

LIFE HISTORY OF
ROBERT HARRIS, JR.

And

Hannah Maria Eagles **Harris**

Daniel **Browett**

Elizabeth Harris **Browett**

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History of Robert HARRIS, Jr.

Also his wife, Hannah Maria EAGLES, and
Daniel BROWETT, and Elizabeth HARRIS

By Darryl W. Harris

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Foreword

A posterity of more than 234,000

The Kaysville, Utah, cemetery contains the prominent headstone of **Robert Harris, Jr.**, who was converted to the Church of Jesus Christ of Latter-day Saints by Wilford Woodruff in England, lived in Nauvoo, Illinois, from 1841 to 1846, marched in the Mormon Battalion, and helped settle Kaysville and Portage, Utah. There are two women buried at his side. One is his wife, **Hannah Maria Eagles Harris**; the other is his sister, **Elizabeth Harris Browett**. Elizabeth's husband, Daniel, is buried in California, where Indians murdered him and his two companions in the Sierra-Nevada Mountains as he tried to lead Mormon Battalion soldiers into the Salt Lake Valley in 1848.

Robert Harris stands out as a significant individual in Church history because he walked some 5,000 miles, delivered a mule to the wife of a friend after his release from the Mormon Battalion, and has a huge posterity.

Robert Harris, who had 15 children and 132 great-grandchildren, has posterity of more than 230,000 persons! I arrive at that figure by calculating that my grandfather, Joseph Memorial Harris, a great grandson of Robert Harris, Jr., has, at the time of this writing, 175 descendants (19 grandchildren, 73 great grandchildren, and 83 great-great grandchildren). Joseph Memorial Harris, my grandfather, came from a family of 14 children. If each of his brothers and sisters by now has a posterity of 175 persons, that equals 1550.

Joseph Memorial Harris is the son of Robert Joseph Harris. We now know that there are approximately 1550 descendants of Robert Joseph Harris. Robert Joseph Harris is the son of Joseph Harris. Joseph Harris had 13 children who lived to adulthood and had children of their own. If each of those 13 children has, say, 1500 descendants, we arrive at a total posterity of 19,500 for Joseph Harris.

Joseph Harris is the oldest son of Robert Harris, Jr., who had a total of 15 children, two of whom died in infancy. If the remaining 13 have, say (conservatively), at least 18,000 descendants, we come to a staggering total – some 234,000 descendants!

Daniel Browett has no posterity. He and his wife, Elizabeth Harris, Robert's sister, had only one child, a son who died in infancy. Indians killed Daniel in 1848 as he led the remaining Mormon Battalion soldiers from Sutter's Mill in California to the Salt Lake Valley. He is buried at Tragedy Springs, California, high in the Sierra Mountains.

This document examines the life histories of those four persons against the backdrop of a timeline that combines significant events in their personal lives as well as events in the history of the LDS Church. Some world events are woven in as well.

A. Wayne Harris wrote an earlier history of Robert Harris, Jr., for which I am grateful. I have never met him and do not know if he is still living. His work, entitled “The Harris Family, Gloucestershire, England, 1650-1839,” has been distributed at family reunions for many years. There is no date on his work and I suspect it was written prior to 1970.

His family history provides basic information about Robert Harris, Jr., his ancestors, his conversion, and later life in Nauvoo and Utah. My purpose has been to expand that history with more detail made available from research and publication of other histories and books, all of which are noted when used. Books have been written about the Mormon migration on ships from England and other countries, about life in Nauvoo, about the Mormon Battalion and about life in Utah. I have used many of those resources to write this document, including resources available about Kaysville where Robert and his family settled.

Dr. V. Ben Bloxham, a descendant of Robert Harris, Sr., provided immeasurable help. He is a retired Brigham Young University professor of religion and history and a professional genealogist. He is a descendant of Robert Harris, Sr., through his daughter, Dianah Harris (a sister to Robert Harris, Jr.), who married Thomas Bloxham while living in England. Dr. Bloxham gave me copies of any research he had in his possession, including a brief history he had written about Daniel Browett, temple records, United Brethren records, etc. He spends two months every summer in England doing research. He is the primary author of a book entitled *Truth Will Prevail, The Rise of The Church of Jesus Christ of Latter-day Saints in the British Isles, 1837-1987*.

As I studied the life of Robert Harris, Jr., I became intrigued about how intertwined his life became with Daniel Browett, the man who married his older sister, Elizabeth. I gained a desire to expand upon the family history written by A. Wayne Harris and combine it with the things that happened with both Robert Harris, Jr. and Daniel Browett, and of course their wives and families. I did a computer search on the Browett name in America and found only 30 names—some in Pennsylvania, Florida, Virginia, California, etc. None seem to be related to Daniel Browett, at least not directly. I spoke to some of them and they say their ancestors came from Belgium. I have, however, spoken to a David Browett in England who is related.

If one asks the question, “What event or events were responsible for the eventual emigration of Robert Harris and Daniel Browett and their wives from England to America?” the answer can easily be made. In July of 1837 the Lord called Heber C. Kimball, a member of the Quorum of the Twelve Apostles, on a mission to England to open that country for the preaching of the Gospel. Others, with the same calling, followed, including Wilford Woodruff. Elder Woodruff found and baptized the Harris and Browett families.

Wilford Woodruff thus became a lifelong friend of Robert Harris, Jr. and preached the sermon at Robert’s funeral. So Elder Woodruff is a central figure in this document as well.

Daniel BROWETT and Elizabeth HARRIS

A condensed history

A Church leader. Had Indians not killed him in 1848 trying to lead Mormon Battalion members from Sutter's Mill into the Salt Lake Valley, Daniel Browett may have become a well-known leader in the Church of Jesus Christ of Latter-day Saints. When Elder Wilford Woodruff served his first mission to England in 1840, Daniel and his wife, the former Elizabeth Harris, were lay preachers of the United Brethren congregation and among the first converts to the Church in the Malvern Hills area. After his baptism he served in several important callings in the Church before he left for Nauvoo. He served in a calling similar to a stake or district president, as well as clerk. He was the clerk, which meant he kept minutes of at least two conferences (districts) in England, held under the direction of Elder Wilford Woodruff and the other members of the Twelve who were serving missions in England at that time. The minutes of the conferences were forwarded to the Prophet Joseph Smith. Daniel assisted Wilford Woodruff in missionary work in 1840-41. And he was the leader of a company of Saints that emigrated to Nauvoo on the ship *Echo*, departing in February 1841.

Daniel's early life. Daniel was born 18 December 1809 in the market town of Tewkesbury, Gloucestershire, England, the first of six children of Thomas Browett, Jr. and Martha Pulham.¹ Tewkesbury, situated near the confluence of the Severn and Avon rivers, and within view of the picturesque Cotswold and Malvern Hills, was the ancestral home of the Browetts for at least three generations before Daniel's birth. Although Daniel and his parents were not Quakers themselves, his paternal grandmother and other relatives were.²

Daniel's father, an ironmonger (hardware dealer) by trade, died when Daniel was only 13. Daniel subsequently served an apprenticeship as a cabinetmaker, carpenter and cooper (maker of barrels). While still in his apprenticeship, he met Elizabeth Harris of Deerhurst, a parish contiguous to Tewkesbury on the south; and after a courtship of about four years, they married on 2 January 1834 in The Leigh, another contiguous parish and Daniel's residence during his apprenticeship.

Elizabeth's early life. She was born 11 June 1814, a younger sister to Robert Harris. She had an older sister, Dianah, who was born 27 September 1809. Dianah married Thomas Bloxham, whose descendants settled in Downey, Idaho. Elizabeth had three older

¹ Bloxham, V. Ben, research notes compiled by him, and in his possession.

² Bloxham, V. Ben, Daniel Browett History, hereafter referred to as Browett History.

brothers, William, John and Robert. Her father and brothers earned their living as cattle dealers and butchers.³

Daniel and Elizabeth soon joined a small independent church called the United Brethren, and they both became lay preachers in the Brangreen and Gadfield-Elm Branch of the Frooms Hill Circuit of that church. Not as yet able to have children, they were both free to devote much time to the work of the United Brethren. Their church superintendent was Thomas Kington, and the most affluent member of their society was John Benbow, a yeoman farmer and the employer of Thomas Kington. By 1840 the United Brethren had 42 places licensed for worship and one chapel of their own and a membership of more than 500, including some 50 lay preachers. The geographical area covered by the United Brethren Church extended in a triangular shape between the three county towns of Gloucester, Hereford, and Worcester and within a radius of 20 miles.

Their conversion to the Church. Elder Wilford Woodruff arrived at the Benbow farm 4 March 1840 as an Apostle of the Church of Jesus Christ of Latter-day Saints. Benbow's farm, which he rented from Mrs. Ann Freeman, his wife's aunt, consisted of about 300 acres of arable land and a spring of water for the livestock. Two days after his arrival, Elder Woodruff baptized John Benbow and his wife, Jane, and four others in the pond. Two and a half weeks later he baptized Daniel and Elizabeth Browett in the Benbow pond. Elder Woodruff made the following entry in his diary regarding the conversion and baptism of the Browetts and others:

“A preacher called upon me and after I conversed with him awhile he requested Baptism at my hands. I changed my clothing and as I got ready to go [to] the pool, three other preachers [**including Daniel and Elizabeth**] rode up in a gig or chariot to see me. The fame had gone out into all the country of the speedy work that God was performing. They had not heard me preach or any Latter-day Saint, but had come more than 20 miles to see me. They came down out of the gig and walked to where I was. Notwithstanding they were preachers, yet I stood up and boldly declared unto them Jesus, and testified unto them of the great work of God in these last days, and the power of God rested upon us and we all went down into the water at the same hour and I baptized them and laid my hands upon them that they might receive the Holy Ghost, and they went their way rejoicing.”⁴

The first preacher mentioned by Elder Woodruff was apparently William Jenkins, and the three preachers who arrived in the gig were Daniel and Elizabeth Browett, and John Gailey. From this time until his emigration to America 11 months later on 16 February 1841, Daniel was one of three or four former members of the United Brethren who became the pillars of the LDS Church in the Malvern Hills area. His home in the parish of The Leigh in Gloucestershire became a place of meeting and rest for Wilford Woodruff as Daniel assisted with missionary work. The Apostle stayed all night with the Browetts on at least seven occasions. During his August visits, Elder Woodruff was accompanied by Elders Heber C. Kimball and George A. Smith.

³ Personal Ancestral File, Robert Harris, Sr.

⁴ Woodruff, Wilford; *Journal*; 24 March 1840.

Daniel was ordained an elder by Brigham Young, Wilford Woodruff and Willard Richard on 18 May 1840 at the home of Thomas Kington in Dymock; Daniel was one of the first to receive the Melchizedek Priesthood in that area. Daniel was called to be the clerk of the first conference of the Church held in the Gadfield-Elm district on 14 June and also served as clerk for the General Conference held in Manchester a month later on 6 July. As clerk, Daniel would have compiled the minutes that are recorded in the diary of Wilford Woodruff and subsequently sent to the Prophet Joseph Smith as recorded in the *History of the Church*. In a diary entry of 1 August 1840, Wilford Woodruff credits Daniel Browett as one of five brethren who assisted him in proselyting and baptizing in the Malvern Hills area. When Elder Woodruff did missionary work in London he exchanged letters with Daniel.⁵

Emigration to America. When Daniel and Elizabeth decided to emigrate to America and join the saints in Nauvoo, Daniel was selected to be the leader of the company of Saints traveling on the ship *Echo*. He chose six counselors or assistants, one of whom was Robert Harris. They were called and set apart by Brigham Young, John Taylor and Willard Richards. The ship left Liverpool on 16 February 1841 with 109 members of the Church on board. Elizabeth and Robert's sister, Dianah, and her husband, Thomas Bloxham, were also listed as passengers, along with their children. There were probably well over 250 total passengers.

They arrived in New Orleans on 16 April 1841 and Daniel and his counselors, including Robert Harris, were responsible to secure passage for the 109 members of the Church up the Mississippi to Nauvoo. They arrived there on 1 May and were greeted by the Prophet Joseph Smith as they disembarked. They stayed the first few nights as guest of another family. At this time Daniel was 31 and Elizabeth 26; they had no children.

Life in Nauvoo. Daniel and Elizabeth spent the next four and a half years in Nauvoo. They purchased a lot next to Robert and Maria Harris described as Kimball First Ward, Block 3, S/2 N/2 (2/3 acre), and purchased a 40-acre farm on the northern outskirts of the city along the Mississippi River described as T7R8, 30 SE.⁶

While living in Nauvoo, Daniel served in the Nauvoo Legion and helped build the Nauvoo Temple. He received his patriarchal blessing 13 September 1841 from Hyrum Smith (the exact wording appears later in this document). Sometime in late 1842 he was asked by the Prophet to enter into plural marriage. He married a widow, Harriet Clifford Barnes. Finally, on 12 September 1845, a son was born to Daniel and Elizabeth. They named him Moroni Browett. He died of a canker or black scurvy 25 November 1846. Daniel and Elizabeth were endowed in the Nauvoo Temple 5 January 1846.

Mormon Battalion. They left Nauvoo in early 1846 as mobbers, enemies of the Church, drove out the Saints. Along with Robert and Maria and Thomas and Dianah Bloxham, they had a difficult time on the Iowa prairie during the winter and spring. By June they

⁵ Browett History.

⁶ Nauvoo Land and Records, LDS Church.

lived in temporary quarters at Council Bluffs, Iowa. It is here that Daniel and Robert answered the call of the U.S. Military to join the Mormon Battalion. They enlisted 16 July 1846. Daniel was made sergeant of Company E. Robert was a private in the company, serving as butcher. A week-by-week narrative of their time in the Battalion appears later in their detailed history. When they arrived in Santa Fe, both Daniel and Robert sent letters to their wives. Copies of those letters are published at the end of this document.

Elizabeth was left in Winter Quarters, Nebraska, under the care of a Nauvoo neighbor and friend, George Bundy. The bishop of her ward also assisted her. After being driven out of Nauvoo by enemies of Mormonism, at the peril of their lives, life on the banks of the Missouri River in Nebraska was harsh and there was a lack of fresh fruits and vegetables, which caused their baby, Moroni, to die of black scurvy at age 14 months.

Both Daniel and Robert were discharged 16 July 1847 in Los Angeles. They immediately traveled north toward present day Sacramento, searching for a route through the Sierra Mountains that would take them to the Salt Lake Valley so they could find their families. Finding a route, they began their trek to the Salt Lake Valley but received word that Brigham Young wanted half the men to stay in California and work for a year so they could bring their earnings to the valley. Daniel agreed to stay and took a job, along with nearly a hundred other Battalion men, with John A. Sutter at Sutter's mill. Daniel worked as a carpenter and boat builder.

They began their employment that summer at Sutter's Mill and in January gold was discovered. Each of the Battalion men panned for gold during their off hours. By July, when their employment contract was finished, each had enough wealth to purchase horses, mules and cattle and still have enough gold left over to take home. They stashed their remaining gold in pouches, which they hung around their neck and hid under their shirt.

Daniel was selected as the leader of the men with the responsibility to get them to the Salt Lake Valley. He took two other men, Ezra H. Allen and Henderson Cox, and searched for a route through the Sierras. Near the tops of the mountains they were ambushed by Indians who killed them and mutilated their bodies. They are buried at Tragedy Springs, California.

Meanwhile, Daniel's two wives, Elizabeth and Harriet, who had waited in Winter Quarters, Nebraska, traveled to the Salt Lake Valley during the summer of 1847 in the Asa Barton Company. They found out that Daniel had stayed in California to work when Robert arrived in the valley in October. Robert immediately left to find his family back in Winter Quarters. Elizabeth and Harriet learned of the death of Daniel when the Sutter's Mill Battalion members arrived in the valley in October of 1848.

Elizabeth's later life. Elizabeth remarried a few years later (no exact date is available) to William James Johnston, a veteran of the Mormon Battalion. A date of 20 July 1867 has been found but that is believed the date when their marriage was recorded by the Church. They may have been married civilly several years prior to that. Elizabeth and William

later divorced. They lived in Kaysville and Elizabeth was a schoolteacher and had her own home. She died in Kaysville on 4 March 1899 and is buried next to her brother, Robert, in the Kaysville cemetery. She has no living posterity. Harriet Clifford Barnes Browett returned to the Council Bluffs area and died the following year of scurvy.

Robert HARRIS and Hannah Maria EAGLES

A condensed history

The man who walked 5000 miles. While serving in the Mormon Battalion, Robert Harris, Jr. walked from Council Bluffs, Iowa, to Mexico and Southern California. He was released in Los Angeles in 1847 then traveled via the Fort Hall route into the Salt Lake Valley, arriving in October. Not finding his family, he continued on to Council Bluffs, arriving in mid-December. On the trip from the Salt Lake Valley to Council Bluffs he nearly starved to death. As an answer to prayer, a flock of wild turkeys flew into his camp, saving him and his companions. He was delivering a mule from one of the Battalion men, a close friend, to the man's wife in Winter Quarters. Despite nearly starving, he and the other men did not eat the mule.

Early life of Robert Harris, Jr. Robert Harris was born 16 December 1807 in Hucclescote, England, the son of Robert Harris, Sr. and Sarah Oakey.⁷ He had two older brothers, William and John, and two younger sisters, Elizabeth and Dianah. His father was a butcher so that is the trade Robert adopted. The family moved to Deerhurst shortly after his birth. As a young man Robert loved to fight bare-fisted at the county fairs. His sister, Elizabeth, was his biggest fan.

His eventual wife, Hannah Maria Eagles, was born 10 June 1817 in Apperley, Gloucestershire, England. She went by "Maria" on the emigrant ship and in her temple sealing records, so we will refer to her by that name in this family history. Her parents were Thomas Eagles and Ann Sparks. She had three living brothers and three living sisters. Robert and Maria were married 18 March 1835 by their Methodist minister but in September had the marriage repeated by the Church of England to make it "official." Their first son, Joseph, was born 26 March 1836 and a daughter, Elizabeth, was born 1 April 1838. Another son, William, was born 23 November 1839.

Their conversion. Sometime after their marriage they converted to the United Brethren Church. They were members when Elder Wilford Woodruff arrived in England and did missionary work in the Malvern Hills area where Robert and Maria were living. Daniel and Elizabeth Browett joined the Church immediately but Robert resisted and actually was angry when he found Elder Woodruff teaching a group of people in his home. He tried to throw Woodruff out but the Spirit overcame him and he was baptized in April a few days after Maria. Details are told later in this document.

⁷ Personal Ancestral File, Robert Harris, Jr.

Life in Nauvoo. Robert's brother-in-law, Daniel Browett, was the leader of a company of Saints that sailed from England to America on 16 February 1841 on the Ship *Echo*. Robert was one of six assistants Daniel chose. The ship was blown off course during the voyage and they arrived in New Orleans two weeks late on 16 April. Another son was born to Robert and Maria during the voyage, a son they named Thomas. A steamboat was secured for passage up the Mississippi to Nauvoo and they arrived in Nauvoo 1 May 1841.

Robert and Maria bought a lot in Nauvoo next to Daniel and Elizabeth. He eventually owned three lots, so may have moved two times. Maria received her patriarchal blessing from Hyrum Smith 12 November 1841 and Robert received his in April 1845. Exact wording of the blessings appears later on in this history. Two more children were born while they lived in Nauvoo: Enoch on 29 May 1843 and Sarah Ann on 11 June 1845. Robert served in the Nauvoo Legion. Every tenth day he worked on the Nauvoo Temple. They received their endowments in the Nauvoo Temple on 7 February 1846.

In May, Robert went into Iowa and worked, building a sod fence for a farmer in exchange for a pair of steers to pull his wagon so he could join the Mormon exodus as enemies of the Church drove them out of Nauvoo. They suffered many hardships crossing Iowa territory.

Mormon Battalion. Robert and Daniel enlisted in the Mormon Battalion on 16 July 1846. They walked to Mexico then to San Diego, Los Angeles, Sacramento, and finally to the Salt Lake Valley. When they arrived in Santa Fe in October, they wrote letters to their wives. A copy of the letter Robert wrote to Maria is included in the back.

Robert and Daniel were released from the Battalion on 16 July 1847 in Los Angeles. They traveled north to the Sacramento area but as they were progressing west toward the Salt Lake Valley, Brigham Young sent word that half the Battalion members should stay and work. Daniel stayed and Robert continued, taking a route through Fort Hall and into the Salt Lake Valley, expecting to find his family. They had not made it so Robert and several other men immediately left for Winter Quarters, arriving there in mid-December after many hardships and nearly starving.

He found his family living in Winter Quarters and soon moved them to Council Point, Iowa, where they lived until they came to Utah in 1850. A little boy had been born while he was gone but he died 3 February 1847. Maria named him Robert. He is buried at Winter Quarters. After working for nearly two years in the area, Robert finally accumulated enough to buy a team and a wagon and brought his family to the Salt Lake Valley in 1850 in the Aaron Johnson Company.

Life in Utah. As soon as he arrived in the Salt Lake Valley he took his family to Kaysville where many of his friends from England had settled. The Harris family stayed with the Edward Phillips family for a short time until Robert could build a "wattle" house, composed of sticks and mud. He later built a log home and expanded it as time

and resources permitted. The home eventually became large enough to hold Church meetings in. Robert was a personal friend of Edward Phillips in England and Nauvoo.

He farmed a piece of ground near the shores of the Great Salt Lake (see the map contained in this document). Other friends from England who settled in Kaysville were Levi Roberts, John Marriott, John Gailey, John Hyrum Green, and Joseph “Cap” Hill. His brother-in-law, Thomas Bloxham (and his sister, Dianah Harris Bloxham), also settled in Kaysville but later moved to Cambridge, Bannock County, Idaho. Dianah died in Kanesville, Iowa. Robert donated labor to build the Salt Lake Temple on a regular basis.

Robert’s oldest son, Joseph, married two of the daughters of John Hyrum Green—Charlotte and Elizabeth. Joseph had a farm in Kaysville for a time then moved to Portage. Robert and Maria had a total of 15 children, 13 of whom lived to marry. In 1857, Robert and Maria had their sealing repeated in the Salt Lake Endowment House (they were also sealed by Orson Hyde while living in Council Point, Iowa). During this time Robert had advanced to the rank of Captain in the Utah Militia (or Nauvoo Legion). He was active in building walls and trenches in Echo Canyon to help defend Salt Lake Valley against an advancing U.S. Army of 2,500 men sent to put down the so-called “Mormon Rebellion.”

When the army entered Utah the next spring, Robert moved his family south into Payson for their protection, abandoning their home and farm in Kaysville. The move came about the time Maria gave birth to another child. He was able to move his family back to Kaysville in July. In 1862, Robert participated in the “Morrisite War.”

Mission to the “Muddy.” In about 1864, the church made an appeal for volunteers to help colonize an area in southeastern Nevada, near St. George, Utah. It was a lonely, barren waste, inhabited by marauding desert Indians who were among the poorest Indians in America. President Brigham Young’s reasons for wanting to colonize the area, which became known as the “Muddy,” boil down to three: (1) the Civil War had induced a reconsideration of the desirability of importing commodities by way of the Colorado River, and for that purpose Call’s Landing had been established in 1864; food, feed and supplies came in from that route. (2) When the Civil War interrupted sources of textiles, the Latter-day Saints built a large cotton factory in Washington, near St. George. This factory now needed cotton, which could be grown in the Muddy region of southeastern Nevada. (3) The Saints felt strongly that they had an obligation to work with the Indian bands of the region to help them raise food, encourage them to be friendly, and to remind them of their ancient heritage of greatness.

To accomplish these purposes, President Brigham Young asked for volunteers to settle southeastern Nevada, an area known as the Moapa Valley, site of present-day communities such as Overton and Logandale, where the Muddy River and White River converge and eventually empty into Lake Mead. Bishops called couples on missions to work in the area. Robert and Maria were called by their bishop to serve a mission there. However, when Brigham Young visited the area in 1865, he was surprised to find Robert and Maria there with their family. President Young asked why he was there. Robert

replied, “Because my bishop called me.” President Young responded by saying, “Brother Harris, you have done enough for the church. You may go home to Kaysville.”

Life in Portage. In 1869 Robert sold his farm in Kaysville and moved to Portage to help colonize that part of northern Utah. Several of his married sons moved with him, including his oldest son, Joseph. It was difficult living there—in 1872 crickets destroyed their grain crop. Later, he fell from a wagonload of corn and injured himself. He moved back to Kaysville in 1875, purchasing a brick home and a farm. He again assisted in the construction of the Salt Lake Temple.

Robert died 29 June 1876 in Kaysville and Wilford Woodruff spoke at his funeral. By then he had 15 children, 13 living. Maria died 29 September 1888 in Portage. They are buried together in Kaysville. They had 132 grandchildren.

The land that Robert farmed near the Great Salt Lake at Kaysville has never been developed. It is now part of the Nature Conservancy.

Harris Family Ancestors

Robert and Maria were from England

Our Harris ancestors came from England. As we examine the pedigree chart (included at the end of this document) of Robert Harris, Jr., we find that his father was Robert Harris, Sr., born in Badgeworth, Gloucestershire on 17 March 1777. The father of Robert Harris, Sr. was Zachariah Harris III, born in Standish, Gloucestershire on 27 May 1732. Zachariah’s father was Zachariah Harris, Jr., a son of Zachariah Harris, Sr. The father of Zachariah Harris, Sr. was Cornelius Harris, born in the middle 1600s in the Gloucestershire area.

Gloucestershire is like a county in the United States. It is the site of two important port cities, Bristol and Gloucester. The most famous landmark there is the Gloucester Cathedral, completed in 1457. The Harris family lived in the Vale area of Gloucestershire, in small villages up and down the Severn valley. This area is in the extreme northern part of the county, near Herefordshire.

Cornelius lived in the small parish of Charfield in the Cotswolds and V. Ben Bloxham could not find any record of his birth, perhaps due to the disruptions taking place at the

time during the upheaval resulting in the beheading of King Charles I and the ruling of Oliver Cromwell and the Puritan movement. Cornelius married a lady named Sarah sometime before 1673 and they had nine children. Cornelius was a butcher by trade and probably learned the trade from his father, which continued to be passed down. Robert Harris, Jr. was a butcher and dealer in livestock, as was his father.

The third son of Cornelius was Zachariah (our ancestor), who settled in nearby Owlpen (population about 100) after his marriage. He raised dairy cows and sheep as well as working as a butcher, and tilled the land as a farmer. He had a nice orchard containing apple and pear trees. During his life a new king ruled England and laws were relaxed, allowing the import of goods from other countries. Because of this, Zachariah was introduced to potatoes, liked them, and began to raise them on his farm.

Zachariah named his fourth son Zachariah, Jr. This son migrated a little distance up the valley, living in Standish, Hardwick, and finally Quedgely. He died at the age of 31, leaving an estate of 500 pounds. His widow, Alice, never remarried and lived to age 81.

They had a son, Zachariah Harris III, born in Standish in 1732. He grew up under the reign of King George III and at the time the New World was being conquered. Consequently, he probably had good knowledge of the American colonies. His wife, Sarah, died after only eight years of marriage, leaving him four children. He married a widow with three children of her own, thus combining the two families. They lived in Churchdown, near Cheltenham, then moved to Badgeworth, five miles from Gloucester. It was an area ideal for working as a farmer, butcher and dealer in livestock. In later years his second wife died and he married a third time.

One of Zachariah Harris III's sons was Robert Harris, Sr., born at Badgeworth in 1777. At age 25, he married and followed in his father's footsteps as a butcher, farmer and dealer in livestock, living in Churchdown. This was in the hamlet of Huckle-cot that had about 950 inhabitants at the time. The hamlet was only two and a half miles from Gloucester. Later, they moved to Sandhurst on the other side of Gloucestershire.

Robert Harris, Sr. died on 30 August 1939, two and a half years after his wife died. Although the record does not indicate for certain, he may have converted from Methodism to the United Brethren congregation before he died. We know that Robert Harris, Jr. and his wife, Maria, were members of that congregation prior to their baptism into the Church of Jesus Christ of Latter-day Saints. Robert Harris, Sr. died of a lung ailment. He left an estate of less than 300 pounds, which was divided among his five surviving children.⁸

From this point, these four life histories will be chronicled in a year-to-year timeline, beginning with the birth of Robert Harris, Jr. I have chosen to write most of it in present tense to give the story a feeling of immediacy. Again, note that world events as well as

⁸ Harris, A. Wayne, "The Family History of Robert Harris, Jr. and Hannah Maria Eagles," unpublished; hereafter referred to as "Family History."

significant events in the history of the Church of Jesus Christ of Latter-day Saints are interwoven as well.

It was their conversion to the Restored Gospel of Jesus Christ that caused these four persons, along with thousands of others, to emigrate to the United States in a desire to gather with other members of the Church, located at that time in Nauvoo, Illinois.

Prior to their conversion, Robert Harris and Hannah Maria Eagles Harris were members of the United Brethren Congregation and just a few years before that they were “Primitive” Wesleyan Methodists. They must have converted from the Church of England (Anglican) because Robert Harris, Sr. and other members of his family are buried in the graveyard of the Anglican Church in Deerhurst. Most of the people in England broke away from the Catholic Church during the Reformation when the Church of England became the “official” church. Members of the Church of England were known as Anglicans. John Wesley started the movement in 1729 that became the Methodist Church. Daniel Browett’s father was a Quaker and his mother was Anglican.

Here is the story of the Harris and Browett families.

Life history of Robert HARRIS, Jr.

A year-by-year chronological order of events; including the lives of Hannah Maria Eagles, Daniel Browett and Elizabeth Harris

England in the 1800s

Robert Harris, Jr. grew up in a middle class family in England where there was not much hope for a better life. He could never own land. He had many social restrictions. Food prices were high. He had never traveled more than 20 miles away from home. Little more than half the population could read or write. There was little public education. He probably learned to read and write in his parish church.

When Elder Wilford Woodruff arrived in England in 1840 he commented on the poor quality of life in Liverpool where he landed, and the poverty of the people in cities referred to as the “Potteries.” The Industrial Revolution was transforming England from an agricultural nation to an industrial one. Even young children worked long hours in the factories.

England had only two classes. Of course there was the privileged class, or the aristocrats, those of nobility and gentry, or people who inherited titles and land. Robert Harris and his friends and family were working class people. Robert was a butcher, just like his father. He ran a butcher shop and kept it stocked with meat by buying, slaughtering and butchering cattle, sheep and pigs. His brother-in-law and best friend, Daniel Browett, was a carpenter and he made barrels, cabinets and furniture.

Robert did not own land nor is it likely he even has the opportunity to own it. However, he, like his father, may have had the opportunity to lease a small acreage (five to ten acres). If so, he would have been called a “husbandman.” Other tenant farmers, who had some type of connection with the gentry, leased larger tracts of ground and were called “yeoman.” An example would be John Benbow, who employed Thomas Kington, organizer of the United Brethren Church. Working class people such as Robert Harris, Jr. lived in cottages made of stone with thatched roofs, owned by the nobility and gentry.

England was one of the chief empire-building nations of the world in the 1800s. Its citizens such as Robert Harris felt a sense of unrivaled national importance. His country sent explorers and missionaries all around the globe. The British Navy controlled most of the earth’s oceans. Through that control the country accounted for nearly half of all world trade. It had vast quantities of cheap manufactured goods and British ships, in return, brought back food and raw materials from countries around the world.

Robert and the others received what education he had at home or in Sunday Schools. Robert and Daniel could both read and write quite well and there is a possibility that they received some formal education. Daniel received Church callings in England as a clerk.

He took minutes of Church conferences held in England, which were sent back to church headquarters in Nauvoo.

Family life was important in all classes in England. Daily family prayers were especially a custom in working class families, as was the daily reading of scriptures. Sunday was a family day. Parents and children went to church and afterward came home to dine together.

A year-by-year chronology of events

1805

Robert's life was impacted by the restoration of the Gospel more than any other single thing. The birth of a modern prophet, Joseph Smith, takes place on 23 December 1805 in Vermont. His parents, Joseph Smith Sr. and Lucy Mack Smith, name him Joseph Smith, Jr., fulfilling a prophecy of Joseph in Egypt who had predicted that a “choice seer” would be raised up among his descendants.⁹ One of the keys by which this seer could be identified was that he would receive the name of the ancient patriarch Joseph, which would also be his father's name.¹⁰

1807

We come to the birth of Robert Harris, Jr. As one searches the past for accurate information, reaching a conclusive result is difficult. Such is the case in trying to determine when Robert Harris, Jr. was actually born.

According to the Personal Ancestral File (PAF) he was born on 16 December 1807.¹¹ However the document titled “The Family History of Robert Harris, Jr. and Hannah Maria Eagles” lists his birth date as 26 December.¹² A history of him written by his son, Thomas, lists his birth date as 26 December 1808.¹³ The Nauvoo Temple Endowment Register lists his birth date as 26 December 1807. Another source says he was born in 1808 instead of 1807.¹⁴

I believe Robert Harris, Jr. was born in 1807 simply because the family history document presents another date – the date of the christening of Robert Harris, Jr., that being 21 February 1808.¹⁵ And since the PAF is regarded as “official,” I use 16 December 1807 as the birth date for purposes of tracking the age of Robert Harris, Jr. in this document.

⁹ Church Education System, *Church History in the Fulness of Times*, p. 21.

¹⁰ 2 Nephi 3:14-15

¹¹ Personal Ancestral File, Pedigree Chart, AFN 18GS-HW.

¹² “Family History.”

¹³ Harris, Thomas E., “Historical Sketch of Robert Harris,” (unpublished) 11 October 1915; hereafter referred to as “Historical Sketch.”

¹⁴ Esshom, Frank, *Pioneers and Prominent Men of Utah*, (1913), p. 921.

¹⁵ “Family History;” taken from Churchdown parish registry.

Christening means that the infant is taken to the “official” church, the Church of England, where water is poured over its head in a form of baptism.

Robert is born in England in the small Gloucestershire hamlet of Hucle-cot, in the parish of Churchdown, population about 400, very near the main city of Gloucester. His parents are Robert Harris, Sr., a butcher and trader of livestock, and Sarah Oakey. He has two older brothers, William and John. William was born 17 March 1805 and he died on 20 March 1840, just before Robert was baptized into the LDS Church. However, baby Robert was taken to the Anglican Church in nearby Churchdown where he was christened 21 February 1808.

According to PAF records, John, the other older brother, was born 6 April 1807. If that is true, then the 1807 birth date of Robert comes into question because December is only eight months later than April. It could be that John was born in 1806 or Robert was born later than 1807. Robert had two younger sisters: Dianah, born 27 September 1810 (who married Thomas Bloxham) and Elizabeth, born 16 June 1813 (who married Daniel Browett).

Gloucestershire is a west midland county in the western portion of England, distinguished by the Cotswolds on the east and the Malvern Hills on the west. The area is drained by the nation’s second largest river, the River Severn. The Forest of Dean covers much of the area.

1809

Robert’s sister, Dianah Harris, is born 27 September. By now Robert is approaching his second birthday. Dianah, along with Robert and Elizabeth, joined the Church later in life in 1840 when Wilford Woodruff served his mission in England. She married Thomas Bloxham but it appears he did not join the Church until Dianah died at Kanessville, Iowa, after the Mormon exodus. Both Dianah and Thomas were on the same emigrant ship as Robert and Daniel, and Daniel’s wife, Elizabeth. A great many people in the Church with the last name of Bloxham can trace their ancestry to Thomas and Dianah Bloxham, including Dr. V. Ben Bloxham of BYU. The Bloxham families of Downey, Idaho, are also related.

Daniel Browett is born 18 December 1809, in Southam, Bishops Cleeve, Gloucestershire, England, the son of Thomas Browett (an “ironmonger”) and Martha Pulham (Puller) Browett.¹⁶ Daniel was the oldest of five children. Other children are: Thomas II, born 26 March 1813 but died 5 April 1814; Martha Rebecca, born 15 June 1817 (she joined the Church and later married Orson Hyde); John, born 11 December 1819; and William, born 25 May 1821. Daniel’s father, Thomas, died on 10 March 1824 at the age of 37,¹⁷ when Daniel was only nine. Daniel’s mother was baptized and came to Nauvoo with Daniel and Martha Rebecca.

¹⁶ Nauvoo Land and Records Office, Church of Jesus Christ of Latter-day Saints.

¹⁷ Bloxham, V. Ben, Family Group Sheet in his possession.

Daniel's grandfather was a Quaker and his father was listed as a "non-member Quaker" on the family group sheet. His mother was born an Anglican (Church of England). The Browetts had lived in Tewkesbury for three generations.¹⁸ Daniel was christened in the parish church at Southam on 22 April 1810.

Daniel later married Robert Harris' sister, Elizabeth, in 1834 while he was still an apprentice carpenter. They joined the United Brethren, a small independent church, and became lay preachers. After he became a journeyman carpenter he also worked as a joiner and cooper (maker of barrels).

Daniel and Robert obviously were best of friends until Daniel's death in 1847. They emigrated together, helped one another on their farms in Nauvoo, had home lots in the same block, served together in the Nauvoo Legion, worked on the temple together, served in the same ward, were endowed in the Nauvoo Temple within one day of each other, and marched in the Mormon Battalion together. And it is interesting to note that Robert and Daniel had birthdays only two days apart.

Daniel entered into plural marriage sometime in 1843 when he married a woman by the name of Harriet Clifford Barnes, a widow who was two months older than Daniel was and who was a native of Sandhurst, England. She went to the Salt Lake Valley in 1847 and died while attempting to return to the mid-west sometime in 1849 after she learned of Daniel's death.

1811

Robert has a younger brother born into his home on 7 July. His parents name him Zacharias, after his grandfather. But he lives only a short time, passing away on October 9 at the age of three months. Robert is less than four years old at the time.

1814

Elizabeth Harris, sister to Robert and eventual wife of Daniel Browett, is born 11 June in Gloucestershire.¹⁹ The War of 1812 ends as does Europe's 22-year-long war, which saw bitter fighting among the English, French, Russians and other countries. Napoleon abdicated his throne. In America, the war inspires Americans to improve their roads, strengthen their national government, and support their toddling domestic industry.

1815

Robert and Elizabeth have twin sisters born 10 February that their parents name Ellinor and Caroline, but they live only five days. The PAF record does not specifically mention they were twins. Another possibility is that only one child was born with the full name of Ellinor Caroline Harris. But V. Ben Bloxham thinks that is highly unlikely because the English usually did not give their daughters middle names in those days.

¹⁸ Browett History.

¹⁹ Ibid.

1817

Hannah Maria (or Mariah) Eagles is born 10 June in Apperley, Gloucestershire, England. She is the eventual wife of Robert Harris (now nine years old). Her parents are Thomas Eagles and Ann Sparks and she is their fourth daughter. Maria is christened on 17 August of that year.²⁰ Thomas died in 1836 but his wife joined the Church in 1840 and died in England in 1855.

According to Personal Ancestral File (PAF), Maria had the following brothers and sisters: (1) George Eagles, born 6 July 1805, lived and died in England, married Mary Davis; (2) William Eagles, born 8 April 1807, and died as an infant the following January; (3) Editha Eagles, born 14 December 1808, and she died in 1833 shortly after her marriage to William Ody; (4) William Eagles II, born 26 March 1811, died in England in 1873; (5) Ann Eagles, born 2 July 1813, died in England in 1909; (6) Elizabeth Eagles, born 7 June 1815, died in England in 1868; (7) Mary Eagles, born 12 September 1819, and died as a young girl in 1827 in England; (8) Elias Eagles, born 11 February 1822, joined the Church, went to Nauvoo, married Mary Crook in 1844 (they had four children, a boy who died, and three daughters; he apparently left his wife; no record of his death); (9) Jane Eagles, born 14 March 1824, married Henry Crook, she died in England in 1881; and (10) Thomas Eagles, born 8 October 1826, but he died as a baby on 10 May 1827.

The recorded family history does not give us much detail about the farming activities. V. Ben Bloxham thinks the Harris family relied on the income from a butcher shop and selling and trading livestock, not from farming. If Robert Harris, Sr. were involved in farming at all he will have had a very small piece of land.

1819

Daniel's sister, Martha Rebecca Browett, is born on 22 June at Tewkesbury, Gloucester, in the northern part of the Vale of Gloucester.²¹ After her emigration she became the first plural wife to **Orson Hyde**, the Apostle.²²

1820

In the spring of 1820, the greatest event to take place on the earth since the resurrection of the Savior Jesus Christ occurs in New York on the small farm where young Joseph Smith lives, now a youth of only 14 years. He culminates a period of soul searching, scripture reading and meditation by going into the woods, getting on his knees, and asking his Father in Heaven which church he should join.

In answer to his prayer, and to his great surprise, God the Father and his Son, Jesus Christ, both appear to Joseph. In addition to receiving the answer that he should not join

²⁰ "Family History."

²¹ Nauvoo Temple Endowment Register 1845-46.

²² Carter, Kate, *Our Pioneer Heritage*, p. 195.

any church existing on the earth, he is told that his sins are forgiven and that the fullness of the Gospel will at some future time be made known unto him.

1823

Joseph, other than sharing his experience with his family, has kept details of the First Vision to himself. After a three-year wait, another heavenly visitor appears to him. An angel known as Moroni, who lived on the earth hundreds of years ago on the American continent, appears to young Joseph and tells him of a hidden record of an ancient people. He is instructed to go to a nearby hill, named Cumorah, where the angel shows him a record written on plates of gold.

1827

Joseph Smith finally receives the record written on plates of gold from the Angel Moroni. The restoration of the gospel begins with the translation (aided by the Urim and Thummim), which becomes the Book of Mormon.

1828

Robert was athletic and liked boxing. Perhaps it is around this time that Robert begins to participate in boxing contests at the county fairs and other locations. Robert was a “pugilist,” the English term for boxer. Boxing had been a popular sport in the British Isles since the fist fighting days of the Roman occupation. One of Robert’s heroes from the past was probably James Figg, the first British heavyweight king in 1719, who fought bare knuckled as did all participants until the Marquis of Queensbury rules introduced three-minute rounds and crude boxing gloves.

According to the 26-page family history, “Robert was big and strong and liked all kinds of athletic and sporting activities. Boxing was very popular at the time. At almost every fair held in the neighborhood, prize fights were part of the activities, and Robert soon discovered he was good at it, and became quite well known in the countryside as he participated in many of these matches. The county town of Gloucester was only four miles away, an easy walk for a hardy youth eager to get there, but a much harder walk home, after being bruised and battered in a boxing contest.

“His sister, Elizabeth, almost six years younger, was usually there to see him fight, and was very vocal in urging him on to win. She would stand on the sidelines. Somehow he could always hear her clear, high voice over all the others in the crowd as she excitedly cheered him on, calling: ‘At ‘im again, Robbie, At ‘im again. Pop it to ‘im. Aye, that’s the way. It’s some of the ‘Arris blood a croppin’ out, it is!’

“Perhaps it was during the course of one of these matches that Hannah Maria Eagles first saw Robert, or perhaps he came to her father’s farm in Apperley to kill or buy some of

her father's stock. They could even have met in the Wesleyan Methodist Church in Apperley in 1834 or 1835.”²³

It could be that Robert's friendship with Daniel dates back to this time. Perhaps they were childhood friends and went to the fairs together. But it is more likely that Elizabeth met Daniel on her own. Robert Harris learned to play the violin during his early years and later taught his oldest son.

Maybe Robert's father took him to the famous championship bout on 7 January 1824, between Tom Spring and Jack Langan, where a grandstand was erected on the Worcester (just 25 miles north) horseracing track. The brutal fight went 77 rounds and ended with Langan severely cut and bleeding.²⁴ And maybe Robert saw other famous British fighters such as Tom Cribb, Tom Spring, Jem Ward, Peter Crawley, James Burke, and William Thompson. Perhaps he aspired to be as good as them. London was not far away (125 miles from Gloucester) and was the site of most of the big fights. Prize fighting was banned in England by the mid-1800s.

Robert probably participated in boxing events from around 1828 to 1840, the 12 years in his life when he was the right age. He fought under Broughton's rules, which called for a three-foot square in the center of the ring or stage. When a fighter was knocked down, his handlers had 30 seconds to get him into position on one side of the square, facing his opponent. In effect, this marked the first division of a bout into rounds, since each knockdown ended fighting for at least 30 seconds. Although wrestling holds were permitted, a boxer was not allowed to grab his opponent below the waist. Broughton also invented the first boxing gloves, known as “mufflers,” to protect not only the hands but also the face from blows. However, they were used only in practice, not in actual fights.²⁵

And who is to say that Daniel Browett was not involved in boxing? Perhaps Robert and Daniel knew each other from boyhood and went to the matches together. They may even have fought each other.

In America, Joseph Smith is continuing his work on the translation of the plates, which will become the Book of Mormon.

1929

During the translation process of the Book of Mormon, Joseph and his associate, Oliver Cowdery, pray about baptism and the priesthood. Some historians believe they may have been translating 2 Nephi 31. In response, John the Baptist appears to them and confers the Aaronic Priesthood on them as part of the restoration of the Gospel. Later, Peter, James and John, ancient apostles, appear and confer the Melchizedek Priesthood on them.

²³ “Family History.”

²⁴ Andre, Sam, *A Pictorial History of Boxing*, p. 30.

²⁵ HickokSports.com/history

Later in the year the first copies of the Book of Mormon come off the press. It contains a history of an ancient people, the Nephites and Lamanites, writings of many prophets, an account of the visit of Jesus to the people on the American continent, and a fullness of the Gospel of Jesus Christ.

In a dozen years this book will be presented to Robert Harris, Jr., Maria Harris, Daniel Browett, and Elizabeth Harris Browett. It will change their lives forever.

1830

The Church of Jesus Christ of Latter-day Saints is organized 6 April in New York.

In England, King George IV dies 26 June and is replaced by his brother, William. Changes in English monarchy certainly would be a hot topic of conversation among all citizens, even the Harris and Browett families.

Robert's older brother, John, marries Elizabeth Gillett, on 19 July. There is no mention of John ever joining the Church. A. Wayne Harris's family history record mentions that he leased and managed a pub in Apperley. John was still living in England when his wife died in 1878.

1832

Boxing is one of many attractions at English fairs, which are set up just outside principal villages such as Gloucester or Worcester, near the Harris and Browett homes.

Booths are filled with customary shows of wild beasts, conjurors, tumblers, ropedancers, comedians, giants and dwarfs, wrestling, cockfights and magic shows. In front of the booths are stalls filled with fruit, gingerbread, cheese and dairy products and other good things to eat. Well constructed market booths contain furniture sellers, ironmongers, silversmiths, jewelers, cutlery dealers, silk mercers, muslin, toys, millinery, shoes, and just about everything else.²⁶

Robert Harris, Jr. probably participates in boxing matches at these fairs for several years. Maybe he even dreams of being the British champion and fighting in front of large crowds in London.

1834

²⁶ Hughes, Kristine, *Everyday Life in Regency and Victorian England* (1998), p. 159.

On 2 January, Daniel Browett, 23, marries Elizabeth Harris (who will turn 20 on 11 June), witnessed by John Allen and Caroline Gillett,²⁷ perhaps a relative to John Harris's wife, Elizabeth Gillett Harris. According to English tradition, the girl's father would interview the prospective groom. Weddings were required to be performed during the morning hours with both the clergyman and parish clerk in attendance as well as family and friends. The couple will be dressed in normal Sunday best. The groom would have one attendant but the bride could have up to twelve bridesmaids. The wedding ring, if they could afford one, would be heavy plain gold. When it was over Daniel and Elizabeth had to sign their names in the parish register in the vestry. Then they had a wedding breakfast in the Harris home followed by a brief honeymoon.

Daniel and Elizabeth make their home at The Leigh, contiguous to the parish of Deerhurst, which included the hamlet of Apperley, where he makes his living as a carpenter, joiner and cooper. We have no information regarding their courtship. Perhaps Robert introduced Elizabeth to Daniel. In those days in England there were no "dates" as we are accustomed to in modern America. They probably attended Church together and were able to see each other at family gatherings.

While living in Deerhurst Robert's parents attended the parish church there (Anglican), where they are buried. However, Maria's parents must have been Methodist because when Robert and Maria were married they exchanged vows in the small Methodist chapel in Apperley where the Eagles family lived.

1835

Robert Harris, 27, and Hannah Maria Eagles, 17, are married in Apperley 18 March by the Methodist minister, the Reverend J. Crooks.²⁸ Official witnesses are Daniel Browett and Elizabeth Harris Browett, who were married in 1834. Apperley is only about three miles from Deerhurst.

Assuming they set up housekeeping in their own home (they may have lived with one set of parents at first), the house is probably typical; small, with a shallow basement. Most homes occupied by the middle class were large enough to have a parlor when guests were entertained and the family could gather. A brick drain running into a cesspool provided sanitation. An outside privy was politely called the "necessary house," and was placed at the back of the house or at the end of the garden. Self-contained and flush toilets had been in existence for several years, but were used only by wealthy people in the cities. There was no central heating but there was a small, inefficient fireplace. Much of the time the temperature inside English homes was no more than 45 or 50 degrees. There was little furniture – perhaps a rough table tacked together from boards, a straw mattress, a few old pots and pans, a chair, and blocks of wood for guests and children. As Robert gained more income, his living conditions improved.

²⁷ Records of National Archives, Mexican Dependants (soldiers who fought in the war with Mexico); as copied by Ben Bloxham, Salt Lake City, Utah; in his possession.

²⁸ "Family History."

Rush lights (they cut rushes while still green, then dipped them in mutton fat and lit them) provided lighting in their home, together with candles made of either tallow or wax, and perhaps gas lamps (using gas made from coal). Gas cooking stoves became available in the 1830s but most likely rural people still used fireplaces and adjacent ovens. Wood had ceased to be a viable heating source long before the dawn of the nineteenth century when forests were depleted. Coal and peat was used in the fireplaces instead.²⁹ Black stoves or ranges were patented in 1815 but were not in wide use until the 1840s.³⁰

Their diet was adequate because they lived in a rural farming area. Cheese, bread and tea provided the staple diet of the common Englishman. They probably had plenty of meat, owing to the fact the men in the family were butchers and dealers in livestock. Heavy gravies were popular, thickened with butter and flour. The diet included vegetables such as cabbage, carrots, radishes, spinach and asparagus. They made a wide variety of meat pies and puddings. It is said that middle-class people had a diet built around mutton, well-cooked vegetables and potatoes. The English drank plenty of tea, ale and beer. Water was contaminated in most areas and considered unsafe. Rural people such as the Harrises and Browetts would have plenty of milk, butter and other dairy products. Apple cider was also popular and it was distributed widely to farm laborers.

They were married twice. Robert and Maria must have received pressure from his parents to have their vows repeated in the established Church of England (Anglican), the “official” state religion. It is possible that Maria’s parents were Methodists and that is why there were married first in the Methodist chapel in Apperley. Robert’s parents were married in the St. Mary de Lode parish church in Gloucester, next to the Gloucester Cathedral. So on 28 September, following that tradition, they have their vows repeated in the same church with the Rev. John Bishop, vicar of the Church of England, in the St. Mary de Lode Church, performing the marriage. Maria is now three months pregnant.

1836

The War with Mexico will eventually impact the lives of Robert and Daniel. In America, the Alamo at San Antonio falls 6 March. Hostilities between the U.S. and Mexico will continue, eventually involving Robert and Daniel in 1846.

On 4 March members of the United Brethren congregation purchase land in the Gadfield Elm area where they will build a chapel later in the year.³¹ The United Brethren had been in existence since about 1832. Now they had grown large enough to build their own chapel. Most of their converts apparently came from the “Primitive” Methodists and other Protestant faiths. The chapel was sold in 1842 to help finance the emigration of Church members to the United States. It was constructed with native stone and is located four or five miles west of Tewkesbury and just north and west of Apperley. Daniel and

²⁹ *Everyday Life*, pp. 13-14.

³⁰ *Ibid.*, p. 19.

³¹ www.gadfieldelm.fsnet.co.uk

Elizabeth were lay preachers in the congregation when they joined the Church in 1840, so they probably converted to the United Brethren about this time.

The first child, a son, Joseph, is born 26 March to Robert and Maria at The Leigh (just a mile or two south of Apperley), Gloucestershire, about a year after their marriage. The family history document relates:

“The couple set up housekeeping in Apperley. Robert farmed and pursued his trade of butcher there, and as a married man with responsibilities, maybe curtailed his boxing activities somewhat. Here their first three children were born. They took Joseph over to the neighboring parish of The Leigh to have him christened. They probably took him there because it was where Daniel Browett and Elizabeth lived. It could also have been that the family and the Church of England minister had their difference, which made it undesirable to have him christened in Deerhurst parish. Why they had him christened in the Church of England at all is another question. Possibly they had promised the Reverend Bishop that they would do so when he married them.”³²

On 19 December Maria loses her father when Thomas Eagles dies at age 61. We do not know why he died. Funerals were of great importance to the English, who saw the lack of proper funerals with all the trimmings for their loved ones a social stigma. Many contributed a sum of money each week or month to an insurance fund that paid for the funeral. As soon as someone died a “passing bell” tolled from the church, nine times for a man (six for a woman), plus one for each year of the person’s life. Prior to burial friends will file past the coffin in the home. Everyone would dress in black. After burial, the grave would be watched night and day for a period of time because of “grave robbers,” persons who stole the cadavers and sold them to medical schools. Wills were read at the gravesite just before interment.

1837

Sarah Harris, Robert and Elizabeth’s mother, passes away 2 March 1837. She was born in 1781. The oldest son, William, now 32 and married, probably takes the main responsibility in caring for their father, but John, Robert, Dianah and Elizabeth assist. She is buried in the Deerhurst parish churchyard (Anglican).

Britain’s King William IV dies 20 June at age 71 after a seven-year reign and is succeeded by his niece, only 18 years of age, and she will reign until 1901 as Queen Victoria. She chooses Buckingham Palace as her residence. England rises to the height of its overseas power under her leadership. However, an economic depression begins in America, forcing all New England textile mills to shut down. One third of New York laborers are out of work. The depression spreads to England. Charles Dickens describes widespread hunger among Britain’s urban poor in his novel, *Oliver Twist*. My guess is that those involved in farming did better economically than those in factories and in the trades.

³² “Family History.”

1838

Robert and Maria's second child, a daughter named Elizabeth, is born on 1 April, obviously named after Robert's sister and perhaps a Queen of the same name. Their first two children are almost exactly a year apart. Elizabeth was not christened. Her parents simply registered her birth at the District Registrar's office in Tewkesbury a few days later. They did the same for their next child. This may have been because they were now attending the United Brethren with Daniel and Elizabeth.

Elder Wilford Woodruff is called by the Lord to fill a vacancy in the Quorum of the Twelve Apostles on 14 July. The call culminates four and a half years of concentrated activity that has proven him to be a man of unusual dedication and drive. The call includes instructions to serve a mission to England with other members of the Twelve. In Ireland, a famine kills thousands as crops fail, especially potatoes.

1839

Life is difficult in England during these times. Even though Robert Harris is gainfully employed as a farmer and butcher, raising a family during this time in England is challenging because of the severe economic recession. "Food was expensive and there were taxes on just about everything," the family history reads. "The infamous Corn Laws, which had been passed to protect the English farmers from foreign competition, boosted the cost of bread to as much as one shillad sixpence a loaf. Since many laborers' wages at the same time were about nine shillings a week, if he bought six loaves of bread for his family, he could buy little else. There were years of poor harvest and scarcity during this time period as well, and many a family was kept from starvation only by financial assistance from the parish poor rate."

They joined the United Brethren about his time. The family history adds: "Robert, having the trade of a butcher, will be better off than some, and he probably took 'trade-in-kind' from many of his customers, so his family would not go without adequate food. It was during this period of discontent and unrest, and in the area in which the Harris family lived, that there had developed some interesting religious activity.

"Within about a twenty-five mile diameter, taking in parts of the counties of Worcestershire, Gloucestershire, and Herefordshire, there had sprung up a splinter group from the Primitive and Wesleyan Methodists who called themselves the United Brethren. Many former Methodists had affiliated themselves with this group. A man named Thomas Kington, who lived in Dymock, Gloucestershire, was the Superintendent. They had established between 40 and 50 places of worship, one or two being designated as chapels, the others being located in the homes of the members. The Harris family evidently became associated with this group and were probably meeting in the Gadfield Elm Chapel in Worcester with others from their area in 1839 and 1840. Church unrest and reform were in the very air. Many of the English people were asking for better answers about God, and life and death, than they had been receiving as a people for centuries from their parish ministers."

As Robert and Maria Harris and Daniel and Elizabeth Browett convert to the United Brethren congregation, events are happening in America that they are not aware of but will affect their lives tremendously. Members of the Church of Jesus Christ of Latter-day Saints in America are pushed out of Missouri, then begin to relocate in Nauvoo, Illinois, which will become the future home of Robert, Maria, Daniel and Elizabeth. Joseph Smith moves his family to Nauvoo on 10 May.

Wilford Woodruff (who will eventually teach and baptize Robert, Maria, Dianah Bloxham, Daniel and Elizabeth) and John Taylor, members of the Quorum of the Twelve, depart Nauvoo on 8 August, destination England, to serve missions. Elder Woodruff is sick with the ague (malaria) at departure time. They will depart from New York for England 10 December on the ship *Oxford*.

On 30 August Robert's father, Robert Harris, dies in Apperley at the age of 62.³³ It is doubtful that he was attending the United Brethren because he is buried in the Anglican parish graveyard in Deerhurst along side his wife. He leaves an estate worth less than 300 pounds, divided among his heirs.³⁴ It would have been divided among Robert and his two older brothers, William and John, and his two younger sisters, Dianah and Elizabeth. If the 300 pounds were divided five ways, it would mean each living child received 60 pounds. I have looked at information that attempts to calculate what an English pound would be worth in dollars and all sources say that it is virtually impossible to come up with a correct assumption. One book in my collection states that the average wage of a carpenter in England at that time was 100 pounds per year.

The traditional Robert Harris history says the estate was 3,000 pounds but V. Ben Bloxham believes that A. Wayne Harris made an incorrect reading or assumption on the inheritance and it was more like 300 pounds that was divided five ways, leaving each survivor with 60 pounds. In his book, *Truth Will Prevail*, Bloxham states that the 300 pounds donated by John Benbow and Thomas Kingston to print the Book of Mormon in England would today be worth 10,000 pounds or \$15,000.

On 23 November Robert's third son, William, is born, about 18 months after the last child. Daniel and Elizabeth still do not have any children. (Perhaps one of them had some kind of medical or health problem that prevented her from giving birth for a time.)

1840

Wilford Woodruff arrives in England on 11 January, one day after the marriage of Queen Victoria to her first cousin, Albert. He later writes about the poverty of the people in his journal and he compares the iron foundries in Birmingham to a "lake of fire and brimstone." In addition to the unbelievable poverty he records his feelings about the debilitating unemployment, abusive child labor and chronic diseases afflicting the common people. He administers to many of the sick. He finds people living like rats in

³³ "Family History."

³⁴ Ibid.

cellars and tenements, despairing in squalor, filth and want. Many live in basements, herded together with their pigs, domestic fowl and even horses.³⁵ He sees no sanitary system. Streets are narrow and unpaved, serving as the communal dustbin. Everyone, including tradesmen and butchers, throw refuse and offal into the streets. It was not uncommon for him to find ten persons living in one room, often with no furniture. Death was their constant companion.

Wilford is assigned to labor in the “Potteries area,” or the small market towns near Birmingham and Manchester, a city of 320,000.³⁶ Most people there work making pottery – dishes, etc. Thousands are out of work because of a lingering depression. In fact, 3,000 workers have just recently been laid off and unemployed workers can be seen standing on every corner. The Church is already established in the area thanks to previous missionary efforts.

Elder Woodruff meets local leader William Benbow, who will later introduce his brother to Woodruff in the area where Robert Harris and Daniel Browett live and where more than 600 persons will be baptized in a short time. Robert and Daniel may have never heard the word “Mormon” prior to this time.

Elder Woodruff, at an evening sacrament meeting 1 March (the day of his 33rd birthday) in the Hanley City Hall, during one of the songs, hears the Spirit whisper to him, “This is the last meeting that you will hold with this people for many days.” He was greatly astonished at this because he had many appointments to follow up on. He takes it to the Lord in prayer the next day and is instructed to “go to the south,” and later records that “the Lord had a great work for me to perform there, as many souls were waiting for the word of the Lord.”

Elder Woodruff, following the prompting of the Spirit, on 2 and 3 March travels south with William Benbow, a shopkeeper who is a recent convert to the church, but has a brother who lives “south.” They travel by omnibus (stagecoach that carried 12 to 22 passengers) to Wolverhampton and from there go by train to Worcester. From Worcester, William Benbow and Wilford Woodruff walk to the home of John Benbow, who lives with his wife Jane on the 300-acre Hill Farm, Castle Froome, near Ledbury, Herefordshire.

Wilford Woodruff’s travels from Staffordshire to Herefordshire launched what is probably the most remarkable missionary success in the history of the Church of Jesus Christ of Latter-day Saints. John and Jane Benbow belonged to a religious society called the United Brethren, an offshoot of primitive Methodism. Hearing Woodruff’s message, members of the society found restored Christianity and baptisms came rapidly. Two days after arriving Woodruff preached at the Benbow’s Hill Farm, afterward baptizing six people, including John and Jane and four United Brethren ministers.

³⁵ Burton, Elizabeth, *The Pageant of Georgian England* (1997), pp. 86-87.

³⁶ Gibbons, Francis M., *Wilford Woodruff* (1988) p. 50.

Ben Bloxham tells us that: “Daniel and Elizabeth soon joined a small independent church called the United Brethren, and they both became lay preachers in the Branch Green and Gadfield Elm Branch of the Frooms Hill Circuit of that church. Not yet having children of their own they were both free to devote much time to the work of the United Brethren. Their church superintendent was Thomas Kington and the most affluent member of their society was John Benbow, a yeoman farmer and the employer of Thomas Kington. By 1840 the United Brethren had 42 places licensed to worship and one chapel of their own, and a membership of over 500, including some 50 lay preachers. The geographical area covered by the United Brethren Church extended in a triangular shape between the three county towns of Gloucester, Hereford and Worcester, and within a radius of about 20 miles.”³⁷

The Spirit touches many and the harvest of souls begins. Within the next five weeks Woodruff personally converts 158 persons, including the lay preachers.

The word spreads and interest in the Book of Mormon and the Church is incredible. On 8 March Elder Woodruff preaches to more than 1,000 in one day while the local rector preaches to only 15. Woodruff meets Thomas Kington, superintendent of the United Brethren Church, who tells him after the meeting, “We have, without knowing it, been waiting for the Mormons.”³⁸ Kington is soon converted and baptized.

Daniel and Elizabeth are baptized 24 March. The Daniel Browett history tells us that: “They were active in their church work [United Brethren] when they met Wilford Woodruff, an apostle of the Church of Jesus Christ of Latter-day Saints. They were baptized on the same day at the Hill Farm, occupied by John Benbow, along with seven others. They were baptized within two and a half weeks after Wilford Woodruff arrived in Herefordshire area.”³⁹

Wilford Woodruff made the following entry in his diary on 24 March regarding the baptism of the Browetts: “A preacher called upon me and after I conversed with him awhile he requested Baptism at my hands. I changed my clothing and as I got ready to go [to] the pool, three other preachers [Daniel and Elizabeth Browett and John Gailey] rode up in a gig or chariot to see me. The fame had gone out into all the country of the speedy work that God was performing. They had not heard me preach or any Latter-day Saint, but had come more than 20 miles to see me. They came down out of the gig and walked to where I was. Notwithstanding they were preachers, yet I stood up and boldly declared unto them Jesus, and testified unto them of the great work of God in these last days, and the power of God rested upon us and we all went down into the water at the same hour and I baptized them and laid my hands upon them that they might receive the Holy Ghost, and they went their way rejoicing.”⁴⁰

³⁷ Browett History.

³⁸ “Family History.”

³⁹ Browett History.

⁴⁰ Woodruff, Wilford; *Journal*, 24 March 1840.

Daniel's history continues: "Until his emigration to Nauvoo eleven months later...Daniel was one of four or five former members of the United Brethren who became the pillars of the Church in the Malvern Hills. He and his wife had no children then and were therefore free to devote their time to the building of the kingdom."

Records show that Elder Woodruff stays in the Browett home many times in early April. Elder Woodruff, Willard Richards and Brigham Young ordain Daniel an elder on 18 May 1840. He was therefore one of the first to receive the Mechizedik Priesthood in that area. When the first conference of the Church is held in the Malvern Hills area on 14 June Daniel is chosen clerk of the conference. He is also chosen to represent the newly formed Bran Green and Gadfield Elm conference (branch) of the Church at the July general conference in Manchester.

"As clerk of the Bran Green and Gadfield Elm Conference, Browett will have been compiler of the minutes that are recorded in the diary of Wilford Woodruff and subsequently sent to the Prophet Joseph Smith as recorded in the History of the Church. Daniel is mentioned as one of five brethren who assisted in the proselyting and baptizing in the Malvern Hills area as companions to Wilford Woodruff 1 August 1840."⁴¹

Elder Woodruff, along with Heber C. Kimball and George A. Smith, spend three nights with Daniel and Elizabeth on 14-16 August, baptizing four persons and confirming seven. Elder Daniel Browett then takes the brethren to Cheltenham to further their missionary work and calls upon Daniel's brother, Thomas, at No. 11 Hanover Street. In September, Elder Woodruff is in London and writes a letter to Daniel saying that he is going to return to the Malvern Hills area and asks that he be picked up at Cheltenham where they had parted company a few weeks earlier.

The history goes on to tell us that Daniel does meet him at Cheltenham and that Elder Woodruff again stays with the Browetts in their home at The Leigh. Four days later Daniel is one of nine elders who meet under the direction of Elder Woodruff in the Bran Green and Gadfield Elm Branch. Daniel is appointed clerk of the Froome's Hill Conference, which is held 21 September. After Elder Woodruff returns to London he sends Daniel two letters in November.⁴²

A sad event in the life of Robert Harris occurs on 20 March 1840. His older brother, William, dies at Deerhurst. Cause of death is not mentioned in the A. Wayne Harris family history record. It is ironic that Robert would lose a brother at nearly the same time he joins the Church. We do not know if Wilford Woodruff was teaching William the missionary discussions at the time.

By now, the local clergy begin to hold meetings to decide what to do about Woodruff and his success. Two spies are sent by the Church of England, both ministers. They feel the Spirit and are baptized. However, other Anglican ministers petition the Archbishop of Canterbury asking support of a law that will ban Mormons from preaching in British dominions, but it is denied. So the ministers stir up opposition among the lower elements

⁴¹ "Browett History."

⁴² Ibid.

of society, causing harassment, intimidation, rock throwing, rotten eggs, etc. Mobs throw a dog into a pool of water to disrupt a baptismal service with Daniel and Elizabeth in attendance.

But the teaching and baptizing continues. Another sister of Robert Harris, **Dianah Harris Bloxham**, is baptized 2 April in Apperley.⁴³ On 4 April Wilford Woodruff preaches in the Gadfield Elm chapel and baptizes an additional 11 persons.

The Quorum of the Twelve Apostles begins organizing emigration of the English converts, which previously had been discouraged because of the persecution of Church members in Ohio and Missouri. The spirit of the gathering of Israel begins to grow in the hearts of the new members in England.

Robert is probably baptized in June. Available historical records list conflicting dates regarding the baptism of Robert Harris. The Genealogical Society lists his baptism as 14 June 1840. The Seventy's records from Nauvoo lists the date as 22 June in one place and 11 June in another. All three of those sources say that Thomas Kington, Superintendent of the United Brethren, baptized Robert. However, the family history written by A. Wayne Harris says he was baptized 15 March 1840 by Wilford Woodruff. Elder Woodruff relates in his journal when Robert died many years later that he went to Kaysville and preached the sermon at Robert Harris's funeral "who I baptized at the Leigh...in the spring of 1840."⁴⁴

The Personal Ancestral File further complicates the matter by listing Robert's baptism as 15 April and Maria's as 13 April.

Here is the conversion story of Robert Harris as related by A. Wayne Harris:

"Wilford Woodruff seemed to habitually stay with the Browetts whenever he was in the Leigh area. By the time Hannah Maria was ready for baptism, Brother Woodruff had gone north to Lancashire for conference and so in his absence Thomas Kington baptized her.

"When Wilford came to Apperley to preach, Hannah Maria invited him to her home for supper. From his diary, it appears that this night could have been the tenth of June...

"Maria had tried to tell Robert about the meetings, and about this stranger from America who was teaching them such wonderful things about a new and different religion, but Robert would have none of it."

He told her: "I am not interested, and I wish both you and Elizabeth will forget all this religious nonsense, and stop traipsing around to all these meetings. You have enough to do and think about with the farm and the children and all."

⁴³ "Family History"

⁴⁴ Woodruff, Wilford; *Journal*, July 1876.

The record continues: “Because of this, or perhaps because it was a spur-of-the-moment invitation, and Robert was off working, he did not know ahead of time that the American missionary was to be their guest. As he approached the house that evening, tired and anxious for a quiet evening of peace with his family, he noted the lamps lit in a parlor. Looking in the window before entering, he was dismayed to see a man dressed in a black suit seated comfortably in the best chair, deep in conversation with his wife. He knew he must be the Brother Woodruff that Maria was always telling him about.

“Now, his dismay quickly turning to anger, he determined to quietly slip in at the front door, take that man Woodruff by the scruff of his neck and quickly pitch him over the fence and off the property. He entered the house, intent to follow this plan, but as he came in at the door, still unobserved by the seated couple who were so engrossed they had still not noticed him, a strange feeling he had never felt before came over him. He suddenly felt dizzy, and his legs became weak. He braced himself against the door, passing it off to fatigue and hunger, breathed deeply, and started across the room, planning to come up behind the man, and to quickly hoist him out of the chair by grabbing the back of his cravat.

“But with his hand outstretched to do so, suddenly some power so overcame him, it was almost as though an invisible shield had been placed between the two men, and he knew in his heart that he would be unable to touch him or do him any physical harm. Uttering a stifled groan, he turned and almost ran from the room. Startled now, Brother Woodruff and Maria sprang up. ‘Robert,’ Maria called, and started to follow him to see what was wrong. But before she could get to the door of the parlor, she heard the outside front door slam behind him and his footsteps thumping down the hard-packed dirt of the pathway to the road.

“Robert was not a man to give up without a fight. Indeed, fighting for what was his was in his very nature, and he saw this man as a definite threat to his peace of mind and to his family. But he knew some power was with him, and as his steps gradually became slower as he approached the town and the pub, his thoughts went on racing.

“By the time he had reached the pub which was the gathering place for all the local men, he had worked out a plan. He was a natural leader. He could easily convince his friends and neighbors that this strange American, with his different clothes and peculiar religious teachings was a threat to them as well as to himself. He wouldn’t let them do him any real harm. Heaven knows Maria would never forgive him for that. Only scare him, so he would stay away from Apperley, and leave them in peace. He planned to preach that night, Robert knew. His wife had been talking about it for days. Well, this will be one meeting none of them would ever forget. They will rotten-egg the Mormon preacher and then ride him out of town on a rail. Eggs weren't as dangerous as the rocks that the people over at Hawcross had thrown at him while he was trying to baptize, and no one would get hurt.

“Robert quickly set about inciting all the friends he could think of to join with him in this act. They all went to the meeting; the sight of the rotten eggs somewhat concealed by

bulging pockets. Nothing could conceal the putrid smell of them, though. Several of the men tied handkerchiefs over their noses to keep them from gagging. They waited quietly until the meeting was well in progress. While Woodruff was in the middle of his sermon, Robert gave the signal ‘Now’s the time boys. Let’s go in and pitch Woodruff and his companions out.’

“Wilford stopped speaking, but stood his ground calmly, seemingly unafraid. As he came forward, Robert saw his wife who had been sitting on the front row, listening intently to every word. Now her eyes looked at him, shocked and hurt. Robert hesitated a moment, and as he did so, suddenly the same strange feeling he had had in the house that afternoon engulfed him again, and he was totally overpowered. He knew that he had been dreadfully wrong. He turned, stretched out his arms straight in front of him, the hands turned up, palms out, as though single-handedly he could arrest the progress of the mob and protect the man who only moments before he had been determined to molest. The only words that could come from his mouth were: ‘Stop. There is something to this religion.’ Something in his face or demeanor, or perhaps something of the same power that had overcome Robert, now also permeated the other men. They bowed their heads and quietly left the meeting. Robert stayed. He followed Brother Woodruff from meeting to meeting six more times than he, too, was ready for baptism. Brother Kington, whom he much respected, performed the ordinance.”⁴⁵

Finally, Robert feels the Spirit and asks for baptism. Another source tells us that Robert told Elder Woodruff a short time later: “You have made of me a convert to your teachings. I desire baptism at your hands.”⁴⁶

About the time of Robert’s baptism, Church leaders in England receive counsel from Joseph Smith and others in America that converts should gather to “Zion,” which is now Nauvoo, where there will be a temple built soon. The first Saints from a foreign country leave England on 6 June. Some 41 converts board the ship *Britannia* at Liverpool, bound for New York, then Nauvoo. This means that by now virtually all of the English converts are entertaining thoughts of leaving their homes and families in England and going to Nauvoo as well. The Harris and Browett families are probably beginning preparations—saving money, selling belongings, disposing of property, discussing the move with their families, etc. To qualify, they must be interviewed by Church authorities and receive an emigration “recommend.”

Nauvoo, the future home of the Harris and Browett families, is situated in Illinois on the east bank of the upper Mississippi River. American Saints are relocating there after their expulsions from Missouri. Here they again have to build homes from what nature offers. Nauvoo is located on a mosquito-infested swamp with a tree-clad hill where the temple will be built. The marshy site is ideal for the disease-carrying mosquito and many die from malaria or ague. Many of the newcomers are forced to live in wagon boxes, tents or dirt dugouts while they begin their log homes.

⁴⁵ “Family History.”

⁴⁶ “*Historical Sketch.*”

Approximately 1,000 acres in the new village is divided into lots, eleven by twelve rods. Only four lots are planned for each block, providing room for gardens and orchards. Even though most fruit trees planted in Nauvoo never reach maturity to bear much fruit, orchards include plum, apricot, apple, peach, crab, pear, cherry and persimmon trees. Robert and Daniel will eventually buy lots for houses and also buy nearby farm ground.

By the time the first Saints arrive from England, approximately 250 homes, mostly “block houses” using squared logs, have been built at Nauvoo. They use either clay or mortar for chinking between the logs. A look of permanency settles in and those who come have no idea they will be driven out within five or six years. Eventually more than 4700 persons will emigrate from England to swell the population in Nauvoo. Later in June Joseph Smith resigns his responsibility as chief land agent in Nauvoo to devote more time to the spiritual needs of the Church.

Back in England, on 10 June, about the time England formally declares war on China, Wilford Woodruff is invited to the Harris home where Hannah has arranged for several of her friends to be taught the missionary discussions. This date is taken from the journal of Wilford Woodruff. The date gives credibility to the 11 June or 22 June baptism date of Robert Harris because of the experience related in the family history of Robert Harris. But it is entirely possible that Wilford Woodruff taught at the Robert Harris home *after* Robert’s baptism. Either way, Wilford Woodruff and Willard Richards ordain Robert a priest on June 14 in a meeting held in Gadfield Elm.

The family history says: “And so it was that Robert and his wife Hannah [Maria], and Daniel Browett and his wife Elizabeth, were all present on the 14th of June 1840, in the chapel belonging to the United Brethren in Gadfield Elm, Worcestershire, to hold a Sunday meeting. All the members had already been baptized into the Church of Jesus Christ of Latter-day Saints. The Church was then known as the Bran Green and Gadfield Elm Branch [Conference], which was the old Froomes Hill Circuit of the United Brethren. Daniel Browett acted as clerk.”⁴⁷

“The meeting was opened with prayer by Brother Woodruff. After some remarks by the president, Elder Thomas Kington rose and said, ‘I move that this meeting be hereafter known by the name of the Bran Green and Gadfield Elm Conference of the Church of Jesus Christ of Latter-day Saints.’ Elder Daniel Browett jumped up. ‘I second that motion,’ he said. The president asked for all in favour, and a unanimous chorus of ‘ayes’ echoed to the open rafters. And so it was done, although without precedent in the new Church, and perhaps such an occurrence has never happened since. Robert certainly felt the Spirit of the Lord present on that occasion, and felt the gift of the Holy Ghost flow into him when Elders Wilford Woodruff and Willard Richards laid their hands on his head and ordained him to the office of Priest, giving him authority to baptize.”⁴⁸

Elder Woodruff has the conference ratify assignments to take care of various branches, equivalent to today’s responsibilities of a branch president. Daniel was given a

⁴⁷ “Family History.”

⁴⁸ Smith, Joseph; *History of the Church*, Vol. 4 (1976), p. 135.

responsibility to be in charge of all the Saints above the Severn River, including all in Worcestershire County.⁴⁹ This would be a responsibility similar to a stake president. His friend, William Jenkins, has a similar responsibility for the saints on the north side of the river. We know that Daniel is very active in missionary work after his baptism and perhaps Robert helps as well now that he is baptized. Minutes of the meeting are written by **Daniel Browett's** hand and submitted to the Prophet Joseph Smith for inclusion in the record of the Church.

Wilford Woodruff records it this way in his journal: "Moved by Elder W. Woodruff seconded by Elder T. Kington that William Jenkins be ordained an elder and William Coleman [Cole], William Pitt, Joseph Ferkins [Firkins], and **Robert Harris** ordained to the office of a Priest and George Burton and James Palmer and William Lavender teachers. Carried unanimously."⁵⁰

In July, back on the American frontier, Joseph Smith enlists the help of Dr. John C. Bennett to draft the Nauvoo Charter and push its passage in the Illinois legislature. Within a year Nauvoo will be the home of Robert and Daniel and their wives. Swamps are drained and citizens learn how to use quinine to treat malaria (ague). England seems to be in conflict in many areas around the world, even in the Middle East, against Lebanon and Egypt.

The number of Wilford Woodruff's converts in Herefordshire reaches 800 by sometime in August. Missionary work then probably proceeded as it does today. Converts, feeling the Spirit, refer their friends, relatives and acquaintances to the missionaries. Robert Harris and Daniel Browett and their wives no doubt participate in this process, while continuing to study the scriptures, attend meetings, and gain a strong foundation in their testimonies that will sustain them in the many trials they will have to endure in the coming years.

Several of their friends who will later settle in and near Kaysville, Utah, join the Church as well, all former members of the United Brethren: **John Hyrum Green** and his wife Susannah (also my grandparents; their daughter **Charlotte married the oldest son of Robert Harris, Joseph**); John Gailey; William Jenkins and his future wife Mary Rowberry; Edward Phillips (brother to Susannah Green) and his future wife Hannah Simmons; William Pitt (organizer of the Pitt Brass Band in Nauvoo); Levi Roberts (he served with Robert and Daniel in Company E of the Mormon Battalion) and his future wife Sarah Davis; and John Marriott and his wife Susannah (ancestors of J. Willard Marriott).

Ann Eagles, Robert's mother-in-law, joins the Church and is baptized on 30 August 1840, probably through the efforts of Robert, Maria, Daniel and Elizabeth. Maria had one younger brother, Elias, who married a member of the Church and came to Nauvoo in 1844.

⁴⁹ Ibid.

⁵⁰ Woodruff, Wilford; *Journal*, June 14, 1840.

At the end of the month, Wilford Woodruff and his companions are forbidden by authorities to preach in the streets of London. Apparently too many converts from other religions were joining the Church.

In Nauvoo, Joseph Smith introduces the doctrine of baptism for the dead during a funeral sermon. The next week the first baptisms for the dead take place there. Steamships are now numerous on the Mississippi with more than 200 of them on the river, more than double that of the 1820s. The McCormick reaper begins to be manufactured. A U.S. farmer requires 233 man-hours to produce 100 bushels of wheat using primitive plow and harvesting cradle, down from 300 hours in 1831.⁵¹

On 7 September the Gadfield Elm chapel is given to the Church of Jesus Christ of Latter-day Saints. It is presented by John Benbow and Thomas Kington. The chapel acts as a focal point of the Church for thousands of Latter-day Saints in the Ledbury area (which included Apperley) until most members emigrate to America. On the 14th the Church holds conference at the chapel. Some 40 branches of the Church are now organized in the area containing 1007 members. The chapel remains in Church hands until 1842 when it is sold to help finance the emigration of Church members to America. At the time, it was the only Latter-day Saint chapel in the world.

Joseph's father, Joseph Smith, Sr., dies in Nauvoo. The funeral is held 15 September. A worldwide cholera epidemic begins which will kill millions in the next 22 years.

Orson Pratt, who is serving a mission in Scotland, publishes Joseph Smith's account of the first vision. Copies become available in England for use as a missionary tool, along with newly printed copies of the Book of Mormon. These tools increase the effectiveness of missionary work in the British Isles.

As it is now, October is general conference month. A conference is held in England as well as in Nauvoo. Robert Harris, Daniel Browett and the English members attend conference in Manchester. By now there are 3,700 members of the Church in England.

Robert Harris celebrates his 33rd birthday on the 16th and Daniel Browett celebrates his 30th birthday on 18 December. Plans are made to send more converts to Nauvoo. The Browett and Harris families finalize their preparation by disposing their remaining properties including their homes. They follow instructions as printed in the church publication, *The Millennial Star*. Robert would be informing his brothers and sisters of his plans. Whether they supported or opposed we do not know.

Daniel is successful in helping to convert his mother, Martha Puller Browett, and his sister, Martha Rebecca, both of whom later lived in Nauvoo. I have found no record of their exact baptism dates.

1841

⁵¹ *The People's Chronology*, p. 429.

A temple is to be built in Nauvoo. On 19 January the Savior commands Joseph Smith to “build a house unto me,” meaning a temple in Nauvoo; “let his house be built unto my name, that I may reveal mine ordinances therein unto my people.”⁵² The Saints learn that whenever the Lord has had a people than he acknowledged as his own, they have been a temple-building people. From the days of Adam to the time of Christ temples existed in which sacred ceremonies and ordinances were performed, revelations were given, and the Lord manifested himself to the faithful.

While the Savior continues to work through a living prophet in Nauvoo to bring salvation and exaltation to those who will choose to follow Christ, England continues to dominate the modern world. On 20 January China agrees to pay indemnities to the British and cede the island of Hong Kong in the continuing Opium War. Egypt gives up control of Crete and Syria to England. New Zealand is made a British colony. However, many were dissatisfied with their life. Between 1815 and 1914 nearly seventeen million countrymen left the British Empire to live in the United States. Social discontent, religious aspirations, economic concerns and political instability were the chief reasons.

Events in America in February prepare the future home of Robert Harris and Daniel Browett and their families and other converts. The Nauvoo Charter goes into effect and John C. Bennett is elected mayor, with Joseph Smith elected to the city council.

Two days later a bill passes to officially organize the University of Nauvoo and another is passed to organize the Nauvoo Legion. The legion is divided into six companies with Joseph Smith as lieutenant general. Illinois law requires service in the militia and the Nauvoo Legion is organized so that citizens can serve locally. Robert Harris and Daniel Browett will become members of the legion after their arrival in Nauvoo. The legion survived even into the Utah period and Robert Harris performed duties there during the Utah war. Nauvoo is on its way to becoming the largest city in Illinois. Its governor within a few days will sign a charter giving Nauvoo citizens official authority to organize.

The Church continues on 11 February to organize companies among the converts in England and assist them to emigrate to America. The first emigrants receive no financial aid – which comes later. Everyone is expected to pay his or her own way. The first ship containing English converts sailed the previous June, followed by one in September and one in October. Two more sail in early February. A third (sixth overall) vessel will soon set sail that will carry the Harris and Browett families to America.

Daniel Browett is set apart as president (branch president) of a company of Saints to sail for New Orleans. Apostles Brigham Young, Willard Richards, and John Taylor set him apart. Counselors set apart are **Robert Harris**, John Cheese, David Wilding, James Lavender and William Jenkins. They will serve as a six-man committee to supervise everything connected with the passengers – allocation of berths, settling of disputes, purchasing provisions, bedding, safety, etc. Daniel is also called to serve as clerk and

⁵² Doctrine and Covenants Section 124.

historian (someday we hope to find his historical record of the voyage). Robert Harris is ordained an elder at the same time.

At a specified time several families who will travel with Robert and Daniel leave their homes and travel to Liverpool in anticipation of the voyage to America. Liverpool is in its heyday as the second most important city in England. One third of the world is colored English red, with ships sailing out of Liverpool almost daily in order for Queen Victoria to maintain her control over much of the world. Ships fill the River Mersey, which flows to the Atlantic, the docks are forested with masts, and everyday the noisy, crowded streets pulsate with the clangor of prosperity. Wagons are piled high with bales of raw cotton and tobacco, sacks of sugar and grain, kegs of rum and baulks of timber, on their way from the docks to the warehouses.⁵³

The will-be passengers see sights they are unaccustomed to. Begging and street trading. Rag collecting. Shoe shining. Pick pocketing. Drunks asleep in the street. Organized slum children stealing anything they can get their hands on. The Mormon emigrants are warned to avoid strangers and keep tight watch on their children.

Kidnappings are frequent in Liverpool, where the population is bulging population estimated between two and three hundred thousand people (the official population in 1850 was 375,955).⁵⁴

As soon as they arrive in Liverpool, Saints are directed to the British Mission Office where Church leaders advise them regarding provisions and lodging and counsel them regarding the Atlantic crossing. They hire dockworkers to load boxes and belongings properly. Robert has his butchering tools and small farm implements. Daniel has his carpenter tools. Typical among emigrating Mormons will be miners, engineers, farmers, joiners, weavers, shoemakers, stone-masons, bakers, potters, shipwrights, iron-molders, basket makers, ropers, glass cutters, saddlers, sawyers, gun makers, etc. But most of the *Echo* travelers are farmers, usually meaning “farm laborer.”

Heads of families traveling on the Ship *Echo* include the following: **Robert Harris***, butcher and farmer; **Daniel Browett***, carpenter; **Thomas Bloxham** (not yet baptized), farmer; John Bailey*, farmer; Richard Birch, farmer; John Cheese*, former preacher; Peter Cook, farmer; John Cox*, farmer; Isaac Dunn, boatman; James Dyson, farmer; John Ellison, former preacher; Elias English, farmer; Edward Fielding, farmer; William Glover, farmer; Joseph Halford, farmer; William Jenkins*, shoemaker; Jame Kershaw, farmer; James Lavender, perfumer; Lloyd Giles, game keeper; James Lord, farmer; Thomas Margaret, farmer; John Newman, farmer; Edward Ockley, shoemaker; Henry Parker, farmer; Levi Roberts*, farmer; James Robins, farmer; James Shelton, farmer; Edward Stockton, factory worker; John Tagne, marine; James Waters, farmer; Ralph Whitehead, farmer; David Wilding*, former preacher; and David Wilson, farmer.⁵⁵

⁵³ Brack, Alan, *All They Need Is Love, The story of the Liverpool Society for the Prevention of Cruelty to Children*.

⁵⁴ Darby, H. C., *A New Historical Geography of England*, p. 578.

⁵⁵ Mormon Immigration Index, Intellectual Reserve, Inc.

Several of the passengers are converts from the United Brethren congregation, but not all. Asterisks have been placed by the names of those baptized by Wilford Woodruff.

Daniel Browett has his company well organized and protected. It is the custom for Church leaders such as Brigham Young and Wilford Woodruff and other members of the Twelve to come on board and spend the first night with the Church members, stay on board as they are tugged out into the ocean by a steamer, then return to shore on the steamer. Whether or not they actually did is not known because both were busy in their missionary activities. The ship will sail to New Orleans instead of New York City, as earlier vessels had done carrying Mormon emigrants. A letter from Joseph Smith to church officials in England influences this decision.

On 16 February the ship *Echo* (built in New York in 1834) departs from Liverpool, England, with 109 saints on board. Among them are **Robert and Maria Harris** and their three children and Daniel and Elizabeth Browett. Daniel's mother, Martha Pulham Browett, and his sister, Martha Rebecca, accompany Daniel. The passenger list also includes Robert's other sister, Dianah, her husband, Thomas Bloxham, and their four children. The *Echo* is a three-masted ship built with a square stern, round tuck, two decks, no galleys, and a billethead, owned by Russell Glover of New York City and operated by the Star Line.⁵⁶

Two other men who will eventually intertwine their lives with Robert and Daniel—**John Cox and Levi Roberts**—are on board. They will serve in the Mormon Battalion with Robert and Daniel in 1846-47. Levi Roberts, along with Robert Harris, became one of the earliest settlers of Kaysville, Utah. Before his conversion, John Cox was a parson in the Church of England, but became a member of the United Brethren as well.

The ocean trip is anticipated to take about six weeks, but rough seas cause the vessel to go off course. They will be on the ocean a total of 59 days, or 17 days extra. Robert Harris, Jr. is one of many heads of families who has several children on board. Their names are Joseph (who will celebrate his fifth birthday during the voyage on 26 March), Elizabeth (who will be three years old on 1 April), and William, 15 months old. In addition, Robert's wife, Maria, is more than seven months pregnant and will give birth to a son, Thomas, just prior to their arrival in New Orleans. Robert is fortunate to have his sister, Daniel's wife, to help care for Maria and the children.

Daniel's group (the *Echo* passengers) is well organized and self-governing with an effective ecclesiastical pyramid. Each passenger on the early vessels is required to pay their own way but financial aid for the needy is later acquired through the Church's Perpetual Emigration Fund. It is estimated that each passenger on the *Echo* paid between two and three pounds for passage to New Orleans. Children paid less. They paid the funds to Church leaders, who in turn arranged for the ship.

***Echo* is the sixth Mormon emigrant ship** to sail from England. Daniel has the responsibility to see that it is dedicated by members of the priesthood for use as an emigrant ship and rules of behavior and cleanliness adopted. Every morning Daniel and

⁵⁶ Sonne, Conway B., *Saints on the Seas* (1983), p. 83.

his counselors see to it that everyone is up and healthy, sick attended to, beds made, rubbish swept together, hauled up in buckets, and thrown overboard. The sexes are separated except in the case of married couples. Morning and evening prayers are held, as are regular meetings for religious worship and instruction.

Daniel, Robert, and the other leaders see to it that quarters are scrubbed on a regular basis and often sprinkled with lime. Bedding is aired regularly and passengers required to spend periods on deck. Meals are carefully planned and prepared. The Harris and Browett families provide their own food, as do the others. Rations include beef, pork, peas, cheese, beans, potatoes, rye bread, sea biscuits, water, flour, salted herring, rice, prunes, syrup, vinegar, salt, pepper, coffee, tea, sugar, butter, etc. The sick are given care and anointed with consecrated oil and blessed. Despite all this, the Saints suffer greatly from disease, seasickness and a lack of effective medicines.

To emigrants such as Robert and Daniel and their wives and children, fear of the ocean probably overshadows all the hardships aboard. Most English emigrants have never sailed before. To them, the vastness of the Atlantic is cold and impersonal. The unfriendly sea blows the *Echo* off course, adding to the frustration. High winds cause seawater to crash over the bulwarks and almost everyone is seasick. Many cry, some vomit. The ship heaves about, moving pots, pans, tins and boxes and anything else not tied down. Fear of shipwreck is a constant source of conversation. The English government reported hundreds of vessels wrecked every year during this time period with many lives lost.

The Harris and Browett families have to become accustomed to the strange creaking noises during the ocean crossing. Sleeping quarters are dark and confining with only one or two lanterns swinging near the hatch offering a dim light. They can hear the constant crying of children, the retching and vomiting of the seasick, the crash of waves on the hull, the flap of canvas, the wind whistling through the shrouds and rigging, the cursing of seamen, the impatient shouts of officers, and the muttering and groaning of despairing companions. Daniel sees to it that everyone arises at 6 a.m. every morning, that prayer meetings are held every evening, and that gospel preaching is done a couple of times during the week and twice on Sunday. Daniel and Robert probably tried their hand at climbing the rigging for recreation.

In Nauvoo, meanwhile, work on the temple begins 1 March. This project will involve the labor of all Nauvoo Saints, including the Harrises and Browetts who will soon arrive. The Savior instructs Joseph Smith further to have the gathering Saints build up Nauvoo and nearby settlements and have converts continue to gather to Zion (D&C 125).

Another son is born to Robert and Maria on Sunday, 29 March, near the end of the trip as they are sailing through the Caribbean. Captain Wood offers to give Robert and Maria a certificate entitling the newborn son to travel free of charge on his ship for lifetime if they will name the boy after the ship. But Maria declines, opting to name the boy Thomas Eagles Harris.

“Captain Wood had said to Hannah, ‘If you will name the child Echo, after the ship, I will give you a certificate for him. This certificate will enable him to travel free of charge on any water all his life.’ But Hannah shook her head, and answered: ‘Captain, I have my mind set to call the child Thomas Eagles after my father. And not meaning any disrespect to you or your crew, I think that if we all survive this voyage and land in America alive, neither I nor any of my children will ever want to try it again!’”⁵⁷

As the ship approaches New Orleans, Daniel and Robert prepare the passengers for the trip up the Mississippi to Nauvoo. They tell them they will have to have their baggage inspected then transferred to a steamboat. Each family will have to pay additional fees for the trip.

On 16 April the ship *Echo* arrives in New Orleans, a city of nearly 100,000. After landing many passengers post letters to friends or family left behind in England, even though it is very expensive. There are no envelopes, so Robert, Maria, Daniel and Elizabeth fold their letters and seal them with wax. To save space and postage, they write their messages across the page, then vertically and even diagonally over the horizontal lines. They find English money is accepted in New Orleans and virtually anywhere in America. Five dollars is the equivalent to one English pound.

Railroads are in their infancy in America, so steamboats offer the best means of entering the heartland of the continent. Details of these river trips are sparse and we do not know the names of the boat or boats the *Echo* passengers use to continue their trip to Nauvoo.

Daniel and his counselors secure tickets and passage and probably within a day or two the *Echo* passengers are on their way up the Mississippi. All steamboat trips are hazardous at this time, but it is not known if anything serious happened on the river voyage. Each steamboat has to refuel twice daily, buying wood from farmers along the riverbank. The farmers are clearing their land and supplying wood to passing steamers.

Robert and Daniel find their steamboat crowded, with most passengers forced to sleep on the floor. There is little complaining. There is no modern refrigeration for food nor is there any inside plumbing. There are odors of livestock, unwashed people, and of unsanitary facilities. Most steamboats have only two wash basins for 50 to 60 passengers and only two towels. They have to furnish their own food, which they buy at landings along the river. If they wish, they can eat with the crew for 25 cents per meal per person. It is unlikely the Nauvoo-bound passengers changed clothing much during the two-week trip. They probably encountered anti-Mormon people at stops along the way, shocking them with their hatred.

As Robert, Daniel and the emigrating Saints wind their way up the Mississippi, Wilford Woodruff, Brigham Young, Orson Pratt, Willard Richards, and Heber C. Kimball end their missions in England and sail from Liverpool with 130 Saints on 21 April. They arrive in New York on 20 May then proceed to Nauvoo.

⁵⁷ “Family History.”

Finally, they arrive in Nauvoo. Robert, Maria, and their children, along with Daniel and Elizabeth, and the other *Echo* passengers, arrive 1 May after being on their riverboat for nearly two weeks. They are among the first converts to arrive from England. As they approach the landing (either the Nauvoo House landing on the south end of Main Street, or the Granger Street landing at the north end of town), they sing hymns and everyone is in a jovial mood. They see a welcoming committee. The Prophet Joseph Smith is the first to step aboard and shake every hand. He and other Church leaders warmly welcome them to Nauvoo. A temporary place to stay has already been arranged for everyone. Several of their United Brethren friends have already arrived in Nauvoo, including John Benbow, John Cole, William Jenkins, John Parry, Robert Clift and Robert Holmes.

Immediately after their arrival Joseph Smith and others instruct them how to purchase property and go over other matters. Robert and Daniel tour the small city and pick out a city lot where they can build their first home in America. They also choose some farm ground. Thousands of acres of land has been purchased on credit by the Church. These lands are in turn sold to the accumulating Saints. Cash is paid if they have it, if not, they are allowed to buy on credit.

Robert Harris owned three pieces of property in Nauvoo, according to The Nauvoo Lands and Records Office:

1. Kimball First Ward, Block 3, Lot 1 N/2
2. Kimball First Ward, Block 3, Lot 23
3. Kimball Third Ward, Block 1 part

It is not known why Robert owned three separate pieces of property. Perhaps he built a small home on one lot when he first arrived in Nauvoo then built a larger home on another lot a little later. Records show that he eventually entered into two transactions to sell portions of these properties. On 29 November 1843, he sold part of lot one to Edward Martin (who later was captain of the Martin Handcart Company) for \$80.⁵⁸ On 2 November 1844 Robert sold a quarter acre of lot one to a Church member by the name of Oren Jefferds for \$200.

The Land and Records Office shows that a Robert Harris also owned land in a Mormon settlement called Macedonia, but my research has shown that it is a Robert B. Harris and the transactions were dated after Robert left Nauvoo. So our Robert Harris, Jr. did *not* own any property there.

Daniel Browett owned two pieces of property:

⁵⁸ This is the same Edward Martin who captained the ill-fated Martin Handcart Company that had to be rescued in the winter of 1856. Martin was also from England, having been baptized by Orson Hyde in the late 1830s and he emigrated to Nauvoo by 1842. He owned other property (lots 7 and 8) in the Kimball addition. That meant he was a neighbor to Robert Harris for three or four years in Nauvoo. He served in the Mormon Battalion with Robert Harris. Afterwards, he was called to serve a mission in England. He was trying to bring converts from England across the plains in late 1856 when his handcart company run into adverse weather because of a late start.

1. Kimball First Ward, Block 3, S/2 N/2 (2/3 acre)
2. T7 R8 Sec. 30 SE 40 acres

Daniel's 40-acre farm is located two or three miles northeast of the city and is near the 160 acres owned by John Benbow. It is entirely possible that Daniel and Robert farmed this ground together. There are no records available that show the land was sold so it probably was abandoned when Daniel and Robert left Nauvoo in February 1846. Apparently they lived in the city and traveled to the farm to work. It is also possible that they built homes on the farm later and perhaps that is why Robert sold some of his city property.

Robert Harris, Daniel Browett, and their wives hear a sermon from Joseph Smith for the first time on 16 May. He speaks on free agency and the first four principles of the gospel, faith, repentance, baptism, and the gift of the Holy Ghost.

The river proves to be a blessing to Robert and Daniel and their families, as well as to all the Saints. Every item imaginable for homes and business is carried by hundreds of steamboats, in an era popularized by author Mark Twain. Approximately 365 different steamboats work the upper Mississippi. Flour, lumber, dry goods, furs, agricultural implements, farm produce, the U.S. mail, imports, iron, lead—all are plied up and down the river. Robert probably uses some of his money to make purchases that will make their lives easier.

The immigrants find the city tolerant of non-members. An article in the May 10 issue of the *Millennial Star* declares that all other religious sects and denominations shall have “free toleration and equal privileges in the city.” Visiting clergymen are invited to speak to Mormon audiences.

Sunday worship finds the Harris and Browett families meeting with the Saints at 10 a.m. at a location in the trees near the temple site called the Grove, weather permitting. Squared logs are used for seats. The rostrum is rudely constructed from pine boards. The site is also used for celebrations, funerals and lectures. In bad weather, Church meetings are split up and held in homes. Nearly every Sunday Robert and Daniel and their wives listen to Joseph Smith and members of the Quorum of the Twelve give talks.

Elizabeth Browett, now 27, and Maria Harris, 24, both celebrate their first birthdays in America on June 10 and 11. Their happiness is muted as Missouri authorities seek to arrest Joseph Smith on old charges and he is captured by a posse of law officers under the command of Governor Carlin of Illinois. Judge Stephen A. Douglas orders Joseph released after a trial. Douglas weeps during testimony, hearing of the tribulations of the Saints in Missouri. By now the new citizens of Nauvoo, including the Harris and Browett families, are well aware of the history of the Church in Missouri and the efforts of enemies there and other areas to destroy the Mormons. It is a topic of daily conversation among Robert, Daniel and their wives.

Hyrum Smith, on a mission in Pittsburgh, learns that Mayor John C. Bennett, who has played an important role in obtaining the Nauvoo city charter, has a past that will prove embarrassing to him and to the Church – that, among other things, Bennett has an estranged wife and child. When confronted, Bennett takes poison in an attempted suicide. He is forgiven by Joseph Smith and allowed to retain his position as mayor and also his position in the Church.

A first priority for the Harris and Browett families is to build homes for their families. Three kinds of homes were built in Nauvoo in the period between 1839 and 1846 – hand-hewn log cabins (most of them whitewashed inside), some substantial brick houses, and frame houses. It is most likely both families quickly built log cabins then perhaps built a more substantial brick or frame home on another lot a year or two later when they were better established. Maybe that is why the Land and Records Office in Nauvoo show them owning multiple lots. They may have even erected a temporary structure called a “wattle home” made by placing posts in the ground close together and weaving branches through them like weaving a basket, then sealing both sides with mud and placing a thatch roof over it. The structure would provide shelter for a few weeks while they built their first logs homes. When Robert Harris settled in Kaysville years later he built a “wattle” house first, then a log home.

Log cabins typically have only two rooms crowded with a couple of beds and primitive furniture. Food is cooked in the fireplace hearth and water heated there as well. Eventually, wives like Maria and Elizabeth acquire cast iron stoves and place them in their homes. Initially most log cabins have dirt floors.

To provide for their families, Robert and Daniel busy themselves with the task of taming the Illinois prairie. The farmland Daniel acquired is somewhat timbered, so clearing it is the first priority. In addition grass has to be burned off, then the sod plowed. It is doubtful they raised a large crop in 1841. The Nauvoo farms raised crops such as corn, wheat, barley, oats, potatoes, cotton, hemp and flax. They buy milk cows at \$14 each and young pigs cost 25 cents. Flour is \$4.50 per barrel.

The city lots Robert and Daniel purchase are large enough to accommodate a large garden as well as their log cabins. So each family can raise fruit and vegetables. Peach and apple trees are especially popular. They quickly acquire livestock – milk cows, pigs, mules, chickens, etc. From now on they will have plenty of milk, cheese, eggs, beef, pork and garden produce. They learn that their crops will grow without irrigation because of natural rainfall, except in drought years.

Brigham Young, Heber Kimball, and John Taylor reach Nauvoo 1 July from their missions to England. Joseph Smith meets with them that evening to explain the law of plural marriage. Robert never had more than one wife but Daniel accepting a calling to take an extra wife, the former Harriet Clifford Barnes, a widow. Robert’s oldest son, Joseph, who lived in Portage, had two wives.

With Robert and Daniel as members, the Nauvoo Legion comes out in parade at an Independence Day celebration. Joseph Smith gives a patriotic speech closing with the words, “I will ask no greater boon, than to lay down my life for my country.”⁵⁹ As Robert and Daniel arrive in Nauvoo there are 14 companies of the Legion, consisting of 100 men in each company. A year later (May 1842) there are 26 companies.

Don Carlos Smith, 26, Joseph’s youngest brother, dies 7 August in Nauvoo. He was editor of the *Times and Seasons* and a champion in defending his brother against the tirade of untrue stories being circulated by neighboring newspapers. The growth of Nauvoo and the prospect of losing political power to the swelling Mormon population by now alarms adjacent towns and villages. Soon there are enough Mormons in Nauvoo and the surrounding communities to control state elections. Don Carlos became sick while printing in a damp cellar. No doubt Robert and Daniel are keenly aware of the controversies of the times. A week later, Joseph’s own son also named Don Carlos, 14 months old, dies.

During the summer of 1841, many people die of ague (malaria) and funerals are held almost daily. There is an average of five deaths per week in Nauvoo between April and October. Some 1750 Mormons are buried in Nauvoo, mostly in unmarked graves. Robert and Daniel must be deeply concerned for the welfare of their families. Fortunately, none of their family members die from malaria although they may have suffered from it from time to time, especially during the hot summer months. People associate malaria with the swamp, but not with the actual cause – mosquitoes. Those affected suffer violent shakes.

There are many other illnesses and 19th century medicine suffers from unforgivable low standards everywhere, especially on the frontier. Leg injuries result in amputation, performed by tying the patient down and administering a little alcoholic beverage. Ether is becoming available, but most people think it is immoral to use. Bloodletting is practiced. Leeches are used. Calomel (which killed Joseph’s brother Alvin) is still administered for purging and use as a tartar emetic for vomiting. Patients usually survive the ravages of their affliction better than they survive the treatment.

Daniel receives his patriarchal blessing 13 September from Hyrum Smith in Nauvoo. Later in the month, on 25 September, the seven-year-old son of Hyrum and Jerusha Smith, Hyrum Jr., dies in Nauvoo. Work proceeds on the Nauvoo Temple, requiring every able-bodied man to participate. Hired workers labor at the side of tithe workers. Perhaps Daniel and Robert did both at times. To assist in fund raising, they donate goods such as butter, flour, pork, chickens, beef, potatoes, molasses, candles, soap, etc.

Another general conference is held at the Grove and Joseph Smith announces that no more baptisms for the dead will be performed until they can be done within the temple. The day after conference, 6 October, Wilford Woodruff finally arrives in Nauvoo. Converts from England, including the Harris and Browett families, are especially glad to see him. On 15 October permission is received to open a lodge of freemasonry in

⁵⁹ HC 4:382.

Nauvoo. Masonry is the most popular civic service organization in Illinois at the time. Robert and Daniel may have been members.

The Church uses the Nauvoo Legion to remove a grog shop in town. Not all citizens of Nauvoo are members of the Church and “worldly” elements exist there on the frontier just as any other settlement. The next day the city council declares a small shack used as a brothel to be a nuisance and orders it torn down.

Hannah Maria Eagles Harris receives her patriarchal blessing from Hyrum Smith on 12 November. It reads: “Beloved Sister: I lay my hands on your head in the name of Jesus of Nazareth to bless you because it is the desire of your heart and hath been for a long time to receive this blessing which is called Patriarchal. Because of the zeal and integrity of your heart, you shall be blessed both Spiritually and temporally, for this is the desire of your heart, and it shall be given as a reward and in answer to prayer. For the sacrifice and the journeying in leaving your father’s home and native country is not forgotten but stands as a memorial for which you are blessed with these promises. And again ye shall be blessed with an inheritance in Zion. The greatness of that inheritance is not known unto you yet, but the day shall come when you shall fully realize its worth. I seal unto you the Comforter which will comfort your heart at all times, in poverty, in want, in prosperity and abundance, in sickness and in health, even the promise of eternal life, which I seal upon you at this time, so that you shall not fall, but your name shall be found written in the lamb’s Book of Life and you shall have fellowship and communion with the Saints and blessings in the Priesthood, through posterity, unto the latest generation, and your name shall be honored by them and your years will be many, and a celestial crown which blessings I seal upon your head, even so. Amen.”⁶⁰

Robert did not receive his patriarchal blessing until 18 April 1845 and it is not known why there is this distance of time between blessings. It could be that Robert was so busy with farming, building a log home, serving duty in the Nauvoo Legion, etc., that he simply did not have the time. Or perhaps he received it just prior to serving a mission.

A temporary baptismal font is set up in the basement of the Nauvoo Temple and is dedicated by Brigham Young. Baptisms for the dead commence there on 21 November. Perhaps Robert, Maria, Daniel, Elizabeth, and Daniel’s sisters and mother participated in those ordinances regularly.

On 28 November Joseph Smith states: “I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone to our religion, and a man will get nearer to God by abiding by its precepts, than by any other book.”⁶¹ Daily study of the book was important in the lives of the Harris and Browett families and all faithful members in the Nauvoo area.

One has to wonder what Christmas was like for the Harris and Browett families that first year in Nauvoo. Sources say that gift giving was not an “in thing” as it is today nor

⁶⁰ “Family History.”

⁶¹ HC 4:461.

were special celebrations. Christmas trees were not yet a custom but there were probably homemade candies, popcorn strings and fancy cookies. Perhaps a few homemade cards were exchanged around Nauvoo. Robert and Daniel celebrate their birthdays this month.

1842

During January, Robert and Daniel struggle to keep their families warm and fed during the cold weather of the American frontier on the upper Mississippi River. Joseph Smith is busy preparing a new edition of the Book of Mormon, taking over the editorial department of the *Times and Seasons*, and running the Church.

Wilford Woodruff becomes superintendent of the printing office in February. A son is stillborn to Joseph and Emma on 6 February. Joseph translates the Book of Abraham from papyrus obtained years earlier when the Church purchased four mummies from Michael Chandler. The mummies were excavated from Egypt about 1820.

The Harris and Browett families learn additional Church doctrine during this time as the official Church newspaper begins publishing the Book of Abraham. Robert and Daniel, along with the other Saints, therefore receive expanded knowledge of the Gospel. The Prophet Abraham's book contains his description of the physical creation of the earth whereas the Book of Moses and Genesis contain an account of the spiritual creation of the earth. A significant scripture strengthens the teaching that man is here upon the earth to be tested: "And we [God the Father and his son, Jehovah] will prove them herewith, to see if they [the sons and daughters of God] will do all things whatsoever the Lord their God shall command them."⁶²

The *Times and Seasons* also publishes the famous Wentworth letter, containing Joseph's recollection of his first vision, the history of the Church, and the Articles of Faith. His purpose in writing the Articles of Faith is to clearly silhouette the doctrines of the Restoration against the confusion and darkness common to historical Christianity. Joseph also makes a statement about slavery: "...it makes my blood boil within me to reflect upon the injustice, cruelty, and oppression of the rulers of the people."⁶³ Opposition to slavery is among the primary reasons Church members were persecuted in Missouri.

Martha Rebecca Browett receives her patriarchal blessing from Hyrum Smith on 9 March. She will marry Orson Hyde in a year. Masonry continues to grow in Nauvoo with 33 members now enrolled and 50 more new applications. On 17 March the Relief Society is organized. Most sisters become members so it undoubtedly affects the lives of Hannah Maria Eagles Harris, Elizabeth Harris Browett, and Daniel's mother and sister. By September more than a thousand sisters are members.

The Harris and Browett families plant their fields and gardens as spring weather arrives. Robert's oldest son, Joseph, turns six on 26 March and is becoming old enough to help his father. His daughter, Elizabeth, turns four on 1 April. William is two and

⁶² Abraham 3:25

⁶³ HC 4:544-45.

Thomas turns one year old on 29 March. The Browetts still have no children. Elizabeth Harris Browett assists in tending Maria's children.

Several brick kilns are now in operation in Nauvoo. Perhaps the Harris and Browett families begin to think about building a more permanent home. A typical home will require 15,000 bricks at a cost of \$88. The Church owns a lumbering colony in Wisconsin territory. Lumber for homes and the temple comes from there. Just as the biblical Temple of Solomon depended on the forests of Lebanon north of the Jewish capital, the Savior's latter-day temple depends on a northern forest. And just as the Solomon Temple was razed and the Jews forced into exile, so the Nauvoo Temple will be razed and the Latter-day Saints forced into exile.

Those who came up the Mississippi from New Orleans safely count their blessings as Nauvoo witnesses the sinking of the steamboat *Illinois*, going down in eight feet of water directly opposite the city. The boat and its freight are a total loss. The Church purchases a small steamboat, *Maid of Iowa*, and uses it as an emigrant vessel, freighting, excursions, and a floating church house.

Daniel eventually took a plural wife but not Robert. They now find that Nauvoo and its residents are caught up in the controversy surrounding the doctrine of eternal or celestial marriage. Even though the revelation on the new and everlasting covenant of eternal marriage will not be written officially until July of 1843, Joseph Smith received it in 1831. At that time the Savior had required Joseph to begin a project to retranslate the Bible to correct the portions that had been deleted or mistranslated over the years.

As he continues that work Joseph inquires of the Lord as to why the ancient prophets such as Abraham, Isaac and Jacob had more than one wife. In response, the Lord told Joseph that at times plural marriage is an essential part of the Gospel. As part of the "restoration of all things," the Lord requires the Prophet to restore and practice this principle. Joseph and a few other worthy Church leaders quietly enters into plural marriage covenants, but word slowly leaks out.

Satan, cunning as he is, turns things upside down in the lives of some of the weaker members and soon a few are practicing unauthorized plural marriages. On 10 April Joseph speaks out against them. That Sunday, in the Grove (an outdoor meeting place), he criticizes adulterers and fornicators and "those who have made use of my name to carry on their iniquitous designs." He continues, "If you wish to go where God is, you must be like God...for if we are not drawing towards God in principle, we are going from Him and drawing towards the devil."⁶⁴

His reference to people using his name to carry on their own unvirtuous activities probably refers to his growing disenchantment with Dr. John C. Bennett, mayor of the city. On 20 April Joseph records that he feels there is a conspiracy against the peace of his household and the Church, led by Bennett. One can imagine the rumors that were being

⁶⁴ HC 4:587-88.

spread throughout Nauvoo and how it will test the faith of recent converts such as Robert and Daniel and their wives.

Robert and Daniel donate one day out of ten to work on the temple. On 2 May an editorial in the *Times and Seasons* encourages the rapid building of the temple. It is interesting to note that during the time the Saints occupied Nauvoo not one chapel was constructed nor was one even started. The Lord knew the Saints will eventually leave the city (even though the Saints themselves did not know), but He required the building of a temple. The only chapel owned by the Church during this time is the Gadfield-Elm chapel in England, where Saints continued to meet. After most of the converts in that area emigrated to the United States, the building was sold and the proceeds used to assist members of the church to travel to Zion.

More than 100 men work at the quarries, drilling and blasting limestone blocks. They are hauled in wagons to the temple site. Another 200 men work at the temple site, even more at times. Wood comes from the pineries of Wisconsin. The temple requires a variety of tools and vast quantities of materials in addition to limestone and wood – brick, mortar and metal of various kinds. Cement is not available.

On 4 May Joseph teaches the full endowment ceremony for the first time, including the “principles and order of the Priesthood, attending to washings, anointings, endowments, and the communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchizedek Priesthood.”⁶⁵ The general membership of the Church (including the Harrises and Browetts) will not receive their endowments in the temple until the winter of 1845-46, just prior to the expulsion of the Saints from Nauvoo.

In Missouri, an unknown assassin on 6 May shoots ex-Governor Lilburn W. Boggs in the head. He recovers and without proof accuses Orrin Porter Rockwell of the shooting and later begins to press charges. Boggs has many enemies but chooses to blame the Mormons.

As part of their training, members of the Nauvoo Legion (now numbering more than 2000 men) march in review then fight a sham battle on 4 May. Illinois Governor Carlin and Stephen A. Douglas review it. During the sham battle, Dr. Bennett attempts to place Joseph Smith in a position to assassinate him, but fails. On 11 May Bennett is disfellowshipped for immorality and other things. On 26 May Bennett confesses his guilt. Joseph addresses the Relief Society and other groups and tells them that Bennett has been forgiven and that the Saints should forgive him as well and not spread rumors about him. On 22 May Wilford Woodruff baptizes around 100 persons in behalf of their dead ancestors; perhaps Robert Harris and his wife and Daniel Browett and his wife are among those who participate.

Robert and Daniel greet other English converts as they arrive. Residents continue to busy themselves with the everyday challenges of raising food in their gardens and tending to crops on their farms. Nauvoo continually absorbs the growth of more

⁶⁵ HC 5:1-2

immigrants. Some 1600 converts from England alone arrive in Nauvoo between February and the end of the year. The Harris and Browett families probably are asked to greet immigrants at the landings, temporarily house them, and assist them in every way possible.

Joseph comments on life in Nauvoo: “There is no city that can compare with the city of Nauvoo. You may live in our city for a month, and not hear an oath sworn; you may be here as long and not see one person intoxicated. So notorious are we for sobriety, that at the time the Washington convention passed through our city a meeting was called for them, but they expressed themselves at a loss of what to say, as there were no drunkards to speak to.”⁶⁶

However, controversy continues to swirl around John C. Bennett, who proves to be deceitful about his repentance and now is openly criticizing the Church. Joseph begins to respond by speaking and publishing to rebut the lies being spread by Bennett.

Robert and Daniel find that work is a virtue among the Saints. Economic activities take up to 12 to 16 hours per day in the summer and 10 to 12 hours in the winter. They have limited time for recreation. The dearest of all sports of the American pioneer is the shooting match and the gun-wise Saints enjoy them as well, with the winner taking home a turkey. Johathan Browning has his gun shop in Nauvoo, so guns and ammunition are readily available. Rifles cost \$10 to \$15. The Saints enjoy games such as cricket, rounders, town ball, and early renditions of baseball. Dances are held. The Nauvoo Lyceum sponsors debates and other cultural activities. There is a theatre in the Cultural Hall. Horseracing is popular. The Fourth of July is celebrated with gusto. Saints wave the flag and listen to long, impassioned speeches on patriotism.

Joseph preaches to a crowd of 8,000 in the Grove on 3 July surely attended by the Harris and Browett families, as part of the Independence Day celebration. A grand parade led by the Nauvoo Legion is held the next day. Two persons are fined \$10.25 for selling whiskey. On the river, two excursion steamers crowded with passengers, bound for Nauvoo, have a race. At the same time canoes arrive from Iowa with Indians in their traditional dress to join the celebration.

Robert and Daniel read on 8 July the first of many stinging anti-Mormon articles written by John C. Bennett. His most famous accusation is that the saints have an elaborate “spiritual wife” system of plural marriage. This leads to other neighboring newspapers picking up the cause of criticizing the Church and its members. On 22 July the Council of the Twelve meets to draw up a letter of response.

Important to Robert Harris and Daniel Browett is the fresh produce market in lower Nauvoo. As the year’s crop matures, they bring vegetables for sale and later they bring grains and livestock. Hides for leather become a valuable commodity. An elaborate barter system is in use throughout the frontier and Nauvoo is no exception. By trade or by cash, they acquire other staples such as salt, sugar, molasses, spices and flour from Nauvoo’s

⁶⁶ HC 5:32-34

general stores. Flour is \$3.50 a bushel. They can now buy just about anything in Nauvoo – there are tailor and dressmaking shops, boot and shoe shops, watch shops, all types of merchants, craftsmen and manufacturers. There are livery stables, grist mills, firearms, carriages and barrooms with no liquor.

Most of the time citizens in Nauvoo have plenty to eat – milk, butter, meat, flour, corn and fresh fruit and vegetables in the summer and fall. There are no game laws and game such as rabbits, pigeons, prairie chickens, quail, wild ducks, geese, swan, turkeys, deer, antelope, bear, elk and buffalo are taken. Beef, mutton, pork and game are preserved in the fall by salting or smoking. Canned foods are not common in Nauvoo, so homemakers still resort to drying or storing their vegetables and fruit in a root cellar. In the fall the cellars are stocked with pumpkins, squash, carrots, turnips, peppers, horseradish, potatoes, onions and anything else that will keep. Bread is a staple of the Nauvoo diet. As canning improves in popularity, fruit is put into bottles with corks stuck lightly in them, then put upright in a pan of water and heated to just below boiling. Then the jars are removed and the corks put in tightly.

Shallow wells on the frontier mean contaminated water so wine, mild beer and coffee continue to be acceptable drinks in Nauvoo, but liquor is not.

The city council restricts the sale of imported goods within the city and outside peddlers and hawkers have to obtain costly licenses to sell any goods, thus protecting the local citizenry and building up Nauvoo's economy. Factories are built using steam engines and belts made of leather. A rich vein of coal is discovered within a hundred miles north of the city.

Controversy continues to be in the everyday news for Robert and Daniel. Authorities continually try to arrest Joseph Smith and Porter Rockwell over allegations they plotted to shoot ex-Governor Boggs in Missouri. On 8 August Joseph Smith is arrested for the murder of Boggs; but released on a writ obtained by Porter Rockwell. They go into exile because of repeated re-arrest attempts. On 29 August they return to Nauvoo and Joseph gives a public speech in the Grove. Some 380 elders volunteer to go on missions through the country to refute the lies of Bennett. Joseph addresses the Relief Society on 31 August, telling them, “Although I do wrong, I do not the wrong that I am charged with doing.”⁶⁷

Joseph still must evade authorities, but comes to see Emma on 3 September because she is sick. A deputy hears he is there but Joseph escapes through the back door. The deputy tears the house apart looking for him. His work as prophet, seer and revelator continues, however, and on 1 and 6 September he records D&C 127 and 128 which contain further instructions on baptisms for the dead. These instructions from the Lord put forth a perfect illustration that historical Christianity is without the authority to speak for God as evidenced by its inability to adequately answer the question about what becomes of those who die without having heard of Christ and his Gospel.

⁶⁷ HC 5:39

Governors Carlin of Illinois and Reynolds of Missouri, under pressure from enemies of the Church, offer rewards for the capture of Joseph Smith and Porter Rockwell. Non-Mormon Masons in Illinois meet to discuss the growth of Masonry in Nauvoo and begin to take steps to withdraw their support. Joseph is accused of copying Masonic ritual in the temple ordinances and when endowments are given to Church women, he is accused of initiating women into Masonry, which is strictly forbidden. The Masons act to withdraw all official fellowship from the Nauvoo Lodge. Thus, when Joseph was murdered in Carthage in 1844 by a mob, some of whom were certainly Masons, Joseph had been cut off from all official Masonic vows of fellowship and loyalty. Robert Harris and Daniel Browett are no longer official Masons. On 28 October the temporary floor and seats of the temple are completed and meetings begin to be held there. A pamphlet is published by the Church defending polygamy.

Robert's oldest son, Joseph, is six years old and may have attended school in Nauvoo. There are no public schools; instead, they are known as "subscription," or private schools, held in homes, upstairs over a business, or any other convenient location. Cost prevents many from attending. A well-stocked Nauvoo Library is available to everyone.

Joseph spends as much time with Emma and his family as possible and she continues to be sick. He is still hounded by authorities seeking his arrest. While on a carriage ride with his family, the carriage overturns but no one is seriously injured. Thanksgiving is celebrated.

An 1842 census reveals that Robert Harris has a total net worth of \$60. The tax assessor's record shows he has cattle worth \$20, watches worth \$10, and other property worth \$30. He does not list any horses or wagons. He is a member of the Nauvoo Third Ward and wards take the census.⁶⁸

Thomas Ford is inaugurated as governor of Illinois in December. His opponent ran a vigorous anti-Mormon campaign urging repeal of the Nauvoo Charter and the Nauvoo Legion. Anti-Mormon sentiment in the state continues to rise, mainly because of John C. Bennett's campaign. Ford asks Joseph to submit to a trial in Springfield. On 31 December Joseph meets with the lawyer who will defend him in Springfield.

1843

The Harris and Browett family life endures despite continuing persecution. On New Year's Day Joseph meets again with his attorney, Mr. Butterfield, and with Stephan A. Douglas, explaining the difference between the Latter-day Saints and Sectarians: "...the latter were all circumscribed by some peculiar creed, which deprived its members the privilege of believing anything not contained therein, whereas the Latter-day Saints have no creed, but are ready to believe all true principles that exist, as they are made manifest from time to time."⁶⁹

⁶⁸ Nauvoo Land and Records, 1842 Census, Nauvoo Third Ward, p. 25.

⁶⁹ HC 5:215.

The next day Joseph makes a statement about the situation of Negroes: “Change their situation with the whites and they will be like them. They have souls and are subjects of salvation...The slaves in Washington are more refined than many in high places, and the black boys will take the shine off many of those they brush with and wait on.”⁷⁰

Joseph stands trial 4 January in Springfield, accused of being an accessory to the shooting of ex-Governor Boggs. The case boils down to whether or not Joseph can be taken from Illinois to Missouri to be tried for a crime that, if committed, was committed in Illinois. The judge rules that it is illegal and Joseph is freed. Word gets back to Nauvoo and the Saints rejoice.

At the end of the month Joseph is appointed mayor of Nauvoo, replacing Dr. Bennett. The appointment is ratified by an official election on 6 February. On 29 January Joseph gives a major talk to the Saints and explains why the Savior considered John the Baptist to be the greatest prophet.

Robert and Daniel are thankful that the trial is over and Nauvoo settles back to normal. Joseph talks to 300 workers at the temple urging them to continue their work. Perhaps Robert and Daniel spent much of the wintertime working at the temple since farm work would not require much time other than tending livestock.

The Illinois legislature on 3 March passes a bill to repeal part of the Nauvoo charter. Joseph tells the Saints to accept only cash in the form of gold or silver from outsiders because paper money is volatile and much of it counterfeit. On 4 March Porter Rockwell returns from Philadelphia and is arrested in St. Louis on his way to Nauvoo. This begins a Missouri prison stay lasting more than nine months before he is freed after a trial and walks back to Nauvoo. On 15 March Joseph prophesies that Rockwell will get away honorably from the Missourians. Joseph wrestles with William Wall, the best wrestler in Ramus, and throws him. Perhaps he wrestled or pulled sticks with Robert and Daniel at some time.

Some 80 percent of the Nauvoo men are farmers and they return to their lands for spring preparation. The countryside is made secure from wandering cattle by the use of sod fences. When timber is available, zigzag or worm fences are built. Fields are soon to be planted with potatoes, corn, wheat, barley, oats, cotton and hemp for making ropes. Untilled land is swarming with livestock, including sheep. Vast numbers of sheep are imported to provide fleeces for use in the manufacturing of clothing. Pigs are found on every farm, as are milk cows.

General conference is held in early April on the unfinished floor of the temple. A special conference the next day is held in which 115 elders are called on missions and given instructions by the Twelve. Many of the Twelve are also called to serve in the eastern states.

⁷⁰ HC 5:216.

On 2 April the prophet records D&C 130 where the following doctrines are written: the Father and the Son may appear personally to men, angels reside in a Celestial sphere, the earth will become the Celestial Kingdom and be as a great Urim and Thummim, the time of the Second Coming is to be withheld from the prophet and all men, intelligence gained in this life rises with us in the resurrection, all blessings come by obedience to the law of the Gospel, and the Father and the Son have bodies of flesh and blood.

Martha Rebecca Browett, sister of Daniel, becomes the second wife of Orson Hyde during April.⁷¹ They eventually have one daughter, but the baby lives only a short time. Martha and Orson eventually divorce. Cause of the divorce was Martha's frustration over the fact that her marriage to Elder Hyde had to be kept quiet during the Nauvoo years and plural marriage was not openly discussed until the Saints moved to Utah.⁷² She apparently wanted to be the "public" wife of Orson Hyde not just a plural "private" wife.

Wilford Woodruff and John Taylor produce the first issue of the *Nauvoo Neighbor*, another local weekly newspaper. On 21 May Joseph Smith preaches to a large crowd at the temple, speaking on 2 Peter from the Bible.

If Robert and Maria are in attendance she is bulging with child. She gives birth to a son, Enoch, on 29 May, their fifth child. A midwife and her sister-in-law, Elizabeth, tend to Maria. Using midwives was very common in England and in her new home, Nauvoo. Midwifery is highly respected and women feel more comfortable than with male doctors. The usual fee is three dollars. The practice is endorsed by the Prophet, who set apart some midwives for the purpose. He promised Ann Duston, for example, that she would be successful if she used herbs exclusively. Later, in the vacated homes of midwives, items such as scalpels, needles, scissors, tweezers, obstetrical instruments, ointment, salves and cough and worm medicine were found.

Governor Ford of Illinois receives a letter in June from Missouri stating that upon the urgings of John C. Bennett, Governor Reynolds of Missouri will soon be asking for the arrest of Joseph Smith to stand trial for the 1838 charge of treason. Later in the month, Joseph is captured 200 miles north of Nauvoo where he and his wife are visiting Emma's sister and he is illegally arrested and kidnapped. At the end of the month he returns to Nauvoo for trial. By now Joseph and Hyrum Smith have a rather low opinion of the legal profession, largely because of the lawsuits and indictments they have been fighting since the Church was organized. They feel that lawyers are responsible for many of their problems. Hyrum declares that lawyers "were made in gizzard making time, when it was cheaper to get gizzards than souls."

On 10 June, Hannah Maria Eagles Harris celebrates her 25th birthday. She is now the mother of five children. Ten more are to come. Elizabeth Browett is still without children.

⁷¹ Hyde, Myrtle Stevens, *Orson Hyde, The Olive Branch of Israel* (2000), p. 159.

⁷² Interview with Ben Bloxham, Feb. 6, 2002.

In July, The Nauvoo Municipal Court frees Joseph of the charge. Some of the Twelve depart Nauvoo for their missions to the east. Joseph has an interview with the Pottawatamie chiefs and he explains the Gospel, kills an ox for them, and gives them some horses. Joseph and the remaining Twelve call an additional 100 elders to serve missions to try and counteract the negative feelings about the Church in the local area. The next day, 4 July, a huge Independence Day celebration is held. More than 15,000 persons assemble in the Grove to hear sermons by Joseph and others. Robert and Daniel likely are there to listen.

On 8 July Wilford Woodruff, Brigham Young, and others leave on their missions to the east. The next day, Joseph gives a major talk in the Grove on the subject of love and toleration. A week later, he speaks again, stating that “the same Spirit that crucified Jesus is in the breast of some whom profess to be Saints in Nauvoo.”⁷³ It is interesting to note that Robert Harris and Daniel Browett and their families remain totally loyal to Joseph and the Church throughout the Nauvoo period.

On 12 July, Joseph commits to writing down the revelation about celestial marriage, which becomes D&C 132. The Savior tells Joseph, “Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead; therefore, they are not bound by any law when they are out of the world.”⁷⁴ Joseph had previously recorded D&C 131 in May where it was explained that celestial marriage is essential to exaltation.

Robert, Daniel and the Nauvoo Saints are beginning to learn the doctrine behind celestial marriage, a principle that brings much criticism and persecution. They learn that in 1831, while Joseph was working on the retranslating of the Bible in accordance to instructions by the Savior, the question as to how the Old Testament patriarchs were justified in having many wives led Joseph to ask the Lord. The Lord carefully answered that He establishes himself as a God of law and order who deals with men by way of covenant. His people have always been a covenant people. One of His basic covenants in Old Testament time was: “And I will walk among you, and will be your God, and ye shall be my people.”⁷⁵ We are his people only when we keep his covenants and commandments.

Covenants essential to the salvation and exaltation of man were decreed before the world was and are neither to be added to or taken from the earth, Robert and Daniel learn. All such covenants must be performed by the authority of the priesthood, by someone holding the appropriate keys of presidency, and must be sealed by the Holy Spirit of Promise to be of force after men are dead. The composite of all the covenants of salvation, including baptism, is known as the “new and everlasting covenant.”

⁷³ HC 5:512.

⁷⁴ D&C 132:15.

⁷⁵ Leviticus 26:12

The Lord even uses the principle of marriage to illustrate what he is teaching regarding covenants. Marriage was ordained in the councils of heaven to be eternal but will be such only if it complies with the order there established, by authority of the priesthood.

So in D&C 132, the Lord reveals to Joseph Smith the law of eternal marriage: that exaltation (ability to live in the presence of God the Father) in the highest degree of the Celestial Kingdom is gained through the new and everlasting covenant (faith, repentance, baptism, Gift of the Holy Ghost, priesthood, the endowment, eternal marriage). The revelation spells out terms and conditions of the new and everlasting covenant and how celestial marriage and the continuation of the family unit enables man to obtain his exaltation. The temple marriage-sealing ordinance is explained to be essential for exaltation in the celestial kingdom, that it is a prerequisite to exaltation in the highest degree of that kingdom. The Savior explains that without the covenant, one cannot “be enlarged,” or cannot enjoy the “continuation of lives,” meaning they will not be able to have posterity in the next world.

The Harris and Browett families learn that there are times in the history of the earth, in order to establish or propagate a population of people who covenanted to keep the Lord’s commandments through an authorized baptism, God authorizes the use of plural marriage. The Bible records that the ancient patriarchs such as Abraham, Isaac and Jacob had that authorization. It was renewed again in the latter-days for a time so that the Lord could establish his people. The key was “authorization.” Satan, ever clever, ever cunning, seeking constantly to destroy what the Lord builds, successfully tempted some members of the Church in Nauvoo, even certain leaders, to enter into unauthorized plural marriages. Dr. John C. Bennett is a notable example.

Both Robert and Daniel and their wives eventually enter into this sacred covenant (eternal marriage). But first things first. They had not yet been endowed. A temple needed to be completed. They will receive their endowments in the Nauvoo Temple in early 1846, after the Prophet had been martyred and just a day or two prior to the beginning of the Nauvoo exodus.

Sometime during the year Daniel marries a second wife (exact date unknown). She is Harriet Clifford Barnes, a widow, also from Gloucestershire, England. She never had children by Daniel either so perhaps Daniel has a medical problem of some kind that prevents him from becoming a father until Moroni was born to Elizabeth in 1845.

State elections are held and the Nauvoo Saints overwhelmingly support candidate Hoge for U.S. Congress. Since Nauvoo is now the largest city in the state, feelings are bitter on the side of the losing candidate, a Whig. This leads to further complications and future persecutions by outsiders.

Robert and Daniel are taking care of their families and farms (1843 proves to be a challenging farm year because of sparse rainfall) but all of Nauvoo is undoubtedly buzzing with controversy with the repeated harassment of their leader, coping with rumors over who was and who was not practicing plural marriage, fending criticism from

neighboring newspapers, and beginning to suffer outright persecutions from many fronts. Little did Robert and Daniel know that within a year their beloved Prophet will suffer death at the hand of the oppressors.

Efforts continue by Missouri authorities to arrest Joseph again but Illinois authorities resist for the time being. Anti-Mormon groups begin to meet in adjoining areas, drawing up resolutions against the Prophet. Joseph begins to suspect even Sidney Rigdon, his counselor, as being in conspiracy with enemies of the Church. At the end of August Joseph moves his family from his old log house into a building known as the Nauvoo mansion. At this time men in Nauvoo, including Robert and Daniel, are donating one day out of ten to work on the temple and the Nauvoo House. Sisters are donating one percent of their weekly money for those structures.

Robert, Daniel and their wives read the first of many expulsion notices printed in the *Lee County Democrat* at Fort Madison, stating that unless the Mormons peacefully move out of Nauvoo and surrounding communities they will be driven out by force. Notices begin to be posted in public places. Fear begins to grip the Nauvoo Saints. On September 6, an anti-Mormon meeting is held at Carthage, which is not far from the Robert Harris farm. They, too, issue notice of opposition to the Mormons, by force if they must. At the end of the month, Church leaders meet in Nauvoo. Joseph decides to become a candidate for President of the United States, merely as a tactic to draw national attention to the plight of the Saints.

Robert and Daniel participate in a general parade of the Nauvoo Legion on 16 September. Joseph reviews the troops and then, aware of the troubled days ahead, tells the officers to increase the size of the legion. During October general conference, Joseph discusses with leaders his dissatisfaction with Sidney Rigdon, who is suspected now of having connections with John C. Bennett. Rigdon denies the charges. Leaders are divided on what to do because Rigdon is left in his position as Joseph's counselor. But Joseph continues to distrust him. On Sunday, 15 October, Joseph preaches at a meeting at the temple on the Bible, the Constitution and finances.

In a Church court a member is accused of seduction which he claims he learned from Joseph Smith. The charge is not sustained. Joseph speaks out, exhorting the Saints to practice virtue and holiness before the Lord, that "...the Church had not received permission from me to commit fornication, adultery, or any corrupt action; but every word and action has been to the contrary. If a man commit adultery, he cannot receive the celestial kingdom of God."⁷⁶ He warns the members against committing such evils. Meanwhile, a petition is sent to Congress for the redress of grievances and losses in Missouri.

On 29 November, Robert and Maria sell part of their lot in Nauvoo (Kimball Addition, block 3, lot one) to Edward Martin for \$80.⁷⁷ Edward Martin is also a convert from England. After Robert and Edward both served in the Mormon Battalion, Edward

⁷⁶ HC 6:81.

⁷⁷ Nauvoo Land and Records.

went on a mission to England. He was bringing some other English converts to the Salt Lake Valley in an 1856 handcart company when it was caught in a snowstorm and had to be rescued.

Wilford Woodruff, along with other Church leaders, receives his endowment in the assembly room over Joseph's store. Violent acts increase against the Saints; members living in nearby Warsaw are kidnapped and taken to Missouri. The Nauvoo Legion is ordered ready to protect the rights of citizens. Robert and Daniel are on high alert.

In Missouri, Porter Rockwell obtains some money from his mother, hires an attorney, and has his day in court after being in prison nine months. Judge King orders him released for lack of evidence in the Boggs case. Despite raw and bleeding feet, Rockwell walks to Illinois. He arrives in Nauvoo on Christmas Day, appearing first at Joseph's home. Joseph blesses him: "I prophesy, in the name of the Lord, that you—Orrin Porter Rockwell—so long as you shall remain loyal and true to thy faith, need fear no enemy. Cut not thy hair and no bullet or blade can harm thee!"⁷⁸

At midnight, 31 December, 50 musicians play and sing house to house. Perhaps Robert Harris, Jr., a violin player, is among the musicians. He taught his oldest son, Joseph, to play the violin. Robert has just turned 36 years old. An old friend from England, William Pitt, is leader of the Nauvoo Brass Band.

1844

By January, William Law, Joseph's second counselor, is under suspicion of not being faithful. Efforts continue with the government to obtain redress for the Missouri losses. On 21 January, Joseph preaches on the sealing power of the priesthood and about the prophet Elijah. With farming at a standstill, men are available to work on the temple when weather permits.

During February, Joseph Smith prepares a treatise on U.S. government, asking that it get back to the basic political principles of the founding fathers; asks again for redress of Missouri persecutions. He also prepares his presidential platform, making eight propositions: pay members of Congress \$2 per day because "that is what the farmer gets and he lives honestly," turn penitentiaries into seminaries of learning, abolish slavery, abolish court martials, work for more government economy and fewer taxes, establish a national bank, give the president power to suppress mobs, and spread the borders of the U.S. to the west coast.⁷⁹

On 9 February Governor Reynolds of Missouri shoots himself in the head because he has failed to return Joseph Smith to trial in his state and his critics give him too much criticism. The next week anti-Mormons in Carthage draw up resolutions calling for the downfall of Joseph Smith. On 20 February, Joseph instructs Church leaders to send out

⁷⁸ HC 6:134-42.

⁷⁹ HC 6:197-209.

delegations to California and Oregon to look for a new place to settle. Later, Texas is considered.

Deeper Church doctrine is soon learned by Robert and Daniel. In March, Nauvoo resident King Follett dies while working on a well – a rope breaks and a bucket of rocks falls on him. The Relief Society meets for the last time in Nauvoo. At the end of the month, Joseph preaches at the temple accusing several people by name of conspiracy against him. Sometime in 1844, Elias Eagles, younger brother of Hannah Maria Eagles Harris, marries Mary Crook back in England. Elias and Mary will arrive in Nauvoo the next year. Perhaps Maria and Elias communicated by letter. He is possibly the only sibling that joined the Church besides her, based on the simple fact that only Maria and Elias emigrated to Nauvoo.

The Masonic Temple in Nauvoo in April is dedicated by Joseph Smith with 550 Masons from various parts of the world attending. At April conference, Joseph delivers the now famous King Follett discourse, stating among other things that “God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens.”⁸⁰ He says the Saints must know how God came to be God, and how they themselves can become as God. He urges completion of the temple. More than 300 missionaries are called.

Dissension continues and several dissidents are excommunicated for un-christian-like conduct. One determines to kill Joseph at the first opportunity. Days later others threaten Joseph and Porter Rockwell intervenes and arrests three men. By the end of the month leading apostates meet to form a new Church.

In May, Wilford Woodruff and others leave for missions to the eastern United States. Discussions are held again about the possibility of moving the Saints to another location. Reports from Washington hint of a possible war with Mexico. Enemies file indictments against Joseph for polygamy and other charges. Joseph speaks out against apostates and recounts his many trials and tribulations. On 27 May, Joseph starts out toward Carthage on horseback with several friends to meet the indictments head on. Others warn there is a conspiracy against his life and Joseph returns to Nauvoo.

Weather in the upper Midwest turns hot and dry in June. Crops do not look good and that places additional hardships upon the Saints, including the Harris and Browett families.

The end for Joseph is near. The apostates on 7 June publish their first and only issue of the *Nauvoo Expositor*. They issue a direct attack on Joseph and Mormonism on three accounts: (1) that the Church was true once, but since introducing such doctrines as plurality of wives, plurality of gods, and sealings into eternal life, Joseph has become a fallen prophet; (2) they oppose Joseph’s candidacy for president; and (3) that Joseph and other Church leaders openly teach polygamy to attract women for their personal gratification.

⁸⁰ HC 6:302.

After deliberation, the city council votes to destroy the press, which is done on 10 June. The next day, a mass meeting of anti-Mormons assembles in Carthage, inflamed by apostates, neighboring enemies, and editors of other community newspapers. Thomas Sharp, publisher of the *Warsaw Signal*, has been especially critical and calls for death of Mormons and their extermination from Illinois.

Joseph and 17 others are arrested and then released by a Nauvoo justice of the peace. Authorities return to Governor Ford without a prisoner and Church enemies are infuriated. On 14 June, Joseph and Church leaders write to Ford to explain their reason for destroying the press. Armed men gather at Carthage and Warsaw to plot against the Mormons. Some 40 men from Madison arrive in Nauvoo to explore the episode. Joseph explains why the newspaper was destroyed and they are satisfied. They fully believe no law was violated.

On 17 June, Joseph and 15 others are arrested on riot charges, but Judge Daniel H. Wells, a non-member, discharges them. The next day, martial law is declared in Nauvoo and 5000 members of the Nauvoo Legion – including Robert Harris and Daniel Browett – line the streets. A contingent from Governor Ford travels toward Nauvoo again seeking Joseph’s arrest. On June 21, the governor arrives in Carthage for a first-hand look at the situation and quickly assesses the violent anti-Mormon feelings. He writes to Joseph for his side of the story. Joseph writes him back the next day.

The Nauvoo Legion prepares to defend Nauvoo, digging ditches, pitching tents and setting up camp. In Carthage, Governor Ford is surrounded by apostates and enemies of Mormonism who quickly refute Joseph’s written explanations. Ford writes another letter to Joseph, asking him to submit to arrest and a trial and guarantees his safety. Knowing their safety could not be guaranteed and a trial will be a farce, Joseph and Hyrum escape across the river. Authorities from the governor search Nauvoo but cannot find them.

Fearing that people will call them cowards, Joseph and Hyrum return. On 24 June, they ride to Carthage on horseback. Joseph is quoted to say: “I am going like a lamb to the slaughter, but I am calm as a summer’s morning. I have a conscience void of offense toward God and toward all men. If they take my life I shall die an innocent man, and my blood shall cry from the ground for vengeance, and it shall be said of me ‘He was murdered in cold blood!’”⁸¹

Joseph and his companions reach Carthage just before midnight and go to Hamilton’s tavern. The town is full of more than 1,400 drinking, celebrating, excited militia troops from nearby towns, including 30 Carthage Greys. They shout curses and threats. Governor Ford tries to calm them down.

The next day, Joseph and Hyrum are arrested for treason. They, along with Willard Richards and John Taylor, are placed in the Carthage jail. Governor Ford tells the shouting crowd they will “have full satisfaction.” Another day passes and Governor Ford meets personally with the prisoners, then leaves with a promise they will be protected.

⁸¹ HC 6:554-55.

In the governor's absence, threats come from the crowd. The Carthage Greys demand that Joseph be turned over to them. In the mid-afternoon, the prisoners begin to see more than a hundred men, their faces daubed with lamp-black, running around the corner of the jail. They storm the jail, jamming the stairway to the second floor where the four prisoners await the inevitable. Joseph is shot as he is poised to jump from the second-story window. Hyrum is also killed as he tries to fight off the assassins. John Taylor is wounded. Willard Richards suffers no wounds. That evening, he sends a message to Nauvoo that the Prophet and his brother have been martyred.

On the morning of 28 June, word spreads from house to house about the deaths of Joseph and Hyrum. Robert Harris and Daniel Browett and their wives join the thousands of mourners at the Nauvoo House after the bodies arrive. They are told they can view the bodies the next day. The bodies are washed and dressed in white. When Emma sees the bodies she faints. She is four months pregnant. The next day, Robert and Daniel and their wives are among some 10,000 Saints who view the bodies throughout the day. A public funeral is held with W. W. Phelps preaching the sermon. The caskets are buried in a prominent place but the bodies are buried in the basement of the unfinished Nauvoo House, so that enemies will not be able to desecrate the bodies.

Robert and Daniel listen to pleas from the remaining Church leaders to stay calm and not seek retribution. They, along with thousands of other Nauvoo Legion members, are armed and ready, but they obey.

On 2 July, wounded John Taylor is brought back from Carthage but is in excruciating pain. Brigham Young does not learn of the death of the Prophet until 9 July while on a mission in New Hampshire. On 27 June, the day of the martyrdom, Brigham and Wilford Woodruff were together in Boston. They sat together in the Boston Depot. Wilford recorded that "Brigham was very sorrowful and depressed in Spirit without knowing the cause."⁸² Wilford learns of the Prophet's death by reading the Boston newspaper on 9 July. He visits his parents, then journeys towards Nauvoo as does all the other Apostles who are on missions. Sidney Rigdon arrives in Nauvoo and presents himself to be the "guardian" of the Church. The Harris and Browett families, with all the Nauvoo members, wonder who will govern the Church. The community sways but does not topple.

Members of the Twelve arrive back in Nauvoo on Tuesday evening, 7 August, in time for a special conference to consider who should lead the Church. More than 10,000 Saints meet in the Grove and listen to Rigdon speak for an hour and a half telling why he should be the new leader. Later, Brigham Young speaks, refuting Rigdon's claims to guardianship, telling the Saints that the keys of the priesthood rest with the Twelve as an independent body. Robert and Daniel and their wives are in the congregation. To their joyous surprise they see in Brigham the mantle of leadership which marked the life and ministry of Joseph. The tone of his voice is the same as Joseph's and Brigham's appearance is the same—the audience witnesses that God has selected Brigham Young to

⁸² *Wilford Woodruff, Wondrous Worker, Prophet of God*, p.84.

lead the Church. Scripture recorded in the Doctrine and Covenants verifies it. A few days later, the Twelve meets to conduct business. Wilford Woodruff departs 28 August on another mission to England. Robert and Daniel wish him luck.

Sidney Rigdon is excommunicated on 8 September for trying to lead others away. Other would-be successors leave Nauvoo in a huff, but the Church unites strongly behind Brigham Young and the Twelve. Enemies expect the Church to fold up and disappear. But missionary work continues, converts pour into Nauvoo, work on the temple continues, and things get back to “normal.” The weather has continued hot and dry and crops yield less than normal.

The Harris and Browett families witness Brigham Young conducting his first general conference in October. Each congressional district in the United States is designated as a mission area and 85 high priests are set apart to preside over those areas. Guards are posted around the temple day and night to protect it from vandals. Workers are employed on the site continually. Indictments are brought against the murderers of Joseph and Hyrum but because of the excitement, the trial is postponed until May.

1845

Robert Harris becomes a member of the 17th Quorum of Seventies on 12 January and he begins to attend meetings in the Seventies Hall. Later, he becomes President of the 56th Quorum.⁸³ Nauvoo enjoys a brief time of peace, but anti-Mormons now see that the “Mormon question” has not been resolved at all, despite the death of Joseph and Hyrum. Church enemies solicit help from every quarter, even Governor Ford. In January, the Nauvoo city charter is revoked and the Nauvoo Legion is legally dissolved but it remains the only formal organization of defense.

On 2 November 1844, Robert and Maria sell a quarter acre piece of property (Kimball Addition, Block 3, Lot 1) for \$200.⁸⁴ The buyer is Oren Jefferds. Perhaps they use this money to add onto their home or even build a new home. Another possibility is that they use the money to buy or build a wagon to prepare for the coming exodus out of Nauvoo. About this time good news comes to the Browett family. Elizabeth is finally “with child” and will give birth to their first child in September.

Robert finally receives his patriarchal blessing in April at the hands of John Smith. It reads: “Br. Robert, I lay my hands upon thy head in the name of Jesus Christ and seal a father’s blessing upon thee; thou hast obeyed the gospel and been appointed a messenger to the nation’s of the Earth, to bear the gospel with a voice of gladness and mercy for the salvation of this generation and inasmuch as thou art faithful and diligent in keeping the commandments of the Lord and attending to thy duty, thou shalt be chosen as well as called and be a blessing to the nations of the earth in the Church of Latter-day Saints, in rolling forth the cause and kingdom of the Redeemer, in establishing peace and salvation

⁸³ *Pioneers and Prominent Men of Utah*, p. 921.

⁸⁴ Nauvoo Land and Records.

among the nations, in preparing the nations of the Gentiles for the desolation which awaits them and the destruction which shall come upon the ungodly as a whirlwind.

“Thou art of the house of Joseph and the blessings of the holy priesthood shall be conferred on thee in fullness in due time. Thou shalt do a great work, gather many souls to Zion, doing miracles which wisdom will dictate for the prosperity of the cause, shall have a numerous posterity to keep thy name in remembrance, shall live to see the winding up scene of this generation, have an inheritance in Zion and possess it again in eternity.

“This is thy blessing, and inasmuch as you listen to the council of the servants of the Lord, keep all the commandments, pay thy tithing, not one word shall fail which is spoken, for I seal it upon thy head in common with thy companion, even so, Amen.”⁸⁵

By spring, Nauvoo is listed by the official census as having a population of more than 11,000. Brigham Young urges the planting of crops. Another general conference is held in April despite threats that the meeting will be broken up. An estimated 22,000 Saints attend.

Also in April, a younger brother to Maria, Elias Eagles, and his wife, Mary Crook Eagles, arrive from England and settle in Nauvoo and later in Burlington, Iowa, on the Mississippi River.⁸⁶ They are either recent converts or were part of the original United Brethren congregation (neither was baptized personally by Wilford Woodruff). According to PAF Elias and Mary had four children; Mary Ann, born 5 November 1845 in Nauvoo (died in Arizona in 1883); Elizabeth, born in Burlington 22 September 1847, died 1899 in Provo, Utah; Joseph, born 1 June 1849 in Burlington (died same day); and Josephine, born 24 November 1850 in Burlington, died the following September. PAF does not record the death of Elias. There is a possibility that he left his wife. Mary Ann and her children went to Utah in 1852 and she later married Robert Knell.

In May, at the trial of the murderers of Joseph and Hyrum, a verdict of “not guilty” is rendered after armed bands of rowdies intimidate the judge and jury. Several hundred new converts arrive in Nauvoo. Enemies of the Church infiltrate the city. Brigham Young enlists members of the Deacon Quorums, young boys, to work in a “whistle” brigade; they follow suspects around and whistle to give away their location. Robert’s oldest son is only nine, too young to participate.

On 11 June, another daughter is born to Robert and Maria Harris. They name her Sarah Ann. Elizabeth Browett’s pregnancy is showing by now. Elizabeth probably cannot contain her excitement.

Hatred toward the Mormons continues. “Wolf hunts” or night riding against members of the Church becomes popular among the prosecutors. Farmers are harassed. A mob of 300 burns homes at a Mormon settlement outside of Nauvoo. More homes are burned in

⁸⁵ “Family History.”

⁸⁶ Biography of Mary Crook Knell.

Morley and the settlement is evacuated. Meetings are held by Church leaders to decide whether to stay or leave Nauvoo..

Hancock Sheriff Backenstos (a non-member) resolves to put an end to the rioting and arson, but not one person will help him. Anti-Mormons chase him to Warsaw, then to Nauvoo. The mob is close behind when the Saints come to his rescue, led by Porter Rockwell. Rockwell is forced to kill one man and the mob retreats. Other altercations happen. The Saints are advised during October conference to make preparations for the exodus west. Mobbing, murders, and religious bigotry has been the lot of the Saints too often and Church leaders are determined to lead the body of the Church far away so they can have peace. Conference is held for the first time on the first floor of the Nauvoo Temple, with more than 5,000 Saints crammed into the space.

On 12 September a son is born to Daniel and Elizabeth Browett. They name him Moroni. After years of waiting they finally have a child! Little do they know he will be their only child, and that he will survive only 14 months.

Authorities try to arrest Brigham Young in December on false charges of counterfeiting, brought by enemies of the Church. Possible destinations in the west are studied by the Twelve, including the Salt Lake Valley. On 10 December the first endowments in the Nauvoo Temple are given.

Preparations to leave Nauvoo begin. By now, nearly every shop and home in Nauvoo is utilized to make parts for wagons, assemble wagons, make and repair harnesses, sew wagon covers, and prepare clothing and food for the coming exodus. According to the family history, **Robert Harris** helps in the cutting and preparing of timber so that the wheelwrights and carpenters will have adequate material to construct the hundreds of wagons necessary to carry belongings and people out of the city.⁸⁷ Daniel probably has similar duties.

1846.

Daniel Browett and Elizabeth are endowed in the Nauvoo Temple on 5 January. He is ordained a Seventy the same day. Records indicate they are members of the Nauvoo Third Ward.

Members try to sell their homes and property. Many non-members flock to Nauvoo to offer merely a pittance. Homes are sold for \$20 including large lots and a house full of furniture. The temple is offered for sale. Everyone knows the Saints are leaving so property is worth nothing. Some are successful in bartering some belongings to the “gentiles” for animals and food. By the end of the month, some 2,000 Saints prepare to leave Nauvoo. On 26 January, Brigham Young writes to Jesse Little, president of the Eastern States Mission, asking him to go to Washington D. C. to ask for aid for the Saints. This letter and visit leads to “employment” of many of the Saints in the Mormon Battalion.

⁸⁷ “Family History.”

Rumors are spreading, fanned by the governor's office, that the federal government intends to prevent the Mormons from going west. False though they were, it hastens the evacuation of Nauvoo. On 2 February, Brigham Young meets with the captains of hundreds and fifties to give final instructions. Two days later the first wagons pull out of the city, crossing the Mississippi, then proceeding nine miles into Iowa to Sugar Creek where they make a temporary camp and wait for the arrival of more wagons. Mobs enter Nauvoo and begin stealing arms and other valuables and loot homes.

Robert and Hannah Maria Harris receive their endowments on 6 February in the Nauvoo Temple, a full month after the Browetts. A. Wayne Harris states in his history that they left Nauvoo in February, but it has been documented that they did not actually leave until May, as we shall learn later.

However, as the first members of the Church leave, Nauvoo's Parley Street becomes the site of great activity as wagons roll toward the ferry. Crossing the Mississippi is hazardous. Wagons and animals are loaded onto specially made flatboats and float across. The Nauvoo police supervise the crossing, working night and day for several days. By the end of the month the weather turns extremely cold and wagons are able to cross the river on ice. However, the temperature makes living conditions in the Sugar Creek camp extremely uncomfortable. The first wagons are instructed to begin leaving Sugar Creek on 24 February to another camp along the Des Moines River, four miles south of Farmington, Iowa. Brigham Young asks the Iowa governor for protection while the Saints pass through the state.

Day by day more wagons arrive from Sugar Creek and Nauvoo into the Farmington camp. By the first of March nearly 3,000 people in about 500 wagons have made it.⁸⁸ Residents of Farmington are shocked by the tales of Mormon persecution and offer help. They marvel at the good spirit in the camp – watching the Saints sing and dance and listen to William Pitt's Brass Band. The next day, people in Farmington invite the Brass Band to perform there. Day by day, the camp moves a few miles west, not moving too fast in order that other wagons leaving Nauvoo can catch up. The cold weather starts to take a toll and the first deaths are reported.

"Behold, we have forsaken all, and followed thee; What shall we have therefore...Everlasting life." Mathew 19:27,29.

Early days in April find rain pouring out of the skies, making the trail muddy and impossible to move forward much. Wagons are stuck all along the trail. On 12 April, Brigham Young holds a council and assesses the situation, satisfied that the Saints are on a course that will preserve the people. On 19 April they arrive at a place on the east fork of the Grand River, 145 miles from Nauvoo. Brigham instructs them to build a temporary settlement that they name Garden Grove. Men are organized into work groups to cut trees, make rails, build fences, build temporary houses, dig wells, build bridges, clear land, plow ground, and plant crops. Within two weeks, 359 men have cleared 300 acres

⁸⁸ Kimball, Stanley B. and Violet T., *Mormon Trail, Voyage of Discovery* (1998), p. 7.

of land and cut 10,000 rails for fences.⁸⁹ Some 1715 acres of grain are planted. Wagons continue to roll in from Nauvoo.

In many ways, the trek across Iowa is the worst part of the entire journey from Nauvoo to the Salt Lake Valley because of the never-ending swamps, bogs and hickory forests. Roads are almost non-existent and very primitive. Rain falls in torrents. Some creeks are so high they cannot be crossed. Sometimes the wagons are stuck in three feet of mud.

Unknown to the Saints, national events are taking place that will affect Robert and Daniel and practically all the Saints beginning that summer. On 25 April the first blood is shed in the conflict between the United States government and that of Mexico. Mexican troops cross to the eastern side of the Rio Grande and attack a company of American soldiers. War is breaking out between the U.S. and Mexico. Much of the area in the southwest United States, as it is now constituted, including Texas, New Mexico and Arizona, plus California, is under dispute.

Many of the wagons move on 13 May under the leadership of Brigham Young, looking for another semi-permanent camp so the Saints can endure the coming months. Another beautiful area on the middle fork of the Grand River is selected some 27 miles east of Garden Grove. They give the area a biblical name, Mt. Pisgah. The same work details are organized and many acres of grain are planted, along with other crops such as peas, cucumbers, beans, corn, buckwheat, potatoes, pumpkins, and squash. Graves are dug for those who die from pneumonia, scurvy, malaria and other diseases.

On 13 May war is declared against Mexico. Unknown to most of the Church members, Brigham Young has sent Elder Jesse Little to Washington D.C. to ask for help from the

Slogging their way through Iowa during the winter and spring was a challenge for saints driven from their homes in Nauvoo, such as the Harris and Browett families.

federal government for the relocation of the Church to the West. Little arrives in the capital on 21 May. After days of meetings, Little leads a group of representatives from the Army west to find the Saints with instructions to ask for men of the Church to enlist into the military to aid in the war against Mexico.

Robert Harris and many of the other English converts do not leave Nauvoo until mid-May. One of the converts, a young man by the name of Job Smith, writes about their departure in his autobiography:

“The word had gone forth from our Gentile neighbors that the settlement [Nauvoo] must be vacated by the middle of May. It may easily be imagined what our feelings must be in such a situation, but our Heavenly Father was mindful of us and so opened our way that we were able to start and travel with our neighbors to cross the state of Iowa, the eastern part of which was already sparsely settled. Learning that labor was in demand across the

⁸⁹ *Mormon Trail*, p. 11.

river in Iowa, my uncle [George Bundy], then aged about 53, set out to learn if he could find an opportunity to purchase an ox team with his labor. Such opportunity he found and, returning home, secured the services of our neighbor, **Robert Harris**, and myself. We all crossed the Mississippi and walked 20 miles to the farm of a Mr. Brownles. He had a pair of three-year-old steers to trade for the construction of a 100-rod double-ditch sod bank fence. A bargain was struck offhand for the gentleman to board the workers while working, and work then commenced. Fifty rods of the 100 was constructed in some 10 to 12 days, and leave obtained to take the steers home and fetch over the families, and camp near until the work was finished.

“After finishing the ditching we started again westward, arriving at a small town called Bonaparte, we stopped again and got work for flour and some few other necessaries. Our brethren who started with us were also at work, so we kept together as near as possible. The names of our present company were **Robert Harris**, Thomas Bloxham, and Widow Mosley. Others of the company scattered out to get work temporarily for what they needed. Arriving at Pisgah, we again camped together. This place being beyond where the land had been taken up and occupied by the settlers, was selected whereon to make a farm and raise corn and potatoes for those who should arrive late from Nauvoo.”⁹⁰

The population in Mt. Pisgah grows as Robert Harris and the other English converts arrive, but Brigham Young leaves 2 June for the western border of Iowa seeking another temporary settlement. He finds it on 14 June, 125 miles east of Mt. Pisgah near the Missouri River – a place called Council Bluffs. Again, men are organized to tame the wilderness and plant crops. Consideration is given to the idea of sending a contingent of men to the Rocky Mountains yet this year, then sending the balance of the Saints there next year. By now there are more than 20,000 Saints scattered between Council Bluffs and Nauvoo, a distance of 400 miles. They have only what they could load in their wagons or carts, along with cattle, pigs, chickens, sheep and a few horses. They are camped by the trail in wagons, tents and dugouts. Winter has taken a toll in many deaths and illnesses.

Under such circumstances it is easy to understand the disbelief with which Robert and Daniel and the other Saints greeted Army recruiting officers and Elder Little as they began the process of enlisting men for service in the U.S. Army. Led by Colonel James Allen, the officers had orders authorizing the enlistment of 500 Mormon volunteers to help secure California in the war with Mexico. They arrive in Mt. Pisgah on 26 June, just after Robert and Daniel arrive with their families.

Job Smith describes the recruitment as follows: “The men who, with their families, were camping here—quite a large number—were called together and appeals were made by the President [Brigham Young] and others of the apostles for volunteers. It looked a very unreasonable thing to ask of people without a home or any shelter except a wagon cover. But if President Young said it was necessary to respond to such a demand, he of course being in a position to know best, men were willing to enlist and serve as a duty, more in a religious sense than as under present circumstances a patriotic duty.

⁹⁰ LDS Archives, *Job Smith Autobiography*, p. 10

Furthermore, many of those here in camp were not American citizens, having but recently left their native England. Many enlistments were made at this camp. Among the number who enlisted were nearly all of our traveling companions, namely **Robert Harris**, John Cox, Levi Roberts, **Daniel Browett**, Richard Slater and Robert Pixton, all English, and all had families, with one wagon and team to each family.”⁹¹ Many good books have been written about the Mormon Battalion. The best, in my opinion, is one entitled *The Mormon Battalion, U.S. Army of the West*, by Norma Baldwin Ricketts. The information that follows is condensed from that work and others.

As Robert, Daniel and the others hear Army officers ask for volunteers, they are reluctant at first. They have received no government protection from persecution and mob action, their families are destitute, and they are worried how their wives and children will survive another winter on the prairie without them. There are hundreds of miles of prairie to cross, filled with hostile Indians. They cannot understand why Church leaders will even consider letting them join the Army.

But after Brigham Young, Wilford Woodruff and others explain how such an enlistment will help the Church, volunteers step forward. Brigham gives emotional talks, explaining that it is no hoax, that it is the first time the government has actually stretched forth its arm to help the Church. He explains the plan for the main body of the Saints to go to the Great Basin the next spring, and that the Mormon Battalion volunteers will be released in exactly one year, then can join the Church there.

The plan is for Battalion members to use their monthly pay and their uniform allowances not only to assist their families but also to provide a monetary fund that the Church can use for the migration to the Great Basin. “After moving from camp to camp, speaking before campfires and from wagon tongues, he [Brigham Young] accomplished the impossible by persuading five hundred Mormon boys and men to leave their families and enlist.”⁹²

With proper explanations, the companies rapidly fill up. An American flag waves over the enrollment area. Volunteers from Mt. Pisgah join the first companies. But because Robert and Daniel are late arrivals at the camp, they are among the last to volunteer and help fill up the last company – Company E – in the period between 18 and 21 July.

We learn more about Robert and Daniel from Job Smith: “At Mt. Pisgah, a place where the pioneers had made a farm to raise sustenance for those who should follow—we fell in with a considerable number of English brethren, with whom we traveled to Council Bluffs. Distance from Nauvoo about 330 miles. Here we received a requisition from the United States for five hundred men to volunteer to go to California to fight in the Mexican War. This was one of the most barbarous and cruel requisitions that could have been made upon any people under the circumstances. The notion had gone out amongst them that the Mormons had gone out to join the Indians against the Government.

⁹¹ Ibid., p. 11.

⁹² Aarington, Leonard J. and Bitton, Davis, *The Mormon Experience* (1979), p. 99.

This requisition was got up as it was said to test our loyalty—and with a scheme laid, that if this call was not attended to, any army should come and reenact the Missouri scenes; only to destroy entirely the Mormons as a people.

“However, the men were forthcoming, which took the flower of the camp. The young, stout and robust men. Thus left their families shelterless and many of them without food to travel on foot to journey of several thousand miles across deserts and plains almost impracticable to cross. Why I mention this is because some were obliged to be responsible for those families who were thus bereaved in such an unfavorable time. There were no homes for shelter, no neighbors but Indians, and nothing save the open uncultivated prairie to live upon, the summer was now nearly spent.

“We arrived at the Bluffs, July 15th, and everything to be done, inasmuch as circumstances rendered it impracticable to travel further that season. My Uncle [George Bundy] and myself took charge of the cattle, and agreed to exercise a general providing watch-care over six families. Namely, **D. Browett**, John Cox, Levi Roberts, **Robert Harris**, Richard Slater, and Robert Pixton.

“I cannot now understand what ideas could have been entertained by us to think we could perform such a task or by them to have thought that we could do it. To provide shelter, wood (and until pay could be sent back by the men) provisions and other necessaries, for 6 families consisting of some 40 persons—more or less—when houses are already build, and most of the necessaries of life prepared is no small matter, but under those circumstances was a task incomprehensible to be done by us! Yet in our willing zeal we took it. I was very small of my age—quite unhealthy and somewhat young, or unquestionably I should have been one of the volunteers. Thus started the celebrated Mormon Battalion.”⁹³

Robert and Daniel probably signed up after hearing Wilford Woodruff, John Taylor and Parley P. Pratt speak at a Sunday meeting on 19 July in Council Bluffs. John Cox and Levi Roberts, both of whom were on the ship *Echo* with Robert and Daniel, also join Company E. They were good friends during their years in Nauvoo.

BYU Professor Ben Bloxham copied all Battalion records from the Record and Pension Office, War Department, Washington D. C. There is a record of each soldier. He has a copy of the records of Daniel Browett and Robert Harris, which shows that they enrolled 16 July 1846 and were discharged 16 July 1847.

Colonel Allen leads the first four companies out of Iowa on 20 July with their immediate destination Fort Leavenworth, Kansas, where they will receive arms and instructions. Company E is still filling up, so it follows just a few days later. **Hannah Maria Harris** and her children cry as Robert marches away. **Elizabeth Browett** sobs as well. Robert and Daniel leave thinking their families will make it to the Great Basin with the main body of Saints next year (1847).

⁹³ Job Smith Autobiography, p. 12.

Plans by Church leaders to send 400 men to the mountains are cancelled because of the call of the Mormon Battalion. The Saints will stay in Winter Quarters due to the lateness of the season and the poverty of the people. The camps begin to prepare for a winter on the plains as the Battalion marches away. The wives and families of Robert and Daniel begin making plans to reunite next summer in the Great Basin.

Brigham Young promises Battalion members they will be protected and not have to participate in any actual battle that will bring harm to any Church members. He admonishes them to always wear their garments as a protection. **Daniel Browett** is chosen as 4th Sergeant in Company E, which means higher pay. **Robert Harris** serves as a private and will be the company butcher.

The 500 men of the Mormon Battalion take little with them in the way of food and clothing, leaving as much with their families as possible. They take just a little flour. As Robert and Daniel stop to eat, dough is mixed by opening up a bag of flour and pouring a little water into a hollowed-out place in the flour. Lumps of dough are placed on a stick and roasted on an open fire. As they walk the two-week trip to Fort Leavenworth, a distance of 200 miles, they travel on the east side of the Missouri River, along farm areas, and are able to sequester some vegetables from local settlers. The weather is hot and sultry, making the march difficult. The Battalion consists of approximately 549 men, counting regular Army, and at least 33 women and 51 children.⁹⁴ The women are hired to help with laundry. The older children are hired as servants. Good drinking water is hard to obtain and many become sick. One enlistee dies along the way.

The men are organized in groups of six so they can eat together and share a tent. “Daniel Browett, Robert Harris, Henderson Cox, Levi Roberts, Richard Slater and Robert Pixton messed together all the way from Council Bluffs, I [Robert Pixton] being the cook for the mess.”⁹⁵

The Battalion arrives in Fort Leavenworth on 1 August and begins drawing their arms and accoutrements. Robert and Daniel draw \$42 each as clothing money but opt to send the money back to their families and use their own clothing. The Mormon Battalion shows little resemblance to a regular military outfit because all the men do the same. The paymaster is surprised that every man is able to sign his own name to the payroll. Only one out of three are able to do that among normal enlistees.

Elders Taylor, Pratt and Orson Hyde leave Council Bluffs on 31 July and arrive in Fort Leavenworth on 4 August. The Battalion men give them their pay of \$42 each in advance for one year’s clothing at the rate of \$3.50 per month, which the Church authorities delivered to their families. Several of the Battalion men donate to the Church missionary fund. Altogether, they take back \$5,835.⁹⁶ They also are given letters to take back. Robert and Daniel probably write letters but Church Archives do not have them. But they do have the letters the men wrote from Santa Fe later in the year.

⁹⁴ Ricketts, Norma Baldwin, *The Mormon Battalion, U.S. Army of the West*, pp. 19-33.

⁹⁵ LDS Church, *Our Pioneer Heritage*, Vol. 11, p. 378.

⁹⁶ *Orson Hyde: The Olive Branch of Israel*, p. 212.

Robert and Daniel are excited to get their muskets, lining up early in the morning on 5 August. Each man is issued a .69 caliber flintlock, weighing 9-1/2 pounds. One tent for every six men is given out. Heavy rains and hot weather cause many malaria-like symptoms. The men are drilled on how to form ranks and how to use their guns. As sergeant, Daniel is notified his monthly pay will be \$13. Robert will receive \$7, standard pay for privates.

Each man is also issued a cartridge box on a white leather strap, a one-pound bayonet with scabbard, a knapsack to carry extra clothing, an army blanket, small cotton haversacks to carry rations, and a three-pint canteen.

In mid-August the Battalion moves out of Fort Leavenworth, headed for Santa Fe. Robert and Daniel march out with Company E on 13 August and discover what it is like to carry their heavy musket and accoutrements of a foot soldier in the hot, humid weather.

Colonel Allen becomes ill and stays behind. It shocks Robert and Daniel to learn of his death a few days later. Lieutenant A. J. Smith replaces him as commander, but he is completely unsympathetic with the men and is not popular, as Colonel Allen was. For example, he forces the sick to be treated by a Dr. George Sanderson, who has only one treatment no matter what the ailment – calomel (arsenic). Brigham Young has sent a Church doctor (McIntyre) who is qualified to administer herbs, but Lt. Smith and Dr. Sanderson will not allow it. The excessive heat, lack of sufficient food and long distances between good drinking water cause hardships as well. The trail is not in good shape and the pace is slow. Rain, accompanied by roaring winds, drenches the tents and bedding most nights. Mosquitoes and lice plague the soldiers. One night about 50 head of cattle disappear but the next day Indians bring them to camp in exchange for a bounty.

But the Battalion marches on, making from five to 25 miles per day. The men are forced to walk along the many supply wagons and among the hundreds of cattle. When beef is served, Robert selects an animal from among the herd that accompanies the Battalion, kills the animal and cuts it up.

August – Council Bluffs. Brigham Young and other Church leaders still entertain thoughts of sending a vanguard west to find a location for the Church and plant winter wheat. By early August a group of men have proceeded to the Platte River in western Nebraska, but send a message back to Brigham recommending that the journey be terminated because time is running out. Brigham agrees. Some 12 miles north of Council Bluffs, Iowa, on the Nebraska side of the river, Brigham lays out a city to be known as Winter Quarters.

Winter Quarters is not a permanent camp but a preparation site for the massive, difficult exodus to the Great Basin that will come by next spring. The camp quickly becomes a city of 3,483 people and 631 homes, some made of logs and some of “prairie marble (sod).⁹⁷ A large stockade is built. The town is divided into 13 wards.

⁹⁷ *Mormon Trail*, p. 15.

For more detail about **Maria Harris** and **Elizabeth Browett**, we turn again to the record of Job Smith: “My uncle [George Bundy] and myself being now so constantly and arduously engaged with the cattle, etc, of the families left in our care, we soon fell sick. We crossed the Missouri River about the last of August [over to Winter Quarters] and from the day we crossed the river we were both taken sick, and here commences one of the darkest periods that I ever hope to pass through. We had also in our care, to whom we had rendered assistance all the way from Nauvoo a widow named Mosley. Our anxiety was incessant.

“Crossing the Missouri River at Sarpy’s Point, we traveled to a place called Cutler’s Park, where the great camp had located themselves to take care of their stock, and cut hay for to winter them. Distance about 20 miles. My uncle and myself were both sick with ague and fever and frequently delirious. Our disease seemed very distressing, and we had none of the comforts of life to help ourselves with. Here we remained until sometime in October, when the camp removed down to a spot on the Missouri River, called by us Winter Quarters, the site of the present city of Florence [Nebraska]. Here those who were able built them houses, but the sick had to remain exposed contentedly or not, as they could compose themselves until cots could be provided. We remained in our wooden wagon in the open air until sometime in December. It was very cold. My aunt was compelled to take our oxen and go to the woods and fetch to the wagon wood to make a fire to keep us warm. And we used to keep the wagon warm by placing a quantity of live coals into the bake-kettle, and placing it in the wagon, around which by placing our feet we endured the inclemency of the weather.”⁹⁸

The Harris and Browett families become members of the 11th Ward under Bishop Abraham Hoagland. He helps to minister to the needs of Maria and her children, and to Elizabeth. As the record of Job Smith relates, conditions are harsh and no one has adequate wood, meal, flour, sugar, beef and other provisions. Eventually, most people are housed in small, crudely built log cabins with dirt floors.

Dianah Bloxham, Robert’s sister, passes away about this time at the age of 37. We know this because in October Daniel wrote a letter back to Elizabeth commenting on her death. From his wording, she must have been sick for some time and suffered greatly. Perhaps her husband, Thomas Bloxham, joined the Church shortly afterward. This is the opinion of V. Ben Bloxham. Research does not show a definite baptism date. He remarried a few months later.

September. Lt. Smith reviews the roster. It shows 496 Battalion members who are Mormons, not counting women and children. They are now in Kansas where the prairie is flat, covered with large grasshoppers and wild sunflowers. There is no wood. Weeds are burned in narrow trenches for fire. The Battalion is in Comanche territory where Indians are hostile. Guards are posted continually. The greatest threat comes from within the ranks of the officers, however. Lt. Smith and Dr. Sanderson exercise their authority over the men in the way the sick are treated. They insist on administering calomel and if the men do not obey it is considered mutiny. Most who are sick suffer from ague (malaria) and congestion. Most who are forced to take calomel spit it out afterward. Sanderson curses the men, using foul language. Blisters break out on the feet of most men.

⁹⁸ Larsen, Karen M. & Paul D., *Remembering Winter Quarters/Council Bluffs*, pp. 26-27.

Sanderson prescribes calomel for blisters, also. Sanderson's wagon becomes known as the "death wagon." Priesthood leaders give blessings to aid the sick.

Buffalo are seen for the first time and a few killed. Robert skins them and cuts them up for cooking. Buffalo chips are used for cooking. Heavy rains and winds continue. Fish are caught in streams. They pass hundreds of white sand hills. Later in the month they pass herds of antelope and elk. Army mules pulling the wagons weaken because of the lack of grass, eaten down by wild game. Cattle suffer also.

On 17 September, Alva Phelps, one of Robert's friends in Company E, passes away. Dr. Sanderson has given him medicine in a rusty spoon (the same spoon, unwashed, used for all), standing over him until he swallowed. The men feel Dr. Sanderson killed him.

Two representatives from the Church catch up with the Battalion and collect the pay to take back, along with letters. They follow the Battalion to Santa Fe where the Army will disperse the pay. As the Battalion continues its march, the men see their first mirage – a lake of clear water keeps moving farther away. It moves when they move. Good water is scarce. They dig in dry creek beds, but the water tastes like Epsom salts. The shortage of feed for animals, lack of good water, and lack of adequate food continues for 200 miles. They reach the Cimarron River in Oklahoma. Cimarron means "lost river" in Spanish. It disappears into the sand. Water is still scarce. Antelope, bears and wild turkeys are killed for food. At the end of the month they enter what is now New Mexico.

September – Council Bluffs. Maria and Elizabeth miss their husbands dearly although their needs continue to be looked after as much as possible by George Bundy and the bishop assigned over them. But life is hard on the prairie – water has to be boiled on open fires and food prepared three times a day for a large family. They are probably still living out of their wagon boxes and camping in the Cutler's Park area, not yet actually living in Winter Quarters. Joseph is now ten years old, Elizabeth is eight, William is six, Thomas is five, Enoch is three, and Sarah is a year old. Maria is five months pregnant so surely she appreciates the help of her sister-in-law Elizabeth and the ward members. Elizabeth has one child, Moroni, who is approaching one year old.

October. Lt. Smith wants to be in Santa Fe by 10 October and force-marches the men extra miles each day. He divides the Battalion, sending the strongest and healthiest out ahead while the remainder follow behind. The Santa Fe Trail is rocky but easy to follow. Game is plentiful so Robert keeps busy helping feed the men. In his letter to his wife he mentions that he killed an antelope. There is plenty of grass now for Battalion animals.

On 9 October, the first group reaches Santa Fe and a new commander arrives to take the place of Colonel Allen. He is Colonel Cooke, whom the Battalion members eventually grow to love and respect. The rest of the Battalion arrives 12 October. There are many Mexicans in the area, all friendly. Natives are surprised to see American women and children. They offer pine nuts, peaches, apples, pears, grapes, bread, onions, boiled corn and melons for sale. From Santa Fe letters are written for the Church representative to carry back to Winter Quarters. Both Robert and Daniel send their clothing allowance and pay back to their wives. Each donates four dollars to the Council of the Twelve for

missionary work.⁹⁹ The Church representatives start back to Winter Quarters with nearly \$2,500 on 19 October.

Robert and Daniel write letters that the Church representatives carry back to Winter Quarters. Copies of these letters are contained at the back of this document.

Cooke evaluates the Battalion and decides to send the sick back to Pueblo, Colorado, and reorganizes the remaining men. The travel between Santa Fe and California will be rough going. Cooke receives an order from General Kearney to proceed at once to the Pacific with 60 days rations. He recognizes the men are worn down by the foolish leadership of Lt. Smith. Before they depart, the men receive training and the local Mexicans invite everyone to a fandango. The men note how the Spaniards irrigate their crops.

The Battalion leaves 19 October with 25 government wagons, 15 for company supplies pulled by eight mules each, and six large ox wagons for heavy equipment. In addition, the men have purchased five other wagons to haul personal equipment to lighten their loads. And there are five private family wagons. The 60-days ration includes only flour, sugar, coffee and salt. There is salt pork ration for 30 days and soap ration for 20 days. As they march, the men initially do not like Colonel Cooke because he forces them to carry much of their personal items on their backs instead of allowing them to put them into wagons. He is a strict man. He puts out the order that any sentinel caught sleeping will receive the death penalty.

On 24 October they reach Albuquerque where broken down mules are traded for better ones. Many Indians are in the area. The males wear breach clothes and have red paint on their faces. After leaving the area, the weather turns wet and cold. Clothing and bedding becomes soaked. Traveling down the Rio Grande del Norte, where the country is sandy, the men help the mules pull the wagons despite their weakened condition.

October – Winter Quarters. Maria and Elizabeth receive their letters from Robert and Daniel at the end of the month, delivered by Church representatives from Santa Fe. Daniel also sent a letter to his second wife, Harriet, but it has not been preserved. By now some 15,000 Saints and perhaps 30,000 livestock are scattered across an area of 500 miles, but most are concentrated in the Winter Quarters area. The Saints brace for a cruel winter on the plains.

November. Early going in the month is tough, with wagons sinking in the sand. Guides report it will take another 90 days to reach the Pacific Coast. Another soldier dies and is buried in a shallow grave in his blanket. Controversy with Dr. Sanderson continues and the sick try to avoid him. The Battalion averages some 15 miles a day. Another cold rain makes travel uncomfortable and both men and animals are exhausted. Rations are cut in half.

By 6 November they are 288 miles southwest of Santa Fe and reach the point where General Kearney had left his wagons behind and proceeded with pack animals only, in

⁹⁹ LDS Church, *Documented History*, p. 566.

order to get to California as quickly as possible. On 10 November another detachment of sick men is diverted back to Pueblo with only scant rations. Cooke himself leaves some wagons and equipment. A draft ox gives out and is butchered by **Robert Harris**, but the meat is jelly-like and the men refuse to eat it.

On 20 November, the guides cannot agree on the route because there is no trail. Cooke leads the Battalion south toward Mexico, then changes his mind and turns west toward California. The men feel it is an answer to their prayers because otherwise they will not get to California before their enlistment ran out. But the food runs out. Some boil their belts and try to eat them. It seems the men are always hungry because there is never enough food, just barely enough to keep them alive and moving. Cooke purchases new mules and some dried beef from some Mexicans. At the end of the month they come to an area where wild game is taken for food. At the Guadeloupe Mountains, wagons have to be let down by hand with ropes over the ledges. They cross the Continental Divide on the 28th.

November – Winter Quarters. Again we turn to the record of Job Smith, whose uncle, George Bundy, had promised to look after the wives of Daniel Browett and Robert Harris: “Bro. Channay Warner Porter put up a small split-log building—10 foot square—for Sister Cox, who had remained with us. The other sisters [including Hannah Maria Eagles Harris and Elizabeth Harris Browett] had scattered round into other parts of the camp, seeing that we were unable to do anything for them or for ourselves. Sister Cox gave us the privilege to go in with her and her four children into her new cabin for which in our circumstances we were extremely thankful. We were now destitute of provisions—inasmuch as we had no team to haul it from Nauvoo. We sold abundance of corn at Nauvoo for ten cents per bushel the year previous, and now we could not get it for money if we had money to have bought it with. Brethren who were in health, went down to Missouri and either worked for provisions, or traded for it by selling their clothing or what they could spare to obtain it with. We not having any means to send to exchange for provisions, were now rendered entirely destitute and compelled in our sick situation to ask our brethren for assistance...But in these times no one had anything to spare, and it was an exceeding hard matter for even a bishop to obtain anything for the poor. Hence many times we had not enough to eat, and that we did have was frequently very rough. Parched cornmeal and bran were both poor food which we sometimes were glad to eat in order to sustain life and keep from returning to our mother earth, as we were very low from ague and fever, which never relaxed, until upon both of us a new and worse disease attacked us—the effects of which were permanent in our systems.

“I mean the Black Scurvy. This disease is somewhat similar to that experienced by persons on lengthy voyages at sea. Sister Cox and her four children were also attacked by it. One of her children died. [The disease, caused by a lack of fresh fruit and vegetables, also **claimed children of Robert Harris and Daniel Browett**, detailed below.] The disease was so prevalent that hundreds became victims thereto. The road to the burying ground led by our cabin and we could see every day numbers being carried thither. In our small place there were only two out of nine inmates that were in health. These were my Aunt Bundy and my sister, Ann.”¹⁰⁰

¹⁰⁰ *Remembering Winter Quarters/Council Bluffs*, pp. 27-28.

On 28 November, the **infant son of Daniel and Elizabeth Browett**, named Moroni, dies of canker or black scurvy.¹⁰¹ Daniel probably never learned of his death. This will be a sad time in the life of Elizabeth and Maria, especially since Elizabeth had waited so long to have her first child. Because of Moroni's death, Daniel Browett has no posterity to follow after him.

As one might imagine, Church leaders are taxed to the maximum. Brigham Young deals with contention, unhappiness, bickering, trials, apostasy, and concerns over the Omaha and Oto Indians in the area. On the other hand, the saints rejoice with weddings, band concerts, songfests, festivals, choir practice, dances, quilting bees, and parties. They make crafts, butcher hogs and cattle, buy and barter for oxen, cattle, food, tools, seeds and wagons to better prepare them for the coming journey to the West.

December. The Battalion travels through an area near the border of Mexico and present-day Arizona as the weather turns cold. The men are so hungry they resort to eating beef hides, tripe, feet, heads and entrails. They camp at San Bernardino Ranch, vacated 15 years before because the Mexican rancher could not exist alongside marauding Apache Indians. On 5 December, as they leave the ranch and travel back into Arizona, they begin to see wild black cattle – remnants of the cattle owned by the original Mexican rancher. Four are killed and turned over to Robert Harris for butchering.

Battle of the wild bulls. For the next few days they travel in country covered with mesquite and cactus which tears their clothing, but they make 15 miles a day. On Friday, 11 December, they slowly descend into a river bottom where a few wild bulls get mixed into the cattle and sheep and the bulls are killed by the Battalion's sheep drovers. Then the companies stop at the San Pedro River for water; other bulls, smelling the blood, charge into the soldiers. These wild bulls, some of the species used for present-day bull fighting in Mexico, strike fear into the men and livestock. One man is trapped between a bull's horns and he suffers severe rib injury. Robert sees another bull gore a man in the thigh and throw him into the air. In all, three men are wounded and three mules are gored to death.

Many soldiers have the presence of mind to load their guns and shoot to kill. Nine bulls are shot to death in one location and several others are killed as well. An immense coal-black bull charges a group of men. A Corporal Frost stands his ground, aims his flintlock musket deliberately, then fires when the bull is only six paces away. It falls headlong at the soldiers' feet.

Another bull is shot which collapses near Robert Harris, the butcher. Robert jumps on it to cut its throat but the bull is not dead and it gets up, throwing Robert off. His cap is stuck on the bull's horn. Robert runs after it screaming, "Stop you thief, I'll have some beef."¹⁰² After about 75 yards the bull collapses and Robert is able to finish the job, driving the knife into the bull's throat. Levi Hancock later wrote a poem about the encounter with the bulls. Robert probably has to have a lot of help to butcher all the dead

¹⁰¹ Burials in the Burialground at Winter Quarters, copy of a document in possession of Ben Bloxham, Salt Lake City, Utah. The documents states that Moroni was one year, two months and 13 days old, born in April 1845 in Nauvoo.

¹⁰² Tyler, Sgt. Daniel, *Mormon Battalion History*, p. 221.

black bulls. The meat is tough but keeps the men fed for a few days (cows and calves were scarce because local Spaniards, Mexicans and Indians killed them in preference to the bulls as the meat was tender). There is not enough time to dry all the beef so much is wasted. The injured men avoid Dr. Sanderson all they can.

Word is received that 200 Mexican soldiers are stationed at Tucson but Colonel Cooke orders the men to proceed. The men wonder if they will have to go into actual battle. The Battalion reaches Tucson on 16 December but find the town sacked by the Mexicans, who do not stay to fight. Residents treat the soldiers well and local fruit and vegetables are made available. They rest for one day before proceeding to the west.

They arrive at the Gila River on 21 December and find General Kearny's trail, having traveled a distance of 474 miles since they had left the general's route on the banks of the Rio Grande. This route later becomes the location of the South Pacific Railroad across the desert to San Diego.

By Christmas they reach the Pima and Maricopa Indian villages near present day Phoenix. There are 2,000 to 3,000 Pima and around 10,000 Maricopa. Battalion members are impressed with the Pima, finding them to be a noble race of Indians uncorrupted by missionaries and cross breeding. They trade buttons and old clothing for cakes, corn, beans, squash, molasses and anything else to eat. For Christmas the soldiers eat cold beans, pancakes and pumpkin sauce. They kill some beef but it is no good – even the animals will not eat it. Robert and Daniel celebrate their birthdays: Robert turns 39; Daniel is 36. By the end of the month they are into Gila River territory headed for California. Adequate food for man and animal is still a problem and both are weak.

December – Winter Quarters. Although formal agreements have been made with the Omaha Indians, the poverty of the Indians almost compels them to steal from the Saints, who themselves are in dire condition. The Indians live by gift or theft. The only real problems, however, are between the Omaha and the Otoe tribes. Warring factions kill several Indians but the Saints stay out of harm's way. The diet of the Saints consists mainly of corn bread, salt bacon, mush, and a little milk. Winter brings increased loneliness on the part of Maria and Elizabeth, especially as the birthdays of Robert and Daniel come and go.

A later survey indicates there were 538 log cabins and 83 "soddies" or sod houses erected at Winter Quarters. Size of the cabins range from ten by ten to twelve by fourteen feet, only six and a half feet to the eaves and only one door and one window consisting of six seven-by-nine inch panes. Roofs are covered with willows placed over the ribs, then covered first with long coats of prairie grass, over which is placed six inches of dirt. The houses are arranged neatly in rows. "Backhouses" or outhouses are placed at the back of each lot, dug eight feet deep.

"Winter Quarters had been divided into twenty-two wards, or congregations of the Church, each one was presided over by a Bishop. There were about fifty branches, or units of the Church that were generally smaller than wards, in southwest Iowa."¹⁰³ Bishop Hoagland was ministering to the needs of Maria and Elizabeth.

¹⁰³ Holmes, Gail G., *Council Bluffs Historical Tours*, p. 63.

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January. Four mules and several sheep are found dead New Year's morning because of lack of proper feed. Corn and wheat cakes are eaten that day. Colonel Cooke tries to float some of the supplies down the river to lighten the load of the animals, but it doesn't work. Rations are reduced again and on 6 January several men faint. Only four days provisions remain. Water is hard to find in the desert as they leave the Gila River. They have to dig for every drop. Wagons and supplies are left behind. They cross the Colorado River into California on 9 and 10 January. More wagons are left behind and the emancipated mules are sold to Indians. Good clothing is scarce as well with much being traded for food and rest worn out – shoes as well. Many walk barefoot or wrap rawhide around their feet and tie it in place. They walk without talking now, their strength used up. Tongues are swollen and dark. Sixteen more mules give out. More supplies are left behind.

On 18 January they are in Palm Springs where they learn General Kearney has defeated the Californians in the south. The Battalion trudges on. Orders arrive telling them to march to San Diego instead of Los Angeles. A treaty has been signed ending the war in California. Brigham Young's prediction that the Battalion will have to do no fighting except with "wild beasts" has literally been fulfilled.

On 21 January they see the first houses in California at San Felipe Valley and camp at Warner's Ranch where they enjoy their first full rations since leaving Tucson. And they enjoy bathing in the hot springs. By the end of the month they reach San Diego where they will halt for a time. They are put to work cleaning the old mission, then proceed a few days later to the San Luis Rey Mission. Many of the men record in their diaries how they like California with its rich vegetation, especially after passing through the desert southwest. Thousands of wild cattle, geese, game and other small animals roam freely.

January – Winter Quarters. Brigham Young and other Church leaders meet constantly to plan for the migration of the Saints to the Great Basin. On 14 January he receives a revelation (D&C 136) outlining the organization and mode of travel for the trip. The Saints will be organized into companies of hundreds, fifties and tens, with a president and counselors over each company. Death continues to claim the weak and sick. Cattle are wintered in the rushes along the Missouri River bottoms and survive.

February. On 1 February the Battalion is ordered to march to San Luis Rey, 53 miles north, and occupy the post in case of future difficulties. And on 15 February, Company B is ordered to occupy San Diego. Relieved to be in California, Battalion members settle into a daily routine that includes morning and afternoon drills, a better diet, rest, and continued improvements in the mission buildings and facilities. Regular Church services can be held. Inspections are held regularly.

February – Winter Quarters. Robert's wife, **Maria**, gives birth to a **baby boy** on 22 February 1847 in the harsh conditions of life at Winter Quarters. That means she was only two months pregnant when Robert left in July. She names him after her husband.

She and baby Robert are probably both in poor health during this time. There is much work to do—feed children, wash clothes, iron, sew, bolster sleeping ticks, air out quilts and blankets, and do whatever they can to earn money such as braiding straw for hats and making willow baskets to sell.

The community of Winter Quarters swells to more than 4,000 inhabitants. The settlement is dotted with small trade shops as well. Services include blacksmithing, woodworking, and crafting things like chairs, tables, washboards and other items. Several women keep busy teaching school, babysitting, spinning yarn, working in boarding houses, and making baskets and flour sacks. Several of the men have hired out to build fences, haul logs and wood, dig coal, make shingles, build bridges, and do anything that people living in surrounding communities will hire them to do. Dances are held occasionally to bolster the social life. The Saints visit and help one another. Life goes on. Weddings are planned. Best of all, there is no persecution. They look forward to the coming trip that will take them to their Promised Land in the West.

Job Smith records that he and a friend of Robert Harris, John Gailey, learn to weave baskets out of willows that grow in abundance along the river. They peel the willows, first boiling them in a large brass kettle that holds ten gallons or more, loosening the skin. Sister Cox helps them. They take the willow baskets into Council Bluffs and settlements in Missouri to trade them for clothing and other provisions. A few potatoes are obtained, which are eaten raw to combat the effects of the black scurvy, saving many lives.¹⁰⁴ Perhaps Maria and Elizabeth participate in similar efforts.

March. The daily routine continues through 14 March when Colonel Cooke receives orders to send one company to San Diego and the other companies to Los Angeles. The next day Company B leaves for San Diego and the others, including Company E with Robert Harris and Daniel Browett, depart for Los Angeles three days later. Conditions are still harsh and rations are reduced for the march. Many men still have no shoes. They arrive in Pueblo de Los Angeles on 23 March, camping a mile outside of town near an Indian village. Immediately they learn of a disagreement between General Kearny and Colonel Fremont, which eventually results in the court martial of Fremont. The men await payday when they will have money to buy clothing and shoes. Many other regular army members also inhabit Los Angeles, but their camps are separate.

March – Winter Quarters. Consideration is given to a plan to take only 144 men and 72 wagons to the Great Basin in the first “Pioneer Company.” Maria and Elizabeth know by now they will not be able to join any of the wagon trains because of their husbands are absent and because the number of children in are depressed but survive. Maria either sells, or has sold, her oxen and wagon and other supplies just to get through the winter – or she gives them away so others can make the trip.

April. Supplies from San Diego and San Pedro help relieve the famished soldiers, together with food they can trade for with the locals. **Sgt. Daniel Browett** is assigned on Saturday, 17 April, to notify all companies that a mass meeting of the Quorum of the Seventies will be held the next day. **Daniel** is called to serve as one of the seven Presidents of the Seventy. Now that the men are settled there will be time to hold regular

¹⁰⁴ *Remembering Winter Quarters/Council Bluffs*, pp. 29-31.

worship services on Sundays. On 26 April Company E receives its pay, \$42 per man. The men are assigned to help construct a fort in town.

April – Winter Quarters. On 5 April, Brigham Young's Pioneer Company leaves Winter Quarters, consisting of 143 men, 3 women, 2 children, 72 wagons, 93 horses, 66 oxen, 52 mules, 19 cows, 17 dogs and some chickens.¹⁰⁵ Other companies will soon follow. As wild greens begin to grow, they are boiled and eaten as both food and medicine which helps the people recover from the effects of black scurvy.

Job Smith records: "A very large field was plowed and divided off to the several families who were not prepared with sufficient provisions to follow the pioneers the same summer. I was allotted five acres. One of these I sowed with buckwheat, the remainder with corn and potatoes. The stuff grew remarkably well so that we had enough breadstuff (corn and buckwheat) to bread us the following winter, and during the journey across the plains to Salt Lake Valley also on short rations until grain and vegetables matured in 1849."¹⁰⁶

May. As Robert and Daniel begin work on the fort, they discover the "city of Angels" is not angelic at all. There are as many grog shops and gambling houses as there are regular houses. The Mexicans and Spaniards are friendly to the Battalion but have the Indians enslaved and treat them cruelly. The personal conduct of the Mexicans and Spaniards, especially around women, is "filthy and disgusting" to the church members.¹⁰⁷ Gambling is out of control as is the drinking. Sermons are preached continually within the ranks of the Battalion, admonishing the men to keep themselves clean and untarnished by the "outside world." However, the end is in sight. They will be released in July, free to travel to the Great Basin and find the main body of the Church and their families.

May – Winter Quarters. Several more wagon companies depart out of Winter Quarters, following the trail blazed by the Pioneer Company. After much deliberation, **Elizabeth Harris Browett**, along with Daniel's other wife, Harriet, decides to go west in the Asa Barton Company, probably with the blessing and encouragement of Maria and her children. After all, Robert and Daniel will be released from the Battalion in two months. Maria stays behind because of the number of children – she will have to wait for Robert to come and get her. She has endured the winter and is now enjoying sunny days on the plains, but that is no substitute for the loneliness she feels. She will not see Robert for yet another seven months. Elizabeth departs, thinking she will unite with Daniel by late summer. In his letter from Santa Fe, Robert had encouraged Maria to come west as soon as she could. She probably lacked the resources.

Orson Hyde, who since late summer of 1846 has been serving another mission in England, returns to Winter Quarters and receives the assignment to oversee the thousands of Saints both there and on the other side of the river in Iowa. "He was to be particularly mindful of the families left behind by both the Mormon Battalion and the Pioneer Company. To help him, two High Councils (twelve brethren each) had been organized, one on each side of the river...With timber scarce, Orson marveled at how many men had hauled logs from deep ravines north and south and also from across the

¹⁰⁵ *Mormon Trail*, p. 15.

¹⁰⁶ "Job Smith Autobiography."

¹⁰⁷ Standage, Henry; *Journal*, May 2, 1847.

river. Orson sympathized with the families who had built their snug winter homes entirely of turf and willows and straw; spring storms, thaws, and warm sunshine had begun disintegrating these."¹⁰⁸ On the bright side, he saw large fields of corn and grain growing.

June. Several of the men use their pay to buy horses, mules, saddles, better clothing, and a better diet of food. Work continues on the fort. They hear of the suffering of the ill-fated Donner party the winter before. Daily duty is varied – hauling logs from the mountains, killing stray dogs, digging a ditch around the fort, etc. The men are impressed with the horsemanship of the Mexicans and their ability with the lasso to catch wild horses and cattle. Toward the end of the month the Army asks the men to consider re-enlistment because replacements are not available. Some begin to consider another six-month enlistment (80 men enlist on 20 July).

June—Winter Quarters. Orson Hyde works with government authorities to solve a problem caused when Indians murdered four government officials. He also works hard to encourage Church members with patience and preparation for the trip west that they all eventually will take.

July. Independence Day is celebrated by Robert and Daniel in a variety of ways – flag raising, display of arms, salute of guns, marching to the music of the regimental band, troop parades, addresses by officers, etc. A week later the Catholics hold a festival and bull fights are held which seem cruel and barbaric to the Mormons. Several horses are gored in the combat with the bulls. On 15 July a silent rejoicing begins among Battalion members. Tomorrow they will be released.

July – Winter Quarters. Robert and Maria's **newborn son, Robert, dies** of canker or black scurvy 30 July 1847. He is buried there in the graveyard on a hillside just southwest of the settlement, in grave number 11.¹⁰⁹ Visitors today can find his gravesite as well as that of little Moroni Browett, who is in grave number 183. Some of the other English convert friends of Robert Harris buried there are Jane Benbow (wife of John Benbow), Anna Mariah Cox (daughter of John and Eliza Roberts Cox), and Cornelia Melvina Pitt (daughter of William and Cornelia Pitt). Robert's sister, Dianah, wife of Thomas Bloxham, also died during this time but she is not buried at the Winter Quarters graveyard. Wilford Woodruff lost two children and they are buried there as well.

Robert and Daniel are about to be released. On Friday, 16 July, a simple ceremony is held at 3 p.m. with a total of 317 Mormon men in attendance. Company A is lined up in front with Company E, with Robert and Daniel, in the rear. Lt. Andrew J. Smith inspects them, then says in a low voice, "You are dismissed." The men gather around their religious leaders, where they hear some brief remarks. At the conclusion, the men let out three cheers and end their service in the Battalion. They do not know the exact location of Brigham Young and the main body of the Church, but they are determined to find them as quickly as possible.

¹⁰⁸ *Orson Hyde: The Olive Branch of Israel*, p. 216.

¹⁰⁹ Winter Quarters Visitor's Center Records, 1846-1848 Mormon Burial Plot.

Service in the Battalion proved that Mormons were loyal Americans, gave the main body of the Church members the right to temporarily camp on Indian lands in Iowa and Nebraska, and provided the Church financial aid through the pay the soldiers received. It was a relief in the minds of some government officials that the Mormons will not join with Canada or Mexico as they went west and that the federal government had no prejudice toward them, in spite of the fact that locals in Missouri, Illinois and elsewhere treated them harshly.

Each man receives \$31.50 as final pay, but no transportation allowance for the journey to Utah is given even though it was promised. The men use some of the money to buy horses, mules, cattle and provisions for their return trip. A group of 223 men, including Robert and Daniel, prepare to leave Los Angeles under the leadership of Levi Hancock, the only general authority of the Church within the ranks of the Battalion. He divides them into four groups and they leave on 22 and 23 July, traveling with their beef cattle in front. Robert and Daniel still camp and eat with John Cox, Levi Roberts, Richard Slater and Robert Pixton (John Cox and Levi Roberts came to America with Robert and Daniel on the ship *Echo*). They will have something to eat this trip, they determine. However, as they pass over the Sierra Madre, they lose many of their cattle to Indians and mountain conditions. They decide to stop and kill the remaining cattle and dry the beef. Little do they know that Brigham Young's Pioneer Company has just entered the Salt Lake Valley.

In August, Robert and Daniel travel the 500-mile-long central California valley in the dead heat of summer (it is a total of 800 miles from Los Angeles to Sacramento). Once again, exhausted men, horses and mules fall by the side of the trail for lack of water. They reach the Kings River on 11 August and are able to fill their canteens and send water back to the stragglers. They debate about which mountain pass to cross over the Sierra Nevadas. They cannot find Walker's Pass so they decide to proceed north to Sutter's Fort and follow the Truckee Route over the mountains at Donner Pass.

By August 25 they camp on the Cosummes River and learn that John Sutter needs laborers and will pay from \$25 to \$60 per month. A few (perhaps a dozen or so) decide to proceed to Sutter's Fort to take advantage of the offer. The men also learn details about the fate of the Donner party. And best of all, they learn that Brigham Young has led Church members into the Salt Lake Valley – more than ever they determine to speedily get there. They reach Sutter's Fort, obtain provisions, reorganize, and then strike out for Utah.

September. It is assumed that Robert and Daniel travel in either the James Pace group or the Andrew Lytle group, since both were officers in Company E. A year before they were in a forced march. Now they are free to do as they please, ride, walk, hurry or take their time – and they have enough to eat. They are impressed with the forest in the Sierras when they get there. One night as they camp in the Sierras, a group led by Samuel Brannan (who originally came to California by ship) comes to camp, returning from the Salt Lake Valley back to California. Brannan had met Brigham Young and tried to convince him to bring the Mormons to California, unsuccessfully. Brannan is now upset with the Church and passes through, saying unkind things.

A day later Captain James Brown, who had been traveling with Brannan, and who had taken a sick detachment to Pueblo, shows up at their camp to collect their Battalion pay. He also carries a request from Brigham Young. A letter, dated 7 August 1847, states that the Church is in destitute circumstances in the Salt Lake Valley. Meager crops have been planted and some of them damaged by livestock when they came up. Indians and wolves are decimating livestock herds. President Young recommends that those with adequate provisions proceed to Salt Lake Valley and others, especially those who had no families, should remain in California and work until spring, then bring their provisions and earnings with them. Brown is under orders to purchase livestock, wheat and seed in California and take it to the Saints.

Robert and Daniel must make a decision. The men meet in the Sierras, debate, pray, then divide into two groups of approximately 100 each, one group to return to work and the remainder to press on to the Salt Lake Valley. We assume that Robert Harris and Daniel Browett make a simple agreement—one will stay in California and be obedient to the wishes of Brigham Young, and the other will travel on and try to find the Harris and Browett families. Daniel will stay. Robert will return. At this point neither knows whether or not their wives and families have made it to the valley. And they probably do not know about the deaths of their infant sons. Captain James Brown would not have that much detailed information.

As they separate, Robert Pixton gives Robert Harris a mule for his wife, who also is waiting in Winter Quarters. Robert promises to deliver the mule to Sister Pixton.¹¹⁰

“The organization of hundreds, fifties, and tens established in Los Angeles was disrupted when half the men returned to Sutter’s Fort. There is no evidence any attempt to reorganize at this time. They seemed to continue with the same companions they had traveled with since leaving Los Angeles but in smaller groups.”¹¹¹

Robert’s group continues through the mountains in an easterly direction where they soon reach the first campsite of the Donner Party. General Kearny, who passed through the campsite a few weeks earlier on his way to Washington D. C. with Captain Fremont (for Fremont’s court martial), had buried several bodies. But Robert’s group comes to another camp where the bodies are not buried. The men are horrified by what they see – mummified bodies, decayed and scattered by wild animals. They do what they can to bury remains but are relieved to get away from the tragic camp.

They continue along the Truckee River over huge boulders and high, steep hills. They agree to travel more quickly in case some of their families have not made it to the Salt Lake Valley. In that case they will yet have time to travel to Winter Quarters before winter to join them. They divide again, into two groups, with those who are able to travel faster out in the lead. By the end of September they are in Raft River (present-day Idaho),

¹¹⁰ Maynes, Shirley N., *Five Hundred Wagons Stood Still, Mormon Battalion Wives* (1999), p. 374.

¹¹¹ *The Mormon Battalion*, p. 177.

following the Oregon Trail to Fort Hall. Based on the assumption he is concerned about his family, Robert Harris is in the lead group.

In the meantime, Elizabeth Browett and her sister-in-law Harriet arrive in the Salt Lake Valley on 24 September, only to find that Daniel is not there. After searching out people who know the situation, they learn the approximate whereabouts of the Battalion. Elizabeth understands there is a possibility that her husband may be in the group that has been asked to stay in California. In a few weeks she will know for certain. She anxiously waits.

September – Daniel Browett. Daniel's group of approximately 100 or so men have given most of their supplies to Robert's group and have returned to Sutter's Mill where 80 of them, including Daniel Browett, are immediately put to work by Captain Sutter. He is glad to have them, as he is anxious to build a flourmill and a sawmill. The other 20 continue to San Francisco to find employment. Sutter agrees to pay the men twelve and a half cents per yard to build races, plus provisions. Daniel earns \$1.50 the first day at the gristmill (six miles from the fort), excellent pay for those times. Other men do work such as split shingles, dig ditches, make shoes, tan hides and build granaries. Still others went back to San Francisco and San Jose to work.

October – Robert Harris. As Robert Harris and the other weary travelers reach Fort Hall on 6 October, they buy some bacon and buckskins, then turn south toward the Salt Lake Valley, 165 miles away. It takes them ten days to get there, so they average only 16 miles a day. This must be due to the fact that although some of them are riding mules, others have to walk, and they are probably trailing cattle, purchased in California. They follow the trail blazed by trappers and explorers south along the Portneuf River, Marsh Creek, Malad Pass, and pass present day Portage where Robert Harris will live one day, then along the Wasatch Front past present day Kaysville where he will settle in 1851, then to the Salt Lake Valley. The weather is probably fairly mild with cool evenings, intermittent rain or snow, and a view of beautiful snow-capped mountains dotted with fall colors along the way. Some of their conversation along the way probably has to do with their impressions of the valley.

On 16 October, about noon, Robert Harris and his companions finally arrive at their destination. Many are overjoyed to find their families there. Not Robert. Maria has not made it. He is visibly disappointed. However, he finds his sister, Elizabeth.

Robert and Elizabeth have sad news to exchange. Elizabeth tells Robert of the death of his infant son (named Robert Harris III) and of the death of her own son, Moroni. She describes life at Winter Quarters, the daily struggles with disease and sickness, and how the rest of Robert's family is doing.

He tells her that Daniel has stayed behind to work, and the reasons why, but assures her that he will be home next spring or summer. They have a quick reunion, each telling the other about their experiences during the past several months. She arranges for his care and finds a place for him to stay while he rests. Provisions and clothing are shared. He is

offered a bed to sleep in, but he can't sleep that way. He prefers to wrap up in a wool blanket and sleep on the hard floor.

Brigham Young is not in Salt Lake Valley. He has already returned to Winter Quarters and will lead another group out west in the spring.

On 18 October, Robert says goodbye to Elizabeth and leaves with several other men including Levi Roberts, Edward Martin, James Pace, John Morris, Andrew Lytle and William Hyde. It appears they have horses and mules, so there is probably a combination of riding and walking. Again, the main source is the book by Ricketts called *The Mormon Battalion, U.S. Army of the West*. It is difficult to tell from the various accounts whether or not there was only one group of men who left at this time, or two or three. I take the position that there was one group. Since provisions are scarce in the valley they leave with precious little food, counting on obtaining more supplies at Fort Bridger and Fort Laramie (not the city of Laramie).¹¹² Despite the fact there will not be much feed for their mules, they hurry eastward with only 10 pounds of flour per man.¹¹³ They reach Fort Bridger but there is nothing to buy, creating a dilemma. Should they return to Salt Lake Valley or continue to Fort Laramie, another 400 miles? Snow already covers the ground and they are about out of flour. Only once on the way to Fort Bridger had then been able to buy some buffalo meat from Indians.

They proceed toward Fort Laramie, killing two buffalo, an elk and small game on the way. There is some high-priced flour for sale there and the trader advises them against killing any more buffalo because it will upset the Indians. A couple of days out of Laramie they risk it anyway, killing a cow and a calf. While Robert skins the animals, they see smoke signals, then Indians. But none attack. William Hyde records in his journal that they reach Fort Bridger on 19 November and Independence Rock on 30 November. One of his mules comes up missing the next day. At one point they pass several Indian dwellings.

October – Daniel Browett. Work continues on the gristmill and sawmill, set in a background of beautiful mountains but wild and lonesome nevertheless. Those who keep journals say the country is infested with wolves, grizzly bears and Indians. They were lonesome as Battalion soldiers but their lonesomeness increases as the weather cools. Daniel's heart leaps with encouragement as he thinks of joining Elizabeth and Robert and his family in the Salt Lake Valley next spring or summer. According to Henry Bigler's diary, the men agree to work until June 1, 1848.

October – Winter Quarters. Wilford Woodruff, along with Brigham Young and other Church leaders and men who have left their families behind, complete a journey from the Salt Lake Valley and arrive back in Winter Quarters on 31 October. Wilford, Brigham and the others reunite with their wives and families. Maria is happy to see them but they know little about Robert and Daniel's whereabouts. The men left Salt Lake on 26 August, nearly two months before Robert arrived there.

¹¹² Hyde, William, *Personal Journal*, p. 44-49; obtained from Mormon Battalion website.

¹¹³ *Five Hundred Wagons Stood Still*, p. 440.

November – Robert Harris. On the first, according to William Hyde, two buffalo are killed and the weather continues “cold and disagreeable.” An inch of snow falls three days later. Another buffalo is killed at their camp and they partly dry the meat. “The weather about as cold as I ever witnessed. Had to run behind our mules with robes wrapped around us to keep from freezing,” Hyde records. They reached Fort Laramie on 8 November and leave the next day but are able to buy some flour. They cross the Platte on ice. On 11 November they leave the timber and travel through snow 8 to 12 inches deep. There is no timber for fires and they have to “poke under the snow for buffalo chips” to burn. On 19 November they reach timber again. Four days later Indians steal two horses from them. The next day a snowstorm hits and Hyde records: “Weather very cold and disagreeable. The wind blows hard and the air is full of snow and the roads are also being drifted full.”

They reach the Loup Fork in eastern Nebraska on 28 November and are detained there six days “as the stream was swollen and so much ice running that it was impossible to get across. After finding it impossible to cross at or near the ford, we concluded to go up to the forks of the river, which was some 12 or 15 miles distance through brush and over broken ridges without any road or trail. After reaching the forks we were two days before we succeeded in getting all things across.”¹¹⁴

Another member of the group, named Edward Bunker, wrote a journal and in it he tells this story:

“On arriving at Loup Fort of the Platte River we camped for the night and tried to ford the river, but the ice was running so thick that our mules will not try to cross, so we put up for the night. The next morning found us in a cold northeastern snowstorm.

“We remained in camp all day and ate the last bit of provisions we had, even a pair of rawhide saddle bags which I had brought from California on a wild mule. The next morning there was about ten inches of snow on the ground and we started down the river hoping to find missionaries at the Pawnee Mission. That day we killed some prairie chickens which was all we had. The next day we came opposite the mission house, which were across the river from us. Some of the boys commenced to build a raft when looking down the river we saw **Robert Harris** crossing the ice by means of a long pole. We abandoned our raft and followed his example and crossed the river on the ice. We found the mission deserted and the corn all gathered, but we went into the fields and gathered a few ears of frostbitten corn which the Indians had left, and which we ate raw. We went into the houses and stayed all night without bedding. One of the boys brought a frying pan and the corn we didn’t eat raw we parched and ate all we wanted and took the rest with us.

“On reaching camp the next morning we found that one of our mules had got into the water and was so badly chilled that he had to be killed and we ate it, except the thighs.

¹¹⁴ Hyde Personal Journal.

Those I tried eating but they were so much like India rubber that I gave up the attempt.”¹¹⁵

November – Winter Quarters. Maria continues to wait and wonder, coping with the hardships of cold weather setting in again, taking care of the children alone without the help of Elizabeth, living in a temporary log cabin with a dirt floor. She knows Robert was scheduled to be mustered out of the Army in July – what will he think when he could not find her with the Saints in the Salt Lake Valley? How long will it take him to travel back to Winter Quarters to find her? With the exit of so many others, organized life here has fallen apart some. She misses Robert. She wants desperately to see him again. The Quorum of Twelve Apostles, under the leadership of Brigham Young, meets to consider reorganizing the Quorum of the First Presidency. No one is aware of the plight of the Robert Harris group.

December – Robert Harris. “The 4th of December we started on our homeward course,” records William Hyde. The next day they “passed some corn fields belonging to the Pawnee Nation. We went into one of the fields and by kicking up the stocks that lay under the snow we succeeded in finding a few nubs of corn. This we ate raw, and it had become sour by laying under the snow, and it did us much more harm than good. On the 9th we camped within about 15 miles of the Horn, which place is 30 miles from the general camp of the Saints, or Winter Quarters. But as we were strangers to the route, we were not aware that we were so near our place of destination, and as the snow was deep, and our meat which we had saved from the horse entirely exhausted, we seated ourselves upon the snow around our camp fire and entered into council as to the wisest course to be pursued. Some thought it best to send two men on two of the best mules in camp for Winter Quarters. To this I replied that we had now traveled near five thousand miles, and that we had suffered much with hunger, cold, thirst and fatigue, and now to give out on the last hundred miles I didn’t like the idea. I then said that in case we could not get through without, I will make a free will offering of my mule riding and we will eat her, as she was in as good order as any in camp. To this proposition all readily agreed.”

Robert Harris was not at liberty to offer his mule for food. He had promised to deliver it to Sister Pixton and it was hers, not his.

The miracle of the wild turkeys. From Hyde’s journal the story continues: “...we all were united in calling on the Lord to regard our situation in mercy and send us food from an unexpected quarter that we might have wherewith to subsist upon. And here the Lord heard our prayer. Soon after wild turkeys began to pass our camp in droves, and such a sight I never before witnessed. Drove after drove continued to pass through the woods until night set in. We succeeded in getting four, which was one to every four persons, after this we could not get any more although our shots might be considered ever so fair, and we concluded to be satisfied. Probably it will have been a damage to us if we had got all we wanted as we were then suffering in the extreme with hunger.”

“The 11th. Went to the camps of the saints at Winter Quarters. The day was bitter cold and the company was well night used up. Our clothing being in no wise calculated for

¹¹⁵ Edward Bunker Journal, LDS Church Archives

winter. We had suffered much with cold, as well as with hunger. Brother Ira Miles, from poor health and extreme suffering, had become as helpless as a child. But the reception with which we met, and the blessings that were poured upon our heads on our arrival, seemed to cause new life to spring up and to compensate for all our toils.”

Robert begins a desperate search for his wife. The men quickly learn from residents where their families are located. Some reunite that very evening; others have to wait until the next day or even after because the remaining Saints are located throughout a wide area. When children see their fathers for the first time in a year and a half they scarcely know them. One child, looking for Levi McCullough, asks: “Which one of these ragged men is my father?”

Robert knows from talking with his sister, Elizabeth, back in Salt Lake, where his family is living. As Robert finds Maria, he embraces her and his children, then learns details of the death of Robert Harris III, his infant son who was born 22 February 1847, seven months after his departure. The child died on 30 July, living only five months. He is buried at Winter Quarters. Robert celebrates his 40th birthday.

After a period of rest, Robert and the others hitch up mules and go into nearby permanent settlements to find work such as splitting rails and building fences. Their pay comes not in money but in much-needed food such as hogs and corn. The Harris family celebrates its first Christmas together in two years albeit in humble, poverty-stricken circumstances.

Robert and Maria probably attend the first meeting held in the newly constructed and historic Kanessville Tabernacle at Miller’s Hollow. Conference is held there right after Christmas and Brigham Young sustained as President of the Church.

After the Battalion men have rested, Brigham Young proclaims a jubilee in the log tabernacle at Kanessville in honor of all the returning soldiers. During the meeting he told the men they were the salvation of the Church.

1848

January – Daniel Browett. Heavy winter rains bring high, swift water to the American River, which threatens the sawmill. On 24 January, James Marshall, Sutter’s foreman, sees the first **gold flakes**, deposited in sandbars after the high water goes down a little. Former Battalion member Henry Bigler writes in his journal: “This day some kind of mettle was found in the tail of the race that looks like gold.”¹¹⁶ Marshall takes some samples to the fort and it is confirmed – gold has been discovered in California. Sadly, this will lead to the eventual death of Daniel Browett.

February – Daniel Browett. Sutter tries to keep the discovery a secret until he secures the land, but word eventually leaks out to the other Mormon workers and they receive permission to prospect. They work an island on the American River with success and it

¹¹⁶ Bigler, Henry; *Journal*, January 24, 1848.

eventually becomes known as Mormon Island. Back in the Salt Lake Valley the winter weather is very mild, making it possible for the Saints to perform many tasks such as early plowing, planting, fence building, logging and exploring. By spring they have enclosed more than 5,000 acres of ground and 875 acres of winter wheat begin growing.

Spring – Winter Quarters. On 24 April, **Robert and Maria are sealed** together in the New and Everlasting Covenant of Marriage by Orson Hyde, who remains in Winter Quarters ministering to the people and organizing new companies for the trip out to the Salt Lake Valley. Brigham Young sends Wilford Woodruff on another mission, this time to preside as president of the Eastern States Mission, headquartered in Boston. Woodruff leaves in June.

Saints who live in Winter Quarters move across the river to settlements in and near Council Bluffs because the two-year agreement with the government and the Indians there has expired. Robert moves his family into better facilities at Council Point, five miles from Winter Quarters. He is a member of the Council Point Branch.

Council Point, roughly halfway between present Lake Manawa and Twin City Plaza, south and southwest of Kaneshville/Council Bluffs, was built in June 1846 as a support town to the Middle Mormon Ferry. It was the third most important LDS community in the Missouri Valley.¹¹⁷

Robert is still working for farmers in nearby settlements, trying to accumulate enough money and resources so that he can afford to make the trip to the Salt Lake Valley. He may have been employed making rope out of the local hemp crop there. Many LDS men used hemp to manufacture cord, rope and hemp cable.

One other note of interest about Elizabeth Browett, who is in the Salt Lake Valley. She was rebaptized and confirmed 12 February 1848 (a common practice back then) by Levi Hancock. Levi was the only general authority that served in the Mormon Battalion and knew Daniel and Robert very well. She is faithfully waiting for the return of her husband.

Spring – Daniel Browett. By now virtually all the former Battalion members gather on Mormon Island searching for gold, with much success. They mark off plots of five square yards for each man and work five men together. They are ideally situated at the beginning of the gold rush long before the onslaught of the Forty-Niners. One group divides \$17,000 at the end of one week. They use all types of methods to find gold: flat pans, baskets, rockers, and even knives. Samuel Brannan, already unfaithful to the Church, collects tithing from the men that is never sent to Utah. (Brannan ultimately is excommunicated and loses his fortune, later dying penniless).

Despite their search for gold, the Mormons work faithfully for Sutter until, out of despair, he has to shut down all the regular operations. Sutter writes in his own journal: “Only the Mormons behaved decently. They were worried for the difficulties in which I

¹¹⁷ *Old Council Bluffs*, p. 43.

found myself, and some of them remained to finish their jobs.”¹¹⁸ The Mormon ex-soldiers barter with Sutter for payment in-kind, taking wild horses, mules, cattle, oxen, wagons, plows, picks, shovels, and other items that will be useful when they journey to the Salt Lake Valley.

The men decide to purchase two small brass cannon that Sutter purchased from the Russians when they closed Fort Ross in Northern California. **Daniel Browett** is appointed agent and he collects gold flakes from each man for payment. The cannon will be taken back and given to Church leaders.

June – Sutter’s Men. The weather is warm enough for the men to attempt a trek over the Sierras then on to the Salt Lake Valley. They meet and Daniel Browett is among nine men appointed to find the best trail. The nine leave immediately, deciding to follow the ridge between the waters of the Cosumnes and the American Rivers. It takes them three days to reach Iron Mountain where the snow is so deep they cannot continue. They return to camp. On 17 June, three other men find a nice valley 40 to 50 miles east of Sutter’s Fort where they set up a temporary camp and send word to the others. Most are there by 22 June. The men vote to **elect a leader** that will take them to the Salt lake Valley. The man elected is non other than **Daniel Browett**.

There is still some last minute gold to pan for, and it is not until June 25 that Daniel’s men gather at what they call Old Dry Diggins to plan the trek west. One of their concerns is the Truckee River route they had at least partially followed the year before. The harrowing stories of the Stevens and Donner parties on the route make it seem daunting. Also, discouraging words relayed back from the Salt Lake Valley by those who had completed the journey in 1847 convince the men that there must be a better route.

July – Sutter’s Men. As gathered at Old Dry Diggins the remaining Battalion party consists of 17 wagons, 150 horses, 150 cattle (all bought with money they had earned from Captain Sutter and the gold they had panned), and the two brass cannon purchased from Captain Sutter. There were 45 men in the group and a single woman. They move out on 3 July. On 4 July they fire the cannons in celebration of Independence Day.

Daniel blazes a new trail east through Pleasant Valley to the vicinity of Sly Park where they bivouac on 6 July and construct a corral for their livestock. Sly Park is a lovely meadow named after James Sly, one of the Battalion men. Daniel waits a few days for latecomers, letting the men continue to prospect for gold on the nearby Weber Creek.

Daniel takes two men, Ezra Allen and Henderson Cox, to scout for another route through the mountains and determine the depth of the snow. The other men do not want them to go out alone, but Daniel and the other two are anxious to get started so they can get the group home, back to their wives and families.

¹¹⁸ Sutter, John, *New Helvetia Diary*.

The three men each have a riding animal (either a horse or mule), a pack mule, saddle, Army musket, and his personal pouch of gold. While they are gone, Daniel tells the other men to keep panning for gold to keep themselves busy.

After a ten-day wait, the remaining Battalion members grow restless because Daniel and the other two have not returned. They send out a party of ten men to find them. The group returns after searching for a full week, until July 15, to no avail. There is a feeling of uneasiness, but there is nothing to do but continue onward, hoping to find a sign of the men somewhere. They make eight to ten miles a day and on Tuesday, 18 July, they camp at Leek Springs in the Sierras, so named because of wild onions growing in the area. Some of the men report seeing Indians wearing clothing that suspiciously looks like clothing worn by the three missing men.

From Leek Springs the group's advance road crew keeps working ahead, clearing another ten miles. They come upon a spring and a dead campfire. Nearby they see a newly made earthen mound that looks like a grave. One of the men, James Sly, exclaims: "Our brethren are in that grave."

They decide not to excavate the grave but return to camp as quickly as possible and bring the entire company to the location. On the way back they again see several Indians. They can't tell for certain because of the distance, but they think one of the Indians is wearing the vest of one of the missing men.

The next day, 19 July, they bring the camp to the location, traveling over steep grades and many rocks. One of the wagons breaks down going through a snow bank. Here is the account written in the book *The Mormon Battalion* by Norma Baldwin Ricketts:

"When they arrived, the grave was the center of attention as there was evidence of a terrible struggle. Tools were taken at once from the wagons and the grave was opened. It was a shocking sight. There lay the three brethren, naked and brutally murdered. An ax or hatchet had been sunk into **Browett's** face and a shot had penetrated one of his eyes. Allen was lying next to him with Cox underneath. All were in a shallow grave. Bloody arrows, some broken, were strewn all around. Blood-stained stones with locks of hair adhering to them were located. Allen's pouch of gold was found lying under a bush with \$120 in it. It was a double pouch with a long buckskin string attached so he could carry it around his neck and let it hang inside of his shirt. His messmates had seen him make it. There was blood on the pouch. The men thought that as the murderers took Allen's clothes off, the bag probably slid into the bushes undiscovered. Others thought that as he was hit in the back of the head the string had been cut and the pouch had fallen unnoticed into a nearby bush where it was found. Their animals, supplies and guns were gone. All three were carrying gold...

"Before they went to bed, a prayer was given. During the prayer something startled the horses and cattle, causing a stampede. The ground shook like an earthquake as the cattle ran away. They thought Indians might be lurking nearby. Lieutenant Thompson ordered

the men to ‘limber up a cannon and let her speak at once.’ A guard was posted and, although the rest of the night was quiet, no one slept much.”¹¹⁹

The next day some of the men make a new grave and bury Daniel and his two fallen comrades. Others round up the cattle and horses and still others go out to search for the Indians. They find Daniel’s cow and determine to give her to his wife upon their return. Before they leave, one of the men engraves this message on a tree: “Sacred Memory of Daniel Browett, Ezra H. Allen and Henderson Cox. Who was supposed to have been murdered and buried, by the Indians on the night of the 27th of June 1848.”¹²⁰

The tree fell in 1929, breaking off just above the inscription. The stump was cut and moved to the Marshall Gold Discovery Historical State Park Museum where it was restored in 1988. A bronze marker was placed at the original gravesite in 1967 and the location is now known as Tragedy Springs. Allen’s gold was sent to his widow, waiting in Iowa. She traded it for provisions and made it to the Salt Lake Valley in 1852.¹²¹

The Daughters of the Utah Pioneers have since placed a monument at Tragedy Springs in remembrance of the three men.

Summer and Fall 1848 – Sutter’s Men. The men return to camp, finding only three of their cattle missing. The men elect a new leader and try to get their wagons, horses and cattle herd through the rugged mountains with Indians looking for every opportunity to steal. They write a letter to Captain Sutter and post it on a tree, hoping someone will find and deliver it. Only a few miles are made each day with a lot of breakdowns with their wagons. On 28 July they are at Summit Camp, high in the Sierras where they melt snow for water. At Pass Canyon a few days later the grade is so steep they have to use fire to heat rocks, then pour water over them to break them up – all in the process of making a trail wide enough for the wagons. A week later they finally arrive at the Carson River and on 9 August one of the men is shot by an Indian but his wound is not life-threatening.

On 15 August, at Humboldt Stink, they meet a wagon train going to California. Members give them a report of the Mormons in Salt Lake Valley, that 8,000 acres of grain had been planted in the spring. But what they didn’t know is an abundant harvest had been threatened by hordes of crickets. They will learn the miracle of the seagulls soon. At this location (Humboldt) Indians shoot several horses with poison arrows. Some die. The Indians are difficult to detect because they hide in the willows. Daniel’s cow is so lame they have to butcher it and eat it.

One of the men decides to donate \$150 worth of gold and give it to Daniel’s widow, Elizabeth Harris Browett. As they travel along the Humboldt River in north central Nevada Indians continually harass them, killing more cattle and stealing more horses. When they get to the present-day Utah-Idaho border they decide to skip going to Fort Hall and turn east along the Salt Lake cut off. They are now making 10 to 15 miles a day.

¹¹⁹ *The Mormon Battalion*, p. 208.

¹²⁰ *Ibid.*.

¹²¹ From LDS-Gems Subscriber Gary Brown, a great-great grandson of Ezra H. Allen, March 2002.

It is early September and a cold front moves in, bringing rain and snow. The rest of the trip they see snow-covered mountaintops. They catch a lot of fish at the Malad River.

By the end of September they know they are close to the Salt Lake Valley. They trim their hair and beards and mend their clothes. The hundred or so men arrive in the valley at different times, the last arriving on 6 October. After finding their families they pay a visit to Brigham Young and pay their tithing. Typical is Azariah Smith who pays tithing on \$500 worth of gold.

Elizabeth learns from these men that her beloved husband, Daniel, has been killed by Indians and buried in the mountains of California. It is a sad day in her life, her dreams dashed. She tearfully accepts the \$150 from Daniel's friends. Daniel's other wife, Harriet, is heartbroken as well. Although I have found no record of it thus far, I imagine some kind of memorial service is held in Salt Lake City for the three slain Battalion members. After a period of mourning, she probably turns her thoughts to her brother, Robert. (Elizabeth did not remarry until 20 July 20 1867).

Fall – Winter Quarters. Just nine months from the time Robert and Maria are reunited, their eighth child is born on 30 October, a son. They name him Daniel Browett Harris. Robert obviously has learned of Daniel's untimely death in the Sierras and names his new son in his honor.

1849

Robert and his wife are still living in Iowa. There is nothing significant recorded in 1849 in the lives of Robert and Maria Harris, who continue to work and save in the Council Bluffs area, preparing to go west and join the Saints the following year. Orson Hyde is still in charge of the Saints there, who are scattered in many settlements along the river. He publishes a Church newspaper there called the *Frontier Guardian*. Some other members of the Mormon Battalion have returned from Sutter's Mill with their private cache of gold, causing excitement. By in large, however, the vast majority of the Church members resists the "Forty-Niner" fever and do not go to California. They watch, however, as many wagon trains pass by, on their way to the gold fields. An estimated ten to fifteen thousand California emigrants are quartered in the area, waiting for the weather to turn favorable so they can begin the trip. With Daniel Browett's death still fresh on his mind, Robert wants nothing to do with California.

Elizabeth Browett is living in the Salt Lake Valley and they exchange letters during their absence as best they can. At the end of the year Robert turns 42. Maria turned 32 in June. They reflect often about the events in their lives – joining the Church in England, traveling to America, settling in Nauvoo, being forced out of that beautiful city, spending a frustrating winter on the plains, being separated for a year and a half while Robert served in the Battalion, Daniel's death in California, Elizabeth's sorrow, Robert and Maria's reunion in Winter Quarters, the loss of their worldly possessions, their many children, and how they will finally make it to Utah to join the Saints.

Wilford Woodruff is released from his mission in late 1849 and returns to Winter Quarters. He is instructed to assist in organizing the remaining members of the Church in the Iowa and Nebraska areas for their trip to the Salt Lake Valley.

By 16 May, the spring weather is extremely dry. Crops are failing. At a Church meeting prayers are said and Orson Hyde boldly promises rain. At the beginning of the afternoon meeting skies are clear. Before the services end, huge raindrops are falling. Soon it is falling in torrents. After the rain the weather turns warm and the crops grow abundantly.

1850

Robert and Maria are anxious to leave, as are other members of the Church remaining in Kaneshville and Winter Quarters on the Missouri River. It was a long and dreary winter that seemed to drag on, according to the Orson Hyde journal. When a conference is held there in early April, Orson Hyde tries to cheer them up but first calls them to repentance. Some of them have not been observing the Sabbath but spend their Sundays gathering wood or listlessly lounging at their homes. A few are indulging in intoxicating drinks. He asks them to recommit to gospel principles by a show of their hands. All members raise their hands. He tells them the Lord is displeased with their course and if they do not repent they will soon find themselves on the high road to apostasy.¹²²

Wilford Woodruff meets with Orson Hyde and Orson Pratt in Kaneshville several times during the spring to discuss the challenge of getting the remaining Saints to Utah. Most of them, including Robert and Maria Harris, still do not have money to purchase supplies such as oxen and plows. Later, they meet on 18 May in Council Bluffs and decide to delay the start of the trip for a month until everyone is better prepared. Most of the best oxen and wagons have been purchased by goldrushers coming through the area, on their way to California. The remaining oxen, poor as they are, are overpriced. They determine that 25,000 gold seekers have left St. Joseph, Missouri, prior to mid-May. Things are further complicated by the serious overgrazing of the plains along the Mormon and Oregon trails. Many travelers have to turn back because of lack of feed for their starved animals.

“Another April event with mixed blessings and problems was the **birth of Martha’s baby** [Martha Rebecca Browett who married Orson Hyde], a girl. Martha and Orson named her Adella Marie. Though Martha ecstatically held in her arms a child of her own, she still coveted public appearances with Orson. Orson knew, sadly, that he spent too little time placating her, but his duties demanded almost more energy than he possessed.”¹²³ Orson leaves in July for a required trip to the Salt Lake Valley to visit with

Church leaders. While he is gone, the baby dies and Martha’s health declines and she becomes downcast. They decide to divorce and be released from their marriage vows. On 9 December, she marries Thomas McKenzie who lost his wife in August. Orson Hyde performs the marriage ceremony in Kaneshville.

¹²² LDS Gems, David Kenison, via Internet

¹²³ *Orson Hyde: The Olive Branch of Israel*, p. 251.

The historical sketch of Robert Harris written by his son, Thomas Eagles Harris, says: “After father had been home long enough to recruit up a little, he moved his family to Council Point, a distance of five miles. He commenced to prepare to go to Utah where the Saints were located... In the spring of 1850 father had arranged his outfit which consisted of two old covered wagons, two yoke of oxen, one yoke of three-year-old steers, and one yoke of broken oxen. Loaded up his provisions, bedding and a few other things which will be needed and started for Salt Lake, a distance of one-thousand miles or more through Indian country, through rivers, over mountains and rocks and sand.”

In order to obtain the wagons and oxen and at the same time feed his family, Robert has to work for nearby settlers along the Missouri River. It takes him a year and a half to acquire those things. Gone is the small inheritance from his father in England. Gone are the things he acquired in Nauvoo. Gone are his wages from the Mormon Battalion. Gone is the gold that Daniel Browett might have shared with him. But he still has his desire to locate with the main body of the Church in the Salt Lake Valley. He still has his testimony and his family – his most cherished possessions.

Robert Harris is assigned to travel in the Aaron Johnson Company as new Wagon companies are organized by Woodruff, Hyde and Pratt,¹²⁴ so he and his family leave Winter Quarters on 12 June with a written message on one of the wagons: “Utah or Bust.”¹²⁵

Thousands of Mormons have already paved the way, making the trail easier to follow. The Mormon trail is exactly 1,032 miles from Florence, Nebraska (near Winter Quarters) to Salt Lake City, Utah. The trail is not a narrow path but rather a corridor, depending on rivers, available grass, the terrain, and other factors. It is a two-way road – Church leaders constantly send people back to help lead others to Utah. And the Mormon trail is not an original trail but follows territorial and Indian trails, trails blazed by trappers and traders.

The Aaron Johnson Company, like all those with the responsibility of moving members of the Church across the plains, is highly organized. There are captains of hundreds, fifties and tens. While nothing is recorded to specifically tell us, I assume Robert Harris is appointed a captain by virtue of his many experiences. Everyone is expected to follow their leader and obey the rules. They have a daily routine. There is discipline, hard work, mutual assistance and devotional practices. As a rule they do not travel on Sunday.

Aaron Johnson, a Connecticut native, moved to Nauvoo in 1839 and eventually built a prominent two-story brick home there, which still stands. He served as a member of the first High Council in Nauvoo and in 1843 was elected as Justice of the Peace.¹²⁶

¹²⁴ Records of Robert C. Harris, a grandson, and Cecil H. Bingham, a granddaughter.

¹²⁵ Life History of Joseph Harris, unpublished.

¹²⁶ Marilla Lucretia Johnson Miller-Daniels, Genealogy of Aaron Johnson, p. 6.

His written history gives us some insight into the trip across the plains. It says that he had three teams, and that two yoke of oxen pulled one wagon that carried the heavy freight such as a cook stove, plough, material for a harrow and necessary tools to make a new home in Utah. Two yoke of oxen pulled another wagon that contained provisions and cooking utensils for daily sue. The oxen were milk cows that helped feed the Johnson family during the trip. Left over milk was placed in a churn, fixed in the rear of one of the wagons. At the end of the day they open the churn and retrieve the butter. A third wagon, drawn by horses, was fitted with a box and was used as a “parlor on wheels,” a place where family members could ride when they were not walking, and even sleep in.¹²⁷

When Brigham Young left Winter Quarters in 1847, leading the first company to the Salt Lake Valley, he departed in early April. Johnson’s company, with Robert Harris and his family, is two months behind that schedule. In central Nebraska they see their first buffalo, and like the pioneers before them, they use buffalo chips for fuel. The men in the company enjoy buffalo hunting and Robert again uses his skills as butcher to skin the animals and prepare the meat. The pioneers also see many Sioux, some clothed for battle, some setting prairie fires, some stampeding the buffalo.

As they journey West they have their share of accidents and mishaps. Women and girls are sometimes dragged under the wheels of wagons because of their long dresses. Children fall under oxen. Draft animals bite and kick and their waste harbors many germs. Robert and his family learn the basic sanitation rule: “Gents to the right, ladies to the left.” In camp they dig ditches for latrines.¹²⁸

Sickness and death are a problem to every wagon trail company traveling to Utah from 1847 to the late 1850s and the Aaron Johnson group is no exception. Some companies lose 20 percent of the travelers to cholera and other deaths are caused by childbirth, consumption, measles, whooping cough, stampedes, drowning, lightning, starvation, exhaustion, gunshot wounds and even Indian attacks. Small children are sometimes buried in breadboxes or dresser drawers. Most bodies are covered with rocks, if any are handy. Some 6,000 Mormons were buried in trailside graves during those years.

From the biography of Anne Morehead, one of the pioneers in the Aaron Johnson company, we read:

“Three days after we started our journey cholera broke out. There were four persons in the company who died. Uncle Clairborne had a keg of tar in the wagon. He would put some water on the tar and we would have to take a drink of it every day. I hate the smell of tar to this day. We were re-baptized to prevent us from having cholera. I was baptized in the North Platte River.”

Another pioneer of the company, Elijah Averett, wrote:

¹²⁷ Marie Knight Case, “History of Aaron Johnson.”

¹²⁸ *Mormon Trail*, p. 19.

“We felt that the cholera ought to stop. So brothers Johnson, Hunt and Hill and I went out in the prairie and prayed that the Lord will stop the cholera. We had a testimony that it would stop. We heard a stamping in the grass nearby but nothing was to be seen. We never had another case of cholera in our company. We saw a great many gentile graves on the road. The cholera had slain them terribly. There were wagons, tires, clothing, guns, bedding, boots and shoes scattered along the road. We got along very well. One buffalo ran through our camp. The dogs caught him and the boys shot him. It rained pretty hard on us. While crossing the North Platte some of our wagons swam, but we got across all right. After this, one young man got lost one night and part of two days but he came to camp all right. Nothing else happened, that I recollect worth mentioning. I only lost two heads of cattle in my company.”

One of those who die from cholera is Aaron’s Johnson’s son, Willis Kelsey Johnson, 31, who had married Laura Crandal the previous year in Kaneshville, Iowa. He dies 15 June. He is buried along the trail.

In a few weeks Robert’s family reaches the North Platte River, territory that he remembers from his hardship trek in the fall of 1847, passing near Scotts Bluff, now a national monument. His children are intrigued with the many prairie dogs but they do not make good pets. But they probably have their own pets such as cats, dogs, birds, chickens, doves and rabbits. They also have dolls, sewing cards, balls, games, pocketknives and other toys for amusement. And everyone is awed by the wide variety of flora. Grass is scarce, however, and both the Johnson Company and the Woodruff Company, which departs a month later, suffer from the loss of many oxen as they die along the way.

As they arrive at Fort Laramie in southeastern Wyoming, Robert and his family get their first indication of the rigors ahead when they see the imposing mountains they must cross. Laramie Peak towers over them at 10,272 feet, the highest mountain Maria has ever seen. Robert tells story after story about his earlier trip. From here they have 397 miles to go to reach Fort Bridger, following the Oregon Trail. They travel the opposite side of the rivers than do other pioneer emigrants, usually on the south side. As the traveling becomes more difficult, they, like those before, lighten their loads and litter the trail with wagon parts, clothing, equipment, etc.

Beyond Fort Laramie they come to Mexican Hill, near present-day Guernsey, Wyoming. It is one of the most difficult descents along the trail and wagons have to drop into it in single file, adding to ruts that are already two or three feet deep and will get to four feet before the Mormon immigration was finished. Days later they reach Warm Springs Canyon where Maria and the other women wash clothing in warm 70-degree water. Rivers yield salmon and trout and fishing becomes a favorite pastime during the evening camps, meaning fresh fish for breakfast. And they know that the Salt Lake Valley is not too far distant.

In central Wyoming they pass Ayers Natural Bridge and come to a grave nearby marked “J. Umbree 1843.” Also they begin to see grizzly bears, causing concern for the entire

company as they work to protect their cattle and children. After passing Fort Caspar they leave the Platte River for the final time, pass Devil's Backbone, rocky terrain, plus bad-smelling swamps, then head for the Sweetwater River, dubbed by earlier travelers as the "world's friendliest river."

Next they come to Independence Rock, an oval-shaped outcrop of granite where they, like those before them, climb it, dance on it, and carve their names in it. Perhaps Maria bakes loaves of bread using saleratus (baking soda in natural form), which is abundant in the area. She gathers an extra bucket full to take to Salt Lake. From there they continue to follow the Sweetwater, here three feet deep and 90 feet wide, to a point where it plunges through Devil's Gate.

At the Continental Divide they go over 7,700-foot-high South Pass where by now, the end of August, there may have been a little early snow. They leave the Sweetwater and pick up the Green River where camping is ideal, offering plenty of firewood, water and grass for the animals. It is the last major water barrier separating them from their new Zion. They use a previously built ferry, operated by Church members, to cross. They see plenty of deer, buffalo, antelope and even moose – hunters keep Robert busy skinning animals and preparing meat. They stop at Fort Bridger to rest their teams and repair wagons. Not far now.

Two days out of Fort Bridger they enter the 90-mile natural highway through the forbidding Wasatch Range and the going is tough and rough. Wagons bounce over rocks. They pass Echo Canyon, a vital link located in exactly the right place to get them through the rugged terrain on the eastern edge of the Wasatch Range. Then they turn down Weber Canyon, passing rock formations dubbed "Witches Rocks."

Now they come to "Heartbreak Ridge" or Hogsback Summit where they see the towering western wall they must traverse before they can descend into the Salt Lake Valley. The soil is so rocky there is barely a trail to be seen. When they reach the junction of East Canyon and Little Emigration Canyon they rest up for the final big pull. At the top of Little Emigration Canyon, or Big Mountain, they get their first glimpse of their new home, the "everlasting hills" they have seen in their dreams. Down the mountain they lock their rear wheels with chains, attach drag shoes, and set their brakes – anything to make it easier on their animals. Five miles down Emigration Canyon and their journey is complete. Aaron Johnson leads his company into the Salt Lake Valley on 12 September, probably on a beautiful Indian summer day. Robert Harris has achieved his goal—his family is in Zion, reunited with the Saints, and with his sister, Elizabeth. The Woodruff company arrives 14 October.

Fall and winter 1850. Arrival of wagon trains into the Salt Lake Valley by now is a common sight and resources are strained further. The Church, under the leadership of Brigham Young, is well organized and plans are immediately implemented to handle the Aaron Johnson Company. Here is how Thomas Eagles Harris puts it in the history he wrote of his father:

“They arrived in Salt Lake in the fall of the same year. He drove his team in Brother Bunnie’s lot, and stopped in Salt Lake until February 1851. Father arrived in Kaysville and went to Brother Edward Phillips home who came to Utah in 1849. He had a two-roomed log house 12 x 14 with a dirt roof. Brother and Sister Phillips invited fathers family to stay with them until spring. The two families consisting of eighteen in all. He stayed with Phillips about a month then father moved us down on the land, it being covered with willows and rose brush, it took a long time to clear it off. Father will grub the willows and brush and my brothers and I will pile and burn it. Then the land was plowed. Our oxen were very poor and the plow no better. Oh! That wood tooth harrow – just imagine going over the ground so many times and you could hardly tell where we had been.”¹²⁹

Where the Robert Harris family lived from September through February in the Salt Lake settlement we do not know; the family history records are silent on the matter. Perhaps they lived out of their wagon boxes as so many previous to them did. Perhaps the Church assigned Saints living in the immediate area to assist them.

“As the devout streamed into the Salt Lake Valley, they were put to laying out new settlements north and south of the lake region. Each arriving group was quickly integrated into the fabric of Mormon society. If a recruit knew a trade, his parish elders would encourage him to follow it. If he was a farmer, he would be assigned land, and his neighbors would house and feed him and his family until he could build his own cabin, plow his fields and sow his crops.”¹³⁰

Fortunately for Robert, friends dating back to his days in England have settled in Kaysville and in February the Harris family go there to be part of the new community. That is why they stay in the small log home of Edward Phillips, who like Robert and Maria, is a convert of Wilford Woodruff and a former member of the United Brethren congregation. Phillips no doubt volunteers to take them in. The appendix contains mini biographies of many of Robert and Daniel’s old friends who were converted in England, lived together in Nauvoo as neighbors, and settled in Kaysville and other nearby communities.

About this time Elizabeth Browett accepts a proposal from a former Battalion soldier, William Johnston, to marry. Apparently they do not get along and they later divorce. He dies in New Mexico later. They are married in the Endowment House for time only. They settle in Kaysville as well. Meanwhile, back in Kanessville, Iowa, Elizabeth’s sister-in-law, Martha Rebecca Browett, gets remarried to Thomas McKenzie on 9 December.

The family history records how Edward Phillips first went to the Kaysville area:

“He, and his friend **John Hyrum Green**, left Salt Lake in the fall of 1849, heading for Brown’s Fort (Ogden) to settle there. When they reached the ‘sandridge’ (north of present-day Layton) the snow was so deep and crusted that their horses were unable to

¹²⁹ “Historical Sketch.”

¹³⁰ Time Life Books, *The Pioneers* (1974), p. 173.

carry them through, so they turned back. They spent the night at the cabin of Samuel Holmes and by the time morning arrived, they had decided to settle in this valley.”

Holmes is apparently the second settler of Kaysville. The first is a man named Hector C. Haight, who migrated north out of Salt Lake in 1847 looking for grazing land for his cattle.¹³¹ Haight builds a log cabin near a clear mountain stream that still bears his name and the spot is later named Haight’s Grove.¹³² One of his descendants is Elder David B. Haight of the Quorum of the Twelve.

Samuel Oliver Holmes chooses a spot not quite two miles north of Haight’s Grove, near the junction of the two forks of Holmes Creek as it has become to be known, where he moves in with his wife and four children. He later becomes obsessed with the idea that he is to be the next president of the Church, becomes disaffected, and moves to California.

Then follows Phillips and William Kay, after whom Kaysville is named because he served as bishop for many years and the settlement was referred to as Kay’s Ward. The Phillips home is north of the Holmes cabin.

The children of Robert Harris eventually marry the children of other Kaysville settlers. For example, Robert’s oldest son, Joseph, marries two of the daughters of John Hyrum Green. John Hyrum Green was born 25 March 1801 in Acton Beauchamp, Worcestershire, England.¹³³ They were members of the United Brethren congregation, converted by Wilford Woodruff. John Hyrum Green’s wife was Susannah Phillips, born 22 November 1816 in Gloucestershire, England. She was a sister to Edward Phillips.¹³⁴

Another associate of Robert Harris, Daniel C. Davis, who served as captain of Company E in the Mormon Battalion, settles in south Farmington in 1848. Davis County is named after him. He dies in June 1850 at Fort Kearney while back east on business.¹³⁵

Another writer describes the settlement this way: “Edward Phillips and William Kay came next in the order of settlement. Passing by Haight’s Creek and Holmes’ creek on their way north, they came to a stream a mile further on and encamped. The stream became known as Kay’s Creek...Mr. Kay built a log house, and later an adobe structure, close to where now stands the house of the late John S. Smith. Edward Phillips established himself ten rods farther east on the south bank of the creek, erecting a log house. Later in the same year, 1850, John Green and his family came up from Salt Lake and made a home some ten rods east of Kay’s. Levi Roberts settled a little further east.

“Half a mile north and west of where Phillips and Kay located, James Bevans made a home, while to the south about the same distance **Robert Harris**, and Joseph Hill, with their families took up their abodes.”¹³⁶

¹³¹ Thornley, Melba Margaret, *History of Kaysville*, p.4.

¹³² Collett, Carol Ivins, *Kaysville Our Town* (1976), p. 6.

¹³³ PAF

¹³⁴ PAF

¹³⁵ *Kaysville Our Town*, p. 11.

¹³⁶ Blood, Henry H., *Early Settlement of Kaysville*, Kaysville City Library, p. 4.

Today, Kay's Creek can be seen across from what is now 547 North Angel Street in Kaysville.

Apparently none of the early settlers had to purchase land. They merely found a suitable place, unclaimed by another settler, and began to live there. Robert Harris owned a total of 49 acres of land in Kaysville. There are no land transaction purchase recordings in the Davis County courthouse, located in Farmington, until 1870. During that year, Robert Harris recorded six transactions: (1) the purchase of a lot from Thomas Carlos, (2) the purchase of 30 acres from Carlos, (3) the sale of 30 acres to David Day, probably done when Robert moved to Portage, (4) the sale of eight acres to David Day, (5) the sale of water rights to David Day, and (6) the sale of another 11 acres to David Day. More details of these land transactions are located in the appendix.

On 9 September 1850, President Millard Fillmore signs the bill creating the Utah Territory, turning down Brigham Young's petition for statehood, mainly because of two problems. First, polygamy is openly practiced by five percent of worthy Mormon men and second, because of the extent of the land Brigham wants to include in the state. Robert Harris never did practice polygamy. Neither the Latter-day Saints nor the federal officials know that this action will begin 46 years of mistrust and conflict before statehood is finally granted. Conflicts related to those issues will dramatically affect the life of Robert Harris and his family.

1851

Thomas Eagles Harris describes how his father built their first home in Kaysville (a "wattle" house, which he learned how to build in Nauvoo): "After the small crop was put in father got some straight poles, dug post holes two feet deep and three feet apart, put those poles in tramped them in well, then he got some straight willows, wove them between the poles, beat them down close together and made it this way to the square then he put poles acrossed the building for the ceiling joice. Then he got three straight logs and laid them lengthwise of the building to hold the roof up, then got some cain break and bull rushes and commenced thatching the roof laying the first layer of bullrushes and cain break three inches thick and projecting over the side fourteen inches to protect the walls and to prevent the rain from washing the mortar off the side of the building. The next layer was the same fourteen inches over the same as the first and so on until he reached the top. Then he started on the other side making it just the same then he tied the top with cain break, willows, tuleys to prevent the wind from blowing the roof off.

"Now he was ready for plastering, he got some black dirt the best he could get as there wasn't any lime to get. He plastered the outside making a good job. He got a little grass hay and lay it down on the floor for a carpet. He left one space between the upright poles, got a quilt or blanket, hung it up and that was the door. Then he left a small space for the window which was 2 x 3, a piece of factory was hung over it. When I reflect back and think of those distrustful things eating everything we had in the shape of eatable, it just

makes me shudder for there were no railroads closer than one thousand miles, and we were all hungry now. There were so many discouraging things to put up with that Father used to say that a man needs to have the patience of old Job, although my Father never complained very much.”

Maria is pregnant again, adding to the burden of clearing the land and building their first crude home. She gives birth to a daughter on 20 June but the baby dies the same day. They name her Maria. We can only speculate as to the cause of death. By now Joseph, the oldest son, is 15. Daughter Elizabeth is 13, William is 12, Thomas is 10, Enoch is 8, Sarah Ann is 6, and little Daniel Browett Harris is 2-1/2. That is a large family to be crowded into a house made of willows, logs and mud. But many of the children are old enough now to be of quality help to their parents.

Home construction and farming methods are indeed crude those first few years. “Plows were made from strips of worn out wagon tires. Sometimes the moldboard of the plow was truly a moldboard, for it was made of wood with a strip of worn out wagon tire for a shear. Harrows were all wood, V-shaped with teeth made from scrub oakwood. Harvesting was all handwork; grain was cut with scythe and cradle. Threshing machines were crude, sometimes nothing but a cylinder, the chaff being removed by hand and a fanning mill. Farms were small in acreage, but well tilled. Ten acres, sometimes fifteen or twenty acres was the average farm, but rare indeed were farms thirty or forty acres.”¹³⁷

Robert and his sons make do with scant resources. They divert water from creeks to irrigate their crops and garden. They work with their neighbors to construct ditches and canals to irrigate crops in the desert-like conditions. Soon there are gristmills and sawmills operating as well.

Henry H. Blood tells us that the creeks running through this settlement area had little water in them. “Reliable testimony is given that during early days in Kaysville the stream that furnishes this central part of town was so low that for three months at a time no water crossed the main street, yet now from the same canyon there comes enough water to convert many hundreds of acres into beautiful gardens, orchards and farms, with hundreds of homes made attractive by lawns and beds of flowers. Thus has Isaiah’s prediction been verified in the desert being made to ‘blossom as the rose,’ and in the converting of the parched ground into pools; the thirsty lands into springs of water.”¹³⁸

Blood wrote that “Kay’s Ward was organized in 1851 at the home of Edward Phillips by the selection of William Kay as Bishop, Edward Phillips first counselor and John Green as second counselor.”¹³⁹ By this time there are more than 300 people in the area. Brigham Young and Heber C. Kimball visit the Phillips home on 27 January to begin organizing the ward and ask Phillips to be bishop, but he feels unworthy and suggests that Brother Kay be bishop.¹⁴⁰ The boundaries of the ward go from Farmington on the south

¹³⁷ *History of Kaysville*, p. 9.

¹³⁸ *Early Settlement of Kaysville*, pp. 5-6.

¹³⁹ *Ibid.*, p 6.

¹⁴⁰ *Kaysville Our Town*, p. 10.

to the Weber County line on the north. Few people live outside of the immediate area around the city center of present-day Kaysville.¹⁴¹

In the late summer and fall Robert harvests his meager crops on the 49 acres he has cleared, plowed and cultivated. He may have worked for others to obtain additional income, but it was a beginning. He probably applies his skills as a butcher.

Meanwhile in Salt Lake City work begins 21 May to construct a tabernacle, which will be completed a year later, then torn down in 1870 to be replaced by the Assembly Hall. The famous domed Tabernacle was not started until 1863 and completed by fall of 1867. Volunteers, at times including Robert Harris and some of his family members, donate the labor.

On 28 September, three of the federally appointed officials to the new Utah Territory, who have been serving in Utah for just a few months, “run away” back to Washington D. C. with highly colored stories about the Mormons. Because of plural marriage and other issues, they refuse to turn over the territorial seal to Brigham Young and the funding to run the government.¹⁴² They give speeches, write letters, make charges, all of which greatly offend and infuriate members of the Church. Church members are also frustrated that the government has not redressed the grievances against Missouri or brought the murderers of Joseph and Hyrum Smith to justice. In spite of those injustices, Church members contend they were and are totally loyal to the Constitution. Continuing disputes will lead to the Utah war, which will cause the Robert Harris family to move south.

1852

As spring arrives we assume Robert clears more land, plows and plants additional acreage. Wilford Woodruff notes in his journal that he experimented with various varieties of wheat, including Seven Head, Club, Touse and Eastern Mail, so perhaps Robert did the same.

On 17 June, Maria gives birth to their tenth child, a daughter. They name her Lucy Emma Harris—Lucy from Joseph Smith’s mother and Emma from Joseph’s wife. That makes eight children now living at home because two are deceased, Robert Harris III and Maria.

Robert soon acquires three horses but we do not know the year. The horses make life easier. There is little hay raised in those days so horses and livestock have to be turned out for the winter.

The doctrine of plural marriage is announced to the world at the fall conference of the Church. People outside Utah begin to give credence to charges against the Saints, fueling greater misunderstanding. Further disputes arise as the Saints try to establish mail routes

¹⁴¹ Internet site, www.media.utah.edu, Utah History Encyclopedia, p. 1.

¹⁴² *Church History in the Fullness of Times*, pp. 354-355.

to connect them to the outside world. The federal government takes contracts away from Church members, gives them to unreliable entities, and soon very little mail is exchanged between Salt Lake and elsewhere.

1853

Ground is broken for construction of the Salt Lake Temple. By now a large, efficient and rigorously monitored labor force is available. From this point on, Robert and the other men from Kaysville take trips into Salt Lake on a regular basis and donate their labor. Robert will never see completion of the temple however as it is not dedicated until 1892. He also makes annual trips to the Deseret Store and General Tithing Office to fulfill his annual obligation of contributing a tenth of his income to the Church. Since cash is scarce, most members pay the tithe in produce, livestock or handicrafts.

Thomas records in his history a memory of the Kaysville school: “I well remember the little schoolhouse at the end of Phillips Lane, the first school house built in Kaysville. It was a small log house with a dirt roof and furniture was not the best. The size of the room was about 12 x 14, the seats were of hewn logs and writing desks was a small table in the center of the room. Our books were some old ones our parents brought acrossed the plains, which accounts for the people that were children of the early pioneers not having much education.” Thomas turns twelve this year.

1854

Perhaps the surprise of their lives occurs on 11 August when Maria gives birth to twin daughters. They name them Henrietta and Janetta. By now their oldest son, Joseph, is 18, Elizabeth is 16, William is 14, Thomas is 13, Enoch is 11, Sarah Ann is 9, Daniel is 5, and Lucy Emma is 2. Robert is 46 and Maria 37. Maria is surely grateful for her sister-in-law Elizabeth at this trying time in her life.

Robert builds his family a nice log home about this time. The family history records: “Early Church meetings were held in the Robert Harris home. They chose it because Robert had built a large log room with wooden benches. Maybe he built it with this very thought in mind. Two acting teachers, James Ware and Thomas Carlos were in charge of the meetings. They didn’t have a regular course of study, so various topics were discussed from the Church standard works [Bible, Book of Mormon, Doctrine and Covenants and Pearl of Great Price]. The meetings were held at night, and after the discussion was finished, testimonies were born. This provided a great Spiritual uplift for all who attended these meeting held in the Harris home near the lake shore.”¹⁴³

The family history also records two stories in that connection: “James Ware, one of the acting teachers who took charge of these meetings was quite a character. On one occasion it is told that the singing leader tried, unsuccessfully to pitch the song so it could be sung in the range of those present, without the aid of an instrument... Anyway, after

¹⁴³ “Family History.”

the poor leader had failed miserably three of four times, Brother Ware stood up and said, ‘Let’s go on with the prayer. To hell with the song.’”

The history also relates: “Another evening, Brother Ware took up a collection to buy a coal oil lamp. They must have been conducting the services by candlelight. He stood up before the group and said, ‘They tell me you can even see to read a paper across the room from these lamps.’ They all agreed to the purchase, and it was bought for five dollars. It was left at the **Harris home**, but the only time it was used was during the night Church meetings. It was too expensive to burn it just for the family on other nights.”¹⁴⁴

Elizabeth Browett probably lived with Robert and Maria at first but later had her own home after she remarried. She became a schoolteacher. The family history says: “...Robert’s sister was called Aunt Browett of course, by Robert’s children, and it wasn’t long until all the other children she taught started calling her that as well. When the mothers had expressed the need for their children to learn to read and write, she had volunteered for the job. Since they had no schoolhouse built as yet, she taught in her bedroom. They sat on a long wooden bench in front of her bed. If any of them grew sleepy or just became tired, she let them rest on the bed. Unfortunately, the boys on the bed would sometimes pull the hair or ears of the girls on the benches, but in spite of all the inconveniences of the cramped space, the children all learned to read both the numbers and the alphabet.”¹⁴⁵

Remember, Elizabeth had some money of her own—the \$150 donated to her by Daniel’s soldier friends when they informed her of her husband’s death. Perhaps she shared the money with Robert and his family.

1855

The first marriage of one of their children occurs now. On 18 March, Robert and Maria’s oldest son, Joseph, who will celebrate his 19th birthday just a few days later on 26 March, marries Charlotte Ann Green in the Salt Lake Endowment House. She is the daughter of John Hyrum Green, one of the early settlers of Kaysville and a neighbor to the Harris family. Joseph was 15 when his family arrived in Kaysville, so probably became better acquainted with Charlotte Ann at that time. They knew each other while they lived in Nauvoo. Charlotte was born 13 September 1838, in Sudley, Worcestershire, England, so she is 17 years old at the time of her marriage.¹⁴⁶

Kaysville has just suffered through a difficult winter. “The hard winter of 1855 came the snow from two and three feet all over the range, then a big thaw came and a very hard frost followed, which crusted the snow. The cattle and horses could not find anything to eat and they lost thousands by starvation. Father lost his horses and also three out of four

¹⁴⁴ Ibid.

¹⁴⁵ Ibid.

¹⁴⁶ PAF.

of his oxen, leaving him in a very bad condition. And losing his teams it took him a long time to recruit up again.”¹⁴⁷

Severe drought and a grasshopper plague follow the terrible winter. The hot, dry summer threatens the economic stability of Utah. Many citizens wear threadbare clothing and are on the verge of starvation. The Harris family is no doubt affected by these conditions.

Thomas Eagles Harris records: “It was not all sunshine in the early days of Utah. He [Robert] struggled along as best he could in those trying times. Things looked very dull, crops being late, spring wheat, and he being out of flour did not know what to do. He had barley planted on the land the year before and there was a little barley ripened a little ahead of the wheat so Father asked me to go through the wheat and pull the bunches of barley and lay them where they could dry quickly because we would have to eat it. I went along the wheat and pulled the small amount of barley twelve little bunches in all, cleared the weeds from a small piece of land, laid the barley where it would dry quick. When it was dry I went to work with a 3-1/2 foot stick to thresh it out. The wind was just right to fan it and sacked it up, loaded it on my shoulder, the amount being three pecks, and started for Winel’s Mill, a distance of about 3-1/2 miles. I got it ground or chopped, then started for home. I tell you we lived fat as long as the barley lasted.”¹⁴⁸

Robert maintains his friendship with Wilford Woodruff and sees him 19 October in Farmington at stake conference. Woodruff is accompanied by Thomas Kington, the English convert and leader of the former United Brethren congregation.

1856

Feeling that the harsh winter and summer drought had been in part caused by a Spiritual lethargy, the First Presidency commences a reform movement throughout Utah. Church leaders travel to Kaysville and elsewhere preaching repentance. Brigham Young personally visits Davis County with the message. All Saints are called upon to rededicate themselves to the Lord and his commandments through re-baptism. It is likely Robert and Maria are re-baptized sometime during the year.

Their oldest daughter, Elizabeth, marries Everett Clark VanOrden. They live in Kaysville for 12 years, later moving to Lewiston, Cache Valley, Utah. Exact marriage date is not known but it appears they are married civilly first then have their sealing done 12 March 1857. She is his second wife. His first was Samantha Dickson, whom he married in December 1855, but it is not known if she died or if he took Elizabeth as his second wife in plural marriage.

Robert and Maria welcome their thirteenth child into the world on 27 April with the birth of another boy. They want a namesake for the husband of Maria, so they name him Robert but give him the middle name of Charles. So in the Harris family history there is a

¹⁴⁷ “Historical Sketch.”

¹⁴⁸ Ibid.

Robert Harris, Sr., a Robert Harris, Jr., a Robert Harris III, and now a Robert Charles Harris.

At general conference in October it is announced there are two handcart companies on their way to the valley that desperately need food and clothing to finish the journey. They are the Willie and Martin companies. The Robert Harris family probably donate goods to be taken to those new emigrants. Robert and Maria, remember, sold a piece of property to Edward Martin and they were neighbors in Nauvoo. Edward Martin had been on a mission to England and was leading a group of converts from there into Utah.

1857

Robert and Maria attend the sealing of their oldest daughter, Elizabeth, and her husband, Everett Clark VanOrden, on March 12. A month earlier they had their first child, a son, Issac Chauncy VanOrden, who lived only five years.

On 3 April, Robert and Maria are sealed for time and all eternity in the Salt Lake Endowment House.¹⁴⁹ The index card does not indicate who did the sealing but it could have been by Wilford Woodruff. Nor are the witnesses listed. It would be correct to assume that all of their children are present if it is a sealing ceremony. They had been previously been sealed by Orson Hyde on 24 April 1848,¹⁵⁰ while they lived in Council Point. Apparently they were advised to have the sealing repeated, probably for the benefit of the children.

The first grandchild of Robert and Maria arrives 11 April when a son is born to Joseph and his wife, Charlotte Ann Green, in Kaysville. Joseph and Charlotte live nearby in their own small log house and small farm (see old map of Kaysville). They name the son Joseph Robert Harris.

At a 24th of July celebration in Big Cottonwood Canyon, celebrating the Saints' first ten years in the Great Basin, Brigham Young makes an evening announcement: an army is on its way to Utah.

Robert Harris and all other Saints are indignant when they hear about the large army—2500 strong—that is on its way west to put down a “Mormon rebellion.” They consider themselves to be loyal American citizens. Robert fears again being driven from his home as was the case in Nauvoo. He prepares for several months to defend his wife and family.

Two issues are at stake: the practice of plural marriage and the Church's control of the Utah territorial government. In mid-September Brigham Young declares martial law in the territory and forbids the entry of armed forces and musters the territorial militia, still called the Nauvoo Legion. In southern Utah, with war hysteria surrounding the approach of federal troops to Utah, a tragic event occurs – the Mountain Meadows massacre.

¹⁴⁹ Index Card, Temple Records, Endowment House, No. 1001, p. 156.

¹⁵⁰ Index Card, Temple Records, Winter Quarters, No. 5153, p. 729.

As the army approaches Utah through Wyoming, more than a thousand men, including **Captain Robert Harris**, are sent east to Echo canyon to build walls and dig trenches. Another unit is sent to western Wyoming to harass the oncoming troops. These and other tactics succeed in delaying the Army and it is forced to endure a cold winter in Wyoming. Wilford Woodruff serves as Chaplain for the Legion during this time.

“During the frightening time the saints faced the prospect of an invading army being sent by the United States against them, Governor Brigham Young declared the Territory of Utah under martial law and forbade troops from entering the Great Salt Lake Valley. Robert was an officer in the militia...and he went with them to Echo Canyon and other defendable spots to intercept the army and prevent their access to the valley. By Tuesday the 29th of September, about one thousand two hundred and fifty men were engaged in digging trenches across the canyon, throwing up breastworks, loosening rocks on the heights and preparing to resist in any way they could, the progress of the army.”¹⁵¹

The record is silent as to whether Robert’s oldest sons participated in any of those activities, but it is likely.

1858

On 23 January, Everett VanOrden and Elizabeth Harris have their second son, William Robert, but he dies the same day.¹⁵²

On February 25 Colonel Thomas L. Kane arrives from Washington D.C. and is cordially received by Church leaders. He works out a compromise with Brigham Young. Alfred Cummings, an appointee, will be allowed to enter Utah Territory to assume his post as the new governor but Brigham insists that the army not come in with Cummings. Colonel Kane rides to the camp where the army has spent the winter and gets shot at by his own army, which has spent a nervous winter. In April, Kane and Cummings travel to Salt Lake City where Cummings is treated with dignity and the territorial records are delivered to him.

In Kane’s absence, however, Church leaders decide to evacuate their people to the south to avoid conflict with the army when it arrives later in the season. Saints living in southern Utah are instructed to send wagons, teams, and teamsters north to assist with the move. “The young and vigorous Saints living in northern Utah will remain behind to irrigate crops and gardens, guard property, and set fire to the straw-filled homes if needs be.”¹⁵³

Thomas writes: “Then came Johnson’s Army and it looked as though we were going to have trouble so President Young kindly asked the people if they would move south into Utah County. Father moved his family as far south as Payson, a distance of about a

¹⁵¹ “Family History.”

¹⁵² PAF

¹⁵³ *Church History in the Fulness of Times*, p. 375.

hundred miles south of Kaysville. In the fall of the same year he bought a span of Indian ponies from Thomas Jenkins and moved his family back to Kaysville again.”¹⁵⁴

Before the move to Payson, matters are complicated as another child is born 1 April, coincidentally on the birthday of their oldest daughter, Elizabeth. This one, number 14, is a daughter that they name Julia Ann. At this point Joseph, who is married, is 22; Elizabeth, also married, is 20; William is 18; Thomas is 17; Enoch is nearly 15; Sarah Ann is nearly 13; Daniel is 9; Lucy Emma is nearly 6; the twins (Janetta and Henrietta) are 3; and little Robert Charles is nearly 2.

Assuming that President Young’s directives are followed, Robert’s oldest sons will stay behind to protect their property as Robert moves his wife and younger children south. He probably agrees with Brigham’s assessment that, “Rather than see my wives and daughters ravished and polluted, and the seeds of corruption sown in the hearts of my sons by a brutal soldiery, I will leave my home in ashes, my gardens and orchards a waste, and subsist upon roots and herbs, a wanderer through these mountains for the remainder of my natural life.”¹⁵⁵

Memories of militia involvement with the death of Joseph Smith, expulsion from Nauvoo and Missouri, are all associated with the U.S. Military. There is no reason to trust the military yet, despite the good experience of the Mormon Battalion. They know the quality of the average soldier—men of the world, course men, men with few morals.

So another Mormon exodus begins in the spring of 1858, involving all families living north of Utah Valley. Robert leaves his home, furniture, and farming implements, not knowing when he will be back. Poverty still besets the Mormon pioneers: men wear trousers made of carpet, some have no shoes and have their feet wrapped in burlap, most children are barefoot, and again they are forced to live out of their wagon boxes until adequate places are found for each family around the Payson and Spanish Fork areas.

Church records and assets are removed or buried. The foundation for the Salt Lake Temple is covered and the lot resembles a plowed field. Grain bins are emptied and the contents transported to specially erected granaries in Provo. The move south takes almost two months and is complete by mid-May. In all, an estimated 30,000 Saints leave their homes.¹⁵⁶

On 26 June the Army finally enters the deserted capital city. Only a few Saints can be seen and they are ready to torch the city if the Army does not respect a pledge to leave the property alone. At least one soldier respects the Mormons. He is Lt. Col. George Cook, who served in the Mormon Battalion. He takes off his hat and places it over his heart as a gesture of respect as he rides by. The Army is led to Cedar Valley, west of Utah Lake, and there they establish Camp Floyd. Eventually things return to a semblance

¹⁵⁴ “Historical Sketch.”

¹⁵⁵ *Church History in the Fulness of Times*, p. 375.

¹⁵⁶ *Ibid.* p. 376.

of normalcy. Brigham Young authorizes the return of the bedraggled Saints to their homes.

Soon, Robert Harris returns his family to Kaysville. His sons have tended the crops and there will be a harvest. On New Year's eve, 31 December 1858, Robert and Maria's second grandchild is born to Joseph and Charlotte. This time it is a girl and they name her Deloretta.

In the coming months and years, until it leaves in 1861, the presence of the Army actually has some benefit to the Saints. The 2,500 soldiers have to be fed. Many Utah citizens find a ready market for agricultural and other goods. When the Army leaves, some \$4 million worth of surplus goods is sold to the Mormons for a fraction of its value.

1859

Peace has been re-established in Utah and Church leaders quietly and cautiously resume sending out missionaries and the converts are encouraged to gather to Zion. Wagon and handcart company emigration resumes. Settlers like Robert Harris eke out an existence using sparse resources, but they are free to practice their religion.

1860

More grandchildren arrive: daughter Elizabeth gives birth to Willard Arthur VanOrden on 19 July and oldest son Joseph sees the birth of his son Everett (mother Charlotte) on 17 November.¹⁵⁷

Better communication with the outside world comes with the development of the Pony Express. According to the 1860 census there are now 8,200 people in Salt Lake City; it will swell to 12,800 by 1870. Work commences again on the Salt Lake Temple, so Robert and many of his family members make regular trips to participate. During this year the Robert Harris family likely expand their farm and livestock holdings.

1861

On 26 September Robert and Maria's 15th and final child is born in Kaysville, a daughter named Mary Ellen. By now the Civil War is raging back east, but the Saints are unaffected. President Lincoln asks Church leaders to guard the transcontinental telegraph lines and transportation routes, which they do enthusiastically. The Saints pay a war tax to the federal government in the amount of \$26,982. Territory is carved out of Utah to create the Nevada territory. Federal troops leave because of the Civil War. The Pony Express is discontinued late in the year because of the completion of the transcontinental telegraph line into Salt Lake City. This helps put a stop to false information about Mormons back east.

¹⁵⁷ PAF.

Brigham Young declares that the foundation for the temple is not adequate. A new foundation is prepared, made of granite quarried from nearby mountains. The new footings will be 16 feet thick. The work moves slowly and the walls will not reach ground level until 1867.¹⁵⁸

1862

Joseph's fourth child, Lucy Emma, is born in Kaysville 14 September. Elizabeth VanOrden has her first daughter, Sarah Elizabeth, on 6 October. President Lincoln signs the Morrill Anti-Bigamy Act of 1862, but does not press for its enforcement. Throughout his tenure, Lincoln has a very tolerant attitude toward the Mormons, which wins him the respect of the Saints. However, territorial governors still do not get along with the Mormons and they convince the Army to send troops to Utah to keep them under surveillance. Camp Douglas is established in the foothills east of Salt Lake City, an irritant to community life. However the soldiers aid in ridding the Intermountain area of marauding Indians over the next three years.

During the summer Robert is called upon to serve in the so-called Morrisite War. Here is how the experience is told in the family history: "In June of 1862, Robert was again called to go with the militia, this time up to Fort Kington, named for Thomas Kington of the United Brethren, who had been the first bishop in that area [south Weber, 35 miles north of Salt Lake City]. Now a man named [Joseph] Morris had set himself up as a prophet there, and since he had refused to honor the writ issued for his arrest, the militia contingent were recruited to serve it by force. They tried cannonading the fort, but when this was unsuccessful, they had to storm it. The people within became frightened and raised a white flag, but once the Army was within the fort, they stilled tried violently to protect Morris and his counselors and so he and two women who clung to him with frenzy were killed. With difficulty the other people were finally restrained, and the prisoners marched to Salt Lake for trial. Robert had quite a story to tell his family when he arrived back home from that encounter!"¹⁵⁹

The Morrisites were an apostate faction led by former English convert Joseph Morris and by 1860 he had attracted a few followers. Back in Wales he had been stricken with a severe accident in the coal mines followed by an illness in St. Louis, both of which affected his mind. During his first eight years in Utah he was married and divorced from three different wives and twice excommunicated for adultery. In 1861, 16 members of his ward in South Weber were excommunicated but that did not stop the movement. However, in early 1862 some of the followers became disenchanted and wanted to get property back they had consecrated. Morris held them captive but their wives appealed to legal authorities for assistance. The acting governor called on the militia to solve the problem, hence the Morrisite War.

1863

¹⁵⁸ *Church History in the Fullness of Times*, p. 390.

¹⁵⁹ "Family History."

Robert is now 55 years old, probably feeling more like 65 or 70 in some ways. Maria turns 46 in June, Joseph turns 27 in March, Elizabeth turns 25 in April, William will be 24 in November, Thomas turns 22 in March, Enoch turns 20 in May, Sarah Ann turns 18 in June, Daniel will be 15 in October, Lucy Emma turns 11 in June, the twins (Janetta and Henrietta) turn 9 in August, Robert Charles turns 7 in April, Julia Ann turns 5 in April, and their baby, Mary Ellen, will be two in September. With these heavy responsibilities Robert and Maria are happy to be where they are, doing what they are doing, and continuing to work out their salvation.

1864

Robert's daughter, Elizabeth VanOrden, has a son, Everett Clark VanOrden, on 20 May but he dies 7 August. Quite possibly Robert speaks at the funeral in Kaysville. Joseph's fifth child is born in Kaysville on 31 October, a daughter, named Charlotte, after her mother. Things are relatively peaceful in Utah compared to past times.

1865

On 2 January Robert and Maria witness their second daughter's marriage when Sarah Ann is given to a young man, a neighbor named Robert Green, in Layton. They later have their marriage sealed in the Salt Lake City Endowment House.

Then on 7 January Robert and Maria accompany son Joseph and his wife Charlotte to the Endowment House where Joseph and Charlotte are sealed together. At the same time Joseph is sealed to a second wife, Mary Elizabeth Green. He is the first and only one in the Harris family to have more than one wife at one time. Mary Elizabeth is the younger sister of Charlotte, and their father is John Hyrum Green, a neighbor to the Harris family. Mary Elizabeth was born 19 October 1847, in Layton, just a short time after the first pioneers entered the Salt Lake Valley. That makes her 17 years old at the time of her marriage to Joseph Harris.

According to Church standards regarding plural marriage, Joseph had to receive permission from his priesthood leaders to marry a second wife, plus have the permission of the first wife, Charlotte.

In his personal history, oldest son Joseph states that his father by this time was raising good crops, 40 bushel to the acre, his teams were better and his livestock was increasing. The bishop saw that life was good for the Harris family and felt impressed to **call Robert on a mission** to southern Utah (exactly where, we do not know, but perhaps St. George or Cedar City) to help build up that part of the territory. "My parents worked very hard to make another home, this being the fifth since he came to America." The move put them back financially, but as Joseph states, "I believe we will get our reward in the hereafter."

While serving in southern Utah, Brigham Young pays a visit and sees Robert. Joseph records the conversation:

“Brother Harris what are you down here for?”

He replies, “I’m on a mission.”

President Young asks: “Who sent you?”

President Young then said, “You go home, you have done enough.”¹⁶⁰

While the Harris family is in southern Utah they receive word that an old friend, Martha Browett, **Daniel’s mother, passed away** on 15 August in Salt Lake City.¹⁶¹ They also receive word that the bloody Civil War has ended. While most of the nation suffered through the terrible war, citizens of Utah enjoyed a period of peace and prosperity.

Another of Robert and Maria’s sons, William, gets married this year, on 23 September, to Lucinda Landon. The PAF record does not indicate the location, so it could have been in Kaysville or even in southern Utah. This couple eventually settles in Cassia County, Idaho.

No exact date is listed, but the first child of Joseph and Elizabeth (Joseph’s second wife) is born but dies at birth. Perhaps it is a premature birth. They name him William.¹⁶²

On 16 November, daughter Sarah Ann, who married Robert Green back in January, has her first child, a daughter whom they name Sarah Maria Green. Maria assists in the birth mid-wife style, making the journey from Portage to Kaysville where Sarah is born.

1866

Thomas Eagles Harris, who was born on the Ship *Echo* prior to Robert and Maria arriving at New Orleans back in 1841, marries Mary Ann Payne on 13 January. They also settle in Kaysville but later move to nearby Layton.

William and Lucinda Harris have a daughter, Mary Maria, born in Kaysville on 23 May, yet another grandchild for Robert and Maria. Their daughter Elizabeth has her sixth child, Marie Antoinette VanOrden, on 9 November. Another son of Robert and Maria gets married at the end of the year, on 31 December. Enoch takes Jane Ann Hoskins as his wife. They later move to Portage and live there all their lives.

1867

The Robert Harris family is back in Kaysville, working their farm and watching their family grow and mature. Thomas, who was married a year ago, enjoys the birth of his first child, a daughter, born 31 January in Kaysville. A baby son is born to Joseph and

¹⁶⁰ “Family History.”

¹⁶¹ Daughters of the Utah Pioneers, *Our Pioneer Heritage*, Vol. 19, p.442.

¹⁶² PAF.

one of his wives, no exact date available. PAF and family history records are unclear and the mother could be either Charlotte or Mary Elizabeth.

On 22 April, Sarah Ann gives birth to her second daughter in Kaysville. She is named Elizabeth Browett Green, an honor to her aunt.

Elizabeth Harris Browett gets married again on 20 July. After being single for 19 years since the death of Daniel in 1848, she marries William James Johnston. Johnston was in company C of the Battalion, so is acquainted with Robert. He was previously married to Ellen Jane Perks. He separates from Elizabeth some time later and dies in New Mexico a few years later. She will never remarry. After her death Elizabeth's descendants apply for a Widow's Service Pension from the War Department, which is stamped "rejected" on 15 January 1895.

Enoch and his new wife, Jane Ann, are greeted with their first child, a daughter, on 30 September in Kaysville. She is named Laura Bell and only lives 16 years. Also this year, on 17 October, William's wife gives birth to another granddaughter for Robert and Maria, this one named Elizabeth Ann. The birth is also in Kaysville, prior to William's move to Portage.

1868

Wilford Woodruff seals Robert and Maria for time and all eternity on 3 January in the Endowment House in Salt Lake City. Robert is also sealed to his parents. Why this date was chosen we do not know. Perhaps it has something to do with Elder Woodruff's schedule and availability. Robert and Maria add yet another grandchild on 23 January when daughter Elizabeth has a son she names Peter Edmond VanOrden.

Joseph and Charlotte have a daughter born to them on 16 March and they name her Paulette. The PAF file record shows her birth in 1868 but a family group sheet shows her birth a year earlier, 1867.

The quality of life on the Utah frontier begins to improve with the establishment of the Zion's Cooperative Mercantile Institution (ZCMI). The purpose of the institution is to bring goods to the territory and sell them as inexpensively as possible with the profits divided among the people at large. Within months Maria and the other women are able to buy goods and products imported from other areas of the country.

On 10 August Thomas and his wife, Mary Ann, have their second son in Kaysville. They name him Thomas William Harris.

On 11 November a son is born to Joseph and his second wife, Mary Elizabeth Green.¹⁶³ They name him Robert Wilford Harris. And another infant son is born but dies instantly,

¹⁶³ PAF.

the son of Charlotte. He is named John Hyrum. If Charlotte's daughter, Paulette, was indeed born in 1868, that means that John Hyrum was born prematurely.

1869

Robert and Maria add another grandchild when their daughter Sarah Maria Green gives birth to Ada Ann Green on 4 March in Kaysville; then oldest daughter Elizabeth gives birth to Mary Adelia VanOrden on 24 March in Kaysville. This grandchild lives only a year but no exact death date is recorded in the PAF file.

Robert now moves his family to Portage. Colonization of the greater Utah area is still going on and suddenly Robert sells his Kaysville farm to David Day for \$3,000 and moves his family north. He buys a farm on the east side of the Malad River, known as the Muddy Creek, near present day Woodruff and Portage. Whether he was formally asked to do this by Church leaders or he merely does it on his own in the Spirit of adventure, we do not know. Settlers first went there in the early 1850s and the first branch of the Church was established there in 1867.

Joseph and his two wives move to the Malad Valley also, to remain there the rest of their lives. William and Lucinda move there as well.

On 10 May a celebration is held at Promontory Summit to commemorate the completion of the transcontinental railroad with the driving of the golden spike. Brigham Young had encouraged the building of a railroad to reach the Great Basin as early as the 1850s. It brings mixed blessings—greater economic prosperity but an influx of nonmembers who will challenge the Church's independence from contaminating worldly influences.

On 23 December, just after Robert's birthday, William and Lucinda have another son, this one born in Portage. They name him William Oliver Harris.

1870

In October, Robert returns to Kaysville to record land transactions. When he originally settled in Kaysville, he merely found a suitable place, began to till the land, built a mud house on it, and began to live there. However, when it became possible to record land transactions with the government, Robert recorded the following:

ONE

Seller: Thomas Carlos (Coreless)

Buyer: Robert Harris, Jr.

Date: October 13, 1870

Land description: Small lot, Parcel of land in block six in the northeast quarter of section 31, township four, north range one west, containing one and forty-two hundredths perches of land, as plotted in the T. Carlos survey.

Price: \$25.00.

Witnesses: James Robins and John S. Smith.
Source: Davis County Courthouse, Book B Deed Record, p. 194.

TWO

Seller: James Robins
Buyer: Robert Harris, Jr.
Date: October 13, 1870
Land description: Eight acres, three rods, and eighteen of nineteen one hundredths perches, Block One, southeast half of Southeast Quarter of Section 31, Township 4, Northrange One, West, in the James Robins survey.
Price: \$450.00.
Witnesses: John S. Smith and Edward Phillips
Source: Davis County Courthouse, Book B Record, p. 196

THREE

Seller: Robert Harris, Jr.
Buyer: David Day
Date: June 15, 1870
Land description: Thirty acres located in lot 3, north half of southeast quarter of Section 31, Township 4, North Range 1 West, in the Robert Harris survey.
Price: \$2290.00.
Witnesses: C. W. Stayner, G. F. Culver
Source: Davis County Courthouse, Book B Record, p. 198

FOUR

Seller: Robert Harris, Jr.
Buyer: David Day
Land description: Eight acres, Block 1, south half of southeast quarter of Section 31, Township 4, North Range 1 West; also Block 6, northeast quarter of Section 31, T4 NR 1 W., also eight acres; total 16 acres, in the Robins and Carlos surveys.
Price: \$570.00.
Witnesses: Charles W. Stayner and Hector C. Haight
Source: Davis County Courthouse, Book B Record, p. 200.

FIVE

Seller: Robert Harris, Jr.
Buyer: David Day
Date: October 14, 1870
Description: Water rights for 30 acres of land.
Price: \$200.00.
Source: Davis County Courthouse, Book B Record, p. 202

SIX

Seller: Robert Harris, Jr.

Buyer: David Day

Land description: 11 Acres, Block 2, north half of southeast quarter of Section 31, T4 NR 1 W.

Price: \$450.00.

Witnesses: Charles W. Stayner and Hector C. Haight

Source: Davis County Courthouse, Book B Record, p. 204.

Enoch and Jane have another daughter, their second child, on 30 March in Portage. She is named Emma Eveline.

On 27 October, Thomas and Mary Ann have their third son in Kaysville and they name him Robert Chancy. Daughter Sarah Ann has her fourth straight daughter, Lucy Emma Green, on November 28 in Woodruff, where her parents have moved after spending their previous years in Kaysville.

Maria travels back to Kaysville in December to assist her daughter, Elizabeth, as Elizabeth gives birth 4 December to her ninth child, a daughter, whom she names Edith VanOrden. No time to rest – Maria rushes back to Woodruff where Joseph and Charlotte have their ninth child 10 December, a daughter named Annie Maria. The PAF record also shows a birth to Joseph and Mary Elizabeth sometime during 1870, but it is an unnamed child, possibly another premature baby.

On 19 December a happier event occurs. Another daughter of Robert and Maria, Lucy Emma, is given in marriage to John Dee Phillips. It is interesting to note how many Harris children marry posterity of the early Kaysville settlers (Greens, Phillips, etc). Robert and Maria seem to be spending much of their time attending marriages and births of grandchildren.

According to the 1870 Utah census, Robert Harris had a real wealth of \$400 and a personal wealth of \$800.¹⁶⁴

1871

On 23 November, William and Lucinda have another daughter. She is born in Portage and they name her Eunice Lucinda Harris.

1872

It is a hard year for the settlers in the Malad Valley as Robert sees crickets eat the grain crop there. A second child to Joseph and Mary Elizabeth is born 29 May in Woodruff, a daughter named Minnie Ann. A month later, on 30 June, a third child, a son, is born to Enoch and Jane. He is named Ransom Enoch.

¹⁶⁴ Utah Federal Census 1870.

On 4 September, daughter Sarah Ann Green gives birth to her fifth straight daughter, Susanna, born in Woodruff. Sometime during the year Robert and Maria lose a grandson, Joseph Hyrum, infant son of Joseph and Charlotte. Perhaps he was an immature birth.

1873

Right after the New Year, on 16 January, the first daughter (after three sons) is born in Kaysville to Thomas and Mary Ann. They name her Catherine Priscilla.

On 29 May Joseph and Mary Elizabeth have their first living daughter and they name her Minnie Ann. Joseph's sister Elizabeth Van Orden gives birth to her tenth child on 22 August, a daughter named Henritta. Elizabeth is now living in Lewiston, Cache Valley, so Maria makes a journey there to assist her oldest daughter. Two days later, on 24 August, William and Lucinda have another son, George Henry, born in Portage. He dies before age one.

Sometime while he is living in the Malad Valley, Robert falls from a load of corn he is hauling and is seriously injured striking his head. His son Joseph records that he never got over it. Up to now he appears in the family history records to be full of energy and vitality, but this is a turning point in his life.

The first of the twin girls of Robert and Maria, Janetta, is married to James Wadsworth Parkinson on 24 November. They settle in Portage.

1874

Joseph and Charlotte have their tenth child, a daughter, named Ella Eloise, on 10 March. On 3 June the infant son of William and Lucinda, named George Henry, dies. Grandfather Robert Harris probably speaks at the funeral in Portage.

After the fall harvest, on 9 October, Sarah gives birth to her first son after five daughters. He is born in Woodruff and is named John Robert Green. He will live only 16 years. A few days later, on 19 October, the first child of Janetta Harris Parkinson is born, a son they name James Thomas Parkinson, born in Woodruff also.

On 6 December, in Portage, just prior to his birthday, Robert receives a blessing at the hands of Church patriarch John Smith. It reads: "In the name of Jesus Christ I lay my hands upon thy head and seal a blessing upon thee that thy heart may be comforted for thou art of the House of Israel and have yielded obedience to the Gospel with an honest heart for which thou art entitled to the blessings, gifts and privileges of the New and Everlasting Covenant.

"Thou art of the blood of Joseph through the loins of Ephraim and an heir to the blessings of Abraham, Isaac, and Jacob with the gifts of the priesthood.

“Thou hast seen many changes and passed through trying events. Thou hast also suffered privations for the Gospel’s sake for which thou shalt verily receive thy reward; notwithstanding thy trials the Lord hath been mindful of thee. His watchful care has been over thee from thy youth. Thy guardian angel has delivered thee from the hands of thine enemies and preserved thy life. The Lord knoweth the secrets of thy heart. He hath heard thy petitions and is pleased with thine integrity and thou art numbered with the faithful fathers in Israel which inheritance shall be with the Saints forever.

“Therefore be of good cheer, suffer not thyself to be bowed down in Spirit but be buoyant and listen to the prompting of the monitor within thee and thy guardian angel will not forsake thee but will whisper peace and consolation in thine ear, give thee strength in time of trial, counsel in time of need and make thee equal unto every task and thou shalt see better days.

“Thou shalt also ask in faith and receive to thy heart’s content. Therefore be comforted for thou shalt not lack for friends, food, raiment, and shelter and all shall be well with thee both here and hereafter.

“This with thy former blessings I seal upon thy head and I seal thee unto eternal life to come forth in the morning of the first resurrection, a savior among thy kindred and friends, even so, Amen.”¹⁶⁵

Feeling the effects from his farm injury, Robert, age 66 and Maria, age 56, move back to Kaysville. How many of their children go back with them is not recorded, but surely the younger ones accompanied them. By summertime the younger children living with them are Robert Charles, 18, Julia Ann, 16, and Mary Ellis, nearly 13. Everyone else is married and living at other locations—many in the Malad Valley, others in the Kaysville area.

Near Robert’s 67th birthday, on 15 December, he gets another grandson for Christmas – born to Thomas and Mary Ann in Kaysville. He is named Joseph Daniel. Make that two grandsons for Christmas – Robert Cromwell Harris is born to parents Enoch and Jane on 23 December in Portage.

1875

On 20 January, another daughter of Robert and Maria, Julia Ann, marries Leroy Hall. They too will settle in Portage. Back in Woodruff, Joseph and Mary Elizabeth have a son on 12 February; they name him Elias O. Harris.

In Kaysville, Robert buys a farm with a brick home, located on the main road between Kaysville and Holmes Creek. Although feeling the effects of his fall, he spends the year working on the Salt Lake Temple. The family history tells us: “One evening, when he was coming home from a hard day’s work on the temple he tripped and fell to the ground over a sack of flour that was lying on the dark trail near his home. Since flour at that time

¹⁶⁵ “Family History.”

was worth \$50 a sack, he knew it was too valuable for anyone to lose. So, he took it home, thinking he will be able to find the rightful owner. No owner could ever be found, however, so it was finally accepted and used by the family as a gift or compensation for his faithful labor on the House of the Lord.”¹⁶⁶

On May 1, back in Portage, William and Lucinda have another son, Charles Elias. This gives them five living children.

During the summer, Maria again journeys to Lewiston to assist her oldest daughter Elizabeth, who gives birth to her eleventh child, John Milton VanOrden. This son will live less than two years.

1876

The other twin daughter, Henrietta, marries John Milton Bernhisel on 3 January 1876. They settle in Lewiston, Cache Valley, Utah. He is a non-voting delegate from the Utah Territory to the U.S. Congress.

Another son, Daniel Browett Harris, named after Robert’s best friend, enters into the New and Everlasting Covenant of Marriage on 10 April. His wife is the former Elizabeth Ann Thornley. They settle in Kaysville and later Layton.

On 29 February, our faithful family patriarch, Robert Harris, Jr., passes away in Kaysville. The record says he “died suddenly,” so perhaps he suffers a heart attack or stroke. He celebrated his 68th birthday in December. The *Deseret News* carries his obituary in their 15 March edition on page 97.

Wilford Woodruff speaks at his funeral. This is how Elder Woodruff records it in his journal: “R. Harris. I went to Kays Ward and preached the funeral sermon of Brother Robert Harris who I baptized at the Leigh ...in the spring of 1840. He died very suddenly. I returned home in the evening.”¹⁶⁷ He is buried in the Kaysville cemetery.

Days later, on 4 July Janetta gives birth to her second child, a daughter, whom they name Elizabeth Centennial Parkinson. Maria, however, is now a widow and misses her husband very much. They had been married 40 years.

Maria returns to Portage to live with her family, and lives another 12 years, passing away on 29 September 1888 in Portage. She is laid to rest next to her husband back in Kaysville. On the other side of him is buried his sister, Elizabeth Harris Browett. Her husband’s remains are still in the ground in the Sierra Mountains in California. No matter. They will rise together in the resurrection and be together for eternity, as will Robert and Maria. They have earned the Celestial Kingdom.

¹⁶⁶ Ibid.

¹⁶⁷ Woodruff, *Journal*, March 15.

Robert and Maria Harris end up having 132 grandchildren. The count includes all the named grandchildren but not the unnamed, those who may have been pre-mature babies. It appears that Robert did not have any great-grandchildren at his death. The first great-grandchild, if all records are correct, was Sarah LaVina Harris, daughter of Joseph Robert Harris and Sarah Lovisa McCrary, born in Woodruff in 1880. Their second child was Joseph Memorial Harris (my grandfather), born in Woodruff on 7 January 1882.

According to PAF records, the children of Robert and Maria Harris that were not born in the covenant were sealed to their parents in the temple on 14 October 1885. That would have been about three years prior to the death of Maria.

APPENDIX A

A summary of the life of each child of Robert and Maria Harris:

Joseph Harris had two wives. The first, **Charlotte Green**, whom he married on 18 March 1855, bore him ten children; the second, **Elizabeth Green**, bore him eight children; total of 18 children for Joseph. He owned farm property in Kaysville after his marriage but later moved to Portage where he is buried. Joseph's wives were the

daughters of John Hyrum and Susannah Phillips Green, English converts and former members of the United Brethren Congregation. The Greens were among the first settlers of Kaysville.

Elizabeth Harris married **Everett Clark VanOrden** some time in 1856 and was sealed to him on 12 March 1857. They had 15 children. They lived in Kaysville until about 1872 when they moved to Lewiston, Cache Valley, Utah. His parents were William Van Orden and Julia Ann Haight, an ancestor to modern-day apostle David B. Haight.

William Harris married **Lucinda Landon** on 23 September 1865, and they had ten children. They lived for a time in Kaysville, then moved to Portage about 1868, then to Enterprise, Morgan, Utah, about 1879, then ended up in Cassia County, Idaho, from 1883 on.

Thomas Eagles Harris married **Mary Ann Payne** on 13 January 1866, and they had ten children. They lived in the Kaysville and Layton areas all their lives. She was the daughter of William and Catherine Payne, English converts who settled in Kaysville.

Enoch Harris married **Jane Ann Hoskins** on 31 December 1866. They had 14 children, spending their lives in Portage.

Sarah Ann Harris married **Robert Green** on 2 January 1865, and had ten children. After 1870 they lived in Woodruff, Idaho, near Portage. Robert was born in Nauvoo and was the son of John Hyrum Green, therefore a brother to Charlotte Green.

Robert Harris III died as an infant and is buried at Winter Quarters.

Daniel Browett Harris also had two wives, but only one at a time. He married **Elizabeth Ann Thornley**, daughter of an early Kaysville settler, on 10 April 1876, but she died on 24 June 24 1879. They had two children. Daniel later married **Mary Ann Parkinson** on 6 January 1881, and they had eight children, giving Daniel a total of ten. Daniel spent his life in Kaysville and Layton, serving as a bishop for a long period of time.

Maria Harris died as an infant and is buried in Kaysville.

Lucy Emma Harris married **John Dee Phillips**, on 19 December 1870. He was the son of one of Robert's closest friends, Edward Phillips, also an English convert and early Kaysville settler. They did not have any children and they divorced. John Dee Phillips died in 1887. The Personal Ancestral File does not show them as having any children. On 3 October 1885, she married Silas Maisey (Maisy) and they had one child, born in Pocatello.

Janetta Harris, a twin, married **James Wadsworth** on 24 November 1873 and they had 11 children, living in Portage all their lives.

Henrietta Harris, the other twin, married **John Milton Bernhisel** on 3 January 1876. They lived in Lewiston, Cache Valley, Utah, and had 12 children. His parents were prosperous landowners from Pennsylvania and John converted to the Church while practicing medicine in New York City and served as a branch president there. He moved to Nauvoo in 1843 and lived in Joseph Smith's Mansion House, still single. He worked on a committee with the assignment to try and dispose of the Nauvoo Temple. He served as a representative from Utah in the U.S. Congress. He was a polygamist and had five other wives.

Robert Charles Harris married **Sarah Green** in 1881 but there is no PAF record of children. She was a daughter of John Hyrum Green and sister to Joseph's two wives.

Julia Ann Harris married **Leroy Hall** on 20 January 1875, and they had 13 children. They lived most of their lives in Portage but moved to McCammon, Idaho, about 1897 (their last child was born there).

Mary Ellen Harris married **Don Carlos McCrary** on 8 February 1879; they had nine children, all born in Portage.

Appendix B

Descendants of Robert Harris, Jr.

Appendix C

Family Group Record, Robert Harris, Jr.

Appendix D

Pedigree Chart, Robert Harris, Jr.

Appendix E

Family Group Record, Daniel Browett

Appendix F

Pedigree Chart, Daniel Browett

Appendix F

Saints from England who settled in Kaysville

Several of the original United Brethren group, friends of Robert and Daniel, settled in Kaysville. They had also been close friends in Nauvoo. They include:

Thomas Bloxham. Thomas, who married Robert Harris's sister Dianah, was born 17 May 1812 in Twyning, Gloucestershire. He and Dianah were married 15 August 1831. Dianah joined the Church during Elder Woodruff's proselyting efforts there in 1840 but Thomas did not. They were on the same emigrant ship as Robert and Daniel. Their first two children died as infants. They brought five children with them to Nauvoo: Thomas Jr., 7, Lucy, 6, Emma, 5, Thomas, 4, and Isaac, 1. No additional children were born to them. He moved west with the main body of Saints to Winter Quarters in early 1846. Dianah died there in 1847 but her exact date of death and location of her grave remains unknown. A few months later he married Elizabeth Sheen, the widow of John Morris. It is not known when Thomas brought his family to Utah, but he was a resident of Kaysville and was shown on a map drawn in 1862. He moved his family to Marsh Valley, Idaho, in 1871 and settled on Nine Mile Creek in the Cambridge Ward near Downey. He died in Cambridge, Bannock County, Idaho, 28 April 1883.

John Gailey. Gailey was from Herefordshire, born 19 November 1813, and was a lay preacher in the United Brethren. On 24 March 1840, John, along with Daniel and Elizabeth Browett, arrived in the same carriage at the John Benbow farm, wanting to meet Elder Woodruff. Wilford was in the process of baptizing William Jenkins. He bore testimony to John, Daniel and Elizabeth, taught them, and baptized them the same day. He emigrated to Nauvoo and married Ann Greaves, a native of Dyrfordshire, England. They were married in Nauvoo on 17 June 1843. They lost a set of twins in Pottawattamie, Iowa, in 1846, in the Mormon exodus, and another daughter in 1847. They settled in Salt Lake City where a daughter was born in 1849, then they moved to Kaysville. In July 1851 another daughter was born in Kaysville, but Ann Gailey, the mother, died a month later. John married Elizabeth Tregenna Henwood, a native of Devon, England, in 1858, and they had several children. John had other wives sealed to him as well. He married Mary Mills, in 1854, from Lancashire, England, who had divorced her husband there prior to coming to America. She had no children by either husband. Ann Wilmot was sealed to John in 1877. She also was a divorcee and emigrated to America. All of her children were born in England, the most recent in 1862, so they came to Utah after that. John's mother was Eleanor Harris from Herefordshire and may have been a distant cousin to Robert Harris.

John Hyrum Green. Married Susannah Phillips, sister to Edward Phillips, in England in 1835. They were part of the United Brethren but must have been baptized by John Benbow or Thomas Kington because their names are not included in Wilford Woodruff's journal as personal baptisms. They were on the Mormon emigration ship *Harmony* with Thomas Kington, which departed England 10 May 1841 and arrived in Quebec 12 July

1841. They reached Nauvoo a few weeks later. John and Susannah had six children, the first born in England, one in Nauvoo, and the remainder in Kaysville. Joseph Harris, oldest son of Robert Harris, Jr., married two of their daughters: Charlotte, born in England in 1838, and Mary Elizabeth, born in Utah in 1847. John Hyrum Green was originally married to Susannah Burrup in 1826 but she died in England in 1834. They had one child, Thomas Green. John Hyrum had three other wives sealed to him: (1) Elizabeth Beddoe, 1855, born 1810 in Wales; no children; (2) Agnes Ferguson, 1857, born 1831 in England, no children; and (3) Jane Ellis, 1857, born in England 1835, no children.

Joseph “Cap” Hill. He was born 17 March 1806 in Sandhurst, not far from Apperley and Deerhurst. His mother was Sarah Barnes, a relative to Harriet Barnes, who became the second wife of Daniel Browett. He married Ann Marsden 29 Sept. 1828. He had several relatives baptized by Wilford Woodruff in England, Maria, Margaret, Francis, James, etc. Joseph had four children that emigrated to America with them. The family eventually settled in Kaysville. Their farm was near the Robert Harris farm on the shore of the Great Salt Lake.

Thomas Kington. He was John Benbow’s farm manager in England and the superintendent of the United Brethren congregation. He joined the Church just a few days after John Benbow. He was Church leader of a group of Saints that emigrated on the ship *Harmony*. He was born in Bodenham, Herefordshire, in 1794 but did not marry until he was in Nauvoo, 5 June 1842, to Margaret Pisel and had eight children. Four died as young children either in Nauvoo, Winter Quarters, or along the pioneer trail. He married a second wife, Hannah Pitt, sister to William Pitt of the Nauvoo Brass Band. Thomas Kington first settled in Davis County then moved later to Wellsville, Cache Valley, where he died in 1874.

John Marriott. He was born 6 March 1817 in Northamptonshire, married there in 1841 to Susannah Houghton Fowkes, and emigrated to America aboard the *Swanton* in 1843, with Lorenzo Snow the Church leader. Like others, they probably associated with the United Brethren converts. One child of nine was born in Nauvoo, one on the ship, two in Winter Quarters (Council Bluffs and Garden Grove), and the rest in Kaysville. He had three other wives sealed to him. He married Elizabeth Stewart, born in England, in 1854 and they had ten children. The ninth was Hyrum Willard Marriott, father of John Willard Marriott, founder of the Marriott hotels.

Edward Phillips. Born 2 April 1813 in Oxenhall, Gloucestershire, and likely a boyhood friend to Robert Harris. Oxenhall is near Apperley and Deerhurst where Robert lived. He was baptized by Wilford Woodruff 30 March 1840 and was one of the lay preachers in the United Brethren, a non-paid position. He was a blacksmith. His sister married John Hyrum Green. Edward probably wanted to sail on the *Echo* with Daniel Browett and Robert Harris, but didn’t make it and instead boarded the *Caroline* which left 8 August 1841 and landed in Quebec eight weeks later. Edward arrived in Nauvoo in late October. He married Hannah Simmons, another United Brethren member, in Nauvoo on 3 April 1842. They had 15 children, all but one born in Kaysville. Robert Harris and his family stayed with the Phillips family when they first arrived in Utah in 1850. In 1850 Edward

had two other wives sealed to him—Martha Taylor and Helen Kimball, both of England. Martha bore Edward four children. Helen had no children. One of Robert Harris's daughters, Lucy Emma, married a son of Edward.

Levi Roberts. He also was a likely boyhood friend of Robert Harris. Levi was born in Apperley 10 May 1810 and was baptized 5 April 1840 by Wilford Woodruff. He was a farm laborer and a cousin to Hannah Maria Eagles Harris. He was on the ship *Echo* with the Browett and Harris families in 1841. Edward married Harriet Ann Efford of Deerhurst in 1835 and they had nine children, two living at the time of their emigration. Two were born in Nauvoo, one in Council Bluffs, and the remainder in Kaysville. Levi served with Robert and Daniel in Company E of the Mormon Battalion. In 1857 another wife was sealed to Levi, Sarah Davis, also of England. They had one child but were later divorced.

James Robins. He was from Worcestershire and married Elizabeth Lambert, a lay preacher of the United Brethren and a convert of Wilford Woodruff. They were married in 1841 in England and eventually settled in Kaysville after living in Salt Lake.

Other friends of Robert and Daniel who settled in Kaysville:

William Blood. He was from Staffordshire, England, and was not part of the United Brethren, but probably became acquainted with the other converts from England while living in Nauvoo with his parents. He was born 27 August 1839, so was 30 years younger than Robert Harris. He was probably four years old when his parents brought him to Nauvoo and his father died there in 1844. William Blood eventually became governor of Utah.

Robert Walton Burton. He was from Yorkshire and not part of the United Brethren. He came to America in 1843 on the ship *Swanton* where he met and married Elizabeth Marriott, brother to John Marriott. They probably were friends with the other families in Nauvoo who eventually settled in Kaysville. The Burtons had eight children, five born in Kaysville and the other three in Nauvoo and Council Bluff. Many of the Burtons stayed in Kaysville and became very successful.

Hector Caleb Haight. The Haight family may have become friends with the former members of the United Brethren while living in the Nauvoo area. He was born 17 January 1810 in Windham, New York. His first wife was Julia Ann Van Orden (one of Robert Harris's daughters, Elizabeth, married Everett Clark Van Orden). One of Hector and Julia Ann's children, Horton David Haight, moved from Kaysville and settled in Oakley, Idaho. He is an ancestor to Elder David B. Haight of the Quorum of the Twelve.

John Hodson. He was not part of the United Brethren but is from Lancashire, England, born in 1808. He came to Nauvoo on the ship *Sheffield* in 1841 and may have become friends with the other eventual Kaysville settlers. He named one of his sons John Hyrum Hodson, born in Nauvoo in 1844. He and his wife had 13 children, the last two born in Kaysville.

William Kay. He is from Lancashire, born there in 1811, and came as the Church leader on the ship *Fanny* in January 1844, arriving in Nauvoo in April. He likely became quick friends with the other converts from England. He and his wife, Mary, had seven children, one born in Nauvoo. He became the first bishop of Kaysville. The town was originally known as Kay's Ward.

William L. Payne. He was born in 1816 in West Felton, England and married Catherine Louise Nicholas 6 June 1843 in Nauvoo. All of their 11 children were born in Kaysville.

William Brown Smith. Born 14 February 1814 in Bedford, England, he married Isabella Burton in 1857. They were also early settlers in Kaysville and had six children.

William Stewart. From Bedfordshire, born in 1824, he married Mary Ann Marriott in 1843, sister of John Marriott, before they emigrated to America. They never lived in Nauvoo and came to Utah in about 1849.

Henry Wooley. He was born in Stafford, England, in 1821, and married Mary Stretton in Nauvoo on 12 March 1845. Mary was related to William Blood through his mother. Henry and Mary had three children, the last two born in Kaysville.

Other United Brethren friends who settled in Utah:

John Benbow. He organized the United Brethren congregation in the Malvern Hills area of England, about 125 miles west of London. John was born in Herefordshire in 1800 and was a yeoman (tenant) farmer, having a beautiful 300-acre place he called the Hill Farm at Castle Froome. He lost his lease when he joined the Church. He married Jane Holmes in 1826 and after their conversion they were instrumental in helping Wilford Woodruff convert many others and donated the money to have the Book of Mormon printed in England. He donated 200 pounds and Thomas Kington donated 100 pounds. Daniel and Elizabeth Browett became lay preachers in his organization before they joined the Church. Benbow emigrated to Nauvoo in 1840 and soon had a beautiful farm there. Wilford Woodruff commented on his farm in his journal after he arrived back in Nauvoo in late 1841. Benbow was probably a central figure in socializing with the Malvern Hills converts while they lived in Nauvoo. His wife died in Winter Quarters 27 November 1846 leaving no living children. One died in England. After his arrival in Utah John married Rosetta Wright and they had five children but only one lived. He settled in South Cottonwood and died there in 1874.

John Cox. He was born 8 August 1810 in Deerhurst and probably was a boyhood friend to Robert and Daniel. He married Eliza Roberts, a sister of Levi Roberts, in 1836. They were on the ship *Echo* with Robert and Daniel, arriving in Nauvoo 1 May 1841. John served in Company E of the Mormon Battalion. He had a total of 12 children. After arriving in Utah, he settled in Weber County and remained there until 1867 when he moved to Oxford, Bingham County, Idaho.

Mary Ann Weston Davis Maughan. She was born 7 May 1811 in Cumberland, England. As a young lady she served an apprenticeship as a dressmaker in 1839 with William and Mary Jenkins and was there when Wilford Woodruff converted them. She was baptized 2 April 1840 by Elder Woodruff, the same evening as Hannah Simmons (married to Edward Phillips). She married a recent convert, John Davis, of Tirley, another friend of Robert and Daniel, 23 December of that year. However, he was severely injured by anti-Mormon mobbers and died 6 April 1841. She emigrated on the ship *Harmony* with John Hyrum and Susannah Green 10 May 1841 and arrived in Nauvoo in the late summer. She married Peter Maughan 2 November 1841. They settled in Tooele County at first but later moved to Cache Valley, Utah. The town of Weston, Idaho, is named after her. Peter Maughan served as a stake president.

William Pitt. He was born 16 August 1813 in Dymock, which is near Apperley and Deerhurst, so he likely knew Daniel and Robert quite well. He was baptized by Wilford Woodruff in the spring of 1840, married Caroline Smith 28 April 1841 and emigrated to Nauvoo later that year. His wife died 15 February 1844 and he married Cornelia Devine 12 December 1844. While in Nauvoo he organized the famous Nauvoo Brass Band. They had six children, one of whom died in Winter Quarters. He had two children by his first wife and one lived only a month. After crossing the plains he lived in Salt Lake City.

Appendix H

Mormon Battalion letters

Letters from Daniel Browett to his wife and mother

*Church Archives, Family and Church History Department
The Church of Jesus Christ of Latter-day Saints*

Santa Fe
The 15th of Oct. 1846

My dearly beloved Elizabeth,

I now take pen in hand to express the feelings of my heart towards you, expecting not to be able to express the largest part of the same. My soul did rejoice when I received your welcome letters, which was on Thursday the 17th of Sept. and on the 19th.

I sat down and wrote to send to you but as we could not receive any pay at that time I didn't send what I wrote to you at that time, being then 500 miles from Ft. Leavenworth on our road to Santa Fe being now at the last mentioned place after a travel of nearly one thousand miles since I took my leave of you, after times traveling from twenty to thirty miles a day with our own equipment and gun on our shoulders through a barren and thirsty land without sight of wood or water.

Sometimes we had to travel nearly sixty miles before we could reach water with one pint a day in our canteens to whet our dry lips caused by the heat of the sun and the clouds of dust from a moving crowd which the teams was some left dead and others dying on the roads and when about 100 miles from this place there was a separation took place; biggest part of the hardy men with the best teams took up a more speedy march leaving the sick and feeble amongst us to follow on in the rear.

Me being one of the officers appointed for that purpose and on Monday the 12th we came up with them in this place when I again met with my brethren of our little camp. Yea my beloved we are brethren and we can as yet rejoice together in the mercy of God who have blessed us with health and strength to pursue our journey thus far. Waiting to receive some pay to send back in your behalf and then take up our line of March for eight hundred miles to a place called Montreal and from there perhaps take ship and sail for California which if we do it will cut off some of our marching ground.

Dearly beloved Elizabeth, I was glad to hear of your missing sickness which I hope is so up to the present. Be of good cheer my love and still pursue the course you have always taken since you heard the glad sound of the gospel, which has been to be obedient to the council of God by the mouth of his servants. Let your prayers arise in my behalf with faith and confidence before the Lord doubting [nothing] for I am the Lord's, desiring to endure hardships like a good soldier.

Be on hand at every call for one myself worthy to find grace in the sight of God and his anointed ones expecting to labor and toil for Zion while this mortal body is endowed by the power of manhood and when in or late then I will sit down with you in the mansion of his Glory and enjoy those blessings.

What the tongue can't express nor heart conceive and I entreat you to be determined to claim the promises left to you. You know what they are and they are; yea and Amen to all that believe and I long for the time when I can once more embrace you in my arms.

Dearly beloved I shall do what you and Harriet request of me the first opportunity that presents itself and perhaps I shall express some things that I have not here in Harriet's letter and I pray God you may be one in the covenant of his grace and be blessed and prospered until I meet you again.

Your affectionate husband

D. Browett

Second Letter to Elizabeth

Santa Fe
Saturday 17th of Oct. 1846

Dearly beloved Elizabeth,

In addition to what I wrote on the other side I have but a short time to spend in finishing my address unto you I have now been drawing one and a half month's pay which pay consists in seventeen dollars and 10 cents in a check eight dollars and sixty cents. I drew in cash in the amount in the check I send with eight dollars more that I borrowed of a single man to pay again when I receive the next payment which amounts in all to twenty five dollars and 10 cents that I send to the Presidency of the Church in your behalf; and I will have sent as much more could I have got it, but our commissioned officers got the first choice as they received their pay in cash and could pay those that did not send their pay back a little cash and loan them the residue.

I was hoping we should have received three months pay that I may have sent it to them but anyway my determination is to use all coming on the way that in the end my all shall be devoted to the benefit of you and the Church. Therefore let the Presidency know of this my expressed determination believing they will have sufficient confidence in me to do what is needful for you and see that you move on with them in the due time.

Dearly beloved I am glad you are with the main body of the Church and there is no need to caution you to go by their counsel. I believe it is the way of safety that is what cheers

me and hope I shall always be found laboring for Zion that I may be found worthy to receive the reward of the righteous when that pay comes in full.

Therefore believe me I am happy and in good Spirits and I want your prayers and the prayers of all that I may so continue. Give my love to all inquiring friends excusing names. And I assure you it gave me no pain when I heard of the death of your sister for it was a kind messenger to deliver her from the hand of oppression that she has so long born patiently and the pronounciation upon her was blessed and now I must conclude; be of good cheer, all is well.

Your loving husband,

Daniel Browett

May the Lord bless you all Amen.

Letter to Daniel's mother

A few words to my beloved Mother

Beloved Mother,

With that parental love that warms up the feelings of the heart of an affectionate son. I send my love to you hoping you are well and in good Spirits hoping the Lord will bless us both with life and prosperity that we may soon meet in the desired land. Give my love to my sister Martha, telling her that I am well, feeling my heart warmed up with brotherly love toward the same, I conclude, pray for me, your affectionate brother,

Daniel Browett

Mormon Battalion letters

Letter from Robert Harris, Jr. to his wife, Maria

*Church Archives, Family and Church History Department
The Church of Jesus Christ of Latter-day Saints*

September 19, 1846

Sixty miles on the West Side of the Arkansas River,
5 hundred miles from Ft. Leavenworth, 350 miles from Santa Fe.

I took my pen to write a few lines to you my dear wife, hoping to find you in good health, as it leaves us all at present. I received your kind letter on the 17th and I was happy to hear that you was well. But finding my children was sick it caused me to lament; but be of good courage my dear, and the God of heaven will bless you and my prayers continually that you and my children will be blessed and I wishes you to remember once as my mission is not all pleasure.

We travel from 20 to 30 miles a day with, our feet skinned, across barren prairies with a pint of water a day and that was carried in a barrel for two days and I yearned for a quart of water. Now respecting your being in a family way it is I am not disappointed for I thought it was so and if it should be a girl I wish to have its name Maria and if a boy have it what you like.

And respecting your proceedings if going by council of the Church it gives me great joy and satisfaction. I know the money, which I sent you, was not sufficient to take you in the spring to California and I will try to send all I can. I expected to receive my wages today but was disappointed but I will send them the first opportunity I can and all I can. And if I can't see a chance to send it please to ask Brother Orr to help you if he can or Brother Horn and I will pay him as soon as I meet with him, and be sure to get the wagon fixed or else it won't carry you half way to your journey and I care not respecting the wagon if I could see you and my children when I reach my journey's end.

My dear, be sure to take your little cask to put your water in for if I should know that you will suffer as I did for water it will make my heart break; but I hope your route will be better than ours, and be sure to fix your wagon cover safe for we have had such a storm as I never seen before. It blew all the tents down and turned over our covered wagons. And then as was left, it blew off most of the covers.

Now my Darling respecting your confinement; you try to furnish yourself with something necessary for your comfort against that time and get some good woman to take care of you and if you can't get means to pay her let her have my gun or something else until we meet and then I will pay the demand. But before that time comes apply that pension [sic] and you did before that man which is appointed of God to bless you Uncle John Smith

and I will pray and exercise all the faith as I can in your behalf and I believe all things will be right.

Tell Joseph to be a good boy and do all that his mother tells him to do and read his book and his father will try to get him the pony. Give my love to all my dear children and tell them and their father will get them some pretty playthings.

Today I reached Santa Fe a place of about 7 thousand inhabitants. The Spaniards are very little dark looking people. The women are about the size of our Cate and their houses are like a lot of brick hills and build about the same shape with mud and sticks, and this is the great city of Santa Fe.

My dear wife, I think it will be wisdom in you to get some hard biscuits for yourself and children to make use of crossing those wide barren prairies where there is not no wood nor buffalo muck to cook with; we have had to go a mile or two to get a little to cook with and this is my council to you my dear and you will find it to be good.

Now I expect to take up our line of march in about 2 days from this place to Montreal eight hundred miles and then to take shipping for upper California where I expect to get home and I meet with you home I love so dear above all earthly treasures; and if so be as you I not reach so soon as I get my discharge I will come back and meet you if life will permit.

On the first of October our march was short about 10 miles. I left the rank and went about 4 miles from the road with my musket loaded and between the mountains I shot a antelope which is about the size of a deer and it was so large as I could not carry it but I took the hind quarters of it and made my way to the camp and when my 5 brethren saw me coming they rejoiced to think that they will be able to get some of the choicest meat than runs the mountains. It is better than mutton and if you have not sold my rifle it will be wisdom to keep it for I think I could meat a sufficient for my family but if sold all is right and I shan't trouble. Try and keep my plough for they are very dear indeed in these parts.

Now my only dear be faithful and not forget the things which you and I heard and seen in the Temple of the Lord. My faith is so strong as ever in the things which Brother Brigham told me at Mt. Pisgah as if we will be faithful and so on this expedition as we should not fall and we should see your families again and I believe about the same as if the Great God had told me.

So now this being the 17th day of October I received ten dollars and half of my wages being one month and half pay that is all I could receive at this time; but it is upon the account of the money being short at this place. I have another ten dollars and half due but I cannot receive it here but the Lord have promised to be a present help in every time of need to them that will serve him and keep his commandments. So I went about the camp to try to hire money. I hired sixteen dollars with agreeing to pay two dollars interest. It is to be paid out of my next money.

My beloved wife I made out to send you twenty four dollars by the agents that was appointed to receive the moneys for the Church and I gave to Brothers Lee and Egan something towards assisting them back to the Camp where you are. My only dear I commenced this letter on the 19 of September and being disappointed in my money which it cause me to grieve but the Lord as it turned out so well as it was I could not get no more for love nor money for I have used all my influence to get so much as I did but I hope you will come with the first company in the spring that we may meet one another again in that land which is pointed for the faithful. Please to remember me to Brother Bundy [who was placed in charge of six Battalion families] and Family and Brother Horn [Joseph Horne, a neighbor, and leader of the wagon company out of Nauvoo], Brother Orr [who delivered letters from Battalion members from Santa Fe] and Russell [unknown] and all the Twelve and every other good faithful man and woman, my love.

Please excuse me I was obliged to scribble pretty fast to get this done at the last cast for we expect to march instantly. My love I am enjoying good health and I hope you and my dear children do the same. Please to write and send me word as soon as you can, how you are and how you are getting along and where are your Brother Elias and ---- Bloxham is.

So no more at present from your true lover and affectionate husband,

Robert Harris

And my prayer is that the great god of Heaven will preserve us in the hallow of his hand forever Amen and Amen. I do not know how to tell you to direct the letter to me no more that to R Harris E Company Mormon Battalion, Upper California.

LAND TRANSACTIONS

LAND TRANSACTIONS

Robert Harris, Jr., of Kaysville, Utah

ONE

Seller: Thomas Carlos (Coreless)

Buyer: Robert Harris, Jr.

Date: October 13, 1870

Land description: Small lot, Parcel of land in block six in the northeast quarter of section 31, township four, north range one west, containing one and forty-two hundredths perches of land, as plotted in the T. Carlos survey.
Price: \$25.00.

Witnesses: James Robins and John S. Smith.

Source: Davis County Courthouse, Book B Deed Record, p. 194.

TWO

Seller: James Robins

Buyer: Robert Harris, Jr.

Date: October 13, 1870

Land description: Eight acres, three rods, and eighteen of nineteen one hundredths perches, Block One, southeast half of Southeast Quarter of Section 31, Township 4, Northrange One, West, in the James Robins survey.

Price: \$450.00.

Witnesses: John S. Smith and Edward Phillips

Source: Davis County Courthouse, Book B Record, p. 196

THREE

Seller: Robert Harris, Jr.

Buyer: David Day

Date: June 15, 1870

Land description: Thirty acres located in lot 3, north half of southeast quarter of Section 31, Township 4, North Range 1 West, in the Robert Harris survey.

Price: \$2290.00.

Witnesses: C. W. Stayner, G. F. Culver

Source: Davis County Courthouse, Book B Record, p. 198

FOUR

Seller: Robert Harris, Jr.

Buyer: David Day

Land description: Eight acres, Block 1, south half of southeast quarter of Section 31, Township 4, North Range 1 West; also Block 6, northeast quarter of Section 31, T4 NR 1 W., also eight acres; total 16 acres, in the Robins and Carlos surveys.

Price: \$570.00.

Witnesses: Charles W. Stayner and Hector C. Haight

Source: Davis County Courthouse, Book B Record, p. 200.

FIVE

Seller: Robert Harris, Jr.

Buyer: David Day

Date: October 14, 1870

Description: Water rights for 30 acres of land.

Price: \$200.00.

Source: Davis County Courthouse, Book B Record, p. 202

SIX

Seller: Robert Harris, Jr.

Buyer: David Day

Land description: 11 Acres, Block 2, north half of southeast quarter of Section 31, T4 NR 1 W.

Price: \$450.00.

Witnesses: Charles W. Stayner and Hector C. Haight

Source: Davis County Courthouse, Book B Record, p. 204.

Robert Harris deed of sale

The United States to Hannah M. Harris
Homestead Certificate No. 9 Application 400

The United States of America
To all to whom these presents shall come expecting.

Whereas there has been deposited in the General Land Office of the United States a Certificate of the Register of the Land Office at Oxford, Idaho Territory, where it appears that pursuant to the Act of Congress approved 20th May 1862, to secure homesteads to actual settlers on the Public Domain and the acts supplemental thereat the claim of Hannah M. Harris, widow of Robert Harris, deceased, has been established and duly consummated in conformity to the law for the south half of the northeast quarter of section fourteen and the west half of the northwest quarter of section thirteen in Township 16, south of range thirty-six east in the District of Camas, subject to rule at Oxford Idaho Territory, containing one hundred and sixty acres according to the official plat of the survey of the said land returned to the General Land Office by the Surveyor General.

Now know ye, that there is therefore granted by the United States unto the said Hannah M. Harris the tract of land above described to have and to hold the said tract of land with the appurtenances thereof unto the said Hannah M. Harris and to her heirs and assigns forever, subject to any vested and accrued water rights for mining, agricultural, manufacturing, or other purposes. In connection with such water rights as may be recognized and acknowledged by the local customs, laws, and decisions of courts and also subject to the

right of the proprietor of a vein or lode to extract and recover his own there from, should the same be found to penetrate or intercede the premises hereby granted as provided by law.

In testimony whereof I Rutherford B. Hayes, President of the United State of America, have caused these letters to be made patent, and the seal of the General Land Office to be hereunto affirmed. Given under by hand at the City of Washington the thirtieth day of June in the Year of Our Lord, One Thousand Eight-Hundred and Eighty, and of the Independence of the United States of America, the one hundred and fourth.