well, then,' said Joseph, 'what are you afraid of, sir?' 'Come, let me do the business for you.' 'Sir,' said I, 'do let me have a little time to think about it, and I will promise not to mention it to any one,' 'Well, but look here,' said he; 'you know a fellow will never be damned for doing the best he knows how.' 'Well, then,' said I, 'the best way I know of, is to go home and think and pray about it.' 'Well,' said Young, 'I shall leave it with brother Joseph, whether it would be best for you to have time or not.' 'Well,' said Joseph, 'I see no harm in her having time to think, if she will not fall into temptation.' 'O, sir,' said I, 'there is no fear of my falling into temptation.' 'Well, but,' said Brigham, 'you must promise me you will never mention it to any one.' 'I do promise it,' said I. 'Well,' said Joseph, 'you must promise me the same.' I promised him the same. 'Upon your honor,' said he, 'you will not tell. 'No, sir, I will lose my life first,' said I. 'Well, that will do,' said he; 'that is the principle we go upon. I think I can trust you, Martha,' said he. 'Yes,' said I, 'I think you ought.' Joseph said, 'She looks as if she could keep a secret.' She was right to go, when Joseph commenced to beg of me again. He said it was the best opportunity they might have for months; for the room was often engaged. I, however, had determined what to do. 'Well,' said Young, 'I will see you to-morrow. I am going to preach at the school-house, opposite your house, I have never preached there yet; you will be there, I suppose,' 'Yes,' said I.—The next day being Sunday, I sat down, instead of going to meeting, and wrote the conversation, and gave it to my sister, who was not a little surprised; but she said it would be best to go to meeting in the afternoon. We went, and Young administered the sacrament. After it was over, I was passing out, and Young stopped me, saying, 'Wait, Martha, I am coming.' I said, 'I cannot; my sister is waiting for me.' He then threw his coat over his shoulders, and followed me out, and whispered, 'Have you made up your mind, Martha?' 'Not exactly, sir,' said I; and we parted. I shall proceed to a justice of the peace, and two after, oath to the truth of these statements, and you are at liberty to make what use of them you may think best.

Yours, respectfully,

Martha H. Brotherton.

"Sworn to and subscribed before me, this 18th day of July, A.D. 1842.

Du Boulay Fremont,

Justice of the Peace for St. Louis County." (History of the Saints, 1842 Edition, pages 236-240)

Even before Martha Brotherton wrote her letter to Bennett, there was a rumor circulating that a woman had been locked in a room for the purpose of convincing her that polygamy was a correct doctrine. The Conference Minutes for April 7, 1842, contain the following:

"President Hyrum Smith... spoke in contradiction of a report in circulation about Elders Heber C. Kimball, Brigham Young, himself, and others of the Twelve, alleging that a SISTER HAD BEEN SHUT IN A ROOM for several days, and that they had endeavored to induce her to believe in Heber C. Kimball and brethren as sisters against her will."

President Joseph Smith spoke upon the subject of the stories respecting Elders Kimball and others, showing the folly and inconsistency of spending any time in conversing about such stories, or hearkening to them, for there is no person that is acquainted with our principles who would believe such lies, except Sharp, the editor of the Warsaw Signal. (History of the Church, Vol. 4, pp. 585-586)

Emily M. Austin, who lived in Nauvoo, made this statement:

"At this period I had been in Nauvoo about three months, as near as I can remember. The family members were all present, and I was seated with me there was a lady from the East Indies, and her husband was an English gentleman and a Mormon elder. The lady was a native of the East Indies and her husband was an English gentleman and a Mormon elder. She was one of the East Indies and her husband was an English gentleman and a Mormon elder. She was one of the East Indies and her husband was an English gentleman and a Mormon elder.

"Taking the liberty to inquire their name they told me it was Brotherton. I made no reply, but like Mary of old, pondered those things in my heart. 'Can it be, thought I, 'that this man is a relative of Martha Brotherton?' However, I kept all to myself. Some weeks after we were all seated in the front room; I broke the silence, and said: 'Mr. Brotherton, are you willing that I should ask you a question?' He replied that I could ask any question I saw proper. 'The question is this,' I replied, 'are you a relative of Miss Martha Brotherton, who published something in a Carthage paper against Brigham Young?' 'Yes, I am her brother,' was the response. 'Well, do you know her to be a truthful girl?' I said; 'please pardon my inquisitiveness.' 'Most assuredly, yes,' said her brother. 'She published nothing but the truth.' 'One more question and I am done,' I said. 'Do you know that polygamy is practiced in the church?' 'I do,' he answered firmly; 'but we must not mention this to any one. I shall not stay here, I replied. 'As soon as my child is old enough I shall leave this horrible wicked place." (Mormonism: or, Life Among the Mormons, by Emily M. Austin, 1862 Edition, pages 107-108)"

Under the date of August 1, 1842, the following appeared in the Mormon publication, The Millennial Star:

"Among the most conspicuous of these apostates, we would notice a young female who emigrated
from Manchester in September last, and who, after conducting herself in a manner unworthy the character of one professing godliness, at length conceived the plan of gaining friendship and extraordinary notoriety with the world, or rather with the enemies of truth, . . . She accordingly selected President J. Smith, and elder B. Young for her victims, and wrote to England that these men had been trying to seduce her, by making her believe that God had given a revelation that men might have two wives; . . .

"But, for the information of those who may be assailed by those FOOLISH TALES ABOUT TWO WIVES, WE WOULD SAY THAT NO SUCH PRINCIPLE EVER EXISTED AMONG THE LATTER-DAY SAINTS, AND NEVER WILL; this is well known to all who are acquainted with our books and actions, . . ." (Millennial Star, Vol. 3, pages 73-74)

On page 75 of the same volume we find the following statement by Joseph Smith's clerk, William Clayton:

". . . the B-ton family came, and were something like spies; they went back to Warsaw; . . . and, I am sorry to say, have joined in the general clamour and business of circulating evil reports, some of which I, MYSELF, KNOW POSITIVELY TO BE FALSE."

The Mormon newspaper, The Wasp, made a vicious attack upon the character of Martha Brotherton:

". . . and John C. Bennett, the ringleader of such MEAN HARLOTS AS MARTHA H. BROTHERTON and her predecessors from old Jezebel, whom the dogs eat: may flourish with impunity!" (The Wasp, August 27, 1842, page 2)

Both Brigham Young and Heber C. Kimball made affidavits in which they absolutely denied Martha Brotherton's accusations, Brigham Young stated:

"I do hereby testify that the affidavit of Miss Martha Brotherton that is going around in the public and religious papers, is a BASE FALSEHOOD, with regard to any private intercourse or unlawful conduct or conversation with me.

"BRIGHAM YOUNG"

"Sworn to and subscribed before me this 27th day of August, A.D., 1842.

"E. ROBINSON, J. P."

Heber C. Kimball's affidavit was very similar:

"Personally appeared before me, Ebenzer Robinson, a justice of the peace, for said county, Heber C. Kimball, who being duly sworn according to law, deposes and saith that the affidavit of Miss Martha Brotherton, which has been published in sundry newspapers is FALSE AND WITHOUT FOUNDATION IN TRUTH, and further this deponent saith not.

"HEBER C. KIMBALL"

"Sworn to and subscribed before me this 27th day of August, A.D. 1842.

"E. ROBINSON, J. P."

Both of the above affidavits are published in Affidavits and Certificates, Disproving the Statements and Affidavits Contained in John C. Bennett's Letters, Nauvoo, Aug. 31, 1842. Also contained in this publication is a certificate by William Marks in which he stated:

"Inasmuch as John C. Bennett has called upon me . . . to come out and confirm the statements which he has made concerning Joseph Smith and others, I take this opportunity of saying to the public, that I know many of his statements to be false . . . I know of NO ORDER IN THE CHURCH WHICH ADMITS OF A PLURALITY OF WIVES, and do not believe that Joseph Smith ever taught such a doctrine . . ."

Time, of course, has shown that plural marriage was being taught, and although Brigham Young called Martha Brotherton's affidavit a "falsehood," research in the "Endowment House Records" for August 16, 1869 to September 30, 1870, seems to show that there may have been a great deal of truth in her story. Brigham Young must have been in love with Martha Brotherton, for after her death he had her sealed for eternity to himself. This "proxy" marriage took place on August 1, 1870. If the story that Martha Brotherton told was a "falsehood" and if she was one of Bennett's "mean harlots," why did Brigham Young seal her to himself after her death?

Perhaps there were others who had an experience similar to the one related by Martha Brotherton. In the book, Mormon Portraits, we find the following:

"John Taylor was one of the many who entered the little sealing office for the holiest of purposes. Said a perfectly reliable witness, a lady, to me: 'A Mrs. Ann Dawson went to Nauvoo from Preston, Lancashire, England; she came with her whole family; one of her daughters, Mary, got an invitation for a special meeting.' They brought her to that little sealing office; Joseph was there and told her that it was the Lord's will concerning her that she should be sealed to Brother John Taylor without delay as his celestial wife; she refused. They [Joseph and Taylor] BOLTED THE DOOR, and wanted to force things, but she managed to get away from them. This event caused the whole Dawson family to apostatize and to leave Nauvoo. Mrs. Dawson had seven children when she came to Nauvoo. The story was told by my witness by Mrs. Elizabeth Cotton, the auster of the intended celestial victim." (Mormon Portraits, by Dr. W. Wyl, 1886 Edition, page 296)