

IV

Nauvoo: Genesis and Exodus

[59] ALMOST EIGHTY YEARS LATER, Eliza Ann wrote in a letter to her son, Lewis, of the following memorable events:

In 1841 we left our native home for Nauvoo. Arrived there in May traveling by Canal, Railroad and Steam. The first to greet us on landing were our Prophet Joseph Smith and Brigham Young. After shaking hands and bade us welcome Brother Joseph's first question, had we any place to go, there were 4 families in the county. We had, for 2 of my half sisters were there.¹

The two half-sisters were Elizabeth Barlow and Nancy Rockwood. Eliza's half-brother, Jesse Haven, was also in Nauvoo teaching school, having returned from his mission in the east. Elizabeth was a school teacher in Nauvoo as well, having the Prophet and Hyrum's children along with those of Brigham Young in her classes.² Education was a high priority; children were taught reading, writing, ciphering, geography, spelling, and deportment.

Just previous to the Haven's arrival, Apostles Brigham Young, Heber C. Kimball, Wilford Woodruff, John Taylor, George A. Smith, and Orson Pratt had returned from their highly successful missions in England. Also, near that same [60] time, a brother and sister from England disembarked at the same Nauvoo landing, George Q. and Mary Alice Cannon. The Prophet was there to greet them, just as he had greeted the Havens. Mary Alice later wrote,

I knew him the instant my eyes rested upon him, and at that moment I received my testimony that he was a Prophet of God, for I never had such a feeling for mortal man as thrilled my being when my eyes first rested upon Joseph Smith.³

A contrasting point of view of their arrival was recorded by an antagonist of the Church, G. G. Foster, editor of the St. Louis *Pennant and Native American* newspaper. Mr. Foster seems to have written with more than a faint stench of animosity:

THE MORMONS. The Steamer, Mannon, arrived day before yesterday, and brought a large number of Mormons on their way to Nauvoo. We learn that this fanatic tribe are growing to an unparalleled extent, and they are sending out missionaries and establishing Jo Smith Bible Societies. The credulity and gullibility of human nature are enough to turn the heart sick, and lead an intelligent man to inquire of himself whether it be possible that he really belongs to the same race of beings as these wretched creatures.⁴

It is quite likely that the Havens and their party were counted among these "wretched creatures" aboard the *Marmion*, considering they perhaps arrived in Nauvoo at this same time.

At the period of the Haven's arrival during the early days of Nauvoo, the docking of

a river steamer was becoming rather common, making it even more of an honor for the Havens to have such a distinguished welcoming party as the Prophet and Brother Brigham to greet them as they disembarked. Brigham would have undoubtedly been present in any case to welcome his uncle and cousins to Nauvoo, but it [61] was a singular distinction to have the Prophet on hand to receive them.

Nauvoo was located on a bend of the “Father of Waters.” The steamboat that Eliza speaks of was the riverboat steamer, which was beginning to make Nauvoo a river port of some distinction, taking its place alongside Hannibal and Quincy. The landing was located next to the Nauvoo House on the south end of Main Street. In 1843, the New Haven, Connecticut, newspaper, the *Herald*, reported four or five steamboats docking each day at the Mormon City of Nauvoo.

As the riverboat rounded the bend, blasts from the boat’s horn would bring the dock alive with freight handlers and onlookers. Mark Twain, a cub pilot in later years, depicted the excitement of the steamboat’s arrival in these words:

[A] voice lifts up the cry, ‘S-t-e-a-m-boat a-comin’! Then such a scramble as there is to get aboard, and to get ashore, and to take in freight and to discharge freight, all at one and the same time; and such a yelling and cursing as the mates facilitate it all with!

Nauvoo was a river town, indeed. One old timer speaking of life on the Mississippi is quoted as saying, “the sound of the riverboats hangs in your heart like a star.”

Also hanging in the air was the smell of fish, specifically catfish, frying for the evening meal. And there was the sound of rain on the water, the laughter of children in winter sliding on the ice-covered river, the eerie sounds in early spring of the great river breaking up its winter ice blanket, and the mournful tone of a steamboat whistle or bell in the distance—this all served to remind the freshly arrived Nauvoo resident that his or her life had certainly changed course. What did the future hold for the Havens and these other gathering Saints from distant lands?

Arriving at such a rich time in Mormon Church history, the Havens were among those who were involved in weaving the fabric of the early Restored Church. The Nauvoo [62] Temple was under construction, the Nauvoo Charter had been law only five months, the Nauvoo Legion was organized, the Female Relief Society had been born, revelations on eternal marriage and the new and everlasting covenant had been given, and the first baptisms for the dead performed. Three years hence, the martyrdom of Joseph and Hyrum would stab at the heart of the fledgling church, followed by the succession of the Twelve Apostles to the Presidency of the Church, which would give the church its direction. And then there would be the exodus.

Elizabeth recorded the reunion with her father and stepmother: “They were doubly joyful, having not only found their children but the true church as well.”⁵



Figure 15: Elizabeth Haven and Israel Barlow

After the Saints had been driven out of their homes and land in Far West, Missouri, they found temporary refuge in Quincy, Illinois, among many of the sympathetic residents. It was here on February 23, 1840, that Elizabeth Haven and Israel Barlow were married. Israel had been one of five members of a committee charged with finding a suitable [63] haven in which to locate the Saints following Missouri Governor Bogg's Extermination Order.⁶ Through Israel's personal initial contact with Dr. Isaac Galland, the Church purchased from Dr. Galland with promissory notes forty-seven acres in Commerce, Illinois, and a fifteen-thousand-acre tract across the Mississippi River in Montrose, Iowa. The Prophet's approval of the transaction came while he was still incarcerated in Liberty Jail. After the Prophet's escape from prison and his rejoining the body of Saints in Illinois, the Church purchased an additional 123 acres in Commerce from Hugh White and thousands of acres in two counties fronting the Mississippi. In Illinois alone, the Saints settled at least nineteen different town sites.⁷

As a point of interest, at this time there was a difference of opinion among some of the leaders of the Church concerning the future direction that should be taken. Sidney Rigdon, Bishop Edward Partridge, and William Law felt that because of the Saints' bitter experiences in Ohio and Missouri, the gathering of the Saints only invited animosity and persecution from their neighbors. But the Prophet was firm in his conviction that the gathering was the will of the Lord, and Nauvoo was designated as the place for the Saints throughout the world to assemble.

Probably because of the key role Israel Barlow played in the land purchase in and around Commerce, he had enough foresight to purchase 160 acres of his own from Ethan Kimball of Vermont in what became known as "The Kimball's Addition," located four or five miles southeast of the Commerce land purchase. The Kimball's Addition was not part of the original purchase that the Church had made from Dr. Galland, but the largest of other developments within the city of Commerce.⁸ The sale and purchase of land became one of the community's chief business pursuits. Israel was not a land speculator, but he knew there would be a need to accommodate the gathering of converts from the four quarters of the world into this frontier haven and this land needed to be in friendly hands.

[64] After John and Judith arrived in Nauvoo, they purchased a lot from Israel next to Elizabeth and Israel's home in the Kimball's Addition. From the river, inland for about three quarters of a mile, Nauvoo was flat where most of the Church leaders had built their homes, a mere half dozen feet above the Mississippi's high water mark. Beyond the flatlands arose bluffs seventy feet in height where the Havens were located. Although this location was more remote, it proved more ideal because it was drier with fewer insects. Malaria had stormed through the lowlands, leaving many deaths in its wake when the Saints first settled there. This prompted them to begin the arduous task of draining this swampland.

On the bluffs, the building lots were lower priced as well. In a valuation report for 1844 by Jonathon H. Hale, the assessor and collector, John Haven was listed as owner of Lot 70 B2 with an assessed value of \$200.⁹ The property faced Mulholland Street where it intersected Arlington Street going east out of Nauvoo.¹⁰ It was only a half-mile directly east of the temple lot and was not far from the Prophet's farm. The transaction is listed as taking place on July 2, 1842, the consideration being \$50. The lot description is recorded as commencing at the southeast corner lot 70, north to Mulholland, west nineteen-and-a-half rods, south to south line to land owned by Herringshaw- Thompson, east nineteen-and-a-half rods to beginning, acknowledged by Daniel H. Wells, Justice of the Peace.¹¹ Mary Ellen and Joseph F. Palmer lived nearby, also on one of Israel's lots.

John and Judith Haven were located in the Third Ward Block 4 on the corner of Mulholland and Arlington Streets.¹² The Palmers were also in the Third Ward, while Albert and Nancy Rockwood lived in the First Ward. On the church records, John Haven was listed as holding the office of high priest. The Charles Shumway family were also in the Third Ward.¹³ In spite of a six year age difference, it is possible that Eliza Ann Haven and Mary Eliza Shumway [65] were acquainted with each other during their days in Nauvoo. Naturally, they had no realization at the time that someday they would be sharing the same husband, for better or for worse.

Land values and purchases were not the only items listed in the assessors and collectors valuation records. Other properties owned by the citizens were itemized and appraised for tax purposes. Interestingly, a high value was placed on time pieces as compared to livestock. John Haven's cattle was appraised at eight dollars, while his clocks were valued at five dollars; and the horses belonging to his son-in-law, Albert P. Rockwood, also were shown to be worth eight dollars and his watches, five dollars.¹⁴ Apparently, time was a valued commodity of this industrious people, despite living on the frontier, far from the "maddening crowd."

John and Judith must have been pleasantly surprised to find such a beautiful city on the frontier. It was laid out with streets eight rods in width (132.5 ft.), running directly north and south and east and west in regular patterns, much different from the narrow, winding streets of their native Massachusetts. Gardens were flourishing around each house, bordered with young fruit trees. Sections of the city were designated for erection of public buildings and recreational centers. Building restrictions controlled the location of manufacturing plants, mercantile establishments, and so on. In the residential sections, houses were erected a uniform distance from the street and were fronted with lawns and shrubs. Most of the homes were "block" houses, a few framed, and some log. Unsightly structures were prohibited. Nauvoo was a distant forerunner of today's zoning ordinances. It was probably the first city in the United States, and perhaps in the world, that had devised a master plan. Nauvoo was, as its name implied, "The City Beautiful."

Yet Nauvoo was not a utopia, especially in an economic sense. One thing that almost all the Saints of Nauvoo shared in common was their poverty. [66]

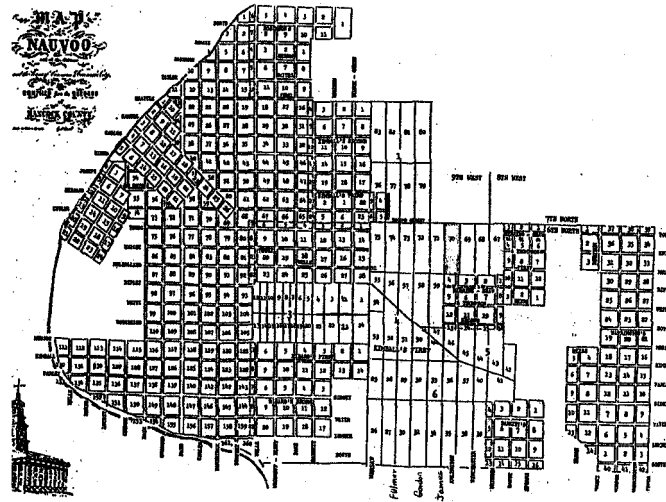


Figure 16: Plat of Nauvoo

There was no money for investment. There was little industry to bring hard cash into the community. Nauvoo had no banks or local currencies, so citizens transacted business by bartering and with vouchers and promissory notes.¹⁵ In speaking of the gathering to the city on the banks of the Mississippi, Joseph Smith extended a rather foreboding invitation with these words: “Let all that will, come, and partake of the poverty of Nauvoo freely.”¹⁶

Horses, mules, wagons, and carriages were not easy to acquire. John and Judith, along with a good number of their fellow townsmen, were in the habit of walking to their destinations. But now, they could stop and visit along the way, and bonds of friendship were formed. It was not uncommon to find the Prophet Joseph strolling past, stopping to enquire about the health and well-being of a family and creating a feeling of caring and intimacy. A great-granddaughter of Eliza wrote in later years that the Prophet Joseph Smith was a frequent visitor at the Haven home in Nauvoo. [67]

A little story she [Eliza Ann] often told us was how he enjoyed eating bread and milk with them, and how he would jokingly say he liked skimmed milk; he liked it skimmed into his bowl.¹⁷

A letter penned by an English convert, Francis Moon, gives us a peep into the economic life in Nauvoo that the Haven’s faced:

Some may want to know the price of things. A man that works on farms is paid a dollar per day or something equal to it, 100 cents make one dollar, and five dollars one English pound. If a man be employed in digging potatoes, he receives one-fifth of what he digs, if he goes to cutting com he receives one-eighth; for making pair of boots (and the maker does not find the leather), they give about a dollar-and-a-half. A pig a month or five weeks old is sold for 25 cents-a good cow about 14 dollars. Flour is about 4 dollars and fifty cents per barrel, a barrel weighs 196 pounds; potatoes are sold for 20 cents per bushel, good beef is sold for 3 cents per

pound, pork at the same; butter is at about 10 to 14 cents, sugar at 12 cents per pound.¹⁸

One of the exciting events in which the Nauvoo citizenry was engaged at the time of the arrival of the Havens was the construction of their second temple, located on a bluff overlooking the Mississippi River. The partially completed white sandstone walls gleamed in the sun's rays. The temple was a crucial element in the worship of their God; a temple had been dedicated in Kirtland, Ohio, and temple sites were dedicated in Independence and Far West, Missouri. Wherever the Saints gathered, the building of their temple was a primary goal. Construction on the footings of the Nauvoo Temple had only begun in February of that year. John Haven was asked, as were all the other priesthood bearers, to give at least a tithe of their time, every tenth day, to the building of the House of the Lord. Those who worked on the temple full-time were paid one dollar a day, if there were funds available. To build such a beautiful edifice on [68] the banks of the Mississippi amid the privations and persecutions of the people of Nauvoo is indeed a monument to a mighty faith.

Of necessity, it was not long before John Haven was doing what he did best: plowing his field and planting crops.¹⁹ A few years later, as a member of the Quorum of the Twelve Apostles, Franklin D. Richards recalled that during those early days in Nauvoo he received his first mission call at the age of nineteen. One morning, shortly after his call, Franklin looked up Uncle John Haven and found him busy hoeing his com. Franklin crossed the furrowed rows where Uncle Haven stood wiping his sweating brow. Franklin respectfully requested his uncle to give him a blessing before he left Nauvoo for his mission. Franklin reminisced,

He stuck his hoe *in* the ground by a *hill*, and I *knelt* down, and he placed his hands on my head and gave me a blessing that I still remember and that *is* not all fulfilled yet.²⁰

Farming was not the only pursuit of John Haven. The Nauvoo License Register lists John as a grocer with one hundred dollars worth of stock. Licenses were issued for one year on December 25, 1843 and again on December 25, 1844 at a cost of one dollar each. If that was not enough to keep John busy, he was appointed a school trustee.²¹

On October 11, 1841, Father John Haven sought out the church patriarch, Hyrum Smith, for a blessing. John was sixty-seven years old, and his stance was beginning to show the burden of years of toil. They had only been in Nauvoo for five months and John's faith in the Restored Gospel was steadfast. As Hyrum placed his hands on Father John's head, the latter could feel the power emanate from the beloved Patriarch. Brother James Sloan, a scribe for both the Prophet and the Patriarch, recorded Hyrum's words in a flowing archaic style as they were spoken: [69]

Brother Haven, I lay my hands upon your Head in the name of Jesus to blefs you by the gift of my calling, with the blefsings of the Fathers Abraham, Isaac, & Jacob, those ancient Patriarchs, a lawful descendant of that Lineage having entered into the blefsings procured by their Faith, they have laboured & you have entered into their Labours they have obtained promises & you have entered into them, & received the blefsings, & because of these Blefsings you are entitled to the Priesthood with all its gifts and graces, & an Inheritance In the Lineage of your Fathers, as one of the remnants of Jacob in the midst of the Gentiles in the Lineage of Joseph in the midst of Joseph upon his Land in the Covenant made with Israel even the House of Israel. & according to the blefsings unto the Remnants of the seed of Joseph to the extent thereof, the same shall be given you & your Household & your Fathers Household

A Legacy of Faith

also & notwithstanding your declining years you shall if you will be an instrument in the Hands of God of doing much good by your Testimony & in the service of God in magnifying your calling, in the Hour & places of deliverance, & upon your diligence in the Eleventh Hour, in your old age depends your Salvation & the Salvation of your House, & your Fathers House and the Salvation of many souls, both here & in your native place [“place” crossed out] country & in the Land where you were brought up & I blefs you with the power of the Priesthood & the gifts & callings of the same in order that you may be qualified for your Mifsion to the low world & if you will ask fervently your days shall be many & shall see much of the Salvation of God. & shall rest in peace going down to your grave with Honour to your Name & shall have a Resurrection with the Just & your Name had in honorable remembrance perpetuated unto the latest Generation. these blefsings I seal upon your Head Irrevocable. Even so. Amen.²²

After the Havens had settled in Nauvoo, Maria and Eliza often had an opportunity to hear the Prophet Joseph Smith speak. As a result, the young girls became firmly converted to the Church of Jesus Christ of Latter-day Saints. On May [70] 2, 1842, just a few days before Eliza Ann’s thirteenth birthday, both she and Maria were baptized and confirmed by Brigham Young, in the waters of the Mississippi, in the shallows at the bend of the river.²³ The river was the usual setting for this ordinance. Also proxy baptisms had been performed there since September of 1840.²⁴

In a short personal history written before her death in 1932, Mary Eliza Shumway Westover wrote of the Prophet during the Nauvoo period not long before his martyrdom:

I remember the Prophet Joseph Smith well. I loved to be in his presence and hear him speak. Once I heard him preach at a funeral of a man named King Follett, who had been killed while working on the temple. The funeral was held in a grove and the rain began coming down in torrents. As the people began moving away to find shelter, the Prophet promised that if they would remain quiet and pray in their hearts, the storm would cease. Then I saw through a break in the trees that the clouds were dividing. The rain stopped falling at the grove though it seemed to be pouring down all around. I knew then that Joseph Smith was a true Prophet.²⁵

In spite of the beautiful city that the Saints had transformed out of a stinking, malaria-infested swamp, enemies of the Church never relented their howling for the blood of Joseph and his followers. The *Warsaw Signal* published this inflammatory statement (caps in original):

War and extermination is inevitable. Citizens ARISE ONE and ALL!! !-Can you stand by, and suffer such INFERNAL DEVILS! To ROB men of their property and RIGHTS, without avenging them. We have no time for comment, every man will make his own. LET IT BE MADE WITH POWDER AND BALL.²⁶

The forces of hell were arrayed against the Saints in all their fury.

[71] And, finally, their lust for blood was satisfied, but only for a season. The Prophet, accompanied by his faithful guard, rode past the Haven home on his way to Carthagehis final journey. Not far from there he gently pulled the reins of his steed to a halt and turned in the saddle to view the temple and the city he loved. Were they of the Haven residence close enough to hear the sigh as the Prophet spoke in mournful tones?

Oh city, once the most blessed, but now the most pitiful in sadness. This is the kindest and most godly people and most beloved by Heaven of all the world. Oh, if only they knew what

awaits them.²⁷

A youthful member of the Nauvoo Legion, Robert Taylor Burton, was one of those left to help guard the city as the Prophet and his entourage disappeared down the road leading to Carthage. Only a week before his death, Joseph had warned the Saints,

It is thought by some that our enemies would be satisfied with my destruction; but I tell you that as soon as they have shed my blood, they will thirst for the blood of every man in whose heart dwells a single spark of the spirit of the fulness of the gospel.²⁸

Elizabeth Barlow wrote of those stressful times:

Joseph's prophecy to the effect that the Saints would continue to suffer much affliction and would be driven from Nauvoo to the Rocky Mountains caused much discussion. Many would apostatize, others would be put to death or lose their lives on the plains, but many would live to see the Saints become a mighty people in the midst of the Rocky Mountains. William Law turned traitor. Sidney Rigdon was little better for he left Nauvoo and went east to live in Pittsburg, Pennsylvania. Because so many of the brethren were turning against the Church, Joseph often remarked that he hardly knew whom he could trust. I'll never forget these trying days at Nauvoo. Never [72] since the Church was organized was the Prophet needed more than he was at the time he was martyred. When word reached Nauvoo that Joseph and Hyrum were dead, a pall of grief swept over the city. Almost twenty thousand people wept aloud.²⁹

On Thursday afternoon, June 27, 1844, at 5:16 P.M., Joseph and Hyrum were murdered in Carthage jail by a blood-thirsty mob. News of the martyrdoms of their prophet and their patriarch swept through Nauvoo as though the angel of death had touched each soul. Louisa Barnes Pratt described those dark and sorrowful days, "It was a still night, and the moon was at the full. A night of death it seemed, and everything conspired to make it solemn!"³⁰

The next day, the hearse wagon, accompanied by members of the Nauvoo Legion, brought the bodies home to Nauvoo. By the time the little caravan was passing the Haven home, scores of citizens had joined in the procession, very likely including John and Judith and the two girls. The cortege moved along Mulholland Street "amid the most solemn lamentations and wailings that ever ascended into the ears of the Lord of Hosts to be avenged of their enemies."³¹

In an attempt to understand the dimensions of the character of the Prophet Joseph Smith, we might recall the scene when the Prophet on November 9, 1838, was held prisoner in Richmond jail in the state of Missouri. His jail mate, Parley P. Pratt, recorded the events of the night when the jailers taunted their prisoners with sickening vile and obscene oaths and blasphemies:

On a sudden he [Joseph Smith] arose to his feet, and spoke with a voice of thunder, or as a roaring lion, uttering as nearly as I can recollect, the following words:

"Silence, ye fiends of the infernal pit! In the name of Jesus Christ I rebuke you, and command you to be still; I will not live another minute and hear such language. Cease such talk or you or I die this instant!" [73]

He ceased to speak. He stood erect in terrible majesty. Chained, and without weapon;

A Legacy of Faith

unruffled, and dignified as an angel, he looked upon the quailing guards, whose weapons were lowered or dropped to the ground; whose knees smote together, and who, shrinking into a corner, or crouching at his feet, begged his pardon, and remained quiet until a change of guards.

I have seen the ministers of justice, clothed in magisterial robes and criminals arraigned before them, while life was suspended on a breath, in the courts of England; I have witnessed a congress in solemn session to give laws to nations; I have tried to conceive of kings, of royal courts, of thrones and crowns; and of emperors assembled to decide the fate of kingdoms; but dignity and majesty have I seen but once, as it stood in chains, at midnight in a dungeon, in an obscure village in Missouri.³²

Today we may term it *charisma*, but it was Joseph's magnetic charm born of a natural affection for his fellow man that was admired by friends and enemies alike. Consider this example of loyalty that the Prophet inspired in others, at times even from total strangers:

While a prisoner in Missouri, Joseph Smith was delivered into the custody of his bitter enemy, General Moses Wilson. Later General Wilson said of him, "He was a very remarkable man. I carried him into my house, a prisoner in chains, and in less than two hours my wife loved him better than she loved me." Some years later, when the Wilsons had moved to Texas, the General was engaged in raising a mob against some Mormon elders in that area. Upon hearing of these plans, Mrs. Wilson, although an aged lady, mounted her horse and rode thirty miles to warn the elders. No doubt her esteem for the Prophet largely motivated her in the action. Charm, or charisma, is not an isolated part of personality. Rather, it is an effect often created by a totality of the personality and character.³³

[74] But there was another quality about this man that compelled multitudes to follow him, such as was only possessed by a prophet ordained of God. His works, not his personality, testified of his divine calling.

The enemies of the Saints were confident now that the Prophet was gone, the Church would disintegrate, and the "Mormon problem" would be resolved. The mobbers who were convinced that the Church was able to exist only due to the magnetic personality of their leader, had no understanding of God's works.

They had murdered Joseph, but they could not murder the stirrings of the Spirit in the hearts of those who had a testimony, nor could they take away the priesthood keys.³⁴

Sidney Rigdon had left Nauvoo for Pittsburg only ten days before the martyrdom of June 27, 1844. On August 4, he was back in Nauvoo trying to convince the Saints that he had a vision that the Lord had chosen him to be "guardian of the Church."

In the absence of the majority of the Twelve, Sidney persuaded William Marks, the stake president, to call a meeting in the grove to sustain a new leader, namely, Sidney Rigdon.³⁵ Inopportunistly for Sydney, on the evening before the meeting, Brigham Young and other members of the Quorum of the Twelve arrived from the east. On Thursday, August 8, the Twelve decided to hold a solemn assembly in the grove near the temple. Eliza Ann Haven was present with her family in the congregation of the Nauvoo Saints. She describes the events of this historic occasion as well as those preceding:

Brother Joseph with the other brothers and heavy guard rode past our house on their last ride.

Nauvoo: Genesis and Exodus

When word came that our Prophet and Patriarch were killed, what a gloom was over the city! Everyone was in tears. We were a flock without a shepherd. The ques[75]tion was a general one: "What shall we do without a Prophet?" I was fifteen years old and I felt so sad!

I was to a meeting when Sidney Rigdon declared himself our true prophet and leader. Very few responded to the call. I am happy to say none of my father's family felt that he was. Soon after, Brother Young came home from the east where he was on a mission. I was to a meeting when he said he was our Prophet and Seer. When he spoke it was in Brother Joseph's voice. I gave a jump out of my seat and said "Our Prophet Joseph has come to life! We have our Prophet back!" And I looked up and there stood Brother Joseph just as plain as I ever saw him when alive. For a minute I saw Brother Joseph's features and heard his voice! Then a mist seemed to pass from Brigham's face and go up, and there stood Brother Brigham talking to us. Hundreds saw the same thing I did, but not all that were present.³⁶

A young man, Benjamin Johnson, also testified of this same experience at the conference in Nauvoo:

My back was partly turned to the seats occupied by Apostle Brigham Young and the other Apostles, when suddenly, and as from Heaven, I heard the voice of the Prophet Joseph, that thrilled my whole being, and quickly turning around I saw in the transfiguration of Brigham Young, the tall, straight and portly form of the Prophet Joseph Smith, clothed in a sheen of light, covering him to his feet; and I heard the real and perfect voice of the Prophet, even to the whistle, as in years past caused by the loss of a tooth said to have been broken out by the mob at Hiram [while trying to pry open his mouth to strangle him with acid, which resulted in a whistle-like sound when speaking]. This view, or vision, although but for a few seconds, was to me as vivid and real as the glare of lightning.³⁷

This day stands out as one of great significance in the history of the Restoration. On that day a miracle occurred before the body of the Church as the mantle of the Prophet [76] Joseph Smith fell upon Brigham Young, the senior member of the Quorum of the Twelve Apostles. The succession crisis was clarified for the benefit of the body of the Church. Now there should be no misunderstanding who stood at the head of the Church. By a unanimous vote of the Saints, the Council of the Twelve was sustained as the First Presidency of the Church.³⁸

There were expressions of desire to avenge the murders of Joseph and Hyrum made by several of those who grieved the loss of their beloved leaders. But Brigham Young knew that this would be folly. Brigham had the following counsel:

I remarked that the Lord would never suffer us to overcome our enemies while we cherished feelings of revenge; when we prevailed over our enemies it must be from a sense of duty and not of revenge.³⁹

The first recorded Latter-day Saint family reunion that was held since the organization of the Church took place in the newly dedicated Seventies Hall in Nauvoo on January 8, 1845. The minutes described it as a meeting of the Richards and Young families, although, the common relationship of almost all those in attendance extended to the Howe and Goddard families, and, consequently, to the Havens. A feeling of deep humility must swell within the breasts of the descendants of John Haven who read this that their ancestors are numbered among this great elect of God's children. Please take note of the great and faithful souls who were in attendance at this first official family gathering in the Church. The

opening paragraph of the minutes reads thus:

A meeting of the Young and Richards family convened in the Seventies Hall, Nauvoo, Ill., January 8, 1845, at 10 a.m. President Brigham Young, Willard Richards, Phineas Richards, Joseph Young, Lorenzo Young, Heber C. Kimball, John Taylor, A. P. Rockwood, Israel Barlow, John Haven, Joseph Tolmer, William Hyde, Joel Bullard, Edmund Ellsworth, Evan [77] Greene, Todde Decker, and families, Mother Smith [mother of Joseph Smith], Rhoda Richards [mother of Willard Richards and sister of Betsey Howe Haven], Franklin Richards, Samuel Richards and many others were present.⁴⁰

A band (probably the Nauvoo Brass Band) and a choir participated. Those who spoke were Phineas Richards, John Haven, Brigham Young, Joseph Young, Heber C. Kimball, John Taylor, Father John Smith (uncle of the Prophet and future presiding patriarch), and Lucy Mack Smith, mother of the Prophet Joseph. Perhaps no other family reunion had such a distinguished array of speakers.

Phineas Richards called on the persons who had the Priesthood to stand. Of the twelve were Brigham Young, Willard Richards, and Heber C. Kimball. (John Taylor must have left before this part of the proceedings began.) Of the High Priests was Phineas Richards. Of the High Council were Levi Richards, John Haven, Isaac Decker, Evan M. Green, and Franklin D. Richards, who was later ordained an apostle. Of the Seventies were Joseph Young, Albert P. Rockwood, Israel Barlow, Jesse Haven, William Hyde, Lorenzo Young, Stephen Goddard, John Tach, Joseph E. Talmer, and Samuel W. Richards. Of the elders was Thomas Bullock.⁴¹

To be appointed to the High Council, as was John Haven, carried with it weighty responsibilities. The members of this council not only were concerned with things of a spiritual nature involving the responsibilities of church matters, *but functioned as a city council as well. A mix of their duties* involved setting fees, determining city boundaries, and loaning money for the relief of the poor. It was to the High Council of Nauvoo on July 12, 1843, that Hyrum Smith read the revelation on polygamy before it was made public. The First Presidency and the Nauvoo High Council determined where the Saints were to settle upon leaving Nauvoo, and the High Council heard Oliver Cowdery's petition to rejoin the Church. There was also a High Council of [78] Iowa located across the river. We of this generation would thirst to know of the feelings of Brother Haven as he sat in deliberation on these grave and historic matters.

Story after story has been told of the endless brutality inflicted upon the Saints by their enemies. The intensity and bitterness of these attacks are difficult to comprehend, let alone to justify. Mary Shumway recalls this scene as a youth in Nauvoo:

I remember a little girl at Nauvoo. She was an orphan; her father and mother were both dead. This little girl fell into the hands of some enemies; they used to abuse her because she was a Mormon child. Someone went there and saw how they were treating her. When her uncle heard of it he went and got her. When he brought her to his home her hands had been burned. When she didn't do everything they wanted her to they burned her hands. Her hands looked like cooked meat, and her toes were the same. This will show you how bitter the people were towards the Mormons; some of them couldn't be mean enough.⁴²

Mobs began burning homes of the Saints located in the outlying areas around

Nauvoo.

The burning became almost a ritual. The mob would arrive at a house and pull the family out, women and children being dragged out sometimes from beds of sickness. Then the family would watch helplessly as their cattle were scattered, their crops destroyed, and their homes, barns, and haystacks burned to piles of smoking ashes. The roads to Nauvoo were strewn with the homeless.⁴³

The Nauvoo Temple was being built under the threat of mobs dedicated to driving the Saints out of their own city. Rooms in the temple were dedicated as they were completed so that ordinance work could begin as early as possible. On the evening of December 10, 1845, Brigham Young [79] and Heber C. Kimball began giving endowments to faithful Latter-day Saints. The work continued until 3 A.M.⁴⁴

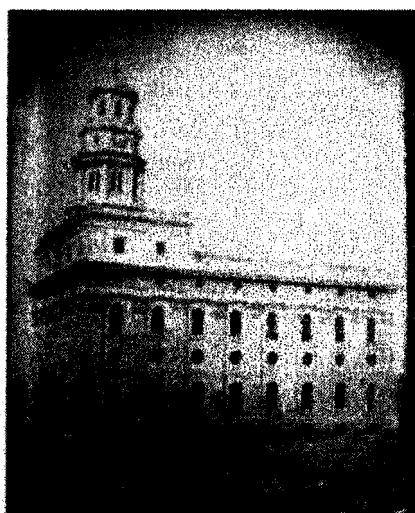


Figure 17: The Nauvoo Temple, historical Daguerreotype, circa 1846

Albert Perry Rockwood, the husband of Nancy Haven, was called as a member of the First Quorum of Seventy on December 21. He had previously served as a bodyguard to the Prophet Joseph Smith, as did Israel Barlow. Albert was also in charge of the quarry where the rock for the temple was procured. Nancy and Albert were endowed upon completion of the temple on December 12, 1845 and sealed on January 17, 1846.⁴⁵ Much could be said of the faith of the Rockwood family. Of the six children born of the marriage of Albert and Nancy, only one child survived to adulthood, Ellen, who later married Brigham Young, but never bore children. Thus, Nancy Haven Rockwood died in 1876 without leaving a posterity.

On Thursday, December 18, 1845, Brigham broke away from his services in the temple to go to the home of John Haven. There he performed the wedding ceremony for Robert Taylor Burton and Maria Susan Haven. Their sealing [80] would wait until March, 1856, after the completion of the Endowment House in Salt Lake City.⁴⁶



Figure 18: Robert Taylor Burton and Maria Haven

The temple endowment ceremonies continued night and day. On Christmas day John Haven, his wife, Judith, and their newly married daughter of seven days, Maria Susan, were endowed. Maria's husband, Robert Burton, had received his endowments three days before the marriage. Brigham Young made note of the activities in the Temple on this same day:

Thursday, 25 . . . Six P.M., the high council met for prayer in room No.4; the high priests met in room No.8. The Twelve met in my room for counsel and prayer. After considerable conversation about the western country we united in prayer: George A. Smith was mouth. One hundred seven persons received their ordinances. The business of the day closed at twenty minutes past ten o'clock, and notice was given that no more washings and anointings would be attended to at [81] present. Brother Kimball and I, with some few others, remained in the Temple all night.⁴⁷

A few days later, on January 6, 1846, in the first company, nineteen-year-old Eliza Ann, apparently without the accompaniment of other family members, received the blessing of a temple endowment.⁴⁸ Why she did not join her parents in their endowment ceremony on Christmas Day is not explained. On this date it is of interest to again note Brother Brigham's attention to the work in the Temple in spite of the pressures that weighed heavily upon him:

Tuesday, 6.-Seventeen bottles of oil were consecrated. Ninety persons received ordinances.⁴⁹

In January, Brigham Young recorded that

Such has been the anxiety manifested by the Saints to receive the ordinances, and such the anxiety on our part to administer to them, that I have given myself up entirely to the work of the Lord in the Temple night and day, not taking more than four hours sleep, upon an average,

per day, and going home but once a week.⁵⁰

Those were stressful days. The City of Joseph was still in its infancy. Yet the Saints realized that their time in Nauvoo was nearing an end, in spite of the promise of their enemies that the Saints would be permitted to wait until spring when the roads would be passable and the grass suitable for grazing. Long lines of faithful Saints, filled with anxiety, awaited each temple session. After all their suffering and sacrifice to build this edifice unto the Lord, they were not to be denied this blessing. Many of the public buildings were turned into workshops. Horses and oxen were purchased wherever they were available. Night and day, the pounding on the anvil, the sawing and nailing of wagon boxes, and the firing of the bellows could be heard throughout the City of Joseph.

[82] If the Saints had been able to leave Nauvoo in April, as originally planned, they would have been much better prepared for the trials that lay ahead. The Saints had completed negotiations with their persecutors with Congressman Stephen A. Douglas acting as mediator. In exchange for an interim of peace, the members of the Church agreed to leave in the spring as soon as the grass on the prairie was high enough to sustain their livestock and the rivers and streams were free of ice. But the accord was shattered as the opposing forces soon continued their unmerciful harassment. The increased activity on the construction of the temple soon had rumors spreading like wildfire that the Mormons were planning on prolonging their stay in Nauvoo. Outlying farms and homes were pillaged and burned, families murdered. Pleas ascended to Heaven for mercy. When will the wrath of the Lord stay their persecutors?

When the Twelve fled to escape false counterfeiting charges, many of the Saints became alarmed. They did not want to be left behind without their leaders. Several of the previously appointed captains abandoned their assignments in order to align themselves with the vanguard companies and join with the Twelve. Let it be understood that there was no panic, but a feeling of urgency and fear did grip the hearts of this persecuted people, and it did give impetus to a premature exodus, even in the dead of winter. Although there was a semblance of order, the Saints in most part were pitifully unprepared for the trials that lay before them.

Charles Shumway and his family were the first of the Saints to cross the frigid waters of the Mississippi on February 4, 1846. On this maiden crossing initiating the exodus, little ten-year-old Mary recalled the temporary thaw that had taken place at that time. Great blocks of ice floated by, often risking a collision. Finally, the Shumways reached the western shore as the freezing cold settled in. Brother Shumway built a fire on the shore near Sugar Creek, Iowa, in a futile effort to keep his family warm while he returned to Nauvoo with the boat. His means of conveyance back to his [83] family was likely with others who returned their boats in the same manner. However, the river froze solid in the space of a few days, temporarily allowing many refugees to cross on foot or in wagons.

One week following the Shumways's departure, February 11, Maria and Robert Burton bade a sad farewell to their loved ones and joined the procession to the river and the flatboat ferry in a borrowed wagon. This was to be their wedding trip. In later years, Robert wrote of this adventure:

In the month of February when the thermometer was several degrees below zero, we crossed the Mississippi River, camped in the snow and pitched our tents as best we could . . . I had a

A Legacy of Faith

friend who lent me his team and I was requested to accompany President Young west [because of Robert's membership in Pitt's Brass Band]. I took my present wife, Aunt Maria as so many of you call her, packed up our duds and got into the wagon. It did not require many baggage wagons to hold them; we had about what we stood up in.⁵¹

John, Judith, and Eliza Ann remained in Nauvoo for a time. A deep sense of anxiety and despair must have been felt by the Haven family as they watched their children and families, along with their other neighbors, pack their wagons with what provisions they had on hand and start down the road to the landing at the river's edge. The creaking of the wagon wheels and the lowing of the cattle could be heard night and day as they plodded past the Haven home. Thousands of souls thus began one of the most remarkable migrations in the history of western civilization.

Elizabeth and Israel Barlow, along with Israel's second wife, Elizabeth Barton, were asked to remain behind in order for Israel to continue making wagon wheels. It would not be until June 15 when they would finally cross the Mississippi to join the Saints in the journey west.⁵²

Upon his call as a missionary to South Africa, Jesse Haven had sent his wife, Martha Spring Haven, to live in Farmington, Iowa, twenty-five miles from Nauvoo on the [84] Des Moines River. A letter of July 4, 1846, from Martha to her mother noted that Jesse had sold his home to a Baptist minister for a cow and two pair of steers, worth about sixty dollars in trade. The minister also bought Joseph and Mary Ellen Palmer's home for the same terms: a "nice" cow and two pair of steers. Jesse's family turned up in Winter Quarters, according to a letter Martha wrote to her mother from "Winter Quarters, Omahaw Nation, January 3, 1848."⁵³

On April 30, a group of twenty attended the Temple dedication dressed in temple robes, the dedicatory prayer being offered by Wilford Woodruff, a member of the Quorum of Twelve Apostles who had just returned from Great Britain. The next day, May 1, a public dedication was held with approximately three hundred people in attendance.⁵⁴ It is quite safe to conclude that the Havens and Barlows were in attendance, considering their sacrifices in *helping* to build the temple. The Journal History records that on May 10, 1846, about three thousand Saints met in the temple at Nauvoo, where Elder Wilford Woodruff preached and Elder Noah Packard bore testimony.⁵⁵

Since the start of the winter crossing in February, the many Saints who still remained behind in Nauvoo were trying desperately to gather together the means to evacuate, while suffering financial loss of property in the interest of time. They were anxious to catch up with the main body of Saints along the trail in Iowa.

The exodus from Nauvoo did not take place as a single event over a period of a few days or weeks. Crossings were being made almost daily from February through June. There was a constant stream of communication between the advance company, headed by Brigham Young, and the Saints still in Nauvoo. Wagons were returning to Nauvoo frequently for additional supplies or family members. Even a form of mail service was established. After leaving their homes in Nauvoo, camps were made on the Iowa side of the river where the refugees remained for weeks while some semblance of organization was attempted. During this inter- [85] val, there was a continual flow of Saints between those who were now homeless in various camps on the Iowa side of the Mississippi and those still in Nauvoo who were in various stages of preparation for their pending homelessness.

A letter has been brought to light written in February of 1846 by Eliza to her sister, Maria, who was camped across the river in Iowa. This letter shows the intimate contact maintained by family members with those already on the trail in Iowa. Notice the intent of Father (John Haven) and Israel's planned visit to the Burton camp and the casual invitation for Maria to return to the Haven home in Nauvoo for a quilting session:

Dear Sister,

I don't know but you will get tired reading my scribblings, but as Father and Israel were coming over, I thought I would write a line. Mother is piecing up a bag to carry to California. I have been piecing up quilts. I have got one pieced ready to quilt. I would like to have you come over Thursday and help us quilt. If Robert will come and fetch his violin, in the evening we will have a dance (as you like to dance so well). Elizabeth is going to send you a rolling pin as a present. We now have a plenty of milk. I wish you was here to have some as I suppose you don't have any there. I guess you will think this is wrote in a hurry, I am writing on your singing book in my lap. You must write a note back by father and let us know whether you received the box and letter, much love to Robert.

Your sister,

Eliza A. Haven

P .S. I have wrote a little of everything.

Eliza

[86] There is a ball down to Brother Beck's tonight. I can hear them calling the figures very plain.

Please bear in mind that Robert and Maria are camped in a tent on the west bank of the Mississippi River in the dead of winter. On February 16, possibly the following day, Eliza wrote once again addressed to Mrs. Maria S. H. Burton, Iowa Territory:

Father and Israel have concluded not to go over till tomorrow. I have been writing to Elmira, if you have anything to write to her, write it and send back by Father. Eunice Billings was married but I don't know who to. We are going to have a meeting next Sunday, so Brother Joseph says you must come over. I suppose you think you will have the best meeting there as Brother Brigham is there.

We have put some eggs in the box. You must have some tried bacon and eggs if you must send back word whether they got broke. Brother Scofield has had a letter from Mr. H.E. Wright. He was married last Christmas.⁵⁶

A few months later, on May 2, a Brother Staley stopped by the Haven home with a letter from Maria. Brother Staley had just returned from one of the campsites along the trail in Iowa. By this time, the Burtons had plodded deep into the mire of the Iowa wilderness. With Brother Staley available to carry a letter back to Maria, Judith began jotting down lines of love and encouragement to her ailing daughter camped somewhere in the mud and cold of the Iowa prairie:

Nauvoo, May 3, 1846

A Legacy of Faith

Dear Child:

I received a letter from you last week. I felt very sorry to hear you are so unwell. I hope you will keep up with good courage and will gain your health soon. I saw your Father Burton today. They have gone over [87] Miss. River but cannot go further on account of the going. They think they shall start in two or three days. Sister F. Young was here Friday last. She told us they had a letter from Brother Brigham, which informed them that those that were appointed to go to England last fall must now fulfill their mission. He says the Brothers Burton will go as soon as they can leave their families. Sis. Young says she don't know why they should thus be singled out, but thinks they are not going at present. Be that as it may, whenever Robert goes, I shall depend upon your promise, that is, to live with us. Nothing short of that will make us happy Maria. Make no other calculation we are making all possible speed to come. We intend to make our tent this week. Whenever we can exchange our house and lot for a team and a little clothing, we shall come. There is a great many in to bye. They call on us often. Their people have not met our prices yet. We may sell within 24 hours.

Maria, I have sold your bonnet. I shall get you a dress. I have not sold Robert's hat yet but think I shall, and your bonnet. You must write as soon as you receive this and let me know what you want. Joseph and Jene have sold for 26 dollars a piece. Israel has not sold yet. Elizabeth has a fine son. She is smart. Chauncey West and Mary Houghlin were married today. We went into the Temple to meeting today. Brother Hyde preacht. It was very interesting. Porter Rockwell is in Quincy; sail Judith Morey May 5.

At this point, Judith must have lain down the quill to attend to other matters. So Eliza seized the opportunity to add a few words of her own to her sister, her lines running crosswise on the page so that they crossed her mother's at right angles, a nineteenth century custom to get more information on a page, due to the scarcity of paper. Eliza wrote

Sister & Bro. Staley was here last night. He said he was going directly to the Camp and I could send a letter and I embrace the opportunity. Mother has wrote in her letter that Chauncey and Mary were married.

[88] They expect to start for the west in a few days. I was to meeting Friday. We had a good one. The house was not near full as all had to pay. I sat with the singers. We had no meeting Saturday. It was tree for everyone on Sunday. I was there all day. Bro. Hyde preached in the forenoon. He preached excellent. I presume you will have the particulars in the Camp. Mellissa and Bro. Burton were over to meeting Sunday. They have been across the river about a week waiting for the roads. Cass [Charles] is very sick He felt very bad when he heard that you were sick.

Mother began her letter wrong and I don't know as you can read this We have sold our house and lot but have not got much for it. We got two yoke of cattle, a wagon and twenty dollars in money. We cannot get many clothes. If you want anything in particular send word or write what you want. We shall start in about two weeks. Father and Mother have been down and got us a tent and wagon cover.

Eliza continued her letter with bits of news and messages of greeting to and from friends and relatives, mentioning only first names. She concluded by sending her love and expressing dismay at the way they had to write to cover the paper, "Let no one see this but yourself, it looks so bad. I don't know as you can read this." There is also a note at the bottom written again by her mother, Judith, "E. filled my letter whilst I was gone so I can write no more. My love to Robert and I hope I shall see you soon. Mother."⁵⁷

When Brother Staley caught up with the Camp of Israel somewhere along the trail in Iowa, Maria must have welcomed him with joy as he handed her the letter from home. Seated by the campfire, Maria probably read the letter time and again, thrilled to learn her family was finally about ready to join them on the trail.

To catch a glimpse of the struggles that these stalwarts were forced to endure, Robert Burton later recounted their [89] circumstance as the weather vacillated from intense cold and ice to rain, mud, and flooding:

As snow and frost gave way, then came mud and water; the streams were so swollen by the melting of the winter snow that they overflowed their banks untill whole sections of the pararie [sic] were covered with water. Sometimes we were compelled to camp where the water was several inches deep. Improvising beds by throwing down willows and brush enough to raise the bedding above the surrounding floods, and so diffacult was the traveling that in some instances we could only make three miles per day. During this slow and tedious march we were obliged to go to the settlements of Missouri and work for food for ourselves and animals, and what made it still more unpleasant for me my wife, being young and at that time delicate in consequence of these exposures, was attacked with chills and fever and would shake untill the bows of the wagon would rattle and but little could be done for her comfort. Thus we continued our weary journey to the west.⁵⁸

From the sale of the house, John finally had a yoke of oxen and a wagon, and with the twenty dollars he was able to buy canvas for a tent and a wagon cover. The sale of the property must have taken place shortly after Judith had finished her part of the letter, as Eliza's note indicates that the transaction had been concluded prior to her addition. It took a few days for Judith and Eliza to sew together the material for their shelter and for John to make the necessary wagon repairs, grease the axles, attach the wagon cover, and store provisions for their long trek to the Rocky Mountains.

According to the Nauvoo Land Records, John and Judith sold home and property to Warick H. Cosgrove for \$175. Perhaps the yoke of oxen and wagon, plus the \$20, as noted in Eliza's writings in the letter to Maria, were valued at \$175.⁵⁹ It is interesting that there were sixty-six feet of the east original property that John had purchased from Israel that was not included in the sale to Cosgrove. This [90] section could have been dedicated to the city of Nauvoo to extend Arlington Street north alongside the eastern property line.

The sale was dated June 5, 1846, and recorded June 16. This date does not coincide with the letter of May 3 written by Judith and Eliza to Maria indicating that they would be leaving Nauvoo in two weeks. The Havens and Burtons were attending a wedding in Mount Pisgah on June 22, so the mid-May departure seems valid. Many of the Saints did leave the sale of their property in the hands of agents in order to leave early, and perhaps that is the reason why the sale of the Haven homestead was not concluded until June. John, Judith, and Eliza were deep in Iowa territory by the time the sale of their home was recorded.

The same Franklin D. Richards to whom Uncle Haven had given a blessing upon Franklin's first mission call was also forced to leave his home about this same time, taking with him two pregnant wives and one daughter. While still camped at Sugar Creek across the river from Nauvoo in a destitute condition, Franklin received another mission call. The family traveled on without Franklin. Before he returned, his plural wife, daughter, and newborn son died of hunger and exposure.⁶⁰

At long last, the Havens loaded their wagon with their worldly belongings. After

giving Elizabeth and Israel a warm farewell embrace, they began their own exodus down Mulholland Street to the ferry at the dock to take them across the Mississippi River. What lay ahead, they did not know. But they knew that time was getting short for those who remained. The “big battle,” as Eliza termed it in later years, was near at hand. The enemies of the Saints were salivating at the prospect of feeding upon the carcass of the once City Beautiful.

The battle of Nauvoo began on September 10, 1846. By this time, less than fifteen hundred church members, too poor to leave, remained in their City of Joseph. Brigham Young did what he could do to offer protection to these poor [91] who had no means to travel west with the main body. But it was largely up to the individual families to devise their own means for survival. Almost all the Saints were in a state of destitution. Wagons returned daily to pick up many in an attempt to help them flee before their enemies. It was providential that the Havens were able to depart before these final days in Nauvoo. Those driven from their homes following the battle were destined to suffer privations as well as unexpected blessings which only added to their faith in those bitter days.

Traveling across Iowa in May was not the same as it was in February through April. The weather had improved, and the roads became somewhat passable, partly due to the efforts of the advanced party who were mindful of those who were to follow. Yet there were no bridges over the many rivers and swollen streams, leaving the crossings to their own devices. What had taken the early contingent of evacuees three months to cross Iowa took the Havens only five weeks in the spring. Somewhere along the trail, the Havens caught up with the Burtons. This was a blessing, because Robert and Maria had not team, wagon, or tent to claim as their own. Perhaps their rejoining took place at Locust Creek, where William Clayton composed the words to “Come, Come, Ye Saints,” or further along at the temporary settlement on the Grand River, Garden Grove. In any case, both the Havens and the Burtons were together in Mount Pisgah in June of that trying year of 1846.

Mount Pisgah was only one hundred and seventy-two miles from Nauvoo, but it took the main body of outcasts over two-and-a-half months to reach that point, slightly over halfway across the territory of Iowa.⁶¹ Along with Garden Grove, Mount Pisgah became a semi-permanent camp where log cabins were built and crops planted for the benefit of those who were to follow. Mount Pisgah became a swarming community of two thousand as refugees from Nauvoo arrived at the rate of twenty to thirty wagons a day throughout the summer of 1846. Brigham Young and the [92] rest of the leadership had only paused at Mount Pisgah before they pressed on. There was a constant stream of communication from the rear about the number of wagons on the way and about the brutal treatment by the enemy accorded those left behind in Nauvoo. But there was no communication from those ahead to those back on the trail. There was an uneasiness of the people at Mount Pisgah over being left behind by their leaders without word of their circumstance.

Two weeks after leaving Mount Pisgah, Brigham Young established his headquarters camp at Council Bluffs on the east bank of the Missouri River. All hope of reaching their refuge in the Rocky Mountains that year had been abandoned; a place to winter was now the immediate concern. Even though it was late in the season, crops had to be planted in order to survive the approaching winter.

But before all the planting was finished, Captain James Allen of the United States Army arrived at Mount Pisgah on June 26 with a request from President Polk for five hundred men from the Mormons to fight in the war between the United States and Mexico, only recently declared. “This request is preposterous!” was a contention that likely ran

through Father John Haven's mind. "Where was the United States Army when the Saints needed protection in Missouri and in Illinois? Now the government wants five hundred of our finest men to fight its war with Mexico. Is this a genuine need that the Army has, or is it a plot by the Administration to destroy our people, or at least cripple us sufficiently so that we cannot flee the jurisdiction of the United States?"

How well the Saints recalled Governor Boggs' Extermination Order against them in Missouri, President Martin Van Buren's weak remark that their cause was just but he could do nothing for them, the murder of their prophet by men who were quickly acquitted, and the mobs who laid waste of their rights, possessions, and lives. These thoughts were at the forefront of each of the Saints who were gathered around the army officers as they listened with astonishment.

For better or for worse, Captain Allen was advised by the Administration to go to the Missouri River where he would find Brigham Young in one of the settlements. Surprisingly, Brother Brigham saw this as a blessing. He arranged with Captain Allen that if the volunteers would forego uniforms, that the money (\$21,000) would be used by the camp who were desperate for food and provisions. Besides that, their wages would be sent back to support the Saints for their westerly trek. Brigham understood that with the men gone, all hope of continuing on to the Rockies that year was futile. He secured permission from the army that the Saints could settle on Indian lands on both sides of the Missouri while they prepared to continue their journey west. It was a difficult three-week recruitment. Brigham declared,

If we want the privilege of going where we can worship God according to the dictates of our conscience, we must raise the Battalion. I say it is right and who cares for sacrificing our comfort for a few years? ... After we get through talking we will call out the companies, and if there are not young men enough, we will take the old men, and if there are not enough we will take the women.⁶²

Brother Brigham at last secured the enlistment of five hundred of the ablest men to fight for the country that had only recently withheld its protection in their hour of extreme need. This contingent of the "flower of the colony" became known as the Mormon Battalion. Their journey from Council Bluffs to San Diego became the longest infantry march in United States military history.

Early in July, the Burtons and Havens yoked up the oxen and left Mount Pisgah. The party was now composed of Robert and Maria; Robert's parents, Samuel and Hannah Burton; Robert's fifteen-year-old brother, Charles; and the Havens: John, Judith, and Eliza. It was about this same time [94] that the greatest casualties of the trek were experienced at Mount Pisgah. Malarial fever swept hundreds into the grave. Mary A. Rich noted in her autobiography that

While we were at Mount Pisgah ... the plowing of the soil caused the chills and fever and about seventy died there in the wilderness, most of them buried without coffins.⁶³

The Saints were malnourished because of the scarcity of food. Scores were buried in shallow graves wrapped only in blankets; others in coffins made from wagon boxes. Many were left widowed and orphaned.⁶⁴ Perhaps the recruitment of the Battalion was a blessing in disguise. Surely the Lord had not directed them to the banks of the Missouri only to die. When the Burtons and Havens arrived at the Missouri, they found a great number of Saints

camped on both sides of the river in a determined attempt to prepare for the winter, pressured by the lateness of the season.⁶⁵ When the main body of Saints had left Nauvoo in the early months of 1846, Brigham Young's goal was to reach their destination in the Rocky Mountains before winter set in. Their travel across Iowa proved to be ponderously slow. Heavy spring rains had made the trail a morass of mud. Brigham noted that one day they only had one mud hole to contend with, but it was six miles long.

The Saints as a whole were poorly prepared for their journey from the start. Hunger, sickness, and death plagued their every footstep. It was imperative that somewhere they would have to establish a settlement for shelter from the approaching winter. Wagons had to be repaired, provisions to be procured, the sick to be nursed; their very survival was at stake.

The headquarters of the Church was now established on the west bank of the Missouri River on Pottawattamie Indian lands after negotiations with the Otoe and Omaha [95] tribes, which is now Florence, or North Omaha. John Young described Winter Quarters as the Saints' "Valley Forge of Mormondom." But there were other camps in Council Bluffs on the Iowa side of the river, also at their semi-permanent camps in mid-Iowa at Garden Grove and Mount Pisgah, and still countless others scattered in towns and temporary settlements along both the Mississippi and Missouri Rivers. Nearly twelve thousand Saints were in varied stages of disarray and destitution. The malarial season was upon the gathering body of the Church, but as summer waned, the season of starvation crept among the mass of immigrants.

Samuel Burton could foretell that soon after arriving at Kaneshville that many of the thousands who were camped along the Missouri River would be facing starvation and exposure when winter set in. In a letter to his daughter, Samuel reflected his despair:

Some of our poor brethern that acrost the river with the Twelve I think will find a hard winter. There is not anything to earn to live on nothing but rough Indians. Near to them our settlement for 30 miles is full of Mormons everywhere.⁶⁶

An excerpt from the diary of Hosea Stout bears out the suffering of the Saints that took place in Winter Quarters during that first winter of 1846:

Tonight myself and family had the pleasure of once more sleping in our own house for the first time since we left Nauvoo on the 9th day of last February, making nine months and fifteen days that we lived without a house. During which time we have underewent almost every change of fortune that could be imagined. One half of my family so dear to me has been consigned to the silent grave & we who yet remain have often been brought to the verge of death often in storms & rains have I stood to hold my tent from uncovering my sick family expecting every moment to see them exposed to the rain & wind which would [96] have certain death. often have I lain and contemplated my own sickness & feeble situation, without any thing for myself and family to eat with death staring me in the face and could only contemplate what would become of them in case I was called away. And worse yet how often have I beheld d] my family one by one yielding up the Ghost & bereaving me of every earthly prospect with the melancholy reflection that there was yet more soon to follow. How often in sorrow & anguish have I said in my heart. When shall my trials and tribulations end. But amid all these adverse changes, these heart wrending trials not once yet have I ever regreted that I set out to follow the council of the people of God & to obey the voice of the spirit to flee from the land of the Gentiles.⁶⁷

After five months in the wilderness, the Saints still had no refuge. Their future was no more secure now than it was when they had left Nauvoo. The Burtons and the Havens once

more headed for regions unknown. Again Robert gives us some insight into the dilemma that lay before them:

We thought it would be better for our family-that we could obtain the outfit for our journey quicker by moving down into the state of Missouri. Accordingly leaving the Bluffs and traveling down the Missouri River arriving at Atchinson [Atchison] Co., about the middle of August. In our little company were my father and my father-in-law [John Haven] and family. I purchased a claim near the mouth of the Nishbotna River. Here we erected cabins, cultivated land and I obtained labor, part of [the] time in Missouri.⁶⁸

The decision to move down the Missouri River into an area that was not overrun by impoverished Saints proved to be a wise one. In the middle of August, the Burtons and Havens journeyed about forty miles to the southeast along the Missouri River until they found an area with good fertile land and groves of trees in the Austen Township of Atchison County, located in the northwest corner of Missouri. Near the mouth of the Nishnabotna River, the Burtons and [97] Havens erected log cabins and then began to plow the land. In this corner of Missouri, the Mormons were treated hospitably. The men were able to find work, and there was ample grazing for the livestock. Eliza wrote of these days in Austen Township with fond memories,

We raised fine crops, watermellons that I couldn't lift. Everyone there was so kind and friendly. We used to have quilting parties, and we Mormon girls were made much of. There were four other Mormon families besides us.⁶⁹

On July 26, 1847, Robert's mother, Hannah, died, never being able to recuperate from the hardships of the Iowa crossing. Another event marked this sojourn of their lives in western Missouri-the following year on March 26, 1848, Maria gave birth to their first child, Theresa Hannah, in Austen Township of Atchison County, just a few miles south of Hamburg, Iowa.

While in Nauvoo, John Haven's son-in-law, Albert Perry Rockwood, had been ordained as one of the presidents of the First Quorum of Seventy in 1845.⁷⁰ He had been one of the principals in selecting the site of Winter Quarters.⁷¹ On the original trip west, he was also one of Brigham Young's right-hand men "who acted for President Young in forming his camp, had selected and settled the order of the camp."⁷²

Juanita Brooks, the noted Mormon historian, recorded the following:

As Brigham Young's first adopted son, Rockwood enjoyed many privileges and responsibilities, one [being] he was placed in charge of all the family [including the Havens] during the 1848 emigration.⁷³

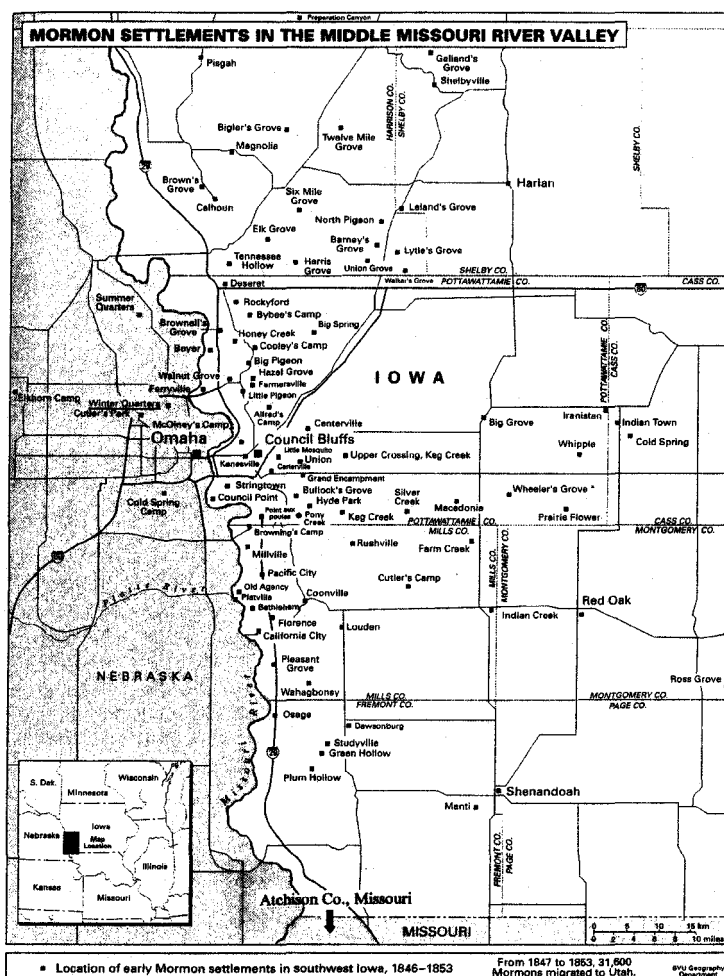


Figure 19: Winter Quarters and Atchison, Missouri

There was an area about eighteen miles from Winter Quarters, sometimes designated as “Summer Quarters,” where Brigham Young had his farm. Brother Brigham reserved this land for his “adopted children,” among whom were Albert P. Rockwood and Israel Barlow and their families. About four thousand bushels of com were raised on this farm in 1847, undoubtedly with the help of these two stalwart sons-in-law of John Haven.⁷⁴

[99] This so-called practice of adoption became very disconcerting to many of the faithful members. The Nauvoo Temple records show that Albert Perry Rockwood and Nancy Haven Rockwood, along with Israel Barlow and Elizabeth Haven Barlow, were sealed to Brigham Young and Mary Ann Angel Young “to be their children to all intents and purposes named by the ordinance in the covenant and blessing at the altar in the usual manner” (pp. 593, 595).⁷⁵ Later, this practice was abandoned and, most assuredly, was much to the relief of Father John Haven. It seemed to take several years for the Saints to grasp a true understanding of the sealing ordinance.



Figure 20: Possible Haven home in Nauvoo which still stands. Photographed by 3g grandson, Dr. Douglas Chabries

Notes

1. Portion of a letter written by Eliza Ann Haven Westover to her son, Lewis, July 2, 1916. See Appendix B.
2. Ora H. Barlow, publisher, *The Israel Barlow Story*, 181.
3. *Young Woman's Journal* 16:554 as cited in Maurine Jensen Proctor and Scot Facer Proctor's *The Gathering, Mormon Pioneers On the Trail to Zion*, Deseret Book Company, Salt Lake City, Utah, 45.
4. *Times and Seasons*, vol. 2, No.1, May 15, 1841.
5. Kate B. Carter, *Our Pioneer Heritage*, vol 19, 325
6. It was only in recent years that the Missouri Legislature rescinded Bogg's heinous Extermination Order.
7. James B. Allen and Glen M. Leonard, *The Story of the Latter-day Saints*, published in collaboration with the Historical Department of the Church of Jesus Christ of Latter-day Saints, Deseret Book Company, Salt Lake City, Utah 1976, 142.
8. Ora Haven Barlow, *The Israel Barlow Story*, 182-3. 9. Ibid, 186.
9. Nauvoo Restoration, Inc., Box 215, Nauvoo, Illinois 62354.

10. Recorded in Hancock County July 11, 1842, Book K, 359.
11. Nauvoo Land and Records Office, Nauvoo Restoration Office, Nauvoo, Illinois.
12. February 1842 LDS Census, Nauvoo Land and Records Office, Nauvoo Restoration Incorporated, Nauvoo, Illinois.
13. Lyman De Platt, Nauvoo, *Early Mormon Records Series*, Highland, Utah, 1980, vol. I, 67-8, III, 138.
14. Ora Haven Barlow, *The Israel Barlow Story*, 192.
15. Robert Bruce Flanders, *Nauvoo, Kingdom on the Mississippi*, Urbana, IL, University of Illinois Press 1965, 153.
16. *History of the Church*, vol. 4, 178.
17. Minnie P. Vincent, *Stoop to Help Stand Tall in Pride-A Life Story of Minnie W. Paxman*.
18. Ora Haven Barlow, *The Israel Barlow Story*, 20.
19. According to an interview with John Haven's great-granddaughter, Helen B. Raybould, by Janet B. Seegmiller, John Haven may have been a merchant in Nauvoo. See Janet Burton Seegmiller's *Be Kind to the Poor, The Life Story of Robert Taylor Burton*, 54,461.
20. Ora H. Barlow, *The Israel Barlow Story*, 536.
21. Nauvoo Land and Records Office, Nauvoo Restoration Incorporated, Nauvoo, Illinois.
22. Holograph copy of blessing in writer's files.
23. Eliza's church records while a member of the Pinto Ward, St. George Stake, set her baptismal date as Sept. 1841. Another History of Eliza Ann Haven Westover by a great-granddaughter sets her baptism on May 21, 1841, shortly after arriving in Nauvoo.
24. Miller and Miller, *Nauvoo: The City of Joseph*, 67, as cited in *Deseret News 1976 Church Almanac* G34. On November 8, 1841, the font in the temple was dedicated and the proxy baptisms were resumed there on November 21.
25. Transcript of Mary E. Shumway Westover history, Brigham Young University Archives.
26. *Warsaw Signal*, June 12, 1844 including capitals as cited in *The Gathering* by Maurine and Scott Proctor, 45.
27. Dan Jones, *The Martyrdom of Joseph Smith and His Brother Hyrum*, Ronald D. Dennis, translator, Brigham Young University Studies, 24 (Winter 1984): 86.
28. *History of the Church*, 7:431.

29. Ibid, 326.
30. *Our Heritage*, 62.
31. Joseph Smith, *History of the Church of Jesus Christ of Latterday Saints*. 7 vols. Edited by B.H. Roberts, Salt Lake City, The Church of Jesus Christ of Latter-day Saints, 1902-32.6:626.
32. Parley P. Pratt, *Autobiography*, Deseret News Press, Salt Lake City, 1938,228-30.
33. Robert B. Day, *They Made Mormon History*, published by Deseret Book Company, Salt Lake City, Utah, 1968, 2.
34. Maurine Jensen Proctor and Scot Facer Proctor, *The Gathering*, Deseret Book Company, Salt Lake City, Utah, 51.
35. Since worship was not conducted on a ward basis, public devotions and other assemblies were often held in a grove of trees on a hillside west of the temple, weather permitting, where several thousand people could be accommodated. Church authorities sat on a portable platform, while the audience rested on bricks, split logs, or on the grass. *Church History in the Fullness of Times*, prepared by the Church Educational System, published by the Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, 249.
36. Eliza Ann Westover letter. Appendix B.
37. Robert B. Day, *They Made Mormon History*, 5-6.
38. B. H. Roberts, editor, *History of the Church of Jesus Christ of Latter-day Saints*, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, 1948. vol. 7,240.
39. *History of the Church*, vol. 7, 328.
40. Ora Haven Barlow, *Family Recordings of Nauvoo 1845 and before Including Minutes of the First LDS Family Gathering*, privately published.
41. Ibid, 26.
42. Mary E. Shumway Westover history, Brigham Young University Archives.
43. Maurine Jensen Proctor and Scot Facer Proctor, *The Gathering, Mormon Pioneers on the Trail to Zion*, Deseret Book Company, Salt Lake City, Utah, 57.
44. *Church History in the Fullness of Times*, 303.
45. Nauvoo Endowment Register.
46. Janet Burton Seegmiller, *Be Kind to the Poor, The Life Story of Robert Taylor Burton*, 55.

47. *Brigham Young Manuscript, History of the Church of Jesus Christ of Latter-day Saints*, published by the Church of Jesus Christ of Latter-day Saints, *Deseret News*, Salt Lake City, Utah, 1964, vol. 7, 552.
48. Family group sheet temple records of John Haven.
49. *Brigham Young's Manuscript, History of the Church of Jesus Christ of Latter-day Saints*, vol. 7, 565.
50. *History of the Church*, 7:567.
51. Janet Burton Seegmiller, *Be Kind to the Poor, The Life Story of Robert Taylor Burton*, 57-8.
52. Ora Haven Barlow, *The Israel Barlow Story*, 228-9.
53. Jacob Heinerman, *Letters of Massachusetts Mormons 1843-1848*, Special Collections, Harold B. Lee Library, Brigham Young University, Provo, Utah.
54. William Edwin Berrett, *The Restored Church*, 310-11.
55. *Journal History of the Church* 10 May 1846: 171.
56. The two letters written by Eliza to Maria were taken from *History of Eliza Ann Haven Westover* written by an unidentified great-granddaughter of Eliza, possibly a granddaughter of Minnie Westover Paxman.
57. Janet Burton Seegmiller, *Be Kind to the Poor, The Life Story of Robert Taylor Burton*, 63-4.
58. *Ibid*, 60.
59. Hancock County Land Records, June 16, 1846 Book P, P. 603. Nauvoo Land and Records Office, Nauvoo Restoration Incorporated, Nauvoo, Illinois.
60. Maurine Jensen Proctor and Scot Facer Proctor, *The Gathering, Mormon Pioneers On the Trail to Zion*, Deseret Book Company, Salt Lake City, Utah, 92.
61. Iowa obtained statehood that same year of 1846.
62. *Journal History*, July 13, 1846 as cited in *The Gathering* by Maurine Jensen Proctor and Scot Facer Proctor, Deseret Book Company, Salt Lake City, Utah, 98.
63. Kate B. Carter, *Heart Throbs of the West, Daughters of Utah Pioneers*, Salt Lake City, Utah 1943, V. 4, 341.
64. John Henry Evans and Minnie Egan Anderson, *Ezra T. Benson*, Deseret News Press, Salt Lake City, Utah 1947, 119.

65. Janet Burton Seegmiller, *Be Kind to the Poor, The Life Story of Robert Taylor Burton*, p. 65-6.
66. *Ibid*, p. 71.
67. Juanita Brooks, editor, *On The Mormon Frontier, The Diary of Hosea Stout, 1844-1861*, 213.
68. Janet Burton Seegmiller, *Be Kind to the Poor, The Life Story of Robert Taylor Burton*, 70.
69. Eliza Ann Westover letter to her son, Lewis 1918. Westover Family archives.
70. B. H. Roberts, ed., *Documentary History of the Church, 1830- 1848*, vol. 7,538.
71. Juanita Brooks, *On The Mormon Frontier*, 194n.
72. *Ibid*, 129, as cited in *The Israel Barlow Story*, 249.
73. *Ibid*, 59n.
74. Juanita Brooks, ed., *On the Mormon Frontier*, 1946.
75. Ora Haven Barlow, publisher, *The Israel Barlow Story*, 247.