

Conveyance & Contribution of Latter-day Scottish Saints

Wellsville, Utah (August 29, 2019)

Professor Fred E. Woods, Brigham Young University



Where to find more info. on history of the Scottish Saints:

<https://sites.lib.byu.edu/mormonhistory/> (then search sources on Scotland)

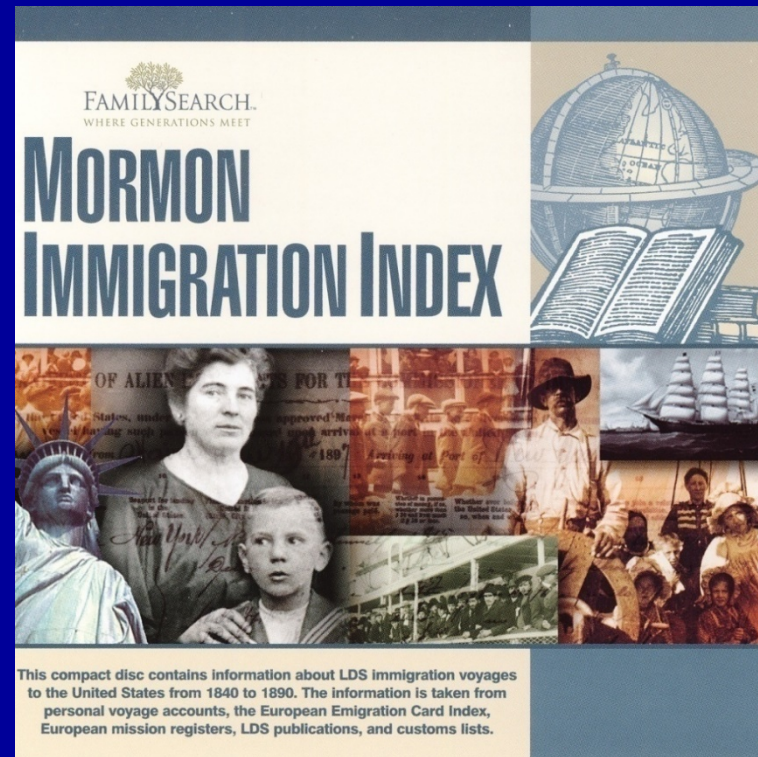
Genesis of the Mormon Immigration Index

- Dissertation on water in the Hebrew Bible. Led to question:
- Have we “missed the boat” with regards to a study of Mormon maritime migration?
- In 1995 planned to write book on this topic, but decided it was best to create a data base.
- Research continues after two dozen years of study.
- Now teaching course at BYU on the Global Church



Description of the Mormon Migration Index (MII)

- CD-Rom released by the LDS Church in 2000 containing the following:
- 543 voyages of Mormon immigrants between the years 1840-1890
- Names of over 90,000 LDS passengers, including age, country of origin, name of vessel, ports and dates for arrival and departure
- Augmented by over 1,000 first person immigrant accounts
- Placed on the web:
<http://lib.byu.edu/mormonmigration/>



Sources used in the Mormon Immigration Index

- LDS Church immigration records
- U.S. Customs lists (A control mechanism which was critical for the marriage of secular and religious records)
- Newspapers
- Journals, Autobiographies, Diaries, Letters, Reminiscences of LDS immigrants
- Other primary and secondary sources

Description of the Mormon Immigration Index Part II, now titled “Saints by Sea”

- It contains over 2,000 additional voyages with over 50,000 LDS passengers for the years 1891-1932. Names culled from Church European Emigration Records which includes the British and Scandinavian Missions as well as the Netherlands & Swiss Missions.
- Names as well as place of origin, name of vessel, ports and dates for arrival and departure
- Original documents have been scanned to use along side of the electronic extraction which is an improvement over MII Part I. Info. has now been transported over to Family Search.
- Alternate names just released (Icelandic with diacritical marks)
- Also now on the web: <https://saintsbysea.lib.byu.edu>
- <https://saintsbysea.lib.byu.edu/search/?keywords=scotland&mii=on&europe=on&netherlands=on&scandinavia=on&sweden=on>

What launched the Latter-day Saint Gathering?



“Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations”
(Doctrine & Covenants 133:7-8)

“Don’t let a single corner of the earth go without a mission.”
(Joseph Smith, HC 5:368).

Why did the British Saints gather to one location in the 19th century?

Less than six months after the Church was established in Fayette, New York (1830), scripture noted, “And ye are called to bring to pass the gathering of mine elect; for mine elect hear my voice and harden not their hearts. Wherefore the decree hath gone forth from the Father that they shall be gathered in unto one place upon the face of this land, to prepare their hearts and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked” (D&C 29:7-8).

What was the purpose of the Gathering?

Joseph Smith once asked the Saints, “What was the object of gathering the Jews, or the people of God in any age? The main object was to build unto the Lord a house whereby He could reveal unto His people the ordinances of His house.”

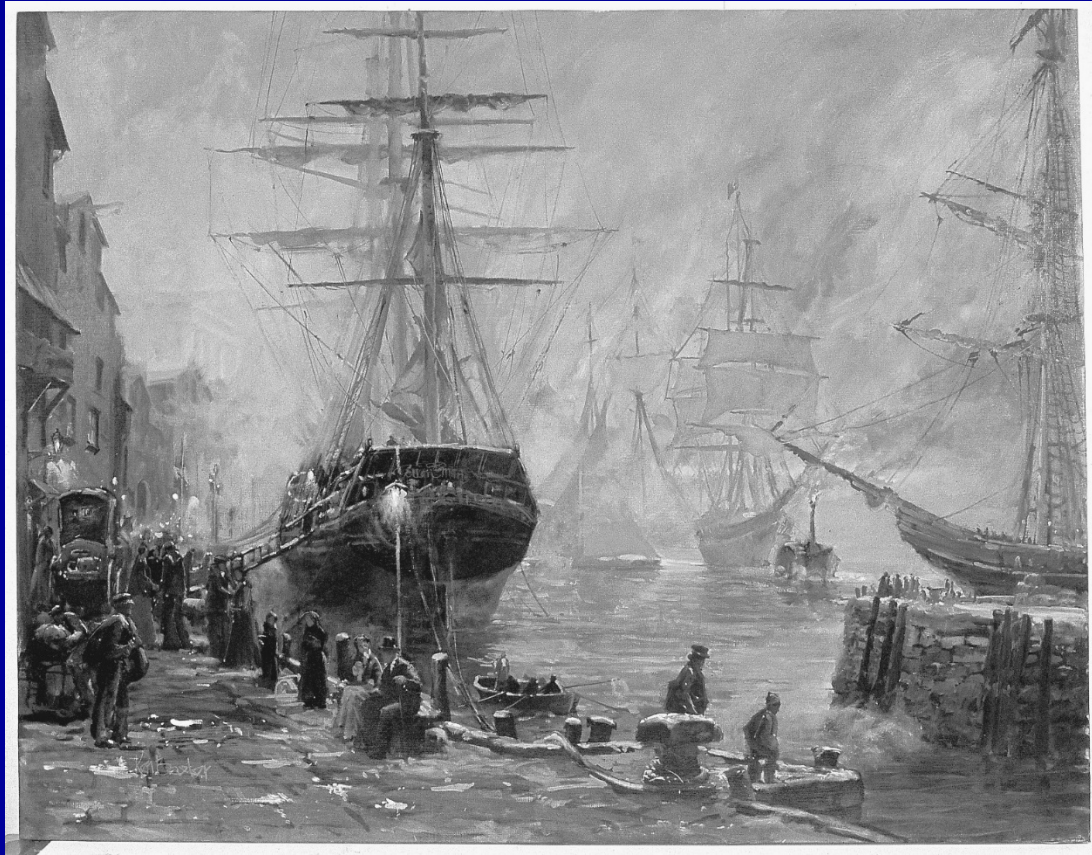


The Missionaries took the charge
to gather Israel very seriously



What does the “Saints by Sea” website and other primary sources reveal about the gathering?





The primary port of departure – Liverpool, a sailor's paradise which had about 2,000 pubs.
Here was the British Mission headquarters

Descriptions of Liverpool Harbor

“Its harbor is six miles long, constantly filled with ships from every country of the world.”

Reminiscences of William Davidson, February 1848 (Church Archives, SLC)

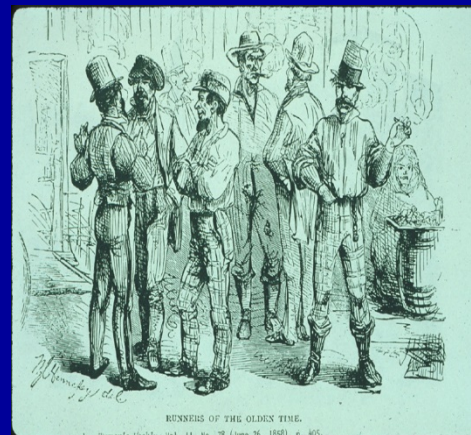
“As for the shipping of Liverpool, it is like a dense forest for miles and the steamers running up and down the river and every moment which is pretty to behold. Some very splendid vessels here.”

Letter of Andrew Gowan, April 9, 1855 (Daughters of the Utah Pioneers, SLC)

LDS Agents Appointed for protection

“We have found that there are so many ‘pick pockets,’ and so many that will take every possible advantage of strangers, in Liverpool, that we have appointed Elder Amos Fielding, as agent of the church to superintend the fitting out of Saints from Liverpool to America. Whatever information the Saints may want about the preparations of the voyage, they are advised to call on Elder Fielding at Liverpool, as their first movement, when they arrive there as emigrants.”

“Epistle of the Twelve,” *Millennial Star* 1 no. 12 (April 1841): 311.



THE
LATTER-DAY SAINTS
MILLENNIAL STAR,
EDITED BY PARLEY P. PRATT.

No. 12, Vol. I. APRIL, 1841. PRICE 6¢.

MISSION TO ENGLAND,
OR THE FIRST FOREIGN MISSION OF
THE LATTER-DAY SAINTS.

About the first of June, 1837, Elder Heber C. Kimball was called by the spirit of revelation, and set apart by the first presidency of the church of Jesus Christ of Latter-Day Saints, then at Kirtland, Ohio, (N.A.) to preside over a mission to England, accompanied by Elder O. Hyde, who was set apart for the same work at the same time. In a few days Brother Joseph Fielding, priest, was set apart; and on the eve of the 12th, Elder Willard Richards, (having been absent several months, on a long journey, and having returned the day previous,) was called and set apart for the same mission.

The following morning, Tuesday 13th, these brethren gave the parting hand, bid farewell to home, and without purse or scrip started for England. They were accompanied 12 miles, to Fairport, on Lake Erie, by Elders Brigham Young, John P. Green, and Brother Levi Richards, and Sisters Kimball, Green, Fielding, (Brother R. B. Thompson and wife accompanied the mission to Buffalo, and Brother Fitch Brigham to Utica,) and others, with whom they parted in the P.M. and went on board a steamer for Buffalo, where they arrived next day.

At this place the brethren expected to receive some means from Canada to assist them on their journey, but were disappointed. In the evening they took passage on a canal boat, and arrived in Albany on the 19th, (Elder Hyde having gone forward to New York from Rochester.)

Brother Fielding proceeded to New York, and on the 20th, Elder Kimball accompanied Elder Richards to his father's house in Richmond, Massachusetts, 30 miles east, where they spent one day, and having received some assistance from his friends, bade them farewell for the last time, (his father and mother having since died, also a sister whom he left in Kirtland) and on the 21st returned to Albany, and arrived in New York on the 22nd, where they found Brothers O. Hyde and Fielding; also, Elders John Goodson, Isaac Russell, and John Snyder, priest, (who had come from Canada to join the mission) anxiously waiting their arrival, so that they might take passage on board the United States, which was to sail next day, but they arrived too late.

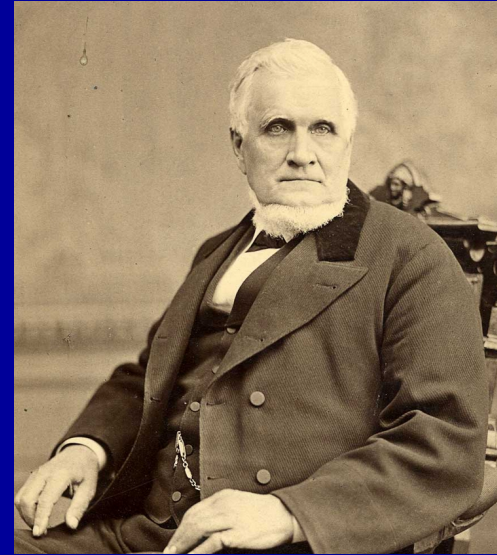
Advantage of using LDS Emigration Agents

- “First, a company can charter a vessel, . . . cheaper.
- Secondly, provisions can be purchased at wholesale for a company much cheaper than otherwise.
- Thirdly, this will avoid bad company on the passage.
- Fourthly, when a company arrives in New Orleans, they can charter a steam-boat so as to reduce the passage near one-half. . . .
- Fifthly, a man of experience can go as leader of each company, who will know how to avoid rogues and knaves.”

“Epistle of the Twelve,” *Millennial Star* 1 no. 12 (April 1841): 311.

Communication between Brigham Young and his immigration agents was vital to success

“Whenever you ship a company, whether it be small or large, be careful to forward to Elder John Taylor, at New York City, a correct list of the names of the persons in each company, with their occupation, and approximate amount of property or means, and forward it in season for Elder John Taylor to receive it before the company arrive in port, that he may be so advised as to be able to meet them, or appoint some proper person to do so, and counsel them immediately on landing as to the best course for each and all in every company to pursue—viz., whether to tarry for a season to work in the place or immediate neighbourhood of their landing, or proceed to Cincinnati and its region, &c.”



John Taylor

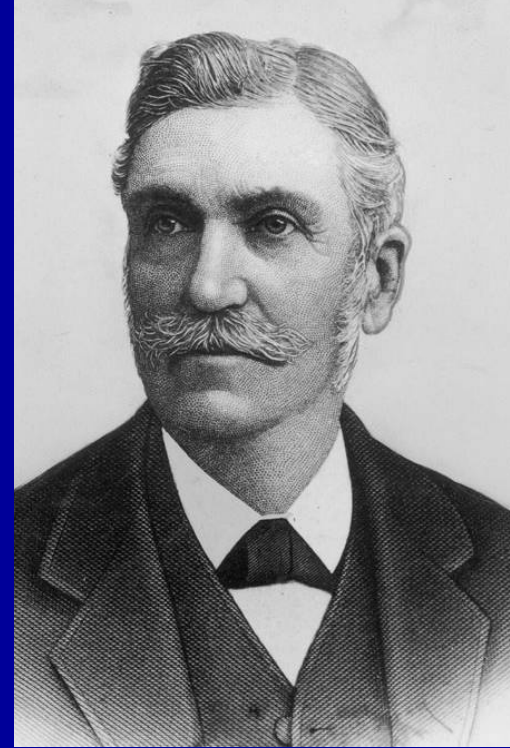
Mode of Conducting LDS Immigration

- Agents send out voyage schedule in the *LDS Millennial Star* (LDS Periodical)
- Applications for passage received by agent
- Agents assist with Lodging and Food for emigrants
- Passengers board ship and receive instruction
- Voyage company leader is selected and counselors
- Company divided into wards or branches
- Guards assigned to protect women from the mariners
- Voyage leaders make sure Saints keep to schedule, which includes prayers, cleaning, meetings, food preparations, etc.

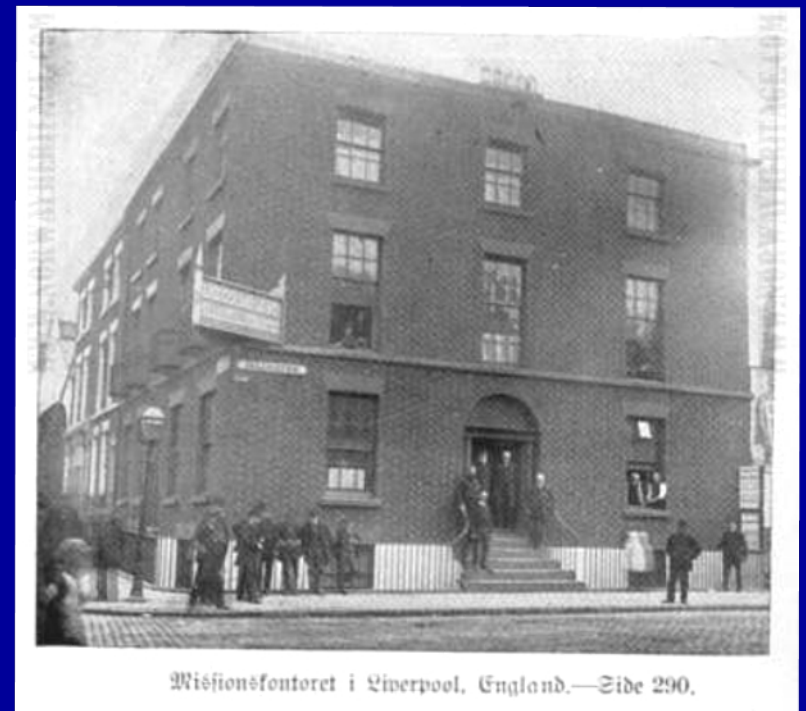


Samuel Richards at House of Commons (1854)

“The freedom with which I communicated our views to the committee on all questions relating to the matters of investigation, encouraged them to ask many questions quite irrelevant to the main subject. The nobility of the committee was fully maintained, as whenever a question was asked irrelevant to the subject under consideration, it was mostly accompanied with the remark, ‘You are not required to answer unless agreeable to you.’ After spending some four or five hours in this free manner of conversation, there was a general sympathy created which seemed wonderful to contemplate; and at the close of the interview, each one of the members came and most cordially shook hands with me; and many of them asked me whenever I came to London to come and make their house my home.”

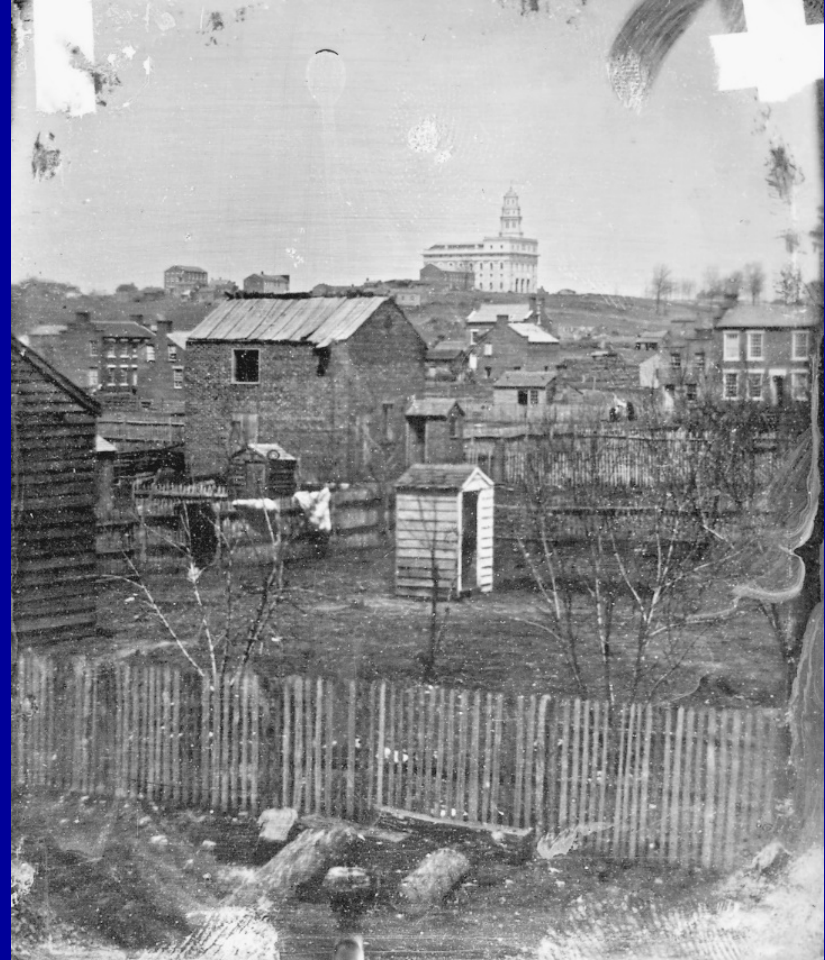


The *Latter-day Saints' Millennial Star* assisted LDS Emigration Agents from their mission base in Liverpool commencing in 1840



Church Leaders used the *Millennial Star* to urge European converts to gather to Nauvoo, Illinois to build a temple.

The *Millennial Star* referred to Nauvoo as a refuge in the troubled last days, and further noted that a purpose of gathering the people of God in any age was to “build a sanctuary to the name of the Most High.”

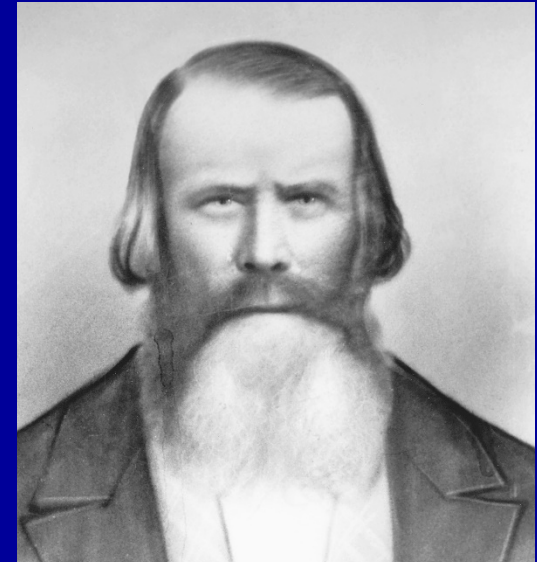


Latter-day Saint Voyages to Nauvoo



Alexander Wright & Samuel Mulliner

- In the winter of 1838, Alexander Wright, 34 year old from Marnoch, Banffshire, Scotland sent the tract by Parley P. Pratt, “A Voice of Warning” to his parents living on the northern coast of Scotland. This was probably the first attempt to preach the gospel in Scotland.
- <https://www.churchofjesuschrist.org/study/ensign/1987/02/gospel-seeds-in-scottish-soil?lang=eng>
- He was later accompanied by Samuel Mulliner to take the gospel to Scotland and they arrived in their native homeland (Dec. 1839). They first labored with the Mulliner family in Edinburgh and then Wright went north to work with his family.



Latter-day Saints advertised their Church Meeting Places

Latter Day Saints.

The Edinburgh Branch of this Society now
meet, for Public Worship, in

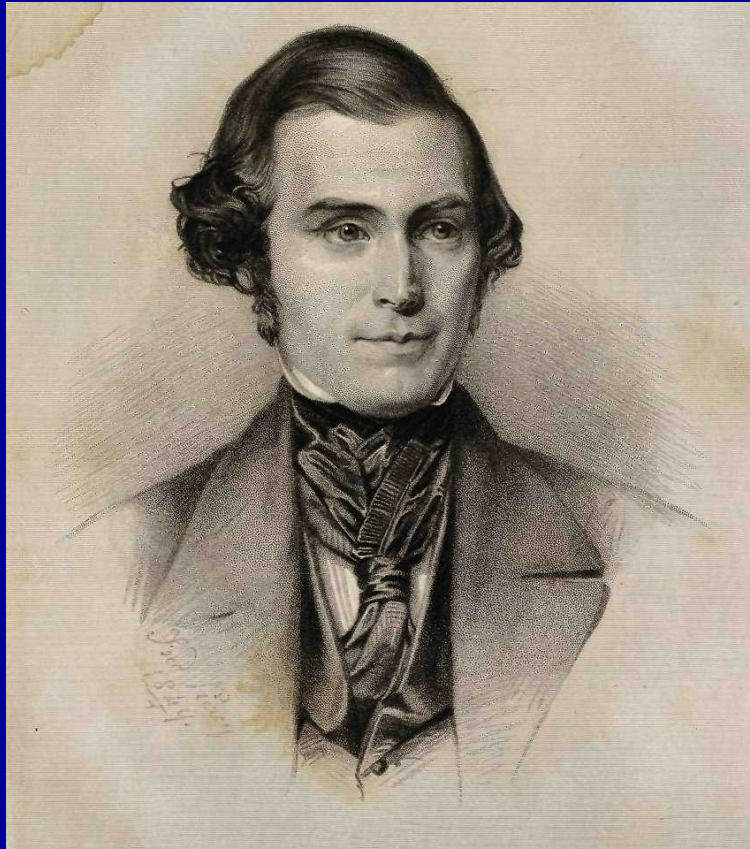
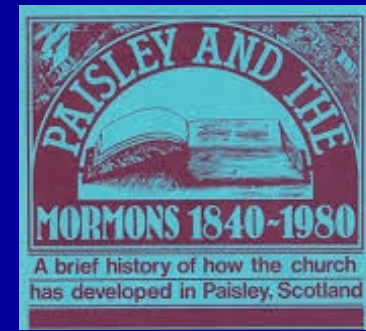
**MR. M'PHERSON'S LARGE HALL,
No. 2, N. West Corner of Drummond Street,
Every Sabbath at 11 A. M., 2 P. M., and 6 Evening.**

The Public are respectfully invited to attend.

N. B. As Dr. LEE thought proper, at the Meeting of the Edinburgh Presbytery, to assert that we taught principles so absurd, that even a Hottentot would not believe them,—we now give him an opportunity of proving, in Public Discussion, whether the Doctrines held by the Church of Scotland or those held by the Latter Day Saints are most consistent with Reason and the Word of God, as contained in the Scriptures of the Old and New Testaments. If he will not do this, then every candid mind will know what to think of such a man.

Mr. Samuel W. Richards, from America, is expected to preach on Sabbath the 6th inst.

Paisley Branch



- Orson Pratt organized the Paisley Branch in May 1840 and presided over this region. This was the first branch organized in Scotland. He also climbed Arthur's Seat and asked the Lord for 200 souls



Orson Pratt Engraving,
Frederick Piercy, circa 1855. (CHL)

What did it cost the Saints to Gather?

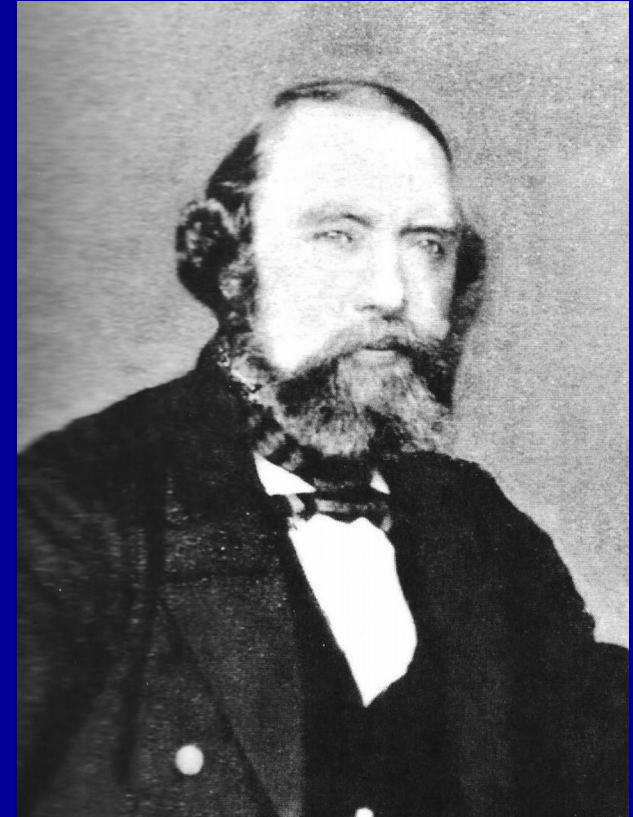




In the mid 19th century, the cost for an adult from Liverpool to New Orleans was about 3 £ 10s to 5 £, which was equal to about \$17.50 to \$25.00 US dollars (infants free). Note: The average wage of a common laborer was \$1.00 per day. (Frederick Piercy, *Route from Liverpool*, 55)

Poverty drove some Saints from Scotland

William Gibson told a group of miners (who were planning on mobbing him for being disloyal to his homeland) that he was not departing Scotland because he was disloyal, but rather out of necessity due to the prevalent poverty of Scotland. He asked the striking miners assembled at Oakley, Fifeshire, “can you blame us for wishing to leave such a state of things & go to a land where we can have a part of the soil we can call our own & work for it for ourselves & own no master but our God.” The question apparently penetrated the hearts of the crowd as instead of mobbing him as intended, they lifted Gibson on their shoulders and then proceeded to carry him throughout the town.



William Gibson

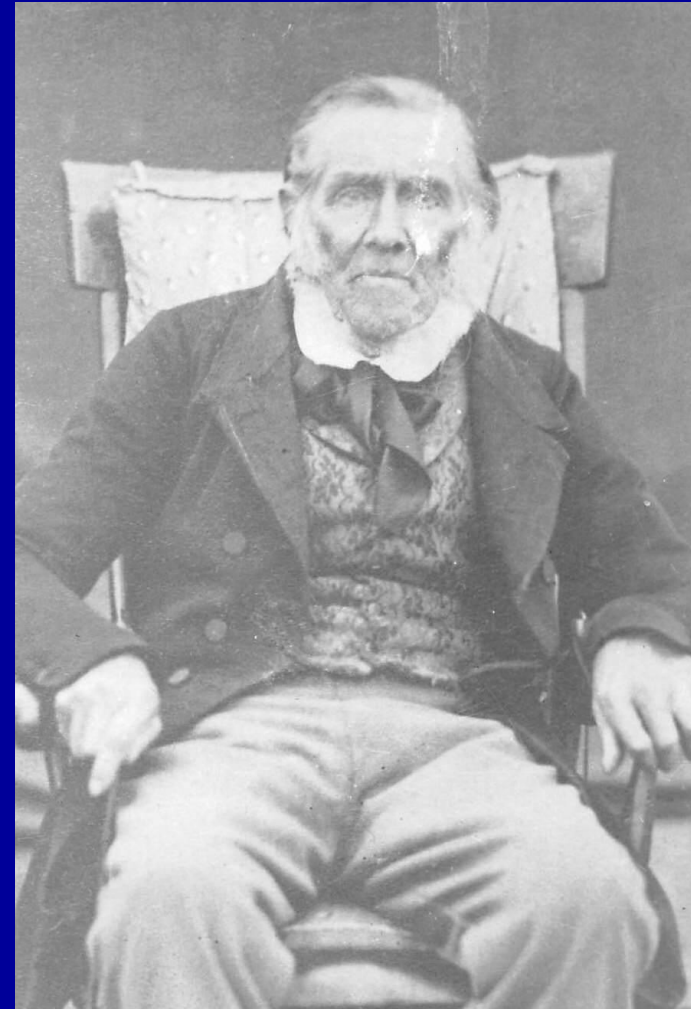
Andrew Sproul tells of Poverty

- “Poverty is in upon us like a fiend Scarcety of labour . . . nothing to depend upon for famely but my own labour, dearth of food, part of the last & this year has reduced us to want & I could gither my family around me before the Lord & in the naime of Jesus Pray give us this our dayley bread, all our clothes pledged except our every day appearyl to purchase a little food.”

Poverty blamed on the Monarchy

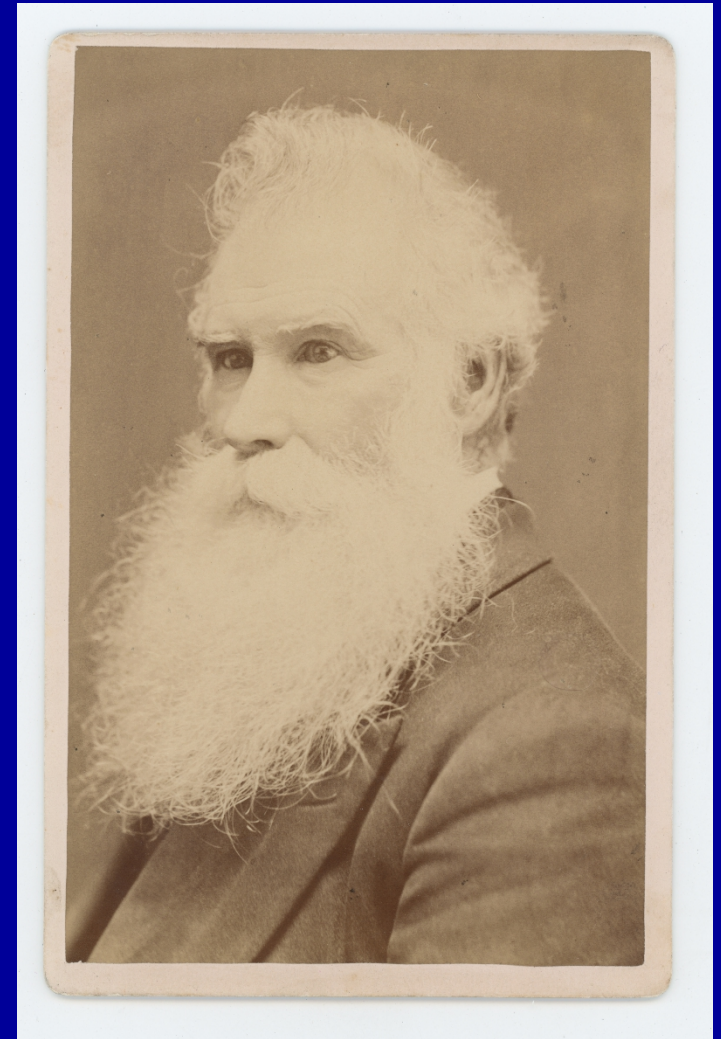
[24 May 1852] “This is Queen Victoria's birthday. My God will remove your diadem and take off your crown, your power will be as the potsherd and King Messiah will as with an iron rod pound all your scepters. All you kings and queens of Babylon. Come Lord, our King, come quickly is my prayer. Thou knowest what I suffered from oppression and hard labor for a morsel of bread after my sore travel, hunger and thirst in the Peninsular War. My cry to thee, Oh, Lord, is remember the cry of the poor and fulfil thy promise, destroy them who have oppressed the hireling and kept back their wages by fraud.”

(Autobiography of Peter McIntyre)



Temporal blessings of Zion advertised in the Church periodical the *Millennial Star*

In 1849, Orson Pratt in an article published in the *Millennial Star*, “Oh! how cheering to the poor Saints, who have so long been borne down poverty and wretchedness, to escape from old Babylon, and wend their way to a land of peace and plenty . . . a land that is rich in gold, and silver, and in the precious metals.”



Temporal blessings of Zion advertised in the Church periodical the *Millennial Star*

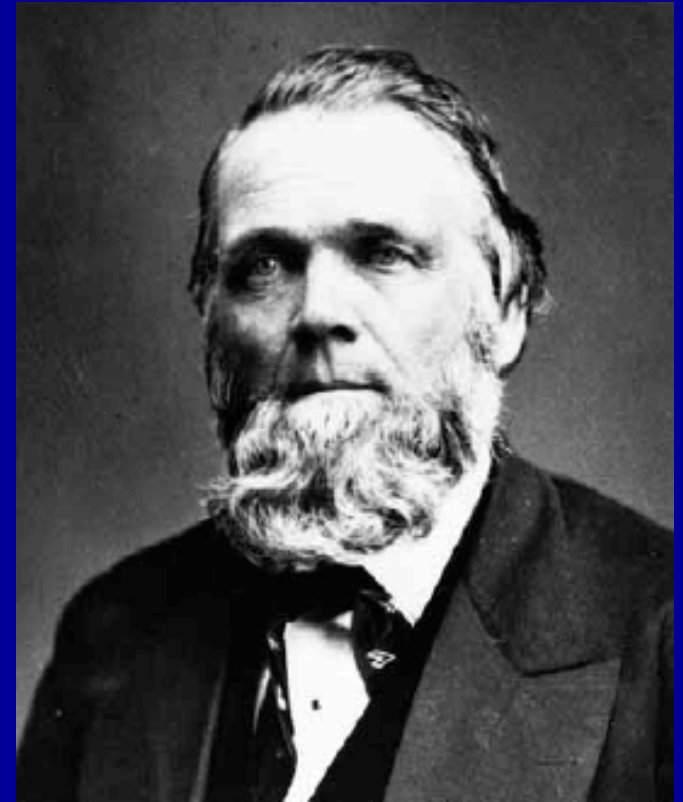
- In 1849 Parley Pratt wrote of a prosperous Utah:
- “Here, too, we are all rich – there is no real poverty, where all men have access to the soil, the pasture, the timber, the water-power, and all the elements of wealth without money or price.”



Factors Pushing the British Saints to Zion

In a 1855 letter by Elder Franklin D. Richards (British Mission President) to fellow Church Apostle, John Taylor, Richards summarized some external factors:

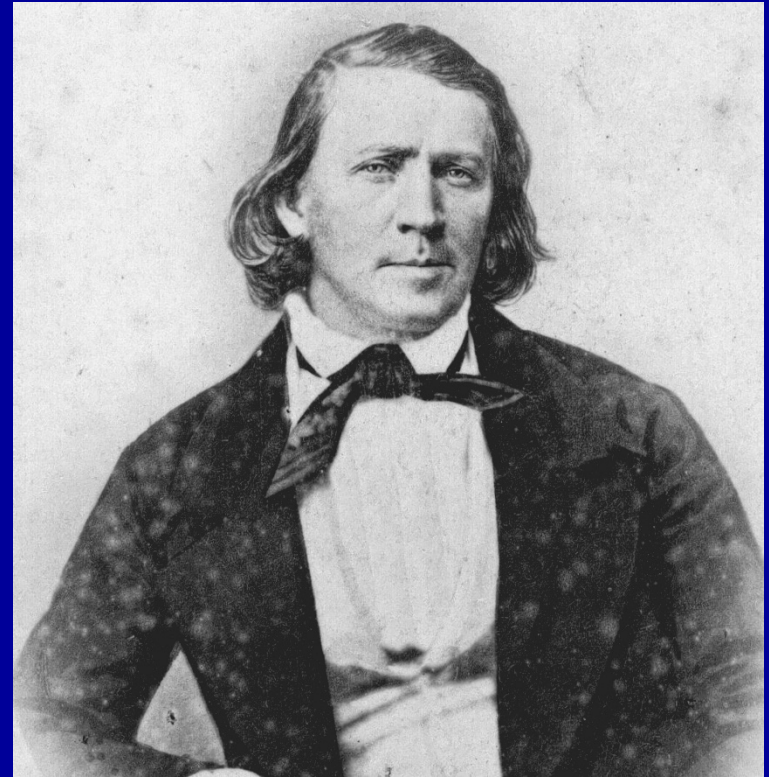
“I would say again in reference to the emigration of the Saints to the States, that the horrors of war, the prevalence of hunger, the prevalence of hunger, producing bread riots, and the general depression of trade all serve to render it as impossible to stop emigration as it would be to dam up the Hudson [River] with bulrushes.”



Elder Franklin E. Richards

Warning From Brigham Young

- “Be wary of assisting any of those who come into the Church now, during these troublesome times for Britain, whose chief aim and intention may be to get to America.” (Letter from Franklin D. Richards to John Taylor, 2 March 1855)



Donald Gordon of Inverness

- “Having heard much concerning the Brothers at Utah and feeling very anxious to join them. I take the liberty of addressing this letter to you on the subject. . . . If I thought I could be of some benefit to the Church by killing Deer and selling the venison I should be most happy to come, and I would also bring some Highland Hunters with me to assist me...
- If there are but few deer about your Forests, I would willingly act as Missionary to advance the interests of the Church as far as in me lay Or, if it would please you better I would for a small remuneration act as a missionary here in the Highlands of Scotland, for being well versed in Gael [Gaelic], I have no doubt I could induce many to go.” (Letter to Brigham Young, 7 Feb. 1868)

Brigham Young's Kind Reply

- “Dear Sir: The nature of the Territory of Utah is such that raising cattle, sheep, &c is far more profitable than depending upon hunting deer and other wild animals; in fact there is but little game here, and that is left for the natives to hunt.”
- Brigham further explained that if Gordon wanted more information about the faith and doctrine of the Church, he could contact the British Mission President, Franklin D. Richards, or any of the local Saints in his area. He concluded warmly, “You have the kind wishes four [sic] your welfare and four [sic] your success in your quest after . . . heaven. (Brigham Young to Donald Gordon, 9 Mar. 1868)

Spiritual Reasons for Gathering

In 1862 the *Millennial Star* summarized the spiritual reason thousands had gathered: “They gather to build up Zion of the last days, which the prophets have predicted. . . . They gather to rear a temple unto the Lord They gather to more fully keep the commandments of God They gather that they may be near the prophets and apostles of God.”



Salt Lake Temple

Personal accounts attesting spiritual motives

- Robert McKell wrote, “The spirit of gathering came upon us and we decided to bring our business to a close and emigrate with the first company in January 1850. . . . We had made up our minds to leave for Zion.”
- Alexander Robertson recalled, “After being baptized got the spirit of gathering. We sold our household utensils and left the land of our birth. Mother and all of the family had joined the Latter-day Saint church.”
- James Dunn stated, “[Firmly resolved] to live up to my religious duties as a Latter-day Saint, and second, to try and get means to take me to Utah,. . . I made up my mind to be with the Saints to share their sorrow and privations that seemed to be before them all the time.”

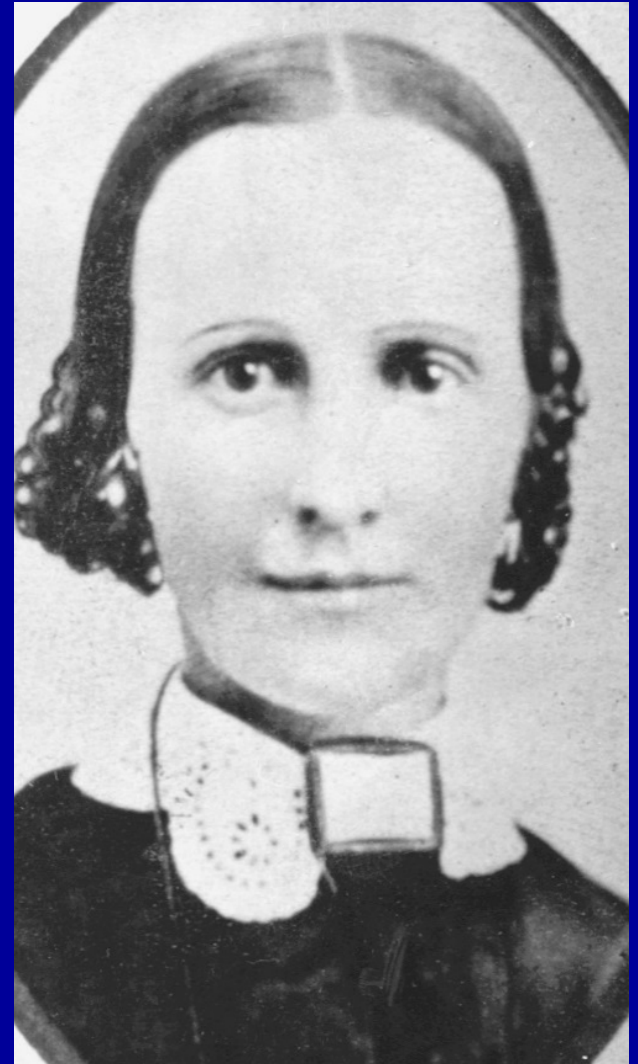
Personal accounts attesting spiritual motives

- “I believe altogether there are about 250 souls, probably one hundred or more of whom are from Scotland. But all are filled with the spirit of the gospel, and working in harmony with each other.” (James Pennell)
- “Myself, wife, and three children bid adieu to dear old Scotland and cast our lot with the Mormons and to make a home with that peculiar people in the desert wilds of North America.” (John Penman)

Yet there was a price and it was very difficult for some to leave home

- “Never shall I forget the feeling that shrilled through my bosom this day, While parting with all my dear Brothers & Sisters. and all my kindred who were near & dear to me by the ties of nature.”

Mary Haskin Parker Richards

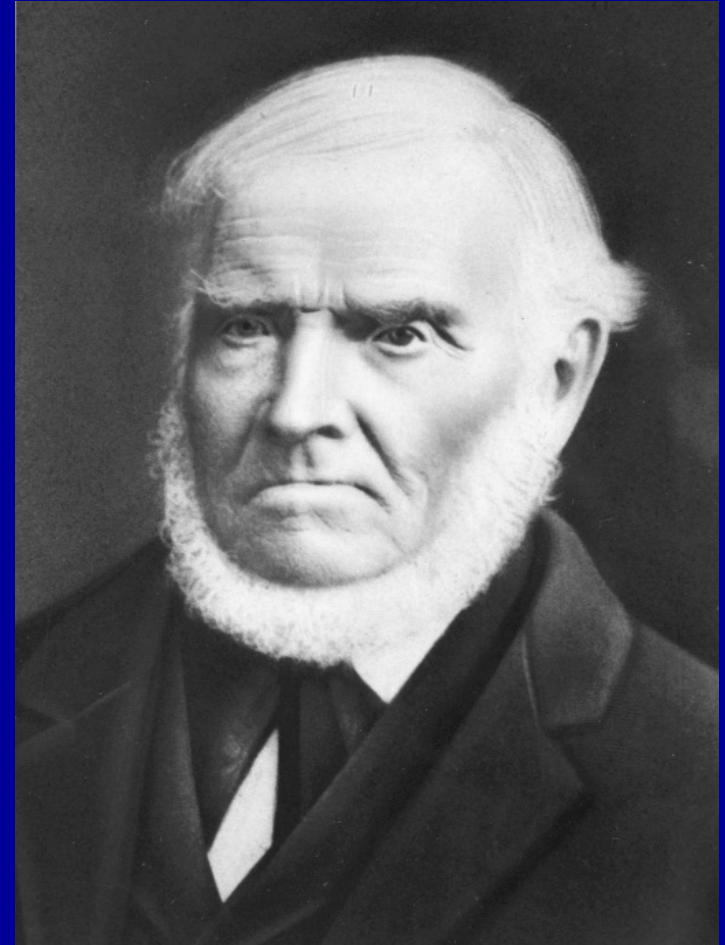


There was a Cost to Gather

- Ann Cooper Harvey wrote, “I felt so bad my heart seemed to turn over. I had the impression not to look at my mother again, so I took my babe in arms . . . and turned my face toward Zion and left the home of my childhood, all my kindred and associates for the Gospel’s sake.”
- George Cannon recalled, “Nothing caused me so much regret as leaving so many of the saints behind, anxious to go, but without the means to do so.”
- Priscilla Staines remembered, “ I was alone. It was a dreary winter day on which I went to Liverpool and saw the ocean that would roll between me and all I loved. My heart almost failed me, but I had laid my idols all upon the altar. There was no turning back.”

Why were they willing to gather?

“Our Scotch neighbors thought we were crazy, and as they knew that we could not take much of our possessions with us we had to sell everything at a great sacrifice. But we wanted to come to Zion and be taught by the prophet of God. We had the spirit of gathering so strongly that Babylon had no claim on us.”

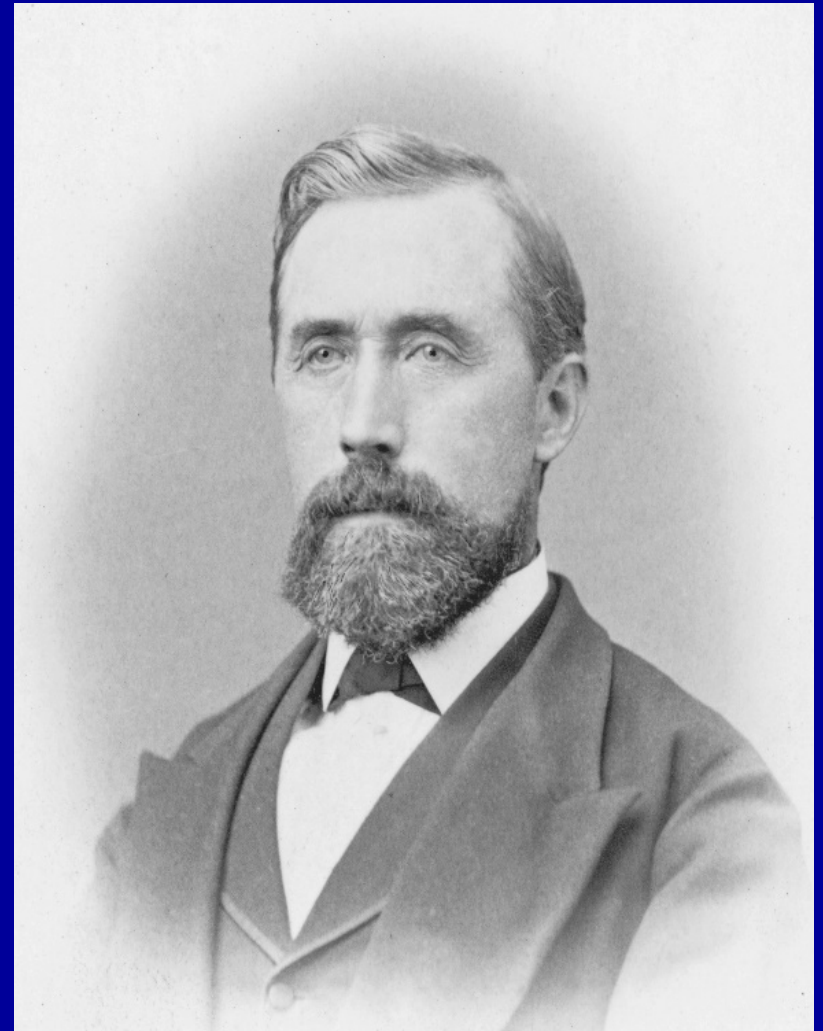


Robert Crookston

Why were they willing to gather?

- “ I left all my relatives and friends for the Gospel sake.”

Thomas
Callister



Why were they willing to gather?

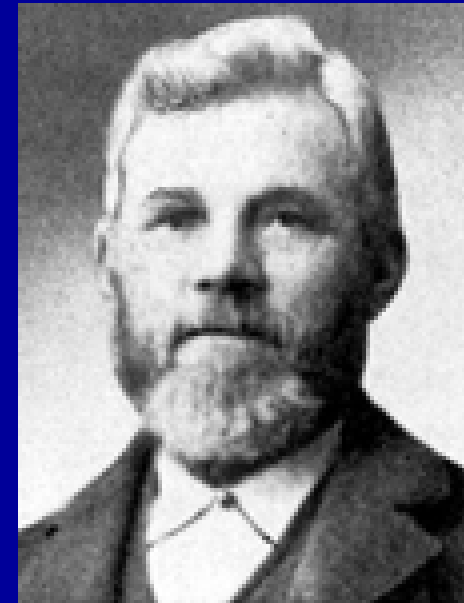
“I believed in the principal of the gathering and felt it my duty to go although it was a severe trial to me, in my feelings to leave my native land and the pleasing associations that I had formed there; but my heart was fixed. I knew in whom I had trusted, and with the fire of Israel’s God burning in my bosom, I forsook my home.”



Jane C. Robinson
Hindley

John Murdoch, of New Cumnock in Ayrshire, wrote this farewell to his homeland:

- *“Oh Scotland my country, my dear native home,*
- *Thou land of the brave and the theme of my song,*
- *Oh why should I leave thee and cross the deep sea,*
- *To a strange land far distant lovely Scotland from thee ...*
- *But why should I linger or wish for to stay.*
- *The voice of the Prophet is haste, flee away.”*
- <https://www.churchofjesuschrist.org/study/ensign/1987/02/gospel-see-ds-in-scottish-soil?lang=eng>



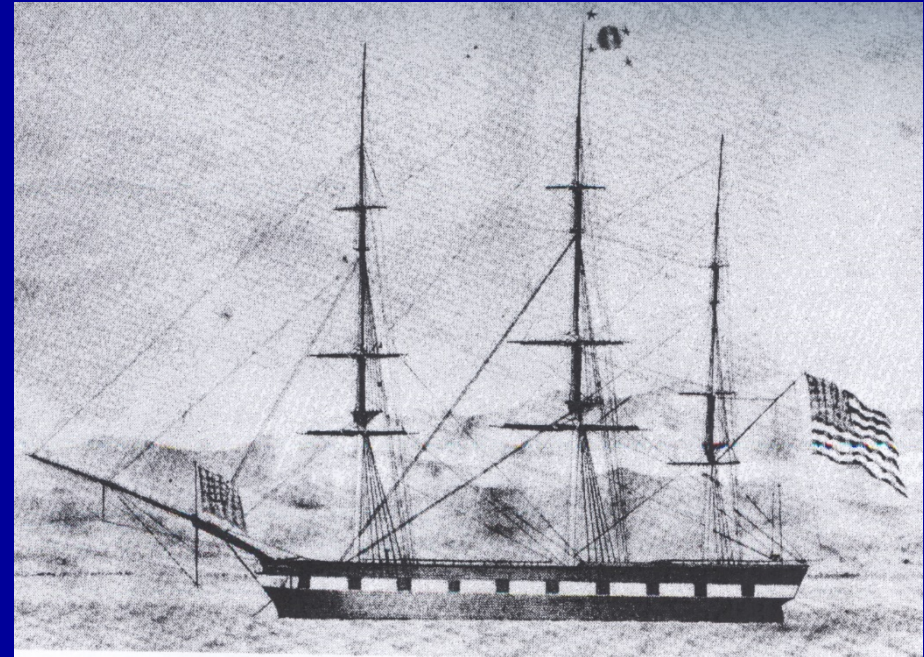
Gathering to Nauvoo the Beautiful (British Saints gathered 1840-1845)



The Isaac Newton

The ship *Isaac Newton* sailed from Liverpool October 15th, 1840, with a small company of Scottish Saints, under the direction of Elders Samuel Mulliner and Alexander Wright. The passage cost £2 17s 6d for adults, and 19s 3d for children.

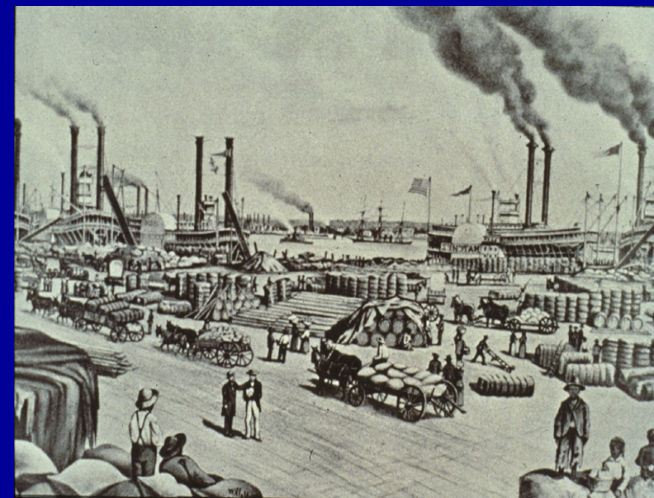
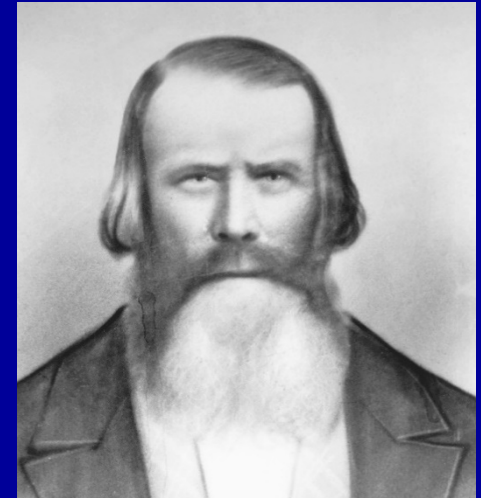
After a most pleasant passage of forty-eight and one half days, the company arrived in New Orleans in the evening of December 2nd. On the 4th they started on a steamboat for St. Louis, the fare being \$4.00 for an adult.



The Isaac Newton
Courtesy of The Peabody Museum

Alexander Wright stuck on the Mississippi, decides to fish

- Wright's group was detained in their journey, although for a different reason as they became stranded on a sandbar for thirty-four hours when they entered the Gulf Coast region on their way to New Orleans. However, Alexander made the best of the situation and caught enough catfish to feed any on the *Sydney* who desired them



Mississippi River Account

William Adams recalled, At another landing a mob collected and began throwing stones through the cabin windows, smashing the glass and sash, and jeopardizing the lives of the passengers. This was a little too much for human forbearance. The boat was in command of the famous Captain Dan Jones; his Welsh blood was now thoroughly warm; he knew what mobs meant.

Mustering the brethren, with determined wrath he ordered them to parade with their loaded muskets in the side of the boat assailed. Then he informed the mob that if they did not instantly desist, he would shoot them down like so many dogs; and like so many dogs they slunk." away



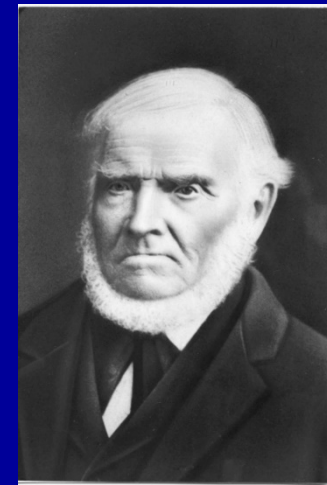
Dan Jones

The Nauvoo Reception



William Adams recorded, “I cannot express the joy and pleasure in just beholding the city of Nauvoo where we could behold the Prophet of God, and we were not disappointed, for he was with his brother Hyrum, with leading men in the church and others prominent in the city to the number of 200 or more. [He] was at the landing to receive us . . . I was very happy to behold the prophet.”

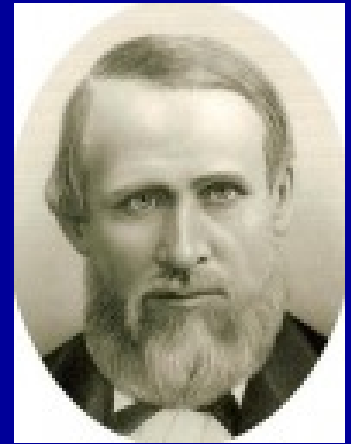
Robert Crookston testified, “As we approached the landing place to our great joy we saw the Prophet Joseph Smith there to welcome his people who had come so far. We were all so glad to see him and set our feet upon the promised land so to speak. It was the most thrilling experience of my life for I know that he was a Prophet of the Lord.”



Robert
Crookston

Testimonies of knowing who Joseph was before meeting him

Thomas Steed said he recognized the prophet by his “noble expression.” He recorded, “the Prophet Joseph was at the pier. At first glance I could tell it was him. . . . He came on board to shake hands and welcome us by many encouraging words, and express his thankfulness that we had arrived in safety.”

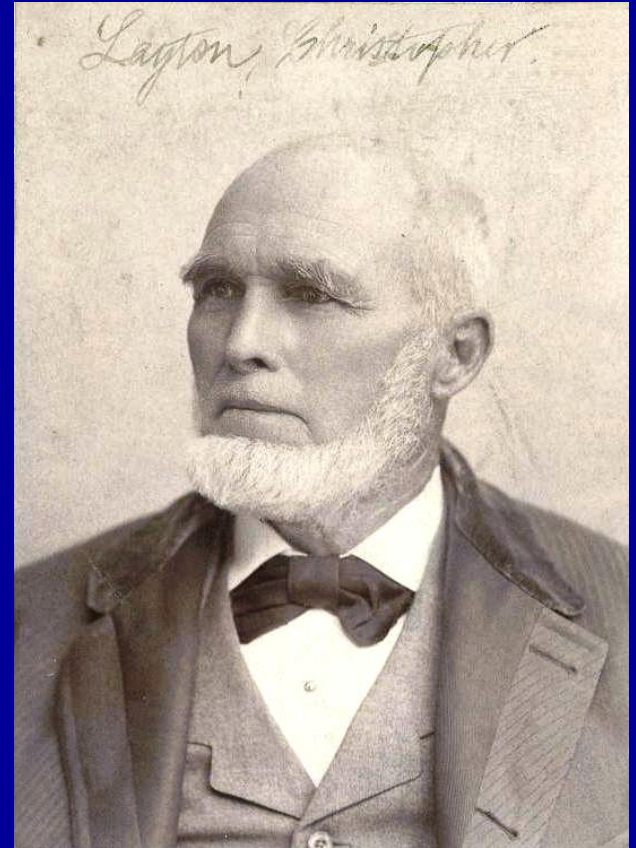


Priscilla Staines recalled, “I felt impressed by the spirit that I should know him. As we neared the pier the prophet was standing among the crowd. At the moment, however I recognized him according to the impression and pointed him out.”



Description of Joseph Smith as he met incoming British Saints on the banks of the Mississippi River in Nauvoo

Christopher Layton testified, “there stood our Prophet on the banks of the river to welcome us! As he heartily grasped our hands, the fervently spoken words ‘God bless you’ sank deep into our hearts, giving us a feeling of peace such as we had never known before.”



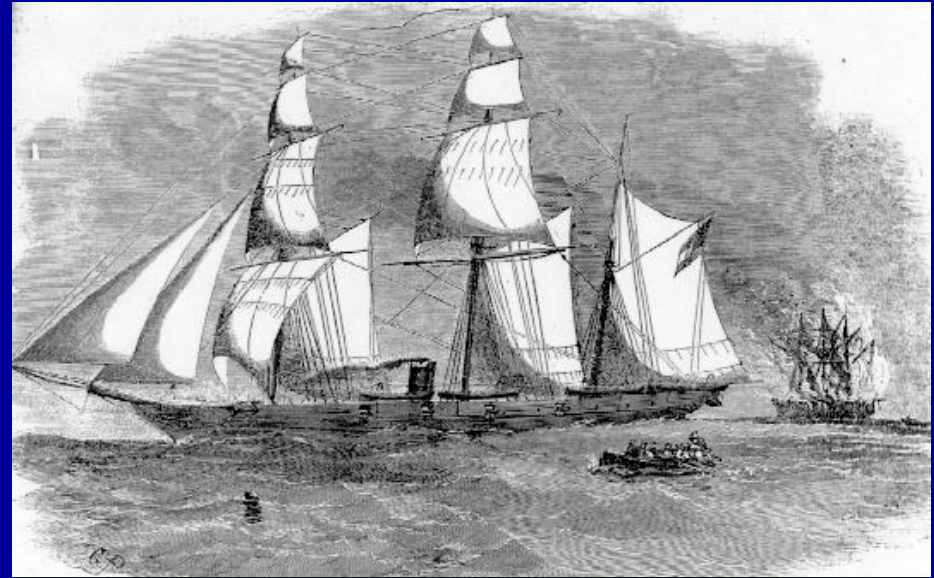
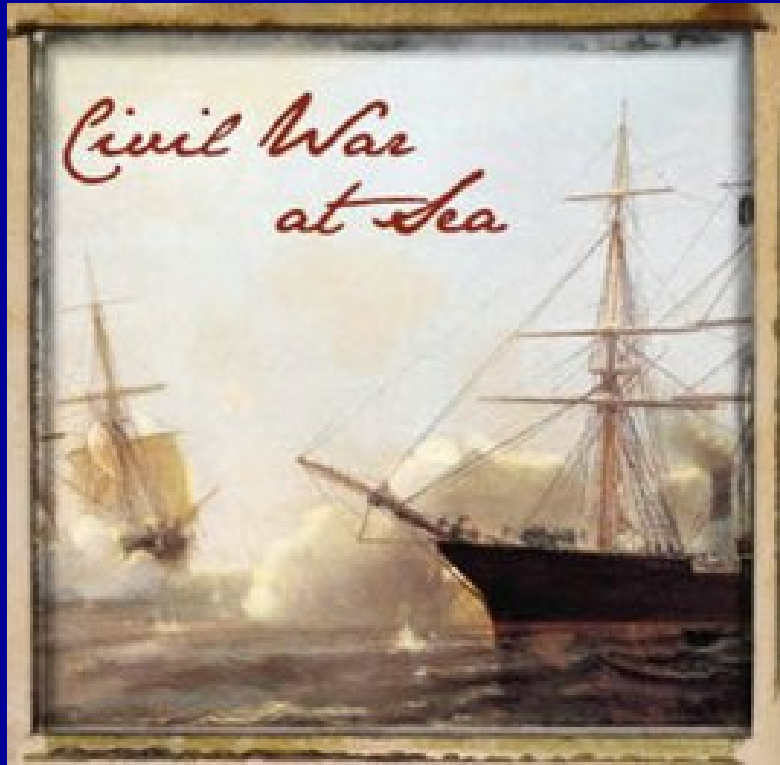
The Nauvoo Temple was a pull factor



LDS Voyages were as Family

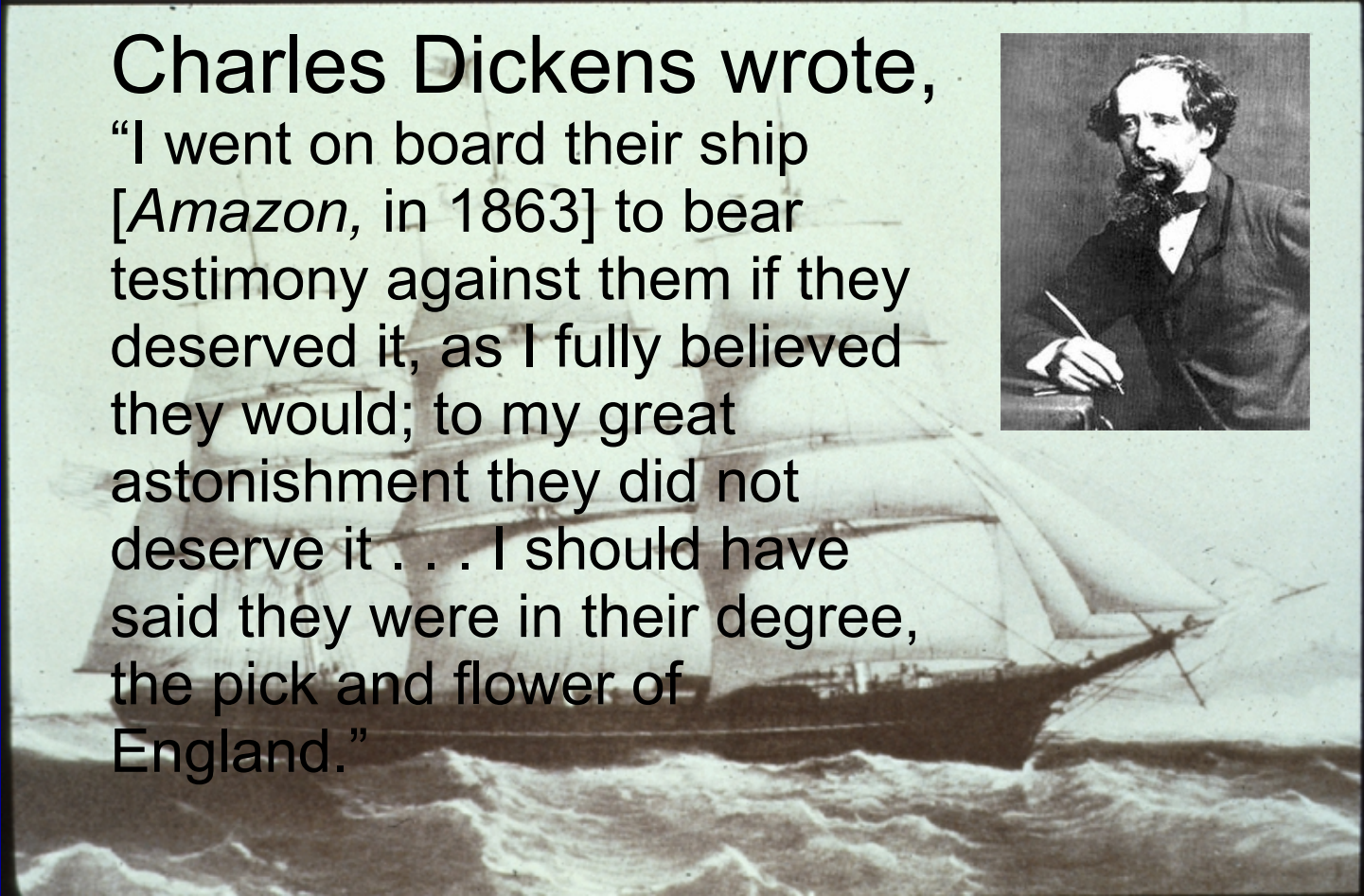
- “The ordinary emigrant is exposed to all the chances and misadventures of a heterogeneous, childish, mannerless crowd during the voyage, and to the merciless cupidity of land-sharks the moment he has touched the opposite shore. But the Mormon ship is a Family under strong and accepted discipline with every provision for comfort, decorum, and internal peace. On his arrival in the New World the wanderer is received into a confraternity which speeds him onwards with as little hardship and anxiety as the circumstances permit and he is passed on from friend to friend, till he reaches the promised home.” *Edinburgh Review* (1862)

LDS Immigration at sea during the Civil War



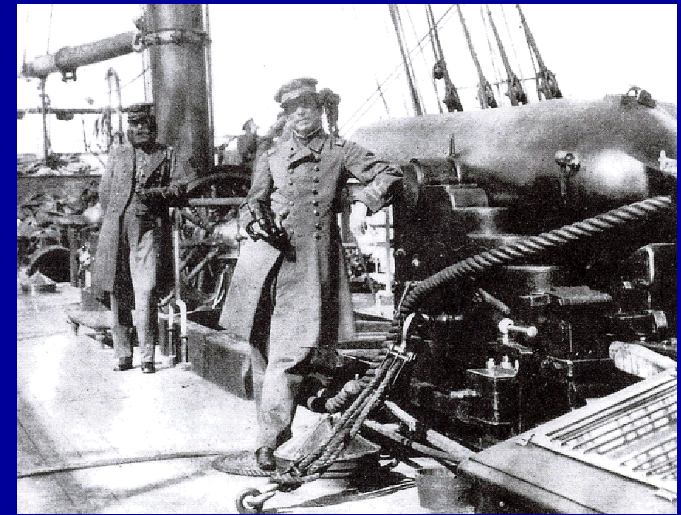
The Confederate warship CSS Alabama was feared by Union vessels

Charles Dickens wrote,
“I went on board their ship
[*Amazon*, in 1863] to bear
testimony against them if they
deserved it, as I fully believed
they would; to my great
astonishment they did not
deserve it . . . I should have
said they were in their degree,
the pick and flower of
England.”



Account of the *Hudson* (1864)

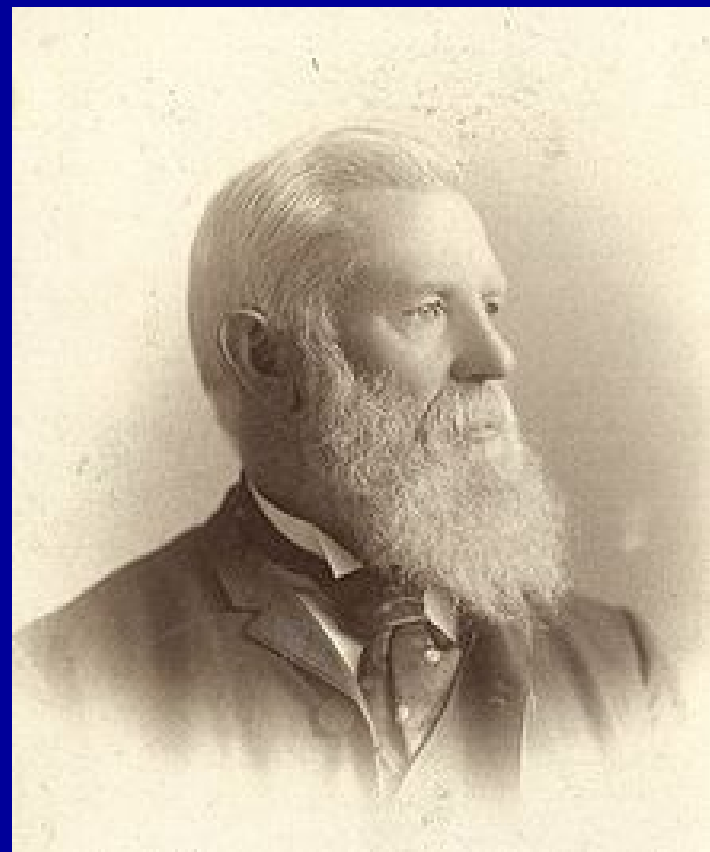
The *Hudson* was voyaging “with 863 saints aboard... A confederate warship pulled alongside the *Hudson* to determine what kind of freight it was transporting. The sailors aboard the warship yelled out, “Say your prayers, you Mormons, you are all going down!” Fortunately nothing came of the boastful threat. At least two Mormon passengers aboard the *Hudson* reasoned that they were spared because the passengers were from foreign countries.”





Monarch of the Sea – Largest Sailing Vessel used by LDS which brought the two large companies during the Civil War.

According to Peter Gottfredson, one crusty captain said to Canute Peterson on the 1862 voyage of John J. Boyd, “If I hadn’t d---d Mormons on board, I would have been in New York six weeks ago.” Peterson replied, “If you hadn’t Mormons on board, you would have been in hell six weeks ago.”



Canute Peterson



1853 voyage of the *International* (Captain & Crew were converted)

On board the *International*
all joyful, and lighthearted,
bound Zionward, 400 Saints,
from Liverpool we started.

We're English, Irish, Scotch and
Welsh assembled here together;
resolved to do the will of God,
whate'er the wind and weather

Chorus:

Then, sing aloud, ye Saints of God,
In one united chorus;

Old Babylon we'll leave behind
For, Zion is before us.

And Elders are appointed to
take Charge of wards and
sections, and do all things
according to the President's
directions.

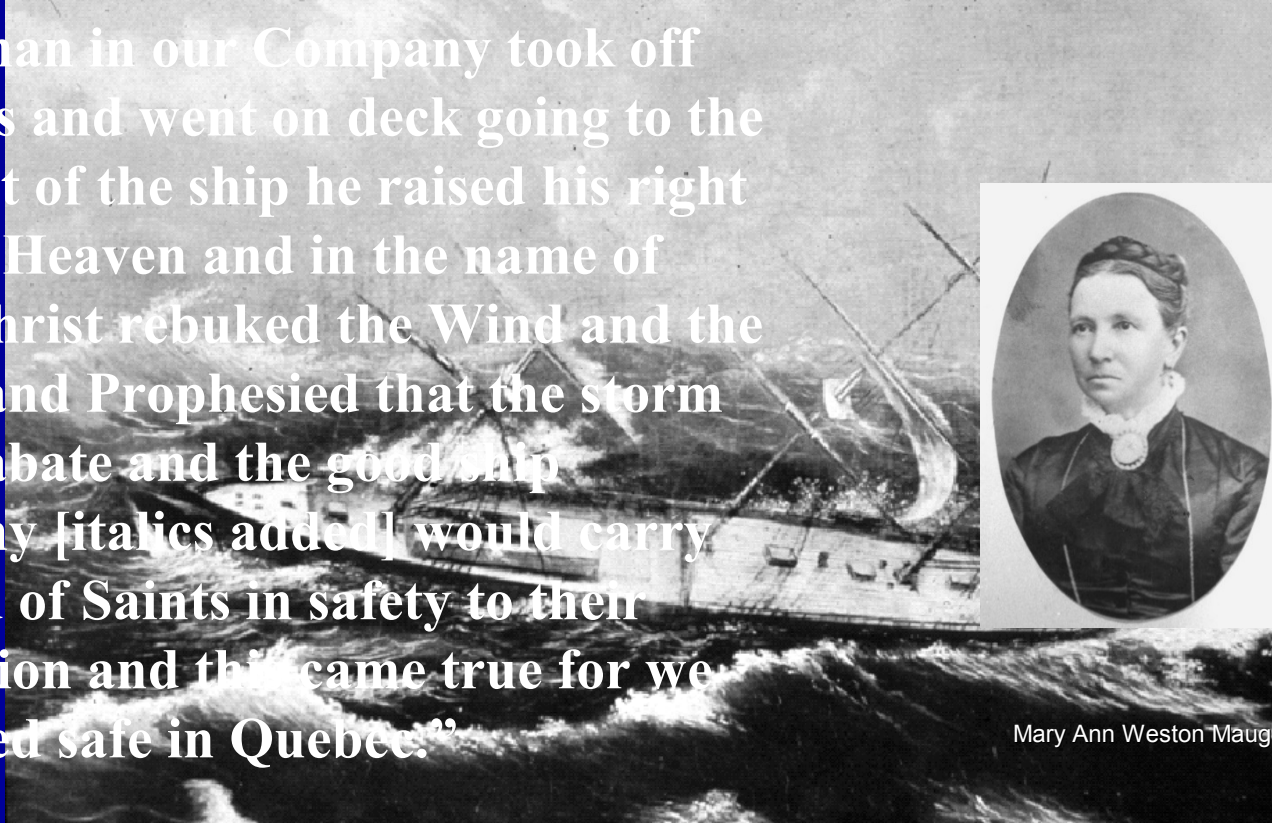
Thus ev'ry regulations made
which is found to be needed;
so that, there's not a soul on
board whose welfare is
unheeded.

Chorus:

Then, sing aloud, ye Saints of
God, In one united chorus;
Old Babylon we'll leave behind
For, Zion is before us.

Deliverance at Sea

“When near the banks of Newfoundland we had a dreadful storm. . . soon after our Mast broke a young man in our Company took off his shoes and went on deck going to the fore part of the ship he raised his right hand to Heaven and in the name of Jesus Christ rebuked the Wind and the Waves and Prophesied that the storm should abate and the good ship *Harmony* would carry her load of Saints in safety to their destination and this came true for we all landed safe in Quebec.”



Mary Ann Weston Maughan

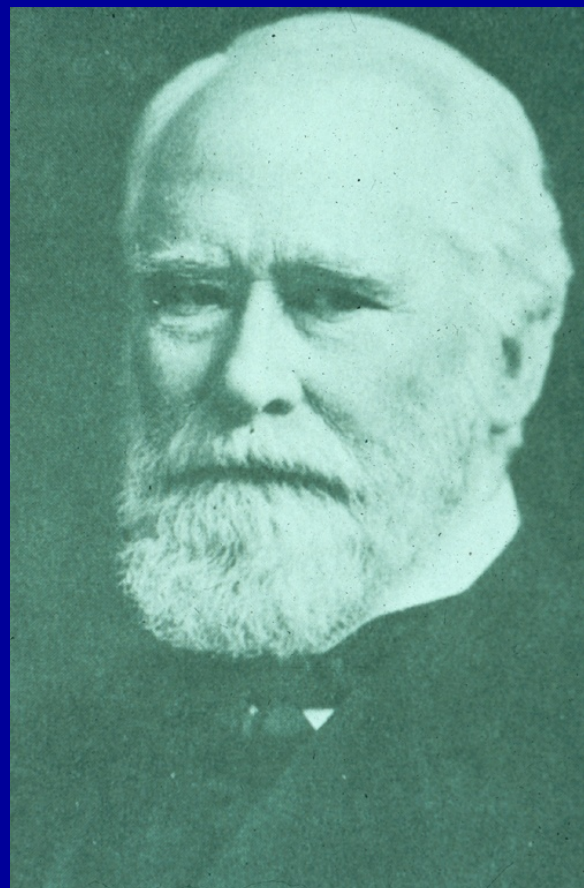
On the steamship *Montana* in 1876, Isaiah M. Coombs recalled a frightening storm. “The wind was blowing fearfully and the waves were absolutely mountains high and sweeping the deck from stem to stern with relentless fury. It seemed as if we were about to be swallowed up in the depths of the ocean. I stood there at the door looking at the frightful sight, and raising my heart to God for strength, I, in the name of Jesus Christ, and by the authority of the Holy Priesthood, rebuked the wind and waves . . .my prayer was almost immediately answered.

In less than half an hour, the wind died away, the waves lessened, and the blessed sun was shining upon us. The infidel would say it would have been so anyway, I say give God the glory. O praise God!”

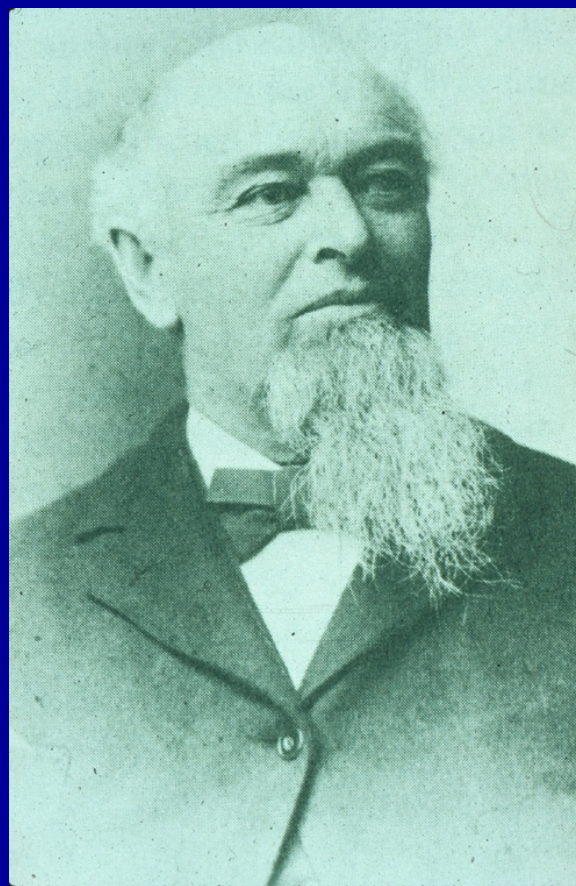


<https://www.findagrave.com/memorial/30191265/isaiah-moses-coombs#view-photo=118117480>

Captains generally loved to carry Latter-day Saint cargo due to their impressive safety record



Gustavus D. S. Trask



Captain William Forsyth

No vessels lost crossing the Atlantic

During the 19th century, no vessel carrying LDS immigrants ever was lost crossing the Atlantic. However, between 1847-1853, a total of 59 known immigrant vessels did sink. The Latter-day Saint immigrants attributed their deliverance to divine intervention as suggested in outlined in Psalms and other books of the Bible.

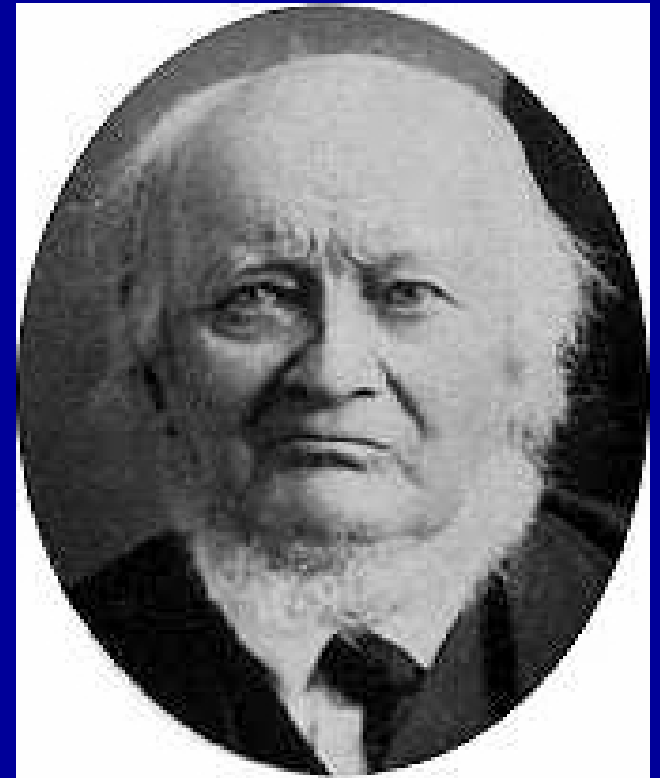


William A. McMaster

- “Sister Bar [Isabella Baw] from Glasgow Scotland died of cholera about 8 o'clock a.m. She was very useful when she was well among the sick when on sea and on this river. . . . [she] was buried about 3 o'clock in the morning under the light of the moon on the bank of the river and another sister was also buried the same day.”

David D. Bowen

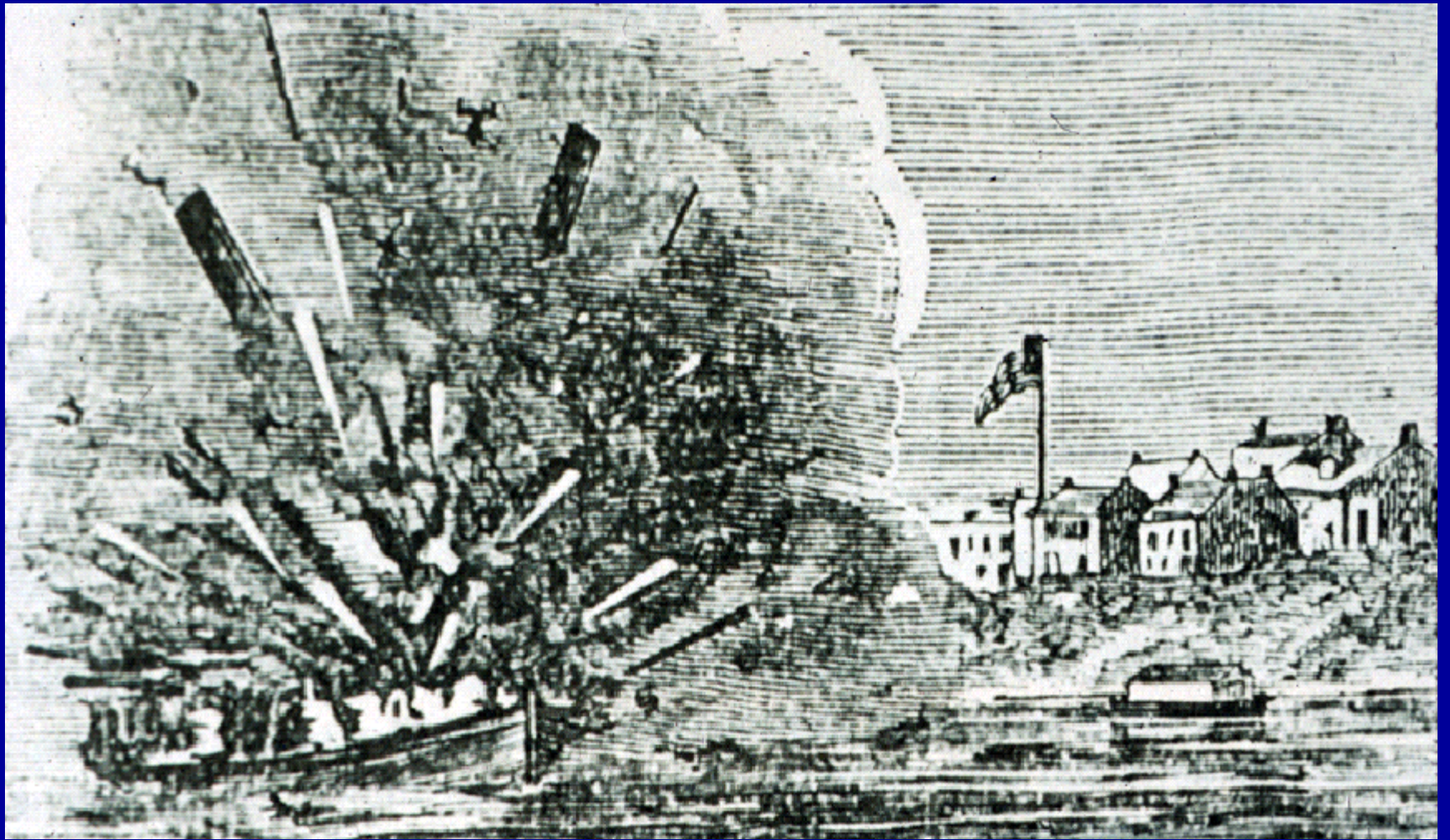
- David D. Bowen recounted several years earlier that when his British group disembarked from the *Hartley* and went up the Mississippi in 1849, the dreaded disease of cholera had also struck. He wrote, “for every day there was from three to six buried . . . and before we got to St. Louis we had buried about sixty of the passengers.”



John McLaws

- “Left Scotland for Salt Lake City in March 1849 in the ship *Hartley*. In steaming up the Mississippi from New Orleans to St. Louis the cholera broke out. Buried about 50 of the Saints. I was very bad with it, but through the blessing of the Lord, recovered.”





Explosion of the Steamboat Saluda

Story of the Explosion of the Steamboat Saluda

7:30am Good Friday, April 9, 1852. The Riverboat “Saluda” fired up its boilers to the max, in order to defy the icy swift Lexington Bend one more time. “I’m going to round that point Or blow her to hell! Captain Francis T. Belt vowed. Among Some 200 passengers on board were 75-90 LDS emigrants. The overheated boilers exploded, a sound heard two miles away. Passengers, crew, timbers, chimney, boilers, and the ship’s bell and safe were blown ashore or into the river. When smoke and steam cleared, many were found dead or missing, including about two dozen Saints, and over a score injured. Lexington’s shocked citizens rallied heroically to help the victims.

Testimony of William C. Dunbar (After the explosion)

- I arrived at this place just in time to see my wife, who was lying on the floor, breathe her last . . . A gentleman brought a hack in which he took me to his private residence, where I was treated with much hospitality and kindness, although the man admitted that he was one of those who years ago had shouldered his gun to help drive out the Mormons out of Missouri. Owing to the injuries my back had sustained, I was unable to move for several days.”



Assistance from the PEF and Personal Pleas to President Young

- William Hunter wrote the following from Cedar City, Utah in the fall of 1856:
- “Dear Brother Brigham, Having a son and family and a daughter and family in Scotland very desirous to come to the country for this [these] years pa[s]t, and they being very poor they cannot muster enough means to come themselves, and they look to me and their brothers to put means into the P.E. Fund to assist them. I have done all that i can do, I owned but one Ox which come to \$40, I put that in the Fund, and my son Joseph put in \$75 in Stock for the same purpose, there years ago last [-] September. I leave it to you to see if you can do anything for them as I have done my utmost.”

Assistance from the PEF and Personal Pleas to President Young

Two decades later John MacPhie writing from Coalville, Summit County, Utah pled:

Dear Brother in the Gospel of Jesus Christ of Latter-day Saints I writ this letter To see if you could help my father and his family from the Old Country As we have no friends But god and his servants I am the only one of this family has been Able to come to this place that god has appointed for his Children to gather and I have only been hear a little over one year. My fathers Age is 66 And he has been In the Church over 38 years. . . .

Dear Brother if you can Do anything Toward There Delevrns [deliverance] from Babylon I hop[e] you will Do it praying to Bles you that you may be a father unto the children of Zion and those that are willing to keep the commandments. This is the prayer of your Brother in the Gospel of Christ.

Assistance from the PEF and Personal Pleas

Another Scotsman John McEwan wrote from Provo, Utah, 8 September 1852:

President Brigham Young Sir, I received yesterday per mail, a Letter from my parents according to the flesh, who are still living and reside in the city of Edinburgh Scotland, they are very anxious to emigrate to the Valley, they desire some assistance, therefore, I have thought like this, could they be assisted through your advice when you write to the Presidency at Liverpool England. I would with the blessing of God in connection with them do all I could to liquidate debt as soon as possible after their arrival.

My Father is a stereotype Founder. his address is Henry McEwan No. 9 Street Edinburgh Scotland.

With due respect-

I am Sir your obedient Serv [Servant] John McEwan

P.S. If I have done wrong in writing, I hope you will excuse me. I would be happy to know whether this met your approval or not.

Some Scottish Saints did not quite make it to Zion

- In a letter written from Wirt County, Virginia at the time of the Civil War, Scottish Saint, Agnes Campbell explained to Church President Brigham Young that she had been remarried to a man by the name of O'Neal. Among other things she writes "I neve [never] had the opportunity of conversing with any members of our church for fifteen years, but I feel thankful to God that, I am spared.... It is my desire that with the help of God to be with the Saints on this earth yet. In a concluding paragraph she writes the following poem:

I long to breathe the mountain air of Zion's peaceful home,
where free from sorrow strife & care the Saints of God may come
Oh Salt Lake City when I think of thee I long for pinions like the dove,
that I should be so far from thee & distant from that place I love.

<https://byustudies.byu.edu/content/i-long-breathe-mountain-air-zions-peaceful-home-agnes-oneals-letter-brigham-young-from-war>

Settlement for the Scottish Saints in Utah

- Nineteenth century statistics for the Scottish LDS immigrants reveal 232 Scottish born Utah residents as evidenced in the 1850 census. Buchanan notes, “By 1890 the Scots in Utah numbered 3,474 and had become a well-recognized part of Utah’s foreign-born population, ranking as the third largest immigration group between 1850-1870 and the fourth largest between 1880-1900.” Yet as the twentieth century arrived, baptisms declined, and the message of the gathering was no longer emphasized, instead, Scottish Saints were encouraged to build Zion in their homelands.
- “The Leishmans, Adamsons, Nibleys, Jardines, and many other Scottish families gravitated to Wellsville—Utah’s ‘Scotch town,’ in Cache County.”
- <https://www.churchofjesuschrist.org/study/ensign/1987/02/gospel-seeds-in-scottish-soil?lang=eng>

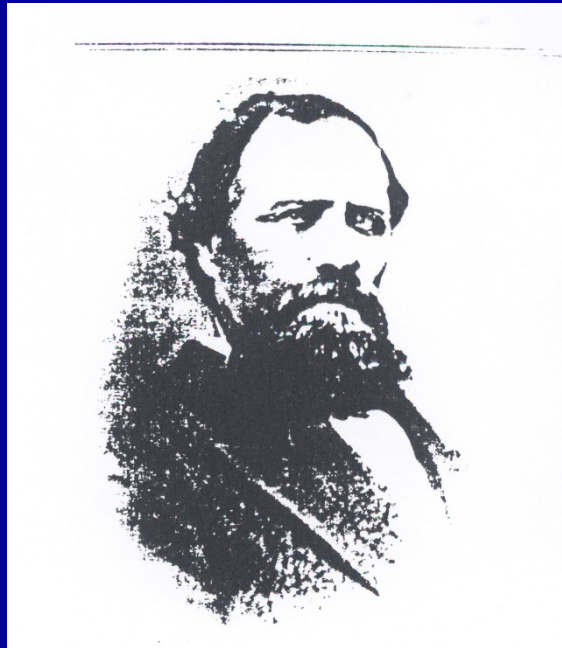


SERIES.

Scottish Artists who contributed to Utah

- Nathaniel Spens, Painter
- John Lyon, poet and Songwriter
- John M. MacFarlane, Songwriter
- William W. Phelps, Songwriter
- David McKenzie, Actor
- D. H. Sutherland, Dance Performer
- William C. Dunbar, Performer

Scottish Contributions to Utah

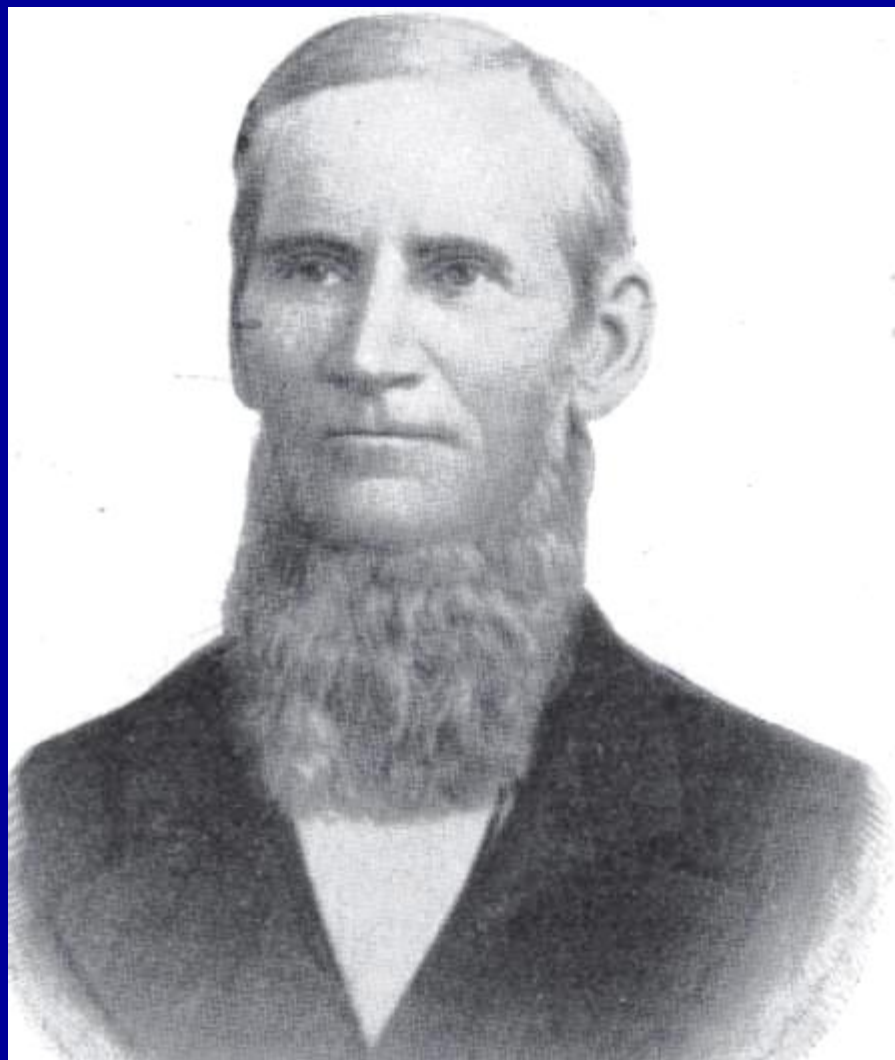


Andrew Hill Burt

First Marshall in Salt Lake City

Richard Ballantyne

1st LDS General Sunday School President

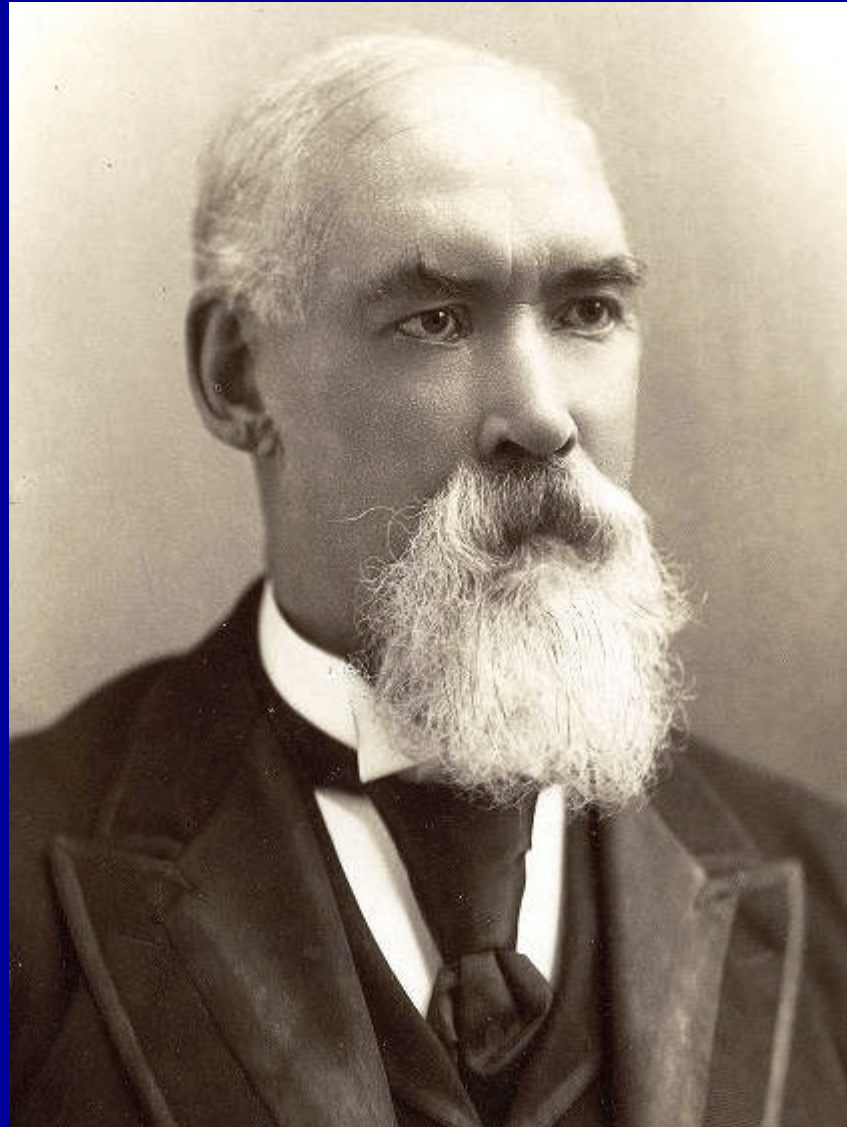


John Forbes Anderson Served as the Master stone mason on the Cardston Alberta Temple

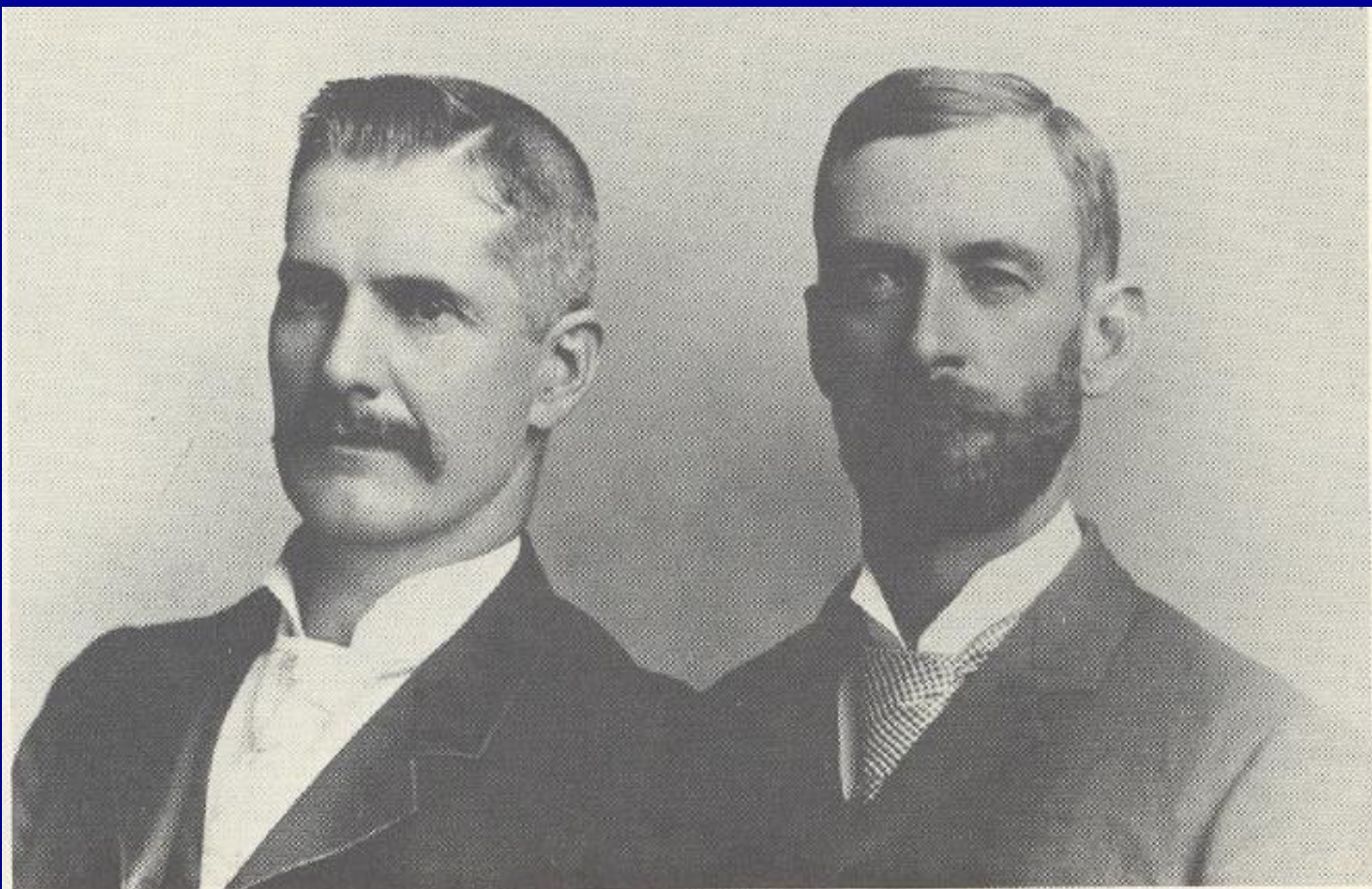


John Sharp

SLC Temple Stone Cutter and Railroad Executive

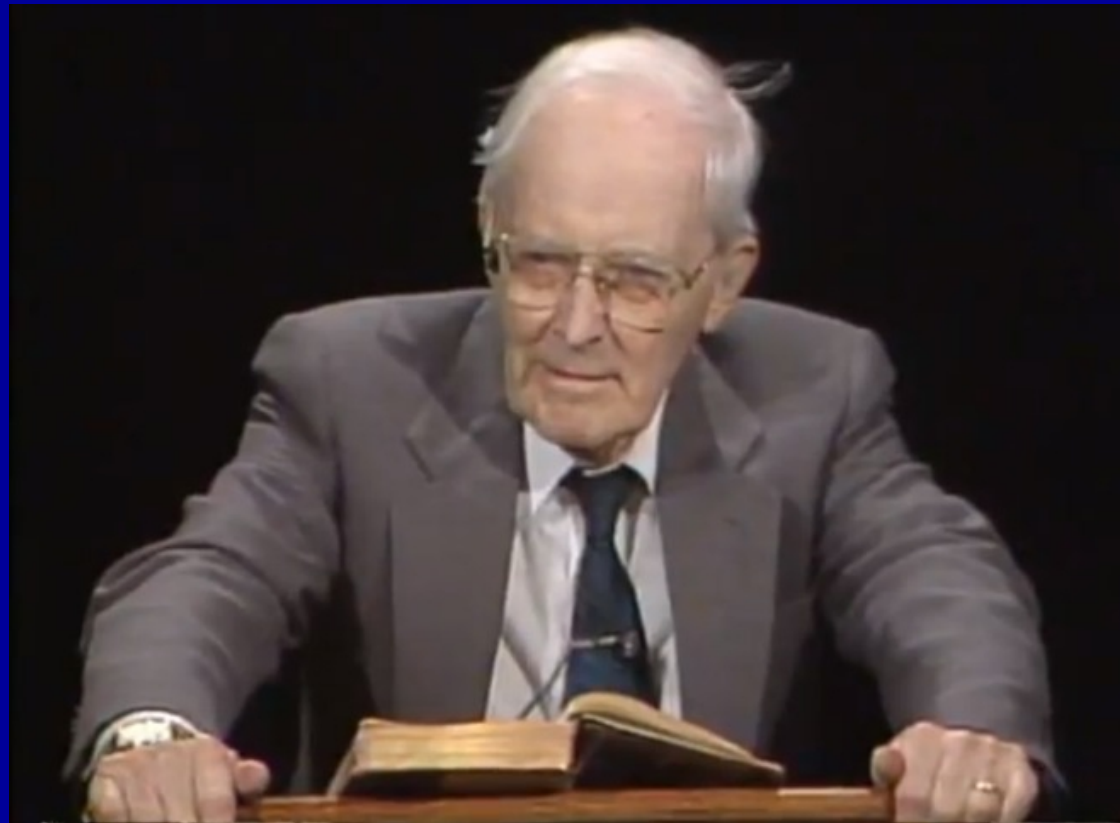


Successful Businessmen



*LDS Church Archives. David Eccles and
Charles W. Nibley, about 1890.*

Hugh Nibley BYU Scholar



President David O. McKay



Temples for the Scottish Saints

- Sally Brown, a faithful 93-year-old Scottish Saint who joined the Church in the early 1950s recalled, “When the prophet David O. McKay told the Saints in Scotland that a temple would be built in the British Isles [London], it was unbelievable. No one could visualize such an amazing blessing. We belonged to a tiny branch of 20 people who met in a home. No one could imagine the rate of growth to come, and it was beyond our wildest imagination that the Church would be as it is today.”
- There was indeed major growth over the next two decades, and by 1980 there were five stakes in Scotland where the Scottish Saints numbered about 10,000. A second British temple was added in Northern England at Preston in 1998, which was closer than the temple in London.



The “Singing Mothers” brought attention to the Church in the UK



Courtesy of Sally Brown

Impact of Donny Osmond on Scotland

Evelyn Rae Liston, daughter of Sally Brown also recalled a particularly special gathering for Latter-day Saints in Scotland. “Donny Osmond’s son served his mission in Scotland, and twice Donny agreed to do a fireside in the Dundee Stake building. People went from all over Scotland, and you weren’t allowed to go as a member unless you took a friend with you. But the cultural hall was full, the chapel was full, there were people in the corridors.

He was a famous visitor and he didn’t sing. He came and bore his testimony and spoke about church. That made a massive impact, and a lot of people came to church because of those kind of beginnings, so big events in Scotland supported by the Church are still very important.”



Generations of Saints in Scotland continue to pass on the flame of faith



L to R Sally Brown, Evelyn Rae Liston, Rachel Watson, Ruth Watson courtesy of Evelyn Rae Liston

As of 2017, Scotland has 5 stakes, 25 wards, 12 branches,
9 family history centers, 1 mission, and a total of 15, 557 members.