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Cedar City, Utah  
July 13, 2003

Sons of the Utah Pioneers  
Cedar City, Utah  
George Slack - President

Dear George,

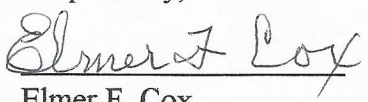
On the evening of June 29, 2003, I and some of my family attended the program presented by the Master Singers. It was great, and I enclose a small donation. I am proud to be a member of the Master Singers, and I am proud to be a descendant of several choice people who were all instrumental in the settlement of Southern Utah.

I moved to Cedar City in the fall of 1946 to teach Vocational Agriculture at the High School. I knew of my Great Grandfather, Isaac Chauncey Haight, but I didn't know a lot about him. Little bits of information filtered in to me indicating that he was heavily involved in the Mountain Meadows Massacre. I thought I should do a little checking to see just how bad he was. I read Juanita Brook's book on Mountain Meadows, and according to her he gave an impassioned speech that more or less lit the fuse that caused the Massacre. I was impelled to research this out and I have good proof that he had not even heard of the Fancher party when he gave his speech. He was referring to Johnston's Army when he gave that speech.

I have done a lot more research and have found him to be one of the Great Men of the West. I have prepared the attached article to prove that he was dealt with very unjustly in many aspects of his life. I hope that you will read it and if you have comments please let me hear from you.

I am proud of my other great grandfather who helped settle Cedar City. Isaac C. Haight was the first Mayor of Cedar City and John Chatterley was the seventh.

Respectfully,



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## ISAAC CHAUNCEY HAIGHT ONE OF THE GREAT MEN OF THE WEST

by Elmer F. Cox - Great Grandson--Revised 4 June, 2003

Some time ago I wrote a Biography of Isaac C. Haight, but I would like to write much more to show what a great man he was. I would like to cover some of the great injustices which were imposed upon him in his lifetime, and why he was one of the Great Men of the West.

Isaac Chauncey Haight was born 27 May 1813 in Wyndham, Green County, New York, to Caleb Haight and Keturah Horton.

Isaac, reporting on his early life states, "There was nothing transpiring in the early part of my life that is worthy of note. Being of a light and buoyant spirit, I engaged in all of the gay (not today's definition) amusements of the circles in which I was brought up".

On 31 Dec 1836 he married Eliza Ann Snider.

On 3 Mar 1839 they were both baptized into the Church of Jesus Christ of Latter-Day Saints.

On Mar 1839 he was ordained to the office of Elder.

"In the fall of 1839 the Baptist Church sent their priest to labor and reclaim me from the error of my ways but he being instructed only in the traditions of the fathers and not in the Gospel of Jesus Christ was easily confounded and went home quite disappointed and requested me to meet with the Church and answer for myself before the Deacons. I gladly accepted the invitation and on the day appointed I met with the Church to be tried for heresy. They gave me the privilege to express my sentiments which I gladly accepted. I set forth the order of the true Church with apostles, prophets and with all the gifts of the gospel which was all new to them and they wanted me to meet with them again. I did so and after much talk, wherein I set forth the principles of the Gospel they cut me off for embracing the doctrine of the Mormons".

"In the spring of 1841 I commenced preaching in company with Elder Brown. God blessed our labors so that we built up a branch of about 40 members. I had the happiness to see my father, Mother, one brother and two sisters baptized into the new and everlasting covenant. I was chosen and appointed to preside over the Church in that area. Elder Brown left and I took charge of the Church. I labored diligently that next season baptizing, confirming and building up the Church.

In the fall of 1842 I went on a mission to Green County. I labored there about three months, broke down much prejudice and baptized my cousin, Mr Carbine. Many others believed but were not ready so they put it off until another time. And being directed by the spirit I bade them farewell and returned home feeling that I was wanted there.

When I arrived home I found the Church in confusion in consequence of the bad use of the gift of tongues, but they were soon restored to peace. I began to feel that it was the time to gather up with the Saints to Nauvoo. Accordingly I, with some others, set about getting ready to go and dwell with the Saints in Zion." (*Isaac C. Haight*)

On 7 June 1842, Isaac C. Haight, his wife and five year old Caroline Eliza, in company with nine wagons, started for Nauvoo, Illinois. After slow progress, because of heavy loaded wagons, Isaac C. Haight was persuaded to take charge of the company's goods and travel by water, leaving his wife and small daughter to travel with the wagon train. He arrived in Nauvoo July 5. His family

and the wagons arrived July 24.

On August 2, Isaac C. Haight was taken with a high fever and was confined to his bed for five weeks. During this time his wife was dangerously ill also. Isaac stated, "by the grace of God we were finally restored to health."

From July 5, 1842 until June 18, 1843, Isaac C. Haight and his family worked and worshiped with the Saints in Nauvoo, but on June 18 he left for his second mission back to the former home in New York. He found much prejudice among his own people but finally succeeded to break it down and converted a goodly number of people who were dear to him. It was on his return from the mission that he took his parents back with him to live among the Saints at Nauvoo. And while he was in Nauvoo Isaac C. Haight received his Patriarchal Blessing by Hyrum Smith.

"In December 1843 Isaac C. Haight was chosen, one among forty trusted men, to guard the prophet Joseph and to keep a strict watch over the city of Nauvoo by night and day. In the early spring of 1844, the guard was dismissed because the Prophet thought he could guard himself."  
(Charlotte Haight Esplin)

On June 1, 1844, organized mobs began their attacks, and as a member of the Nauvoo Legion Isaac C. Haight was on duty much of the time. Isaac Haight was one of the twenty close friends of the Prophet who were chosen to accompany him to Carthage. Within four miles of Carthage the party was met by the Governor of Illinois, and they were forced to return to Nauvoo to deliver the arms of the Nauvoo Legion over to the Governor's officers.

December 19, 1845, "Was called upon to go to the House of the Lord to receive my washing and anointing and endowment. My soul rejoices in the things of the Kingdom. Well might David say that one day in the House of My God was worth a Thousand."

On January 24, 1845, with wife, Eliza Ann Snider, Isaac Haight went to the temple to attend to the sealing ordinance and be married according to the Law of God by the Holy Priesthood.

On July 13, 1846 Isaac C. Haight met with the Saints for the first time in four months. At that meeting, the United States Army officers were present, and Brigham Young asked that five hundred men volunteer for service in the United States Army to go to Santa Fe. Isaac C. Haight volunteered, but he was not taken because Brigham Young considered his service needed to build homes and care for the needs of the wives and children of the men who went into the Army - the Mormon Battalion. He was appointed one of the bishops in Winter Quarters and also a Policeman.

On August 12, 1846 Isaac Haight was appointed foreman of the 5<sup>th</sup> division at Mt. Pisgah

On June 13, 1847 they left their homes at Winter Quarters. "The weather was fine. The ground was good for roads. We traveled five wagons abreast - five hundred and sixty -seven wagons. All are in good health and good spirits." Isaac C. Haight was captain of the first ten wagons of the

Daniel Spencer unit of one hundred wagons. His father Caleb Haight was among them also. On September 21, 1847, Isaac wrote: "Came over the mountain 8 miles to the border of the Great Valley and had the pleasure to gaze on the place that is destined to be the future home for the Saints and a resting place from the face of our enemies."

During August of 1839, Isaac C. Haight, with a rescue party, went 240 miles to Sweet Water to help President young who was traveling with a company of Saints whose animals had been poisoned. President Young and his company were heart sick and discouraged, but they arrived in the valley in good condition.

Isaac C. Haight was elected to the Territorial Legislature which was to meet in January 1850, but in spite of that Isaac was seriously considering joining the Mormon emigrants leaving for California. He felt that Eliza Ann, His wife, who was reared in moderate wealth, should have comforts and conveniences for the rest of her life. President Young chastised him and told him to prepare to go on a mission to Europe.

On November 9, 1849 Isaac was one of fifty men appointed to explore Southern Utah under the leadership of Parley P. Pratt. Bidding adieu to all that was dear to him on earth, on November 23, 1849 he started on his perilous exploration. Again he was chosen captain of the first ten. They left their homes during a blizzard. A bitter winter set in early and they were constantly accompanied by wind, snow and Indians. They were never attacked by Indians but, neither were they ever out of danger of ambush. They lost several head of their livestock.

A meeting was held on December 25. David Fulmer was chosen president and Isaac C. Haight was chosen captain and clerk. Many of the thirty men who were left in the camp, which is now the city of Parowan, were ill and suffering from severe frostbite.

During the day they searched for minerals and explored for all the natural resources. In the evening they sang and prayed in thanks and gratitude to God.

Much of the time the weather was 30 degrees below zero, and their food consisted of flour stirred into boiling water. As they neared Fort Utah, Brother Pratt went ahead and sent men with food and fresh animals to bring the half-starved and exhausted men home.

On February 2, 1850 Isaac C. Haight arrived home, and thanked God that he and members of his family were still alive. His family - two wives, two sons and two daughters, were proud and happy to be with their father, who on February 4, 1850 (Isaac) was recalled. "Was called to take my seat in the General Assembly of the State of Deseret as a member of the House of Representatives."

April 6, 1850, at General Conference, with five other men, Isaac C. Haight was appointed to go to England on a mission. After enduring the privations and the fatigue of that winter he was again called upon to leave his dear ones and serve his Church. He records in his journal: April 19, 1850, left my home, bidding adieu to my family and all that is dear to me on earth, to go to England on a mission, being set apart for that purpose on the 13<sup>th</sup> instance by the laying on of hands by

President B. Young.”

Isaac had a good visit with families in New York and waited in New York two days for his companions and together they set sail for England on August 10, 1850, arriving in Liverpool during the night of September 11. The next morning he went to the “Star” office for an interview with brother Orson Pratt.

Elder Haight was then assigned to labor in the Birmingham Conference. During the course of his mission, Isaac was appointed traveling Elder in the Birmingham Conference and later President of the Cheltham Conference.

His journal records many facets of mission experiences, and they reflect a very successful mission in England.

He was released from proselyting in December of 1852 so that he could (preside over and ) bring a group of English Saints and purchase outfits for them to cross the plains. They had converted their property into gold which they turned over to Isaac to spend for outfits. He went on ship carrying a small leather satchel that contained \$35,000.00 in British Sovereigns.

Records are a little mixed up at this point, but I believe Isaac C. Haight was assigned to take some saints and some to help him with getting things organized for many more Saints who would follow later. I will report it as I see it and my point is not to prove dates or places, but to point out his honesty and uncanny abilities to organize. To prove his character and honesty, and his love and devotion to people and to his God.

They left Birmingham on January 8, 1853, and he was given the responsibility of accompanying the British converts to America and helping outfit them in the east for their journey across the plains under the terms of the Perpetual Emigration Fund. Isaac felt the weight of the great responsibility placed upon him for the trip west.

“Arrived at Boston at 8:30 PM on January 22, 1953. Gave thanks to the Lord for His mercy and brot me home safe across the mighty Atlantic Ocean.”

After outfitting the Saints at Keokuk, Iowa he organized the camp, appointing captains of hundreds, fifties and tens. Each captain was given specific duties and was to preside over a certain number of teams and wagons. Haight then selected some of the pioneers to go in advance to search out suitable camping grounds.

He also appointed chaplains to accompany the camp to see that regular church services were attended by the Saints. Also, a council was appointed, presided over by Haight, to have jurisdiction in all cases of disputes or of conduct unbecoming of Saints.

He was given about \$35,000.00 which he carried in a little brown satchel, and one record shows that he exchanged a \$1,000.00 draft and agreed with the merchants in exchange \$2000.00 more. With the money Isaac bought 189 wagons, 370 yoke of oxen, 280 cows, 325 yokes, 105 sets of tent poles, 600 hundred pound bags of flour, hundreds of yards of chains, bake ovens, and

camping materials.

As the Immigrants came, it was his task to meet them and teach them how to assemble their outfits, how to break wild cattle to the yoke, and even how to cook a meal at a campfire.

Arriving in Salt Lake City, it was his duty to convert the outfits back into money and to render an accounting of his expedition. In performing this work Haight had spent eight or nine strenuous months. He had traveled 4000-5000 miles by railroad, river boat, ox team, and horseback. He had spent 30,000 British pounds, had brought his outfits successfully through with their cargo of old country souls that were more difficult to handle and train than the wild cattle had been, had converted the property back into cash in the leather satchel, had rendered a satisfactory accounting to the Church, and, for all this, his ample compensation was the approval and blessing of Brigham Young (William R. Palmer, Spectrum Nov 6, 1980)

On August 29, 1853, Isaac C. Haight arrived in Salt Lake City.

Isaac C. Haight met each company as it arrived, helped them get settled and dispose of their extras, and accounted to them and to President Young for every penny of the money he had been entrusted with.

On October 8, 1853, Isaac C. Haight recorded in his journal: "I was appointed by President Young and Brothers in council to move to Iron County to take charge of the iron works. I would much rather have stayed here, but am willing to obey the council of my Brethren."

Oct 20, 1864, "Left Salt Lake City to take up residence in Cedar City, Iron County."

November 20, 1853 "We came to Cedar City."

November 5, 1853 "Bought a lot, and walls for a house. Got some brethren to finish my house and I commenced to inquire into the affairs of the Deseret Iron Company."

November 27, 1853 "A conference was held. I was chosen and ordained a High Counselor. In the afternoon, the Deseret Iron Company met. I was elected one of the directors and appointed manager of the company's affairs in America. Elder Erastus Snow was President of the Deseret Iron Company and Franklin D. Richards was Secretary, and Christopher Arthur was appointed Assistant Secretary and treasurer."

December 5, 1853 "Elected Mayor of Cedar City. The first mayor of Cedar City." According to Christopher J. Arthur's journals Cedar City was incorporated in February 1852.

March 12, 1855 "I was reelected Mayor of Cedar City for 2 years."

May 19, 1855 "President Brigham Young and company arrived. Held meeting in the evening.

May 20, 1855 "Meeting was resolved into a conference and a Stake was organized, composed of Cedar City, Harmony, Shirts Creek, Kanarra, Santa Clara, Washington, the settlements up the Rio Virgin, Pinto, Pine Valley, and Johnson's Fort. I was chosen to preside over it, with Jonathan Pugmire as First Councilor and John M. Higbee as Second Councilor.

As president of the Stake, and, in that capacity, sponsored the settlement of Toquerville, Washington, Santa Clara, Virgin City, and Grafton, and founded Cedar City on its present site. He also sponsored much of the exploration of the Colorado River Basin.

Iron mining had its ups and downs, but the Millennial Star, on August 11, 1865, printed a letter written by George A. Smith in which he wrote: "Brother Isaac C. Haight has got the big furnace in operation at last, and is doing big business."

From a letter received yesterday, by J. C. L. Smith, I learned that 1,700 pounds of good iron ore are produced every 24 hours. This is decidedly encouraging, however, despite the hard and devoted work of the Cedar City pioneers, success was not to be the destiny of the Deseret Iron Company. Due to a number of factors, the iron industry was just not a constant and profitable venture. Included in the reasons for the failure were the high cost of transporting the iron to Salt Lake City, and the many natural disasters that beset the industry. The company was forced to close down the mine in 1859.

August 5, 1855, "I was elected as a member of the Legislative Assembly, which was to meet in December in Fillmore. "We continued casting gearings and blast pipes, etc., and got them completed so that in the last part of November we made a start with the furnace and made some very good iron." Later the weather became so cold the creek froze over.

December 10<sup>th</sup>, "The laws were organized. I was appointed with E. L. Benson and F. Recce to examine the credentials of the members. The Standing committees were appointed. I was on the Committee of Public Works and Military, also Chairman of Committee on Counties which made much business during the session. Eight more counties were organized. A new Military bill was got up for more fully organizing the Militia.

January 8, 1856, "The session closed. I returned home safe. Found my family well."

February 1, 1856 "An election was held to select delegates to meet in March in Great Salt Lake to frame a constitution and take the preliminary measures for the adoption of Utah Territory as a state into the Union of the United States." Isaac C. Haight was elected to represent Iron County

March 4<sup>th</sup>, "Started for Great Salt Lake City in company of John D. Lee of Washington County, which had been one of the Counties established during the previous Legislature Assembly. Snow was very deep."

March 17, "Arrived in the city about 10 a.m.. Met with the Convention which proceeded to organize. Elected Brother J. M. Grant President, Brothers Bullock and Gromshal clerks. The

Convention met during the firing of cannons. Flags were flying from the Governor's mansion and all the stores. There was a general rejoicing of the people."

March 18<sup>th</sup>, "Committees were appointed to draft different parts of the constitution. I was appointed chairman of the Military Committee. Convention met day after day with much union and good feelings. After a session of more than ten days a Constitution was formed for the State of Deseret and signed by all the delegates. A memorial was adopted and a delegate was chosen to present the Constitution and the memorial to Congress."

August 4, 1856, "Election was held, James Lewis from Parowan and Isaac C. Haight of Cedar City were elected Representatives to the Legislature to meet in December."

December 8, 1856, "Legislature convened at 10 a. m.. Organized and adjourned to meet in Salt Lake City on Dec 30, 1856."

December 30, 1856, "Both houses met in joint session. President Heber C. Kimball required every member to repent of his sins and be baptized for remission of his sins before any business could be done. Preparations were then made and all the members repaired to the Endowment House, were baptized in the font, and all were made to rejoice."

January 6, 1857, "I was appointed to select a company and make a settlement on the Rio Virgin for the purpose of raising cotton, which I did."

February, 1857, "Started the Reformation in Cedar and vicinity. Took a company and went to Rio Virgin. Found a good place for a settlement and land for cotton raising.

Now we come to one of the most controversial events that ever happened in this part of the country. The Mountain Meadows Massacre.

Robert Slack describes the Mountain Meadows Massacre as one of the blackest, most misunderstood, and most controversial chapters in Utah and Mormon history.

When one attempts to uncover and understand the causes of the massacre, as well as the names of those responsible, he must contend with many conflicting histories of the massacre - those by the emotional Mormons, those by the more moderate Mormons, those by the unbiased non-Mormons, those by the moderately anti-Mormons, and those by the rabid anti-Mormons. In order for one to understand the massacre and the reasons for it, he must become acquainted with some of the basic facts concerning the events that led up to the tragedy, as well as the basic and generally agreed upon facts of the massacre itself.

I have become acquainted with many facets of this tragedy and my purpose here is to clear up some of the injustices inflicted upon my Great Grandfather, Isaac Chauncy Haight.

One of the chief concerns deals with which agency took the lead. Was it Militia, or was it the Mormon Church? At this time the Militia officers were:



William H. Dame - Colonel of the Iron Regimental of Southern Utah  
 James H. Martioneau - Adjutant  
 James Lewis - Major of 1<sup>st</sup> Battalion  
 Zachariah B. Decker - Adj't. of 1<sup>st</sup> Battalion  
 Isaac C. Haight - Major of the 2<sup>nd</sup> Battalion  
 John Urie - Adj't. of 3<sup>rd</sup> Battalion  
 John M. Higbee - Major of 3<sup>rd</sup> Battalion  
 John D. Lee - Major of 4<sup>th</sup> Battalion  
 Wm R. Davies - Adj't. of 4<sup>th</sup> Battalion  
 Calvin C. Pendleton - Surgeon of Regiment  
 James Haslam - chief of Music

This then puts William H. Dame in command, Isaac C. Haight Major in the Cedar City Area, John D. Lee a Major in the Mountain Meadows area.

Isaac C. Haight was the Stake President over all of these areas.  
 William H. Dame was the Bishop in Parowan.  
 John D. Lee was the Bishop in Harmony.

On July 24, 1857 Brigham Young received word that Buchanan's army was on the way to Utah. Even though it was Government policy to notify Governors concerning the approach of an army, and the purpose of their presence, Brigham Young had not received any word.

Immediately the Utah Militia, under Daniel H. Wells, was mustered into service, and preparations were made for resistance. Plans were even made by the Mormon people to abandon their homes, if necessary, leaving Salt Lake desolate. Brigham Young sent a message to Isaac C. Haight, asking him to send expeditions into the mountains of southern Utah, and even farther South, to look for places to hide from the Army, and for new Valleys where they could dwell.

Word that the army was coming spread like wildfire throughout the state and Daniel H. Wells sent word out. The saints were instructed to follow, implicitly, all military orders. George A. Smith, who was also a Colonel in the military, came around and impressed on the saints on the importance to conserve every kernel of grain. Eat as little as possible, don't waste any, and don't sell any. Eat potatoes instead of grain.

When this word reached Cedar City, a mass meeting resulted at the Bower (this bower had been prepared for the 24<sup>th</sup> of July celebration). It was well known that Isaac C. Haight was an excellent speaker, so they called him to the front and asked him to speak. He responded and the speech follows This was in the first week in August.

"They drove us out to starve. When we pled for mercy, Haun's Mill was our answer, and when we asked for bread they gave us a stone. We left the confines of civilization and came far into the wilderness where we could worship God according to the dictates of our own conscience without annoyance to our neighbors. We resolved that if they would leave us alone we would never

trouble them. But the Gentiles will not leave us alone. They have followed us and hounded us. They come among us asking us to trade with them, and in the name of humanity to feed them. All of these we have done and now they are sending an army to exterminate us. So as far as I am concerned, I have been driven from my home for the last time. I am prepared to feed the Gentiles the same bread they fed to us. God being my helper, I will give the last ounce of strength and, if need be, my last drop of blood in defense of Zion.”

This speech was not made on Sept 6, as claimed by Jaunita Brooks, nor did it refer to the Fancher Party. The other party were all men from Missouri. They called themselves, “The Missouri Wildcats”, and they were trying to live up to that name. They had joined together to travel through this troubled country together.

As they traveled down through the state they created a lot of trouble, mostly because they were not able to buy food and supplies to take them across the desert to California, but partly because it was the nature of the Hellcats to live up to their name.

I won't go into all of the details, but the most troublesome was that they stirred up the Indians who were now on the warpath and the many tribes were following and gathering strength to avenge their losses in the death of several Indians.

They had created much ill will among the Saints because of their outlandish actions.

By the time they reached the Mountain Meadows, tensions were at a feverish pitch and the Indians had engaged the parties in actual combat twice.

This made things a lot more complicated and it was decided to send a messenger to Brigham Young, to get his directions.

On September 7, 1857 Isaac C. Haight sent a message to John D. Lee directing that the Indians should be held in check until word could be received from Brigham Young.

The massacre was all over and done before word was received from Brigham Young telling them to let the parties go through in peace.

None of the many reports place Isaac Haight at the site of the massacre.

There are so many conflicting claims that it will be impossible, in this life to sort them all out and resolve all of the differences.

Isaac C. Haight was elected Mayor of Cedar City (the first Mayor) on December 5, 1853.

March 12, 1855, “I was re-elected Mayor of Cedar City, for 2 years.”

He was replaced (as Mayor) by Henry on Feb. 19, 1861.

May 20, 1855, “Meeting was resolved into a conference and a stake was organized, composed of Cedar City, Harmony, Shirts Creek, Kanarra, Santa Clara, Washington, the settlements up the Rio Virgin, Pinevelley, and Johnson's Fort. I was chosen to preside over it.

So at the time of the massacre Isaac was still Mayor of Cedar City, and also Stake President.

Isaac felt that he was no longer effective as Stake President and asked to be released. I do not know the exact date of this but in 1859 Henry Lunt became the Bishop of the Cedar City L. D. S. ward and President of the Cedar Stake at the same time.

By 1870 rumors were so persistent that Apostle Erastus Snow, accompanied by Bishop L.W. Rondy, conducted more investigations in Southern Utah. After hearing the results of the investigation, President Brigham Young and the Council of the Twelve Apostles, (President Young himself, made the proposal) to excommunicate John D. Lee and Isaac C. Haight. Roberts reports that Haight was excommunicated for "failing to restrain Lee, and to take prompt action against him, since he was Lee's superior officer in the Church.

See B. H. Roberts, Comprehensive History of the Church, Vol 4, ch 11, p. 178.

The Church leaders wanted Isaac C. Haight "restrain Lee, and to take prompt action against him." Note that it took the Church Leaders from September 1857 until 1870 to find a reason for excommunication, and when they did it was not for something bad he had done, but for something they claimed he had not done.

If Roberts was correct in his statement, (since he was Lee's superior officer in the Church), and the general Authorities excommunicated him, then they, in effect admitted that the whole thing was based on Church authority, and it didn't matter who outranked who militarily. That justified not taking any action against William H. Dame.

I want it clearly understood that I do not have anything against John D. Lee, as I don't have sufficient evidence to judge. I personally feel that his actions were more defensive than offensive. The Indians were most to blame and the Hellcats, through their aggressive actions had a great deal to do with the whole affair.

On October 8, 1857 Isaac C. Haight was excommunicated from the Mormon Church. On September 8, 1871 he wrote the following to his family:

"As soon as I return I expect to go home and spend the winter with my family as I am tired of roaming and perhaps I can do some good as a Latter Day Saint and have the fellowship of the Saints. I think I shall try taking care of myself and my family and serving the Lord the best I can to the situation I am placed. I feel that the Lord has not forsaken me and grants me the comforting influence of His Holy Spirit which has thus far sustained me and enabled me to bear the position with some degree of resignation. I shall say as little as I can and live assumably as if I were in full fellowship. One thing I do have, and that is the most full assurance that if things cannot be made right in this life, they will be made right in the world to come."

In 1874, warrants were issued for the arrest of Isaac C. Haight and seven others believed to have been involved in the massacre.

For a couple of years following the massacre, Haight was able to live a fairly normal life in Cedar City, Iron was still being smelted, and he still was able to devote much time to his religious and civic duties. During the winter of 1857-8, he again attended the legislature in Salt Lake City.

In 1859, both Lee and Haight went into hiding. They had no chance for a fair trial.

In the fall of 1862, Isaac moved one of his families to Toquerville where he completed a new

home, planted an orchard and vineyard, and for a while enjoyed a measure of peace in the beautiful Toquerville area. During the 1860s Haight spent most of his time in Toquerville where he was active in Religious and civic affairs.

The next years of Haight's life are difficult to trace, partially because he was never in one place very long, and because he used many aliases - including Horton, his Mother's maiden name. In 1870, 1871, and 1873 Isaac was in the region of the Colorado River. Much of this time he was working under Jacob Hamblin in the Indian Mission. In 1871 Hamblin brought an Indian Chief, Tuba, and his wife, Palaskaminki to Kanab with him when he returned from one of his missions. In September, Hamblin led a party of men who were assigned to accompany the chief and his wife back to their village in the wilds of Arizona. Isaac Haight was part of this party. After a very dangerous and eventful trip, during which the small party followed an old Ute trail, they arrived at the Oriba Indian village, the home of the chief and his wife. Here the whites were feasted and made very welcome by Chief Tuba and his tribe. During the many months that Tuba had been away from his village, he had been treated royally by the Mormons throughout Utah. Among his many interesting experiences had been a trip to Salt Lake City, where he had met Brigham Young and the other General Authorities. Now it was his opportunity to repay the hospitality.

In 1871 and 1872, when Major J. Wesley Powell was making his famous explorations of the Green and Colorado Rivers, he hired Jacob Hamblin to work for the U. S. Geological Survey that he had represented. On each of these assignments for the United States Government, Hamblin took his friend Isaac along to work with him. Many journals of the government officials on these surveys made mention of Haight and the association they had with him. Haight was also mentioned in other journals dated 1871, in which he was said to have been the foreman of a road building crew in the Grand Canyon area.

In April of 1873, Haight was one of a company of men making a road to Lee's Ferry. The construction of this very difficult road was under the direction of Joseph W. Young with Edward Bunker and Isaac C. Haight as assistants.

During the time that he worked in and around the Colorado River area, Isaac's home and headquarters were in Kanab. In 1873, in order to be nearer his wife and young sons in Toquerville, Haight accepted employment at a lumber camp near St. George, that was shipping lumber for the St. George Temple. Isaac worked there for much of 1873 and 1874.

George A. Smith, in speaking to Robert Gardner about the St. George Temple, stated, "You cannot realize how the President (Brigham Young) is annoyed over this lumber question and how anxious he is to get this temple completed. He feels he is getting old, and is liable to drop off at any time, and he has keys which he wants to give in the temple. They can be given only in a temple. And is anxious to do work in the temple for his dead before he passes away. My own anxiety is great on this subject, and I have been thinking, ever since the timber business stopped where can I put my hands on a man who will not be stopped by a trifle, but will get out

lumber no matter what it will cost, that the temple may be finished without delay.”

At a distance which was about half way to St. George, Robert Gardner had Isaac C. Haight manage the mill yard that was set up to haul the logs to and then cut them into lumber. And soon, with the help of Isaac C. Haight it was reported that a steady stream of lumber was running from the standing trees to the temple.” (Our Pioneer Heritage, Vol 14, p 404)

During the spring of 1874, however Isaac took another assignment to his friend, Jacob Hamblin. In 1873 plans had been made for the exploration and settlement of the Little Colorado River country in Arizona. During the winter, Hamblin had been commissioned to find a wagon route from Lee's Ferry to San Francisco Forest. This proved successful, and that spring a company of 100 wagons, under the leadership of Isaac C. Haight, traversed it with instructions to plan a settlement on the Little Colorado, or some other tributary of the Gila River. This became known as the Moencopi Mission.

The country was so uninviting, however that the settlers became demoralized, and the Moencopi Mission was abandoned, and the company returned to Utah.

Returning to St. George, Isaac continued work at the lumber company. It was here, on March 3, 1874 that Isaac C. Haight was reinstated as a member of the Church of Jesus Christ of Latter-Day Saints.

In seeking to gain information from the Church in relation to Isaac Chauncey Haight in late 1994 a letter was written to Gordon B. Hinckley of the First Presidency by Abe Young and the following information was given under the hand of F. Michael Watson, Secretary to the First Presidency in summary stated:

The records of the Church indicate that Isaac C. Haight was excommunicated October 8, 1870. The basis for this statement is an entry from the journal of President Wilford Woodruff dated October 8, 1870.

Isaac C. Haight was rebaptized and his blessings restored on Mar 4, 1874, under authority of President Brigham Young. This is documented by the diary entry of a son-in-law of Isaac C. Haight, Christopher J. Arthur, on that date. To remove any question, the First Presidency, on December 29, 1981, ratified and confirmed the baptism and the restoration of all temple blessings of Brother Haight as of March 3, 1981. Isaac C. Haight, therefore is in good standing according to the records of the Church.

F. Michael Watson  
Secretary to the First-Presidency

Apparently Brigham Young, upon returning to Salt Lake City did nothing official to affirm the rebaptism of Isaac C. Haight, for it was not until February 21, 1882, that Erastus Snow signed an affidavit which noted that “some mitigating circumstances subsequently were learned respecting Haight's responsibilities in the matter of not restraining Lee, and he was restored to Church fellowship.” (Charles W. Penrose, Mountain Meadows Massacre, pp.67-68)

It appeared that Haight would now be able to live in peace for the remaining years of his life, but such was not the case. In early 1885, because of the hostility of the people, Isaac was forced to leave St. George. Isaac had taken up residence in the St. George Temple but an angry mob of St. George Mormons evicted him from the temple and out of the city. After a hurried visit to Toquerville, then to Cedar City, Haight journeyed to Thatcher, Arizona, where he joined his nephew, Hyrum Brinkerhoff.

Haight and Brinkerhoff accompanied a group of Saints who were on their way to the Mormon Colonies in Mexico to escape the persecution brought against them by the anti-polygamy campaign in Utah territory. Haight remained in Mexico for a short time, until his identity was discovered. Because of the intolerance of the residents, Haight was again forced to leave.

Isaac C. Haight was now old and very tired. The major part of his last 25 years had been spent in hiding or in exile. Most of this time he had been away from his families, who were still living in Cedar City and Towuerville. Most Mormons were still unwilling to accept either Isaac Haight or his version of the Mountain Meadows Massacre. They were trying to forget and live down the Massacre, and they wanted nothing to do with anyone who may have possibly been responsible for it.

Haight, with his nephew and his son, Caleb, now returned to Thatcher, Arizona, where he again assumed the name of Horton. They remained in Thatcher where Isaac attempted to support himself by doing odd jobs. Caleb obtained a job delivering mail, and was able to support his father.

Isaac died September 8, 1886, at the age of 73.

Isaac C. Haight had died as he had lived for a number of years, an outcast and a lonely man. Yet despite the persecution by the Anti-Mormons and the intolerance of the Mormons, he remained steadfast in his love for the Church to the end. The body of Isaac C. Haight was laid to rest in a grave secreted in the basement of the Brinkerhoff Hotel, in Thatcher, Arizona since the family could not risk the danger of bringing his body back to Utah, a witness of the intolerance of a people that had long condemned the intolerance of others.

The body of Isaac C. Haight remained in a grave in the basement of the Brinkerhoff Hotel for 17 years. In 1913, one year after Arizona became a state, the remains were removed to the Thatcher City Cemetery.

I have not mentioned Isaac's wives as I went along, but will do so now.

He had five wives and 21 children.

I attach a family group record on each of them.

One of the great injustices of this whole thing was that he was not able to live with and help raise his children. As a result many of his progeny are not involved in the Gospel which meant so much to him.

I have made this report to point out how great of a man he was. While doing so I have gotten

better acquainted with him and I love him very much and am proud to claim my relationship to him.

I wish to acknowledge and to give much thanks to Abbe Young for his well written materials on this great man.

Forgive me if I have said things to offend anyone, and let me know of pertinent information I have left out.