

THE JACOB AND SARAH WARNOCK SCOTT FAMILY

1779-1910



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Fourth Great -Grandson of Jacob Scott

Written June 2002

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INTRODUCTION

Since the age of fifteen I've been involved in researching my family's history. At that time, my great-aunt Edith Colburn Scott was organizing the monumental task of tracking down the entire family in order to publish an official history. Edith is gone now, but her two-volume *History and Descendants of Jacob Scott – John Scott 1782-1996* (hereafter HDJS) is the foundation for my shorter work.

I chose to write about the first Scott family that we know of. Perhaps this is because they were the first known Scotts among my ancestors. Then again, perhaps it was because the family lived during such an extraordinary time. Religious and political fervor characterized the age, and each individual in the family reflected a slightly different angle on the vast prism of the American frontier and the Mormon movement. The Scotts represent a fascinating cross-section of the period. They have much to teach their modern descendants about dealing with life's challenges. What we learn, both from their successes and their failures, will help us to carry on the legacy they began.

In each individual's history, I have included two sections: the first is a biographical sketch, including details of that person's marriage and children and providing basic facts relative to other members of the family. The second part of each history is the *Documents* section, where I have included all of the historical documents that I believe are important in understanding that person's life. Often these document sections will be the most interesting to my readers, since they give a first-hand view of each individual's character and history. Some smaller documents and excerpts from relevant materials are included in footnotes. Whenever I have had access to original letters and manuscripts, the authors' spelling, punctuation, and underlining are preserved. At the conclusion of the work, I have included a section giving the basic biographical data of each individual in the family.

I am indebted to the staff of Brigham Young University's *L. Tom Perry Special Collections* in the Lee Library at Provo, Utah, as well as to the Temple Library at the Community of Christ headquarters in Independence, Missouri. Both libraries provided invaluable archival materials and assistance in researching the history of the family.

I would love to hear from any family members or friends who have corrections or additions to this history.

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RIGHT: The author on Mullholland Street in front of the newly-restored Nauvoo Illinois temple. Mullholland Street was named after James Mulholland, an early member of the Scott family.



Abbreviations

HC	History of the Church of Jesus Christ of Latter-day Saints (Utah Mormons).
HDJS	History and Descendants of Jacob Scott – John Scott 1782-1996, ed. by Edith Colburn Scott.
LDS	Latter-day Saints (also Latter Day Saints); followers of Joseph Smith, Jun.
RLDS	Reorganized Church of Jesus Christ of Latter Day Saints, now officially the Community of Christ.
SH	Saints' Herald, a publication of the RLDS Church (Community of Christ).
BYU	Brigham Young University, official educational institution of the LDS Church. Located in Provo, Utah.

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Clans of Scotland

Scott from County Down. Jacob grew up in County Armagh and received a thorough British education. Sarah Warnock was born August 10, 1779 in Armagh, the daughter of John and Jane Abbott Warnock.¹ Like the Scotts, the Warnocks were Scotch Presbyterians who had settled in Ireland.

Jacob and Sarah were married by the Reverend Thomas Cummings on June 5, 1804 in the First Presbyterian Church of Armagh. Jacob was twenty-one and Sarah was twenty-four. Nine months later their daughter Ann was born at Armagh. In the following years, Jane (1806), Mary (1808), John (1811), Isaac Franklin (1814), and Sarah (1816) would be born to Jacob and Sarah in Ireland. Jacob was a schoolteacher in Belfast, and his background ensured that the children received a good education.

Like many other Scotch and Irish families, the Scotts looked to other lands for opportunities unavailable in Ireland. Some of Jacob's brothers left to work in the textile industry at Manchester, England, and one sister emigrated to the United States. On April 5, 1819, Jacob and Sarah took their six children and left Ireland for Canada. They may have been accompanied by members of the Warnock family and Jacob's brother, James. In May they

Origins of the Scott Family

The ancestors of Jacob Scott descended from Clan Scott, an ancient tribe living in southern Scotland around the towns of Hawick, Selkirk, and Melrose, and centered at Bellendar. This area is known as the Borders, and lies within the Lowlands of Scotland. The Scotts were one of the six major riding Clans of Scotland and one of the most powerful families in the entire Borders, reaching their peak in the 16th century. Border clans are more like loose family associations today than those from the Scottish highlands. Early records spell only one *t*; use of a second *t* became common in the 17th century to distinguish a member of the Scott family from "one from Scotland."

In the early 1600s, the English crown sent many Scotch Presbyterian settlers to occupy lands taken from Irish Catholics in northern Ireland. More than 50,000 Scots eventually settled in the Irish county of Ulster, displacing the island's native inhabitants. The ancestors of the Scott family came to Ireland during this period.

Jacob Scott was born August 12, 1782, in Londonderry, Northern Ireland. While uncertain, some family researchers believe that his parents were James and Sarah

Ages of the Scotts upon their emigration to Canada:

Jacob, 36
Sarah Warnock, 39
Ann, 14
Jane, 12
Mary, 10
John, 7
Isaac Franklin, 4
Sarah, 2

¹ Some records date Sarah's birth to 1789. Since this would put her marriage age at 15 and her last childbirth at 35, I have chosen the more logical latter date, which places her marriage at age 25 and her last childbirth at 45. British couples rarely married before their mid-twenties during this period; teenage marriages only became common later, among immigrant pioneers in the American West.

landed at Quebec and journeyed inland to the area surrounding Little York (present-day Toronto, Ontario). Ann, the oldest child, recalled their travels:

From [Little York] we moved to Markham County, where my father taught school for one year, receiving one hundred dollars bounty from the British government for teaching, besides the subscribed fees of the parents of his pupils. In the following year [1821], I think, we located at Trafalgar on one hundred acres of land, given by the government to all British subjects who were actual settlers.¹

In Trafalgar Township, Jacob built a large home from handmade clay brick which he named Ebenezer Hall. The family spent eighteen years in this comfortable house. While they lived at Ebenezer Hall, Sarah bore her last two children: Jacob, Jun. (1820) and Robert Thomas (1824). The home also saw three marriages take place within its walls: Mary married William Warnock (probably a cousin) in 1833; Jane married Canadian-born Isaac Askin in 1834; and John married Elizabeth Meneary, a young Irishwoman born in Dublin, in 1836.

RIGHT: Twentieth-century photograph of Ebenezer Hall, home of Jacob and Sarah Warnock Scott. Built on 100 acres on the west side of the road in Trafalgar Township, Halton County, Ontario, Canada. The house stands in what is today Peel County and is a historical site. HDJS 1-2.



Conversion to Mormonism

The Jacob and Sarah Scott family was deeply involved in the rise of Mormonism, a nineteenth-century Christian revivalist movement led by Joseph Smith, Jun. (1804-1844). Smith's followers, called Mormons or Latter-day Saints (LDS), had established a religious community at Kirtland, Ohio in the 1830s, and sent missionaries throughout the region to gather converts to the new faith. One of these Mormon missionaries was Parley P. Pratt, a Campbellite minister who had joined Smith's group in 1830.

Pratt arrived in the Toronto area of Canada in April 1836. Smith had pronounced a blessing earlier that month in Kirtland, in which he prophesied that Pratt would "go to Upper Canada, even to the city of Toronto, the capital, and [would there] find a people prepared for the fullness of the gospel."² Pratt described his first days in Canada as "rather an unpromising beginning," and his one hoped for contact—John Taylor—was at first not interested. Mrs. Taylor, however, introduced the despondent apostle to her

¹ Ann Scott dictated to F. M. Cooper, "Spiritual Reminiscenses in the Life of Sister Ann Davis, of Lyons, Wisconsin", *Autumn Leaves* 3:566-568, 4:17-20 (1890), 566-567.

² Parley Parker Pratt, *Autobiography of Parley Parker Pratt*, ed. Parley P. Pratt, Jun. (Salt Lake City: Deseret Book Co., 1985), 110.

acquaintance, Isabella Russell Walton, who upon hearing his errand, exclaimed, “I feel by the Spirit that he is a man sent by the Lord with a message which will do us good.” She was converted and baptized shortly thereafter.¹ Pratt then traveled to Charleston Settlement to preach at the home of Isabella’s sister, Francis Russell Dawson. Isaac Russell, a family friend of the Scotts, attended the first sermon at Charleston with his sister and heard Elder Pratt speak of the restored gospel and latter-day kingdom. “At the close of this address, Isaac Russell arose and announced himself ready for baptism, saying, ‘This is the Gospel I have been waiting for and I am ready to live and die by it.’”²

Isaac Russell, John Taylor, Joseph Fielding, and many of their relatives and friends were baptized into the Church of Jesus Christ of Latter-day Saints during late April and early May of 1836 in Black Creek, located a half-mile west of Charleston Settlement. Among these early converts was the oldest son of the Jacob Scott family, John. Only recently married, John was baptized a member of the Mormon faith on his twenty-fifth birthday, May 6, 1836. He was the first Scott to openly commit to the new religion.

Isaac Russell played a key role in converting the rest of the Scott family to Mormonism. Russell was “ordained an Elder at the water’s edge” and immediately went forth to preach his newfound faith.³ According to Isaac’s son, Samuel Russell, the new convert “preached in Toronto, Scarboro [Scarborough], Esquisinee [Esquesing], Churchville and other places, baptizing some sixty members.”⁴ Ann Scott recounts these efforts that led to her conversion and that of her father, Jacob:

Elder Isaac Russell of Toronto, one of Canada’s pioneer missionaries, came to Churchville, a village three miles from our residence, and held a series of meetings which father and I attended. An incident occurred during the course of the meetings spoken of, prior to our joining the church, which gave rise to some comment, and indicated clearly to us that the Spirit of the Lord attended the word spoken. Mr. William Law was a faithful attendant upon the meetings at Churchville, and suddenly one of his children was taken very ill. Bro. Russell was called in to administer to the child, and it was immediately restored to health. This was the first manifestation of divine grace and power as promised by our dear Lord, which had come under our observation. Before the close of Elder Russell’s meetings, my father and I embraced the gospel, receiving baptism at his hands March 22d, 1837 in Churchville.⁵

Jane, Mary, and Jacob, Jun. were baptized in mid-1837, and in November Isaac Franklin and Robert Thomas were baptized by William Law.⁶ This left only the mother, Sarah, and her favorite daughter, Sarah, out of the church. Dictating her remembrances many decades later, Ann Scott recalled the manner in which her mother joined the Mormons:

Mother was prejudiced against the claims of the latter day work, and her influence over Sarah was so great that the latter did not receive the gospel until after mother’s baptism. God’s providence was clearly seen in the conversion of my mother and sister, which occurred some time after my obedience to the faith. The marvelous exhibition of the Lord’s ways in bringing them to a knowledge of his truth has ever occupied my memory, as one of those early evidences which confirmed in my soul the divine claims of the everlasting gospel.

About six weeks before mother’s conversion, my father met Elder John P. Green, of Kirtland, Ohio, in the city of Toronto, where he was preaching.⁷ In conversation with my father relative to his family, Bro. Green prophesied that my mother would yet obey the gospel, if her children did their duty; and if she did not obey, they would be responsible. When father told me of Elder Green’s prophecy, I felt determined, by God’s grace helping me, that if mother never obeyed the gospel, it should be no fault of mine; so for six

¹ Ibid., 114.

² Isabella Russell Johnson, *History of Isaac Russell, Written by His Daughter* (Provo, Utah: L. Tom Perry Special Collections Library, Harold B. Lee Library, Brigham Young University, 1919), 4.

³ Ibid., 4-6. The exact date of the first baptisms is unknown, but occurred sometime in the latter part of April or early May 1836.

⁴ V. Ben Bloxham, James R. Moss, and Larry C. Porter, eds., *Truth Will Prevail* (Cambridge: University Press, 1987), 28.

⁵ Ann Scott, 3:567.

⁶ Letter from William Law to Isaac Russell. Lyndon W. Cook, *BYU Studies* 20:2, 213.

⁷ John P. Greene served a mission to Canada from November 16, 1837 to June 1838. The events recorded here, including the baptism of Sarah Warnock Scott and her daughter Sarah Scott, must have occurred during that time.

weeks, or up to the time of her conversion, I prayed earnestly to the Lord three times each day that he might lead her into the light of his glorious truth.

The memorable meeting at which mother found her way into the kingdom of God was held in my father's house. Elder John P. Green was in charge. Mother was still opposed to the work of the Lord, and just before the meeting began arose to depart from the room. Upon arising to depart, she raised her hand, intending to say, "I am done with this thing," but her arm became, as it were, paralyzed, her tongue refused to respond to the dictates of her will, and she left the room in silence, going to her bedroom and retiring. The meeting was of a social character, and as it progressed, Bro. Green said the gift of tongues was present, and he exhorted the Saints to faithfulness in the performance of their duty. I prayed silently that the gift might rest upon me. A strange feeling took possession of my heart, causing it to palpitate. This feeling removed to my tongue, taking possession of that organ, but I persistently refused to speak. My brother arose and spoke in an unknown tongue and gave the interpretation also. During the time he was speaking, the peculiar feelings I had in a great measure left me, and I feared I had lost the gift in my refusal to speak, and I earnestly besought the Lord to forgive me, and to restore unto me the gift. Immediately the Spirit rested upon me in great power, literally lifting me upon my feet, leading me towards the door where my mother had made her exit. Being completely under the influence of the Spirit, I was led to exclaim, "I know that Jesus lives. Where is the Spirit of the Lord leading me?" With this I spoke in tongues, and then had the gift of interpretation. Prior to this Bro. Sampson Avard had delivered a prophecy to me, to the effect that I should be one of the humble instruments in the Lord's hand in the conversion of my mother, and that she should be given unto me in the gospel.

The interpretation of the tongue was, that this manifestation of divine power was the fulfillment of Bro. Avard's prophecy. I said, "The Lord promised that my mother should be given me, and she is given me. My mother, O, where is she!" My mother, in an adjoining room, heard all that had been said, and was seriously affected. My father arose and went to her bedroom, and with her came again into the meeting. I stood near the door as mother entered, and being filled with the love of God, I threw my arms around her, exclaiming: "My mother, oh! my mother! she is saved! she is saved!" As I stood with my arms around her she said, "It is enough. I want to be baptized." And that very night, after the meeting was dismissed, we retired to the water, where Bro. Green baptized mother into the kingdom of our dear Lord. And many years after this, as I stood by the bedside of my dying mother in the city of Nauvoo, I reminded her of the precious promise given her by the Spirit of God, away back in her home in Canada, that she was saved. With a smile wreathing her dying face she said: "An abundant entrance is administered to me into the kingdom of our Lord." To complete the narrative of that wonderful meeting attended by mother's conversion, I will add that while I stood upon my feet speaking in tongues, Bro. Green called the attention of the people present to a luminous body which seemed to rest upon my head, which appeared like fire. Another party present testified that this luminous body was in the form of a heart.¹

Jacob's daughter Sarah soon followed in baptism, bringing the entire family united into the church.²

Rebellion and Apostasy Under Isaac Russell at Far West

During the summer of 1838, Jacob, Sarah, and their children began making plans to leave Canada and gather with the Mormons to the town of Far West, Missouri, where Joseph Smith had established his headquarters. Leaving behind only his daughter Jane, whose husband Isaac Askin opposed the church, Jacob and his family arrived at Far West on September 2, 1838.

The Far West period was a turbulent time in the history of the Mormon Church, and the conflicts engendered there caused deep divides within the Scott family. Religious, political, and economic friction was endemic between Latter-day Saints and their frontier neighbors. By the time the Scott family arrived, militia action already threatened the Mormons with expulsion. Both sides exhibited intolerance and mistrust. In response to incessant attacks and harassment by Missourian posses, Sampson Avard, an acquaintance of the Scott family, organized a secret Mormon military band to strike back at enemies of the

¹ Ann Scott, 3:567-568.

² See the section on Sarah Scott for her conversion story, p. 73.

church. Avard ironically named his vigilante group the ‘Daughters of Zion.’ These ‘Danites’, as they came to be known, numbered between 800 and 1,000 men. During the autumn of 1838, Danites attacked and burned several non-Mormon towns and engaged in guerilla activity against government and unofficial mob militias. John Scott was an active leader among the Danites, but his brother Isaac and other family members disapproved of the activities of the group. This disagreement was the first rift in what would become a festering family conflict between John and his siblings.

While at Far West, Jacob and members of his family rebelled against the leadership of Joseph Smith and followed their former neighbor and close friend, Isaac Russell, in defying church authorities. After preaching in Canada, Russell had traveled to England with the first Mormon missionaries and established a branch at Alston, near his birthplace. Upon his return to the United States in May 1838, Russell began forming his own religious group among close associates at Far West without the knowledge of Joseph Smith or other Mormon leaders. Father Jacob, Mother Sarah, Ann, Mary, her husband William Warnock, Isaac, and Jacob, Jun. joined Russell in rejecting Joseph Smith’s leadership. Jacob Scott’s reasons for rejecting mainstream church authority were of both a spiritual and worldly character. Scott believed Russell’s pronouncements that the majority of the Mormons had lost God’s grace “because of their wickedness and unbelief”.¹ In addition, Father Jacob felt that Joseph Smith had been dishonorable in his financial obligations to the family. The Scotts were also unwilling to leave behind their substantial property in Missouri without suitable compensation.²

On January 30, 1839, Isaac Russell’s rebellion was exposed when church leaders intercepted a letter written by Russell to his converts in England. This letter was included in the official Church history and is insightful in understanding what beliefs Jacob and his family adhered to during this period (see *Documents* at the end of this section). When church leaders denounced Russell’s letter and his apostasy, Jacob Scott wrote his own letter to Joseph and Hyrum Smith in Liberty Jail, Missouri. Unfortunately this document has been lost, but Hyrum recorded in his journal that “John Dawson came to the window with a letter from Jacob Scot Far West Jacob Scots letter was Insolent and Saucy we set down and wrote him an answer and Retaind the copy.”³

On October 31, 1838, Far West fell to opposition troops, and Joseph Smith and other church leaders were taken captive. The surrender of Far West caused the Mormons to begin a mass migration across the state to seek refuge in Illinois. It was a time of loss and hardship for many members of the church. During this time, Ann Scott was an important figure in preserving official church papers from destruction by the mobs (see the section on Ann Scott, page 26).

While Jacob Scott and others of Russell’s group continued their defiance of church authority, other members of the family began preparing to depart Far West. In February Sarah Scott had married Joseph Smith’s secretary, James Mulholland, and by the end of the April 1839 Sarah and James, along with John and his young family, began the trek across Missouri to Illinois, leaving their parents and siblings behind. On April 26, 1839, a council of church leaders met and excommunicated the Scotts who adhered to Russell’s teachings. The official minutes recorded the action:

Resolved: That the following persons be no more fellowshipped in the Church of Jesus Christ of Latter-day Saints, but excommunicated from the same, viz.: Isaac Russell, Mary Russell, ... Jacob Scott, Sen. and wife, Isaac Scott, Jacob Scott, Jun., Ann Scott ... William Warnock, and wife....⁴

After the departure of most of the Mormons, Jacob’s remaining family spent a difficult year in Far West under intense persecution from non-Mormon mobs. Finally, disillusioned with Isaac Russell and his promises, Jacob and the rest of his children left Far West on May 18, 1840, and began the trek to Illinois. They left their substantial property without recompense, resolved to rejoin John and Sarah and the rest of the Mormons at their new city of Nauvoo, Illinois.

¹ Isaac Russell’s Far West Letter, quoted on pp. 11-12.

² See Jacob Scott’s Nauvoo Letters, pp. 15 and 20.

³ Hyrum Smith Journal, April 2, 1839. RLDS Archives.

⁴ HC 4:17.

Nauvoo: Tragedy, Disappointment, and Division

The period from 1840-1845 was a time of tragedy and division in the Scott family and witnessed growing conflict among Jacob and Sarah's children. William and Mary Scott Warnock left Jacob's camp in June 1841 and returned to Canada, abandoning the family and the church. James Mulholland died in 1839, leaving Sarah a widow in Nauvoo. Meanwhile, Jacob struggled in his old age to provide for his still-substantial family. Sickness constantly plagued the Scotts as they camped on swampy land along the Mississippi. On July 2, 1841 they moved from their camp to live temporarily in a large schoolhouse. Jacob subsequently bought 30 acres of woodland several miles north of Nauvoo for 6 dollars an acre. On Thursday, August 5, Jacob and Sarah moved into their home on the property. On Sunday, William Law and Robert Thompson administered to Jacob's wife Sarah, who was taken with a "passing of blood". Despite the administrations of Dr. John C. Bennett, a famous Nauvoo physician, Sarah Warnock Scott died on August 9, 1841, one day short of her sixty-second birthday. Jacob's eloquent letters to Mary in Canada show his deep despair at having lost his beloved wife. He wrote, "I weep when I think of her, I weep when I speak of her, I weep when I write of her. Let us prepare to follow her."¹

The next several years were a mixture of joy and tragedy. Death struck again when on August 1, 1842, Jacob, Jun. died at age 21. During the winter of 1841-42, Joseph Smith visited the family on their property and accepted reconciliation with the once-rebellious Scotts. John Scott became a successful military figure in the Nauvoo Legion and was a close confidant of Joseph Smith. Father Jacob thrilled at the large numbers of immigrants arriving in the city and hoped to serve a mission to his native Ireland after being commissioned for that purpose in 1843. In October 1843, Sarah Scott Mulholland took as her second husband Alexander Mulliner, a family friend of Scotch descent. Isaac Franklin Scott, a bachelor of more than 30 years, married a New Englander named Sarah Sophia Hall in March 1844. Throughout these important family events, Jacob recorded his thoughts and feelings in three long letters to his daughter Mary in Canada, which preserve much of the information used in this history.

Despite the outward growth of the church at Nauvoo, trouble within the Mormon community began to break up the Scott family during the tumultuous year of 1844. Growing militancy on the part of Joseph Smith allowed John Scott to rise in the ranks of the Mormon militia but disappointed his brothers and sisters, who believed that Smith's political and military defiance would lead to trouble with the government. By this time Nauvoo was aflame with rumors of the Mormon prophet's secret plural marriages, some of which included the wives of other church leaders. In addition to the rumors, on April 6, 1844, Joseph Smith delivered the King Follett Discourse, introducing new doctrines that were startling to the Christian upbringing of the Scotts. Father Jacob expressed his support for these doctrines, but Ann, Isaac, and Sarah began to question what they saw as Smith's autocratic rule of the church and city. The blow finally fell on April 18, 1844, when John Scott testified at a church council to excommunicate William Law, first counselor to Joseph Smith and a close personal friend to the Scotts. Law had become disaffected with the prophet and his excommunication deeply affected the family. Ann, Isaac, and Sarah rejected the new doctrines, including plural marriage, and became open sympathizers with Law's reform movement. John, however, remained committed to his position in Nauvoo society and to his personal relationship with Joseph Smith.

On June 7, 1844, Law and other opposition figures published the *Nauvoo Expositor*, a newspaper intended to launch a reform movement within the church to stamp out polygamy and other new doctrines. When Joseph Smith ordered the *Expositor* press destroyed, the countryside erupted into conflict. While being held under arrest for their activities against the press, Joseph and his brother Hyrum were killed by a mob at Carthage Jail on June 27, 1844.

Jacob Scott did not live long to see the heartache that these events would cause his children. On January 2, 1845, he died at the age of 62 at Nauvoo. He had brought his family through many crises together, but his death would mean the end of unity for the family and the beginning of an era of migration, religious controversy, and division among his children.

¹ Letter from Jacob Scott to Mary Warnock, March 24, 1842. RLDS Archives.

DOCUMENTS

Jacob Scott Ordained a Teacher

Minutes from a church conference at Churchville, Canada, in which Jacob Scott was ordained to the office of a Teacher in the Mormon priesthood. Messenger and Advocate, Vol. 3, No. 8, page 511.

Churchville, April 24, 1837.

At a conference held in the above place, the following official members being present: Elders P. [Parley] P. Pratt, J. [John] Taylor, J. Russell; John Snider, Priest; Joseph Fielding, Teacher. Eld. Pratt was called to preside, and the following persons were ordained: Wm. Law to the office of an elder, Theodore Turley, priest and Jacob Scott, teacher.

The number of members in good standing is twenty.

The presence of the Lord was with us; the manifestation of the Spirit was clear and the votes of the members unanimous and we were led to praise God that he was pleased to call new laborers into his vineyard, and thus facilitate the progress of his work in the coming forth of his kingdom and prepare a people for the glorious advent of our Lord and Savior Jesus Christ, to whom be glory forever. Amen.

Isaac Russell: The Far West Letter

Letter written by Isaac Russell to friends and followers in Alston, England, revealing his plan for spiritual leadership in the Mormon Church. Jacob and many of the family followed Russell's teachings in 1839-1840. HC 3:343.

FAR WEST, January 30, 1839.

To the Faithful Brethren and Sisters of the Church of Latter-day Saints in Alston:

DEAR BRETHREN:-Inasmuch as wisdom is only to be spoken amongst those who are wise, I charge you to read this letter to none but those who enter into a covenant with you to keep those things that are revealed in this letter from all the world, and from all the churches, except the churches to whom I myself have ministered, viz.-the church in Alston and the branches round about, to whom I ministered, and to none else; and to none but the faithful amongst you; and woe be to the man or woman that breaketh this covenant.

Now the Indians, who are the children of the Nephites and the Lamanites, who are spoken of in the Book of Mormon, have all been driven to the western boundaries of the States of America, by the Gentiles, as I told you; they have now to be visited by the gospel, for the day of their redemption is come, and the Gentiles have now well nigh filled up the measure of their wickedness, and will soon be cut off, for they have slain many of the people of the Lord, and scattered the rest; and for the sins of God's people, the Gentiles will now be suffered to scourge them from city to city, and from place to place, and few of all the thousands of the Church of Latter-day Saints will stand to receive an inheritance in the land of promise, which is now in the hands of our enemies. But a few will remain and be purified as gold seven times refined; and they will return to Zion with songs of everlasting joy, to build up the old waste places that are now left desolate.

Now the thing that I have to reveal to you is sacred, and must be kept with care; for I am not suffered to reveal it to all to the churches in this land, because of their wickedness and unbelief—for they have almost cast me out from amongst them, because I have testified of their sins to them, and warned them of the judgments that have yet to come upon them; and this thing that I now tell you, will not come to the knowledge of the churches until they are purified.

Now the thing is as follows—The Lord has directed me, with a few others, whose hearts the Lord has touched, to go into the wilderness, where we shall be fed and directed by the hand of the Lord until we are purified and prepared to minister to the Lamanites, and with us the Lord will send those three who are spoken of in the Book of Mormon, who were with Jesus after His resurrection, and have tarried on the earth to minister to their brethren in the last days.

Thus God is sending us before to prepare a place for you and for the remnant who will survive the judgments which are now coming on the Church of Latter-day Saints, to purify them, for we are sent to prepare a Zion, (as Joseph was before sent into Egypt), a city of Peace, a place of Refuge, that you may hide yourselves with us and all the Saints in the due time of the Lord, before His indignation shall sweep away the nations.

These things are marvelous in our eyes, for great is the work of the Lord that He is going to accomplish. All this land will be redeemed by the hands of the Lamanites, and room made for you, when you hear again from me. Abide where you are, and be subject to the powers that be amongst you in the church. Keep diligently the things I taught you, and when you read this, be comforted concerning me, for though you may not see me for some few years, yet as many of you as continue faithful, will see me again, and it will be in the day of your deliverance. Pray for me always, and be assured that I will not forget you. To the grace of God I commend you in Christ. Amen.

ISAAC RUSSELL.

P. S.-We have not yet gone in the wilderness, but we shall go when the Lord appoints the time. If you should hear that I have apostatized, believe it not, for I am doing the work of the Lord. I R.

Letter from James Mulholland to Isaac Russell

Letter from James Mulholland, husband of Sarah Scott, to Isaac Russell and his associates in Far West Missouri (including the Jacob Scott family). HC 4:5.

COMMERCE, HANCOCK COUNTY, ILLINOIS, 5th August, 1839.

To Mr. Isaac Russell, Far West, Missouri.

DEAR SIR.-I have been requested to write you on behalf of the Twelve, who are just on the eve of their departure for England, and inform you, that “this thing” which you have thought proper to write as a revelation “to the Church in Alston and the branches round about,” to which you yourself administered, has “already come to the knowledge of the Churches” both here and elsewhere, and lest you should have any doubt concerning the fact, we send you a copy of your revelation to that Church.

I am sir, with all respect,
Yours truly,
JAMES MULHOLLAND.

P. S.-Isaiah chap. L, 10th and 11th verses. In my own behalf I wish to state that I sincerely wish that it may soon come to pass that you, sir, and all our friends at Far West may perceive that you are walking in the light of a fire, and sparks that you have yourselves kindled; and that you may turn around and fear the Lord, obey the voice of His servant, and thereby escape the sentence, “Ye shall lie down in sorrow.”

J.M.

Letter from Jacob Scott, Sen. to Joseph Smith, Jun.

This note, written during the winter of 1841-1842 to the Mormon prophet, indicates Jacob's spiritual and financial obligations to Joseph Smith. The letter was answered with a personal visit, in which Smith accepted Jacob's repentance and welcomed him back to the church. Jacob later became a high priest at Nauvoo.

Dec. 14th, 1841
Brother Joseph

Long continued illness prevented me from seeing you, which I have greatly desired. I have more reasons than one for this, one principal one is, I want to be more fully reconciled and give that satisfaction which it is my duty to do. I am unable to go to you: I entreat you Brother Joseph give me the opportunity, by coming to see me, before I die. I most earnestly desire this interview not to be delayed; pardon my importunity Brother Joseph for I am a Dying man.

[illegible] –ther reason of minor importance [illegible] that in consequence of general sickness in my family, we have not been able to provide the necessaries of life for the winter. and unless you brother Joseph, will help us with the small sum of money I lent you, we must unavoidably suffer.

Dear Brother, I entreat you, do not be grieved nor offended with me for this liberty I have taken with you and let it not prevent you, (O let it not prevent you) from coming to see me speedily if in your power.

If agreeable to you, as I presume it would, I would be glad if Elder Law would accompany you.

Please present my sincere respects to Mrs. Smith. Greatly desiring to see your face, I remain Dear brother,

yours in the Kingdom and
patience of our Lord Jesus Christ.

Jacob Scott

Joseph Smith Esqr.
Nauvoo

Jacob Scott, Sen.: Nauvoo Letters

The following collection of letters was written by Jacob to his daughters Mary Scott Warnock and Jane Scott Askin, who lived in Canada during the Nauvoo period. The original copies of the letters were handed down among Mary's descendants, and today reside in the RLDS Archives, P12-1 f4, 5, and 6. Jacob's neat penmanship and broad vocabulary indicate much of his educational background, and the letters are full of details about the family and the history of the Mormon movement.

March 24, 1842
Near Nauvoo, Hancock County, Illinois

My Dear Children,

I received your very welcome letter brought by Elder Samuel Mulliner, — the news it brought us of your stopping and living in Springfield filled our hearts with joy; and learning of him of your comfortable circumstances as to the necessities of this life. I say, these considerations increased our thankfulness to the Author of all Good for his great mercies and fatherly care over you all since you and us reluctantly parted from each other, never, never, all to meet again —until "Heavens be no more."

Your dear Mother is gone to the "Paradise of God."

Her spirit sunk within her from the moment of your leaving us. She and us had fondly anticipated many happy days together with you in connection with the "Church of Christ" in this place; But the place you all occupied in her heart; when torn away from her left a wound which bled afresh on every remembrance of you.

She said to me that hour you moved out of our sight, "I will never see Mary again, in life." My dear Mary, Behold! how this was mournfully fulfilled.

On the second of July, we moved from our camping place where you left us and obtained a large school house where we stopped until we raised a house on our own land, about five miles north of the City of Nauvoo and near the Mississippi River, which cost us six dollars per acre. There are 30 acres of it more or less, It is considered very valuable on account of the timber.

Mother's complaint increased after you left us, (which was a passing of blood) but her Extreme Modesty kept her from acquainting me with her disorder till about eight days before her death. She did not apprehend that she was going to be called away so soon herself; as she told me a short time before her death. We, however, got everything for her that either she or Elder Law or Doctor Bennett or any of the brethren thought would be of any benefit to her, but all medicine failed to stop the fatal malady. For a month before her death, she was at intervals quite smart. She went with me to see the land we bought. She was very much pleased with it, and she and I hoped to live a few years endeavouring to prepare for that Rest which remains for the people of God; and to rejoice in the ingathering of the people of God from "all nations." Of her society, I am bereft for life, which, from the time she joined the Church, was almost an uninterrupted source of joy and comfort to me and Ann and Isaac. But she is gone—She is happy—She is taken from the "evil to come." She is blessed; for she died in the Lord—She had a "Good hope through Grace." The Lord graciously was with and led and supported her "through the valley and shadow of death."

When she would hear me sobbing or perceive me weeping near her dying pillow, she would affectionately chide me and tell me that if she was dying without hope that then I might sorrow, but as she was going to the Lord, I had no cause to lament and mourn—and when I would steal a kiss from her quivering lips, she would speak to me in pretty much the same consoling manner and try to keep me from being swallowed up with over much sorrow—and when I would try to excuse my grief by saying to her, "sure, my dear, you are mine", she would lovingly reply, "no, I am the 'Lord's.' This was, however, when she had the prospect of "Departing and being with Christ" full in view and when she had bid adieu in her heart to all sublunary things. Oh, Mary, had you witnessed and heard the thrice solemn and affectionate counsel and charge which she addressed to every one of us separately, you would never have forgotten it.

She was only a few days confined to bed. She endeavored to help herself as long as ever she could.

We got our own house, so that we could go into it, on Thursday, August 5th and we moved to it that day. We arrived in the evening with the last load, and mother along with it—and although very unwell, she expressed much satisfaction that we had got into a house of our own. We sent for Elder Law and Elder Thompson to come to see her on Sunday, the day before she died, and they very readily came although they were both unwell. They anointed her with oil, in the name of the Lord, laid on hands and prayed with her; But the Lord wanted her away, and although we most reluctantly parted with her, she was resigned to His will and happy.

She never made any boast of her religious attainments. She with much humility and gratitude to her Redeemer, made mention of the Little Stable of ours, in Far West, where she and Ann were in the constant habit of retiring to for secret devotion. She modestly hinted at the gracious manifestations which the Lord was pleased to bless her with in that Sacred, though very humble shed—and she called it Ann's alter and hers. She was a pattern of patience in her affliction. Perhaps between two and three hours before her happy soul [made] its departure from its "earthly house," she unexpectedly spoke, and with much earnestness said, "pray." Jacob, happening to be highest to her head at the time, asked her who would pray? She made him no reply. Then I gently put the question to her myself, and my dear then made a great effort, and replied to me, "you." Then I knelt down and the rest of the family about me, and with a [illegible] heart and broken accents, called upon the Lord, in her behalf. I prayed that her pain might be taken away, and that she might sweetly fall asleep in Jesus. The Lord graciously heard her and us; for from that time, till her departure, she did not appear to feel any pain. She after some time sunk into a sound sleep and never awoke

in this world. Her last words, that we could hear, were expressing a wish to have a conversation with Robert; but for this, she was now unable nor did he care for it or want it.

John, Sarah, and the rest of us were all present and witnessed her dissolution. We spared no pains, nor money (although that was a scarce article with us) to bury her (as she deserved) in a very respectable manner. The coffin was covered outside and handsomely lined inside; and herself dressed in as fine muslin as we could well obtain and want [illegible] money, [illegible] and handsomely made, I put on her holy body, which was long a "Temple of the Spirit of God." We buried her by the side of Elder Mulholland. It was remarked by some that they had not seen so respectable nor so handsome a coffin since Nauvoo was settled.

Mr. Law came to the funeral, Mr. & Mrs. Snider, Mr. and Mrs. Lemon, Eliza Hays and Mrs. Thompson, and Mrs. Turley. Brother Joseph Smith sent word by Elder Law that he would have come also, but for the sickness of one of his children; which Elder Law told the people who were assembled to attend the funeral. Joseph's child died shortly after; and another since, an infant.

The Church is increasing in number daily. Joseph has translated and published in the Times and Seasons a considerable part of the writings of Abraham found on the body of one of the mummies.

Joseph and I are now reconciled to each other. He has been out to see me this winter and appeared very friendly. He has paid me part of what he owed me and has promised me more.

Elder Orson Hyde has been to Jerusalem and has consecrated the spot where the former Temple stood for the building of the Temple of the Lord in these last days. He had to live several days without food, and for some time, he had to subsist on snails, and could not get enough of them. On his passage to Jerusalem, and not a great way from that place, while sitting on the deck in meditation about one o'clock at night, a very bright glittering sword appeared in the Heavens about six feet long; with a beautiful hilt, as plain and complete as any you ever saw; and an arm, with a perfect hand, stretched itself out and took hold on the hilt of the sword.

Kiss little Robert for his now afflicted grandfather; my love and blessing to Sarah and all the children. Ann also joins in love to you and your family.

Farewell, farewell: Jacob Scott

[Continuation:]

The fever and ague hangs on me still. I am worn very weak and bare of flesh. Jacob is now living with a neighbor of ours. We could not live with him at all. He would work when he pleased and go idle when he pleased. He would abuse us with his tongue in a most provoking and shameful manner; and he is trying to give us a great deal of trouble about his wages for the few months he has lived with us over his 21st year. And he has tried and succeeded to get Robert to walk in his steps. Robert is very unruly and disobedient. When he chooses to go anywhere, he never asks my leave, and returns when he pleases, perhaps at the end of a day; or the second day, as he likes.

Russell and his relatives are still in Missouri. They have been dreadfully handled by the mob but not killed. He has been sold by auction as a vagrant. Robert Walton is dead. His disorder was inflammation of the bowels.

The Church in this place is prospering greatly. I hope you may not return to Canada. Send us word, when you write, (which I hope will be when you receive this) if Elder Mulliner gave you the veil and lace for a border and a cap of Mother's. He was in a great hurry to start back to Springfield the next morning and he had no waggon; otherwise we would have sent you more; but I hope you will return to this place; we are very glad to find you are doing so well in Springfield. We remember you and your family daily in our prayers. Pray for us, I entreat you.

When you write, direct as follows — Jacob Scott, Senior; Nauvoo, Illinois.

[Written along the margins of the letter:]

I was as helpless as a child for a considerable time. Ann took (in my opinion) as much trouble, pains, and

care of me as a tender mother could of her tender child—but ah! Mary, Mother is gone. I weep when I think of her, I weep when I speak of her, I weep when I write of her. Let us prepare to follow her.

Several persons said that Mother was the handsomest corpse they ever saw, and the prettiest dress, and that she looked lovlier in it than [illegible]. I don't expect to survive her long.

Elder Mulliner and family are living with Sally. He could find no one as willing to take him in, I believe, as she was.

I intend getting baptized as soon as my health will admit of it (if the Lord will). I have been about [illegible] months ill with the flue and fever.

We gave Sarah three new dresses of Mother's and a number of other articles which we thought she needed. I wish you were near us so that we could give some more of Mother's clothes to you. I hope that time may soon arrive.

Aunt Nelson is very unwell. Her complaint, I believe, is Winter fever; she is not expected to live. Mr. Cleminson and family have moved to Montrose.

Isaac remains unmarried as yet; but I think it won't be long till that takes place. He sends his hove to you all.

Write speedily and let me know your "affairs and how you do," and if I live and am able, I will reply speedily.

Addressed to: Mrs. Mary Warnock
Care of Mr. William Warnock
Springfield, Illinois

Nauvoo, Feb. 28, 1843

My dearest Mary,

Your not writing to us before you left Springfield, in this state has grieved us much; had you not promised to send us a letter before your removal, we would not have been at such a loss to account for it, as we now are. Just consider our situation for a few moments: We had been bereaved of mother in less than two months after you left us; and altho her happy Soul enjoyed all that "Consolation" and good hope through grace of an abundant entrance administered unto her in the Paradise of god" Yet our hearts were wrung with anguish at parting with her. You my dear Mary know what "Sweet counsel, we took together" in the ways of God", and how affectionately we lived together you are witness, and altho we had not so much of this world's goods as formerly, yet we were never as truly happy in our lives. She rejoiced in the Work of the Lord in the Church at Nauvoo, and in all its Branches throughout the world; she prayed night and day exceedingly for the prosperity of the Work which she Knew was of God for he had graciously given her Abundant evidence of its Truth long before her dissolution

"But He has another garden where
In richer soil and purer air;
She's now transplanted, there to shine
In beauty's fairer of than mine"

Then after her death, we all took the fever & ague so that one was scarcely able to help the other, for a long time; and Jacob's death following hers, in some less than a year, we were well nigh swallowed up of in Sorrow. Then your going away to Canada without writing to us, after giving us reason to expect you would, seems to us very strange, Mary, indeed. But we try to hope the best. When William wrote back, after your arrival in Canada, it was to Joseph Nelson he sent the news; this was right enough: but my dear Mary, was it entirely out of your power to favour your afflicted Father with a line or two.—We never saw William's letter that he sent to Joseph Nelson; we just heard that you reached your own place in safety, and were glad to hear even that seeing William would not stay in Illinois; and we hope it will all work for the good. I

intended to have sent you more of Mother's Clothes, and would have done so if Brother Mulliner had had a waggon along with him, but he had not, we also heard that William talked of coming up with some of Mr. Mulliner's Luggage, and if he had we would not only have had the pleasure of seeing him; but would have sent you more than you got; but we were disappointed, we lament very much, to be separated from you All for life. We cease not however to pray night and day for you all: that the Lord may preserve you to his Heavenly kingdom & Glory that we may all meet mother, according to her earnest desire and prayer in the Paradise of God. And for your consolation I repeat it again, we never, I believe, retire to rest one night, or see the light of the morning, without making particular mention of you all in our prayers. We hope this will be the constant practice of both you and Jane.

We intend to move Mother's remains & bury her by the side of Jacob, and to have a plain Monument erected to their Memory this Spring. And after the usual engraving of name, age, time of death, to have (if I change not my purpose) the two following lines, under Mother's name

“Thou wast too good to live on earth with me,
And I, not good enough to die with thee.

Mr. Law preached at the funeral of both Mother & Jacob, and spoke in the most Christian and affectionate manner of the family: and he & Mrs. Law, and the most respectable of all our Canadian Brethren & sisters, attended the funeral of both—The new burying ground, is by the side of the Carthage road, just outside the line of the Nauvoo City plot.—You may think & say, why did you not send some of Mother's Clothes with George Nelson, when he came down to Springfield, and had his Waggon along; I will tell you Mary, we knew nothing of George's going down, until he was gone, he never gave us any notice of it, whatever. But my prayer is, that, you and Jane may yet wear some of them in Nauvoo. Aunt Nelson & George are in usual health, & living in Nauvoo.

I will now relate to you All a very extraordinary circumstance which has taken place amongst us, lately, the Truth of which may be relied upon. After Jacob's death, we felt very solicitous to know & be satisfied whether he was enjoying happiness in his disembodied state or not. And your sister Ann & myself shed many tears, & presented our Supplications & desires Unto God on this account. And from some circumstances not necessary to mention in a letter (but which you & Jane know, Ann's manner of life, may guess at) she expected the Consolation which we desired.

Accordingly on the 20th of Dec. last between sundown and dark, in my son John's house in Nauvoo while his wife Eliza was standing before the fire on the floor knitting; her bed and the children's bed, being at the south end of the house just right before her, and their youngest child Ephraim being in the Cradle at the side of their own bed, he began to stir in the cradle, and make some noise as tho it was going to awake, she turned a little more round quickly, to go and rock the Cradle, when to her great Amazement, the first object which attracted her sight was Jacob's face encircled with a Halo of glorious light, easily distinguishable either from the light of a cradle, or of fire; he appeared to sit on the children's bed side and looked her full in the face; she cried “Lord have mercy on me”!!! and fell down on the floor, her back rested against a rocking chair, she continued to cry “Lord have mercy on me!!! For she thought that she was going to die, and that Jacob was come for her spirit, but he spoke to her and told her “not to be, afraid;” and repeated it again saying, “You need not be afraid” and she was immediately strengthened; and she spoke and asked him what he wanted? And he said, “nothing particular” But said he “Sarah must know that I know what has passed since my body died” And then told her, that, when she (Eliza) and George Nelson & her husband John, were talking about him, that he was not far from them. And he looked upon her with a sweet smile & said to her “You said that you did not think that I would appear to you; but you see I have” he said moreover “Tell John that I have been here.” he then vanished out of her sight. The light was so bright which shone around his head, that she could distinguish All his features, and the colour of his eyes, and the beauty of his silken hair as smooth and sleek as tho it had been oiled. He had one hand (his right) near the wrist resting on the children's bedpost, which hand he gently moved up & down, and his left hand rested on his knee. He remained with her & the children, about 20 minutes, Little Louisa asked her Mother (after he was gone) what man was that?—she replied, It was your “uncle Jacob”.

Jacob desired in his sickness to be Baptized but it was thought unsafe for his health, as he appeared to be in a fair way of recovering; but as he died without having his desire in this fulfilled; his sister Sarah, was baptized for him, in the Font, which is in the house of the Lord, and we think he had particular reference to that circumstance, in what he said, respecting daughter Sarah. We are of opinion that it will not end or stop with one appearance only; but whither it may happen with you in Canada or here we know not. We thank the Lord for the Consolation we have received in more ways than one, respecting him & Mother.

Another very remarkable Providential occurrence has taken place here, since I sent my last letter to you & Jane (which letter I sent with a woman who was returning to Canada with her husband, who was not a member of the Church, but she was, her maiden name was Terry, they lived either in Caledon or Albion, which letter I suppose you got in due time)

The Pious, Beautiful & accomplished Miss Sarah Ann Chamberlain, Aged 19 years & 2 months, lies in our burying ground, or Lot, with Jacob—She was seized with a Fever & Inflammation in the head, which took her off in a few weeks. We esteemed her highly. She was everything, that would have pleased you, and she and Isaac loved each other most tenderly. He composed & wrote himself some very Pathetick, and pretty verses on her premature death. I was afraid it would break down his constitution; for his health was very poor at the same time, but he bore it with the patience and fortitude of a Christian, he remained yet in single life—He, Ann, Robt. & myself live together yet. Ann is like a mother to us all. John's health is good for some time past, and he has the prospect of doing better in temporal affairs than ever, he is in partnership with a Mr. Newell Knight in a Mill in Nauvoo, which goes by water, they are all well.—John Glines & family live about 12 miles from Nauvoo in this State.—Mr. Wilson Law is married lately to a young woman from the State of New York; he is elected Major General of the "Nauvoo Legion" & I think I told you in my former letter, that our John was chosen Lieutenant Col. of the Artillery Regiment.

Isaac Russell and his friends, are still living in Missouri—he had however to leave Far West, before the three Nephites came for him and John Dawson & family & Russell & family & Wm Dawson & family, & Sarah Kavenaugh, & Eliza and Ann Manless are all living near Richmond—But Mr. Walton & family, are living about a mile from Mr. Walter's about 3 miles from Far West. Mr. Cleminson & family are living in Nauvoo; he has purchased a lot there, and has built on it a frame house, they have had much Sickness. The boys, I mean Isaac & Robt. are improving themselves in Musick, Vocal & Instrumental. There is a singing school in our neighborhood, Ann attends occasionally. Daughter Sarah & her little one are at our house paying us a visit; they are both well, and wishes to be remembered to you all, most affectionately. I Gave her Mother's best cloak, and four of her dresses, 2 pair of her shoes, and a number of other articles which, I believe I mentioned before; but as I kept no copy, I forget what I did write however I tried to do my duty to her, and intend sticking to it, with the help of the Lord.

We planted last spring some Corn, potatoes & Garden vegetables all of which done well. We also sowed some Buck wheat which yielded Remarkably well—Turnips also very good. We have sowed fall wheat last fall, which looks very promising. The boys have taken quite a number of Saw Logs to the mill this winter. I intend building another dwelling house—Land is rising in price about Nauvoo, four-fold (the Saints are gathering in so fast from the different States, & from Europe).

Provisions are very cheap. Corn as low as 12 ½ cts a bushel, potatoes 12 ½ cts, wheat from 25 cts to 33 cts P [per] do [ditto] Flour \$2 per Bll [bushel], pork \$1.25 cts per 100 lbs-Bacon \$2 per 100 lbs best Hams 3cts per lb. all other eatables in proportion. Perhaps there is not any town or city on this globe improving as fast as Nauvoo. It is supposed there are from 10 to 12 thousand inhabitants in the city alone and the Country around, it and Montrose are swarming with the Saints. The Church has now Zest, on every hand & are increasing in numbers daily. It is supposed that there are at present nearly 2 thousand from England, Scotland, Wales, and the Isle of man waiting between New Orleans and this place till navigation opens and 2 thousand more are expected out next spring & summer from the same places. Martin Harris, one of the 3 special witnesses; has been baptized and admitted again into the Church; and scores of other Dissenters. The work never spread so rapidly as it has done during this last persecution. Joseph has had his Trial by his own request, before the Supreme Court of the U. States, and has been honourably acquitted. 3

false Prophets like Elder Russell have arisen in the Church this last year, they have, to prevent further mischief, been Tried, & cut off from the fellowship of the Church.

March 13th—My dear Mary you desired to know my mind concerning the State of the Church, and being on the Threshold of another world, I would not Knowingly lead any of you astray.— Well then as I may not have One opportunity more this side the Grave; I Testify to All, (at the same time, solemnly looking forward to the Judgement of the Great Day) that All Doubts respecting the work's being of God, are long since removed. The Lord has wrought with his servants in this Church from the beginning; He works now with them. “Confirming his Word with Signs following them that Believe”—The gifts enjoyed by the Saints of former days, are to my knowledge enjoyed by the Saints in this church Nauvoo as well as elsewhere.—I have conversed with different individuals,—Male & Female from England & Scotland & they all Testified, that, wherever the Fullness of the Gospel was preached by the Elders & obeyed by the hearers, that the same gifts & blessing are bestowed on the “Latter day Saints” as were of Old conferred on the Saints in the apostles days. The work is spreading far & wide in Europe especially in the British Isles. I believe there are at present, about 500 Native Elders in those Islands. Ireland has not been much visited yet; But will not be overlooked long. When I was living, to all human appearance, almost at the point of Death, Joseph Smith the Prophet & Elder William Law came to see me; I was reduced to a skeleton. Joseph Predicted openly that I would recover and it was the common town's talk that Father Scott would not die at that time; although the report had been circulated often, that I was dead; and the first time I went to town in our waggon, I met brother Joseph in one of the streets, and the Words with which he first accosted me were, “Well Father Scott, did not God tell the Truth that time”? He also hinted to my family & Elder Law in my hearing that perhaps, an Old friend of yours might go on the Lord's business to Ireland yet!!! But, with shame I confess, that his Words seemed to me as Idle tales & I believed them not. The “Cold clammy Sweat” came out on me at intervals; and I expected to die in a very few days at most. But altho I had the Sentence of Death in myself Ann never gave me up; nor would hear of me making a “Will” she maintained that I would recover; But circumstances being all against her I expected Death, & I tried to prepare for it.

Elder Hyde has been to Jerusalem to Consecrate the Place for the “Temple of the Lord”, and for the Gathering of the Jews. He has returned to Nauvoo after having accomplished his Mission, He brought with him “Two Olive Branches” one from the Garden of Gethsemane, & the other from the “Mount of Olives” I had them both in my hands, and also One of the Olive Berries, & a composition of dead Locusts & Wild honey, which John Baptist used to live upon. On his way home he (Elder Hyde) published an Account of this work in the German Language, & had it printed in Germany before he left there. One Elder has been sent to the East Indians, & one to “New South Wales”, And so “this Gospel of the Kingdom will shortly be preached in all the world, for a witness to All nations, & then shall the end Come.” Amen. Then may mother & her Partner and ALL her children, & children's children Meet, & all that appertains to them at the marriage supper of the lamb. & Now my dear children, I think you'll believe me when I tell you, that my Heart is full, & my eyes are full, & having the house the myself. (Isaac & Ann & Sarah & her little Helena having gone to Town on a little business) I kneel down on the spot, over which dear Mother died to water it with my tears, and to send up my Ardent desires, after her Fervent prayers, that we all thus meet; having “our Robes Washed and made White in the blood of the lamb”

“Then we shall in sweet chorus join Where Saints and Angels all combine;
To sing of his redeeming love, While rolling years shall cease to move;
And this shall be our theme above, Through endless day”. Amen & Amen.

We entreat you remember us in your Prayers, as we do you night and day—you may have the start of us in the morning daylight appearing to you, somewhat sooner, but then, we have the advantage of you at evening, being at prayer for you all, when you are probably asleep, and dreaming of us perhaps with pleasure or pain.—Nearly All the church have been baptized again, for the remission of their Sins since they joined the Church, I have also by the hands of Br. Joseph, (as he himself has been.) & I would advise Jane and you Mary, to attend to it as soon as you can have the opportunity of an Elder or Priest of the

Church to Administer it. I had only to explain the matter to Br. Joseph candidly & fairly, why we staid in Missouri so long, after the main body of the Church, & he was Perfectly Satisfied with Us All. I don't repent that I sacrificed my property; and have for six years this month (since I have joined the Church of Christ,) been "suffering Afflictions with the People of God"—If we suffer we shall also reign with him.— Hundreds are coming here without a dollar in their pocket, but he that supplies the young Lions and ravens lays out a way for them.— We want not your assistance in worldly things; but we would be glad to have your Society once in a while & to see you all, & your children walking in obedience to the will of God.— With the light you All have been made partakers of you Must know, you are not obeying the Will of God; And I know you cannot be happy living as you are, and where you are,— Land's can be had here, with good Titles, as well as elsewhere.

We have had a very long and cold winter, pretty good sleighing for near 4 months.— Isaac works occasionally at the cabinet, and carpenter business; such as, Tables, pannel doors, window sash, frame sleighs &c, Mrs Mercy Thompson, remains unmarried yet. I think there are more than 100 handsome brick houses, now in Nauvoo. Great preparations are made & a making to prosecute with Ardour, the Temple & the Nauvoo house, this spring & ensuing summer. The Temple exceeds any building I ever saw, in Splendor & Magnificence, as far as it has been raised, the Nauvoo house is also very superb, being built of elegant hewn stones. The legislature of Illinois have granted the Privilege of Nauvoo; to make a Canal thro' the City for Mercantile, and Machinery purposes. There are two steam grist, & saw mills, & one water mill—one from Foundry, one Pottery, Quite a number of Stores; I don't know how many. Carpenters, Cabinet makers, Shoemakers, Masons, Taylors, Silk-weavers, cotton ditto, White Smiths, Black ditto, Doctors, Lawyers, Brick-layers, Brick-makers, Tin smiths, Watch-makers, Bakers, Barbers, Stone-cutters, Laborers &c.

We sincerely Believe that the Lord is Pruning his Vineyard for the Last time before his "Second Coming". And we intend by the help of God, to live like men who expect, and "look out for their Lords Coming"—Very few indeed believed Noah Who was a Preacher of Righteousness to the Antideluvians in that generation, But insted of beleiving & obeying the gospel preached by Noah, they saught his life, but God delivered him out of their hands, and brought in the floods upon the world of the ungodly—I may seem as one that Mocks, to my son-in law—Were you William & Isaac as kin, to sell out and "Obey the Gospel" and unite with the Church & come & purchase here, you might live as well & have a better prospect at the Appearing of the Lord. Our united love to you all and all our friends & neighbors.—Our Love to Mrs Graham & Mrs Dyson.

I remain your affectionate
Father Jacob Scott

Mrs Mary Warnock
Township of Trafalgar;
County of Halton: Upper Canada.

Postmarked: Nauvoo, March 17
Postmarked: Queenston U.C., April 9, 1843

Mrs. Mary Warnock
Streets-ville Post-office
U.C.

Nauvoo, January 5th 1844

My dear Mary,

Long have I waited and most anxiously have I looked for a line or two from you to let me know something of your affairs and how you all do; but hitherto, I have looked and longed in vain; how to account for your carelessness and neglect of me in my old age and much sickness and great bereavements I know not. I am pretty sure you cannot either to God, me, or your own conscience satisfactorily.

What, my dear daughter? Is natural affection clean gone out of your breast where I believe it once burned so constant. If anyone had (3 years ago) said to me, "Thus saith the Lord, your daughter, Mary, whom you and her mother, with streaming eyes and almost broken hearts, laid both your hands upon her head and for the last time implored the blessings of heaven, yea heavens choicest blessings to rest on her and her posterity; She will in less than 3 years—notwithstanding all your sore afflictions, and of long continuance—notwithstanding death has been commissioned to take away the desire of your eyes, stroke after stroke and "your tears have been your meat;" and you have scores of times watered your "couch with them," and the "Burning Ague," drinking up your spirits "and drying up your flesh like a potsherd!" Yet, Mary, whom you loved, in whom you placed so much trust and confidence will not lose a single night, once in a year to send you, her only surviving parent a consoling line [illegible]!! Mary, I would have treated such a prophecy with derision and scorn. I would have said, Sir, it is impossible. I know her too well to believe any such wicked insinuations respecting her!! But alas! it has turned out mournfully true. Nevertheless, Mary, after all I have written above, I hope better things of you and I will conclude that circumstances which I know but little about has hindered you, and I will affectionately cherish Mary's memory and love her still, yes, I will, But, Mary, try and don't forget me altogether in future.

Now, if you have no objection, we'll talk a little about the weather till we cool off somewhat; Well, this winter and last differ as much as any two succeeding each other which I have seen; Last winter commenced about the 10th of November, (I mean, hard weather) and continued till some time in April; the ice continued on the river, and I walked on it to the April conference; and there was sledding a great part of the time and very cold weather all through the winter. Hitherto, this winter has been very mild and warm in December as I ever witnessed it in any country during the same month—scarcely any snow yet, and that only a few days ago about an inch deep. It has been a mercy to the Saints, many hundreds came into Nauvoo from different parts of the Union and a great number from Europe, and the bricklaying continued and plastering and chimney building until a few days ago.

Nauvoo is now a splendid spectacle to view from any point in sight, hundreds of elegant brick buildings after the mode of different countries and the taste of the owners. And the Saints of other climes in their respective costumes is to me a novel and interesting sight. And they appear all to have drank into the one Spirit. The Gifts of the Spirit of God have been poured out in all countries on those who have obeyed this gospel of Christ, and all bear testimony of it from every nation where this gospel of the kingdom has been preached. Some of the saints have brought part of their stock along for breed.

We confidently expect before long to witness the arrival of Saints from every country in Europe. And the time is not far distant when the Arabians with their tents and their camels and dromedaries, "and Ethiopia will soon stretch out her hands to God." In consequence of the great influx of the Saints from different parts of the world into Hancock County in which beautiful Nauvoo is situated, the farms of all sizes are a buying up almost incredibly fast. In my letter to Jane, posted about two weeks ago, I mentioned that there was a farm of [illegible] acres on our west line for sale that is a first rate bargain whether any of you will come over and secure it, I know not. One thing I do know; that is if I had the money, the land would not remain long unsold.

Our crop of wheat, corn, oats, buckwheat, peas and potatoes were good considering the uncommon

dryness of the summer almost all over the United States.

We have a comfortable warm house suited to the number of our family, plastered inside and out and whitewashed with lime dissolved in new milk and water and glue so that our place has a pleasant home appearance. We have one handsome brick chimney and fireplace, and we intend to have another very shortly.

When Brother Joseph was giving me my charge relative to my going to Ireland in case my life and health would be spared so to do, he ordered me to go by way of Canada and by you, William and Isaac, to be assisted to go there; viz: to Ireland; but if it does not meet with your views and feelings, write as soon as possible and let me know your mind candidly; for I would be sorry to put you to much trouble or loss on account of that myself, although I most ardently desire to go if the Lord will (The Lord has made it known to myself at sundry times during the past year that the people of Ireland are in great want of my ministrations and help even as the people of Macedonia were of Paul's) and if I should die before I have it in my power to accomplish this work, the Lord I trust will accept the will for the deed. But if my life and health are spared, I am resolved to make the attempt, and if you, my children, assist me to go, you shall in no wise lose your reward, and it would give me the additional pleasure of seeing your faces once more before I die.

Mr. William and Mrs. William Law and family are well. They are particularly friends to us and they treat us with much respect and affection. We enjoy the confidence and esteem of the principal families in the Church who know us, and you may rest assured that this is no vain boasting.

Mr. Russell and the Dawsons and all their connections are still in Missouri, but they were glad to leave Far West and are settled near Richmond, Ray County. Old John Dawson [is] butchering and farming and all the rest doing what they can find to do. "Far West" is no longer the County seat of Caldwell County. It has been moved since we left down to where old drunken Sam Hill lived near Salem. Old Mr. Prindle and family live in Iowa. Edward, his son, is married to a daughter of old Mr. Bailey who lived across Shoal Creek where William used to buy corn.

My son, John, still lives in Nauvoo in the old place but in a new house. His youngest child's name is Ephraim. John is now First Colonel of the Regiment to which he belongs and is much esteemed by the men of the same. He makes a fine figure in uniform on a general training day and is a complete horseman and very soldier like. I believe I mentioned this before, but as I keep no copy to guide me, I hope you will excuse my writing several things twice and perhaps three times over.

I mentioned in my last letter to Jane that your sister Sarah was married on 25th, it being her birthday to Alex Mulliner who you know is a good tradesman. He gets plenty of work and they live quite comfortable. Little Helena is a fine strong child.

Joseph keeps the principal Hotel in the City; vast numbers call and stay with him. The name of his establishment is Mansion. He owns perhaps the most extensive and best Stable from where you live to Nauvoo, take what route you might, it is built of brick. The Mansion is a frame, very elegant and tastefully finished, maybe 200 feet long in the form of an L.

Could you all but see the Congregation of the Saints gathered together in the summer to meeting every fair day, perhaps it exceeds in number, order, solemnity, and yet cheerful, happy countenances, cleanliness and beauty of dress and persons any other on the face of the globe. Joseph preaches far oftener than formerly; the brethren and sisters are not so well pleased with any other, and no wonder for he is a scribe well instructed and he brings out of his treasures things new and old. In the winter there is preaching in different parts of the City, every first day of the week and in the country also we have preaching in our neighbourhood in winter, likewise.

In Nauvoo, they have a City guard drilled every day and well equipped to keep order and be ready on a minutes warning to quell riots, secure offenders, protect life and property, etc. They are paid by the Corporation. The Missourians are untiring in their persecutions of Joseph and the Church, but their wicked plots and designs are always baffled and frustrated and it exposes them tenfold more to the execrations of an insulted community, and when they are ripe in iniquity and their cup is full, then wrath will come upon them to the uttermost, and terrible vengeance will not linger nor slumber and the day is not far off.

Several revelations of good utility and uncommon interest have been lately communicated to Joseph

and the Church; but where you all are you cannot obey them; one is that all marriage contracts or covenants are to be "Everlasting," that is; the parties (if they belong to the Church and will obey the will of God in this relationship to each other) are to be married for both Time and Eternity and as respects those whose partners were dead before this Revelation was given to the Church, they have the privilege to be married to their deceased husbands or wives (as the case may be) for eternity; and if it is a man who desires to be married to his deceased wife, a Sister in the Church stands as proxy or as a representative of the deceased in attending to the marriage ceremony, and so in the case of a widow who desires to be joined in an everlasting covenant to her dead husband and if they are not thus married for Eternity they must remain in a state of celibacy and be as the angels, ministering spirits, or servants to the married to all eternity and can never rise to any greater degree of glory. Many members of the Church have already availed themselves of this privilege and have been married to their deceased partners, and in some cases where a man has been married to two or three wives, and they are dead, he has been married to them all; in the order in which he was married to them while living, and also widows have been married to their dead husbands but only to one husband. I intend to be married to the wife of my youth before I go to Ireland. I would be respectably glad to have you all here to witness our second nuptials. The work of Generation is not to cease forever with the Saints in this present life. There are many things connected with this subject which I am not at liberty to communicate to you where you are living which would make the matter plainer to your minds and more satisfactory. Therefore, beware how you treat this subject for no doubt it is of God.

Other revelations intimately connected with this momentous dispensation and which are almost ready to unfold themselves to us, I cannot communicate to you at present although I know them in part, for you could not hear them now; If you were living with the Church, your Spiritual advantages would be much greater than they are now; but to inform you of all that is made known to the Church, here, yet would go abroad from you and likely cause you much persecution, at any rate much more than you have.

I think I have given you all considerable news, almost as much as all of you have taken the trouble to communicate to me, haven't I? But you haven't got time and I guess I would not be very wide of the mark if I should conclude that there was just a Lee-tle want of inclination.

I have begun to "open my mouth" in publick congregations and the Lord has been as good as his word, "He has filled it." The people have appeared attentive and solemn and seem to approve of my poor labours — so much for a beginning. Mary, help me by your prayers.

(Jan. 10) Aunt Nelson and George still live in Nauvoo. They live in most respects as was done in Far West. George still does a little at courting, he seems partial to English women; there is an excellent little widow of that nation whom he goes uncommon often to see. He might get married yet!!! There's no telling. We would be glad to know particularly how Mrs. Graham and her family are. Tell her we don't forget her nor her family. Give our kind love to her and Mrs. Dyson. Tell them from me to hold fast the truth and the "beginning" of their confidence firm until the end; for yet a little while, and he that shall come will come and will not tarry. "Now the just shall live by faith; but if any man draw back my soul shall have no pleasure in him."

The work is progressing gloriously everywhere in Europe and America and the "signs following those that believe." Is Mr. Kintoul still living at Streetsville? I think he'll come into this church yet.

My health is very poor at this time. A severe cold seated on my lungs; but I am some better now than I have been a month past.

Can you learn how and where Mr. and Mrs. Rickard are? Ah! I am grieved that they are not members of this church. Give our love to them if in your power. We would be glad to know how Doctor Crombie and lady are? Present our kind respects to them if you have opportunity. Also to Mr. Leavens and family; but time would fail to mention all; Therefore, remember us to all our friends and neighbours.

My dear children, how preposterous, how unlikely, how absurd, how foolish, yea and blasphemous the world thinks it is for the Church of Jesus Christ of Latter-day Saints to pretend that Joseph Smith is a Prophet of the Lord and has had the things revealed to him and others which are taught by him and promulgated to the world and most surely believed among us, viz: that the Book of Mormon is true; that he translated it by the gift and power of God; that all Israel to be gathered in this generation; "The gospel be

again preached in all the world, first unto the gentiles, and then unto the Jews, for a witness unto all nations." All the children of God, which are scattered abroad, to be gathered together in one; the wicked to be consumed by the vials of the wrath of God being poured out on this generation, insane judgements of war, famine, pestilence, earthquakes, the sea and the waves roaring and bursting beyond their bounds and sweeping away towns and cities with their unbelieving inhabitants, whirlwinds, tornadoes, hail storms, flies to bite, sting, and poison the flesh of man, so as to cause their flesh to rot and fall from their bones; and passing over many other plagues and of long continuance, last of all Devouring fire to consume those of the wicked who have escaped the former judgements and repented not; with the coming of the Son of Man to redeem his people Israel from their enemies; to establish his kingdom on the earth, and to live and reign on the earth with his Saints, a thousand years, and all to be accomplished in this generation except the thousand years reign. I say it appears to mankind in general, Madness as much so as it did to the Antediluvians to hear Noah preaching to them repentance or they would be all destroyed by the waters of the deluge. Nevertheless, all these things will be fulfilled in their season; for the mouth of the Lord hath spoken it.

If an Elder or Priest should visit your region before you leave there, you are at liberty to do your first works if you wish it yourselves. And as this may be the last letter you may ever receive of my writing, I beg of you all to embrace this work with all your hearts and obey the gospel and be gathered with the Saints; Don't expect perfection in others and neglect the examination of your own hearts and conduct.

I have heard that it has been noised abroad in Canada what a state of poverty we are reduced to. I would say in regard to that (Thank God we have both food and raiment convenient for us and we are content); and if I were offered my old place in Canada back again on condition that I should return to live there my days, I durst not do it; There is no desire in my heart to do it. I have no hankering, no longing desire after it. I am quite easy and happy without it —(Thank God for what we enjoy of spiritual and temporal blessings in the meantime, and for the cheering prospects which lie in futurity) but I lament your absence from the work and people of the Lord. What? Can people live nowhere but in Canada?

Several of the cities of the Nephites have been found in Central America by Messers Stephens and Catherwood, men appointed and sent by President Van Buren to explore those regions, dark with woods, for antiquities; and they have succeeded in finding splendid palaces, towers, aqueducts, large cities of many miles in circumference, pyramids, statues of men and women, children and beasts, and fowls, beautiful paintings, stucco work, almost numberless hyroglificks, arches, columns, palaces, between 200 and 300 feet in front, richly ornamented; all bearing witness of the truth of the Book of Mormon. Two years after the Book of Mormon was published, a Mr. Ferguson, author of a book called "American Antiquities," describes one stronghold, which no doubt, was one belonging to the Gadianton Robbers of whom we have an account in the Book of Mormon. "On a mountain called the Lookout Mountain belonging to the vast Allegany chain running between the Tennessee and Coos Rivers, rising about 1000 feet above the level of the surrounding valley (The top of this mountain is mostly level, but presents to the eye an almost barren waste). On this range notwithstanding its height, a river has its source, and after traversing it for about 70 miles plunges over a precipice. The rock from which the water falls is circular; and juts over considerably. Immediately below the fall, on each side of the river; are bluffs which rise about 200 feet. Around one of these bluffs the river makes a bend which gives it the form of a peninsula. On the top of this are the remains of fortifications, which consist of a stone wall, built on the very brow of this tremendous ledge, the whole length of the wall, following the very course of the brink of the precipice is thirty seven rods and eight feet, including two acres of ground, the only descent from this place is between two rocks, for about thirty feet, when a bench of the ledge presents itself from 2 to 5 feet in width and ninety feet long. This bench is the only road; or path up from the waters edge to the summit. But just at the foot of the two rocks where they reach this path and within 30 feet of the top of the rock, are 5 rooms which have been formed by (illegible) of labour. The entrance to these rooms is very small, but when within, they are found to communicate with each other by doors or appertures."

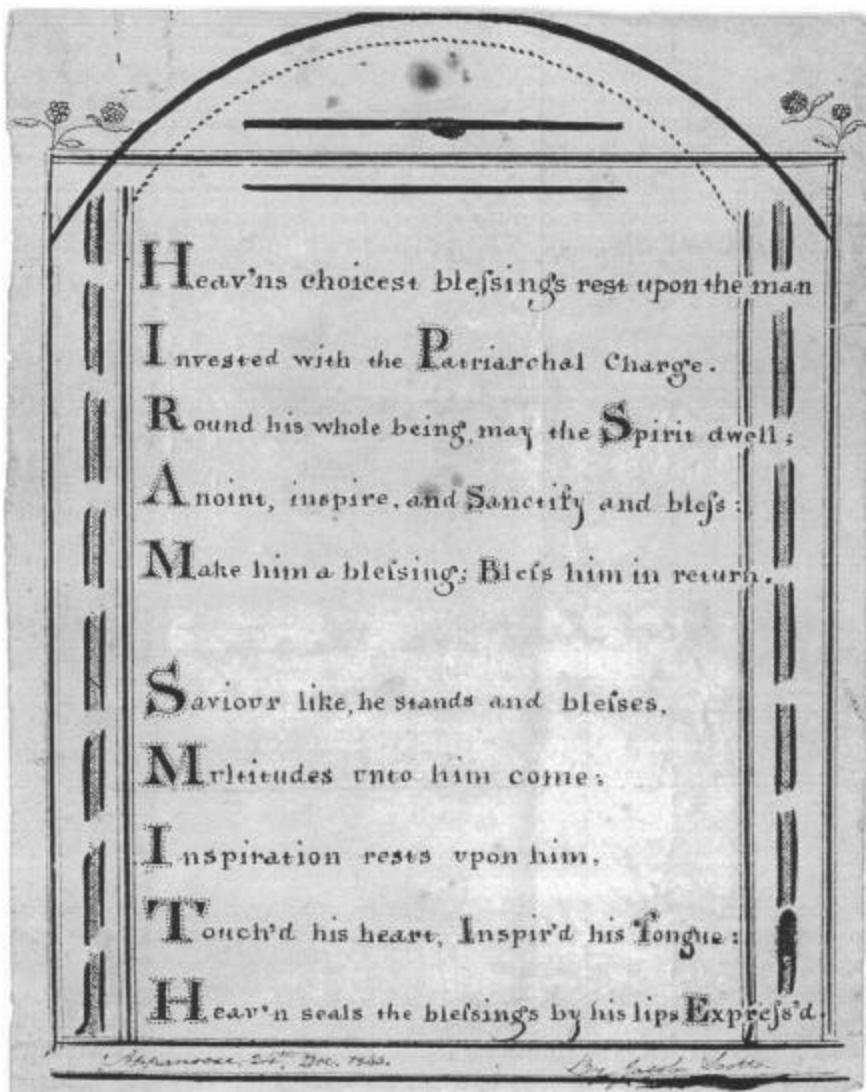
Mr. Ferguson, the antiquarian, thinks them to have been constructed during some dreadful war and those who constructed them to have acted on the defensive; and believes that twenty men could have withstood the whole army of Xerxes, as it was impossible for more than one to pass at a time, and might by

the slightest push be hurled at least an hundred and fifty feet down the rocks.

But, Mary, the Book of Mormon, page 479, second edition, tells us about these strongholds and secret hiding places before they have been discovered by these travellers; Thank God for it.

“Hiram Smith” Poem by Jacob Scott, Sen.

Inscribed by Jacob Scott, Sen. at Appanoose, December 24, 1843. The original is 6 x 7½ inches on paper, held in the RLDS Archives, P19 f14. On the back of the poem is the penciled writing of James McKiernan:



To Hyrum Smith

Words And Penmanship
By the hand of Jacob Scott
Brother of Grandmother
Mary Warnock—deceased
found among her effects by
Hattie McKiernan

Jas McKiernan
Administrator of Estate
of Susan Warnock
Jacob Scott was for a Time Scribe
for Joseph Smith the Martyr
J. McK.

McKiernan's assumption that this was the work of Jacob Scott Jun. is incorrect, since the date on the bottom of the inscription postdates Jacob, Jun.'s death. The signature also indicates that the author was Jacob Scott, Sen. No evidence has been found that Jacob served as scribe for Joseph Smith. This poem was probably sent to Mary Scott Warnock in Jacob's letter to her dated January 5, 1844. The references to blessings throughout the poem stem from Hyrum Smith's position as church patriarch.

ANN SCOTT

1805-1891

CHARLES DAVIS

1819-1907

After her death, a mourner wrote that Ann Scott “was a woman of unusual endowments, both of mind and heart, with an excellent judgment, coupled with a keen sense of right.” Her life as witnessed by her family was dedicated almost solely to religion and pious family devotion. Ann was the archetypical eldest sister: she led the family morally and physically, offering comfort and stability when relationships between parents and children were difficult. She was deeply religious, with an ingrained mysticism and belief in visions, healings, speaking in tongues, and other spiritual gifts. Her memoirs, written at the age of 85, speak of a life whose sole purpose was to see the hand of the Lord in every act.

Ann Scott was born on February 28, 1805 at Armagh, Ireland, the first child of Jacob and Sarah Warnock Scott. She spent the first 14 years of her life in Ireland, and on April 5, 1819, she crossed the Atlantic and settled with her parents and younger siblings in Canada. No doubt these early experiences in homesteading and helping raise her seven brothers and sisters contributed to Ann’s motherly character, despite the fact that she would never have children of her own.

When Isaac Russell came to Churchville to preach Mormonism, Ann received baptism along with her father on March 22, 1837. She was the third member of the family to join the church. Ann was deeply concerned over the resistance of her mother and sister Sarah to the Mormons, and her memoirs speak eloquently of the part she remembered playing in bringing them into the church.

During the Mormon War in Missouri, Ann played a central role in protecting the records of Joseph Smith from destruction at the hands of opposition troops. She later wrote:

Joseph’s confinement in prison, coupled with the ruthless invasions of the mob, caused his scribe, Elder James Mulholland¹, to seek a place of safety for important church papers in his possession. Among the papers in Mulholland’s keeping was the manuscript of the Inspired Translation of the Bible, the revelation on the rebellion², etc., etc. Bro. Mulholland requested me to take charge of these papers, as he thought they would be more secure with me, because I was a woman, and the mob would not be likely to search my person. Immediately on taking possession of the papers, I made two cotton bags of sufficient size to contain them, sewing a band around the top ends of sufficient length to button around my waist; and I carried those papers on my person in the day-time, when the mob was round, and slept with them under my pillow at night. I cannot remember now the exact length of time I had those papers in my possession; but I gave them to sister Emma Smith, the prophet’s wife, on the evening of her departure for Commerce [February 6, 1839].³

After the surrender of Far West on October 31, 1838, Ann followed Isaac Russell’s rebellion against Joseph Smith and was excommunicated on April 26, 1839 along with her parents and several siblings. On May 18, 1840, they departed Far West and moved to a farm some five miles north of Nauvoo. It was there, in her mid-thirties and unmarried, that Ann met Charles Davis.

Charles was born May 14, 1819 at Malvern, Colwell, Herefordshire, England. Little is known of his family or religious background, but he was baptized into the Mormon Church on Christmas Day, 1840, by William Conn. Along with the majority of Latter-day Saints in those times, Charles sought to gather with the Saints in Illinois, and departed England from Liverpool on October 29, 1842. He arrived at New Orleans on December 26, and from there proceeded to Nauvoo.

Ann and Charles were married October 14, 1845, more than a year after the violent death of the Mormon prophet Joseph Smith. Ann was 40 years old, and Charles was only 26. By this time Ann had

¹ James Mulholland was during this period engaged to Ann’s youngest sister, Sarah Scott.

² The “revelation on the rebellion” was a document issued by Joseph Smith on Christmas Day, 1832, in which he prophesied that a major conflict would commence, “beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls.” The revelation has obvious application to the American Civil War (1861-1865).

³ Ann Scott, 4:18.

rejected the leadership of Brigham Young over the church and refused to join her brother John in the exodus west. Instead, she and her siblings Isaac and Sarah, along with their families, left Nauvoo May 29, 1846 and arrived in Voree, Wisconsin June 12. Voree was the home of James J. Strang, a factional leader within the Mormon Church who sought to organize his own Zion in Wisconsin with himself as prophet and king. Strang's followers included other influential Mormon figures such as William Smith, Joseph's only surviving brother, John C. Bennett, and John E. Page, one of the Twelve Apostles. Ann and Charles settled on 120 acres five miles south of Voree in Lyons Township, hoping to find meaning and hope in this new Mormon leader. Charles was ordained a teacher by Strang on July 26, 1846. The couple soon became disgusted with Strang's leadership and were excommunicated from his church in September 1847. Shortly thereafter, Strang took his remaining followers and left for Beaver Island on Lake Michigan. For many years Ann and Charles did not affiliate with any organized Mormon group.

In 1860, Ann's brother Isaac Franklin, who lived with his family only a few miles away near Voree, joined the Reorganized Church of Jesus Christ of Latter Day Saints, headed by Joseph Smith's eldest son, Joseph Smith III. Mary Scott Warnock, William Warnock, Jane Scott Askin, and Jane's daughter Sarah soon enthusiastically followed Isaac into the new organization. However, Ann and Charles withheld their full support from the movement. When William and Mary Scott Warnock returned from Canada and moved to nearby Farmington, Iowa in 1871, Ann and Charles were convinced to finally join. They were baptized into the RLDS Church September 3, 1871, and were faithful members of the Reorganization. The couple attended the East Delavan Branch in Wisconsin for many years. Although Ann and Charles never had any children of their own, their niece Sarah Askin came from Canada to live with them sometime after 1864.

One by one, Ann's siblings passed away, until only she and her sister Mary Scott Warnock remained alive. At the age of 85, Ann dictated several stories of a spiritual nature which were published by the RLDS Church. Ann Scott died on May 24, 1891 at Lyons, Wisconsin, having lived a life of service and devotion to God and her family.

Upon Ann's death, Charles sold 50 acres of the family farm and bought a house in Lyons, where he lived in his old age with his niece, Sarah. From 1906 to 1907, Charles served as justice of the peace. He died September 20, 1907 at Lyons. Sarah Askin was deeded the house and 40 acres, and lived there until her death in 1924.

DOCUMENTS

Property Sale Record

Deed Record documenting the sale of the Jacob Scott farm near Nauvoo, sold by Ann Scott to her brother Isaac F. Scott. This sale is recorded at the Nauvoo Lands and Records Office.

Deed Record, Hancock Co. Ill. page 202, Book R
No. 9593: A. Scott to I. Scott: Recorded Feby 1st, 1847

This indenture made and entered into this Seventeenth day of Feby in the year of our Lord One Thousand eight hundred and forty five between Ann Scott of the County of Hancock and State of Illinois of the one part and Isaac Scott of the County of Hancock and State afoursaid of the other part witnesseth that the Said Ann Scott for and in consideration of the Sum of One hundred and fifty Dollars to her in hand paid the receipt whereof is hereby acknowledged do hereby grant bargain Sell convey and confirm unto the said Isaac Scott his heirs and assigns forever all that part or parcel of land Situate and being in the County of Hancock in the State of Illinois viz the North half of the North half of the North West Quarter of the South West quarter of Section number twenty (20) in Township Number Seven (7) North and of Range number Eight West of the 4th principal Meridian except twenty feet Square in the North West part where the

parents or the parties herein named are now buried Together with all and singular appurtenances thereunto belonging or in any wise appertaining.

Note from Joseph Smith III to Ann Scott Davis

From the Joseph Smith III Letter Press Book, Community of Christ (RLDS) Library archives.

Jan 5th [18]80

Sr. Ann Davis;

Lyons, Wis.

Your letter containing \$10, received this morning. The 5\$ for printing Lucy Smith's History, is so credited. The 5\$ for to help the Missionaries I will hand to a young laborer now ready to take the field, and to whom it will be especially opportune. And I hereby thank you for the kind words of encouragement and cheer you have sent. May God bless you.

In Bonds,
Joseph Smith

“Spiritual Reminiscenses in the Life of Sister Ann Davis, of Lyons, Wisconsin”

Written by F. M. Cooper, and appearing in Autumn Leaves 3:566-568, 4:17-20 (1890), an RLDS publication.

I was born in the city of Armagh, county of Armagh, Ireland, on the last day of February, 1805. My father's name was Jacob Scott and my mother's name was Mary Warnock. They were married in my native city. To them were born eight children, four boys and four girls, I being the eldest of the family. My brothers and sisters are all dead except I. F. Scott, of Randallville, Columbia County, Wisconsin, and Mary Warnock, of Farmington, Iowa. My father and family left Ireland on the fifth day of April, 1819, moving to Canada, where we arrived some time in May. We landed at Quebec, but subsequently removed to Little York, now called Toronto. From there we moved to Markham County, where my father taught school for one year, receiving one hundred dollars bounty from the British government for teaching, besides the subscribed fees of the parents of his pupils. In the following year, I think, we located at Trafalgar on one hundred acres of land, given by the government to all British subjects who were actual settlers. We resided at Trafalgar nearly eighteen years. It was here that I first heard the gospel preached as restored to the earth in this last dispensation.

Elder Isaac Russell of Toronto, one of Canada's pioneer missionaries, came to Churchville, a village three miles from our residence, and held a series of meetings which father and I attended. An incident occurred during the course of the meetings spoken of, prior to our joining the church, which gave rise to some comment, and indicated clearly to us that the Spirit of the Lord attended the word spoken. Mr. William Law was a faithful attendant upon the meetings at Churchville, and suddenly one of his children was taken very ill. Bro. Russell was called in to administer to the child, and it was immediately restored to health. This was the first manifestation of divine grace and power as promised by our dear Lord, which had conic under our observation. Before the close of Elder Russell's meetings, my father and I embraced the gospel, receiving baptism at his hands March 22d, 1837 in Churchville. My father's entire family subsequently came into the church, but my mother and sister Sarah were the last to unite. Mother was prejudiced against the claims of the latter day work, and her influence over Sarah was so great that the latter did not receive the gospel until after mother's baptism. God's providence was clearly seen in the conversion of my mother and sister, which occurred some time after my obedience to the faith. The marvelous exhibition of

the Lord's ways in bringing them to a knowledge of his truth has ever occupied my memory, as one of those early evidences which confirmed in my soul the divine claims of the everlasting gospel.

About six weeks before mother's conversion, my father met Elder John P. Green, of Kirtland, Ohio, in the city of Toronto, where he was preaching. In conversation with my father relative to his family, Bro. Green prophesied that my mother would yet obey the gospel, if her children did their duty; and if she did not obey, they would be responsible. When father told me of Elder Green's prophecy, I felt determined, by God's grace helping me, that if mother never obeyed the gospel, it should be no fault of mine; so for six weeks, or up to the time of her conversion, I prayed earnestly to the Lord three times each day that he might lead her into the light of his glorious truth.

The memorable meeting at which mother found her way into the kingdom of God was held in my father's house. Elder John P. Green was in charge. Mother was still opposed to the work of the Lord, and just before the meeting began arose to depart from the room. Upon arising to depart, she raised her hand, intending to say, "I am done with this thing," but her arm became, as it were, paralyzed, her tongue refused to respond to the dictates of her will, and she left the room in silence, going to her bedroom and retiring. The meeting was of a social character, and as it progressed, Bro. Green said the gift of tongues was present, and he exhorted the Saints to faithfulness in the performance of their duty. I prayed silently that the gift might rest upon me. A strange feeling took possession of my heart, causing it to palpitate. This feeling removed to my tongue, taking possession of that organ, but I persistently refused to speak. My brother arose and spoke in an unknown tongue and gave the interpretation also. During the time he was speaking, the peculiar feelings I had in a great measure left me, and I feared I had lost the gift in my refusal to speak, and I earnestly besought the Lord to forgive me, and to restore unto me the gift. Immediately the Spirit rested upon me in great power, literally lifting me upon my feet, leading me towards the door where my mother had made her exit. Being completely under the influence of the Spirit, I was led to exclaim, "I know that Jesus lives. Where is the Spirit of the Lord leading me?" with this I spoke in tongues, and then had the gift of interpretation. Prior to this Bro. Sampson Avard had delivered a prophecy to me, to the effect that I should be one of the humble instruments in the Lord's hand in the conversion of my mother, and that she should be given unto me in the gospel.

The interpretation of the tongue was, that this manifestation of divine power was the fulfillment of Bro. Avard's prophecy. I said, "The Lord promised that my mother should be given me, and she is given me. My mother, O, where is she!" My mother, in an adjoining room, heard all that had been said, and was seriously affected. My father arose and went to her bedroom, and with her came again into the meeting. I stood near the door as mother entered, and being filled with the love of God, I threw my arms around her, exclaiming: "My mother, oh! my mother! she is saved! she is saved!" As I stood with my arms around her she said, "It is enough. I want to be baptized." And that very night, after the meeting was dismissed, we retired to the water, where Bro. Green baptized mother into the kingdom of our dear Lord. And many years after this, as I stood by the bedside of my dying mother, in the city of Nauvoo I reminded her of the precious promise given her by the Spirit of God, away back in her home in Canada, that she was saved. With a smile wreathing her dying face she said: "An abundant entrance is administered to me into the kingdom of our Lord." To complete the narrative of that wonderful meeting attended by mother's conversion, I will add that while I stood upon my feet speaking in tongues, Bro. Green called the attention of the people present to a luminous body which seemed to rest upon my head, which appeared like fire. Another party present testified that this luminous body was in the form of a heart.

My sister Sarah was the last one of my sisters to obey the gospel. The rest of our family had all come into the church amid rejoicing in the blessings of the Lord, and were intensely interested in Sarah's conversion. The latter was mother's favorite girl, not that she was loved more than the other children, but she always seemed to especially seek mother's companionship and she clung to her as do the tendrils of the vine to the tree. But now, even after mother had yielded obedience to the word of the divine Master, her faithful daughter companion still stood out of the fold, and so remained until God, in his own good way, let the light into her soul. In Sarah's final acceptance of the truth can be seen the workings of that Providence of whom Cowper wrote:

“God moves in a mysterious way
His wonders to perform.”

This dear sister had witnessed something of divine power, besides having been surrounded by those influences at the last favorable to her conversion, as well as learning that the gospel preached by the Saints was identical with the message Jesus taught in ages past. Under those circumstances her responsibility to God was very great. One evening before bed-time I went into my father's buggy-house for secret prayers, and while resting upon my knees before the Lord, the spirit came upon me in the gift of tongues. The interpretation was, if my sister Sarah was not baptized that very night she should not live to see the light of another day. Astonished at this remarkable revelation I immediately hurried to my sister, whom I found as if in waiting for me, and I delivered to her the terrible message. Instead of being shocked at a message fraught with such fearful significance, she replied, “I believe the statement to be true from a manifestation I had last night.” Some time the night before after retiring to bed, my sister said her bedroom was suddenly filled with such an intense light that it seemed as if her powers of endurance were too frail to withstand the shock which was produced upon her entire system. She felt that if the influence of the power to which she was subjected were not soon removed, she would die. She lifted up her mind in prayer to the Lord, that the power which had so overcome her might be removed, and it was immediately withdrawn. She said she was fully satisfied that the hand of the Lord was in all that had been shown us, and that she was ready for baptism. And the same hour of the night we went with her to the water, where she was baptized into the Church of Christ by Elder Green. And so far as our family was concerned, our cup of joy was full; because father and mother, with my brothers and sisters were all in the church, and God had in a wonderful manner confirmed to us the message which he had sent, and had established, seemingly beyond the possibility of a doubt, our certainty of the truth which we had accepted.

Some time after the incidents recorded my father made arrangements to move up to Missouri. We were all intending to go with him with the exception of my sister Jane, whose husband was opposed to the work. We all felt very sad over the matter, and frequently I held extensive conversations as to what was best to be done under the circumstances. One day sisters Mary and Jane were engaged in conversation with me in my father's house on the subject of our moving to Missouri and leaving Jane behind, when it was suggested that we should pray over the matter there and then. We all united in prayer before the Lord; the gift of tongues rested upon me and the interpretation was, “Tell Jane to get ready to go up to Missouri, for she will go.”

Mary and I rejoiced over the reception of such a glorious message, but Jane seemed to doubt it. She said she could not see how it was possible for her to go, and she could not see any prospect of the way being opened. Mary said she was certain that Jane would go, even if an angel had to carry her by the hair of the head.

Preparations were moved forward until the arrangements for starting were completed, without the development of any circumstances pointing to the fulfillment of the prophecy relating to Jane's accompanying us to Missouri, and when the morning came for us to start we bade farewell to friends and neighbors, leaving Jane behind with the rest. The first day's travel was marked by no special incidents except that my folks spoke about the prophecy which I had given, declaring it to have been a failure. But mark my glad surprise when, on the second day, a wagon drove up to us, containing my sister, whose husband had consented to her going with us, and had promised to follow her the next autumn. We all rejoiced to have her with us, and were happy in the glorious realization that God is able to fulfill all of his precious promises, though our restricted powers cannot see how it is to be done.

We landed in Far West, Missouri, September 2nd, 1838. Persecution by the mob began that very winter, and they frequently searched my father's house, and were very insulting in their deportment. They also searched other houses of the Saints, including that of President Joseph Smith, who at the time was confined in Liberty Jail. Joseph's confinement in prison, coupled with the ruthless invasions of the mob, caused his scribe, Elder James Mulholland, to seek a place of safety for important church papers in his possession. Among the papers in Mulholland's keeping was the manuscript of the Inspired Translation of the Bible, the revelation on the rebellion, etc., etc. Bro. Mulholland requested me to take charge of these

papers, as he thought they would be more secure with me, because I was a woman, and the mob would not be likely to search my person. Immediately on taking possession of the papers, I made two cotton bags of sufficient size to contain them, sewing a band around the top ends of sufficient length to button around my waist; and I carried those papers on my person in the day-time, when the mob was round, and slept with them under my pillow at night. I cannot remember now the exact length of time I had those papers in my possession; but I gave them to sister Emma Smith, the prophet's wife, on the evening of her departure for Commerce. It seems fitting for me to say, with regard to the revelation given December 27th, 1832, on the late war, beginning with the secession of South Carolina in 1861, that it was in my possession, among the other papers, in the latter part of the year 1839. I had ample opportunity of knowing this fact, as I read the said revelation time after time, and it read then just as it does now, in the published copies now read. While enemies to the latter day work may claim that the revelation concerning the late war, was produced just before or subsequent to the rebellion, I personally know that it existed as far back as 1838, and there can be no grounds to doubt that it was given on the exact date which it now bears.

None but those associated with the church in those early days can realize the persecutions, deprivations and sorrows the Lord's people experienced at the hands of a ruthless mob. The country was filled with lawless men who subjected the Saints, in many instances, to indignities which were not only hard to be borne, but which were a lasting disgrace to a people who professed civilization. Instead of the future presenting us with even a dim hope of deliverance, it seemed prophetic of our extermination, as the conservators of the law were found with mobocrats and murderers. Under these circumstances, I frequently prayed to God that the way might be opened for the escape of his people, as Missouri had risen in arms to either expel or exterminate us. One night, while my mind was greatly exercised over the state of affairs, I engaged in earnest prayer to the Lord, and was soon wrapt in vision. While in that condition I heard the voice of Elder R. B. Thompson proclaiming, "Tell the church at Far West that a standard is set up in Illinois for them to gather to." I also saw in the vision a beautiful pillar, representing the standard of gathering. It was but a few days subsequent to this vision that word was received at Far West from Elder Thompson, informing the Saints that a place of safety and gathering had been providing in Illinois. It was immediately after the incidents before narrated had occurred that Captain Bogart made his celebrated threat that the decree had gone forth from his mouth and should not return void, that if every Mormon was not out of the country by the fifth of the following April he would drive them out. As the Lord had opened a way of escape to Illinois, I had but little fear of Bogart's threat being executed. Shortly after publishing his boasted threat, he became involved in a political quarrel, on an election day with a man by the name of Beatty, and Bogart drew a pistol and shot Beatty, who soon after died. The murderer made his escape from immediate arrest, but one thousand dollars reward was offered for his apprehension. I do not know what became of Bogart, but I am certain he never again made his advent into that country to disturb the Saints.

We left Far West May 19th, 1840, and located near the Mississippi River, five miles above Nauvoo. It was while living near Nauvoo that I experienced some of the greatest, as well as the saddest changes of my life. My loving mother died Monday, August 9th, 1841; my brother, Jacob Scott, died August 1st, 1842; my father, who had been the strong support of my life, was removed by death on the second day of January, 1845, in the sixty-third year of his age.

The following October I married Mr. Charles Davis, a resident of Nauvoo, who was also a member of the church. We left Nauvoo May 28th, 1846, and came to Voree, Wisconsin, where J. J. Strang was located. We soon became disgusted with Strang's teachings and actions, and refused to have anything to do with his church organization. Those days were dark and cloudy to us, and we could not see any light in any of the so-called organizations which bore the name of Latter Day Saint; but we felt that God, in some way, would preserve his truth on earth, and bring forth his work again in his own good time.

It was during this time of my isolation from the then existing organizations that the Lord showed me, in a beautiful vision, the coming forth of the church again, with the present Joseph Smith as the prophet-head. Troubled as I was over the breaking up of the old organization and the subsequent darkness which settled down upon the church like a pall, I felt that God only could comfort me and give me light under the distressing circumstances.

In answer to my earnest supplication the Lord gave me the following vision: I saw a beautiful highway, extending eastward and westward, as far as the eye could see. It was elevated several feet above the surrounding country. The surface of the road was very smooth and hard, while the sides were covered with beautiful grass. The road was very attractive to the eye and constituted a desirable way on which to walk. As I stood, looking with admiration upon this beautiful highway, I saw a man ascending to the top, holding something in his hand like a rod. As he turned towards me, I recognized him as Joseph Smith, the son of the Prophet.

I also discovered that the rod he held in his hand was a prophet's wand, which he used in beckoning to a crowd of people who stood upon this beautiful road some distance off from where Joseph stood. On the small end of the rod was a beautiful, white pendant. This pendant was attached to a white silk cord, about half the length of the rod. The wand was very white and clean. Joseph seemed happy as he held the wand in his hand and inspected it. He would wind the silk cord around his body and then beckon with the want to those in the distance to quicken their pace and hasten on their way.

They soon came up to where Joseph stood, and then all started westward with the Prophet at the head. The people looked happy and peaceful. Many of them were very large, and were clothed as if to resist inclement weather. The step of the moving mass was not rapid, but the steady, heavy, tramp, tramp, tramp, indicated both endurance and determination.

The foregoing vision was given me in 1847—thirteen years before Joseph took his place at the head of the church. Just before the reorganization was effected, I dreamed that if three of the brethren—Jason W. Briggs, Zenas H. Gurley and Reuben Newkirk—would unite before the Lord in faith, he would tell them what to do to bring forth his work again. Those brethren subsequently discarded all the claims of professed church leaders, and made a solemn covenant with each other before the Lord, that they would follow the written word in connection with the Holy Spirit. From this small beginning arose the Reorganization.

An incident occurred in my family history, while living near Nauvoo, which shows the Lord's faithfulness in fulfilling his promises, though years may be necessary for their accomplishment. After the expulsion of the Saints from Missouri my sister Mary Warnock went back to Canada. We all felt very sad about her leaving us and the church at Nauvoo, as we desired her to remain with the church. Some time after her return to Canada, while I was praying in her behalf, the Lord conferred upon me the gift of tongues, the interpretation of which was that my sister Mary would return from Canada, come back to the church, and that I should see her with part of her family drive into my own door-yard. This knowledge was revealed to me while my father was yet alive, and when I told him what I had received he wrote it immediately to my sister, who had our father's letter with her when the promise of the Lord was fulfilled here at Lyons, a number of years ago.

At the time I received the communication I was unmarried and had no home of my own. My father died, the church broke up at Nauvoo, and I married and moved to Wisconsin. The Reorganization was a success, and my dear sister with part of her family drove into my dooryard here at Lyons, Wisconsin. She had returned to spend her last days with the church of God. Thus I lived to see the fulfillment, in detail of the promise the Lord had made me thirty years before.

I united with the Burlington, Wisconsin, branch of the Reorganized Church, September 3rd, 1871, though I had been in sympathy with the movement from the first. I have ever rejoiced in the work of the Lord, and I feel truly glad that I have lived to see the promises, made to me, fulfilled, in Joseph standing at the head of the work of God on earth, and the prosperity which is crowning the efforts of the Reorganization.

I have received many evidences of a divine character that the church as it is, is the church of the living God, and that it is moving on according to the Lord's will.

I am now in the eighty-sixth year of my age, and, no doubt, this will be the last public testimony I shall ever give. It is therefore with pleasure that I bear my testimony to the work of the Lord; and I feel thankful, while standing in the shadow of another world, that I enjoy above all things else the consolations of the gospel of Christ. I rejoice to see and hear of the Lord's servants working so faithfully in his vineyard, endeavoring to accomplish his work, and I hope they will succeed.

I hope the people of the Lord will be faithful in accomplishing the work committed to their trust, and, at last, that we all may meet in the eternal kingdom of God, and reign with Christ our Lord forever upon the earth. Amen.

Obituary for Ann Scott Davis

Published in The Saints' Herald 38:419, an RLDS publication.

DAVIS.—Sr. Ann Davis was born February 29, 1805, in Armagh county, Ireland; was baptized March 22nd, 1837, by Elder Isaac Russell, at Trafalgar, Canada. She died at her home near Lyons, Walworth county, Wisconsin, May 24th, 1891, aged 86 years, 2 months and 25 days. Sr. Davis' life covers more than three quarters of a century, and her long life and associations with the church enabled her to learn in the highest degree the nature and genius of the religion of the Saints. She was a woman of unusual endowments, both of mind and heart, with an excellent judgment, coupled with a keen sense of right. She ever moved upon the exalted plane of moral purity, philanthropy and equity. Her soul was lit up with unselfish love for every creature God had made; and though the light of her life has gone out of active service in this world, her memory will be cherished in fond affection by those who knew her, and her pure and exalted spirit will shine with intensified splendor in a world where age and death come not. Funeral sermon preached May 24th, in the M. E. Church, at Lyons, Wisconsin, by Elder F. M. Cooper, assisted by Elder W. S. Pender.

Obituary for Charles Davis

Saints' Herald October 16, 1907, p. 967.

DAVIS.—Charles Davis was born in England, May 14, 1819. Baptized December 25, 1840. Left Liverpool for America, October 29, 1842. Married to Miss Ann Scott, October 14, 1845. At Nauvoo, Illinois, he passed through some of the trials that came upon the church about that time. He and wife came to Wisconsin, June 12, 1846. Sr. Davis passed away May 24, 1891. Bro. Davis lived a good, honest, upright life; used his means to comfort others. Died at his home in Lyons, Wisconsin, September 20, 1907. Funeral sermon by W. A. McDowell, assisted by C. H. Burr.

JANE SCOTT

1806-1878

ISAAC ASKIN

1807-1883

Jane Scott, the second child of Jacob and Sarah, was born October 1, 1806 at Armagh, Ireland. At the age of twelve she emigrated with her family, and while in Canada met Isaac Askin, who was born in Canada in 1807. They were married in Ebenezer Hall, the Scott home, on April 15, 1834, the second marriage to take place in the Scott family.

When she converted to Mormonism, Jane was faced with a dilemma. Her husband Isaac did not approve of the church, and refused to emigrate with the Scotts to Far West. Her older sister Ann recorded the events that followed:

Some time after the incidents recorded my father made arrangements to move up to Missouri. We were all intending to go with him with the exception of my sister Jane, whose husband was opposed to the work. We all felt very sad over the matter, and frequently I held extensive conversations as to what was best to be done under the circumstances. One day sisters Mary and Jane were engaged in conversation with me in my father's house on the subject of our moving to Missouri and leaving Jane behind, when it was suggested that we should pray over the matter there and then. We all united in prayer before the Lord; the gift of tongues rested upon me and the interpretation was, "Tell Jane to get ready to go up to Missouri, for she will go."

Mary and I rejoiced over the reception of such a glorious message, but Jane seemed to doubt it. She said she could not see how it was possible for her to go, and she could not see any prospect of the way being opened. Mary said she was certain that Jane would go, even if an angel had to carry her by the hair of the head.

Preparations were moved forward until the arrangements for starting were completed, without the development of any circumstances pointing to the fulfillment of the prophecy relating to Jane's accompanying us to Missouri, and when the morning came for us to start we bade farewell to friends and neighbors, leaving Jane behind with the rest. The first day's travel was marked by no special incidents except that my folks spoke about the prophecy which I had given, declaring it to have been a failure. But mark my glad surprise when, on the second day, a wagon drove up to us, containing my sister, whose husband had consented to her going with us, and had promised to follow her the next autumn. We all rejoiced to have her with us, and were happy in the glorious realization that God is able to fulfill all of his precious promises, though our restricted powers cannot see how it is to be done.

Jane probably took her small son John with her and accompanied Jacob and his family to Missouri. However, shortly thereafter Jane returned to Canada. Her husband Isaac appears never to have kept his promise to come to the United States with the Scotts. The only record we have of Jane during the Far West period is a small book, *The Doctrine and Covenants of the Church*, which is inscribed by Jacob Scott, Sen. as a gift for Jane on May 29, 1839. The book now resides in the RLDS archives. Throughout the years before his death in Nauvoo, her father wrote letters to Jane and kept a close relationship with her even though she was far away in Canada. In 1842 Jane's sister Mary Scott Warnock moved back to Canada with her husband William and family. Jane and Mary lived among the neighbors they had known growing up in the same area near Toronto. Between 1836 and 1848, Jane and Isaac bore eight children, only four of whom grew to adulthood.

On February 28, 1864, Jane Scott Askin, her daughter Sarah, and her sister Mary Scott Warnock were baptized into the RLDS Church by John Shippy at Toronto, Canada. Not long thereafter, Sarah Askin left Canada to live with her aunt Ann and uncle Charles Wisconsin. Evidently, Isaac Askin never became interested in this new Mormon church, and Jane seems to have felt a degree of loneliness in her religious isolation. To add to this feeling, in the summer of 1871 her sister Mary moved with her family to Farmington, Iowa, leaving Jane the only family member remaining Canada. Jane Scott Askin died October 22, 1878, in Halton County, Ontario at the age of 72. Her husband Isaac Askin died in 1883.

DOCUMENTS

Obituary for Jane Scott Askin

Saints' Herald 24:367.

ASKIN.—At Halton, Trafalgar county, Ontario, October 22d, 1878, in her seventy third year, Sr. Jane Askin. She was for some time a member of the old organization, and was baptized into the Reorganization, February 28th, 1864. She remained faithful, though deprived of the fellowship of any Saints, save her daughter. Funeral services by Elder Robert Davis.

MARY SCOTT

1808-1900

WILLIAM WARNOCK

1801-1897

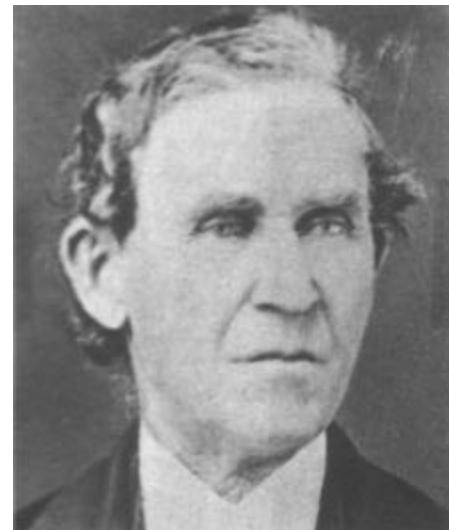
Mary Scott, the third child and daughter of Jacob and Sarah Scott, was born November 2, 1808 at Armagh, Ireland. Her husband, William Warnock, was also of Scotch Presbyterian stock and was probably related to Mary's mother Sarah Warnock Scott. William was born 1 June 1801 at Armagh. Mary came with her parents to Canada in 1819, and William emigrated in 1824. They were married at Ebenezer Hall July 19, 1833. Mary was baptized in mid-1837 along with most of the Scott family and her husband William.

After suffering through privations and excommunication at Far West, Mary and William took their three young children and departed for Illinois with Jacob Scott's family. However, while camping en route to Nauvoo sometime in June 1842, Mary and William abandoned the family and removed to Springville, Illinois, without mentioning their plans to Father and Mother Scott. In late 1842, the Warnocks moved back to Trafalgar Township in Canada, where they rejoined Mary's sister Jane Scott Askin. Jacob Scott was troubled by this unanticipated separation until his dying day, and constantly queried in his letters to Mary why she would not communicate with him. He died without receiving a response. Mary and William evidently did not wish to relive the bitter memories of their brief but tragic Mormon experience.

In Canada two more children were born to the Warnocks; all five children lived to adulthood. Twenty years after the death of Joseph Smith, Mary was baptized a member of the RLDS Church, along with her sister Jane Scott Askin and Jane's daughter Sarah, on February 28, 1864 by John Shippy. William received baptism at the hands of J. W. Gillen on March 3. William Warnock was among the founding members in Canada. He attended the first RLDS conference near Louisville on July 9 and was the leader of the Halton County Saints. For several years the Warnocks continued to live in Canada, but the desire to gather with like-minded worshippers and Mary's siblings convinced them to move back to the United States. In the Spring of 1871 William and Mary left Canada for the last time and settled near Farmington, Iowa.

A letter from their daughter Mary Jane in 1879 indicates that the Warnocks struggled in vain to build up the RLDS branch at Farmington: out of 50 members in the area, only a handful attended meetings. However, Mary and William continued to hold fast to their faith, and in 1892 records show that they were

eagerly engaged in a religious debate held in their town between an RLDS elder and a detractor of the church. On February 12, 1897, William Warnock died at the age of 95 at Farmington. Mary lived the last years of her life in the "Saints' Home", an RLDS home for the elderly in Lamoni, Iowa, where she died January 16, 1900.



William Warnock. Photograph taken ca 1871.



Saints' Home, Lamoni, Iowa. RLDS rest home where Mary Scott Warnock lived before her death in 1900. RLDS archives.

DOCUMENTS

Mary Jane Warnock Letter

Note written by Mary Jane Warnock, daughter of Mary Scott and William Warnock, addressed to Joseph Smith III, editor of the Saints' Herald.

FARMINGTON, Van Buren Co., Iowa.

January 29th, 1879.

Brother Joseph:—We have just received the HERALD, and it causes us to rejoice and also to mourn. To rejoice when we see the good letters and hear the good reports from other parts of the “Lord’s Vineyard,” and to mourn when we see the dark cloud that hangs over us here. Yes, the cause languishes here, and has been going backward for some years past. I have often felt inclined to write to the HERALD and make our case known, but have declined doing so until the present, hoping that some of the brethren and sisters more competent than myself would do so, or that we would have better news to tell. This branch numbers fifty, and there are between thirty and forty members living near enough to attend the meetings; and last summer the average attendance was about from six to ten, and yet [even now] the attendance is very small. If some of the Elders traveling this way would stop and preach a while in Farmington and the surrounding country, I think much good might be done, for the people are living and dying without the privilege of hearing the gospel. And we know that those who would come, would be well cared for while here, and helped on their way. There are some honest hearted Saints here yet, who are striving to hold on to the faith, and who desire to see the cause prosper.

Thank the Lord for the HERALD and Church publications. They have been a blessing and comfort to us, and were the means of bringing us to the knowledge of the truth when we lived away in Canada, our native land. O how do Saints live without them? With an earnest desire for the good of the Latter Day Work here and everywhere, I subscribe myself, your Sister in the Gospel Covenant.

MARY J. WARNOCK

William and Mary Scott Warnock Affidavit

Testimony given by William and Mary Scott Warnock on September 26, 1892. This and other documents were issued after a debate in Farmington, Iowa between one Mr. Hatten and a Brother Scott (evidently not related), the latter defending the beliefs of the RLDS Church. Mr. Hatten stated in his speech that Joseph Smith poisoned James Mulholland, his private secretary, at Nauvoo in 1839. The Warnocks' testimony was issued to refute this claim.

FARMINGTON, Iowa,

Sept. 26, 1892.

To Whom it may Concern:—We, the undersigned, do hereby testify, and will make oath to the same when called upon to do so: We were personally acquainted with Mr. James Mullholland. He was our brother-in-law; he was Joseph’s scribe. When the Saints were leaving Far West, he had to sleep on the cold, wet ground, in April, from which he took a severe cold, which developed into brain fever, *from which he died* in a few months from the time he took cold. We never heard from friend or foe, till now, that he was poisoned.

We also know that Dr. Sampson Avard organized the Danite Band. He wanted Joseph to let him act as the destroying angel and he would poison the wells, but Joseph positively refused to do so and denounced him for his wickedness.

WILLIAM WARNOCK,
MARY WARNOCK.

Witnesses:

SUSAN WARNOCK
ELIZA NEWBERRY,
J. S. ROTH.

Obituary for William Warnock

Saints' Herald 44:160.

WARNOCK.—At Farmington, Iowa, February 12, 1897, William Warnock. Deceased was born in Armagh, Ireland, June 1, 1807. Was of Scottish descent, and brought up in the Presbyterian Church. He emigrated to Canada West at the age of twenty-three years. Was united in marriage with Mary Scott, July 19, 1833. To them were born eleven children, eight of whom preceded their father to the next better state; and three, Robert, Sarah, and Susan, with their mother, remain to mourn their loss. He united with the church in Canada in the year 1837. One year later he removed with his family to Caldwell County, Missouri. In 1842 he moved back to Canada, where he remained until 1871, when he brought his family to Farmington, Iowa, and lived there until the time of his death. He cast his lot with the Reorganized Church, and lived a consistent member of the church ever since he became acquainted with it. His house was always a home for the elders, and many of them were made glad by his financial help. His family are all members of the church, and, like their father, delight in helping forward the work. His death was like one passing into a pleasant sleep, after a long day's labor. "Precious in the sight of the Lord is the death of his saints." "And it shall come to pass that those that die in me shall not taste of death, for it shall be sweet unto them." Thus after 95 years, 8 months, and 12 days of earth life he passed peacefully away in the presence of all his family, to await the resurrection of the just. The large attendance of the people at the funeral showed the high esteem in which they held him. Funeral services conducted by Elder G. H. Hilliard.

Obituary for Mary Warnock Scott

Saints' Herald 47:80.

WARNOCK.—At Farmington, Iowa, Mary Warnock, whose maiden name was Scott, departed this life January 16, 1900, aged 91 years, 2 months, and 2 days. She was born November 14, 1808, in County Armagh, Ireland. When ten years of age she came to Canada with her father's family, where she grew to womanhood. On July 19, 1833, she was united by marriage to William Warnock, who preceded her to rest 2 years, 11 months, and 4 days, in his ninety-sixth year. Grandma Warnock (the endearing name by which she was known) was the mother of eleven children, eight of whom preceded father and mother to the spirit world; and three—Robert, Sarah, and Susan—remain to bear the burden of sorrow that now rests on the home. She was reared in the Presbyterian Church—being of Scottish descent—but in 1837 she with her husband, heard the preaching of Latter Day Saint elders and united with that church. One year later they removed to Caldwell County, Missouri. In 1842 they returned to Canada, and resided there until 1871, when they came to Farmington; here they have since made their home. Sr. Warnock has lived a true Christian life; was a great help to the church, and until the infirmities of advancing age made her virtually a prisoner at home, she was always in attendance at worship. Her home was ever open to the ministry, and she did not forget to help them otherwise. For several years she has been a great sufferer, but has endured it

all with extraordinary patience; and in all this has had the faithful care and efficient nursing of her daughter Susan, who supported her in her arms in the last trying ordeal of death. This came to her at last unheralded and unanticipated, but found her prepared to go. She had many times said she was "ready and anxious to go, and would be glad when it was the Lord's will to call." So when the call was made, she passed painlessly and peacefully to rest. "Precious in the sight of the Lord is the death of his saints." Funeral services at the residence, Elder James McKiernan in charge; Elder F. M. Weld, of Lamoni, Iowa, was the speaker. There were present her son, Robert, and daughters Sarah and Susan, and many friends to attest the respect in which Mother Warnock was held. The interment took place in the Farmington cemetery.

JOHN SCOTT

1811-1876



John Scott, first son and fourth child of Jacob and Sarah Warnock Scott.

Of all Jacob and Sarah Scott's children, John Scott stands out as one of the most engaging. In a family of relative literati, John was a rough character, prone to violent temper and obstinacy in the face of authority. He was fiercely loyal to his friends but intractable when crossed. Yet at the same time, John was a devoted family man, and his deep religious fervor runs through his journals and the record we have of his acts. His later life is a testament to John's belief in the message and teachings of Joseph Smith, the Mormon founder.

Born May 6, 1811, John was the first boy in a family of three older sisters. He crossed the Atlantic with his parents at the age of seven, and at Ebenezer Hall he married a Dubliner named Elizabeth Meneary. Eliza, as she was known in the family, was born September 10, 1815, the

daughter of William Wallace Meneary and Catherine McMillan. Her mother's parents were from Scotland and no doubt her father descended from Scotch settlers who colonized in Ireland by English authority. The young couple joined the Mormon Church exactly three weeks after their marriage on May 6, 1836. Their first son, Isaac, was born in February 1837.

Early on in their marriage, John and Eliza began taking a path that would eventually lead to their estrangement from John's other siblings. Upon their arrival in Missouri in late 1837 or 1838, John became embroiled in the bitter military struggle between Mormons and their neighbors. During the Fall of 1838, he was initiated as a 'Danite', a member of a secret Mormon military organization sworn to defend the LDS Church against its enemies. He quickly became a close confidant of Joseph Smith and also befriended Hosea Stout, another young Mormon vigilante who would later become a prominent Utah judge.

With the failure of the Danites to defend Far West in October 1838, John and Eliza fled with other Mormons to Adams County, Illinois.¹ They took with them their son Isaac (20 months) and Matilda, who had been born only two months before their flight. At this juncture, John parted ways with his father Jacob, who, along with all of the children in the family except Sarah, was committed to staying in Far West under the leadership of Isaac Russell. John would have none of this rebellion against Joseph Smith. On January 31, 1839, Joseph Smith's father gave John a patriarchal blessing in which the latter stated:

I lay my hands upon thy head and bless thee with this blessing that thou shouldest have received from thy father for he should have conferred these blessings upon thee. Thou art an orphan for thou standest as an orphan to me, in as much as thy father is not prepared or has rejected his privilege of blessing thee.²



Elizabeth (Eliza) Meneary, first wife of John Scott.

¹ John was also involved in the military defense of Far West. See "Amasa Lyman, Autobiography", Backman, Milton V. Jr., and Keith W. Perkins, ed. *Writings of Early Latter-day Saints and Their Contemporaries, A Database Collection*. Excerpts. 2nd ed., rev. and enlarged (Provo, Utah: Religious Studies Center, 1996), 520.

² HDJS 5-15. The full text of John's patriarchal blessing is at the end of this section under *Documents*.

Joseph Smith, Sen., along with John Scott, must have considered Father Jacob an unfortunate apostate. The chasm separating John from his father and siblings had begun to grow.

The Mormon prophet's faith in John was affirmed at a church conference held May 6, 1839 at Quincy, Illinois. Here John was called by the Mormon leaders to accompany the Twelve Apostles on their missions to the British Isles.¹ Although John was probably prevented by external circumstances from completing this mission, his loyalty to Joseph Smith continued unabated. Following the birth of Eliza's third child Louisa in March 1840, John moved his growing family to the new gathering place of Nauvoo, where by late summer they were joined by the now-repentant Jacob Scott and family.

John's fortunes within the church hierarchy rose upon his arrival in Nauvoo. He was appointed to the presidency of the Tenth Quorum of Seventies, a position that included occasional preaching.² On February 20, 1841, John was elected a Captain in the Nauvoo Legion, a municipal militia led by Joseph Smith.³ Other advancements followed: he was elected major of the first regiment, second cohort in May;⁴ on September 4 he became lieutenant-colonel,⁵ and two years later, on July 21, 1843, he advanced to Colonel.⁶ The Nauvoo Legion was actively involved in policing the city and countering the threats of Missouri troops, and as an officer and bodyguard to Joseph Smith, John participated in the violent drama leading up to Smith's murder at Carthage in June 1844. In addition to his military career, John was a partner in a mill business in town with Newell Whitney.

Meanwhile, family life within the home of John and Eliza underwent continued changes. The couple built a new house on Water Street in Nauvoo, near the Mississippi River and close by the home of Joseph and Emma Smith. Eliza gave birth to two more sons,



"Last Public Address of Lieut. General Joseph Smith". According to stories handed down by the John Robert Scott family, this painting depicts John Scott as the left figure on the horse. The painting shows the mustering of the Nauvoo Legion and captures the militant spirit of the times.

¹ From HC 3:347: "Resolved 5th: That the following of the Seventies have the sanction of this council that they accompany the Twelve to Europe, namely. Theodore Turley, George Pitkin, Joseph Bates Noble, Charles Hubbard, John Scott, Lorenzo D. Young, Samuel Mulliner, Willard Snow, John Snider, William Burton, Lorenzo D. Barnes, Milton Holmes. Abram O. Smoot, Elias Smith; also the following High Priests: Henry G. Sherwood, John Murdock, Winslow Farr, William Snow, Hiram Clark."

² Sarah M. Scott Walker, *A Sketch of the Life of John Scott*, 1. Quoted in HDJS 5-1.

³ HC 4:300: "Ordered that Edward P. Duzette enlist and organize a band of music, not exceeding twenty men. It was also reported that John Scott had been elected captain in the place of William Law, and Lieutenant Hosea Stout in the place of Albert P. Rockwood, who has been promoted" (20 February 1841).

⁴ HC 4:353: "The first regiment, second cohort, consisting of four companies, was also organized, and Captain Charles C. Rich was elected colonel, Captain Titus Billings, lieutenant-colonel, and Captain John Scott, major" (1 May 1841).

⁵ HC 4:414: "Saturday, 4.-Colonel Charles C. Rich was elected brigadier-general of the second cohort, to fill the vacancy of General Don Carlos Smith, deceased, and Lieutenant-Colonel Titus Billings was elected colonel in the place of Colonel Rich, promoted, and Major John Scott was elected lieutenant-colonel in his place, and Captain Hosea Stout was elected major in his place" (4 September 1841).

⁶ HC 5:515: "Lieutenant-Colonel John Scott was elected Col. 1st, Reg., 2nd cohort of the Nauvoo Legion, to fill the vacancy of Col. Titus Billings, resigned" (21 July 1843).

Ephraim (1842) and John William (1844). John's mother Sarah Warnock Scott died August 9, 1841, and his brother Jacob, Jun. died August 1, 1842. Jacob, Sen. later wrote of an extraordinary vision experienced by Eliza that December:

On the 20th of 'Dec. last [1841] between sundown and dark, in my son John's house in Nauvoo while his wife Eliza was standing before the fire on the floor knitting; her bed and the children's bed, being at the south end of the house just right before her, and their youngest child Ephraim being in the Cradle at the side of their own bed, he began to stir in the cradle, and make some noise as tho it was going to awake, she turned a little more round quickly, to go and rock the Cradle, when to her great Amazement, the first object which attracted her sight was Jacob's face encircled with a Halo of glorious light, easily distinguishable either from the light of a cradle, or of fire; he appeared to sit on the children's bed side and looked her full in the face; she cried "Lord have mercy on me"!!! and fell down on the floor, her back rested against a rocking chair, she continued to cry "Lord have mercy on me!!! For she thought that she was going to die, and that Jacob was come for her spirit, but he spoke to her and told her "not to be afraid;" and repeated it again saying, "You need not be afraid and she was immediately strengthened; and she spoke and asked him what he wanted? And he said, "nothing particular" But said he "Sarah must know that I know what has passed since my body died" And then told her, that, when she (Eliza) and George Nelson & her husband John, were talking about him, that he was not far from them. And he looked upon her with a sweet smile & said to her "You said that you did not think that I would appear to you; but you see I have" he said moreover "Tell John that I have been here." He then vanished out of her sight. The light was so bright which shone around his head, that she could distinguish All his features, and the colour of his eyes, and the beauty of his silken hair as smooth and sleek as tho it had been oiled. He had one hand (his right) near the wrist resting on the children's bedpost, which hand he gently moved up & down, and his left hand rested on his knee. He remained with her & the children, about 20 minutes, Little Louisa asked her Mother (after he was gone) what man was that? — she replied, It was your "uncle Jacob".

Although John appears to have recommenced a good relationship with his father, his dealings with his siblings sometimes took contrary turns. Like many of the Nauvoo Mormons, John sought land outside the city on which to farm and provide a living for his family. Under the direction of Joseph Smith, who acted as the land agent for all new Nauvoo arrivals, residents often took up plots to the east of the city on the higher prairie stretching away from the river bluffs. On April 29, 1843, Smith directed John and his sister Sarah Scott Mulholland (now a widow) to share a lot "on the prairie".¹ On May 8, Smith recorded in his journal that John was unwilling to give Sarah one-fourth of the lot as he had directed.² It seems that John, while remaining thoroughly loyal to the Mormon prophet, did not always feel under obligation to cooperate with his siblings, many of whom did not entirely share his religious and social views.

In the late summer of 1843, William Law, second councilor to Joseph Smith in the church presidency and a close friend of the Scotts, discovered that Smith had been conducting secret polygamous marriages for years without church knowledge. Law's subsequent crisis of faith led him to open rebellion against church leadership in Nauvoo. John Scott was deeply tied up in the conflict between Law and Smith. When, in January 1844, Smith proposed polyandrous marriage to William's wife Jane Law, John Scott was forced to take sides on the difficult issue. This young military man of 32 years could not, given his convictions, abandon his close relationship with Joseph Smith. John made the decision both to defend Smith against his friend Law, but also to join with Smith in sanctioning the secret practice of plural marriage.

On January 8, 1844, Joseph Smith made the unilateral decision to drop William Law from the church presidency. Meanwhile, John received information from his younger brother Robert, who was living at the Law home, that the Laws intended to publish an opposition newspaper in Nauvoo. These events irrevocably turned John away from his former neighbor and friend, but several of his siblings, including

¹ HC 5:371: "Saturday, 29.-Rode out to the prairie with my brothers, William and Samuel, and John Topham, and apportioned a lot between Sister Mullholland and John Scott" (29 April 1843).

² HC 5:384: "Monday, 8.-I called at the office at seven a.m., with a supersedeas to stay suit, Thompson versus Dixon. John Scott was unwilling to give Sister Mulholland one-fourth of the lot as directed by me [Joseph Smith]" (8 May 1843).

Isaac Franklin and his wife Sarah Hall Scott, sided with the Law family. On April 18, 1844, private church records show that John testified at William Law's excommunication trial.¹ John's role in opposing the rebellious church factions continued after Law and his associates published the *Nauvoo Expositor* and Joseph Smith was taken to prison for destroying the press. When Joseph and his brother Hyrum were murdered at Carthage Jail, John Scott accompanied a group to recover the bodies. His memory of the martyrdom of his prophet riveted his conviction that he was working to further the Lord's latter-day kingdom.

Because he was privy to the secret councils of Joseph Smith before the prophet's death, John Scott was convinced that plural marriage was an indispensable part of the church's theology. In this opinion he differed sharply from his brother Isaac Franklin, who rejected Smith's later revelations and led the other siblings in abandoning the church at Nauvoo in 1845. One month after his father Jacob had died at age 62 in Nauvoo, John took his first plural wife, Mary Pugh, on February 3, 1845. Eliza must have submitted to this new order of things, for in subsequent years John took three more wives, for a total of five. In addition to plural marriage, John embraced the new practice of the endowment and was assigned during the winter of 1845-46 to officiate in administering the ordinance in the Nauvoo temple.²

John's stolid position in defending the nervous peace at Nauvoo after Smith's martyrdom was tested on several occasions with violence. One such incident was recorded by Allen Stout:

Monday the 23rd [June 1845] I was detained on guard at President Brigham Young's on the first watch of the night and J. Scott on the latter. But before John went to bed we heard a few blows struck as if someone was beating an ox with a club, which was followed by shrieks. So Scott ran towards the noise and met Irvine Hodge coming towards us who cried out, "Don't kill me." Scott said, "Who are you? I am John Scott." "I know you are my friend," said Hodge, and caught hold of Scott's arm, and they came opposite of Young's door, and said he, "I am a butchered man," and immediately he fell. As soon as a light could be gotten, we found that the blood was running from his side, and there was soon a crowd of men on the ground, but he soon expired. And there was a jury called and body examined, which was stabbed three or four times and cut several of his ribs from his back bone, but the assassins escaped for it was so dark that a man could not be seen.³

On other occasions, John was not the recipient but the instigator of violence. Hosea Stout recorded in his journal:

[January] 9, 1846, Friday. Met the guard as usual. We rode below Hibbard on the river as before and watered our horses and regulated the guard for the day, as was our custom. I then went to the [Masonic] Lodge and then came home. John Scott was with me. After dinner we returned to the temple at three to meet the guard as usual. Scott was raising about twenty or thirty men to go to Carthage tomorrow to attend a meeting of the [citizens] of Hancock County to appoint delegates to meet a convention at Springfield to nominate a [Democratic] candidate for governor at the next election next August. When we came to the temple somewhat a considerable number of the guard were assembled and among them was William Hibbard, son of the old man Hibbard. He was evidently come as a spy. When I saw him I told Scott that we must "bounce a stone off of his head" to which he agreed. We prepared accordingly and I got an opportunity and hit him on the back of his head which came very near taking his life. But few knew anything about what was the matter. He left the ground out of his senses. When he came to himself he could not tell what had happened to him, and etc.⁴

John's conflict with Mormons opposing plural marriage was not limited to his immediate family. Having thrown his lot in with those Mormon leaders who sanctioned polygamy, John was continually pressured to

¹ Minutes of meeting, 18 April 1844, Brigham Young Papers, Church Archives. See *BYU Studies* 22:1 (footnote 82). See also *HC* 6:341.

² *HC* 7:547.

³ Backman, Milton V. Jr., and Keith W. Perkins, ed. "Allen Stout", *Writings of Early Latter-day Saints and Their Contemporaries, A Database Collection*. 2nd ed., rev. and enlarged. Provo, Utah: Religious Studies Center (1996), 22.

⁴ Backman et al., "Hosea Stout", 119.

take more wives as a sign of his faithfulness to the new doctrine. He sought to marry a third wife, Sarah Ann Willis, in early 1846. However, Sarah's father Benjamin was "opposed to the match", and later records indicate that Benjamin Willis sided with the anti-polygamy forces in Nauvoo, along with John's siblings. Against the elder Willis' wishes, John took Sarah and his wives Eliza and Mary when he left Nauvoo with Brigham Young's faction.¹

On February 17, 1846, John led his expanding family across the Mississippi River. The family now consisted of John, his first wife Eliza with her five children, his pregnant second wife Mary Pugh, and his bride-to-be, Sarah Ann Willis. He married Sarah on March 24, 1846 at Winter Quarters, Nebraska. In Nauvoo John left his siblings Ann, Sarah, Isaac Franklin, and Robert, all of whom opposed Brigham Young and would soon leave for Wisconsin to join James J. Strang's organization. Later, John wrote of those that abandoned Brigham Young at Nauvoo as "a pack of fools from first to last," a judgment that included most of his family.² It appears that John never saw his siblings again before he died.

Several incidents at Winter Quarters illustrate John Scott's ambivalence toward Brigham Young's leadership. While he agreed that Young should take charge of the westward migration as president of the Twelve Apostles, John had an inherent dislike for taking orders. In April 1846, John refused an order from Brigham Young to "furnish the guard", and the subsequent disagreement led to a falling out with his former companion, Hosea Stout. In September of the same year, another disagreement about orders led to an altercation with Stephen Markham, a prominent Nauvoo Mormon. Throughout these early years in the wilderness, John Scott exhibited both a quick temper and an obstinacy that sometimes set church leaders and other pioneers on edge. Stout recorded one such outburst on July 19, 1846:

[Scott] was very mad at what Hunter & [Stout] said at Garden Grove about his two men going to work upon Brigham's orders his to the contrary notwithstanding, and many more reports of foul slander & scurrility such for instance as his holding keys independent of and equal to Brigham &c.

While Scott would not openly challenge Young's authority in spiritual matters, John felt himself every bit as capable as the apostle in dealing with day-to-day physical challenges. This led to mistrust on the part of Brigham toward the young colonel, as Hosea Stout recorded in his journal:

Saturday October 2nd 1847. Saw President [Young] about Col Scotts report about seeing so many Indians last Wednesday. He did not believe that he saw any and in fact it was reported by all the guard that those whom he saw were the guard & his [Scott's] hay was set on fire by his own fire. It was the prevailing opinion that he was unusually excited and reported accordingly.

Because supplies and money were scarce among those leaving Nauvoo that spring, John Scott followed many of his fellow Mormons to find work among the villages the Saints passed. While camping at Winter Quarters, Nebraska, John and others of his company left their families and went to the village of Belview for a job hired out by a Presbyterian minister. Unfortunately, conflict with the other workers led John and some of his friends to be dismissed from the work. This must have been a difficult time for the young father as his friends abandoned him and he felt misrepresented by the leaders of the movement. However, his faith in the Mormon cause pushed him forward even under these stresses. On Christmas Day in 1846, John fired the cannons at Winter Quarters three times to celebrate the holiday. A week later on January 3, 1847, Heber C. Kimball preached a sermon at John's home.³

¹ Hosea Stout, 140. "I was engaged in executing the above orders until one o'clock and then went with John Scott to see Brother B. Willis about his daughter who Scott was engaged to, and Willis was opposed to the match" (6 February 1846).

² John Scott Journal, 9 March 1848.

³ "Sunday the 3rd [Jan 3 1847]. By invitation my father [Heber C. Kimball] went and preached at Bro. John Scott's house, in Bishop Evan's ward, a number of his family attending." From *A Woman's View: Helen Mar Whitney's Reminiscences of Early Church History*, ed. by Jeni Broberg Holzapfel and Richard Neitzel Holzapfel, Provo, Religious Studies Center of BYU, 1997, p. 425.

John Scott turned out to be an untiring worker in advancing the emigrant movement west to the Rocky Mountains. In 1847, Brigham Young appointed John to stay in Winter Quarters and help outfit Mormons preparing to emigrate to Utah. The call coincided with the birth of Elizabeth's sixth child, Elizabeth Ann, in March 1847. On December 28, John accompanied Erastus Snow and Thomas Flannigan eastward to Savannah, Missouri and was active in securing wagons and teams for other westward-bound Saints. In April 1848, he led a party of 108 Saints from St. Louis on the steamer *Mandan*, which ran upon rocks and foundered off the Kentucky shore. However, the emigrants arrived safely at Winter Quarters several weeks later. As part of his mission, John went among the local towns to gather old clothing to help outfit the pioneers for traveling.¹

During this period of local service, John visited Nauvoo and described the city from a vantage point on the roof of the Mormon temple:

I stayed there two days during which time I traveled through different parts of the City looking at the desolation that prevailed. There are hundreds of houses without any inhabitants, there windows broken, there doors taken away, floors torn up, and indeed it is allmost a perfect scene of desolation. I then obtained the key of the Temple of the Lord, and went in and locked myself in, there to view the destruction of the hard labour of the Saints for many years. The Temple is very much disfigured . . . I then went up on the top of the roof and there took a view of the city and surrounding country. Its truly a scene of destruction. All parts of the Temple City and surrounding country is one scene of desolation, horror and dread seem to be depicted in the countenance of every person that lives in Nauvoo, not even the Saints that live there are not altogether clear of the same doleful looks.

His mission completed, on May 30, 1848, John Scott and his family started west for Utah in the Heber C. Kimball Company. His plural wives, Mary and Sarah Ann, took turns driving a mule team across the plains. John was captain over ten wagons, and the company included 662 people, 226 wagons, 57 horses, 25 mules, 737 oxen, 284 cows, 52 dogs, 3 beehives, 3 doves, 150 loose cattle, 243 sheep, 5 ducks, 96 pigs, 299 chickens, 17 cats and 1 squirrel. The company arrived in the Salt Lake Valley on September 24, 1848.²

Upon arriving in present-day Utah, John and his wives took up residence on 100 acres at Millcreek, a few miles south of Salt Lake City. A history of Millcreek describes the area: "In the early days of Utah that upper bench country was considered unfit for cultivation, but some years later its special adaptation for the raising of fruit and alfalfa was discovered, and for many years the locality was known for its excellent quality of hay, garden vegetables and fruits." Some time after moving to the valley, John supported the establishment of a school at Millcreek which was taught by his second wife, Mary Pugh Scott, and was known for many years as "Scott School". Elizabeth bore six more children in Utah: Heber Moroni (1849), Sarah Catherine (1852), and two sets of twins—Josiah and Sophia in 1854 and Alfonzo and Alvina in 1859.

Trouble with the Indians came to the forefront in Utah, and John was called up for his position in the Nauvoo Legion to fight the natives of the valleys. In February and March of 1849, he led his first expedition of forty Mormons in pursuit of Indians said to be killing and stealing horses in Utah Valley. A battle ensued at Black Creek near present-day Pleasant Grove, where John and his forces defeated the Indians and took several captive.³

¹ HDJS 5-2.

² Sarah M. Scott Walker, *A Sketch of the Life of John Scott*. Quoted in HDJS 5-3.

³ B. H. Roberts, *Comprehensive History of The Church of Jesus Christ of Latter-day Saints*. 6 vols. 1930. Reprint. Orem, Utah: Sonos Publishing Inc., 1991. 3:459: "The expeditions against the Indians under the authority of the "State of Deseret" were three in number. The first in February and March, 1849. Late in February of that year, when a report reached the principal colony that Indians from Utah valley had run off fourteen head of horses from Tooele valley, some twenty miles west of Salt Lake City; and it was also reported that they had been stealing and killing cattle at other places. Whereupon Captain John Scott and forty men of the state militia started in pursuit. The small predatory band was located with the aid of a friendly Indian, the son of "Little Chief," a Ute, on a small stream where it emerges from the base of the Wasatch Mountains. The militia company divided into four parties and surrounded the Indian encampment during the night.

"The fight next morning took place in the presence of chief "Stick-on-the-Head" and his band of Timpani Utes, who from a table land overlooking the scene of conflict shouted encouragement to the Indians, and themselves giving evidence of willingness to fight. Fortunately, however, this band did not attempt to assist the other Indians further than shouting

A second Indian expedition in March 1850 erupted into a major disaster for the now 38 year-old Colonel Scott. When Major General Comdy of the Nauvoo Legion issued special orders instructing Scott to recruit volunteers to fight the Indians, Scott ignored the appointment and instead attended the Territorial Assembly, where he served as Sergeant-at-Arms. Hosea Stout wrote: "While [Scott was] on duty there he became involved in a heated argument with President Young. The President told him he was 'willfully neglecting his duty,' whereupon Scott resigned his post in the Legion and withdrew from the expedition." Despite the fact that John had tendered his resignation, a court martial was held on March 7, 1850. According to the official minutes, Scott was cited for "Disobedience to Orders and Unofficiallike Conduct", as well as employing "abusive and unbecoming language calculated to discourage the men enrolled." John pled "not guilty" and "acted very stubborn & abusive throughout the whole trial". One historian writes:

The original minutes of the trial . . . give the testimony in some detail. Almost two pages are devoted to the testimony of John Scott and his reasons for refusing to follow behind the expedition when as the commanding officer he should have been leading it. He also confessed to making a vulgar remark, 'shit-arse and flat-out failure,' but insisted that it was made only in the presence of his adjutant. . . . It would seem that the situation was built up to force Scott out of the military.

The court upheld the charge and John's resignation was made official. Thus ended his nine-year term of service in the Nauvoo Legion, an organization that must have been painful for Colonel Scott to leave.

The family had not long enjoyed peace when at a church general conference held Friday, April 6, 1855, John was called by Brigham Young to serve a mission to Ireland. He made the long journey by ship, preaching and traveling for three years without his family. While he served mainly in Belfast, John also briefly visited his second wife's relatives in England and his mother's Warnock relations in Ireland. Excerpts from his mission journal are located at the end of this section. No doubt these years were ones of great reflection and hardship for both John and his wives and children.

When Utah was threatened with military attack by Johnston's Army, Brigham Young called the British missionaries home to help with defense. In October 1857 John was released at a conference held in Britain¹, and on January 19, 1858 he arrived in Salt Lake City on a train from California where his ship had taken port. On January 24 he reported on his mission in a short speech at the Mormon Tabernacle, and that next spring he and two sons were drafted as soldiers to defend the Mormons against attack.² John's wives and other children left in the exodus south to Provo, where they waited out the anticipated arrival of the army.

After the trouble with U.S. forces had passed, John married his fourth wife, Esther Yeates, on February 13, 1860. His fifth and last wife was married to him on April 11, 1868. Roxy Angeline Keller was seventeen and John was fifty-seven when they married. That same year, John moved at least part of his family north to Millville in Cache Valley. It seems that he divided his time between Millcreek and Millville until 1875, when he returned to Millcreek to live due to Elizabeth's poor health. Upon the trip back to Millville to settle some business, John caught a severe cold which developed into pneumonia. He died December 16, 1876. The church's first presidency—John Taylor, George Q. Cannon, and Joseph F. Smith—spoke at his funeral in the Millcreek Ward, and he was buried in the Salt Lake Cemetery. Elizabeth

encouragement and bidding them to come in their direction in their flight. Four of the Indian men of the thieving party were killed and their women and children, fourteen in all, were sent to their relatives among the Snake Indians. The stream on which this incident took place was, from the foregoing circumstance, called "Battle Creek." The thriving town of Pleasant Grove, just west of the table land, now utilizes the stream for irrigation purposes."

¹ *Journal of Discourses*. 26 vols. London: Latter-day Saints' Book Depot, 1854-1886. 6:180. "On the arrival of brothers Richards and Snyder, we held a council, at which it was decided that brother Pratt, myself, brothers John A. Ray, and John Kay, John Scott, and William Miller should return home. We immediately went to work and released all the Elders, except brother Calkin of the English Mission, and brother Jabez Woodard, of the Italian Mission. The native Elders are just as anxious to come here as the American Elders" (October 1857).

² *Diary of Charles Lowell Walker*, ed. A Karl Larson and Katherine Miles Larson, Vol 1, Logan Utah (Utah State University Press, 1980), 17.

died at Millcreek on December 24, 1886. With his five wives, John Scott was father to 37 children, and his posterity number in the thousands today.

DOCUMENTS

Patriarchal Blessing given by Joseph Smith, Sen. to John Scott¹

A Patriarchal Blessing pronounced by Joseph Smith Sr. upon the head of John Scott, son of Jacob Scott who was born in the town of Armagh and Kingdom of Ireland, May 6, 1811.

Brother, by the authority given me of God and in the name of Jesus Christ I lay my hands upon thy head and bless thee with this blessing that thou shouldest have received from thy father for he should have conferred these blessings upon thee. Thou art an orphan for thou standest as an orphan to me, in as much as thy father is not prepared or has rejected his privilege of blessing thee.

But you shall be blessed and shall be blessed by the power of God so that your enemies shall not be able to destroy you and you shall be preserved from harm and from danger. Thou are called to journey much and to go unto foriegn lands for thou hast the priesthood conferred upon thee and thou shalt travel and preach the gospel to many nations, yea, thou shalt go to thy native land and preach to thy fathers friends and acquaintances and shall bring many of thy country men to the knowledge of the truth and shall lead them up to the land of Zion. God shall be with you and thou shall journey from land to land, from place to place, preaching the gospel and thy words shall be confirmed by miricles and sygns following. Be firm and unshaken in the faith and no blessings which thou desirtest shall bee too great for thee.

God has called you to an high and holy calling, and he has caused thy name to be written in the heavens never to be blotted out. You shall live to behold the time when peace shall be taken from this earth and shall be called of God to go forth and bring many of the scattered remnants of the house of Ephriam. You are of the blood of Ephriam and shall be called a son of Ephriam and you shall be blessed with the blessings of the children of Ephriam, for you are of the house of Joseph.

Thou shalt help to push the people together, thou shalt labor much In the vineyard of the Lord and in the silent sleep of night, the heavens shall be unfolded to thy view and angels shall come down from the upper regions and minister to thee, and thou shalt be filled with the spirit and glory of God so that chains and fetters cannot bind thee and no prison can hold thee. Thy name shall be called blessed for thou art one of the covenant, thou and thy children shall have an inheritance with the saints in the land of Zion and shall behold the glory of God during the thousand years reign of peace and righteousness. You shall not travel in all the world nor visit many nations, but you shall return to thy home in peace and be blessed and be an ornament to the church. I leave you in the hands of God and seal thee up to eternal life. Amen

Given in the house of John Scott in the City of Farwest, Caldwell County, Missouri, January 31, A.D. 1839

Excerpts from the Journal of John Scott, 1847-1848

John entitled this journal "A Journel of the Journey from Winter Quarters to St. Louice," and it records his efforts to raise money and gather supplies to prepare for the Mormon migration from Winter Quarters, Nebraska to the Rocky Mountains.

26 Dec. 1847—I started from Winter Quarters on the twenty-sixth of Dec. 1847 in company with Amasy Limon, Ezra T. Benson; Erastus Snow; Judge Appleby; James Flanigan; Br. Thomas, and Daniel Davis we all were sent out on mishans to gather up the Saints to Council Bluffs, and from there to the valleys of the mountains also to rase meens to assist all the first Presidency of the Church and there affects to the valley

¹ John Scott Journal, BYU Archives MSS SC 2688; also quoted in *HDJS* 5-15.

of the Great Salt Lake. In pursuance of the direction given by the council we started on our journey traveling down through the State of Missouri a part which is a butiful country but a large majority of the inhabitants are as wild as the Indians of the forest. It is true they plow the same grane and plant crops but as for true morality they are ignorant of what it is and likely to remain so for they seem to have no desire for information. When they found that we were Mormons they would say, Oh, you are them folks that believes in Joe Smith we want to hear no more of your Doctrine. He taught his followers to steel horses, and kill folks, and many more things. They are ignorant uncivilized and many of them void of the principles of white men, or at least of what white men ought to be in posesion of. We traveled together to Savana, a distance of about one hundred and thirty miles from the Bluffs. There we parted with Amasy Limon; E. Benson; E. Snow, & Judge Appleby; they took the stage for St. Louice as we were to heavy loaded and traveled very slow on that account. The wether was fine the most of the journey, but we made St. Louice in twenty-two days from the time that we left the Camp at Winter Quarters. When we arived at St. Louice we found Brother A. Limon; E. T. Benson; and those that left in company with.

23rd Feb [1848]. I started the teems from St. Louice with about 500 hundred and ten dollars also eighty dollars worth of lether of all kinds that is wanted in the Camp of Israel. On the same day started for Galena on board the LaClead when we were on board of the boat the subject of the Mormons came on the carpet by mostly all the passangers, and as they seen that I took no part in the convercation they became uneasy and said that they believed that I was a Mormon and if I was they would be very happy to know it, for said one of them,— you can whip out all of the dmd gentile world if you are a full bluddled.—I here thought it wisdom to come out and own it when they found that I was a Mormon they came to me and said if I would tell them something about the mountains they would lay away their cards and heer me. I therefore gave them a history of the mountains which gave them much pleasure.

28th Feb. I crossed the river to Nauvoo and went to Hiram Kimball. I stayed there two days during which time I traveled through different parts of the City looking at the desolation that prevailed. There are hundreds of houses without any inhabitants, there windows broken, there doors taken away, floors torn up, and indeed it is allmost a perfect scene of desolation. I then obtained the key of the Temple of the Lord, and went in and locked myself in, there to view the destruction of the hard labour of the Saints for many years. The Temple is very mutch disfigured, the walls and doors are all written over with the names of the Governors mob and other who have visited the Temple and City. All the rooms both above and below are damaged very mutch and the carved work and molding cut and destroyed, there are all kinds of writing and disgraceful figures drawn on the walls, the oxen that the font rests upon is very mutch defaced, some of the horns broken off, three ears, and other parts mutch injured. I then went up on the tope of the roof and there took a view of the city and surrounding country. Its truly a scene of destruction. All parts of the Temple City and surrounding country is one scene of desolation, horror and dread seem to be depicted in the countenance of every person that lives in Nauvoo, not even the Saints that live there are not altogether clear of the same doleful looks. I seen many of the houses that were shot in holes by the mob during the last trouble. There is a good many of the German people coming into Nauvoo and settling in the houses of the Saints, some of them are bying houses at a very low rate from the trustees in trust.

1st. March [1848]—I started on my way for Fort and arived there about one o'clock pm and took dinner at the stage taveron called the Egle, I then went on hunt of some of the Saints and found Father Clift who received me courticy and respectful, also his daughter Eliza received me with great respect. I stopped at R. Clift's till the day next and visited the Saints in Madicin. They are but few in this place and they are mostly poor, yet desirous to be with the church. At half past one o'clock pm I started for Burlington in DesMoin County. While traveling in the stage we talked on many subjects of the day concerning the Mexican War, and the presidential election; Col. [Winfield] Scott and Tailor in Mexico and the Mormans in Nauvoo, and there removal to the West; The settlement in valley of the Great Salt Lake; the supposed Government that they will have the other side of the mountains. Some of the Company said that the Mormans would have a government of their own and the Mormans themselves are bold in saying that there Twelve will be the

rulers of this world in a few years. I thought I would help him on with the matter and enquired of them if they thought that the United States would allow them to pass over the mountains in such vast numbers. There reply was What can the United States do with them? Their numbers are so great that they cannot hinder them. Then we all were told by the driver that we were at the Stage Tavern, and we could get out.

3rd. March I was received with great expressions of kindness by Elder A. Cordon and his wife. Also all the Saints in Burlington [Iowa] there are about fifteen families in this place most of whom are in very poor circumstances. They were nearly all driven from Nauvoo, and those who were not in Nauvoo during the last mobbing of Governor Ford and his unhallowed band that he had under his command, and subject to his private directions ready to commit the most foul deeds that ever was done on this earth. They murdered in cold blood Joseph and Hiram Smith the Prophet and Patriarch of the Lord, while in Government duress [dress] and under the immediate control of his [Ford's] officers; many of the Saints in Burlington suffered under the hands of the oppressors of the Latter-day-saints.

9th [March]. started by eight o'clock it was a cold North wind all day I arrived at Rock Island in the afternoon of the same day and found Wm. Hicks & Wesley Cole the sons of old Cole that deserted in Nauvoo. They invited me home with them to stay over night. Wm. Hicks is very hard against the church, also John & Robert, indeed they are a pack of fools from first to last.

13th. Traveled over the mining country for the distance of 12 miles to Hazle Green where I found my wife's brother Wm. Meneary and his family all well and glad see me and hear from me and my family. I informed him of my arrival to Hazle Green and requested him to invite in all the Saints that lived in his part of the country, and I would have meeting and lay before the Saints such things as I have been commanded to teach by the authorities of the Church and Camp of Israel, there are some here would be glad to come to the Valley if they had means, and there are some that have no desire to go that are abundantly able. I accomplished but very little in Hazle Green. Returned for Galena and from there to Burlington, Iowa. In this place there some wild ideas. The Peacemaker a small work published by Udna A. Jacobs is held more sacred than the Roman prayer book by the Catholic. I asked them if they were willing to take my counsel they agreed that they would. I then called on them to bring all the numbers of that work to the next meeting, they done so, and I made a burnt offering of them, by that means tranquility was restored to that branch.

Excerpts from the Journal of John Scott, 1855-1856

"A Journal Kept by John Scott of My Mission and Travels from G S L City" covering the mission that John filled to the British Isles between 1855 and 1857. The typescript in my possession is considerably longer than the excerpts provided here; most of the omitted details concern his travels to various places and names of people he stayed with. I have attempted to include portions of the journal that reveal John's character and attitudes.

1855. Mon. May 7th. Started from my home on Mill Creek. Came to the City and on Tues. we took our final departure for Europe.

Fri. 11th—left camp ten minutes past seven o'clock morning cold. Traveled about 10 miles and met the U.S. Mail. Camped and had some conversation with the men of the mail. They reported some trouble with Indians, such as stealing horses, etc. Took dinner, after dinner a storm came up from the South West. Reigned for about one hour. Cleared off, we then hitched up and drove to Cacha Cave, from there over a beautiful range of low mountains down to Yellow Creek. Camped for the night. Good feed but no wood. Night very cold. Some ice on the water.

Sat. 2nd. June 1855—Camp started about 7 o'clock traveled about fourteen miles. Bated our horses in a bad place, far to watter. Passed Chimney Rock half past nine o'clock. Came in sight of Court House Rock in the afternoon passed it on our right. Crossed Brown's Crick about one mile and camped on a sandy place far from watter, and bad feed. At this place we had a fair specimen of H. C. Hates bad economy and ungentlemanly conduct.

Fri. June 8th. 1855—Camp started at 7 traveling down the South Side of the Plat. Made about 30 miles during this day we passed tens of thousands of buffalo, the like I never seen before. The sight was beyond discription to see the young and the old ones traveling in emense collams during the hole of this day. Major Rose caught two young calves with the assistance of some of the Brethren with the design of leaveing them at Ft. Carney with the command of that place.

Tues. June 12—Camp started and traveled across the Plat bottom about 4 miles and left the Plat for the last time, traveled up the Bluffs, passed a small lake on our left with some water, after passing this point we met the Government Soldiers about 300. Report says they are going against the Sues. While passing the train we had quite a shower of reign. Drove on to the Little Blue. Found plenty wood and watter at this place we met with the surveyor General for the U. S. on his way to Utah to survey the country.

Wed. June 20—Camp started and traveled about 13 miles and came to S. M. Blares camp. Found them in a most distressed situation. The cholera was raging in their camp. There were three dead and one about dead. The camp was in one common scen of confution. We camped near them, turned out our horses and went to their camp. Talked with them and laid our hands on some that were sick. After this we had some brakfast. Advised them to hitch up and roal out.

[John's journal then abruptly has a break, skipping his remaining journey from the Great Plains to Europe. He resumes his journal in England:]

Fri. 24th August—I left Birmingham at half past one o'clock on the rail cars for Leamenster and arrived there at half past seven in the evening. Enquired for Father Pugh¹, hired a gig and driver to take me there. Got to Father Pugh's about 10 o'clock was received with great kindness by him.

Sat. Aug. 25, 1855—Et brakfast and went with Father Pugh to look at his farm houses and orchards. We went to the place where Mary left; hir room; the garden; outhouses; orchards; and the room that Mary took hir things to when she left. Seen yet in hir room many portraits and pictures put there by hir own hand.

[On September 4, 1855, John crossed the channel to Dublin, Ireland.]

Tuesday Sept. 11th. 1855—Dr. J. D. T. McKalester and myself went to visit the Tenire Park of Dublin and the Lord Lieutenants cassel the was a great military revue in the park. We returned home had dinner, and in the afternoon went to Bro. Birmingham to confirm him a member of the Church of Jesus Christ and visited the tower of Dublin and went all through it. Sat in the Lord Lieutenants chare of State. Seen the portraits of many of the ancient great men of the world. We had a good time returned home.

Wednesday Sept. 12th. 1855—All well. Had brakfast and commenced to prepare for going to Belfast by train. Took our leave of the Saints in Dublin. Started about one o'clock traveled through a butiful country. Passed the City of Armagh about two miles distant the place that gave me Birth. Arrived in Belfast about half past 6 o'clock.

¹ Edward Pugh, Mary Pugh Scott's father. Mary Pugh was John's second wife and first plural wife.

Tuesday Sept. 18th, 1855—My health still improving after reeding the Deseret News and hearing Bro. J. Fergusan read some letters from home but got none for me, no not one word. I was led in my hart to exclaim what is the matter.

Saturday Nov. 24th, 1855—All well and doing well. Spent the day injoying the time well.

Munday Dec. 10th, 1855—All well after brackfast we went to see the large iron works passed through them and seen many of our brethren at work. I seen them makeing the railroad rales and barr iron of different kinds returned home to Bro. J. Galaways and had supper after supper we went to the place for meeting and had a good time all feeling well till Bro. Elsworth got up and spoke on the principle of pligamy referring to some of the antiants and Jesus Christ haveing more than one wife which caused some of the gentiles to squerm and leave the room.

Wednesday Dec. 12th, 1855—Met with N. F. Porter and Elder Hodges both Elders from the Valey together with many of the native Elders all met in Cheltonham to assist Pastor Diley in a pastoral trial against some Elders that were violating there covenants with the wimen by making covenants and promices of marage. One was a man by the name of Blackburn he was very obstinte and was cut off from the church and some of the rest took warning and made confeson. I was called on by Pastor Diley three times to speak dureing the evening all the Saints felt well.

Thursday Dec. 13th, 1855—Went through many of the most publick places to Christs Church—Peters Church and many of the Devils Synagoggs. The Queen Arms Hotel it is one of the best citys that I have ever been in mostly of cut stone.

Tuesday Dec. 25th, 1855—All well this being Christmas day we prepared for visiting and takeing dinner with Bro. Croffard. We had a good time and felt the blessings of the Lord all the saints of the Cram Branch was at our party and all enjoyed ourselves in the very best kind. We had a good rabbat py and all sorts of good things.

Friday Dec. 28th, 1855—I went on to Armagh and found my cousins liveing near Armagh at a place called Langmares Bridge there names are as follows John Warnack, James, Robert Samuel besides a host of young ones home.

Tuesday Jan. 1st, 1856—This morning all well we all pasd the compliations of a Happy New Year after geting up, but my first thoughts was my family. Yes May the God of Heaven bless them all. Had some good tody as a New Years drink. Returned home and retired.

Friday Jan. 11th, 1856—Before retiring bowed before the Lord and dedicated myself anew to him and his cause on the Earth remembered Bro. Mack, James, the Saints in Ireland and all over the world particularly in Zion and my dear family. God bless them all.

Thursday Jan. 17th, 1856—Morning dark and cloudy had brakfast and done some writeing had many thoughts concerning my family which led me to bow before the Lord in my room and ask his blessings to rest down on me and his spirit to inspire me that I mite aproach him in an acceptable manner and plead for the blessing of the good spirit of the Lord to be on them. I felt in hart to bless them to say “peace be upon my house and family.” I did indulge in once more out of the many hundred times to take a look at the locks of hair whiter since the sent me to the G. S. L. City, the morning that I left home whitch caused some tears to fall. Oh how sweet the remembrance of the past.

[On Saturday, January 26, 1856, John's journal entries ended abruptly. He returned to his families in Utah in October-January 1858.]

Documents Registering John Scott as a United States Citizen¹

DECLARATION of Intention to become a Citizen of the United States.

I, *John Scott*, do declare on oath that is *bona fide* my intention to become a Citizen of the United States, and to renounce, and abjure, forever, all allegiance, and fidelity, to all and any Foreign Prince, Potentate, State, and Sovereignty whatever, and particularly to *Victoria, Queen of Great Britain & Ireland* of whom I was a subject.

SWORN before me at my office at *Great Salt Lake City* this *Tenth* day of *September* A.D. 1852.

[signed] *John Scott*

[signed] [illegible] *Appleby*

Clerk of the United States
First District Court, in and
for the Territory of Utah.

UNITED STATES OF AMERICA,

United States *First District*

Territory of Utah,

Court for the Territory of Utah,

G. S. Lake, County, S. S.,

BE IT REMEMBERED, That on the *Tenth* day of *April* A.D. 1852 *John Scott* a subject of *Queen Victoria* made application to become a Citizen of the United States, and produced to this Court satisfactory evidence that he on the *tenth* day of A. D. 1852, in due form of Law, declared his intention to become such a citizen: AND THEREUPON the Court being satisfied by the oaths of *James W Cumming & Hosea Stout*, two citizens of the United States, that the said *John Scott* for one year past has resided in this Territory, and for four years previous thereto, he has resided in *the United States*. During that time he has behaved as a man of good moral character—that he is attached to the principles of the Constitution of the United States, and well disposed to the good order of the inhabitants thereof, and admitted him to be a citizen of the same. AND THEREUPON, the said *John Scott* was sworn in due form of Law to support the Constitution of the United States, and absolutely and entirely renounce, and abjure, forever, all allegiance, and fidelity to every Foreign Prince, Potentate, State, and Sovereignty whatsoever, and particularly to, *Victoria, Queen of Great Britain & Ireland*—whose subject he heretofore has been.

IN TESTIMONY WHEREOF, I have hereunto subscribed my name, and affixed the seal of said Court, this *Tenth* day of *April*, one thousand eight hundred and fifty *five*, and of the Independence of the United States the *Seventy Ninth*.

[signed] *Appleby*

Clerk.

¹ Photocopied in HDJS 5-14.

Confrontation between John Scott and Stephen Markham

Record of a conflict between John Scott and Stephen Markham, recorded by Norton Jacob.¹

Thursday 24th [September 1846]. This morning a very singular incident occurred in our camp. Before the organization above related, Colonel Scott had received an order from General [Brigham] Young to send one of the four pieces of ordinance in his possession to Bishop Miller's camp, two hundred miles above here at the mouth of the Punkaw river. In compliance with that order we had prepared the four pounder, and drew up written instructions for the manual of the piece. This morning the bishop's agent, Jacob Houtz came to receive the gun. Just as he was hitching on his team, colonel Stephen Markham came up. His adjutant Major Bills was also present. The team being hitched on the gun carriage, says Brother Scott, "Who is to receipt for this gun?" Colonel Markham replied, "Brigham has ordered me to take charge of the guns and have them put in order." Says Brother Scott, "This property has long since been put in my possession with orders from Brother Brigham, not to let any of it go without orders from him and taking a receipt; moreover I have just receipted for these oxen and no man shall take them away without giving a receipt. Says Markham, "How did you come to receipt for them?" As though he had been doing that which he should not have done. Scott replied, "General Young told me to do so and accordingly I have given one like this."

"Received of Zerah Pulsipher one yoke of oxen to be used in hauling a cannon up to Bishop Miller's camp."

Says Markham, "Whose here to take them?" Brother Houtz, here is Miller's agent.

"I will receipt for them, none but a damn fool would object to what Colonel Scott requires."

Says Colonel Markham, "Let's go and fix it," and they all started towards Colonel Scott's tent. Brother Houtz remarking to his teamster, "You may turn the team around. I suppose Colonel Scott will not let the gun go out of the yard until it is receipted for."

"Yes," says Markham, "Drive it out of the yard I'll bear you out in it." Brother Scott turned round saying, "Colonel Markham, that gun shall not go out of this yard until I have a receipt for it."

Says Markham, "I swear it shall," and immediately caught the whip out of the drivers hand exclaiming, "John Scott I'll straighten you." Scott unhooked the lead cattle's chain, when Markham collared him, Scott also seized him and held him off at arms end. Saying sternly, "Markham you shall not come into this yard and interfere with my business." Markham called out to his adjutant Bill, "Go and bring a force [to take the gun, etc]" And away scampered Aft. Bills telling every man he met to gather up forthwith to the public square armed and equipped, for terrible things were expected. Some said afterwards they did not know where the public square was. But some ten or a dozen particular friends happened to think that the little triangular spot occupied by the artillery must be the public square so on they came with rifle and musket, swords and spear and passed round outside of the yard where they formed a line with their backs towards the mouths of those terrible guns, that the agent sending by one of the general's aids the night after the alarm, commanded Colonel Scott to have the _____ drawn out of lest it get wet; when there had been neither shot nor priming in them for the last six months at least. It reminds one of Don Quixote's attack upon the windmill; for if those great guns had bellowed, there would have been a deal of wind.

But to return to the parties at the gun. They both soon relinquished their hold, Brother Scott remarking calmly, "Markham the thing I require of you is reasonable. Brother Young has given me charge of this property. I don't care a damn for Joseph Young, and nobody else. I'll have a force here to take it," says Markham.

"I can raise a force too," says Scott, "but look here Colonel Markham: you show no authority from General Brigham Young for the course you are pursuing. Here Markham hesitated a little and Brother Houtz again offered to do as he had done before. When all three proceeded directly to the tent, and a receipt for the gun and oxen was made out and signed by Brother Jacob Houtz some time before the force under command of Captain Charles Bride arrived, who came without any orders from his superior officer Major John Gleason.

¹ Backman et al., "Norton Jacob", 39.

Consequently, like fools, they came as a mob and Colonel Markham suffered them to stay as long as they pleased without dispersing or dismissing them until they went away as they came, like fools with their fingers in their mouths. While Brother Jacob Houtz hitched onto his cannon again and drove off in triumph. All this happened about ten o'clock a.m. Some time in the afternoon Colonel Markham came into the yard inquiring for Brother Scott. He soon found him when lo and behold, he wanted to see if the receipt taken by Brother Scott held Brother Houtz responsible for the delivery of that cannon to Bishop Miller for if it did not he would send on a man to take possession of it and see that it was so delivered....

Brother Scott went down to see Brother Brigham and Heber, to ascertain where they intended to have the artillery camp for the winter. He met with rather a cool reception from Brigham as those officious persons above alluded to had filled his ears with various false statements concerning the affair between Scott and Markham, but after listening to Brother Scott's defense of his conduct, he appeared better pleased with the course he had taken in the matter.



Photograph: Sons of John Scott and Elizabeth Meneary

This photograph, taken sometime before 1898, shows four of the five sons of John and his first wife Eliza. From left to right: John William (b. 1844), Josiah (1854), Alfonzo (1859), and Ephraim (1842). Not pictured is Isaac (1837). *Source HDJS.*

ISAAC FRANKLIN SCOTT

1814-1890

SARAH SOPHIA HALL

1823-1910

Of the four sons of Jacob and Sarah Warnock Scott, no two were more different than Isaac Franklin and his older brother John. Born only three years after John on May 23, 1814 at Armagh, Ireland, Isaac disagreed with his brother on almost every important issue as their lives progressed. Well educated and articulate,



Isaac Franklin Scott

Isaac stood in stark contrast to John's more military habits. In the end, this difference of personality would separate the two brothers from each other permanently.

Isaac Franklin was baptized into the Mormon Church by William Law in November 1837, and accompanied his father and family to Far West.¹ When recalling his dissatisfaction with his excommunication in Missouri, Isaac later remarked:

The Church cut me off in Missouri for no crime only opposing Daniteism, stealing, swearing, lies etc. I have seen them there steal thousands of dollars worth of property and heard them afterwards swear in court they did not do it. They have tried to get me to join them since, but I could not do it under such circumstances.

Clearly, Isaac was opposed to the 'Danite' activities of his brother John, and felt that some Mormons had strayed from Christian ways in fighting violence with violence. This adamant refusal to participate in 'military Mormonism' was a distinguishing mark between Isaac and his older brother John.

In 1840, Isaac traveled with his parents and siblings to Nauvoo and rejoined the church. At Nauvoo, Isaac found his bachelorhood severely tried. He fell in love with a young woman but was heartbroken when she suddenly died. His father Jacob recorded the tragedy:

The Pious, Beautiful & accomplished Miss Sarah Ann Chamberlain, Aged 19 years & 2 months, lies in our burying ground, or Lot, with Jacob-- She was seized with a Fever & Inflammation in the head, which took her off in a few weeks. We esteemed her highly. She was everything, that would have pleased you, and she and Isaac loved each other most tenderly. He composed & wrote himself some very Pathetick, and pretty verses on her premature death. I was afraid it would break down his constitution; for his health was very poor at the same time, but he bore it with the patience fortitude of a Christian, he remained yet in single life.

Isaac did not grieve his loss for long, however; he soon made the acquaintance of an intelligent New Englander recently arrived in Nauvoo, and fell in love. Sarah Sophia Hall was born of Pilgrim stock to John Calvin and Abigail Harback Hall of Sutton, Massachusetts, on March 2, 1824. She was baptized in Massachusetts in November 1841, along with her family. She and her older sister Martha Hall Haven arrived in Nauvoo November 6, 1843. Soon after arriving, Sarah began teaching a small school several miles outside of town. Isaac and Sarah were married by Sarah's brother-in-law Jesse Haven March 17, 1844 at Nauvoo. Isaac was



Sarah Sophia Hall Scott

¹ Letter from William Law to Isaac Russell, November 10, 1837. Lyndon W. Cook, *BYU Studies*, Vol. 20, No. 2, p.213. "My Dear Friend, I baptized Isaac and Robert Scott, so you see the old man has all his sons,—The old lady [Sarah Warnock Scott] and Sarah are still obstinate. John Scott's brotherinlaw has joined the Church also...."

29 and Sarah was 20. Upon marrying, the newlyweds moved to a little white cottage in the countryside near Nauvoo, where Isaac continued his trade of cabinet making and miscellaneous carpentry.

The peace of Isaac and Sarah's new life was soon shattered, however, as the eventful year of 1844 unfolded in Nauvoo. Sarah's eloquent letters to her parents in Massachusetts, along with several notes written by Isaac, show a remarkable change in their attitudes about Nauvoo and Mormonism in the month following their marriage. Isaac opposed the excommunication trial of William Law on April 18, 1844, for which his brother John had testified. On April 28, Law's group of reformers met at a saw mill and organized their new church. They took a resolution at this meeting to visit families in the city to find sympathizers, and no doubt Isaac and Sarah were among those visited. This becomes clearer in Sarah's next letter home, when she suddenly does an about-face and criticizes the institutions and leaders in the church she had previously supported. Perhaps Sarah and Isaac felt some of the turmoil recorded by William Law in his diary entry of January 13, 1844:

What my feelings have been I cannot relate, various and painful at times almost beyond endurance; a thousand recollections burst upon my burning brain, the past, the present, and the future, disappointed hopes, injured feelings, where they should have been held sacred . . . these things are as poison'd arrows in my bleeding heart.

While Isaac and Sarah did not reject the foundations of Mormonism, they opposed polygamy and other recent doctrines introduced by Joseph Smith. Shortly after the death of the Mormon prophet, Isaac wrote:

The course they [Joseph and Hyrum] took roused the indignation of saint and sinner that held sacred the laws and institutions of our country. I told them the morning after they done the deed [i.e., destroyed the press of the Nauvoo Expositor] it would cause them tears before their corn would silk, which came to pass.

Frustrated at the inability of Sarah's parents to understand their plight, and threatened with the rise of Brigham Young and other polygamists at Nauvoo, Isaac and Sarah decided to leave their friends in the city and seek other like-minded Mormon reformists. On May 29, 1846, Isaac, Sarah, and their baby Calvin Lehi quit Nauvoo along with Isaac's sisters Sarah Scott Mulholland Mulliner, Ann Scott Davis, and their husbands and families. The three families arrived in Voree, Wisconsin on June 12. During that summer, John Scott had parted ways with his siblings and left for Winter Quarters, Nebraska, thus effecting the final split between John, who followed Brigham Young, and Isaac, Ann, and Sarah, who sought other leaders among the Mormons.

Isaac Franklin was ordained a high priest by James J. Strange on July 20, but soon became disaffected with Strang's leadership of the Voree Saints. Along with other dissenters, Isaac published the *New Era*, an opposition paper, to counter Strang's influence in the area.¹ On December 8 he was excommunicated by Strang, and a year later in December 1847, Isaac and Sarah Hall Scott moved one mile east of Voree to Burlington, where Isaac operated a sash and blind factory and continued in his carpentry business. A granddaughter recalled how Isaac made furniture for his home from some maple trees in their yard: a high spindle bed, a bureau, and a rocking chair with coil springs on the front legs. In Wisconsin Sarah bore six more children, for a total of seven: Martha Sarah (1848), Isaac Franklin, Jun. (1850), William Henry (1853), Winfield Jacob (1855), Charles Leander (1858), and Edwin Beamus (1863).

A major turning point in Isaac and Sarah's lives occurred April 6, 1860, when Isaac attended the Amboy Conference. At that meeting the Reorganized Church of Jesus Christ of Latter Day Saints officially came into being. In the following weeks Isaac wrote enthusiastically to his siblings about the ascension of Joseph Smith III to church leadership, and by March he was contributing sermons to the RLDS publication,

¹ Milo M. Quaife, *The Kingdom of Saint James* (New Haven: Yale Univ. Press, 1930), 51-52. "The leaders of this enterprise were Isaac Scott, Collins Pemberton, and William E. McLellin... Scott and one or two others brought out, on the press of the Elkhorn *Western Star*, two or three issues of a paper called the *New Era*, which purported to be published at Voree, and the contents of which were devoted to assaults upon the Strangite organization. Of more enduring import, the apostates set up a rival church organization under the presidency of Aaron Smith."

The Saints' Herald. While serving as clerk for the Burlington RLDS Branch, Isaac continually worked to persuade his siblings to join the new organization. In the spring of 1864 his sisters Mary and Jane were baptized in Canada, along with Mary's husband William. Ann and Charles were sympathizers with the movement but did not join until 1871.

During the spring of 1865, Isaac and Sarah Hall Scott moved to 160 acres three miles northwest of Pardeeville, Wisconsin, where they settled permanently. Descendants recalled that Isaac planted silver poplar trees on each side of the driveway leading to the house. The family had an open well with a little house over it and the water was drawn up by an old oaken bucket. Neighbors remembered that Sarah made beautiful quilts and rugs. Isaac had a sorghum mill was still remembered years later as "Sorghum Scott". Isaac continued to submit sermons to *The Saints' Herald*, and was a well-read writer, visiting lectures of distinguished travelers and continuing a life-long pursuit of learning. In 1888 his last article appeared, a brief history of the Strangite movement and his early involvement in Strang's church. On October 30, 1890, Isaac Franklin Scott died at Pardeeville. Sarah Hall Scott lived for many years as a widow on the farm. She passed away August 20, 1910 at the age of 86 and was buried next to Isaac.

DOCUMENTS

Isaac Franklin Scott and Sarah Hall Scott Letters

This collection of letters was written between 1843 and 1860. Those dating 1843-1848 were written by Sarah and Isaac to Sarah's parents, John Calvin and Abigail Harback Hall, who still lived in Sutton, Massachusetts. These documents form part of a series of eleven letters edited by George P. Partridge and published in the New England Quarterly for December, 1936, as "The Death of a Mormon Dictator: Letters of Massachusetts Mormons, 1843—1848." Partridge has modernized the spelling and punctuation. The final letter contains Isaac's report of the RLDS Amboy Conference of 1860.

Excerpts of a letter from Martha Hall Haven to her parents—

Nauvoo, Illinois, Dec. 27, 1843.

Dear Father and Mother:

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

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

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

December 21: I suppose you will hear that there is trouble among us before you get this. The Missourians seem determined not to let us alone. They keep kidnaping our people. It is not safe for them to go out of Nauvoo. One of our men was kidnaped last night; he was over to Montrose [Iowa] on business. The civil authorities have taken one of the kidnapers; he is under three thousand dollars bond; we are going to send to our governor to have him send to the governor of Missouri for the release of our people. I expect he will

not give them up unless our governor will give up Joseph Smith. I don't think they will ever have the pleasure of taking him. God will ere long come out in vengeance against them.

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

Martha.

Letter from Sarah Scott to her mother, Abigail Harback Hall—

Vicinity of Nauvoo, April 13, 1844.

Dear Mother:

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

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

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

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

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

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

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

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

Sarah Scott.

Letter from Isaac Scott to his wife Sarah's parents—

Vicinity of Nauvoo, June 16, 1344.

My Dear Father and Mother:

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

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

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

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

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

Mr. Haven [Scott's brother-in-law] knows these statements are correct, for they have been taught in the quorum to which he belongs by the highest authority in the Church. He has told me that he does not believe in these teachings but he does not come out and oppose them; he thinks that it will all come out right. But we think God never has nor never will sanction such proceedings, for we believe he has not changed;

he says "I am God I change not." These things we can not believe, and it is by Sarah's repeated request that I write this letter.

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

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

[The letter was written up to this point by Isaac Scott, husband of Sarah. The rest is in his wife's hand.]

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

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

Sarah Scott

Nauvoo, Illinois, July 22, 1844.

My Dear Father and Mother:

Having an opportunity to send to the East by the way of brother Eames, who expects to return in a few weeks, I thought I would improve it and send you a few lines. I suppose you received our letter and was somewhat prepared, when you heard of the dreadful murder of Joseph and Hyrum Smith in Carthage jail. Little did we think that an event like that would ever transpire. The Church believed that he would be acquitted as he had been on former occasions, and Joseph prophesied in the last Neighbor that was published before his death that they would come off victorious over them all, as sure as there was a God in Israel. Joseph also prophesied on the stand a year ago last conference that he could not be killed within five years from that time; that they could not kill him till the Temple would be completed, for that he had received an unconditional promise from the Almighty concerning his days, and he set Earth and Hell at defiance; and then said, putting his hand on his head, they never could kill this Child. But now that he is killed some of the Church say that he said: unless he gave himself up. My husband was there at the time and says there was no conditions whatever, and many others testify to the same thing.

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

The governor [Thomas Ford] visited Nauvoo the day that Joseph and Hyrum were killed and made a speech. He told the people of Nauvoo the burning of that press was arbitrary, unlawful, unconstitutional, and that they had hurt themselves more than ten presses could have injured them in ten years.

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

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

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

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

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

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

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

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

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

Sarah Scott

[Isaac's handwriting begins here:]

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

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

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

Yours respectfully,
Isaac Scott.

Nauvoo, February 6, 1845

My dear Father and Mother:

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

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

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

We are informed by a revelation given through Joseph that Sidney Rigdon should be a spokesman before the face of the Lord and not before Joseph Smith's face as at the first. This Revelation you will find in the last edition of the book of Covenants. Sidney Rigdon was ordained a prophet, seer, and revelator to the Church to succeed Joseph in 1841 by revelation, and never was cut off. True, they pretended to try him and cut him off in Nauvoo last fall. But had they authority, and was he brought before a proper tribunal? I am bold to say he was not; neither can the Church try him according to the law of God, for his case must have one the first presidents to preside on it. Why have they treated Sidney Rigdon and William Law as they have? Because the stood up for the attributes of God, for virtue and holiness, for the observance of the law of God and the laws of the land. See Section 18 paragraph 8. But these pious souls in Nauvoo think they can set at defiance the laws of God and man and have their two, four, six, or eight or ten wives at

pleasure, but in this way they will find themselves mistaken. These things, as I told you before, they deny in public but teach and practise in private.

Dear Mother, you seem to me to be preparing your mind to receive these strange things should they be presented to you; you quote a passage to try and prop their frail tenement, but read a little farther and you will find that to us there is but one living and true God. You seem to be sorry that you advised me to come West, but I am glad, for by so doing I have been an eye and ear witness to their proceedings. Had I not have come, I might have been as you are, knowing nothing of their teachings in Zion; but I am here, have heard and seen for myself and know verily what I write to be true. You say you think there is a wrong spirit somewhere; so say I. I think when a people break the commandments of God given expressly to themselves, such as: "Thou shalt not commit adultery. Thou shalt have but one wife, and concubines thou shalt have none," it is very evident there is a wrong spirit and a departure from the principles of righteousness.

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

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

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

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

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

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

Sarah S. Scott.

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

Yours respectfully,
Isaac Scott.

Letter from Sarah Sophia Hall Scott to one of her brothers—

Nauvoo, March 1, 1845.

Dear Brother:

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

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

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

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

Another doctrine they teach which is equally absurd and damnable is a plurality of wives. This they publicly deny having taught, but when they do, they heap lies upon transgression and only make their damnation more sure—unless they repent, and that speedily. These things I have heard taught myself and know their statements to be false.

In relation to the Expositor I need only say it is true they destroyed the whole printing establishment, which I believe with their other transgressions brought the trouble upon them last summer. There are other things I would like to mention but I want to leave a few lines for my husband, I suppose you have seen my last letter to Mother; so I will close.

Sarah S. Scott.

[The following is in Isaac's handwriting:]

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

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

The Church is now divided, and part go for Sidney Rigdon and William Law, the only Presidents left the Church. The other part hold to the Twelve, who arrogate to themselves the authority to lead the Church. Rigdon and Law are honorable, virtuous men; therefore you see they would not do to teach

polygamy, adultery, fornication, perjury etc. which is and has been abundantly taught in the Church. I have heard it taught, I presume, an hundred times; I will be mistaken if Nauvoo before long don't be laid as waste as ever Jerusalem was; the wickedness of this people exceeds anything on record. The Temple, if ever finished, will be a splendid edifice. The steam-boats have been running on the river for some time past.

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

Yours etc.
Isaac Scott.

Burlington, Wisconsin,
March 31, 1848.

My Dear Mother:

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

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

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

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

Have you seen the Epistle of the Twelve Apostles? If you have not, you had ought to, that's certain. It seems now "it mattereth not what a man's religious faith is; whether he be a Presbyterian, or a Methodist, or a Baptist, or a Catholic, or a Mahomedan, or even Pagan or any thing else; if he will bow the knee, and with his tongue confess that Jesus is the Christ, and will support good and wholesome laws, we hail him as a brother." That is not much like the doctrine Joseph Smith taught in the beginning, I think. In Elders' Journal Volume 1 Number 8, page 92, question: Will everybody be damned but the Mormons? Answer: "Yes, and a great portion of them unless they repent and work righteousness." This is what Joseph taught in 1838, Brigham's conscience has stretched so far lately that he will make a heaven of all sects and parties. Wonderful change. Oh consistency and common sense where hast thou fled?

Strang is no better than the twelve, for he has come out and denied the Divinity of Jesus Christ and says he [Christ] was the legitimate son of Joseph and Mary. And there has lately risen up another young scion of Latter Day Saintism who claims to be the personification of the Holy Ghost; he also is making some converts among the L. D. Saints; he is here figuring as large as life. His name is Gladden Bishop; he has organized what he calls the Kingdom of God, and it was the queerest performance I ever saw.

It is very evident that the L. D. Saints have literally fulfilled the prediction of Jesus Christ and his Apostles, for it is written: "In the last days perilous times shall come; men shall be heady, high-minded, lovers of pleasure more than lovers of God etc" and they are to depart from the faith, giving heed to

seducing Spirits and doctrines of devils speaking lies in hypocrisy etc., and false Christs and false prophets are foretold; these have all made their appearance.

Now why this state of things among the L. D. S.? It is easily accounted for when their course is once properly understood. In the year 1830, when the Church was organized, God gave it a specific characteristic name eight times in one Revelation in the book of Commandments which was the Church of Christ. By this they were known for four years until they began to work wickedness and lost the Spirit of Christ; consequently they were ashamed to wear his name. So in May, 1834, Joseph and the authorities of the Church met in Conference in Kirtland, Ohio, and the first business of importance was to change the name of the Church. Motioned, seconded, and carried: that this Church be no longer known as the Church of Christ and that henceforth it shall be called the Church of Latter Day Saints; no Jesus Christ in it for four years after this. Thus they became another church by the unanimous voice of all her leading men and have been led by false principles more or less ever since. What does the Book of Mormon say on this subject? "If ye are called in any other name save the name of Christ, ye shall be found on the left hand of God."

April 22: I have been very busy and did not get my letter finished, but I can't afford to write another; so I send this. We had a snow storm yesterday, but hardly enough to track a cat. Write as soon as you get this.

Sarah Scott.

The following letter was written in 1860 by Isaac Scott to his "Brother & Sister", probably referring to William and Mary Scott Warnock, who lived in Canada at this time.

Burlington, [Wisconsin]

April 22, 1860

Dear Brother & Sister

It is with pleasure that I acknowledge the receipt of your verry welcome letter of March 31st. I was from home attending the Amboy Conferance when it arived but when I arived home and found that I had been enabled by the blessings of God to meet your expectations in our temporal matters, and hear that you were all enjoying your usual health I was exceeding glad, and felt in my hear to thank you for your kindness, and the indulgence extended to me in it, as I am determined by the help of the Lord, never to do an act that would justify my Brothers & Sisters in withdrawing the confidence they may have reposed in me as a Man of truth and integrity, but enough on this subject as I have things to write that will interest you More than any thing that can be written on temporal matters.

I know that you will be verry anxious to hear of the proceedings of the Amboy Conference so I embrace the first leisure hour I have for this purpose. The Conferance was held in the City of Amboy Illinois, about 135 from this place, the Conferance was Organized & opened for business on the 6th as notified in the Herald, the for noon was spent in preaching & other exercises in which Elders Marks, Gurley, Blakesly and others participated; and as young Joseph Smith and his mother Emma, had arived to attend the Conferance and present himself as successor to his Father you will readily see that it was an occasion of most importance. And before going further I will here state that I went there perfectly Calm & composed, determined to scrutinise every act closely, as I knew that I had relatives that were near and dear to me that could not be there, you amongst the rest, that would place some confidence in my statements I considered Myself in duty bound to attend, & give to my friends an impartial and truthfull statement of things as they there transpired. And now for what transpired at Conferance; on the 6 Joseph presented himself as Successor to his Father and was received as such by the Church, and to undertake to portray to your mind the scene that then transpired is beyond any power that I possess, there was a time of universal rejoicing among the Old Saints of whom there was a large gathering, they were there from Ohio from Michigan, Wisconsin, Iowa, Minesota, Missouri & a great many from Illinois attended. Joseph gave a

history of the past two or three years of his life which seemed to satisfy all present, that the Lord had ordained that he should lead the Church.

Joseph was baptized into the Church when about ten years old, and ordained by his father to be his successor shortly before his death. Joseph is unlike his father in every particular he is quite dark in complexion, Verry long featured & short in stature, but he is the soberest looking person that I have seen for years, he is a good speaker and appears to be verry honest & sincere. I wish you all could have attended the Amboy Conferance and seen & heard what transpired there, you would have been perfectly satisfied that the Lord has set his hand again to recover his people and redeem Zion. I never attended a Conferance in my life where the gifts of the Gospel such as speaking in Toungius Prophesying and preaching by the gift and power of the Holy one of Israel was manifested to such an extent, and with such power. And after the Church was reorganized and Joseph had been confirmed in his office a young woman, one of the Blakeslys daughters rose and stated in prophecy that what they had done was pleasing to God, that the Angels in Heaven were rejoicing over our acts & that the Angels of God were in our midst but we could not then behold them, and Many great and exceedingly pracious promises were made to the Church every day during the Conferance; and the preaching surpassed anything that I ever heard in my life. And in fine the whole proceedings of the Conferance were unobjectionable & glorious beyond description; but this much have I written hoping that it may comfort your hearts, that you faith may grow strong in the Lord and that it may in some degree prove a blessing to you all, by stirng your minds by way of remembrance, and I do know that you will rejoice, for I well remember your honesty and sincerity in years gone by, and your ardent love for the truth & now that the Lord hath again spoken good concerning Zion, why should we not rejoice?

I have never for one moment doubted the truth of this work, and its ultimate triumph, but I have sometimes feared that it would not come in My day, and this thought gave Me sorrow and sadness of heart many times. But now that the Lord has set his hand again the second time to recover his people, and gather the honest in heart to Zion it should stimulate us to dilligence in keeping the Commandments of God, lest by our own negligence We miss obtaining this great salvation.

The work of the last days is to be a marvelous work and a wonder, the wisdom of the wise was to perish & the understanding of the prudent be hid, and so it has come to pass. They were also to depart from the faith giving heed to seducing spirits and doctrines of Devils speaking lies in hypocrisy, having their consciences seared as with a hot iron etc. How literally has this been fulfilled by the Salt Lake Mormons? Dear friends I feel in my heart and soul to bless and praise the name of the Lord for his goodness and loving kindness in preserving us from being led away by such a feared delusions of the Devil, as is believed in, and practised in the Valey by those Apostates from the true faith.

But the work of the Father will rool on until all things are accomplished, and Israel is gathered in from all nations, and the last Tribes, from the North are brought home to Zion; and all this, thank the Lord of Hosts, will be done in this generation.

I think you will be visited by some of the Elders of Israel soon to wake you up again that you may be prepared for the coming of the Lord which we are told again & again is nigh even at the doors. Your friends in this region are all enjoying usual health except Nitty Mullinder¹ She is verry low at present and not much grounds for hope that she will recover, she seems to be far gone in Consumption but we hope for her recovery still. Sarah wishes to be remembered to you all. I have delayed the finishing of this a few days longer than I expected. Our love to all enquiring friends. We remain as ever your Brother & Sister

I. F. & S. S. Scott

P.S. I still intend to make you that visit I spoke of, but that need not prevent you from fulfilling your promise that was made long prior to mine, take a few dollars & use it for this purpose it will pay just as well as money at Intrest. Young Joseph advises all to remain where they are for the present but to be

¹ Jennett Mullinder, born 1844, died 1860; eldest child of Sarah Scott Mulholland and Alexander Mulliner. Jennett evidently died from the consumption Isaac mentions shortly after his letter was written.

closing up their business and getting all in readiness to move when the Lord calls them to gather out from among the wicked. I. F. S.¹

Note written by Isaac F. Scott to the *Saints' Herald*

Saints' Herald 24:302.

Brethren:—Enclosed find fifty cents, for which please send me W. W. B.'s Sabbath article, for I hope you will have it in pamphlet form by this time; if not then send me the *Heralds* containing it. The Seventh Day Adventists have been holding meetings here for over a month, in their large tent, and the Methodists are closing up their camp meeting; both were held in Pardeeville at the same time. The Adventists and I have tried each others strength several times. I have endeavored to draw them into the open field for a fair contest, but they refuse to come out. Public feeling is about fever pitch.

That Sabbath article has been read and reread in public by the leading men of Pardeeville, and they admire it very much, and urge me to send for copies for them; they say it is the best thing they ever read on the subject. I could sell a lot of them if I had them. Yours in the one faith,

I. F. SCOTT.

Letters from Joseph Smith III to Isaac F. Scott

Like their fathers, Joseph Smith III and Isaac Scott were involved in financial disputes that were intertwined with religious obligations. These letters were part of a series of notes from the RLDS president to Scott requesting the fulfillment of Scott's financial obligations to the church and to Smith personally. These letters are from the Joseph Smith III Letter Press Book in the Community of Christ (RLDS) Library archives.

Plano, Ill., Aug. 7 [1880]

Bro. Isaac Scott,

The 23rd of this month will be the annual return of the date of the note I hold. Can you not pay the remainder that will be due this fall and let us be done with it? I am wanting money badly to build me a house on a small farm of 40 acres in Iowa, for a home for my family. It will be a brother's part and but justice to pay me. What say you?

Yours in bonds,
Joseph Smith

Jan 7th 1 [1881]

Bro Isaac F. Scott:

Having written you three several times in reference to the note I hold, and receiving no reply of any sort, I conclude that you do not care to write me. I have concluded further, that you either can not or will not pay the remainder. I therefore enclose the note to you, giving my reason; If you can not pay it, it is useless and unkind for me to keep it at a constant increase of interest; If you do not wish to pay it, I could not collect it except at the distress of both and an additional final expence to you, that would be useless and unjust.

¹ Typescript located in the RLDS archives, P 13 f 129.

Besides this, if the latter be true, I should feel badly, as often as I saw, or thought of the evidence of your indebtedness left in my hands. As for the rest I have no wish to cause any disruption to our Christian fellowship and brotherly regard; for unless I change in feeling, no brother shall ever feel that I put his fellowship and standing in jeopardy for personal cause.

I bought the note in good faith believing you both able and willing to pay it. I took the hope with a view to aid you, and to settle the note, I paid 12,\$ charges and received 7,\$ for the lot; being out \$5.00 I do not blame any one; but decide to let it now all pass. I had thought to get something, as I also am in debt, and can not pay; but shall now put this supposed resource out of my mind, and strive other wise. I have none but the kindest feelings for your success, spiritual and temporal, as a fellow sufferer in Bonds. I enter the return of this note on my memorandum and there it rests.

I am in Bonds Yours Joseph Smith

P. S. If I have in former letters written anything offensive, please pardon.

Obituary for Isaac Franklin Scott

Saints' Herald 38:47.

SCOTT.—Bro. Isaac F. Scott was born in Armagh, Ireland, May 23d, 1814; died, at his residence, near Pardeeville, Wisconsin, October 30th, 1890. Funeral sermon November 2d, in the M. E. church, by Elder W. S. Pender. A large concourse of friends assembled as a last testimony of the sterling worth of our departed brother, and the high esteem which he had won among his neighbors with whom he had lived a quarter of a century. Relatives from distant parts were present. In May, 1837, the deceased immigrated with his parents to Canada, where he heard and accepted the gospel, being baptized in March of the same year at Trafalgar, Canada, by Elder Wm. Law. He passed through the difficulties the Saints had to contend with in Missouri, the family moving there in 1838. In 1844, at Nauvoo, Illinois, he was united in marriage to Sarah H. Hall, his present surviving consort. His parents died at Nauvoo. He removed thence to Burlington, Wisconsin, in 1846, where he remained for seventeen years. While here, he conducted a sash and blind factory, also doing an extensive business as a builder and contractor. During this time, he came in contact with Strangism, which he quickly repudiated. In order to expose the fraudulent claims of Strang, he published a paper at Elkhorn, Wisconsin, called the *New Era*. In this work he was assisted by John Gaylord. He attended the first conference of the Reorganization over which Joseph presided, rejoicing greatly at the "Good tidings of great joy," after the darkness and confusion through which he had seen the church pass. His faith in the work of God was unshaken, and his interest in its welfare unabated, until he was called away. The elders of the Reorganization were always made welcome at his pleasant home. May the Lord console the sorrowing family and friends.

Obituary for Sarah Sophia Hall Scott

Saints' Herald 57:963.

SCOTT.—Mrs. Isaac F. Scott died at her home near Pardeeville, Saturday, August 20, 1910, aged 86 years, 5 months, 18 days. Miss Sarah S. Hall was born in Sutton, Massachusetts, March 2, 1824, and was married to Isaac F. Scott, March 17, 1844, at Nauvoo, Illinois. They lived there about two years and then moved to Burlington, Wisconsin, where they resided eighteen years, coming to their home north of Pardeeville, in the spring of 1865, where she lived until summoned by death. She was the mother of seven children, all of whom survive. They are: Calvin and William, of Washington; Edwin, of Montana; Charles, of Delton, Wisconsin; Frank and Winfield, of Pardeeville, and Martha at home. At the time of her death, the family represented five generations. Mrs. Scott was a member of the Reorganized Church of Latter Day

Saints for sixty-five years and remained true to the faith up to the time of her death. The funeral was held Monday from the home at 2 o'clock, Rev. Coonradt officiating. She was laid to rest in the Pardeeville cemetery, beside her husband, who died October 30, 1890.

Excerpts from "History of Isaac Franklin Scott"

Written by Alma May Brookover, Wisconsin District Historian, June 1, 1955. A typescript of this history can be found in the RLDS Archives, P 47 f 25.

Soon after the baptism of Jacob Scott, Sr., he made arrangements for his family to move to Missouri. The entire family were planning to go with the exception of Jane, whose husband was opposed to the Church. This brought considerable sadness to the Scotts, who frequently held conversations as what was best to be done under the circumstances. One day Ann, Mary and Jane were engaged in conversation in their parent's home on the subject of their moving to Missouri and leaving Jane behind, when it was suggested that the family would pray over the matter. They all united in prayer and the gift of tongues and interpretation was given to Ann. The message was "Go ahead with your plans to go to Missouri, and Jane will go also". The family with the exception of Jane rejoiced over the message, but Jane was doubtful. It seemed impossible to her.

Arrangements for starting were completed without the development of any circumstances pointing to the fulfillment of the prophecy relating to Jane joining her family. When the morning came for them to leave, they said farewell to friends and neighbors, leaving Jane behind with the rest.

The first days travel was marked with no incidents with the exception that some members of the family now doubted the truthfulness of the message Ann had brought to them through the Spirit. But the second day the wagon overtook them containing Jane, whose husband had consented to her going with her family, also promising to come himself the next autumn. All rejoiced and were happy in the knowledge that God is able and will fulfill all His promises even though we cannot see how it is to be done.

... The Scott family was quite well-off financially when they arrived in Far West, but like many others, had lost a small fortune.

In 1839 most of the Saints went to Quincy and Nauvoo, Illinois. The Scott family remained at Far West with the exception of Sarah and James Mulholland.

...Sarah [Hall's] parents were from England, and she had a sister named Candice A. (Mrs Shurtiff), and J. C. Hall and Caleb Hall are said to be her brothers.

... Isaac F. Scott, his wife and son also came to Voree, probably with Ann and Charles Davis. He accepted the leadership of J. J. Strang, and was ordained a High Priest July 20, 1846. He soon discovered this doctrine taught and practiced by Strang was not true, and left his church. He was excommunicated December 8, 1846. Isaac F. Scott tried to warn the Saints who came to Voree that Strange was an imposter, and he with others published the New Era at Voree in 1847 as an opposition paper to the movements of Strang.

Soon after the birth of their second child, Martha Sariah, on December 8, 1847, at Spring Prairie, Isaac F. Scott and his wife and son Calvin Lehi, moved to Burlington, one mile east of Voree. Isaac worked at the carpenter trade. While they lived here he made some furniture for his home from some maple trees in their yard: a high boy spindle bed, a bureau, and a rocking chair with coil springs on the front legs. These pieces of furniture are highly prized now by their grand-daughter, Mrs Edna Scott Smith, of Randolph, Wis., who has made the Scott family history available for use at this time.

... Brother Scott next moved his family to a farm he purchased from the government located three miles northwest of Pardeeville, Wisconsin, just off highway 33, in Columbia County. This was 160 acres, and the present owner is Mr. Nehring. Isaac Scott built a lovely home there for his family which is still in use. He planted silver poplar trees on each side of the driveway leading to the house. They had an open well with a little house over it and the water was drawn up by an old oaken bucket. Sister Scott made

beautiful quilts and rugs which are now in possession of her grand-daughter mentioned above. Isaac had a sorghum mill and made sorghum for many years. He is still remembered today as "Sorghum Scott".

Elders of the Reorganized church visited often in the Isaac Scott home. The grandchildren recall how they always came in "two's" and how glad they were to see them.

... When Charles and Ann Scott Davis came from Nauvoo to Walworth County, Wisconsin, in 1846 they purchased 120 acres of land in Section 3 Lyons Township about five miles south of Voree. They built a good house which is still in use. The present owner of this farm is Joseph Schoenburg. The east side of the village of Lyons township is part of the original Charles Davis farm.

... Ann and Charles Davis had no children but they gave several children a home. Older citizens in Lyons today still recall the kindness and generosity of the Davis'. They were well known and well liked.

September 3, 1871, Ann Davis joined the Reorganization, and was a member of the Burlington Branch. Later when that Branch united with the East Delavan Branch, Ann and Charles with Charles' neice, Sarah Askin, who lived with them, they always attended church at East Delavan. This was only about ten miles west of their home. Many of the pioneer missionaries have made their homes at Charles Davis' home at Lyons.

Ann passed away May 24, 1891 at the age of 86 years. She is buried in the Hudson cemetery at Lyons.

After her death Charles sold 80 acres and bought a house in Lyons. This was the Forest Webster house. Charles and his neice Sarah Askin lived here. In 1906 and 1907 Charles was elected Justice of the Peace. He had a sister who lived in Lyons, Mrs. P. Killbride. Brother Charles Davis died September 20, 1907 at the age of 88 years.

Sarah was deeded 40 acres of land by Charles Davis, and also the house they were living in. (Now owned by Frank Brickner). She continued living there. One day she went next door to see a neighbor who was ill and to prepare some food for her. In taking a sauce pan fro the stove her apron which was using as a pot holder, caught on fire. Sarah was so badly burned she died in a few hours. Sarah was a good woman, and a faithful member of the Reorganized Church. She is buried on the Davis lot in Hudson cemetery at Lyons. Bishop James Keir of Independence, Missouri, preached her funeral sermon. He and his wife spent their honeymoon in the Charles and Ann Davis home. This is near Lake Geneva, Lake Delavan, and Williams Bay.

Mary Scott who was married to William Warnock and who had returned to Canada when her folks went to Nauvoo from Far West, spent a few weeks with Ann Davis before her death. She and her family moved from Canada to Farmington, Iowa, where they lived for many years. Their son, Robert, was a missionary for several years for the Reorganized Church.

... Jacob Winfield Scott ran a store at Pardeeville.

SARAH SCOTT
1816-1878**JAMES MULHOLLAND**
1804-1839
ALEXANDER MULLINER¹
1807-1874

Sarah Scott was born the sixth child and youngest daughter of Jacob and Sarah Warnock Scott on October 25, 1816 at Armagh, Ireland. Sarah was always a favorite of her mother and was the last of the family to join the Mormon Church. Ann Scott later recorded:

My sister Sarah was the last one of my sisters to obey the gospel. The rest of our family had all come into the church amid were rejoicing in the blessings of the Lord, and were intensely interested in Sarah's conversion. The latter was mother's favorite girl, not that she was loved more than the other children, but she always seemed to especially seek mother's companionship and she clung to her as do the tendrils of the vine to the tree. But now, even after mother had yielded obedience to the word of the divine Master, her faithful daughter companion still stood out of the fold, and so remained until God, in his own good way, let the light into her soul. In Sarah's final acceptance of the truth can be seen the workings of that Providence of whom Cowper wrote:

“God moves in a mysterious way
His wonders to perform.”

This dear sister had witnessed something of divine power, besides having been surrounded by those influences at the last favorable to her conversion, as well as learning that the gospel preached by the Saints was identical with the message Jesus taught in ages past. Under those circumstances her responsibility to God was very great. One evening before bed-time I went into my father's buggy-house for secret prayers, and while resting upon my knees before the Lord, the spirit came upon me in the gift of tongues. The interpretation was, if my sister Sarah was not baptized that very night she should not live to see the light of another day. Astonished at this remarkable revelation I immediately hurried to my sister, whom I found as if in waiting for me, and I delivered to her the terrible message. Instead of being shocked at a message fraught with such fearful significance, she replied, “I believe the statement to be true from a manifestation I had last night.” Some time the night before after retiring to bed, my sister said her bedroom was suddenly filled with such an intense light that it seemed as if her powers of endurance were too frail to withstand the shock which was produced upon her entire system. She felt that if the influence of the power to which she was subjected were not soon removed, she would die. She lifted up her mind in prayer to the Lord, that the power which had so overcome her might be removed, and it was immediately withdrawn. She said she was fully satisfied that the hand of the Lord was in all that had been shown us, and that she was ready for baptism. And the same hour of the night we went with her to the water, where she was baptized into the Church of Christ by Elder Green. And so far as our family was concerned, our cup of joy was full; because father and mother, with my brothers and sisters were all in the church, and God had in a wonderful manner confirmed to us the message which he had sent, and had established, seemingly beyond the possibility of a doubt, our certainty of the truth which we had accepted.

At Far West, Sarah fell in love with the accomplished 35 year-old James Mulholland, secretary to Joseph Smith. Mulholland had converted to the church in Toronto not long before Sarah, and was probably already acquainted with the Scotts in Canada. After her marriage to James at the age of 22, Sarah became a close participant in the inner workings of the church during that dark period. Tragedy soon struck when James, who had caught cold by sleeping on damp ground after his departure from Far West, developed “brain fever” only months after his marriage to Sarah. In desperation, Sarah took her young husband to Emma

¹ Alexander's surname is variously spelled Mulliner, Mullinder, or Mullender. Early records most often spelled it Mulliner, while in his later life family spelled it Mullinder.

Smith, who cared for him for five weeks until he died on November 3, 1839. Emma later wrote that “His spirit left its suffering tenement for a better mansion than he had here.”¹ James’ death must have been a terrible blow to Sarah, who as a widow gave birth in April 1839 to their daughter Helena at Nauvoo.

Sarah continued to live in her late husband’s home in Nauvoo until 1843. At that time, a conflict developed when her older brother John refused to share some property outside of the town with Sarah. On October 25, 1843, Sarah Scott Mulholland was married to Alexander Mulliner (Mullinder) by John Taylor. Alexander was born September 15, 1807 at Haddington, East Lothian, Scotland, the son of Samuel Mulliner, Sen., and Jane Sutherland. His older brother Samuel, Jun. was one of the first Mormon missionaries to preach in his native Scotland. Alexander welcomed Sarah and her little daughter Helena into the new marriage. Sarah’s father Jacob wrote: “Alex Mulliner, you know is a good tradesman he gets plenty of work, & they live quite comfortable, little Helena, is a fine strong child.” In 1844 at Nauvoo Sarah bore their first child together, Jennett “Nitty” Mulliner.

Alexander and Sarah followed the older Scott siblings in rejecting polygamy and association with John Scott during the crises of 1844. In 1846, they accompanied Isaac, Ann, and their families to Wisconsin, where the Mulliners settled at Lyons. Little of their later life is known. In addition to Jennett, Sarah gave birth to Samuel Alexander (1846), Anna (1848), Revena (1850), Robert (1854), and Sarah (1858). In the 1860s, Sarah joined her siblings in supporting the Reorganization, but Alexander does not seem to have participated in the church. Alexander died in 1874 at Lyons. Sarah died on Christmas Day, 1878 at Waupun, Fond du Lac Co. (now Dodge Co.), Wisconsin of lung congestion. Her remains were brought to Lyons to be placed beside her daughter’s grave.

DOCUMENTS

Letter from Sarah Scott Mulholland to William and Mary Warnock

RLDS Archives, P 13 f 30.

Sitty of Nauvoo, Feby 2nd 1842

Dear Brothe and Sister

It is with fealings easer felt than Discribed that i Sit Down to Wright a few lines to you, when i think how long we had been Sepperated and Only permited to Sea each other and then to be toren from each other agane without alowing me even the Privilige of biding Frewell to you or the Children it made me feal Greaved indeed, i knew not what i had done,—but perhaps your Situation was Such that you could not, We have had a great trial Since you left us. We have had to Part with Our Deare Mother; what a heart reanding Sight to Stand and See such a tender and an afectonate Mother Pass through the Dark Vally of Death. But it was not to triing as it might have been if She had Not had Such a glorious hoap in the trying hour of Death, the God that She served owned her in the our of Death, and eased and Sofened every pane, so that hir happy Spirit took its flight, without causing hir to have a strugle or a groan, and leaft a Sweeat Smile on hir blesed Face, that i will never forget, She left hir Blessing on all of us and you and Jane; and toald us to pepare to meat hir; for that She was going to rest, and Beged of us for not one face to be mising, for how it would grieve hir if we wer not all with hir at the last day. and toald Father Never to leave the Church but to Stay, and to use hir own words, tug it out, for that the work was of God, and told Ann to be good to the Boys and, Robert for that Robert would not Live long, Robert was then verry Sick, With the Bloody flux, which was the Desese that Mother died of, but thanks be to God, Robert is Spared with us a little longer, Nothing that Father got or that the Docter Could do would Stop it on Mother, nor the laying on of hands by the Elders this was all done but the Desease Raged on till it took hir Life, but thanks be to God She was

¹ Emma Smith to Joseph Smith, 6 December 1839. Holzapfel, Richard Neitzel, and Jeni Broberg Holzapfel. *Women of Nauvoo*. Salt Lake City, Utah: Bookcraft, 1992. Footnote 37.

reddy and Willing to go She Said that She would Soon be with Mulholland, which thought Seemed to please hir, Would to God, that i Could have Seen them meet, but perhaps i will not be long behind, Mary I miss Mother, the Little Dishes of butter and a pickune, in the bottom des not Come now, no no, Mothes gone and a Sister is in hir place but i must not murmur God, who feeds the ravens when they Cry owns the Cattle on a thousand Hills, and he will provid if i put my trust in him i am living in my Little House Alonge with my Little Helena, i have kept a Little School this Winter which had kept me from beang a burthen to Fathers foalks with a little Swing that i done, i am about getting a Cow for My Curtanes, which will help me to get a living Father Soald the Cow that Came to them in farwest and She is ded, you wished to know weather all the Boys was at home the are but i know not how long the will be for i think that Jacob Could be Spared verry easy, as times is not much changed as it regards him, They all have had the Ague, Father has had The flux verry bad and when it Stopped he took the ague, and has been Sick and Confined to his Bed for Several months he is Redused to a Scelaton but i think he will get well as he is a little better; and can Sit up a little, he has Bought a farm 5 miles up the River and 5 miles out of the Sitty in the Cuntry, where there is a number of the breathen living the lived there when mother died, the are verry comfortable the have there horses and Cowes and to of the Cowes has Calved, this Spring, John and Elizabeth is in the Sitty living in a Rented house on the edge of the river John is Sick, but i think not dongerous, the Church is doing well and Father intenedes coming in and geting baptised as Soon as he is able and i think all of them will join agane, i wish William that you would Come back and by a farm and Remain with the Church, and not go back to Canaday, O how glad would i be to See you come and Mary and the Children; i intend to wright Jane and Isaac Soon it is near morning, and my Lamp is allmost out therefore i must bid you farewell for the present not kowing when we Shall meat agane but i hoap that it may be Soon, if it is the will of God, Mrs. Tunbey Sends hir love to you both She would liked to have Seen you forgive this hasty Scrible and the bad Spelling for i am in a hurry. Helena and I are well and Father i think is Sending you a letter to i remain your affectionate Sister.

to William and Mary Wornock

Sarah Mulholland

give my love to Mrs. Mulener and to your Sarah and the rest of the children

Mr. Wm Warnock
Springfield Ill.

By Post
of Mrs Mulinier

Obituary for Sarah Scott Mulholland Mullinder

Saints' Herald 26:64.

MULLINDER.—At Waupun, FonDuLac county, Wisconsin, December 25th, 1878, of congestion of the lungs, Sister Sarah Mullinder. She joined the Church in Canada in 1837, went to Missouri in 1838 and had part in the troubles, there and in Nauvoo. But through all she remained up to her death firm in the faith, joining the Reorganization at an early day after hearing its claims. She had a vision just before she departed, and spoke of the beauty of the place she was approaching. Funeral sermon by Elder David Montgomery. Her remains were brought to Lyons, Walworth county, Wisconsin, to be placed beside her daughter.

JACOB SCOTT, JUN.

1820-1842

Jacob Scott, Jun. was born on August 28, 1820, at Ebenezer Hall in Canada, the seventh child and third son of Jacob and Sarah Scott. As a young man, he was excommunicated along with his parents at Far West but accompanied them to Nauvoo to rejoin the Saints in 1840. The letters of his father Jacob and sister Sarah indicate that Jacob, Jun. was a problem child in the family who did not get along with his parents. After his mother's death in 1841, he moved to a neighbor's home because the family "could not live with him at all". He was accused of laziness and abusive language, and evidently pressed his father to give him his full wages for work he performed after his twenty-first birthday. He influenced his younger brother Robert to follow in his footsteps, and both rebelled against their aging father and motherly older sister Ann.

The role young Jacob may have played in the late Nauvoo period was cut short when he fell victim to fever and died August 1, 1842, just weeks before his twenty-second birthday. During his illness, he desired to be rebaptized, but died before the wish could be fulfilled. His sister Sarah, who seems to have been closest to the troubled boy, subsequently performed the baptism by proxy in the Nauvoo temple font. Jacob may have been engaged to be married just before his death, for Mormon ordinance records show that he was "sealed" (married by proxy) to one Betsy Chamberlain some years after his death. This Betsy may be the same Sarah Ann Chamberlain that had fallen in love with Jacob's brother Isaac, then subsequently died at the age of nineteen. Jacob was buried next to Sarah Ann's grave on the family plot northeast of Nauvoo.

DOCUMENTS

Letter from Jacob Scott, Jun. to William and Mary Warnock Scott

This letter was written and sent along with the letter written by Sarah Scott and included in the previous section. RLDS Archives, P19 f14.

Dear Brother & Sister,
Feb. 2nd 1842

I with pleasure embrace the opportunity of sending you a few lines, communicating to you our circumstances in General and mine particularly. Father Bought a small piece of uncleared land, N. E. 30 Acres. It is very handsome by Situated immediately on the road leading from Appanoose to Nauvoo. Their are many things that I would mention were it necessary but as Sarah Has wrote, and put almost all in that is expedient We recd your Letter as early as yesterday it was better Late than never I supose. We were all glad I blieve to hear from you, We Have witnessed the Departure of our Dear Mother She Died Happy she left her Blessing upon us all, a short time before she Died she sang The following words -

We lay our garments by
While we retire to rest
So Death will [illegible] disrobe us all
Of what we heare [illegible].

A few minets before she fell asleep she spoke to me to have prayer. I told them that she wished us to have [prayer] Ann did not understand her She lifted her hand and showed me to press her request. father then prayed. [illegible] which after and slept about an our when her breath ceased and she never woke I would write a great Deal more but I have not time at present Father will write soon I expect and hear more

I am still living at home but how long I dont know The state of feeling is not such as gives me [illegible] comfort or satisfaction. When one is trampled down in a family all the respect that they will receive wont be much afterwards.

I would not wonder if I shall see the Land of promise once more, Sarah stoped a week or two after Mothers Deat She thinks her own [illegible] the best yet I believe There is a good understanding between Sarah and I although many tried to make it otherwise, I was lucky enough to hide 3 Deer this winter

I remain your friend

Jacob Scott

Russell is at Far West
the mob has done every
thing but kill them

[The following scrap of paper is attached to the letter, written in Jacob, Jun.'s handwriting:]

Strengthen and bless them with thy grace
I Their enemies confound.
May those who forward weeping go,
And bearing precious seed
Return with joy prove the to be
A friend in time of need.
That when their [illegible] work is done
May they rejoice again
With friends they love and all of them
With Christ [illegible] reign, Amen.

Jacob Scott Jun.

ROBERT THOMAS SCOTT

1824-1873

BE-MASH-I-KWE (KATE)

(1838?)-1893

Robert Thomas, the eighth and last child of Jacob and Sarah Scott, was born February 28, 1824 at the family home in Trafalgar Township, Canada. Early on, Robert inclined toward the character of his eldest brother John. He was a stubborn, rough young man, and followed his brother Jacob, Jun. in rebelling against parental control at Nauvoo. His father Jacob, Sen. wrote of his poor behavior in letters to his older sister Mary:

[His mother's] last words, that we could hear, were expressing a wish to have a conversation with Robert; but for this, she was now unable nor did he care for it or want it.... Robert is very unruly and disobedient. When he chooses to go anywhere, he never asks my leave, and returns when he pleases.

The only story we have of Robert's youth in Nauvoo is a colorful account of how the young man found himself caught between William Law's faction and Joseph Smith. While this story was almost certainly embellished by Dennison Harris' retelling many years later, its essence was clearly a part of early church lore.

Some time in the spring of 1844 and about the time the affidavits of Mr. Williams and Mr. Eaton were given, two young men, Robert Scott and Dennison L. Harris, were invited to attend a secret meeting of these conspirators. Dennison L. Harris was the son of Emer Harris, brother of Martin Harris, and grandfather of Dr. Franklin S. Harris who for many years was the president of the Brigham Young University. Robert Scott at the time of this incident was living at the home of William Law. It was on this account that he and his companion were invited to attend the secret meeting. Evidently William Law and his fellow conspirators felt it safe to invite these young men, under these circumstances. Young Harris was also asked to invite his father, Emer Harris. These boys considered well this invitation and then consulted with Emer Harris, who concluded to take the matter to the Prophet Joseph Smith. After hearing the story Joseph Smith instructed the father to stay away, but said he thought it would be well for the two boys to attend, but before going they were to receive some advice from him and follow his instructions carefully. Following the Prophet's instructions they attended the first two meetings, and each time made their report to the Prophet. The conspirators gave the time to abuse and falsehood concerning President Joseph Smith, and the discussion of their future plans. When the young men reported the second time their attendance the Prophet seemed to be in doubt as to the wisdom of the young men attending further meetings. He asked them to visit him again before the third meeting to which they were invited, which, like the others, was held on a Sunday. When the time came for the meeting these youths called for the Prophet's instruction. He had made it a matter of prayer and he said to them. "This will be the last time that they will admit you into their councils. They will come to some determination, but be sure that you make no covenant, nor enter into any obligations whatever with them." When they arrived at the place of meeting the young men were astonished to see it guarded by men with muskets, and after due scrutiny they were admitted. In the meeting the Prophet and his brother Hyrum and others were accused of the most wicked acts. They said that President Joseph Smith was a fallen prophet and his death was necessary to save the Church. An oath had been prepared which each of those present was asked to take. The candidates in turn would step up to the table where Francis M. Higbee, a justice of the peace, was stationed, and he would ask: "Are you ready?" Receiving from each a favorable reply he administered the following oath :

"You solemnly swear, before God and all holy angels, and these your brethren by whom you are surrounded that you will give your life, your liberty, your influence, your all, for the destruction of Joseph Smith and his party, so help you God!"

The person taking this oath would then say, "I do," after which he would lay down the Bible on which the oath was taken, and sign his name to a written copy of the oath in a book, which would then be acknowledged by the justice of the peace.

No doubt the amazed boys were frightened, and wondered how these men, formerly faithful members in the councils of the Church who had pledged their faith and their loyalty to the Prophet only a few months before, could stoop so low as they found them at these secret meetings. Like members of the Gadianton secret band these conspirators had lost all sense of honor. This oath was administered to each of those present, among them three women who were heavily veiled.

At the last the turn came for the two boys to take the pledge, but this they resolutely and manfully refused to do, stating that Joseph Smith had done them no harm and they were too young to understand these things. The anger of the leaders of this secret band was aroused. They first coaxed and then argued and when this failed, they threatened them with death. "Come, boys," they said, "do as we have done. You are young and will not have anything to do in the affair, but we want you should keep it a secret, and act with us; that is all." "No," they replied, "we cannot take an oath like that against any man who has never done us any injury." They tried to pass out of the place, but were stopped by one of the guards who said, "No! not by a—! You know all our plans and arrangements, and we don't propose that you should leave in that style. You've got to take the oath, or you'll never leave here alive. They were then surrounded by these fiends of the bottomless pit, who with drawn swords and knives were determined to take their lives. The leaders finally concluded that the deed of blood could not be committed there, as the house was too near the street. So the young men were taken to the cellar and preparations were made for the execution. At this point someone called attention to the fact that the parents of the boys evidently knew where they were, and if they did not return a search would be put on foot that might prove to be very dangerous for the plotters. After some more arguing and consultation the conspirators reluctantly released the boys with a threat if they ever divulged the actions of these secret meetings, they would be killed. Under a guard they were escorted from the place. Wisely they took their departure leaving the impression that they would hold their tongues. They immediately took their course towards the river in the opposite direction from their homes, conveying the impression to their enemies by word and act, that they would keep their secret. On the river bank they met the Prophet and an elder brother of Robert Scott, who were waiting for them. To the Prophet these two boys told their harrowing story.¹

Despite this exciting episode in the early life of Robert, the boy did not show any inclination to follow John on his trek to Utah or involve himself in the religious controversies of the day. Sometime in the late 1840s, Robert went to Wisconsin, perhaps in company with his older siblings. By 1850 he had married an Indian woman named Be-Mash-I-Kwe (Kate). Kate was born in the 1830s at Sault

Sainte Marie, Michigan.² Robert and Kate had four children: Sarah (1850), Laura (1852), Robert William (1854), and Minde-Moo-E-Ya ('Mary Jane', 1857). In northern Wisconsin, Robert was a river pilot, timber estimator, and farmer. The history of his children gives a flavor of their frontier lifestyle.

One son, Robert William, was murdered in February 1900 in unknown circumstances. Robert and Kate's youngest daughter Mary Jane married a lumberjack like her father. There is no indication that Robert ever cared to communicate with his siblings to the south; he seems to have been content with his independence, far away from the restrictions of family or religion. Robert Thomas Scott died in 1873 at the age of 48 in Wisconsin. Kate passed away October 13, 1893.

Mary Jane Scott,
youngest daughter of
Robert and Kate Scott.



¹ Horace Cummings, *Contributor* 5:7, p. 25 (1884). Quoted in Roberts, B. H. *Comprehensive History of The Church of Jesus Christ of Latter-day Saints*. 6 vols. 1930. Reprint. Orem, Utah: Sonos Publishing Inc., 1991. 223. The "elder brother of Robert Scott" was most certainly John Scott. The story was reported to Horace Cummings by Dennison Harris, the other young man involved in the story with Robert. See *HC* 6:280, footnote.

² HDJS gives Kate's birth as 1838; however, if the data on the children is correct this would mean Kate was only twelve years old at the birth of her first child. While not impossible, this seems unlikely. Likewise, HDJS states that Kate was born in Sault Sainte Marie, Minnesota, clearly a confusion with Michigan. Therefore the dates and places associated with Kate's early life are vague at best.

Appendix A:

Family Genealogical Data

Jacob Scott

Born	12 August 1782	Londonderry, Ireland
Died	2 January 1845	Nauvoo, Hancock Co., Illinois
Buried	6 January 1845	Old Nauvoo Burial Ground, Lot 10 Grave 2 (now unmarked)
Married	5 June 1804	Armagh, Ireland
Father	James Scott	
Mother	Sarah	

Sarah Warnock

Born	10 August 1779	Armagh, Ireland
Died	9 August 1841	Nauvoo, Hancock Co., Illinois
Buried	11 August 1841	Nauvoo, Hancock Co., Illinois
Father	John Warnock	
Mother	Jane Abbott	

Children:

1. Ann Scott

Born	28 February 1805	Armagh, Ireland
Died	24 May 1891	Lyons, Walworth Co., Wisconsin
Buried		Hudson Cemetery (unmarked)
Married	14 October 1845	Nauvoo, Hancock Co., Illinois
Spouse	Charles Davis	

2. Jane Scott

Born	1 October 1806	Armagh, Ireland
Died	24 October 1878	Canada
Married	15 April 1834	Trafalgar, Halton Co., Ontario, Canada
Spouse	Isaac Askin	

3. Mary Scott

Born	2 November 1808	Armagh, Ireland
Died	16 January 1900	Lamoni, Iowa
Buried		Warnock family plot at Farmington, Iowa
Married	19 July 1833	Trafalgar, Halton Co., Ontario, Canada
Spouse	William Warnock	

4. John Scott

Born	6 May 1811	Armagh, Ireland
Died	16 December 1876	Millville, Cache Co., Utah
Buried	18 December 1876	Salt Lake Cemetery, Salt Lake City, Utah
Married	15 April 1836	Trafalgar, Halton Co., Ontario, Canada
Spouse	Elizabeth Meneary	
Married	3 February 1845	Nauvoo, Hancock Co., Illinois
Spouse	Mary Pugh	
Married	24 March 1846	Nauvoo, Hancock Co., Illinois
Spouse	Sarah Ann Willis	

Married	11 February 1860	Salt Lake City, Utah
Spouse	Esther Yeates	
Married	11 April 1868	Millville, Cache Co, Utah
Spouse	Roxy Angeline Keller	

5. Isaac Franklin Scott

Born	23 May 1814	Armagh, Ireland
Died	30 October 1890	Pardeeville, Wisconsin
Married	17 March 1844	Nauvoo, Hancock Co., Illinois
Spouse	Sarah Sophia Hall	

6. Sarah Scott

Born	25 October 1816	Armagh, Ireland
Died	25 December 1878	Waupun, Fon Du Lac, Wisconsin
Buried		Lyons, Walworth Co., Wisconsin
Married	8 February 1839	Far West, Caldwell Co., Missouri
Spouse	James Mulholland	
Married	25 October 1843	Nauvoo, Hancock Co., Illinois
Spouse	Alexander Mulliner	

7. Jacob Scott, Jun.

Born	28 August 1820	Trafalgar, Halton Co, Ontario, Canada
Died	1 August 1842	Nauvoo, Hancock Co., Illinois

8. Robert Thomas Scott

Born	28 February 1824	Trafalgar, Halton Co., Ontario, Canada
Died	1873	Wisconsin
Married	Before 1850	Wausau, Marathon Co., Wisconsin
Spouse	Be-Mash-I-Kwe (Kate or Catherine)	

Charles Davis

Born	14 May 1819	Malvern, Colwell, Herefordshire, England
Died	20 September 1907	Lyons, Walworth Co., Wisconsin
Buried	6 January 1845	Hudson Cemetery (unmarked)
Married	14 October 1845	Nauvoo, Hancock Co., Illinois
Father	unknown	
Mother	unknown	

Ann Scott

Born	28 February 1805	Armagh, Ireland
Died	24 May 1891	Lyons, Walworth Co., Wisconsin
Buried	11 August 1841	Nauvoo, Hancock Co., Illinois
Father	Jacob Scott	
Mother	Sarah Warnock	

Isaac Askin

Born	1807	Canada
Died	1883	Canada
Married	15 April 1834	Trafalgar, Halton Co., Ontario, Canada
Father	unknown	
Mother	unknown	

Jane Scott

Born	1 October 1806	Armagh, Ireland
Died	24 October 1878	Canada
Father	Jacob Scott	
Mother	Sarah Warnock	

Children:

1. John Askin

Born	18 February 1836	Trafalgar, Halton Co., Ontario, Canada
Died	1906	

2. Jacob Askin

Born	1838	Trafalgar, Halton Co., Ontario, Canada
Died	[infant]	

3. Deborah Askin

Born	2 November 1839	Trafalgar, Halton Co., Ontario, Canada
Died	[infant]	

4. Isaac Askin

Born	18 May 1841	Trafalgar, Halton Co., Ontario, Canada
Died	April 1916	

5. Mary Ann Askin

Born	1845	Trafalgar, Halton Co., Ontario, Canada
Died	[infant]	

6. Sarah Askin

Born	27 March 1843	Trafalgar, Halton Co., Ontario, Canada
Died	1924	Lyons, Walworth Co., Wisconsin

7. Robert Askin

Born	3 April 1846	Trafalgar, Halton Co., Ontario, Canada
Died	1910	

8. Jane Askin

Born	1848	Trafalgar, Halton Co., Ontario, Canada
Died	[infant]	

9. Richard Askin

Born	28 August 1850	Trafalgar, Halton Co., Ontario, Canada
Died	1915	

William Warnock

Born	1 June 1801	Armagh, Ireland
Died	12 February 1897	Farmington, Iowa
Married	19 July 1833	Trafalgar, Halton Co., Ontario, Canada
Father	Robert Warnock	
Mother	Elizabeth Donnelly	

Mary Scott

Born	2 November 1808	Armagh, Ireland
Died	16 January 1900	Lamoni, Iowa
Buried		Warnock family plot at Farmington, Iowa
Father	Jacob Scott	
Mother	Sarah Warnock	

Children:

1. Sarah Warnock

Born	24 May 1834	Trafalgar, Halton Co., Ontario, Canada
Died	29 August 1913	Farmington, Iowa
Buried		Warnock family plot at Farmington, Iowa
Married	22 December 1863	Brampton, Ontario, Canada
Spouse	William Pendleton	

2. Mary Jane Warnock

Born	23 September 1837	Trafalgar, Halton Co., Ontario, Canada
Died	11 May 1881	Farmington, Iowa
Buried		Warnock family plot at Farmington, Iowa

3. Robert Warnock

Born	7 January 1840	Far West, Caldwell Co., Missouri
Died	20 March 1925	Independence, Missouri
Married	January 1865	
Spouse	Martha Ann Farlow	
Married	3 February 1894	Lamoni, Decatur Co., Iowa
Spouse	Minnie Eugenia Julian	

4. Susan Warnock

Born	10 March 1846	Toronto, Ontario, Canada
Died	9 August 1924	

5. Jacob Warnock

Born	8 March 1850	Farmington, Iowa
Died	28 January 1891	

John Scott

Born	6 May 1811	Armagh, Ireland
Died	16 December 1876	Millville, Cache Co., Utah
Married	18 December 1876	Salt Lake Cemetery, Salt Lake City, Utah
Father	Jacob Scott	
Mother	Sarah Warnock	

Elizabeth Meneary

Born	10 September 1815	Dublin, Ireland
Died	24 December 1886	Millcreek, Salt Lake Co., Utah
Buried	27 December 1886	Salt Lake City Cemetery, Utah
Father	William Wallace Meneary	
Mother	Catherine McMillen	

Children:

1. Isaac Scott

Born	15 February 1837	Trafalgar, Halton Co., Ontario, Canada
Died	31 March 1915	Millville, Cache Co., Utah
Married	11 August 1863	
Spouse	Martha Moore	

2. Matilda Scott

Born	6 September 1838	Far West, Caldwell Co., Missouri
Died	3 December 1848	

3. Louisa Scott

Born	20 March 1840	Bloomfield, Adams Co., Illinois
Died	1 November 1900	Millcreek, Salt Lake Co., Utah
Buried	4 November 1900	Salt Lake City, Utah
Married	3 August 1856	Salt Lake City, Utah
Spouse	Edward Morgan	

4. Ephraim Scott

Born	6 June 1842	Nauvoo, Hancock Co., Illinois
Died	26 May 1898	Menan, Jefferson Co., Idaho
Buried	29 May 1898	Little Butte Cemetery, Annis, Jefferson Co., Idaho
Married	9 November 1867	Salt Lake City, Utah
Spouse	Sarah Ellen Smithies	

5. John William Scott

Born	6 November 1844	Nauvoo, Hancock Co., Illinois
Died	16 October 1915	Wapello (near Blackfoot), Bingham Co., Idaho
Buried	20 October 1915	Millville, Cache Co., Utah
Married	12 January 1874	Salt Lake City, Utah
Spouse	Fanny Mariah Ellis	
Married	31 March 1897	Logan, Cache Co., Utah
Spouse	Marinda Vilate Weaver Hargraves	

6. Elizabeth Ann Scott

Born	15 March 1847	Florence (Winter Quarters), Omaha Co., Nebraska
Died	21 June 1880	Millcreek, Salt Lake Co., Utah
Buried	23 June 1880	Salt Lake City, Utah
Married	11 April 1865	Salt Lake City, Utah
Spouse	Robert Smithies	

7. Heber Moroni Scott

Born	7 December 1849	Millcreek, Salt Lake Co., Utah
Died	14 September 1859	Millcreek, Salt Lake Co., Utah

8. Sarah Catherine Scott

Born	4 July 1852	Millcreek, Salt Lake Co., Utah
Died	11 September 1854	Millcreek, Salt Lake Co., Utah

9. Josiah Scott (twin)

Born	20 August 1854	Millcreek, Salt Lake Co., Utah
Died	10 February 1916	Annis, Jefferson Co., Idaho
Buried		Little Butte Cemetery, Annis, Jefferson Co., Idaho
Married	24 June 1886	Millcreek, Salt Lake Co., Utah
Spouse	Mary Elizabeth Walton	

10. Sophia Scott (twin)

Born	20 August 1854	Millcreek, Salt Lake Co., Utah
Died	28 May 1874	Menan, Jefferson Co., Idaho
Buried		
Married	24 October 1870	Salt Lake City, Utah
Spouse	Edward Morgan	

11. Alfonzo Scott (twin)

Born	27 January 1859	Millcreek, Salt Lake Co., Utah
Died	9 January 1927	Holladay, Salt Lake Co., Utah
Buried	12 January 1927	Elysian Gardens, Holladay, Salt Lake Co., Utah
Married	4 February 1877	Salt Lake City, Utah
Spouse	Caroline Eliza Pratt	

12. Alvina Scott (twin)

Born	28 January 1859	Millcreek, Salt Lake Co., Utah
Died	31 March 1883	Woodland, Summit Co., Utah
Buried	April 1883	Salt Lake Cemetery, Utah
Married	6 September 1875	Salt Lake City, Utah
Spouse	Thomas Henry Ellis	

Plural Wives of John Scott:

Mary Pugh

Born	10 November 1821	Dilwyn Commons, Herefordshire, England
Died	5 January 1905	Salt Lake City, Utah
Married	3 February 1845	Nauvoo, Hancock Co., Illinois
Father	Edward Pugh	
Mother	Mary Bailey	

Sarah Ann Willis

Born	4 February 1825	Pittsburgh, Allegheny Co., Pennsylvania
Died	30 October 1890	Millcreek, Salt Lake Co., Utah
Buried		Salt Lake City Cemetery, Utah
Married	24 March 1846	Nauvoo, Hancock Co., Illinois
Father	Benjamin Willis	
Mother	Hannah Himbleright	

Esther Yeates

Born	4 April 1843	Worcestershire, England
Died	1920	
Buried	27 December 1886	Salt Lake City Cemetery, Utah
Married	11 February 1860	Salt Lake City, Utah

Father George Yeates
Mother Mary Oliver Chance

Roxy Angeline Keller

Born	29 April 1851	Millcreek, Salt Lake Co., Utah
Died	21 April 1920	Logan, Cache Co., Utah
Buried		Millville, Cache Co., Utah
Married	11 April 1868	Millville, Cache Co., Utah
Father	Alva Keller	
Mother	Roxy Lucina Elliot	

Isaac Franklin Scott

Born	23 May 1814	Armagh, Ireland
Died	30 October 1890	Pardeeville, Wisconsin
Married	17 March 1844	Nauvoo, Hancock Co., Illinois
Father	Jacob Scott	
Mother	Sarah Warnock	

Sarah Sophia Hall

Born	2 March 1824	Sutton, Worcester Co, Massachusetts
Died	2 August 1910	Pardeeville, Wisconsin
Father	John Calvin Hall	
Mother	Abigail Harback	

Children:

1. Calvin Lehi Scott

Born	18 March 1845	Nauvoo, Hancock Co, Illinois
Died	5 February 1922	Seattle, King Co., Washington
Buried	Mt. Pleasant Cemetery, Seattle, Washington	
Married	18 November 1868	
Spouse	Sarah Van Liew	

2. Martha Sarah Scott

Born	8 December 1847	Spring Prairie, Wisconsin
Died	17 July 1929	Portage, Wisconsin
Buried		Pardeeville, Wisconsin

3. Isaac Franklin Scott, Jun.

Born	25 July 1850	Burlington, Racine Co., Wisconsin
Died	26 May 1932	Wyocena, Wisconsin
Married	7 February 1869	Pardeeville, Wisconsin
Spouse	Maggie Eggleston	

4. William Henry Scott

Born	16 February 1853	Burlington, Racine Co., Wisconsin
Died	10 February 1920	Everett, Snohomish Co, Washington
Buried	13 February 1920	Evergreen Cemetery, Everett, Washington
Married	26 December 1875	Caledonia, Columbia Co, Washington
Spouse	Sarah Graves	

5. Winfield Jacob Scott

Born	16 September 1855	Portage, Columbus Co, Wisconsin
Died	24 March 1932	Portage, Wisconsin
Buried	26 March 1932	Pardeeville, Wisconsin
Married	15 June 1882	Marcellon, Wisconsin
Spouse	Lillian E. Thomas	

6. Charles Leander Scott

Born	30 September 1858	Burlington, Wisconsin
Died	1 February 1941	Lake Dalton, Wisconsin
Married	21 July 1882	
Spouse	Della Stroud	

7. Edwin Bemus Scott

Born	28 November 1863	Burlington, Wisconsin
Died	2 July 1933	Butte, Silver Bow Co., Montana
Buried	7 June 1933	Mt. Moriah Cemetery, Butte, Montana
Married	1 January 1889	
Spouse	Rose Wilson	

James Mulholland

Born	1804	
Died	3 November 1839	Nauvoo, Hancock Co., Illinois
Married	8 February 1839	Far West, Caldwell Co., Missouri

Sarah Scott

Born	25 October 1816	Armagh, Ireland
Died	25 December 1878	Lyons, Wisconsin
Father	Jacob Scott	
Mother	Sarah Warnock	

Children of Sarah Scott and James Mulholland:

1. Helena Mulholland

Born	8 April 1840	Nauvoo, Hancock Co., Illinois
Spouse	William John Hockings	

Sarah's Second Husband:

Alexander Mullinder (Mulliner)

Born	15 September 1807	Haddington, East Lothian, Scotland
Died	1874 (1878?)	Lyons, Wisconsin
Married	25 October 1843	Nauvoo, Hancock Co., Illinois
Father	Samuel Mulliner, Sen.	
Mother	Janet Sutherland	

Children of Sarah Scott and Alexander Mullinder:

1. Jennett ('Nitty') Mullinder

Born	1844	Nauvoo, Hancock Co., Illinois
Died	1860	Lyons, Walworth Co., Wisconsin

2. Samuel Alexander Mullinder

Born	1846
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3. Anna Mullinder

Born	1848
Spouse	Mr. Hughston

4. Revena Mullinder

Born	1850
Died	[infant]

5. Robert Mullinder

Born	5 January 1854
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6. Sarah Mullinder

Born	6 November 1858
Spouse	George Booker

Robert Thomas Scott

Born	28 February 1824	Trafalgar, Ontario, Canada
Died	1873	Wausau, Marathon Co, Wisconsin
Married	Before 1850	Wisconsin
Father	Jacob Scott	
Mother	Sarah Warnock	

Be-Mash-I-Kwe (Kate or Catherine)

Born	October 1838?	Sault Saint Marie, Minnesota
Died	13 October 1893	
Father	Gos-I-Nee	
Mother	Mee-Sa-Kwe	

Children:

1. Sarah Scott

Born 1850 Wisconsin

2. Laura Scott

Born 1852
Died [infant]

3. Robert William Scott

Born 18 May 1854 Grant, Clark Co., Wisconsin
Died 14 February 1900 (murdered)
Spouse Amanda Leitchman

4. Mary Jane (Minde-Moo-E-Ya) Scott

Born 14 September 1857 Grant, Clark Co., Wisconsin
Died 2 June 1941 Minocqua, Oneida Co, Wisconsin
Buried Woodruff, Oneida Co, Wisconsin
Married 28 October 1874
Spouse Lewis Johnson

Appendix B: Ancestry of the Author

					
John Scott 1811-1876	Ephraim Scott 1842-1898	John Robert Scott 1877-1950	Ernest Ephraim Scott 1906-1982	Phillip John Scott 1941-	 James Wesley Scott 1978-
					
Elizabeth Meneary 1815-1886	Sarah Ellen Smithies 1847-1917	Luella Campbell 1883-1965	Eloise Joy Liechty 1915-	Julie Ann Stoddard 1946-	