

Cobern

Cobern, Emily M. (Female) or Coburn, Emily

Birth: Cobern, Emily M. (Female)
Date: January 30, 1813

Marriage Information: Cobern, Emily M. (Female)
Spouse: Slade, Clark
Date: 1833
Place: Jackson, MO, USA

Church Ordinance Data: Cobern, Emily M. (Female)
Baptism
Date: 1830
Place: Colesville, Broom County, NY, USA

Places of Residence: Cobern, Emily M. (Female)
OH, USA
Jackson, MO, USA
Nauvoo, Hancock, IL, USA
Wayne, Wayne, OH, USA
Ashtabula, Ashtabula, OH, USA
Clay, MO, USA
Caldwell, MO, USA
Pittsfield, Pike, IL, USA

Comments: Cobern, Emily M. (Female)

Emily was employed by Joshua Foabs in Wayne, Ohio. Emily attended the Colesville branch. Joseph Smith indicated that the many efforts to persuade Emily from joining the faith were "in vain, however, for the said Emily Coburn in a short time afterwards, was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints." Emily identified her baptism and confirmation as occurring "several months" afterward, on a Sunday, while visiting her sister, Sally Colburn Knight in Colesville. Emily returned a number of times to Nauvoo, was remarried during one of these visits, joined a Methodist congregation in Pennsylvania, and was evidently a resident of the state of Wisconsin, living in or near Madison, at the conclusion of her account, which was published in 1882. Emily was disillusioned with her experience in Mormonism, and makes every attempt to convey this fact to the reader. Despite a number of inaccuracies, Emily gives the reader some valuable historical insights which are not found elsewhere.

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.'

(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 HAVING TWO WIVES. Also cautioned the sisters against going to the steamboats.

"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 who resided in the same house with me were strangers, and I said but little to them. The lady was a native 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 a piece 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 well enough I shall leave this horrible wicked place.'" (Mormonism; or, Life Among the Mormons, by Emily M. Austin, 1882 Edition, pages 103-105)

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 had been . . ."