

## **The World of Joseph Fielding: Chapter 22**

### **1842: More Immigrants Arrive in Nauvoo**

Early in January, 1842, the passengers from the ship *Chaos* arrived in Nauvoo. Their steamboat, moving up the Mississippi River from St. Louis under the power of its large paddle wheels, had been spotted as it moved upriver, and word spread quickly of its pending arrival. William Clayton left his home and headed toward the dock. He wrote:

As we went along, we were delighted and astonished to see the number of Saints on their way to meet the boat. When we arrived, the scene was affecting; I could not refrain from weeping. I looked round, and I suppose there was not less than two to three thousand Saints on the shore, all anxiously interested in the scene. Many were there who wanted to give the strangers (yet brothers) a hearty welcome; others waiting to ascertain if any former acquaintance was in the company – myself amongst the number; and many, whose hearts throbbed with joy, and their eyes wept tears, expecting to see their mothers, their fathers, their children, and other relatives &c., &c.<sup>1</sup>

This joyful scene would be repeated for decades. Each steamboat which arrived in Nauvoo was greeted, but the pattern continued as emigrant companies arrived in the Great Salt Lake Valley after crossing the plains. By that time, infrastructure allowed for the names of those in the traveling companies to be sent on ahead, so those who were situated could meet the travelers and bring them into their warm homes.

Brother Clayton continued:

At this period my heart almost melted, the boat moving majestically, every head stretched out, and all eyes gazing with intensity. A few moments more and the boat was landed, and the joyful acclamations and responding welcomes would have made a heart of stone acknowledge, that whether there was any religion or not, there was a great quantity of *love*—the purest essence of religion. I soon recognized Sister Davies . . . James Burgess and family. . . Robert Williams and wife, and several others whom I knew. They soon discovered me, and we quickly felt each other's hand, and had a time of rejoicing together.

### **Joseph Fielding Performs the Marriage of Peter Melling and Sarah Fordham**

Peter Melling had served as the presiding elder over the two hundred passengers on the *Chaos*. He traveled as a widower, his wife dying during the previous year. The widow Sarah Fordham had emigrated on the same ship with her son James and his young family. Not long after their arrival in Nauvoo, Sarah and Peter asked Joseph Fielding to perform their marriage.<sup>2</sup>

### **Orson Hyde Writes Two Letters to Joseph Smith from Europe**

In January of 1842, Joseph Smith received two letters from Orson Hyde, who was quarantined in Italy after traveling from the Middle East. He described his journey but also spoke of some of the difficulties he had when talking about the restored Gospel to European Christians. He wrote:

The course which the popular clergy pursue at this time in relation to the Divine economy looks to me as though they would say, ‘O Lord, we will worship Thee with all our hearts, serve Thee with all our souls, and be very pious and holy; we will even gather Israel, convert the heathen, and bring in the millennium, if Thou wilt only let us alone that we may do it in our own way, and according to our own will.; but if Thou speakest from heaven to interfere with our plan, or cause any to see visions or dreams, or prophesy, whereby we are disturbed or interrupted in our worship, we will exert all our strength and skill to deny what Thou sayest, and charge it home upon the devil or some wild, fanatic spirit, as being its author.’

Elder Hyde went on to say:

That which was looked upon by the ancient saints as among the greatest favors and blessings, viz., revelation from God and communion with Him by dreams and by visions, is now looked upon by the religious world as the height of presumption and folly.<sup>3</sup>

### **The Relief Society is Organized**

In March of 1842, a few women in Nauvoo desired to organize themselves so they could better assist the men working on the construction of the temple. Their efforts led to the creation of the Relief Society under the direction of Joseph Smith. In context of her admiration for Joseph Smith, Mercy wrote, “I have been present at meetings of the Relief Society and heard him give directions and counsels to the sisters, calculated to inspire them to efforts which would lead to celestial glory and exaltation, and oh! how my heart rejoiced!”<sup>4</sup>

By April, Joseph Fielding had recovered enough from his broken ribs to begin farming. He had worked for his brother-in-law Hyrum Smith, who encouraged him to plant on Smith property in exchange for half the produce. It was at this time that he and Hannah were able to leave his sister Mercy’s home and move to a small cabin near the farm. Hyrum assisted them by providing some flour and pork. Joseph planted potatoes, beans and oats. He wrote:

I wrought some Days for Bro. Hyrum, who proposed to let me have some of his Land to farm on Shares, he to find a Team, etc., and have half the Produce, and as nothing better opened for me I undertook this, and on the first of April, 1842, we left Sister Thompson’s and went to live in a small log House near the Land I had to occupy.

It was late when I began to plough. The Work was bad and far off from the House . . . and the Plough was bad, and I must say I felt discouraged at having thus to begin the World again, as we say, in such different Circumstances to what I was in when I left it to go to England. I sowed 8 Acres with Oats, which grew finely, but as it was late when they were sown, Rain came on just as they got ripe, and beat them down. . . .<sup>5</sup>

### **George Greenwood Assists His Sister Hannah**

To Joseph’s complete surprise, Hannah’s brother George sent “a Loan of Money to some

amount. . . entirely unasked for and unlooked for, and soon after, another Sum of the same amount, in all, several hundred Dollars.” George’s intent was to invest in Joseph’s labors so that he could receive some of Joseph’s profits. Joseph wrote of his and Hannah’s feelings:

At first we felt troubled at this, not knowing how we could lay it out so as to secure it. . . but it was in great kindness that he had sent it, and in Mercy that the Lord had led him to send it, for we should have been poorly off if it had not been so.<sup>6</sup>

Joseph continued, “With this money, I purchased 20 acres of Land on the Prairie in its Wild State at Eight Dollars per Acre.”<sup>7</sup>

In the fall of 1842, Joseph and Hannah again heard from George, who began his letter with these words, “I have much to be thankful for, with nearly good health, with food and Raiment and other Comforts of Life, these are good, this for which we are thankful.”<sup>8</sup>

However, while George had planned to leave England on a charter ship with LDS converts, he was having second thoughts and had postponed emigrating that year. He explained, “Thoughts of leaving my native house and casting my lot among Strangers in a Strange Land causes me to have many uneasy hours, and added to there the probable effect of a change of food and Climate.”

George was concerned that his business, which he had spent his life building, would fail if he left Preston. “While I am halting between two opinions I am suffering a double Torment.”

George had been very close to Hannah, and he was clearly torn. He wrote:

We often talk about you . . . but when I look across the wide Ocean to you, and think of the Strange Land, Strange Faces, a teeming Climate, Strange food, and various diseases it casts a damp upon me that I cannot always overcome, and to add to all this that the character of the Americans generally is none of the best.

In 1842, Nauvoo was still very much a frontier. George, apparently a very successful merchant, had sent chests of tools on different ships, apparently to aid the members as they built up the land. He expressed gratitude that Joseph had taken the time to let him know these had arrived safely, and he mentioned that two more chests were on their way with other immigrants and he hoped to hear of their safe arrival in a timely fashion.

He also had a pair of boots made for Hannah and let her know they were soon to arrive. George was able to send these items with the emigrants as part of their allowed luggage, so he avoided shipping costs. It appears that he expected payment, but it is doubtful that he returned any increase on his investment. In his letter to Joseph and Hannah, he wrote, “I have parted with about £230 and what the end will be I do not know, but at present the prospect is not very cheering.”

A major reason that George was torn about emigrating is that his and Hannah’s only surviving sibling, James, had emigrated to America that year. George wrote that James and his wife Mary had left on June the 1<sup>st</sup>. By the middle of July James wrote George and told him that he and his

wife had arrived safely in Philadelphia, but trade was “very bad indeed and they had not mended themselves by the change.” There was no other word about this brother and his family.<sup>9</sup>

It is likely that Joseph had mentioned his health and other troubles to George. George’s response was concern about the weather:

We have had a very hot summer, the hottest since 1829, and it never reached 90 degrees in the shade. I expect that summers with you are still hotter but should I never come to experience them, yet I hope to hear of your prosperity even as much as you prosper’d in Canada.

George also expressed what he felt were injustices about the payment of tithing. George commented that Elder Pratt had told him that he had contributed so much to the emigration effort that he needn’t worry about tithing, but George worried that once in Nauvoo, giving a percentage of his surplus and increase would be a great hardship. George felt that he had been careful, and had “gathered a few Pounds together” for his old age, and he did not want to see this taken from him.

George’s letter then moved to sharing news with Joseph and Hannah. He’d heard that Peter Melling had remarried and was interested in learning who his wife was. Orson Hyde had finally returned to England from Jerusalem and George had visited with him. He wrote:

We’ve Br. Hyde here in Preston. He preached in the room last night to a crowded congregation (Sept 14<sup>th</sup>) He is looking well, and is expecting to be at home ‘ere long, and if I had a confidence in the Climate I should be more anxious to be near where his home is.

George’s letter then warmed some more. He knew that Joseph and Hannah were trying to prepare a place for him and his family. Having not remarried after his wife died, George still had three children at home, the oldest being Ellen, who was nineteen. In jest George wrote, “I am now bringing two more [questions]: Have you got a workshop for Thomas and a Pony for George, shall I say a Pet lamb for Hellen?”

### **Immigrants Continue to Arrive in Nauvoo**

In September of 1842, Elder Parley P. Pratt, concluding his two years as the British Mission President, arranged for the passage of seven hundred emigrants on four different charter ships.<sup>10</sup>

The *Sidney* departed Liverpool on September 17<sup>th</sup> with one hundred and eighty LDS converts. George Watt, the first man baptized in England and who was just completing a mission as president of the Edinburgh Conference, was one of the presiding elders.

Levi Richards, another presiding elder and brother to apostle William Richards, reported that he found three stowaways and removed them from the ship before they left Liverpool. However, the family of Robert Crookston was more successful. Robert wrote of an alcoholic uncle who was not LDS, whom most of the family wanted to leave behind except that they did not know what would become of him. The uncle did not have the means to emigrate, so the family smuggled him

on board and hid him between the bunks and under bedding during the entire voyage, sneaking food down to him. He remained hidden below the deck and managed to remove himself from the ship unnoticed when it docked in St. Louis.<sup>11</sup>

### **George Cannon Writes of His Voyage**

On board the *Sidney* was the family of George Cannon. His wife Ann, age forty-four, was pregnant with her eighth child, her fifth child having died. Their son George was fifteen; little Leonora had just turned four, with two sisters and two brothers in the middle. Father George had been concerned about their voyage. Specifically, he'd had a premonition since he was a young man that his wife would die at sea. He suggested that they find a ship which would dock in New York, as Ann had two sisters and a brother who had already emigrated and who lived in the city. Ann's response was:

No, George, if we go by way of New York and anything should happen to me, my children will fall into the hands of strangers, and I want to know they are in the bosom of the Church. We will go by way of New Orleans and direct to Nauvoo.<sup>12</sup>

George Cannon kept a journal of his voyage. The *Sidney* was towed by steamer out of the dock on September 17<sup>th</sup>. George wrote that his heart was heavy at the thought of leaving so many good members of the Church behind who did not have the means to emigrate.<sup>13</sup> He and Ann, however, had shared their means with two other families which allowed them to emigrate.<sup>14</sup>

### **Ann Quayle Cannon Dies**

From the beginning of the voyage, Ann was very ill, unable to keep anything down. As other passengers recovered from seasickness, Ann remained in her bunk, unable to even lift her head or care for her children. Despite the severity of his wife's condition, George commented on their otherwise pleasant voyage:

Perhaps a more agreeable ship's company, both of the Saints and seamen, never crossed the Atlantic. The captain and officers are kind and humane men and so far from disputes or hard feelings that the sailors say they never saw a family who agreed better: and they wonder how a company of people who were many of them strangers to each other can bear and forbear in the manner they do. One of the sailors, an intelligent man, told me that he had been in the passenger line of shipping for years and never saw anything like it: in general the captain kept his distance and did not allow of freedoms from the passengers: but here he allowed them every indulgence, took pleasure in having the children round him on the quarter-deck and would play with them as if they were his own. May the Lord bless him for his kindness!

As Ann weakened, George described the emaciated state of his wife, confined to their cabin while his children played on the deck. As a young man, even before he married, he'd had a dream that his wife would die while with child. He had worried through each of Ann's pregnancies, but now he knew that her time was come and that the Lord had given him this premonition "for some good purpose." He added, "I will not attempt to describe the nights in particular which I have passed

while watching by the side of one of the best wives that ever man was blest with--to see the grim tyrant approaching slowly but steadily to his victim.”

Six weeks into their voyage, and only two weeks from New Orleans, Ann died in her sleep and was buried in the ocean within the hour. During the voyage four children died from scarlet fever and were also buried in the deep. A sailor, falling from a mast, also died.

After the *Sidney* docked in New Orleans, the passengers took a steamer up the Mississippi where eight more children died from scarlet fever. George, his children, and several others disembarked about eighty-five miles below St. Louis, at a town called Chester, in Illinois. There they found a home which they shared. The women washed George’s children and mended their clothes, for which he was very grateful. While in Chester, George’s six-year-old son David came down with scarlet fever, as did one of the other young boys in their group, but these two children survived.

### **Orson Hyde Presides Over a Company as He Sails to the United States**

In addition to the *Sidney* departing Liverpool, Apostle Orson Hyde sailed home after his mission to Jerusalem as the presiding elder on the *Medford*, where his preaching converted several passengers in addition to the two hundred emigrating converts. The *Henry* also crossed the Atlantic with one hundred and fifty converts. These three ships had embarked on their respective voyages in the last two weeks of September and each arrived in New Orleans within a week of each other.

The last convert ship to sail from Liverpool in 1842 was the *Emerald*, which carried the family of Apostle Parley P. Pratt. The *Emerald* departed the Liverpool docks a month after the other three charter ships, but then spent an additional four weeks on the Atlantic. With the Mississippi River being closed due to low water levels and ice, Elder Pratt, not wishing to spend any time in St. Louis, on the border of the state of Missouri where he had been imprisoned for six months during the winter of 1838-1839, stayed a few weeks in Chester with most of the passengers from his ship.

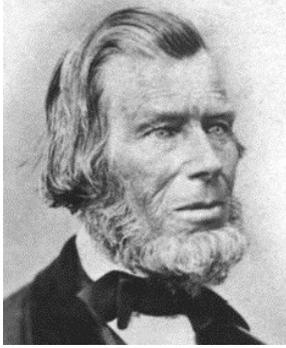
### **1843 in Nauvoo**

At the end of January 1843, Elder Pratt made arrangements for his family to travel by steamboat in mid-February, and he started ahead of them toward Nauvoo on horseback with the intention of preparing a home before their arrival. Elder Pratt wrote of his arrival in Nauvoo:

I was astonished to see so large a city all created during my absence, and I felt to rejoice. I visited my brothers Orson and William and their families, by whom I was hospitably entertained. I also visited President Smith and family.<sup>15</sup>

### **Jacob Peart Writes Isaac Russell in Missouri**

At this same time, Jacob Peart, who had immigrated a few months before Joseph Fielding, sent a letter to his cousin Isaac Russell, who was still living in Missouri. Jacob wrote with the intent of encouraging Isaac to resolve his differences and join the body of saints. Although Jacob’s wife



Jacob Peart

and three children had died, he was still filled with faith. He wrote:

I have got a lot and built a house and a shop, have set up my turning lathe and am working at my trade. . . I have had many opportunities of seeing Bro. Joseph and hearing him preach, and also of conversing with him, and I have found him all that you used to tell me he was for wisdom and knowledge. He far exceeds any other man as well as uprightness in all his conduct. . . I am perfectly satisfied that he is a man of God, called and anointed to carry on the great work of the last days.

Then Jacob stated the purpose of his letter:

And now my noble friend and cousin, I feel to say to you in the name of the Lord, you have left the work. You have turned aside from that [which] you taught me. . . . The greater part of the Alston Church is now at Nauvoo. . . . The work is rolling on both in America and the earth.

Jacob then described Nauvoo:

We are building up the temple and the Nauvoo house in obedience to the command of the Lord and thus are preparing for the kings and nobles to come to visit us as well as for an endowment in the house of the Lord.<sup>16</sup>

Isaac Russell never left Missouri. He would die in Richmond the following year, the first of the original seven British missionaries to pass away.

### **Many Emigrants Spend the Winter in St. Louis**

The George Cannon family and most of the passengers from the *Sidney*, the *Medford*, the *Henry* and the *Emerald* spent the winter of 1842-1843 in St. Louis. George enrolled his oldest three children in school and found employment to support his family.

In the spring when the Mississippi River thawed, “the ice, which had made a bridge across the river since last November, moved away in immense masses.”<sup>17</sup>

Consequently, the *Maid of Iowa*, a steamship operated by Welsh convert Dan Jones, was sent from Nauvoo to transport the hundreds of converts from St. Louis to Nauvoo.<sup>18</sup> Several trips were taken by the *Maid* between Nauvoo and St. Louis, with the last of the passengers arriving in May.

James Burgess of the *Henry* was one who arrived in Nauvoo at this time. After their arrival, he wrote:

[We] heard the Prophet Joseph Smith deliver some counsel and instruction to the Saints, more especially to those that had just arrived, which caused them to rejoice and be glad.

When our boat arrived at the city there were hundreds to welcome us.

Alfred Gordon, also a passenger on the *Henry*, wrote that he and his family arrived in Nauvoo on the *Maid of Iowa*.

My eyes for the first time gazed upon the city of Nauvoo, and I must say I was pleasingly disappointed; instead of small cabins, I saw plenty of good brick houses and also good frame ones.<sup>19</sup>

John Snider, who had served with Joseph Fielding as a missionary after his conversion, had emigrated to the United States on *The Henry*, being appointed to lead one hundred and fifty-seven converts from Liverpool to Nauvoo. He found work constructing the Nauvoo Mansion.<sup>20</sup>

### George Cannon Builds a Home Across the Street from John Taylor

After arriving in Nauvoo, George Cannon and his children lived for a time with his sister, Leonora Taylor. George was able to buy the lot across the street from the Taylor home where he built a house and a carpenter's workshop.

John Taylor had built "a large, two-story brick house well furnished, with a brick store on one side and a new brick building that he had erected for a printing office on the other, and a large barn in the rear. This lot and the buildings were worth \$10,000."<sup>21</sup>



This photo of the George Cannon home was taken some time after the Saints left Nauvoo.



The Nauvoo home of John and Leonora Taylor has been restored.

Young George, then sixteen, and his sister Ann, age twelve, remained in the Taylor home. George worked as an apprentice for his uncle John, who operated Nauvoo's publishing business and printed the *Times and Seasons*. Ann surely helped her aunt Leonora with the care of her four young children.<sup>22</sup> Fifteen-year-old Mary Alice Cannon worked for a family ten miles north of Nauvoo, cooking for their large household.<sup>23</sup>

The population of Nauvoo and the surrounding areas rapidly increased as converts from the eastern United States relocated to Nauvoo. In 1841, Joseph Smith had requested that all the Saints join with the main body in the Nauvoo area so they could assist in the building of the temple.<sup>24</sup> Gradually, many members of the Church were able to sell their properties and move to Nauvoo and the nearby communities.<sup>25</sup> Most of those who had been expelled from Missouri were able to work with the land agent Isaac Galland and trade the title of their abandoned property for a lot in Hancock County.<sup>26</sup>

After three years from when the Mormons first arrived, Nauvoo became a bustling city, growing rapidly. John Taylor wrote:

Our affairs in Nauvoo are prosperous; vast numbers of brick houses have gone up the last summer and fall, and our city begins to present a very pleasing prospect. Great numbers of merchants have settled among us during the past year. . . . Considering the many improvements that have been made, and the difficulties in many instances under which the committee have had to labor, the Temple has made great progress; and strenuous efforts are now being made in quarrying, hauling, and hewing stone, to place it in a situation that the walls can go up and the building be enclosed by next fall. . . .

Nor have our farmers been idle. Very great improvements have been made during the last year, in agricultural pursuits. Extensive farms are beginning to spread themselves for miles in every direction from our city, on the bosom of the great prairie, as far as the eye can reach; fencing, ploughing and building, seems to be the order of the day. ‘The wilderness is’ indeed, being ‘made glad, and the desert blossoms as the rose.’

Many branches of mechanism are going on: brick makers, carpenters, brick layers, masons, plaisterers, black smiths, and many other branches of business have found abundance of employ.<sup>27</sup>

### **Joseph and Hannah Fielding Move into a Frame Home**

Joseph and Hannah continued living in the log house on Hyrum Smith’s property, as there were issues about the title to the property he had purchased. However, in 1843 Joseph obtained a clean title and he and Hannah, by this time advanced in her third pregnancy, moved into a new frame home. Joseph dug a twenty-one foot well which provided “an abundance of good Water.”

Joseph later described the home which he built and the property he had developed, “A Frame House 16 feet by 24 filled in with Bricks; a pretty Garden; a Number of Apple Trees and Peach Trees just ready to bear Fruit; and an excellent Well 21 feet deep, not 2 Miles from the Temple.”<sup>28</sup> One of Hannah’s biographers later wrote, “They were very comfortable here and felt thankful that they had been so greatly blessed.”<sup>29</sup>

Joseph’s daughter Rachel would later remember that early one summer morning she and her sister Ellen “stole out of the back door” where they ate their fill of raspberries. “We had some juice on our gowns, and when our mother found us she reproved us, so we did not do that anymore.”<sup>30</sup>

### **William McMillan Arrives in Nauvoo**

At least 800 British immigrants arrived in Nauvoo in 1843, sailing from Liverpool on five different chartered ships.<sup>31</sup> Returning missionary Lorenzo Snow sailed on the first, the *Swanton*, which left Liverpool in January and arrived in New Orleans two months later.

Late in the spring, William McMillan, a twenty-two year old convert from Ireland, who had been baptized with his wife Sarah by Reuben Hedlock, arrived in Nauvoo after sailing from Liverpool on the *Yorkshire*. William seems to have immediately made friends with the Fielding family members. Sarah, in typical British fashion, was twelve years her husband’s senior. With the couple was Sarah’s very young daughter Catherine from a previous marriage<sup>32</sup> who was close in

age to Mercy Fielding Thompson's daughter Mary Jane.

It appears that Sarah and Mercy, only two years apart, became close friends. Perhaps the McMillan family moved into the log home recently vacated by Joseph and Hannah, possibly as renters, as it was known that Mercy took in boarders to supplement her meager income.<sup>33</sup>

### **Missionary Work Continues to Progress in England**

Missionary work was progressing in England, with a branch of over two hundred members in Bedford. Manchester was the home of almost fifteen hundred members, even though hundreds had already emigrated. Preston and Liverpool each had about six hundred members. The membership in the British Isles in June of 1843 was over seven thousand members.<sup>34</sup> Susanna Rogers Sangiovanni and her nine-year-old son Sanjo were members of the London Branch, with one hundred and eighty-members.<sup>35</sup>

### **Joseph Smith is Arrested on a Missouri Warrant**

In the summer of 1843, the governor of Missouri sent a sheriff to arrest Joseph Smith on charges of treason against the state. He was joined by a Hancock County constable. Upon seizing the prophet in Dixon, about one hundred and seventy miles north in Lee County, the Missouri sheriff and constable were arrested by a Lee County sheriff. News of the arrest reached Nauvoo, and Joseph Fielding recorded the events:



Joseph Smith was arrested in Lee County on a Missouri warrant, but was released.

In a short time they were met by a Company of the Saints, 50 of whom had been dispatched from Nauvoo, mounted on Horses and privately armed. When our Prophet saw them, he told those with him he was Mayor of Nauvoo, and seeing such a Company of his Friends, his Persecutors durst make no resistance. A little before they reached [Nauvoo], they were met by our Band and hundreds of others in haste to congratulate our beloved Head and leader on his Escape from the Hands of the Wicked. . . . It was a Day of great Rejoicing with us, to see our beloved Prophet instead of being taken a Prisoner into the Hands of those that thirsted for his Blood. [The prophet] was riding on his Horse, his Brother on one side and his Wife on the other, and hundreds or thousands of his Friends and a Band of Music in full Play, as though he had been a mighty Monarch returning from some glorious Victory, and all this in the Sight of his Enemies.<sup>36</sup>

### **Joseph Fielding's Third Child is a Son**

In the middle of that summer Hannah gave birth to a son:

. . .who we named Heber, for so it was spoken before by the Apostle Heber C. Kimball that this should be the Name of our first born Son, and that he should be a mighty Man and prophet. Soon after his Birth, I asked Bro. Hyrum Smith to bless him, but he told me

to do it myself, and the Spirit should come upon me to bless him with great Blessings. I did so, Bro. Wm. Moss joining with me, and truly the Spirit of God was with us to confirm upon him all that Elder Kimball had spoken. Several were present, and we were all melted into tenderness and Tears before the Lord. Hitherto, I have not transgressed against God, so that I feel to claim for myself and my Family all the Blessings promised.<sup>37</sup>

### **The Doctrine of Plural Marriage is Introduced in Nauvoo**

It was during the years between 1841 to 1844 when plural marriage began to be practiced quietly among the general membership in Nauvoo.<sup>38</sup> Spiritual experiences occurred which confirmed to the members of the Church that this was of God. The concept of marriage for eternity was tied in with the plurality of wives.

One evening Mercy spent the night at her sister Mary's home while Hyrum was away. As she slept, she had a dream where she was standing in a garden with her husband Robert. She could hear someone speaking their marriage vows, but could not determine the source of the voice. She did not understand this dream, but she knew it was of God. When Hyrum returned, he told Mary and Mercy of a dream he'd experienced. He had seen Jerusha, and two of his two children who had died young. Hyrum and Mercy found the timing of their dreams to be interesting.

### **Sealing Ordinance Introduced**

That very day Hyrum received a message to meet with his brother Joseph, who had received a revelation on marriage now known as Section 132. Joseph Smith taught Mercy and Hyrum that a marriage could be sealed for eternity if a proxy stood in for the deceased spouse.

On May 29<sup>th</sup>, 1843, Mercy and her sister, with others, met at Joseph's home. There, Mercy was sealed to her deceased husband Robert. Hyrum was sealed to Jerusha, and also to his wife Mary Fielding. Brigham Young was sealed to his deceased wife Miriam Works, and also to his living wife Mary Ann Angell. Willard and Jennetta Richards were sealed to each other.<sup>39</sup>

### **Chapter 22 Endnotes Pages 347-357:**

1. Manchester Mormons: The Journal of William Clayton, 1840 to 1842, by William Clayton, 1814-1879, page 50.
2. Marriages in the Nauvoo Region 1839-1945 by Susan Ward Easton, page 49. "Melling, Peter, Married 23 May 1842 to Sarah Fordham at Nauvoo by Joseph Fielding."
3. History of the Church, Volume, IV, pages 196-499.
4. Mercy Thompson, "Recollections," Juvenile Instructor # 27 (1892), page 398.
5. Joseph Fielding Diary, page 129.
6. Joseph Fielding Diary, Page 129.
7. Joseph Fielding Diary, Page 130.

8. This photocopied letter is part of the Joseph Fielding Letter Collection MSS 670 at BYU's Special Collections, with internal dates of September 13-15<sup>th</sup> 1842.
9. Burton family descendants were aware that Hannah's brother James had emigrated, but they were unable to learn anything about him outside of this one quote from George's letter. I have also searched records for James, but could find nothing conclusive.
10. Autobiography of Parley P. Pratt, page 285.
11. Robert Crookston's account can be found at [MormonMigration.lib.byu.edu](http://MormonMigration.lib.byu.edu).
12. History of David H. Cannon from a presentation given during a meeting with the Daughters of the Utah Pioneers in St. George, 19 February, 1922. David referred to his mother Ann's two sisters and brother but did not name them. One sister was Catherine Quayle. Another was most likely Margaret. I cannot yet identify the brother who immigrated.
13. George Cannon's account of his voyage is easily found by searching his name at [MormonMigration.lib.byu.edu](http://MormonMigration.lib.byu.edu).
14. Cannon Family Historical Treasury, page 59.
15. Autobiography of Parley P. Pratt, page 288.
16. A typescript of this letter is part of the Isaac Russell Correspondence Collection held at BYU's Special Collections, MSS 497. The original letter, dated January 26<sup>th</sup>, 1843 from Nauvoo, Illinois, was written by Jacob Peart and sent to Missouri in care of John Dawson, Isaac's brother-in-law, who had also remained in Missouri after the trials of 1839.
17. History of the Church, Volume V, page 339.
18. Cannon Family Historical Treasury, page 56.
19. The accounts of Alfred Gordon and James Burgess can be found at [MormonMigration.lib.byu.edu](http://MormonMigration.lib.byu.edu).
20. Information about John's mission and work on the Nauvoo Mansion is found in a short history attached to his file in Family Tree: K2HF-H3M.
21. Life of John Taylor, pages 169-170. The description of John's home was included in what he was forced to leave behind as he departed Nauvoo in 1846. "In addition to this property, a short distance east of Nauvoo he had a farm of 106 acres of unimproved land, another of 80 acres, 40 of which was under cultivation and the remaining 40 timber. He also had a corner lot 101 x 85 feet on Main and Water street, opposite the Nauvoo Mansion. All this—to say nothing of breaking up his printing and book binding establishment—he had been compelled to leave with but small hope of ever receiving anything for it; while he himself was driven forth an exile to wander, perhaps to perish, in the wilderness, a victim of religious intolerance. This was in an age of boasted enlightenment—in the 19<sup>th</sup> century! In the great American Republic—the vaunted asylum of the oppressed!"
22. Cannon Family Historical Treasury, page 58.
23. Cannon Family Historical Treasure, page 143.
24. Times and Seasons, Volume 2, page 429. "To those of our readers who reside at remote distances from this place . . . we should be pleased if, in the providence of God, they could soon locate themselves in this vicinity, that they might enjoy all the blessings and privileges of their brethren here." This issue is available under the date of June 1, 1841, page 429 which is online at: <http://contentdm.lib.byu.edu/cdm/ref/collection/NCMP1820-1846/id/9099>.

- 25.Nauvoo: A Place of Peace, pages 83-85.
- 26.Nauvoo: A Place of Peace, page 165. “One by one, settlers on the lands purchased from Galland signed over their Missouri property to him. Through this arrangement, the full obligation of the church was met.”
- 27.Times and Seasons, Volume 5, pages 392-393.
- 28.Joseph Fielding Diary, page 140. In context, Joseph described the home and the pittance he received in trading for it as he left Nauvoo: two horses, a wagon, a coat and \$4.50.
- 29.Biography of Hannah Greenwood Fielding, Daughters of the Utah Pioneers. The DUP has several biographies with submitters’ names, but authors are not clearly identified. “Late in the spring of 1843, they moved into a frame house inlaid with brick situated on a twenty acre farm which they were homesteading.”
- 30.Sketch of the Life of Rachel Fielding Burton. 1914.
- 31.Using information from the Mormon Migration site, I found five ships, the *Swanton*, the *Yorkshire*, the *Clairbourne*, the *Metoka*, and the *Champion*, all of which sailed during 1843. Passenger lists were difficult to obtain, but numbers were available, and it seems that 791 people sailed. Certainly new converts from the United States and Canada were also arriving.
- 32.My information about William McMillan Thompson and his family came from the Family History of Charles Edward Knell, by Eric D. Foster, pages 221-240, Salt Lake City: 1996. The author did not know who the four-year-old child Catherine was, but I am certain she was a daughter of Sarah’s and was adopted by William, which was a very typical British situation.
- 33.Daughter of Britain, page 152.
- 34.History of the Church, Volume V, page 419.
- 35.In Search of Living Water, page 70. Susanna’s husband still did not know she had joined the Church.
- 36.Joseph Fielding Diary, pages 130-131.
- 37.Joseph Fielding Diary, page 130.
- 38.A helpful and informative source about plural marriage can be found at LDS.org by searching: Plural marriage in Kirtland and Nauvoo.
- 39.This information came from an article published at [history.lds.org/article/doctrine-and-covenants-eternal-marriage](http://history.lds.org/article/doctrine-and-covenants-eternal-marriage) titled Mercy Thompson and the Revelation on Marriage, by Jed Woodworth.