

# FAMILY RECORDINGS OF NAUVOO —

1845 and Before

Including Minutes of the First LDS Family Gathering



\* Indian Brook near the Howe Plantation Site, Hopkinton, Middx, Mass where all the children of PHINEAS HOWE and SUSANNAH GODDARD HOWE were born. See footnote page 36 and chart page 2.

For their descendants: BARLOW, DECKER, ELLSWORTH, GREENE, HAVEN, HYDE, RICHARDS, ROCKWOOD, YOUNG, etc. See pages 24 and 46.



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## **FAMILY RECORDINGS OF NAUVOO**

Compiled by a third great-grandson  
of the Howes  
Ora Haven Barlow



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631 South 11th East  
Salt Lake City, Utah 84102

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*							
William Goddard	Elizabeth Miles	Simon Stone	Mary Whipple	Samuel Brigham	Elizabeth Howe	Richard Moore	Mary Collins
chr 28 Feb 1627	b a 1631	b a 1630	b a 1634	b 1653/4	b 1665	b 1671	b a 1666
Engles- ham, Wilts	Wilts	Bromley	of Bocking	Cambridge	Marlboro	Sudbury	of Middle-
England	England	Essex	Essex	Middlesex	Middlesex	Middlesex	town, Mid-
d 1691	d 1698	England	England	Mass	Mass	Mass	dlesex
Watertown, Middx, Mass		d 1708	d 1720	md 1683		d 1767	Conn
		Waterton, Middx, Mass		d 1713	d 1639	Oxford, Worcs, Mass	
				Marlboro, Middx, Mass			
Edward Goddard	—	Susannah Stone		(Capt) Samuel Brigham	—	Abigail Moore	
b 24 Mar 1675		b 4 Nov 1675		b 25 Jan 1689		b 6 July 1696	
Watertown, Middx, Mass		Watertown, Middx, M		Marlboro, Middx, Mass		Sudbury, Middx, Mass	
		md 1697				md 23 Aug 1716	
d 9 Feb 1754		d 4 Feb 1754		d will pvd Apr 1771		d 20 Nov 1731	
Framingham, Middx, Mass		Framingham, Middx		Grafton, Worcs, Mass		Marlboro, Middx, Mass	
EBENEZER GODDARD				md 1736	SIBIL BRIGHAM		
b 17 Jan 1714 Boston, Suffolk, Mass					b 15 Oct 1718 Marlboro, Middlesex, Mass		
d 18 Nov 1762 Athol, Worcester, Mass					d 27 Sept 1807		
PHINEAS HOWE				md 23 Apr 1761	SUSANNA GODDARD		
b 22 Oct 1735 Hopkinton, Middx, Mass					b 25 Sept 1742 Framingham, Middlesex, Mass		
d 19 Sept 1817 Hopkinton, Middx, Mass					d 5 Jan 1837 Hopkinton, Middlesex, Mass		

All of the following children were born at Hopkinton, Middlesex, Mass

(1)** Rhoda Howe b 8 July 1762 d 14 Feb 1838 md 10 Dec 1781 Joseph Richards	(2) Susanna Howe b 19 Feb 1764 md 9 May 1785 Phineas Brigham	(3)** Abigail Howe b 3 May 1766 d 1 June 1815 md 31 Oct 1786 John Young	(4) Martha (Pattie) Howe b 28 Feb 1768 md 25 Apr 1791 (Dea) Elisha Morse	(5) Ann Howe b 25 May 1770 md 8 Dec 1798 Rev Jereboam Parker
(7)** Elizabeth Howe b 3 May 1774 d 31 Mar 1821 md 30 Mar 1801 John Haven	(8) Nehemiah Howe b 21 Dec 1776 md 30 Nov 1806 Ruth Eames	(9) Samuel Howe b 21 July 1781 d 18 Aug 1834 md 16 Sept 1811 Jerusha Cody	(10) Peter Howe b 11 Oct 1783 d 23 Oct 1823 md 15 Oct 1806 Lucy Barnes	(6) Phineas Howe b 21 Feb 1773 (11) Ruth Howe b 31 Mar 1785

\* See page 15 for four genealogical lines back to ADAM from this William Goddard.

\*\* See pages 24 and 25 for chart of some of their descendants who came to Utah.



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[Nauvoo, Illinois]  
January 1, 1845

Dear Brother:

I now set down to redeem the "promise" long made to you, of giving you a sketch, as far as my knowledge extends, of the history of our forefathers; but not having the means of information as I could wish, my communications will be somewhat limited.

[Note: The first part of her story is exclusively about the ancestors of the Young family and is left to that family to use as they desire. Spelling and punctuation is largely Fannie's.]

I must now commence the history of my mother's family, as far as I can trace them back: — I shall be indebted to Uncle Haven [John Haven, my 2nd great grandfather—OHB] for any information I may obtain respecting our great Grand Father Godard's Father. But I cannot now obtain that information, therefore I shall proceed with what intelligence I have and which I obtained in my young days, as I used to listen to Grandmother Godard, as to an oracle — and I now remember circumstances I heard her relate when I was a child better than I do things which transpired last year. My [Great] Grandmother Godard's maiden name was Sibbel Brigham. Her mother died when she was eleven years old, [13 according to our records—OHB] leaving her to take care of the family and the infant whom she left. This task she performed with much credit to herself, inasmuch that she was spoken of both far and near as being the most capable girl of her age which the country produced.

In those days Mr. Ebenezer Godard was the sheriff of the County, a man much respected and beloved for his upright conduct, and benevolent principles and disposition. One morning in the Spring of the year, Sibbel thought it would be a good time to clean out her garret, make a thorough job of it, until she had gone from garret to the cellar; accordingly she went to work, and having saved all kinds of herbs, she had plenty of them with the rest of the dirt. By the time she had gone through her garret and chambers and just got to the foot of the stairs in the hall, at that moment, to her utter vexation, some one rapped at the door; when bid to walk in two Gentlemen entered. She opened a door and showed them into a parlour which was in ample order, notwithstanding the unfavorable appearance of the hall. They inquired for her Father, Mr. Brigham and made some other inquiries to all which she gave very satisfactory answers. They soon left and as they went from the house one says to the other, "Mr. Godard, there is a wife for you." In fact, he thought so himself, and so it proved, for not long after, he saw her Father and begged the privilege of paying his addresses to the daughter. The result was they were happily married when she



was thirteen years old. [Our records indicate 18 years old. The husband was nearly five years older than she, which at her age as 13 would make him only 18 years and already a sheriff. His age as sheriff would more likely be 23, 18 plus 5—OHB]. Such an instance was rarely known in that country, and in that age of the world. I have heard my Mother say, that even in old age, her Grandmother would sometimes speak of this circumstance, and laugh a little at the singularly manner in which they first met, as it cost her at the time, some very severe mortifications. I can remember myself, hearing Grandmother Godard dwell upon the perfections of her husband, with such enthusiasm, that one would have thought him an Angel, in fact, I had formed such of his perfection, in my childhood, that I used to ask my Mother if she supposed there was a man on the earth now, as good as her Grandfather Godard was, when he was alive. If there ever was such a thing on the earth, as connubial happiness ["bliss" is written above "happiness"], I believe it was enjoyed in our Grandfather Godard's family.

But as a rose can seldom be found without a thorn, so our Grandfather's family was sorely afflicted, and in a very strange and unaccountable way, so much so, that hundreds and thousands of people went to see and satisfy themselves respecting the marvelous things that were constantly transpiring in their family. Grandfather was a man what would do justice in the strictest manner to every one that employed him. Therefore, many widows called upon him to be an administrator to their estates, in which capacity he always gave entire satisfaction, and had many very warm and devoted friends.

I must now leave the thread of my story to tell you about a strange society of people that lived in the town of Hopkinton, joining Framingham where Grandfather Godard lived. They were, and are, the greatest wonder to everybody that knows them, of any people that ever came under my observation. They always had a God of their own, and they came in succession. When one died, another took his place. I was at the funeral of one of these Gods when I was about eleven years old, but no one saw the dead God. Neither had they a prayer or any thing of the kind in their house. They were entirely by themselves, were very rich, kept their own secrets, went every Sunday to the house of their God, but whether or no they worshipped him was more than anyone knew! as they kept closed doors and none but their own company were ever admitted into their meetings. When they married, instead of any ceremony, the young man took his girl into a carriage, carried her to Boston, bought her a new silk dress, and then carried her home. I recall when I was a child, hearing a man relate an anecdote about one of these young Smiths (for that was their name) who had lately brought home his wife. This man said, he asked young Smith when

and where they were married. The young man looked archly in his face, and said, when you tell me when and where Isaac and Rebekah were married, I will answer your question.

At the time alluded to, of the trouble at Grandfather G's, this old Nat Smith, their God, was very angry with Grandfather G — on account of an estate which the old God thought his privilege to handle to his own advantage, as it was somewhere upon the outskirts of his domains, but the widow, knowing his character, was determined to keep her property out of his hands, and chose Grandfather G — for administrator to her estate. After he [Grandfather] had got his papers, and everything regular, old Nat waited on him; told him it was his right to administer upon that estate, and wished him [Grandfather] to give up the writings to him. He [Grandfather] refused and told him preemptorily, that no man must interfere with his business, that he was chosen to settle the estate, in hopes that some things could be saved for the widow and children, and he should do his best to have them realize their wishes. Old Nat told him, he should rue the day he went into that job. He then left him, but our Grandfather had no fears of his threats, and troubled not himself anything about it.

A few mornings after this, one went out to the well to get a pail of water, but looking down into the well, discovered that it was covered with papers. A young man went into the well and gathered them up and brought them out, and to their great surprise they were the papers that Grandfather had locked up safely in his desk. He went quickly to his desk and found it locked, as he left it, but every paper that was of any consequence to him, was gone. But what amazed them was, that not a paper was wet. I can well remember with what a solemn look I have heard my Great Grandmother pronounce these words, "the evil one, had power to throw all Mr. Godard's papers into the well, but he had not power to wet them."

They began to feel as though they had not understood things exactly, for they feared the Lord greatly, yet had no idea that the Devil had such power on the earth. They were not much inclined to the marvelous and did not comprehend the meaning of such things; however, they concluded to say nothing about it, and let it all go, as it was impossible to account for it in any rational way. Directly my Grandmother began to discover that something ailed the milk. They could not eat or drink it. So she poured out the milk, and behold in the bottom was one of her silver table spoons, filled with the most horrible filth. She knew not what to think or do, so when her husband came, she told him with much concern that she feared some strange thing was coming to pass with them, as she could not in any way account for what had taken place with her milk. He told her not to be troubled, as he was very sure that they should find a natural cause for all these things.

At this time they had a little black boy living with them, that was given to them when an infant. He was an uncommon good child, never was known to tell a lie on any account, and was a great help to Grandmother, about her children, as he was very kind to them, and she could trust him any way, as I have heard her say, he was the best child, she ever saw. They all loved him and none but Grandfather could suspect him guilty of the mischief that was done; neither would he, but he said it could be no one else. So he called in poor Dick and asked him if he knew how the spoon, with the contents, came in the milk. His reply was, "Yes, Sir." "Did you put it there, Dick?" "Yes, Sir." "Don't you think you deserve a dreadful whipping?" "Yes, Sir," was the reply, and he wept bitterly. "Now," said my Granfather, "you have always been a good boy, Dick, and I am grieved that you should now begin to do evil. Don't you feel sorry that you have abused your mistress so, when she has always been so good to you?" "Yes, Sir," said Dick and he sobbed and cried and looked up to her with such affection and such innocence that they could not correct him. "If we forgive you," said Grandfather, "do you think you should ever be guilty of such things again?" "I don't know," said he, "but I hope not." This was not such an answer as they anticipated and they marveled at it. But they forgave him, assuring him, if he ever did the like again they could not again forgive him.

However, in a day or two, to their astonishment, the same game was played over again with the milk, and when they laid it to the charge of poor Dick again, he never pretended to deny it, but said he could not help it. He made no excuse at all, nor would he promise to do so no more. This was aggravating that he would persist in such abominable mischief and yet show no ill will, nor give any reason why he did so. But there was no alternative, he must be compelled to do right, if he could not be flattered to it. So the poor boy took a dreadful whipping, but could not be made to promise reformation. However, Grandmother thought she would watch him so close that he could not do mischief if he wanted to.

But what was her astonishment when the very next mess of milk she went to skim had the very same kind of filth in every pan. She knew not what to do, she could neither make butter or cheese or have any milk fit to use for anything, except what was used as soon as milked and strained.

Grandfather began to lose all patience with a child, that neither entreaties, threats or stripes could deter from so detestible and unnatural mischief. But what astonished Grandmother was that with all her assiduity in watching, with the assistance of her daughter who was then fifteen years old, it was impossible to detect the child when in commission of the deed. He did not fail to do it every day in spite of all their vigilance; and he, in return, got many dreadful floggings.

This seemed to make them all miserable, and my Grandmother said to her husband, "I do believe there is some fatality upon poor Dick, and I cannot endure to have him whipped in such a manner." However, he [Grandfather] was slow to believe in the fatality she mentioned, but told her he would soon find out.

The next morning when they got up, he took a leather strap and buckled round Dick and fastened it to something in the corner, where he could get to the fire, telling Grandmother that when he went out some one should keep hold of the strap and not let him loose that day. After breakfast Grandfather went away on business as he commonly did every day.

Dick wore a leather apron, as all farmers' boys did in those days, whether black or white; and when tied up in the morning, his clothes were searched so as to know there was nothing about him. After Grandfather had been gone awhile, Dick rose from his seat and stepped to the fire to warm himself a little. While standing there Grandmother was looking at him with pity, when she saw something fall from under his apron to the hearth. It caught the eye of the daughter as well as [the] mother in a moment, and she sprang to catch it up, exclaiming, "It is my cap."

It was the fashion in those days for young ladies, as well as married ones, to wear caps when they went abroad; as she had a very nice one up stairs in her drawer, not thinking she should see it fall from under the leather apron of a little negro boy. But so it was, and before she could possibly get hold of it, she saw one half of it go up chimney, while she caught the other half in her hand. It was cut smoothly in two, but by what means she knew not. She flew up stairs to her drawer, but no cap was there, neither did she ever see the half that went into the chimney afterwards.

Grandmother was now convinced and she said to her daughter, "Sibbel, you may untie Dick. He is not to blame. It is not Dick that does the mischief and I am sorry he has been whipped so much." This broke the charm with the poor boy. He seemed to spring into a new state of existence. He ran to his mistress, kissed her hands and fairly wept for joy, said he could not bear to do what he did but that a little bind came every day and whispered in his ear that if he did not do what it told him to, he should be killed that night. It also told him if he told anybody what made him do it, he should be killed, but said he tried to tell his master, when he whipped him so, but could not.

After this there was no more trouble with Dick. He was the same good boy that he used to be. But Grandfather never got over it. He mourned about it all his days, as it was the only unmerciful act of his life and that this should be inflicted on the most innocent and inoffensive child that could be, was to him an insupportable reflection.

But this was only the beginning of their trouble, as to having things destroyed, although it was more grief to them than the loss of everything that was destroyed.

Directly after this when they were heating their oven, as they went to look how it was doing, behold the fire was covered with books. They hauled them out as fast as possible; some were entirely spoiled, others injured but not wholly spoiled, while some were burnt very little. I have seen and read many of these books where the edge of the leaves were burnt a little, and some spots burnt in onto the reading.

One day, when they were heating the oven, Grandmother was sitting looking into it, and dared not leave it one moment, behold the clothes of their infants, a pair of twins [Edward and Samuel] that were sleeping in the cradle, came down through the top of the oven to appearance. She saw them the moment they fell and got them out as soon as possible. But they were spoiled. She went to the cradle, found her babies naked, as she expected. And this was only one circumstance of the many that transpired in a similar way.

They knew not what to do. They never had been used to any such thing, neither had they believed that such things existed, but they now found to their astonishment and sorrow, that they did exist and were likely to destroy every thing they had. Many went to see the wonders that were daily exhibited. It was noised through the whole country; it was the topic of conversation in every house both public and private; but nobody could do them any good. Things went on in this way for a year, and there seemed to be a kind of despairing consternation upon them. At length they made up their minds to try what virtue could be found in fasting and prayer.

They sent for many ministers, the most devout and holy men they could find. They got sixteen together at their house and they seemed to feel the importance of the occasion. They fasted two days and nights and the third day they spent in fervent prayer. There was one man among them that seemed more intent upon the subject than any other; he could not be denied; he plead with the Lord as a man would plead for his life, that he would break the power of the destroyer, that he would rebuke him and command him to leave the house and family forever. Towards night, on the third day when he was pouring out his soul with such fervour, and they were all united with him, in a moment there seemed to be a shock through the whole house, not of distress or sorrow, but of joy and assurance that there was a God in the heavens, whose ear could be penetrated with the cries of his children, and who was not slow to answer the prayers of those that put their trust in him. From that hour not a thing of the kind ever took place in their house or anywhere about them. They lived many years after this in great peace and

happiness. Dick grew up to manhood, was universally esteemed for his piety and good conduct. He never left the family, but finally went into consumption and died. When on his death bed, he rejoiced that his lot had been cast with those that feared the Lord, did not blame his master for what he had done and never wished them to feel bad about it.

Grandfather and Grandmother Godard raised a large family, of which I have a record taken from an old family bible, which belonged to them. I will give you the record, just as I found it. Perhaps it may be a satisfaction to you in some future day:

Abigail Godard was born Sept 11th 1737.

Martha Godard was born March 18th 1739.

Sibbel Godard was born Jan 14th 1741.

Susanna Godard was born Sept 25th 1742.

Mary Godard was born August 3rd 1744.

Sophiah Godard was born Oct 3rd 1746.

Betty Godard was born Jan 26th 1749.

Esther Godard was born June 16th 1751.

Ebenezer Godard was born August 9th 1753

Benjamin Godard was born Sept 2nd 1755.

Edward and Samuel Godard were born April 16th 1759.

Abigail Godard [2nd] was born May 16th 1761.

I do not expect that this was their regular family record, as there is no mention made of Grandfather or Grandmother, age or marriage. But I know Grandmother had a large bible, and I expect their family record was in that, as it should be. But I found this in a little old bible that used to be in the family. I cannot remember how long Grandfather lived after the trouble, of which I have spoken, but when on his death bed, was composed and happy, looking forward to a blest immortality beyond the grave. There was but one transaction of his life that gave him pain and that was the one mentioned above, although at the time he thought he was doing a duty, which to neglect, would bring him into condemnation. Grandmother Godard lived until the year 1807, retaining her intellect [sic] in a very remarkable manner to the last. Full of hope and consolation, she went down to the grave in peace, like a shock of corn fully ripe.

I come now to speak of their children, although some of them I have but little knowledge. Abigail, their first, I think was not married, but died young. [Married a Mr. White and died 11 Aug 1759] I do not know at what age. All I know of it is, that she was greatly beloved in the family and her name perpetuated thereby.

Martha, the next, I think married a Hemenway, [Benoni] but she died before my remembrance, [15 Oct 1771] and I know nothing of her posterity, only that she left one daughter whom they called Patty, and I suppose that was all the child she left. This Patty married a Demon; had two children, and was left a widow. It was at this time I used to see her at my Grandfather Howe's [Phineas] and her two children, Ebenezer and Patty, used to come with her and go to school with us. Ebenezer Demon, afterward, married our cousin, Susan Brigham; and Timothy Brigham, her brother, married Patty Demon. But they are, long since, every one of them, in the world of spirits; and their names, once so dear, almost consigned to oblivion.

There was something very singular in the death of Mr. Demon, the father of E. and P. as I have heard my Mother relate it. A number of friends had collected at his house for a visit. Mr. D. was all life and gaiety; but told them he had promised to go, with a number more who were going over the River for something. I cannot remember what; neither can I remember the name of the River. He regretted leaving the company, said he would not go, unless they came after him. However, in a short time he was called for, his wife remonstrated against his going, but to no purpose; said he would not be gone long and went off in high glee, bidding them all farewell in a very solemn manner. Yet it was only for sport.

When he had gone about forty rods, he wheeled his horse and came back upon the full gallop; they were all at the door. "Well," said he, "I thought I would just come back and bid you farewell." So he stretched out his hand to the one that was nearest, and so to next, until he shook hands with every one, and bade them farewell. He then rode off, full speed as before, and was soon out of sight. When they had gone back into the house, Mrs. Demon said she believed something would befall that day, for she never had seen him in such a gale in his life.

In a few hours, a messenger came, saying that Mr. Demon was drowned. He had swum the River twice, and in going the third time, he sank. He was carrying something, I [do not] recollect what; he was near the shore, and called loudly for help, but they all supposed he was doing it for sport and no one made a single exertion to save him. I hope he will be remembered when Saviors come up on Mount Zion. If souls are in prison, and waiting for the living to open the prison doors, I hope the living will be inspired with the importance of the cause!

Sibbel Godard, the next one, married a Mr. Woodard [Joseph] for her first husband, had several children, then buried her husband, and afterwards married a Mr. Butler. I was at old Uncle Butler's funeral, almost as long ago as I can remember. Aunt Butler lived

many years after this, and I do not remember the exact time of her death. as it was long after we left that country. Her youngest daughter married a man by the name of Isaac Eames, but I know not what has become of them or the rest of the family.

The next one, Susanna Godard, married Mr. Phineas Howe; these were our dear Grandparents. The names of their children were: Rhoda, Susanna, Abigail, Martha [called Pattie], Phineas, Nancy [Ann ?], Nehemiah, Betsy, Samuel, and Peter. [Ruth left out]. I shall speak more particularly of these hereafter.

Mary Godard, the next one, I know nothing about. I presume she died in childhood, perhaps in infancy, as I never recollect hearing Mother mention her name, although she frequently talked of her uncles and aunts; this is the means by which I have learned many things that transpired before my day. [Mary was married to Rufus Taylor and died 1 June 1773].

The next was Sophia Godard. She married Mr. Abner Morton; these are our much esteemed great Uncle and Aunt Morton. Though you know but little of them yet no family was ever more highly esteemed by our parents, or by myself, than were they. Their children I have some knowledge of, and believe I know all their names, yet with some have had but a very slight acquaintance. The first of their children, Thomas Morton, I presume you do not remember, although you have seen him at our Father's. The next, Salmon, was that Elder Morton you have seen, in Aurellius many a time. He died in Marcellus when you was about twenty years old. Levi was the next. You know him well, and to know was to love him, as nothing but excellence ever appeared in his character, to my knowledge. Abner, the next, was graduated at Yale College, and to say the least of him, he was a finished Gentleman and consistent Christian. Julius, the next, you have seen and being so deeply prejudiced against your religious sentiments, he did not appear to you, to be that humane noble minded man, which I think in reality he is. Elihu Morton was their youngest son, a good man, very religious and very melancholy. They had four daughters, likewise, but as I can not place them regularly, by age, I mention them last. I believe Esther was their eldest daughter and Sophia next. Esther married a Berry and Sophia a Williams. These I never saw but once, but had no acquaintance with them. The next was Nancy. She married a man by the name of Daniel Warren. With her I became considerably acquainted and loved her much. Sally, the youngest of the family, about my age, married a Mr. Charles Lewis. She was like a dear sister to me and her memory is precious.

Betty Godard is the next to be mentioned. She married Nehemiah Howe, brother to our Grandfather, Phineas Howe. They had no children but an adopted son whom they brought up from infancy



as their own. This child proved to be a great curse to them. As recompense for the most tender, and indulgent care, which they had always bestowed upon him, he squandered their property and abused their confidence until he ruined them. Neither could they be made sensible of his villiany, until they were undone. Such was their doating fondness for this son that every one who tried to convince them of the reality of things, that they might save themselves from utter destruction, whoever did this, was sure of their displeasure. They lived and died in Hopkinton, but I have never learned what became of the prodigal son.

The next one, Esther Godard, married Mr. Samuel Morton, brother to Mr. Abner Morton. The two brothers married the two sisters, as was the case with Grandfather Howe and his brother Nehemiah. Of this family I know but little, only that she died young [10 Mar 1778], leaving a son and daughter. Her son Calvin Morton is alive now for aught I know, is a Universalian preacher. Her daughter was Mrs. Bullard that died here in Nauvoo, mother to Joel, Levi and Isaac Bullard and Elizabeth Hyde.

Ebenezer Godard was the next but I know little of the family: he married a Death, [Hannah] and although I used to know her Christian name I have now forgotten it, it being many years since I have seen her. Their children were Benjamin, Gotham, Ashby, Lyman and Lucinda. If there were more, I have forgotten them.

The next was Benjamin Godard who died when a young man. [6 Nov 1771] I have heard my mother say she remembered his visiting at her Father's when she was a child, and that he died soon after.

Edward and Samuel Godard, the twins, were next. Edward married Ann Death, sister to the wife of Ebenezer Godard, but he was not happy with her. She was a very singular woman indeed, and caused her friends much anxiety, as every one dreaded her displeasure little less than death, but I will say no more of it. They had a family of children and I believe I can name the most of them: Ann, Dolly, Oliver, Samuel, Keziah.

Samuel Godard married a Pond [Kezia] and as far as I know, is now living, in the town of Hopkinton. Edward, too, is living, perhaps, but I know not where.

Abigail, the youngest [Godard], married Mr. John Tidd. Her children were: Lois, John, Polly. Ebenezer, Amasa, Sibbel and Elbridge. This is our Aunt Tidd who visited us when we lived in Chenango. I think you must remember it. I know not but she is still living.

So much for our great grandfather's family on our Mother's side. Our great grandparents on grandfather's side I know nothing of, except, I found a record of their death, in the same old Bible

where I found the other record. It was simply this: Peter Howe died Dec [21 Nov]1756. Thankful Howe died [25] Jan 1766. Nehemiah Howe, their son, was born December 6, 1747 and died March 17, 1825. This sketch is all I can find of their record.

I must now speak more particularly about Granfather Howe's family. Their oldest, Rhoda, married Mr. Joseph Richards. They raised a large family, with much respectability and went down to the grave in peace, as you know; and their children, our cousins, the most of them, are here with us, and we hope the rest soon will be. Cousin Joseph Richards, the oldest of the family I believe you never sold. He does not yet discover the necessity, it seems, of fleeing from Babylon. I hope the Lord will stir him up, until he will open his eyes to the realities that surround him and flee to Zion. Cousin Rhoda you know is with us. Susanna, the next, died many years ago and will doubtless be brought up by her friends to rejoice in the new and everlasting covenant. Cousin Phineas Richards, you know, with his interesting family is here with us. Levi, the next one died when a child and I remember well how I wept and mourned about him. It was something so sorrowful that he was buried in the ground. I could not bear to think of it, "Levy" Richards, our amiable cousin. . . .\*

Susanna Howe married a Brigham [Phineas], he was own cousin to her Mother, as Grandmother Godard and old Mr. George Brigham, father to Uncle Brigham, were brother and sister. Uncle and Aunt Brigham raised a large family and as you know them as well as I, we will leave them. I presume you remember the time that Uncle Brigham died, the winter that we moved to Genoa when so many were swept off with the epidemic. He also fell victim to that relentless disorder.

The next [Howe] was Abigail, our dear and honored Mother. She married the little orphan, John Young, brought up at Col. Jones's. This she did sorely against the will of her parents, particularly her Father, for he thought it rather beneath him that his daughter should choose a servant boy, brought up in the kitchen with black as well as [white servants.\*] But so it was and from them we have our existence. . . .\*

[We make out from the manuscript that Martha, the next Howe child, always called Pattie, married Elisha Morse, raised a large family, including Samuel Winthrop, Susanna, Martha and perhaps two others.] . . .\*

I remember when we came to our Grandfather Howe's all the family flew out to receive us, and caught the three children, (one older and one younger than myself) in their arms while my Grandmother and mother wept.

---

\* [Indicates torn manuscript. The last paragraph above, however, clearly identifies Fannie. For other seven children see chart page 2. OHB]

Column A	Column B	Column C
ADAM	Itormann	Margarete (Md
Seth	Heremond	Malcolm III
Enos	Sceaf	of Scotland)
Cainan	Scealdea	Matilda of
Mahaleleel	Beowa	Scotland
Jared	Tecti	Matilda of
Enoch	Geata	England
Methusalah	Godwilf	Henry II
Lamech	Flocwald	John
NOAH	Finn	Henry III
Shem	Fredulf	Edward I
Arphared	Fredalaf	Thomas of
Salah	Wodin (Odin)	Norfolk
Eber	Balderor	Margaret of
Peleg	Beldeg	Norfolk (Md
Reu	Brand	Lord John
Serug	Frithogar	Segrave)
Nahor	Freawin	Elizabeth Seagrave
Terah	Wig	(Md Lord John
ABRAHAM	Gewis	Mowbray)
Isaac	Esla	Eleanor Mowbray
Jacob	Esela	(Md Lord John
JUDAH	CERDIC (Viking	Welles)
Zarah	chief 508 AD)	Eleanor Welles
Darda	Cynric	(Md Hugh
Erichthonios	Ceawlin	Poynings)
Tros	Cuthwine	Constance Poynings
Ilos oo Eurydike	Ceolwald	(Md Sir John
Laomendon	Coenred	Paulet)
PRIAMOS	Ingild	Sir John Paulet
(K. of Troy)	Eoppa	Sir John Paulet
Daughter of Priam	Eaba	Eleanor Paulet
oo Memmon	Eahlmund	(Md Sir Willam
Tror (Thor)	Egbert (839 AD	Giffard)
Vingehar	K. of Essex)	Sir John Giffard
Hloritha	Ethelwulf	Ann Giffard (Md
Einridi	ALFRED THE	Thomas Goddard)
Vingethorr	GREAT (901 AD)	Richard Goddard
Vingener	Edward I	Edward Goddard
Moda	Edmund I	William Goddard
Magi	Edgar	(See inside front
Seskef	Ethelred	cover)
Bedweg	Edmund (Iron-	(From Col. A)
Hwala	sides)	PRIAMOS (King
Athra	Edward (Exile)	of Troy)
(Cont'd Col. B)	(Cont'd Col. C)	(Cont'd Col. D)

Column D

Helenus  
Genger  
Franco  
Esdron  
Gelio  
Basabiliano  
Plaserio  
Plesron  
Eliacor  
Gaberiano  
Plaserio  
Antenor  
Priam  
Helenus  
Plesron  
Basabiliano  
Alexandre  
Priam  
Getmalor  
Almadien  
Diluglic  
Helenus  
Plaserio  
Diluglio  
Marcomir  
Priam  
ANTENOR, (K. of  
Cimmerians)  
443 B.C.)  
"Chief P. of Ephraim"  
Marcomir  
Antenor  
Priam  
Helenus  
Diocles  
Bassanus  
Clodomir  
Nicanor  
Marcomir  
Clodius  
Antenor  
Clodimir  
Merodochus  
Cassander  
Antharius

(Cont'd Col. E)

Column E

FRANCUS  
Clodius II  
Marcomir III  
Clodomir III  
Antenor IV  
Ratherius  
Odomir  
Marcomir IV  
Clodomir IV  
Farabert  
Sunno  
Hilderic  
Bartherus  
Clodius III  
Walter  
Dagobert  
Genebald  
Clodius  
Marcomir V  
Pharamond  
(K. Franks)  
Clodius  
Sigimerus  
Ferreolus  
Ausbertus  
Arnoaldus  
St. Arnus  
(Bp. of Metz)  
Anchisus  
Pepin of Her-  
istal  
Charles Martel  
Pepin the Short  
CHARLEMAGNE  
Gisela of France  
Berengar II (Italy)  
Gisela of Italy  
Berengar II of I.  
Adalbert of I.  
Otto William of  
Bourgogne  
Raynald, Count of  
Bourgogne  
William I of B.

(Cont'd Col. F)

Column F

Alfonso VIII of  
Castile  
Ferdinand II of Leon  
Alfonso IX of Leon  
Ferdinand III of  
Castile  
Eleanor of Castile  
Joan Plantagenet  
Elizabeth de Clare  
Elizabeth D'Amorie  
Margaret Bardolf  
Lord John Welles,  
4th Baron  
Lord John Welles,  
5th Baron  
ELEANOR WELLES  
POYNINGS  
(Cont. from Col. C  
to William Goddard)

(From Col. A)

JUDAH  
Pharez  
Esrom  
Aram  
Aminadab  
Nasbon  
Salmon  
Boaz & Ruth  
Obed  
Jesse

DAVID (1085-15  
B.C.)

SOLOMON  
Rehoboam  
Abijah  
Asa  
Jehosophat  
Jehoram  
Ahaziah  
Joash  
Ahaziah  
Uzziah  
Jotham  
Ahaz

(Cont'd Col. G)

# Column G

Hezekiah  
Manassah  
Ammon  
Josiah  
Zedekiah

## TAMAR THEPHI

Irial Faidh (K.)  
Eithrial (K.)  
Follain (Prince)  
Tighernmas (K.)  
Eanbotha (Prince)  
Smiorguil  
Fiacha-dh (K.)  
Angus I (20th K.)  
Moain (Prince)  
Rotheachta (K.)  
Dein (Dan) (Prince)  
Siorna Saeghalach (K.)  
Oliialla Olcharin (P.)  
Giallachadh (K.)  
Nuadha Fionn Fail (K.)  
Simon Breace (44th K.)  
Muireadhach (46th K.)  
Fiachagh Balgrach  
(55th King)  
Duach Laidrach (P.)  
Eochaidh Buiglaig (P)  
Ugaine the Great (K.)  
Cobhtach Coalbreag (K.)  
Meilage (71st King)  
Juran Glosfathach (K.)  
Conla Cruaich Cealgach  
Oiliolla Caisfliaclach  
Eochaidh (King)  
Angus II (d. 324 BC)  
Eanda Aighnach  
Labbra Luire  
Blathlathta Eamhna  
Easamhuin Eamhna  
Roighneim Eamhna  
Finligha  
Finn  
Eochaidh Feidhlioch

(Cont'd Col. H.)

# Column H

Bias Fineamhnas  
Lughaidh Riebdarg  
Chiomhthan Niabhmar  
(100th K. of Ireland)  
Fioraidhach Fionfachtnacht  
Fiachadh Teachtman  
Tuathal Teachtman  
Feidblinhidh Teachtman  
Conn Ceadchadhach  
Art Aonfhir  
Cormas Ulthada  
Cairbre Ulthada  
Faichadr Streadhuine  
Luirreadhach Tireach  
Lochaidh Loimeadhain  
Niall Mar Niall

Eoghan  
Muireadhach  
Mortough  
FERGUS MORE or  
MAC ERCA

Dongard  
Caron  
Constantine  
Aidan  
Eugene III  
Donald  
Dongard  
Eugene IV  
Prince Findan  
Eugene V  
Eithafind  
Achaias  
Alpin  
KENNETH MACALPIN I  
Constantine II  
Donald II  
Constantine  
Malcolm I  
Kenneth II  
Malcolm II  
Beatrix

(Cont'd Col. I)

Column I	Column J	Column K
Duncan I	JOSEPH OF	Halfdan
Malcolm III	ARIMATHAEA	Eisten Glumru
Matilda of	Anna	Md. Ivar (His Dau.)
Scotland	Penardim	Eisten Glumru
(Continue from	Bran the	Rogvald
Col. C to	Blessed	Rolf or Rolo
William Goddard)	Caradoc (King	William I
(From Col. F)	of Silures)	Richard I
DAVID (1085-15	Cyllin	Richard II
B.C.)	Coel or Coilus	Robert I
Nathan	(170 A.D.)	WILLIAM THE
Mattatha	Athildis	CONQUEROR
Menan	Marcomir IV	Henry I (of Eng.)
Melea	(See also Col. E)	Matilda of England
Eliakim	WODIN (ODIN)	(Continue from Col. C
Jonan	King of the North)	to William Goddard)
Joseph	Skiold (K. Denmark)	(From Col. I)
Judah	Friedleif	Mattat
Simon	Fridfrod	Heli
Levi	Fridleif	Virgin Mary
Matthat	Havar	
Jorim	Frodi	References:
Eliezer	Vermand	Utah Genealogical and
Jose	Olaf	Historical Magazine,
Er	Frodi	April 1930
Almodam	Halfdan	Turton's Plantagenet
Cosam	Fridleif	Ancestry
Addi	Frodi	Kingship of Families
Melchi	Halfdan	by A. F. Bennett
Neri	Helgi	Adam to Now by Mrs.
Salathiel	Rolf Kraki	Eva Sells Jaeger
Zorobabel	Hroar	Europe's Royal
Rhesa	Valdar	Family Tree by
Joanna	Harald	E. L. Sundburg
Judah	Halfdan	Pedigree of Joseph
Joseph	Ivar Vidfadme	Smith, George
Semei	Aud the Deep	Washington,
Mattathias	Minded	Abraham Lincoln,
Joseph	Randver	Franklin D.
Johanna	SIGURD RING	Roosevelt by
Melchi	(North Sea King)	Karl Weiss
Mattat	Md. Fronde (His	Present Times and
(Cont'd Col. J)	Dau.)	Prophecies by
	Eistein	James H. Anderson
	(Cont'd Col. K)	Bible and Secular
		History

## THE BEGINNING OF NAUVOO

The seventh child of Phineas Howe and Susanna Goddard was Elizabeth who married Deacon John Haven. Their daughter, Elizabeth Haven, married 23 Feb 1840, Israel Barlow, one of the youthful Elders, who with the body of the Saints, were driven out of Missouri in 1838. The Prophet Joseph Smith, in his "History of the Church of Jesus Christ of Latter-day Saints," (Vol III pg 265) tells us:

When Elder Israel Barlow left Missouri in the fall of 1838, either missing his way, or some other cause, he struck the Des Moines river some distance above its mouth. He was in a destitute situation; and making his wants known, found friends who assisted him, and gave him introductions to several gentlemen, among whom was Dr. Isaac Galland, to whom he communicated the situation of the Saints; the relation of which enlisted Mr. Galland's sympathies, or interest, or both united, and hence a providential introduction of the Church to Commerce (the place of residence of Mr. Galland) and its vicinity; for Brother Barlow went direct to Quincy, the place of his destination, and made known his interview with Dr. Galland to the Church.

The Prophet then includes a letter dated 26 Feb 1839 from Dr. Galland to D. W. Rogers, who had written to the Doctor 15 days before. From this letter we quote:

. . . I perceive that it (Mr. Roger's letter) had been written before your brethern visited my house. I had also written to Mr. Barlow before I received yours, and which is herewith also sent.

The Prophet also includes the minutes of a meeting held at Quincy Saturday March 9, 1839 at which this letter to Elder Rogers was read. It was then proposed that a committee be appointed to visit the lands and confer with Dr. Galland and others interested in the Saint's welfare. The following were appointed: President Rigdon, Elder Greene (John P.), Judge Higbee (Elias), Brother Benson and Brother Israel Barlow. If any were unable to go the committee was empowered to select others in their stead.

From the "Biography of Wandle Mace" (published 10 Aug 1961, Salt Lake City) as told to his second wife Rebecca, we have the following:

### Chapter 6 Page 9

. . . I rented a larger house on the outskirts of Quincy and moved into it . . .

As soon as possible after reaching Quincy, the Elders of the Church called a meeting and selected a committee of eleven

to look after the poor. I was chosen one of this committee and to act as Commissary. My house was used as a committee house and also for religious meetings, the upper room being used for these purposes . . . Brother Joseph Young and family lived in my house all winter, as also John Taylor, one of the twelve Apostles and his family . . . Here also Israel Barlow lived with me, and married a young woman (Elizabeth Haven) who was nursing my wife when our little daughter Zuriah was born on February 17, 1839.

Brother Mace then tells the story of Israel Barlow and his meeting Dr. Galland, as described by the Prophet, and then continues:

When Brother Barlow reached my house at Quincy he made known his interview with these gentlemen, and the proposition of Dr. Galland to the Church. A committee was then appointed to go and examine the country and learn more fully the propositions made. I was chosen one of this committee. We went up to see the land and thought it would be a good place for the Saints to locate and so reported to a meeting held for that purpose in the committee room at my house.

By request, Elder John P. Greene stated the object of the meeting, that a liberal offer had been made by a gentleman, of about twenty thousand acres on easy terms without interest. He said a committee had examined the land and reported favorably upon it, and thought it every way suited for a location for the Church. D. W. Rogers, one of the committee, gave information respecting the land.

Several of the brethren expressed themselves in favor of gathering together upon the land, while others were undecided. Brother Marks said he was altogether in favor of making the purchase, providing it was the will of the Lord that we should again gather together. Israel Barlow thought it might be in consequence of not building according to the pattern given us that we had been scattered. He was in favor of gathering, and I was in favor of gathering, that we might build up a Zion to the Lord. Bishop Partridge did not think it expedient under the circumstances to collect together; he thought it would be better to scatter into different parts and provide for the poor. Others spoke their minds upon the subject.

However, a letter was received from Dr. Galland and one was written by the committee and sent to the Prophet Joseph by the hand of Brother D. W. Rogers. Joseph returned an answer by Brother Rogers, to secure the land and that he would soon be out of prison. He also wrote a letter to Dr. Galland which showed the bold, frank, independent spirit which per-



vaded his breast, although a prisoner in Liberty Jail, Missouri. A copy of this letter was published in the Times and Seasons of February, 1840.

## Chapter 7

As soon as the word reached us from Joseph we followed his suggestion and secured the land. Returning from one of our visits to Commerce upon this business, and when in sight of Brother McCleary's house at Lima, we saw two men standing as if they had just alighted from their horses. Bishop Knight exclaimed, "There is Joseph and Hyrum".

Now for the first time my eyes rested upon the great Prophet of the last days. I was introduced to them and shook hands with them. Their sister, wife of Brother McCleary, hurried to and fro pressing them to partake of refreshments . . . Joseph and Hyrum Smith were on their way to Commerce to carry out to a finish the business commenced by the committee. Upon their return to Quincy they held meeting at my house.

### A FAMILY MEETING IN NAUVOO

#### Minutes of a meeting of the Richards and Young Families held in Nauvoo, Ill., Jan. 8, 1845.

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

Before the services commenced many overtures were played by the band.

At a quarter to 11 o'clock Phinehas Richards called upon the different families to take their proper places and those not connected to be on the outer side. Father Haven was in front with his children and grand-children, Levi Richards on the opposite side; Phinehas Richards behind, Brigham Young and Joseph Young were in the middle tier of seats.

Phinehas Richards called the meeting to order and said: "Brothers, Sisters and friends. We have met here the first time as a family; it is a new thing to all, and to some it may appear novel, but the object of this gathering is to ascertain the number that are in good standing in the faith, and the relationship we

bear to one another, as this varies in some degree. I am glad so many are here. We will open our services in the regular order and afterwards speak as moved upon by the Spirit.

The Band struck up "the Seer" and then the Choir sung, "Come let us all unite as one."

Phinehas Richards offered prayer after which the choir sang. Phinehas Richards then said "Brothers and Sisters, I feel disposed to offer a few words on this occasion, and you must make allowance for the same. It is the first time I have attended a meeting of this kind. We want to know how many of our connections are gathered in Nauvoo. The reasons that I have appointed this day for our coming together, are, I recollect that 50 years this day there was a grand achievement made at New Orleans in which we thought of our protection as citizens under our law—(Note—Phinehas Richards fought in the war of 1812) Times have greatly changed since then, but thanks to the God of the Universe for the blessings we now have. It is also 21 years this day since I saw for the first time, my son, George Spencer Richards who was shot at Haun's mill, Missouri, for his faith; and it is sixteen years this day since my companion witnessed the death of her father; and these three reasons led me to appoint this day for this meeting. I wish, Brothers and Sisters to ascertain how many there are present who hold the Priesthood of the Lord, and how many there are who have apostatized, if any, and how many there are in good standing in the faith which was once delivered to the Saints, and to which they will always hold so long as they are influenced by the Spirit of God. There are many things that run in my mind to inquire into, and to get instruction and information about this day as there are those present, who can give us instruction. One important object is to get instruction concerning the work for our departed friends, that we may be able to come up as Saviors on Mount Zion, and whether there be many or few here who want to know, I for one want to know what I shall do for my dear kindred, so that I shall be ready when the time to do their work for them, has arrived. While we are assembled this day, let us communicate instruction, in order that it may be a profitable season. I will now give opportunity for others to speak as the Spirit of God shall direct."

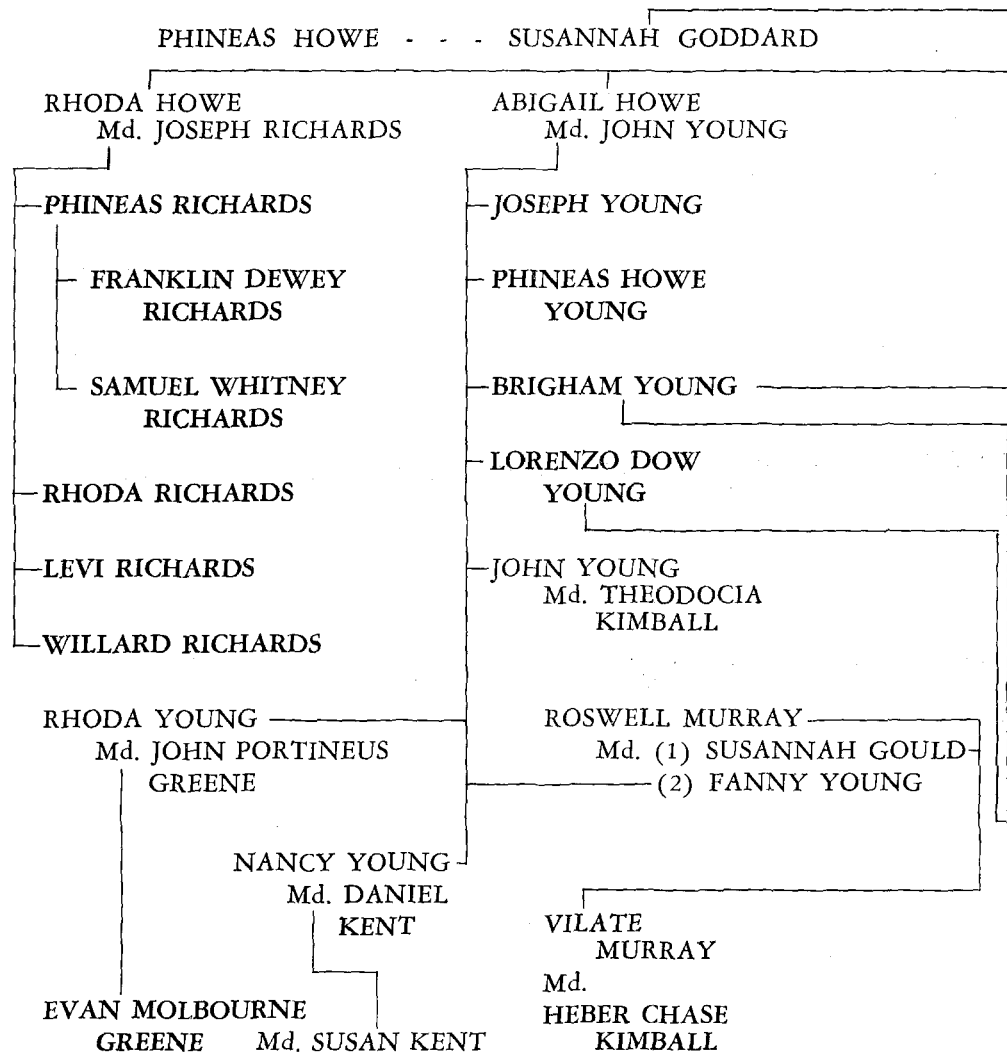
Elder John Haven said: "Brothers and Sisters, Cousins, Nephews and Nieces and all who are before me as such. I rejoice that I am connected with you as there are three branches here, descendants of Father Phinehas, and Mother Susannah Goddard Howe. It might be interesting for me to speak as I am the oldest—I will communicate something about our ancestors to the Great Grand Children. Concerning my Great Grand Father Goddard, I will give you a little history of his character as well as others of our ancestors, for some of you have to be baptized for some who are dead and worthy of it.

It is almost fifty years since I entered into the Howe family. My Father Jesse Haven died soon after I came into the family. I married Mother Howe's daughter Betsy and I knew Mother Howe's views of religion. She agreed with me in religious sentiments. Mother Howe was one of the finest of women. She did not speak much, but when she did, you knew her heart. In her opinions on religion there was some difference with the sects of the present day; she believed that Jacob's ladder was not yet broken and that angels still continued to ascend and descend. It was a delight to be with her and to hear her talk. You are nearly all descendants from the Goddards—and she was a Goddard. [See her letter to her daughter Rhoda Howe Richards Pg. 36 of this booklet.] I only knew Grandfather Goddard by hearsay because Grandfather Haven and he were very intimate. They did not fall in with the opinions of Wesley; they thought the ministry did not stick to the Bible. Grandfather Goddard brought up his family very strictly in regard to the observance of the Sabbath day, far more so than those who live in this Western Country. They were like the Jews in that they kept the Sabbath very holy. I remember in the city of Boston that a merchant went to London to buy some goods. He was longer away than they are now, and when he returned it was on the Sabbath day. His wife went to the ship to see if he was come. As soon as the boat came to the landing he saw his wife coming on the shore and he kissed her on the Sabbath day. The people were so offended at this desecration of the Sabbath, that the next day they took him before the magistrate and he was fined five shillings for kissing his wife on the Sabbath day. I think the Mormons need not be scared out of that privilege. However, it was the custom which the people were agreed in, to keep the Sabbath day holy. Now about my Great Grand Father Goddard. I have seen his Biography or memoir. He was in the Senate as Representative of Massachusetts. In this memoir it appears he was often appointed by the Governor of the State to settle difficult cases. This must have been long before the Declaration of Independence. I received this Memoir forty-five years ago from Grand Father who was then more than ninety years old. My Great Grandfather Goddard was a man of integrity, honesty and of the religion of those days. If I had not been adopted into this Howe family I might not now have been in this work. Brigham Young and Joseph Young came over to Hopkinton, and told me about the Mormons. I looked Brigham in the face to see if he could say he was a Mormon and I found that he had courage to say that he was. I wanted to know what they said and then took the Bible to see if it was true. I found that they were the only sect that kept to the Bible in all its purity. I spent twenty-six years with the Howe family and until my wife Betsy died. My father, [Jesse Haven,] had six daughters. The greater part are now in this work. There is still a nearness of features in some of you before me and this brings me to remember my younger days. I want to know how many are descended from the Howe branch. I see two of the Twelve Apostles

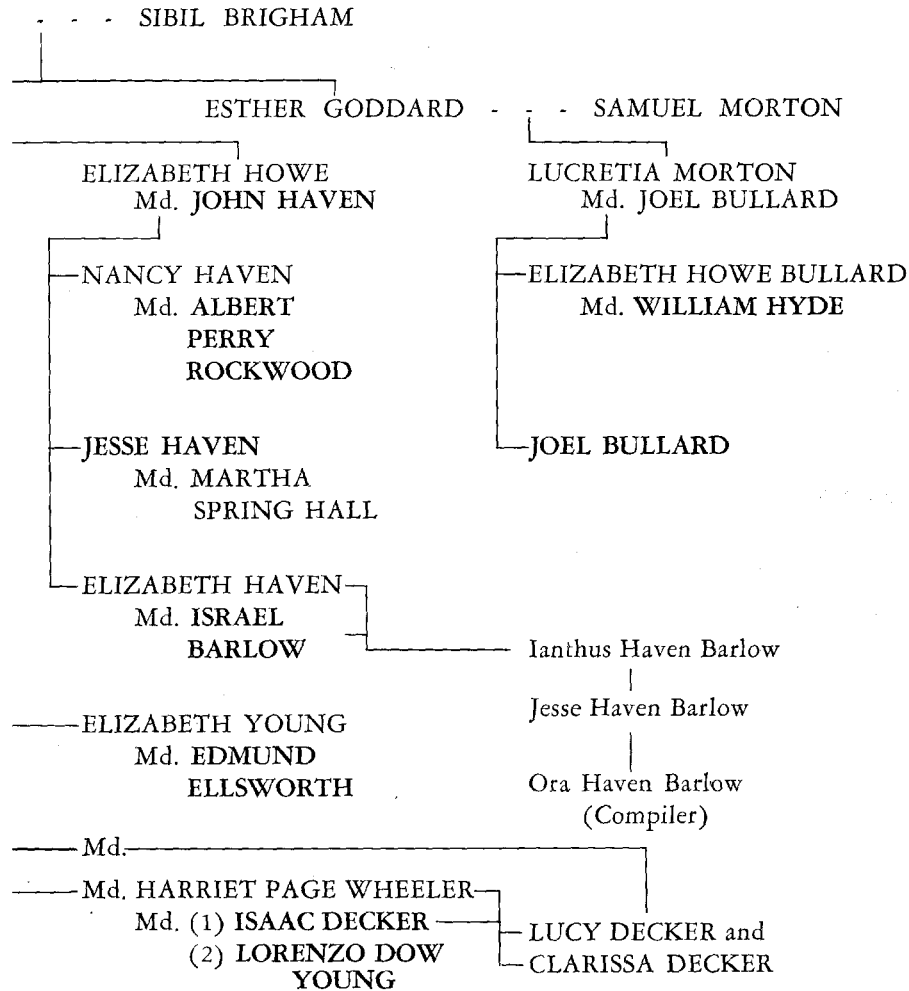
(Continued on page 26)

FIRST FAMILY MEETING OF LDS CHURCH MEMBERS  
 Showing the Family Relationship of Most  
 Persons Whose Names Are Recorded  
 Have Their Names in **BOLD**

EBENEZER GODDARD



AT NAUVOO, ILLINOIS, 8 JANUARY 1845  
of the Family Heads Who Were There  
in the Minutes as Being There  
FACE TYPE on This Chart



Note: For more distant relationships to JOHN TAYLOR, LUCY MACK SMITH and JOHN SMITH, the patriarch, see page 44.

(Continued from page 23)

(Brigham Young and Willard Richards) and others who are high in office. I feel confident and rejoice in them." The band played a Quick Step.

Phinehas Richards then called on the persons who had the Priesthood to stand. Of the twelve: Brigham Young, Willard Richards, Heber C. Kimball. High Priests: Phinehas Richards. Of the High Council: Levi Richards, John Haven, Isaac Decker, Evan M. Green, Franklin D. Richards. Seventies: Joseph Young, Albert P. Rockwood, Israel Barlow, Jesse Haven, William Hyde, Lorenzo Young, Stephen Goddard, John Tach, Joseph E. Talmer, Samuel W. Richards. Elder: Thomas Bullock.

President Brigham Young said, in substance: "As I do not know where to begin, I will begin in the middle and work both ways. With regard to our circumstances of being here this day I would have been happy to have seen the whole family. We have recorded up 120 or 130 of Father Young's family now living, and there is not one-third part of the family present. There are only a few of them here. There must be 60 or 80 in the Church. Almost all the posterity are members. There are some things I will talk about. When we come to the connections we discover that we all sprung back to the settlement of New England about 200 years ago. It is but a little more than that time when Father Smith, the Goddards, Richards, Youngs and Kimballs were all in one family—as it were. We are all relations. It is only three generations back that Brother Joseph Smith's family were related to this family. There are only three children of Grand father and Grand mother Howe—that is, only three families who have embraced the Gospel, [Havens, Richards, Youngs] but the others must, because the decree has gone forth. I have preached to them myself, I have done my duty and now I have handed them over to other powers for a time. There is a great deal might be explained here this day. I will first set in order before these relations the true order of the Kingdom of God and how the families hereafter will be organized; you have heard Joseph say that the people did not know him; he had his eyes on the relation to blood-relations. Some have supposed that he meant spirit, but it was the blood-relation. This is it that he referred to. His descent from Joseph that was sold into Egypt was direct, and the blood was pure in him. That is why the Lord chose him and we are pure when this blood-strain from Ephraim comes down pure. The decrees of the Almighty will be exalted—that blood which was in him was pure and he had the sole right and lawful power, as he was the legal heir to the blood that has been on the earth and has come down through a pure lineage. The union of various ancestors kept that blood pure. There is a great deal the people do not understand, and many of the Latter-day Saints have to learn all about it. In all the Kingdoms of the World you will find that there will be only one King, and all will be gov-

erned as one family, every man will preside over his own family. We will have to work out some of the impurities. There is a great deal that I have to say and the Brethren will have patience. Mother Smith is here—she is our Mother, we hold her in a three-fold bond, for we hold her by blood, by the Spirit, and by the Gospel. We are connected together. The human family will find out who are the saviors of the Earth. The world knew nothing of the office of Saviors upon Mount Zion. If Joseph Smith is not the man on whom the Keys of the Kingdom rest, I would not give the ashes of a rye straw for our Salvation. If I teach my family correct principles and show them the way of Salvation I am in a sense their savior. There is the same blood of Ephraim running in the veins of this family—and I know who has the blood and the Priesthood to carry the keys to the world. The decree of the Almighty is so pure that it would seem like blunders in the eyes of the world; but the keys will rest upon the Prophet and there is no power on earth or in hell to take it from him. This is a subject relating to the baptism for the dead. We will tell you when the Temple is finished how to redeem your dead. I want to tell you now don't be scared, don't be frightened, at what I tell you. The Church does not understand the doctrine that Joseph taught—yet it is plain as the sun at noonday—the order of redeeming our relatives originated in the Kingdom of Heaven. If our progenitors had kept their records as the Jews anciently did they would be able to tell exactly where they came from—and see where they run down in one straight line. We have hundreds ready to be baptized for the dead.”

Choir sang the hymn, “Daughters of Zion.”

An Intermission of about one hour.

At 10 minutes past 2 p.m., Phinehas Richards again called the meeting to order.

Brother John Kay sang “The Seer.”

Father Haven offered up prayer—Choir sang “A voice from the Prophet.”

Phinehas Richards then stated that there was an opportunity for those who wished to give instructions to occupy the stand. Joseph Young in substance said: “I feel an interest in this assembly. Ten thousand thoughts have rushed into my mind since I assembled under this roof with my family. I will say, brothers and sisters, and my kindred—and all of you; but more especially those who are united by the ties of kindred, and indeed all of you; here are the fruits of the labors of brother Brigham and myself. As Uncle Haven expressed it, we visited the Eastern States, and the Prophet Joseph prophesied before we went, that we should see the fruit of our labors in converting them to the Gospel. Brother Phinehas Young went with us to the Richards family, and after we had spent a short time with them, we went on to the East and saw my uncles and aunts, and

preached to them. They looked on us as strange beings and our doctrine was strange to them. We preached to Uncle and Aunt Haven; we stayed but a little while with them and then went on to Albert P. Rockwood's for this was according to the promise of the Prophet. Others of the family did not receive the truth so freely, but I know we shall see many more of our family come in the Kingdom. Uncles, aunts, cousins, friends, and all of you, I am glad that we are to have the privilege of being baptized for our dead. I view the dead by vision and see them claiming their relationship to the everlasting Gospel, clinging to us on Mount Zion, and claiming us as their saviors. I have been enjoying the beautiful music of this day, but there is more music to me in the sound of the Gospel. I rejoice that we shall all be filled with music, for the air will be all music and we will feel all the harmony in our blessings in the presence of God, and shall take part in the deepest solicitude and joy and praise. That buoys up our spirits. I assure you that I enjoy this visit, and look upon it as one of the most interesting meetings in my life. Let us bury every animosity that may have been in us, and let us unite our faith together and if we will claim the promises of God and walk up to our privileges, we need not lay our bodies down until we have laid the foundation of eternal life; and I am determined to lay a foundation for my eternal happiness. I will claim these relatives as my fruits. I recollect I and Brigham went through the snow and first trod the path to carry the Gospel to Canada, and I now rejoice that we did so. I tried all religions, but did not find any right until I got on board of Zion's ship. We feel the presence of God within these walls, and we have done so ever since the dedication of this building, and we shall always have it here unless we pollute the place ourselves. I have pulled heavy in the harness for twelve years, and I want to pull on. I have not pulled by jerks as some have done to jerk myself out of the harness. I have preached in the midst of mobs, and God has sustained me, and I will continue. May God bless you all, and preserve you all, that we may all go home fully ripe."

Brigham Young again spoke in substance as follows: "I have been reflecting on my life and the consequences of it and have listened to the remarks that Brother Joseph has been making. I have seen, and I know why the nations of the Earth have been left in darkness. They have rejected the Priesthood of God and have gone in the dark themselves and the rising generations have come up in darkness in obedience to their traditions. The result of it all I seldom talk about. For my reflections have been since I have been before the people as a public man, that I will build on the foundation of his (Joseph's) claims and rights. I suppose it was the first time that Joseph Smith gave to his Father the account of the finding of the records when there was printed in the newspaper a short paragraph; it was only about a square inch, but it stated that a young man had seen an



angel who had told him where to find an Indian Bible, and it went on to inquire what would happen if it should come forth; should we then know about the origin of the Indians? The night the plates were found, there was a great light in the East and it went to the West and it was very bright although there was no moon at the time. I gazed at it in company with my wife. The light was perfectly clear and remained several hours. It formed into men as if there were great armies in the West; and I then saw in the northwest armies of men come up. They would march to the South West and, then go out of sight. It was a very remarkable occurrence. It passed on, and continued perhaps about two hours. Soon after this the Book of Mormon was printed and came into our section of the country. Brother Joseph Young and Phinehas Young saw the elders, and Father Chamberlain preached to Joseph and Phinehas in such a manner that they asked him to desist. Then they went into Canada to preach. Samuel Smith brought the Book of Mormon into our district, and he preached from it. I weighed the matter for a year and a half. I looked at it on all sides. All other religions I could fathom, I could get to the bottom of all religions that I had any knowledge of, but this new one. I reasoned on month after month, until I came to a certain knowledge of its truth. I reasoned on revelation and while I was getting into it, brother Phinehas laid it by. I saw the two first Elders who preached to my brothers when I calculated to be baptized. I calculated that I would go into the Church seeing things as they were. I knew Methodism. The Methodist Preachers used to talk with children in such a manner that I have often prayed, 'If there is a God in heaven, save me, that I may know all the truth and not be fooled by such doctrines.' I saw them get religion all around me. Men were rolling and bawling and thumping, but it had no effect on me. I wanted to know the truth that I might not be fooled. Children and young men got religion but I could not get it till I was twenty-three years old; and then, in order to prevent my being any more pestered about it I joined Methodism. I was brought up in the midst of Methodists, Episcopalians, Quakers and Presbyterians. But when Mormonism came along I fathomed it as far as I could and then I embraced it for all day long, that I might just live and die standing straight in this work. I took my sleigh and horse and drove right off to Canada about 200 miles. John P. Greene went part way with me as a preacher—and when we were going along I told him if he didn't get snagged I'd treat. Joseph Young when he saw me believed the Book of Mormon. I preached to him first. And so I claim all of you as the fruit of my labors. I am the first one of the family that embraced it understandingly. The Prophet Joseph could not come to our neighborhood then, so I preached to my family and related the truth about the Book of Mormon. There was one, Nathan Fellows, who had not been out of doors for years, who was ill and always had his head wrapt up. When he heard the preaching of the fulness of the Gospel he threw away his coat and his stick believing it.

"I was baptized in Mendon, Munroe County, New York, by Eleazer Miller April 9, 1832, and then we went preaching to the North, East, West and South and started the work. Seven months had scarce passed away when there were a dozen branches raised up. Father Smith had gone West to Missouri so we were left alone in New York. Phinehas Young and I went into Canada and I preached to my friends. If my father and mother had said goodbye I should have said goodbye without a tear; for God is my Father, Jesus is my brother and the faithful are my brothers and sisters. The Prophet Joseph told us to go and preach to our friends. We did so. We sowed the seed and now I see the fruits of our pleading. The rest of our relatives we have handed over to other powers for a season. If they must of necessity see sorrow to bring them into the Gospel then they must. If all my famiy and relatives were here they would be more than all that are now here today. There are only three branches of the Howe family here. Where will this Howe family grow to, when we go back to our great grand Father Goddard? If he had had the Priesthood and preached to his race how many hundred would there not have been? My mother could sum up from 130 to 150 as her own family today, if she were here alive. If we were to take Grandfather Goddard's children and grand children what sort of a number would there be here? You would want a ten acre lot to stand them all on. Then provided great Grand Father Goddard had had the Keys of the Kingdom of Heaven, and was permitted to reign over his posterity he would now have had a great multitude to preside over. Then come on down to our Great Grand Children and trace them back to the main stream—it is like a little fibre, it spreads itself and becomes a mighty river.

"If our Grand Father Goddard is permitted to rule as King and Priest over his posterity, and the posterity are raised up as kings and priests to rule over their posterity, our Grand-Fathers Goddard would call together a numerous host. I will show you the order of the Kingdom as regards my own family; one of my sons is placed here, another there, another there, and so on. Yet I should be their ruler, savior, dictator, and governor. They would have an innumerable posterity but all would join in harmony with my counsel; I should console, comfort, and advise them all. You and your children will rise up and administer unto your children, and you will rule over your posterity, and they may get up in tens, hundreds, thousands, and millions. Yet all will finally join with Adam who will be the King of all; Seth comes next; Seth rules under his father and over all; so this process will never end. This is the order of the Kingdom of Heaven, that men should rise up as Kings and Priests of God. We must have posterity to rule over. Uncle Haven, Phinehas, my brother Joseph, these come next and if my father were here, he would rule over all of us.

"I calculate if I am blessed that I will have an innumerable host, of my own, the same as Abraham, Isaac and Jacob. Orson Pratt can tell you the number of the lands and of the stars; but the Lord said of the Patriarchs, 'their seed will be innumerable and they shall exceed the number of the Stars, they shall never cease to all eternity.' Where there is no end, it must be innumerable. You may get an eternal decrease and thus get down to nothing, but there is no end to an increase.

"I'll tell you about old Israel; do you know what the curse was upon Israel for? It was for mixing their seed with the Gentile races about them. I have received a promise that is to remain with me, and the same will be upon you and upon your children. I would tell you children that inasmuch as you have received this promise, and then if you mix your blood with others I will curse you, and in relation to the Priesthood, you would be cursed, or condemned. For your children, in such mixed unions, would be high-minded and stiff necked. The nations have wandered in darkness for centuries. If they had not mixed their blood, the Priesthood would never have been taken from them. Abraham was blessed and told that in the Latter Day he would gather his seed up and cleanse and wash them. God has had regard to the blood of the covenant for his oath's sake. That promised blood has trickled down through our parents until now we are here. I know who has the right to the Keys—the Prophet has! That blood has been preserved and has been brought down through father to son, and our heavenly Father has been watching it all the time and saw the man that had received the blood pure through descent—that is what Joseph meant the Lord had regard to; and He made promises to the seed of Abraham which He would have fulfilled if it had not been mixed with the Gentiles. Ephraim is the character who has the pure blood of promise in him. The Lord has respect unto it. This doctrine is perfectly plain and simple. Those who have the right will redeem the nations of the Earth. The People who had the right to the Priesthood lost it, and the Lord has brought it forth in this our day. We shall redeem our friends and all the house of Esau will be saved by proxy by the Priesthood. When we go into the temple after awhile we will tell you who ought to do the work and how to do it. Suppose a man and woman want to redeem their friends; perhaps they have lived without the Gospel; the man would be baptized for his father and the woman for her mother; and if the husband has the power of the Priesthood they are jointly baptized he for the father she for the mother—he is then washed for the father, she for the mother—he holding the Priesthood redeems the father and mother of the woman. Again for his father and mother—she receives the anointing for the woman, and he for the man. Then they stand as proxy to be sealed up to all eternity and then they will go through the ordinances in the same way. Then they are sealed up in the same way for others

—we shall have Father Smith with his grey locks. Joseph, Hyrum, Samuel, all will stand in their order, and we shall be priests and rulers to all eternity. Let my walk and my life speak for myself. The joy of the Lord is a great deal more than any one realizes unless he has partaken thereof. I have now given you text enough for weeks."

Heber C. Kimball said in substance: "President Young has laid many principles before us, all of which are quite congenial to my feelings. It is what I am intending to put into practice. I have a Spirit within me which is begotten of the Lord and all the privileges and blessings which are ordained for me to obtain I shall secure. No creature will ever prevent my getting them lawfully. I suppose, I have descended from some of those characters, Brother Brigham has referred to; and we have got to sustain this principle. President Young has given a short sketch of what has been seen in the heavens. He saw those armies marching in platoons towards the West. I saw the same and I distinctly heard the guns crack and the swords clash. Lorenzo Young lived close by me at the time. Since that time Brother Brigham and I have never turned to the right nor to the left. Neither of us was ever an enemy to Joseph Smith. We never pulled him back; we have always been ready to push him forward. We never dictated to him in the first thing, but we assisted him in carrying his work out. If you have the proper attitude to the Twelve you will never dictate or pull them back, for you can not hinder the work of God.

"I recollect those brethren who came from Pennsylvania to Mendon in the early days. There were eight of them. We did not receive the Gospel then, and they went back to Pennsylvania. When we were convinced, I took my sleigh and took Brigham and his wife, and Phinehas and his wife with me to Pennsylvania where we stayed one week, then returned home in the spring. In the month of April, we were all baptized. That church in Pennsylvania was the first that received the gift of tongues. We received them next and carried them to Kirtland and it was then the Prophet heard the tongues for the first time. He acknowledged the gift to be of God. We have a perfect knowledge of what took place. When I contemplate what has transpired I feel grateful, and thanks be to God I never stumbled and found fault with my superiors, and I never want such a thing recorded on Earth, for our acts will be handed down in eternity.

"Let every one examine himself, his authority and his place. This is my anxiety and the desire of my heart, that this Spirit may rest upon my posterity. I know that I have a Kingdom and have many relations in this world. I have all here, and ten thousand million others, and as I enjoy the society of my friends in this world, I shall enjoy them in the next. All things come to me naturally. I knew no more of God according to the sectarian notion, than if there was none, for he was without body, parts or passions, and

existed no where. God is a man in form like unto ourselves, and I expect His society, or the society of His children, the Prophets, Kings, Lords, Princes, Queens, Goddesses, just the same as in this world. I expect to go to a Kingdom of order, where every man will be in his place, and wisdom will be given to us to make us all perfectly happy. We will all be happy, no tears, no mourning, no selfishness, but everything in order. As God organized His Kingdom, so we shall organize ours; there will be the King of Kings, and Lord of Lords. My superiors in this world, will be my superiors in the world to come. We shall all follow our file leaders, we shall all be satisfied, no one will be dissatisfied; all will be made happy and all will go ahead faster than we do here. I will sustain them as they sustain me and we will redeem our kindred whereby they can have joy. If you should get a large Kingdom, and you think there is no room for them to multiply, what would you do? I will show you a simile, when you find a swarm of bees, there is a King and Queen among them, and they are increasing all the time. When they get too full in the hive, they go and choose another King and Queen, who go in pursuit of a place for their Kingdom and then away they all go. Then after a time the bees will increase again and they will swarm two or three times a year. I suppose it will be so with us—shall we hinder each other and try to hinder the work of God?

"I can also compare you to a lot of floodwood in the Mississippi; we all try to keep in the big channel together. Some of us may get crusty and get into an eddy and there we must wait until some one comes, cuts us loose, and starts us again. Yet such a one will not be able to catch the other lot until he gets into the ocean of glory. Yet the current will carry all down, so don't hurry and grumble and we shall all get into the ocean of peace and glory, all the little streams will flow into the ocean of peace and glory, all the little streams will flow into the ocean of peace.

"There are three branches of the Howe family here. Unite all your faith and you will all prosper, there will not be much sickness or sorrow, I expect to be near you in the Eternal world, so let us cultivate peace and friendship, and all good feelings, bear all things, hope all things, endure all things, and then I can do you good, and you can do me good. This is the spirit that all should cultivate even from generation to generation. I expect to see the day when I shall look upon hundreds and millions of my kingdom. I shall increase from this time to all eternity. I say unto you, push ahead, and don't stop and say I wish I was dead! What do you want to die for? I used to wish I was dead. But where would have been the extent of my kingdom, if the Lord had taken me at my word? I want to live 50 years until my head is white as wool. If I was to die I should not look so venerable. There's no time to lament or say I wish I was dead. When I see my friends cast down and sorrowful it hurts me. The Lord will give us strength to come off victorious.

There is something new and glorious every day. I believe I shall comprehend all things in this world and then I am sure I shall in another; this will bring me in a position to act like a God. How do you suppose brother Joseph thought and felt at the little narrow contracted minds of men? I ask God to pour down His blessing upon you, and I would seal it so that it would never get off from you."

John Taylor, said in part: "This morning I went to see President Young. I asked him if I was a relation. He said I was, or else I was going to prove to him how I was related, but he has saved me that trouble. I and my wife are come in your midst and I hope I shall never disgrace my family or any of you. When we are all united as the tribe of Ephraim we shall have an invulnerable bulwark that the powers of hell cannot subvert. We can see the order of the Father, taking His place and all being in subjection to Him. And when we trace our descent like the branch of the tree, we shall trace the root of it to our Father in Heaven, and we shall find we are related to Gods, and shall find our Union in temporal and spiritual things. We have Fathers—one who is in Heaven and others on earth. When this dispensation is complete, we shall find that it has come to pass that prophecy which says 'all Israel shall be saved.' The best way is to go smoothly along. Some persons cannot endure the yoke or the burden. The easiest way is to prove all things—and then hold fast that which is good. We are all embarked on the Gospel ship and bound for the port of eternity and if we go on we will get to our port. I feel that I am going to preach. Uncles, Aunts, Brothers, Sisters, Cousins, and all, God bless you all. Amen!"

Father John Smith, the Patriarch, said: "I have been gratified at the privilege of being here. I have thought when the Prophet Joseph began to trace his genealogy I should learn some things. I found I was a little related to you. I thank God that so many are gathered together of one blood—the blood of Ephraim. All that is lacking is for us to stand in our lots. We cannot redeem our forefathers without the help of our assistants. There is a sort of a wilful disposition in us, and we make ourselves a multitude of trouble by not being obedient. Six years last summer there was a meeting for sanctifying the elements. Let every man stand in his lot, and then the elements will be sanctified. Women obey your husbands and God will give you power to drive the destroyer from your dwellings. I am bold to assert, I know now, and I am not afraid to say in the name of the Lord, the destroyer cannot take away your children. But blessings obtained must be through obedience, humility and faith. God will teach you the words of life. At Augusta I was called in, to see a sick child and I could not lay my hands on the child. I felt that I wanted to say something; yet at last all that I said, was: 'I am afraid you are not agreed, that you do not live in love, humility and peace.' I saw the whole difficulty. I finally laid my hands on the child and gave them a charge not to quarrel, and then they should

raise their children, and rear a large family. Be united one with another—and never let it be said that your children are oppressors, nor that women rule over you. Let everything be done in order and this city will become a healthy habitation. I will bless you all first-rate and tell you how to heal your children. You will comprehend far greater things as time goes on. May the Lord bless you all, with wisdom, knowledge, intelligence, and deliver every one of this congregation from the power of Satan, even so Amen!"

The choir sung, "Strike the Cymbal."

Phinehas Richards said: "I have felt very grateful for the remarks of our Patriarch and hope that the congregation will take it as good counsel. If we are permitted to escape sickness as a people in this city we shall rejoice. When people are always talking about a place being very sickly, it is very likely that it will be. If the Lord has 5,000 prophets in this place, God will certainly make some of them true ones. All of you never mouth the idea that this is a sickly place and then you will get power. I trust this is not the only meeting we shall have; we may want another. This connection and association that is formed amongst us will show us in the end that all will be in one tribe and family. Treasure up in our minds and contemplate the things you have heard and we shall be continually growing in knowledge. At some future day when we meet again, we shall say it is good for us to have been here today."

Mother Smith, mother of the Prophet Joseph, said: "Brothers and Sisters in the Church. I have looked around me this day with a thankfulness and prayer to God that every soul may be faithful that we may all enjoy the spirit of this Gospel. I feel a solemnity that the tongue cannot express, nor pen write. I look back on the progress of the Church and see it just as clear as when the Church was organized. The next Wednesday after that I was baptized, I can see the rising persecution. It has been in all our hearts to help fetch forth that Kingdom that it may roll forth. It seems as if it is preserved by the Spirit of God and that all the devils in hell seem to be trying to put it down, but the Lord will roll on His work. And my desire is that Brother Phinehas may be blessed—and that all the blessings of heaven may rest upon you all. I want all your prayers in my trouble. When I look at my family, how they have been persecuted day and night I suffer in that reflection. But still they are comforted. I feel pretty much the same as when the Church was first organized, and when the Nephites rejoiced over us, that the Church just arising, as they had lain and slumbered for ages. Angels fluttered over us that time. If you remain faithful the Nephites will be your brothers and sisters and will give you intelligence—and may the blessings of heaven be with you all."

President Brigham Young enquired if anything had been said to hurt her feelings. Mother Smith replied: "No, nothing has been said to hurt my feelings."

President Brigham Young then dismissed with a benediction.

—Utah Genealogical and Historical Magazine  
Volume 11, 1920 pp. 104-117

#### A LETTER FROM SUSANNAH GODDARD HOWE



\*  
Letter  
recipient  
Rhoda Howe  
Richards



\*  
Her  
husband  
Joseph  
Richards



\*  
Letter  
writer  
Susannah Goddard  
Howe

On the opposite page and on page 38 following is a letter from Susannah Goddard Howe, written from Hopkinton, Middlesex County, Mass., where she lived at 85 years of age. This woman was the grandmother of the Haven, Richards and Young children and spoken of so well by John Haven, her son-in-law, as recorded on page 22 and 23 of this booklet.

In this letter she is writing to her oldest daughter, Rhoda Howe Richards, mother of Willard, Phineas, Levi and Rhoda. She mentions a total of 14 relatives: four children, four sons-in-law, four grandchildren, one grandchild's husband and a sister. She lived nearly 10 years after this writing, dying 5 Jan 1837 at the age of 94 years, 3 months and 10 days.

OHB

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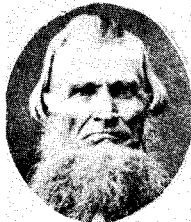
\* These and other illustrations as indicated are used by gracious permission of a descendant of Phineas Richards, Claire Noall, who wrote the book, Intimate Disciple.



Stephanton Aug. 5<sup>th</sup> 1897

Dear Daughter I now sit down in the presence of  
God this day to in form you of my health  
that I enjoy comfortable health and peace,  
through the goodness of God. Dear child of  
I rejoice that I have the pleasure of reading  
one more of your kind letters. It seems next  
to conversing with you, we don't know as we  
ever shall meet in this world again but I hope  
if not we shall be in preparation to meet  
in a far better world where trouble and  
trial will end. I hope to be remembered  
to all your dear children and I rejoice to hear  
that your children have chosen the good part  
and are following the commandments of Jesus.  
Dear child I should be much gratified  
if it could be the Lord's will that we could  
converse and spend a few hours together. I  
I shall ever be happy to receive letters from  
you & every opportunity you can make for penning  
I spent a few hours with my sister Florence  
yesterday and she is quite well & people are  
very kind and give her a good many presents.  
She appears to be as comfortable as any body could  
expect in her situation she seems to put her  
trust in him that is able to take care of his  
own. I had the pleasure of visiting to my son  
Haven last spring. My Florence has got to be dear.  
Mr. Bliss Clark has made a profession of  
of religion and has Mr. Haven to sons here. His  
devotion of and interest in the Redeemer  
kindness. Nancy has married to a very like  
man and she appears to be thoughtful.  
It appears that the Lord has done great things  
for them and blessed be his name in the  
town of Holiston there appears to be a very  
powerful revival, the most plentiful hearted  
rebel have been brought to bow to the feet  
of Jesus, three of our prisoners formerly have  
joined the church in Holiston. My son Phineas  
is well and is now living in Worcester and is  
very steady to work.





b 3 Sept 1806  
Granville  
Hampden, Mass  
m 23 Feb 1840  
d 1 Nov 1883  
Bountiful  
Davis, Utah  
p Jonathan  
Barlow &  
Annis Gillett

**ISRAEL BARLOW**



b 28 Dec 1811  
Holliston  
Middx, Mass  
m Quincy, Ill  
d 25 Dec 1892  
Bountiful  
Davis, Utah  
p **JOHN HAVEN**  
& Elizabeth  
(Betty) Howe

**ELIZABETH HAVEN BARLOW**

**JOEL BULLARD**, b 21 Mar 1806, Holliston, Middx, Mass was 7½ years older than his sister, Elizabeth Howe Bullard Hyde (Pg 40). Picture or additional information unavailable.



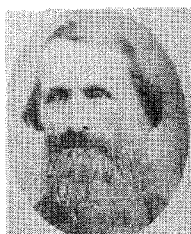
b 29 Nov 1800  
Taghkanie  
Columbia, N.Y.  
m 1821  
d 13 June 1873  
Salt Lake City  
p Peter Decker  
& Hannah  
Snook

**ISAAC DECKER**



b 7 Sep 1803  
Hillsborough  
Hillsro, N.H.  
m\* Phelps, N.Y.  
d 22 Dec 1871  
Salt Lake City  
p Oliver  
Wheeler &  
Hannah Ashby

**HARRIET PAGE WHEELER  
DECKER YOUNG**



b 1 July 1819  
Paris  
Oneida, N.Y.  
m 10 July 1842  
d 29 Dec 1893  
Show Low  
Apache, Ariz  
p Jonathan  
Ellsworth &  
Sarah Gully

**EDMUND ELLSWORTH**



b 26 Sep 1825  
Aurelius  
Cayuga, N.Y.  
m Nauvoo, Ill  
d 2 Feb 1903  
Lewisville  
Jefferson, Ida  
p **BRIGHAM YOUNG**  
& Miriam Works

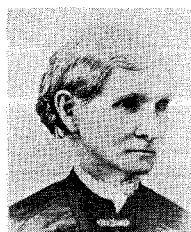
**ELIZABETH YOUNG ELLSWORTH**

\* They separated and she m Lorenzo Dow Young 9 Mar 1843, Nauvoo, Ill.



b 22 Dec 1814  
Aurelius  
Cayuga, N.Y.  
m 29 Aug 1835  
d 2 May 1882  
Enroute SLC to  
Escalante, Ut  
p John Portin-  
cus Greene &  
Rhoda Young

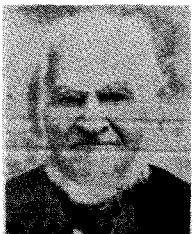
**EVAN MOLBOURNE GREENE**



b 3 Apr 1816  
Genoa  
Cayuga, N.Y.  
m N.Y. State  
d 17 Apr 1888  
Oakley  
Cassia, Ida  
p Daniel Kent  
& Nancy Young

**SUSAN KENT GREENE**

**JOHN HAVEN**, b 9 Mar 1774, Holliston,, Middx, Mass, d 16 Mar 1873 Salt Lake City m (1) 30 Mar 1801 Elizabeth Howe b 3 May 1774 Hopkinton, Middx, Mass, d 31 Mar 1821 Holliston, p Phineas Howe & Susannah Goddard, m (2) Judith Woodbury Temple, b 28 Dec 1798, Holden, Worcs, Mass, d 25 Aug 1891 Salt Lake City, Utah. p. Aaron Temple & Lydia Gleason.

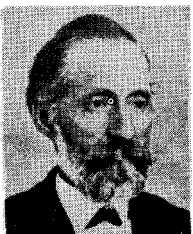


b 28 Mar 1814  
Holliston  
Middx, Mass  
m 24 Nov 1842  
d 13 Dec 1905  
Peterson  
Morgan, Utah  
bu SLC  
p **JOHN HAVEN**  
& **ELIZABETH**  
(Betty) **HOWE**

**JESSE HAVEN**

b 21 Nov 1819, Sutton, Worc,  
Mass m at Sutton d 22 Mar 1861  
Salt Lake City p John Calvin Hall  
& Abigail Harback. No picture  
available. **JESSE HAVEN** was the  
first president of the South Afri-  
can LDS Mission opening the  
mission and serving there 1853-  
1855.

**MARTHA SPRING HALL HAVEN**



b 11 Sept 1818  
York  
Livstn, N.Y.  
m 23 Feb 1842  
d 2 Mar 1874  
Hyde Park  
Cache, Utah  
p Heman Hyde  
& Polly Tilton

**WILLIAM HYDE**



b 2 Oct 1813  
Holliston  
Middx, Mass  
m Nauvoo, Ill  
d 24 Nov 1914  
Logan  
Cache, Utah  
p Joel Bullard &  
Lucretia Morton

**ELIZABETH HOWE  
BULLARD HYDE**



B 14 June 1801  
Sheldon  
Franklin, Vt  
m 22 Nov 1822  
d 22 June 1868  
Provo, Utah, Ut  
p Soloman  
Farnham Kimball  
& Anna Spaulding

**HEBER CHASE KIMBALL**

Ord Apostle 14 Feb 1835; 1st Couns First Pres 27 Dec 1847.



b 1 June 1806  
Florida Twp  
Montg, N.Y.  
d 22 Oct 1867  
Salt Lake City  
p Roswell  
Murray &  
Susannah Gould

**VILATE MURRAY KIMBALL**



b 2 Apr 1821  
Richmond  
Berks, Mass  
m 18 Dec 1842  
d 9 Dec 1899  
Ogden, Utah  
p **PHINEAS  
RICHARDS &  
Wealthy Dewey**

**FRANKLIN DEWEY RICHARDS**

Ord Apostle 12 Feb 1849; Pres of Council of Twelve



b 31 Jan 1823  
Pamelia  
Jeffsn, N.Y.  
m La Porte, Ind  
d 17 Nov 1912  
Ogden, Utah  
p Isaac Snyder  
& Lovisa  
Comstock

**JANE SNYDER RICHARDS**



b 14 Apr 1799  
Hopkinton  
Middx, Mass  
m 25 Dec 1843  
d 18 June 1876  
Salt Lake City  
p Joseph Rich-  
ards & Rhoda Howe

**DR. LEVI RICHARDS**

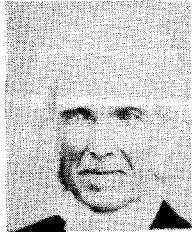


b 26 Dec 1802  
Monmouth  
Monms, England  
m Nauvoo, Ill  
d 7 June 1892  
Salt Lake City  
p David Griffiths  
& Mary Stead

**SARAH GRIFFITHS RICHARDS**

Note: The "Levy" Richards mentioned by Fannie Young Murray on Page 14 was an older brother, b 7 Dec 1790, d 18 June 1795.

\* See footnote page 36.



b 15 Nov 1788  
Framingham  
Middx, Mass  
m 24 Feb 1818  
d 25 Nov 1874  
Salt Lake City  
p Joseph Richards  
& Rhoda Howe

PHINEAS RICHARDS



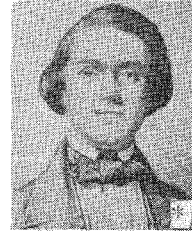
b 6 Sep 1786  
Pittsfield  
Berks, Mass  
m Richmond, Mass  
d 18 Oct 1953  
Salt Lake City  
p Samuel Dewey  
& Millie McKee

WEALTHY DEWEY RICHARDS



b 8 Aug 1784  
Framingham  
Middx, Mass  
d 17 Jan 1879  
Salt Lake City  
p Joseph  
Richards &  
Rhoda Howe

RHODA RICHARDS



b 9 Aug 1824  
Richmond  
Berks, Mass  
Unwed in 1845  
d 26 Nov 1909  
Salt Lake City  
p PHINEAS RICHARDS  
& Wealth Dewey

SAMUEL WHITNEY RICHARDS

b 24 June 1804  
Hopkinton  
Middx, Mass  
m 24 Sep 1838  
d 11 Mar 1854  
Salt Lake City  
p Joseph Richards  
& Rhoda Howe



DR. WILLARD RICHARDS

b 21 Aug 1817  
Walkerfold  
Lancs, England  
m Preston, Eng  
d 9 July 1845  
Nauvoo, Ill  
p Rev John Richards  
& Ellin Charnock

JENNETTA RICHARDS RICHARDS

Ord Apostle 14 Apr 1840; 2nd Couns in First Pres 27 Dec 1847

\* See footnote page 36



b 9 June 1805  
Holliston  
Middx, Mass  
m 3 Apr 1827  
d 25 Nov 1879  
Salt Lake City  
p Luther Rockwood  
& Ruth Perry

**ALBERT PERRY ROCKWOOD**

Ord to First Seven Pres of Seventies 2 Dec 1845



b 13 June 1805  
Holliston  
Middx, Mass  
m Holliston, Mass  
d 23 June 1876  
Salt Lake City  
p **JOHN HAVEN** &  
Elizabeth Howe

**NANCY HAVEN ROCKWOOD**



b 1 June 1801  
Whittingham  
Windham, Vt  
m 18 Feb 1834  
d 29 Aug 1877  
Salt Lake City  
p John Young  
& Abigail Howe

**BRIGHAM YOUNG**

Ord Apostle 14 Feb 1835; Sustained Pres of Church 27 Dec 1847



b 8 June 1803  
Seneca  
Ontario, N.Y.  
m Kirtland, Ohio  
d 27 June 1882  
Salt Lake City  
p James Angell  
& Phoebe Morton

**MARY ANN ANGELL YOUNG**



b 7 Apr 1797  
Hopkinton  
Middx, Mass  
m 18 Feb 1834  
d 16 July 1881  
Salt Lake City  
p John Young &  
Abigail Howe

**JOSEPH YOUNG**

Ord to First Seven Pres of Seventies 28 Feb 1835



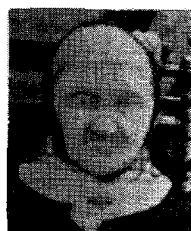
b 14 Aug 1814  
Utica  
Oneida, N.Y.  
Utica, N.Y.  
d 15 Jan 1913  
Tacoma, Wash  
p Calvin Bicknell  
& Cloe Seymour

**JANE ADELINE BICKNELL YOUNG**



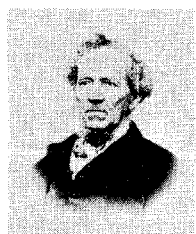
b 19 Oct 1807  
Smyrna  
Chenango, N.Y.  
m 6 June 1826  
d 21 Nov 1895  
Salt Lake City  
p John Young &  
Abigail Howe

LORENZO DOW YOUNG



b 15 Mar 1806  
Watertown  
Jeffsn, N.Y.  
m Watertown  
d 16 Sep 1894  
Salt Lake City  
p Joel Goodall  
& Mary Swain

PERSIS GOODALL YOUNG  
RICHARDS



b 16 Feb 1799  
Hopkinton  
Middx, Mass  
m 28 Sep 1834  
d 10 Oct 1879  
Salt Lake City  
p John Young &  
Abigail Howe

PHINEAS HOWE YOUNG

b 3 June 1814, Poultney, Rutland,  
Vt m Kirtland, Ohio d 29 Nov  
1898 Park City, Utah p William  
Cowdery & Keziah Pearce Austin.  
No picture available. She and  
**PHINEAS** were with Oliver Cow-  
dery, her half brother, just before  
he died. Both heard him give his  
final testimony.\*

LUCY PEARCE COWDERY  
YOUNG



Besides the above, most of whom were related somewhat closely, there were a number of others on whom we have not been able to trace any close relationship. No doubt, some came to help with the singing and to play in the band. Among these were **STEPHEN GODDARD**, first Mormon Tabernacle Choir leader and who may have been related (see chart page 2) and **JOHN KAY** who sang a solo and played in the Nauvoo Band. **JOHN TAYLOR** was especially invited and spoke. His picture, shown on page 45, is taken from a painting that Lorin S. Pratt painted about 1850. The original is now in the Temple Square Museum. **JOHN TAYLOR** was a 14th cousin of the Havens, Richards and Youngs, via Lord John Mowbray (see chart page 15. The Young's were 6th cousin to the Propet Joseph

\* See Centennial History by Sutton, Vol 1 page 290.



Supplemental Page  
for  
**FAMILY RECORDINGS OF NAUVOO**  
1845 and Before  
Including Minutes of the First LDS Family Gathering

b 7 Oct 1801  
Topsham, Orange  
Vermont  
m 9 Jan 1833  
d 4 Nov 1885  
Peoa, Summit  
p Abner Palmer  
& Mary Harvey



b 26 June 1803  
Hopkinton, Middx  
Mass.  
m Holliston, Mass  
d 15 Feb 1863  
Salt Lake City  
Salt Lake, Utah  
p **JOHN HAVEN**  
& Elizabeth  
(Betsy) Howe

**JOSEPH FERRON PALMER**

**MARY ELLEN HAVEN**

Explanation: You will note in the index on page 47 of the booklet the name of "Jos E TALMER" & "TOLMER (TALMER) Jos." We now know that the minutes of the family gathering (pg 21 & 22) carried a typographical error. T for P, and the above couple should have been included in this booklet as among those present. We thank Mrs. Zoan E. Houtz Beane, a descendant, for helping solve this problem. John TACH, we believe is a similar error for John **PACK** a leader in the Nauvoo Band. He later was a neighbor of Israel **BARLOW** in West Bountiful.

Mary Ellen **HAVEN PALMER** was a full sister to Israel's wife, Elizabeth **HAVEN BARLOW** and Nancy **HAVEN ROCKWOOD**, both shown in the booklet. Their step-mother, Judith **TEMPLE HAVEN**, second wife of **JOHN HAVEN**, was at the meeting with her two daughters, Susan Maria, age 18, who 18 Dec 1845 married Col. Robert Taylor Burton, and Eliza Ann, age 16, who married Charles Westover 14 Oct. 1849.



**JUDITH  
TEMPLE  
HAVEN**

**SUSAN  
MARIA  
HAVEN**

**ELIZA  
ANN  
HAVEN**

**EDMUND  
FRANCIS  
PALMER**

**MARY  
ELLEN  
PALMER**

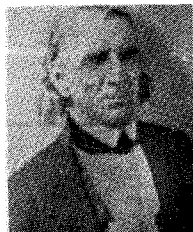
Two children of the Palmer's were also there, **EDMUND FRANCIS**, age 11, who married Eliza Ann Palmer and **MARY ELLEN**, age 8½, who married 18 June 1856 John Shannon Houtz.

## ERRATA AND OTHER DATA

- | Page | Item  |
|------|---|
| 2    | Elizabeth Howe (top of page) d 1739.  |
| 4    | Fifth line from bottom "factory".   |
| 14   | First line, second paragraph, "Grandfather".  |
| 15   | Some authorities say "William" was Ann Giffard's father instead of William's brother "John" as shown.   |
| 21   | "Palmer" in middle of the page instead of "Tolmer".   |
| 25   | Under <b>JOEL BULLARD</b> insert:<br><div style="margin-left: 40px;"> <b>MARY ELLEN HAVEN</b><br/> <b>Md. JOSEPH FERRON PALMER</b><br/> Then draw a line to the left from "MARY" above to the line coming down from: <b>ELIZABETH HOWE</b><br/> <b>Md. JOHN HAVEN</b><br/> Thus four Haven children (and spouses) will be shown, namely:<br/> <b>NANCY, JESSE, MARY ELLEN and ELIZABETH.</b> </div> |
| 26   | Second paragraph "John Pack" instead of "John Tach" and "Joseph F. Palmer" instead of "Joseph E. Talmer".   |
| 39   | Israel Barlow b 13 Sept and (Betsy) instead of (Betty)) as the mother of his wife Elizabeth Haven Barlow.   |
| 40   | Same change for mother of Jesse Haven, (Betsy).   |
| 41   | David "Griffith" and Sarah "Griffith". Cross out the "s" on these two names at bottom of the page.  |
| 42   | Wealthy Dewey Richards d 1853.  |
| 44   | Write " <b>LUCY MACK SMITH</b> " under lowest picture on page.  |
| 45   | Add to <b>SOURCES</b> :<br><div style="margin-left: 40px;"> 1. Mrs. Zoan E. Houtz Beane.<br/> 2. Pioneer Memorial Museum and Mrs. Kate B. Carter for her writings and for permission to take pictures of a number of pictures hanging in the Museum. </div>   |
| 46   | 1. Cross the "s" of "Griffiths" to make "Griffith".<br>2. Add after <b>HAVEN</b> : Mary Ellen 44a, Susan Maria 44a, Eliza Ann 44a and add 44a after Judith W T.<br>3. Add <b>HOUTZ</b> : John S 44a and <b>BURTON</b> : Robert T 44a.   |
| 47   | 1. " <b>PACK</b> : John 26, 44a" instead of " <b>TACH</b> ".<br>2. " <b>PALMER</b> : Jos F 21,26,44a" instead of " <b>TALMER (TOLMER)</b> ."<br>3. Add after <b>PALMER</b> : "Edmund F 44a, Mary Ellen 44a, Mary Ellen H 44a."<br>4. Add <b>WESTOVER</b> : Chas 44a.  |

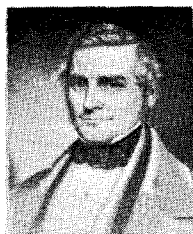
Note: The full booklet of 50 pages with 55 pictures may be obtained by writing to Ora Haven Barlow, 631 South 11th East, Salt Lake City, Utah 84102. Price \$1.00 each postpaid. Special prices for family associations or groups ordering 50 or more booklets. 50 for \$30.00, 100 for \$50.00.

Smith and 5th cousin once removed to **LUCY MACK SMITH** (the Prophet's mother who also spoke), their common ancestors being Joseph Merriam and wife Sarah Goldstone. **HEBER C. KIMBALL** was 5th cousin to the Prophet, 4th cousin once removed to **JOHN SMITH** (the patriarch who also spoke) via common ancestor William Stickney. The patriarch was also a 3rd cousin to Vilate Murray Kimball's father, Roswell Murray, and to Joseph Richards, via common ancestor John Gould. **JOHN TAYLOR** was also 5th cousin via a common ancestor Thomas French to the Richards and 5th, twice removed, to Vilate Murray Kimball. (See charts of A.F. Bennett Des News Ch Sec 12 Aug 1944)



**JOHN SMITH**  
Patriarch

#### ACKNOWLEDGEMENT



Many descendants of the above mentioned family members have helped in obtaining photographs. We thank them and also Mr. and Mrs. Riley C. Richards for the 1827 letter. (See page 36). Archibald F. Bennett, a distant cousin via the Goddards in England, furnished the Fannie Young letter of 1845. We appreciate this and also his inspiration to us to publish these recordings.

We have not attempted to give much information after 1845, for that seems to have been the **JOHN TAYLOR** year ending a great epoch in the history of the Church of Jesus Christ of Latter-day Saints and the beginning of another epoch. The story of the migration westward has been told in many ways by many people. But the stories of our great-grandparents before this westward movement have often been dim to most of us. We need to catch a clearer glimpse of these great forebears at that time, not only for ourselves, but for all of our children who come after us. They, too, are entitled to know of their family beginnings.

OHB

#### SOURCES

(See also "References", page 18)

Centennial History—Sutton	Nauvoo the Beautiful—McGavin
Deseret Evening News	Nauvoo Restoration Hdqtrs
Intimate Deciple—Noall	Oliver Cowdery—Gunn
Franklin Dewey Richards—West	Prophets & Patriarchs—Cowley
LDS Biograph Ency—Jensen	Temples of the Most High—
LDS Genealogical Library	Lundwall
LDS Historical Files	University of Utah Library
LDS Utah Gen & Hist Magazine	Utah Hist Soc—Qtrly & Library

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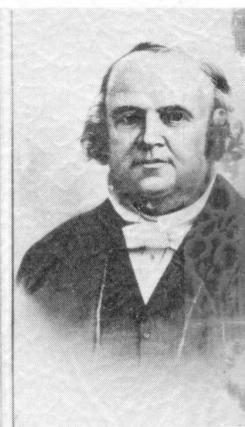
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 \*TACH: John 26 \*TALMER (TOLMER): Jos E 21,26 \*TAYLOR:  
 20,21,25,34,44,45, Mary G 12, Rufus 12 \*TEMPLE: Aaron 40, Judith  
 W 40, Lydia G 40 \*TIDD: Abigail G 13, Amasa 13, Ebenezer 13,  
 Elbridge 13, John 13, Lois 13, Polly 13, Sibbel 13 \*TILTON: Polly  
 40 \*TOLMER (TALMER): Jos 21,26 \*TURTON: 18 \*WARREN:  
 Daniel 12, Nancy M 12 \*WASHINGTON: Geo 18 \*WELLES:  
 Eleanor 15,16, Lord John 15,16 \*WEISS: Karl 18 \* WESLEY: 23  
 \*WEST: 45 \*WHEELER: Hannah A 37, Harriet P 25,39, Oliver 39  
 \*WHIPPLE: Mary 2 \*WHITE: Mr 10 WILLIAMS: Mr 12, Sophia  
 M 12 \*WORKS: Miriam 32,39 \*WOODARD: Jos 11, Sibbel G 11  
 \*WOODRUFF: Wilford 48 \*YOUNG: 1, 21,26,36,38,44, Abigail  
 (Nabby) H 2,14,24,43,44, Brigham 3,21,23,24,26-28,32,34,36,39,43,48,  
 Clarissa D 25, Eliz 25,39, Fannie 3,14,24,45, Harriet P W D 25,39,  
 Jane A B 43, John 14,24,43,44, Jos 20,21,23,24,26-30,43,48, Lorenzo  
 21,26,32, Lorenzo D 25,39,44, Lucy D 25, Lucy P C 39,44, Mary Ann  
 A 43, Miriam W 32,39, Nancy 24,40, Persis G 44, Phineas H 24,27,  
 29,30,32,44, Rhoda 24,40, Theodocia K 24.



HEBER C. KIMBALL  
1847-1868



BRIGHAM YOUNG  
1847-1877



WILLARD RICHARDS  
1847-1854

### THE FIRST PRESIDENCY 1847-1854

All three of these men, as well as John Taylor, the third president of the Church, were at the 1845 family gathering at Nauvoo.

Members of the Church struggled relentlessly to complete this Temple.

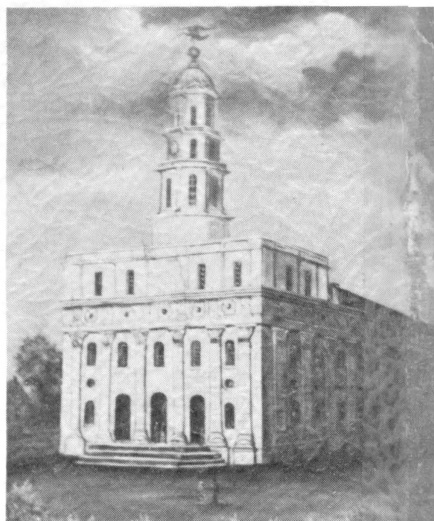
The first stone was laid by the Prophet Joseph Smith on 6 April 1841. The font was dedicated on 8 November 1841.

The capstone was laid by Brigham Young on 24 May 1845 and the Temple dedicated, as far as it was completed, by him on 5 October 1845.

Samuel W. Richards, an assistant to Joseph Young, Temple President, was married and sealed to Mary Parker in the building 29 January 1846. Many others also received their endowments therein and were sealed to their wives.

Final dedication was made by Orson Hyde and Wilford Woodruff on 1 May 1846. No endowments, however, were given after 7 February 1846.

OHB



### THE NAUVOO TEMPLE

From painting by W. Porcher 1887.  
Now in Pioneer Memorial Museum S.L.C.