

The World of Joseph Fielding: Chapter 24

Joseph and Hyrum Begin Their Journey to Carthage on Monday, June 24th

Along their route to Carthage, Joseph and Hyrum and their party encountered Stephen Markham and his associates heading toward Nauvoo on foot. Stephen updated Joseph Smith on what had occurred in Carthage. Stephen later said that at that time he was told by the prophet that he believed he [Joseph] was going to die in Carthage. Brother Markham later wrote that he had asked, “if I might go with him and die with him.” Joseph responded, “I have told you that they will not have power to hurt you, but you may go along.” Because Stephen was on foot, he climbed into a wagon with Joseph and Hyrum’s group.¹

Joseph Fielding, writing after the fact, wrote:

On Monday Morning [June 24th], Joseph, his Brother Hyrum, Willard Richards,² John Taylor, the only 2 of the 12 at home, with several others, started for Carthage, of course, with solemn feelings, and it appears that Joseph in particular anticipated the fatal result in Part, but said he wished at any Rate that Hyrum might be saved to stand in his Place. He expressed himself to this Effect; that he should die for this People, and if so, he should be murdered in cold Blood. Sometime before they reached Carthage, they met a Company of Men with Orders from the Governor of the State to take our public Arms, the Arms belonging to the State. The Captain of this Company was polite and friendly, and gave the strongest Assurances of their Safety, and it was agreed upon that the Brethren return with them to Nauvoo.³

The arms in question had been given to the Nauvoo Legion by the State of Illinois several years earlier, as was the practice with other local militias throughout the state.⁴ Captain Dunn, under orders from Governor Ford, had stopped Joseph Smith and his group at ten o’clock in the morning when they were just four miles outside Carthage. Joseph agreed to this request to surrender the city’s weapons. It was at this point that Joseph Smith uttered the well-known words to Captain Dunn, “I am going like a lamb to the slaughter, but I am calm as a summer’s morning.”⁵

Fortunately, Captain Dunn had brought Stephen Markham’s horse and turned the animal over to its owner. The group, with Captain Dunn and his men and Stephen Markham, returned to Nauvoo, where about two hundred small guns were confiscated, along with three cannons. The weapons were secured in the Masonic Hall. In anticipation of some kind of disarmament attempt, personal weapons owned by the militia members had been previously hidden.⁶

Joseph Fielding wrote of Hyrum Smith’s return to Nauvoo:

I was down in the City when they came in, and was in Bro. Hyrum’s Company in his own House. He was in better Spirits by far than when he left. He told me he thought that all things would go well, etc., and as soon as the Arms could be collected, they again took their leave of their Wives and Families, alas, for the last time. . . .⁷

Hyrum mounted his horse and then spotted his five-year-old son Joseph F. A biographer would later write:

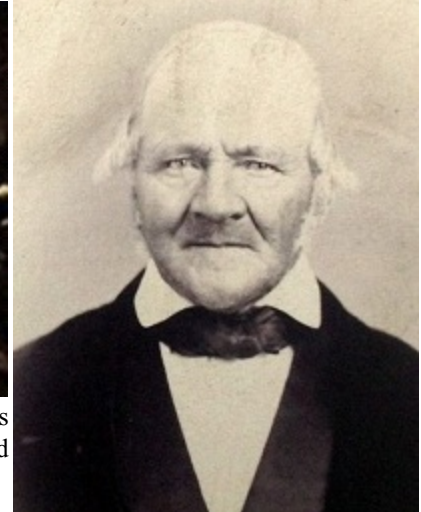
He rode up to him, reached down, picked up the lad, and held him in front of him as he had done many times. He kissed the little fellow and told him to be a good boy while papa was away.⁸

At 6 p.m., Captain Dunn spoke to those present, “expressing their gratitude at the peaceable conduct of the citizens of Nauvoo, and that while they thus conducted themselves they would protect them.”⁹

The group, which at this point was comprised of thirteen friends of Joseph and Hyrum, including John Taylor, Stephen Markham, Dan Jones, William Clayton and John Benbow. They left the city, but stopped four miles from Carthage at 9 p.m. where they briefly rested.



Dan Jones, a Welsh convert, was in the group which accompanied the prophet to Carthage Jail.



John Benbow, a 44-year-old convert from England, accompanied Joseph and Hyrum Smith to Carthage.

They arrived in Carthage just before midnight, where they were taken to Hamilton’s tavern, which was the



Joseph and Hyrum Smith were initially lodged in the Hamilton Hotel in Carthage.

temporary residence of the Governor. The Carthage Grays, the local militia, were waiting for Captain Dunn and the men from Nauvoo.

One platoon “threw their guns over their heads in a curve, so that the bayonets struck the ground with the breech of their guns upward, when they would run back and pick them, up. . .” repeating the action, all while “whooping, yelling, hooting and cursing. . .” The governor, apparently tiring of the noise at such a late hour, poked his head out of an open window and asked the soldiers to return to their quarters, which they did.¹⁰

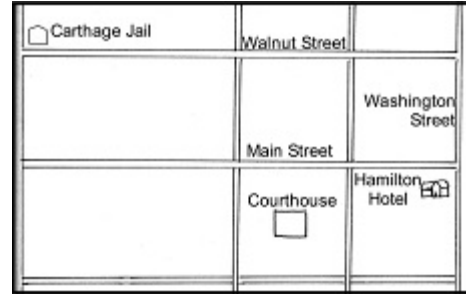
William Law and Robert Foster, who had recently been excommunicated from the LDS Church, were also staying at Hamilton’s Inn.¹¹

Tuesday June 25th Brought the Formal Arrest of the Prophet and His Brother

Tuesday morning Joseph and Hyrum were both charged with treason and arrested. Governor Ford’s troops formed a hollow square near the court house and the governor addressed them while standing on an old table. The governor then walked with Joseph and Hyrum in front of the

soldiers with the pretext of introducing them to his militia, all while subjecting them to taunts and rudeness. After this, the two men were returned to their rooms in the hotel.¹²

That afternoon, several officers, “curious to see the Prophet, visited Joseph in his room.” With Joseph himself, they briefly discussed if he appeared to be the dangerous and desperate man about whom they had been told. They commented that they could not know his intentions. Joseph then prophesied:



The jail, courthouse and the Hamilton Hotel were within a half-mile distance.

Very true, gentlemen, you cannot see what is in my heart. . . but I can see what is in your hearts, and will tell you what I see. I can see that you thirst for blood, and nothing but my blood will satisfy you. . . . Inasmuch as you and the people thirst for blood, I prophesy, in the name of the Lord, that you shall witness scenes of blood and sorrow to your entire satisfaction. Your souls shall be perfectly satiated with blood, and many of you who are now present shall have an opportunity to face the cannon’s mouth from sources you think not of; and those people that desire this great evil upon me and my brethren, shall be filled with regret and sorrow because of the scenes of desolation and distress that await them. They shall seek for peace, and shall not be able to find it. Gentlemen, you will find what I have told you to be true.



Apostle John Taylor stayed in Carthage with Stephen Markham and Dan Jones.

Before the afternoon ended, it was reported to Joseph Smith that the apostates who had been with Governor Ford had said, “The law could not reach [these men], but powder and ball would.”¹³

Early Tuesday evening, most of other men with Joseph who had been charged, met their bail with securities on their personal properties and were released. They immediately left the hotel and headed back for Nauvoo where Joseph felt they would be more useful in protecting the city. John Taylor, Dan Jones and Stephen Markham, now free, remained with Joseph and Hyrum. At 8 p.m., the local constable knocked at their door and told them they were being moved to the jail. Joseph and his two lawyers appealed to the governor. At 9 p.m., Governor Ford stated that he did not think he should interfere.

Joseph and Hyrum Smith were Taken to Carthage Jail Tuesday Night

John Taylor challenged the governor that night, “who replied that he would detail a guard, if we required it, and see us protected, but that he could not interfere with the judiciary.” Elder Taylor immediately requested the help of a nearby soldier, who ran to seek help from a superior officer. These two men and Captain Dunn protected Joseph and Hyrum as they were taken a half mile to the jail. Stephen Markham walked on one side of Hyrum and Joseph, carrying a very large hickory cane, which he had called his “rascal-beater.”

Dan Jones had a smaller stick, and he walked on the other side, protecting his charges. Joseph’s

friends then spent the night in the jail with the two brothers. A historian later wrote:

They were received by the jailer. . . and put into the criminal's cell, but he afterwards gave them the debtor's apartment, where the prisoners and their friends had amusing conversations on various interesting subjects, which engaged them till late. Prayer was offered, which made Carthage prison into the gate of heaven for awhile.

They then slept on the floor until 6 a.m. Wednesday morning.¹⁴

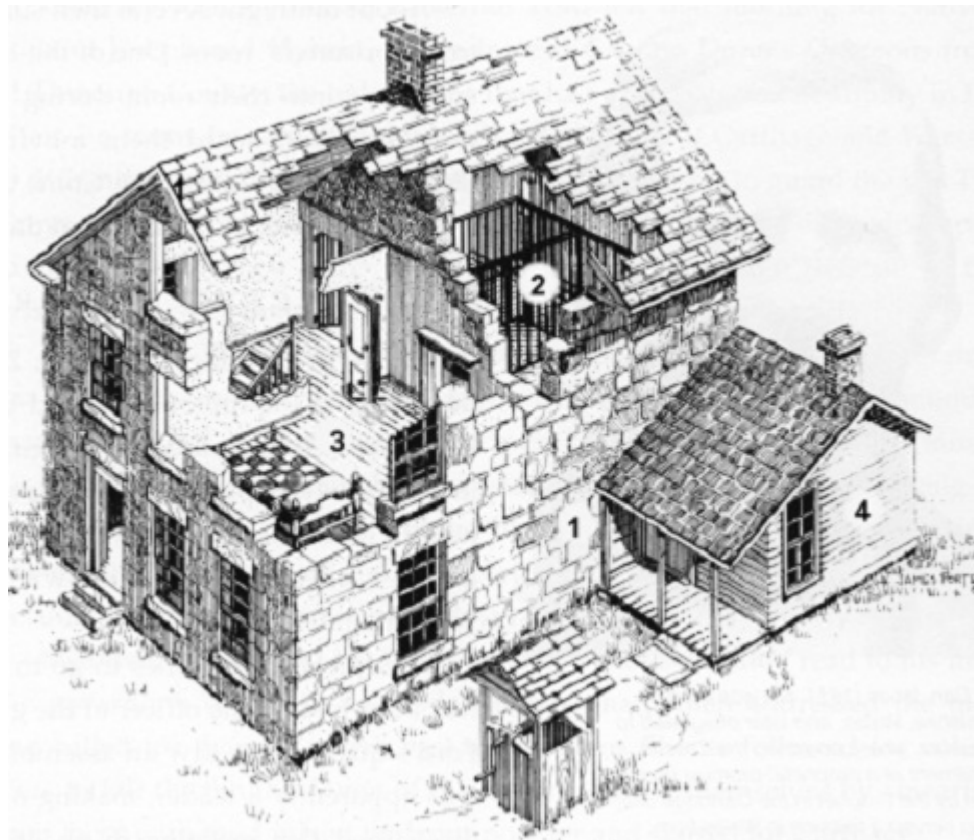
Joseph Fielding summed the events of those two days by writing:

The Governor, it appears, treated them respectfully, and took them in his own lodgings, till, as he said, for fear of the People, he desisted, and after having had a trial in part, they were unexpectedly and unlawfully thrust into the Jail. . . .¹⁵



Stephen Markham protected Joseph and Hyrum Smith with his hickory "rascal beater" as they walked the half mile from the hotel to the jail.

This image, right, adapted from an LDS student manual, shows (1) the debtors room in the back of the jail on the first floor where the inmates spent their first night. The criminal cells (2) were on the top floor at the back. The jailer, feeling great compassion for the Smith brothers, put them in his own bedroom (3). Stairs from the jail's entrance can be seen leading up to the door of the bedroom. A kitchen (4) was outside next to the jail's well.



Joseph and Hyrum Appear Before a Magistrate on Wednesday June 26th

On Wednesday Joseph Smith received a visit from Governor Ford. A scribe later reported that in their conversation they discussed:

The question in dispute was a *civil* matter, and to settle which needed no resort to arms, and that he was ready at any time, and had always been ready to answer any charge that might be preferred against him, either as the Lieutenant General of the Legion, the Mayor of the City, or as a private individual, in any court of justice, which was

unintimidated by a mob or military array. . . . The governor then said he had not called out this force [the one then gathered at Carthage] but found it assembled in military array, without his orders, on his arrival at Carthage, and that the *laws must be enforced*, but that the prisoners must and should be protected.

After a lengthy discussion, Joseph then defended his decision in “calling out the Nauvoo Legion, if it was intended to resist the government of the State, it would be treason; but, as they believed, they were endeavoring to defend themselves, and had no such intention as to resist the government—it was all right.”

The governor told Joseph that he intended to travel to Nauvoo later in the week, and he would take Joseph and Hyrum with him. He left later that morning saying “that the prisoners were under his protection.”¹⁶

That afternoon the jailer was ordered to “give up the prisoners” to the constable, but he refused. The constable, with a company of Carthage Greys. . . marched to the jail, and by intimidation and threats, compelled the jailer, against his will and conviction of duty, to deliver Joseph and Hyrum to the Constable.

Joseph, seeing the mob gathering and assuming a threatening aspect, concluded it best to go with them then, and putting on his hat, walked boldly into the midst of a hollow square of Carthage Greys; yet evidently expecting to be massacred in the streets before arriving at the Court House, politely locked arms with the worst mobocrat he could see.



Carthage Jail, originally built in 1839, was restored by the LDS Church in 1938. Photo courtesy of Brian Olson.



John Fullmer faced a militia of Carthage Greys with Joseph Smith.

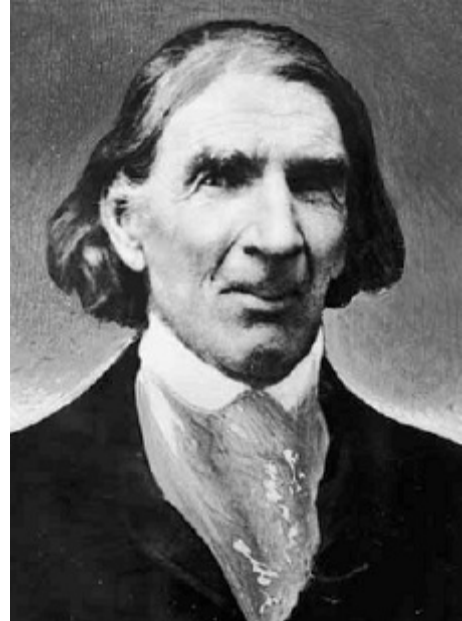
Hyrum, Willard Richards, John Taylor, Dan Jones, Stephen Markham, and John Solomon Fullmer, a convert from Pennsylvania who had been with the group all week, came out with Joseph. After a review by the justice of the peace, Hyrum and Joseph were returned to the jail.¹⁷

John Smith Visits Joseph and Hyrum in Jail Wednesday

Late Wednesday afternoon John Smith, obviously concerned for the welfare of his nephews, and who had recently arrived in Carthage from nearby Macedonia, was allowed to visit Joseph and Hyrum in the jail.¹⁸ He stayed only an hour. Later that evening a letter arrived from William Clayton who had returned to Nauvoo informing Joseph that the city was peaceful and that all the men who had left Carthage Monday night had returned safely.¹⁹

A scribe later wrote:

During the evening the Patriarch Hyrum Smith read and commented upon extracts from the Book of Mormon. . . Joseph bore a powerful testimony to the guards of the divine authenticity of the Book of Mormon, the restoration of the Gospel, the administration of angels, and that the kingdom of God was again established upon the earth, for the sake of which he was then incarcerated in that prison, and not because he had violated any law of man.²⁰



John Smith, the uncle of Joseph and Hyrum, remained a faithful and loyal member of the LDS Church until his death in Salt Lake City in 1854.

They retired to rest late. . . Dr. Richards sat up writing until his last candle left him in the dark. . . . Soon after Dr. Richards retired. . . Joseph whispered to Dan Jones, ‘are you afraid to die?’ Dan said, ‘Has that time come, think you?’ Engaged in such a cause I do not think that death would have many terrors.’ Joseph replied, ‘You will yet see Wales, and fulfill the mission appointed you before you die.’²¹

Thursday, June 27th, 1844

Early in the morning Joseph Smith asked Dan Jones to speak with the governor about threats they had received. The governor’s response was, “You are unnecessarily alarmed. . . .” Brother Jones replied that he hoped he could remain alive long enough to “testify that you have been timely warned of their danger.” All of the men were certain that the governor was aware of all the plots and threats and was choosing to ignore them. Brother Jones was not allowed back into the jail.²²

However, Cyrus Wheelock, a faithful member of the Church, was allowed into the jail upon arriving in Carthage. He had previously visited with the governor who had given reassurance that the prisoners would be protected. As Cyrus entered the jail to visit Joseph and Hyrum, he was aware that he carried a pistol in the pocket of his jacket. He did not disclose it and he was not searched.

Upon entering a ground floor room where the prisoners spent that day, Cyrus gave the gun to Joseph, who passed it to Brother Fullmer, who gave it to Hyrum, who kept the gun. Joseph charged Cyrus to return to Nauvoo and ensure that the “Legion avoid all military display, or any other movement calculated to produce excitement during the Governor’s visit.”

The belief was that Joseph and Hyrum would face trial on the upcoming Saturday, and Cyrus had a list of the names of men who were needed in Carthage to stand as witnesses in their behalf. He also took verbal messages from the inmates back to their families. A scribe wrote:

They were so numerous that Dr. Richards proposed writing them all down, fearing Wheelock might forget, but Brother Hyrum fastened his eyes upon him, and with a look of penetration said, ‘Brother Wheelock will remember all that we tell him, and he will never forget the occurrences of this day.’



Cyrus Wheelock, who would later write the hymn, “Ye Elders of Israel,” smuggled his pistol into the jail.

Brothers Wheelock and Fullmer then left for Nauvoo, aware that the Governor and some of his troops had also left for the city.²³

Stephen Markham Leaves the Jail for Medicine

That afternoon, Elder Richards became quite ill. Joseph sent Stephen Markham, who had a pass to enter and leave the jail, to obtain some medicine.²⁴ After getting the medicine, a soldier threatened Stephen, saying, “Old man, you have got to leave the town in five minutes.”

Stephen replied, “I shall not do it. Neither can you drive me. You can kill me, but you cannot drive me.” The soldier charged him with his bayonet, which Brother Markham knocked away with his left hand and then pushed the attacker to the ground with his right hand. At that moment Stephen found himself surrounded by quite a few Carthage Greys who told him if he didn’t leave, he “would be a dead man in a short time.”²⁵

Stephen later said, “I parried them off with my left and knocked them down to the amount of ten or twelve with my right.”²⁶

The innkeeper, seeing the trouble Stephen Markham was in, brought him his horse. The Greys forced Brother Markham on the horse with the points of their bayonets until blood filled his shoes. As Stephen rode away, he “heard the report of a large amount of fire arms discharged” at the jail. He hurried on to Nauvoo.²⁷

A Poor Wayfaring Man of Grief

At about three o’clock the guards outside the jail began to verbally disparage the prisoners. John Taylor sang *The Poor Wayfaring Man of Grief*. “When he got through, Joseph requested him to

sing it again, which he did.

At about 5 o'clock, the jailer returned, "and said that Stephen Markham had been surrounded by a mob, who had driven him out of Carthage, and he had gone to Nauvoo." He suggested that the inmates might be safer in the upstairs room.²⁸

A scribe later wrote:

Before leaving the room to go up the stairs, Joseph asked Willard, 'If we go into the cell, will you go in with us?' The Elder Richards answered, 'Brother Joseph, you did not ask me to cross the river with you—you did not ask me to come to Carthage—you did not ask me to come to jail with you—and do you think I would forsake you now? But I will tell you what I will do; if you are condemned to be hung for treason, I will be hung in your stead, and you shall go free.' Joseph said, 'You cannot.' The doctor replied, 'I will.'²⁹



The hole left by a bullet shot by Joseph Smith's attackers remains in the jail door. Photo by Brian Olson.

Hyrum was shot first and fell back on the floor. Joseph Smith exclaimed, "Oh dear, brother Hyrum!" Opening the door, Joseph reached around the casing and fired three times, possibly hitting the man who had shot Hyrum. Joseph Fielding later wrote that the man whose bullet had killed Hyrum was named Wills:

This Wills was one of the Company of Saints (an Irishman) who came with me from England with his Wife & two Children. He was an Elder in the Church. It is understood that he received a Wound in the Arm from a Bullet by Bro. Joseph. It took his wrist, and ran up by the Bone, of

Just after arriving in the upstairs bedroom, they heard the sound of guns discharging. Elder Richards then saw about a hundred armed men around the entrance to the jail who threatened the guard at the door, firing their weapons as they raced up the stairs. The prisoners grabbed the few weapons which they had, which were two guns, including the one smuggled in by Cyrus Wheelock, and two canes, including Stephen Markham's rascal-beater. "All sprang against the door, the balls whistled up the stairway, and in an instant one came through the door."³⁰



This contemporary drawing of the Martyrdom shows Willard Richards behind the door. John Taylor is holding Stephen Markham's rascal beater. Joseph Smith has one of two smuggled pistols, and Hyrum lies dead on the floor.

which wound he soon after died.³¹

Elder Taylor, realizing he was no longer safe in the room, tried to flee through the window. However, he was shot, and he fell down on the sill. A second shot passed through his vest pocket, hitting his watch, which pushed him back into the room, where he was then hit by two more balls.³² He rolled under the bed where he was shot again, “and large quantities of blood were scattered upon the wall and floor.” A scribe later wrote:



Joseph Smith fell from the second story window down to the well. Thanks to Brian Olson for this photo.

Joseph, seeing there was no safety in the room, and no doubt thinking that it would save the lives of his brethren in the room if he could get out, turned calmly from the door, dropped his pistol on the floor, and sprang into the window when two balls pierced him from the door. . . . He fell outward into the hands of his murderers, exclaiming, ‘O Lord, my God.’



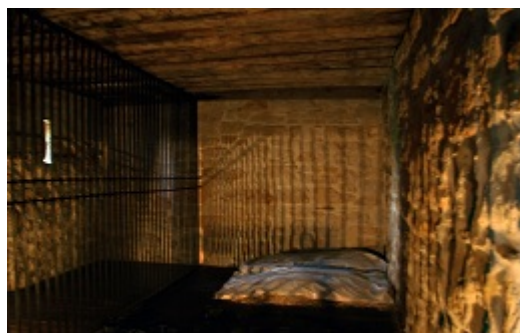
Joseph Smith was shot twice as he fell from the window. Photo courtesy of Brian Olson.

After the Murders

Willard had attempted to flee through the window at the same time as Joseph, but as Joseph fell, Willard pulled back in. He heard the militia cry that Joseph was escaping through the window, and at that moment, the mob on the stairs ran down to prevent his escape.³³

Willard Richards’ s left ear was grazed by a single ball, but otherwise he was uninjured. He turned to flee through the door when he heard John Taylor from under the bed say, “Take me.” Willard checked all the doors and found them open. He

returned and pulled John from underneath the bed and carried him into the criminal cell, laid him on the floor and covered him with a fabric pallet, “expecting an immediate return of the mob.” Willard said to John, “This is a hard case to lay you on the floor, but if your wounds are not fatal, I want you to live to tell the story.” Rising from the floor, he walked to the doorway and stood, expecting to be shot “the next moment.” However, the militia had fled.³⁴



Willard Richards pulled the wounded John Taylor into the criminal cell in the back of the jail. Photo by Brian Olson.

Several Carthage residents, anxious to help, rushed to the jail after the militia dispersed. One was a doctor. With a pen knife and a carpenter's compass, he freed a ball from John Taylor's left hand, later commenting on the strength of John's nerves to be able to withstand the operation. The group assured John that he would be safe and helped him the few blocks to Hamilton's Inn.



Fear of retribution from Nauvoo soon caused the people assisting Elder Taylor and Elder Richards to flee the city, leaving the two men desperate for aid. They implored Artois Hamilton, the owner of the hotel, and his son to remain and assist them, which they did.³⁵

The local coroner examined the bodies before releasing them to the two apostles. Elder Taylor was outraged to learn that the same Justice of the Peace who had consigned Joseph and Hyrum to jail was the man appointed to perform the coroner's inquest.³⁶ Mr. Hamilton hastily built two boxes from rough oak planks where he and his son placed the bodies of Hyrum and Joseph Smith.³⁷



A local doctor used a pen knife and a carpenter's compass to remove a ball from John Taylor's hand.

After many of the residents fled Carthage, Elders Taylor and Richards also became concerned that men from Nauvoo would take vengeance on Carthage. At 8 o'clock they penned a note:

Carthage Jail

8 o'clock 5 min. p.m., June 27th, 1844

Joseph and Hyrum are dead. Taylor wounded, not very badly. I am well. Our guard was forced, as we believe, by a band of Missourians from 100 to 200. . . . The citizens here are afraid of the Mormons attacking them; I promise them no.

W. Richards

The citizens promise us protection. Alarm guns have been fired.

John Taylor

They sent the message with George D. Grant, an older brother to Jedediah Grant who would later serve as mayor of Salt Lake City. He was stopped on the road only three miles from Nauvoo by Governor Ford, who was leaving the city to return to Carthage. George told him the news, and Governor Ford ordered him into his custody, forcing him to return to Carthage with him where the governor removed original documents of the recent events from the Carthage courthouse. At that point, George returned to Nauvoo with his news, although by then, others had already taken word to the city.³⁸



Samuel H. Smith arrived in Carthage hours after the murders.

Later that night Samuel Smith, brother to the deceased men, arrived from his older brother William's inn, twenty miles southeast in Plymouth, to help.³⁹ With William away on a mission with other apostles, Samuel was taking care of his property. Samuel was shot at by someone who recognized him, but he was

determined to assist his brothers if possible, although he arrived too late. He was the first member of the Church to arrive after the martyrdom.⁴⁰

In Nauvoo, very late in the night, someone knocked on Mary Fielding Smith's window, waking her. With a "trembling voice" he told her that her husband Hyrum and his brother were dead.⁴¹

After speaking with Governor Ford late Friday night, Willard Richards was able to send second message to Nauvoo, wherein he said:

Be still, and know that God reigns. Don't rush out of the city—don't rush to Carthage—stay at home, and be prepared for an attack from Missouri mobbers The Governor will render every assistance possible—has sent out orders for troops. Joseph and Hyrum are dead. We will prepare to move the bodies as soon as possible.

The people of the county are greatly excited, and fear the Mormons will come out and take vengeance. I have pledged my word the Mormons will stay at home as soon as they can be informed, and no violence will be on their part, and say to my brethren in Nauvoo, in the name of the Lord, be still, be patient . . . Mr. Taylor's wounds are dressed and not serious. I am sound.

Willard Richards
John Taylor
Samuel H. Smith

The governor added a note:

Defend yourselves until protection can be furnished necessary.

Saturday Morning June 28th, Governor Ford Flees South

At 1 a.m., Governor Ford spoke in the town square, "advising all who were present to disperse, as he expected the Mormons would be so irate that they would come and burn the town, whereupon the citizens of Carthage fled in all directions, and the Governor and his posse fled towards Quincy. . . ." ⁴²

At 8 o'clock Saturday morning, June 28th, Artois Hamilton and his son William helped Willard load the temporary coffins onto two wagons and assisted in their return to Nauvoo. Artois drove one wagon and Samuel Smith drove the other. The group included Willard Richards and a guard of eight soldiers.⁴³ Elder Taylor was too badly injured to make the twenty-mile trip to Nauvoo. Concerned that he might be robbed in his fragile condition, John asked Willard to take his valuables with him to Nauvoo. Willard took John's coin purse and watch and dropped it into his pocket. He then cut the pocket out, tied it with a string, and put it with his own valuables.

The Bodies are Returned to Nauvoo

The coffins were covered with bushes to protect them from the June sun. The solemn and weary

group was met in the center of Nauvoo at about 3 p.m. by thousands of residents, where Elder Richards again “admonished the people to keep the peace, stating that he had pledged his honor and his life for their good conduct.”⁴⁴

Joseph Fielding wrote:

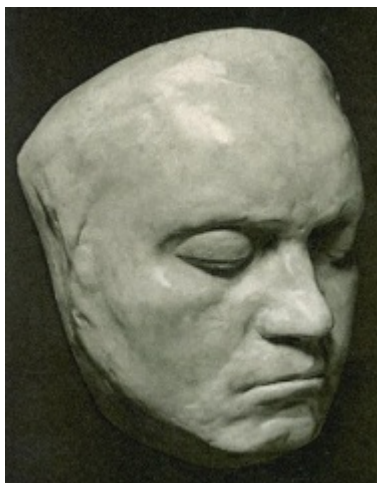
This was the most solemn sight that my Eyes ever beheld. I had often read of the martyrs of old, but now here I saw 2 of the greatest Men who sealed the Truth which they had held and taught with their Blood. . . . Father, if it be possible, let this Cup pass from us, but if not, let thy will be done, and let us be strengthened to endure to the end.⁴⁵

The horses pulling the wagons were driven to the Nauvoo Mansion, Joseph Smith’s home, the doors were closed, and the people were told that they could return the next day.

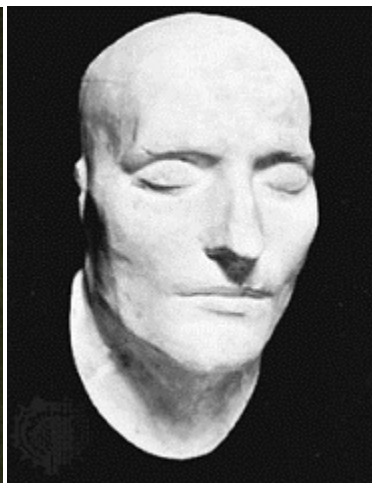
Death Masks of Joseph and Hyrum Smith

At this point George Cannon, with his seventeen-year-old son George, arrived. His six-year-old son David Cannon was also in tow.⁴⁶ George Cannon had the requisite skills to make death masks for the two martyrs. It is possible that as a carpenter in Liverpool, he was often called upon to make caskets. Perhaps he acquired the skills associated with these masks at that time, with his son George assisting.⁴⁷

The history of death masks is long. Europeans were noted for their fascination with death and continuously sought the best way to honor the dead. The death mask of Napoleon, made in 1821, was the object of theft and attempts at financial gain. Beethoven’s death mask, made in 1827, was revered and used as a source to create portraits long after his death.



Beethoven’s death mask.



Napoleon’s death mask.

Death masks were typically made of a combination of wax and plaster, but it appears that plaster of Paris and water were the only ingredients used in the two Smith masks. Young David later recalled:

I remember going with my father at the time that this took place. A lock of the prophet's hair was caught in the plaster mask, and I remember father taking some scissors and clipping the hair and then giving me the scissors to hold while he went on with this work. Of course, I was only a youngster, six years old in April, and the prophet was killed the 27th of June. However, I remember very distinctly holding the scissors at the time Father was removing this mask.⁴⁸

This lock remained with the Cannon family and was held for some time. However, at Emma’s

request, others also cut locks of Joseph’s hair. She later bestowed these as valued gifts to apostles and others. Also given as gifts were lengths of the oak from the wooden boxes which had protected the bodies during their journey from Carthage to Nauvoo. Carrying a walking cane was very fashionable in the nineteenth century, and many of those receiving a portion of these boxes carved the wood into canes. Some of the canes were later painted black to hide the blood stains.

It is believed that the original casts remained in the possession of George Cannon for a short time, but as Father Cannon died two months after the Martyrdom, the masks seem to have been lost.⁴⁹ However, copies of the death masks had been made, and these were carefully brought across the plains by Philo Dibble in the 1850s. These passed through many hands before being donated to the LDS Church where they have been studied.⁵⁰

John Taylor took copies of the death masks on his mission to France in 1849 with the intention of having busts made of the martyrs.⁵¹ D. J. Bawden, accounting for injuries, the shallow mask, and lack of muscle in the facial features, created a bronze likeness of Joseph and Hyrum Smith.



Emma Smith bestowed tokens of hair and wood from the coffins to friends of Joseph Smith.



Copies of the death masks are now owned by the Church. Photo by Brian Olson.

The bodies were washed, the wounds were cleaned with camphor, and then they were dressed in white clothing. Only at this point were Emma and Mary and their children allowed to see the mortal remains. Emma screamed and needed assistance, but “Mary manifested calmness and composure throughout the trying scene, which was affecting in the extreme.”⁵²

Relatives, including Joseph and Hannah Fielding and Mercy Thompson, were present.⁵³ Three-year-old Martha Ann was recovering from the measles. A family friend wrapped her in a blanket and took her to see her father’s body.⁵⁴

Joseph Fielding wrote:

Joseph and Hyrum Smith were of large Stature, well proportioned, and had a noble Appearance, and this Appearance was by no means lost in Death as they lay Side by Side, for what can make Men more noble that to hold the Truth of God against his own Interest (temporally), to be at War with the



D. J. Bawden created bronze statues of the prophet and his brother from the copies of the death masks. Photo by Brian Olson.

World for the Salvation of the upright in heart, and finally seal that Truth with their Blood? . . . Joseph had been brought before Rulers and Judges scores of times, but was never convicted of any Crime, neither Hyrum, and although the Governor said the burning of the Printing Press was unlawful, yet the Persecutors said they knew the Law would not reach him, but Powder and Ball would, so that they justly are ranked with the Martyrs of Jesus Christ.⁵⁵

That evening, Samuel Smith told his mother that he had a “dreadful” pain in his side since being chased by the mob. He fell very ill, possibly from an infection from an unseen wound, and never recovered. He would die the next month.⁵⁶

Saturday Morning, June 29th

Early in the morning, the bodies were placed in new coffins. Except for glass-covered openings over the martyr’s faces, the coffins were fitted with black velvet. The coffins were then publicly placed in rough pine boxes.

Thousands of mourners viewed the remains that day. Late in the evening, after the mansion doors were locked, the coffins were removed from the pine boxes, with the boxes then being filled with sand bags. The pine boxes were then placed on a wagon bed of a horse-drawn hearse and driven to the cemetery where they were buried.



In the night after the viewing, Emma Smith had trusted men secretly move the bodies to the cellar of the Nauvoo House, which was under construction.



The bodies of Joseph and Hyrum Smith were viewed at the Mansion House, where Emma lived.

At midnight the bodies of the two martyrs were secreted by ten men to the Nauvoo House, which was then still under construction. The prophet and his brother were laid to rest in the earth under the basement in a successful attempt to prevent desecration. Later in the fall, Emma, fearing she couldn’t trust the men who had hidden the bodies in June, had the bodies moved to property near the mansion.⁵⁷

The second burial was a tightly held secret, although Emma chose to tell Mary of her plan to have the bodies moved. However, later in the day Emma sent word that she would move the bodies later. At midnight, Mary woke up with a start, impressed that something was wrong. She dressed, put a shawl over her head, and made her way to the burial spot. There she watched the men disinter the coffins a second time. They saw her and asked her to return home, surely out of concern that this act was too gruesome for a widow to observe. She refused to leave, and in fact followed them to the new burial spot so she would know where her husband’s body lay.⁵⁸

In 1879, on her deathbed, Emma told her son Joseph Smith III where his father’s body had been

moved. In 1928, Joseph III's son Frederick, concerned about the rising waters of the nearby Mississippi River, had both bodies exhumed and re-buried in the Smith Family Cemetery.

John Taylor Remained in Carthage to Recover

John Taylor, still in Carthage, spent the day after the tragedy in significant pain, unable to receive medical assistance because the town was practically empty. However, the following day, Sunday, welcome help was offered from various military officials and also from city leaders from Quincy who traveled to Carthage to offer assistance. With these men was a second doctor, who, without any available anesthesia, removed a ball from Elder Taylor's thigh. It had "flattened against the bone to the size of a 25 cent piece. . . the cutting was a relief from the pain." By this time John's wife Leonora had come from Nauvoo. She was accompanied by her husband's faithful parents, John and Agnes Taylor.⁵⁹

John was soon in a precarious situation. As the weekend passed, and no military force from Nauvoo appeared, the citizens of Carthage began to return with threats against him. Many good people offered protection. One man told John that he had prevented John's murder while John lay unprotected on the upstairs floor of the jail. He had reasoned with the enemy that it was cowardly to shoot an injured man. Upon hearing this, John remarked, "By the chivalry of murderers, I was prevented from being a second time mutilated or killed."⁶⁰

It appears that as members of the mob returned to Carthage, they became concerned that John would be able to stand as a witness against them. Others did their best to encourage Elder Taylor to remain in Carthage, sort of as a hostage in case a military attack did come from Nauvoo. Early the following week, William Marks, the president of the Nauvoo stake, arrived with others from Nauvoo with a plan to return John home.

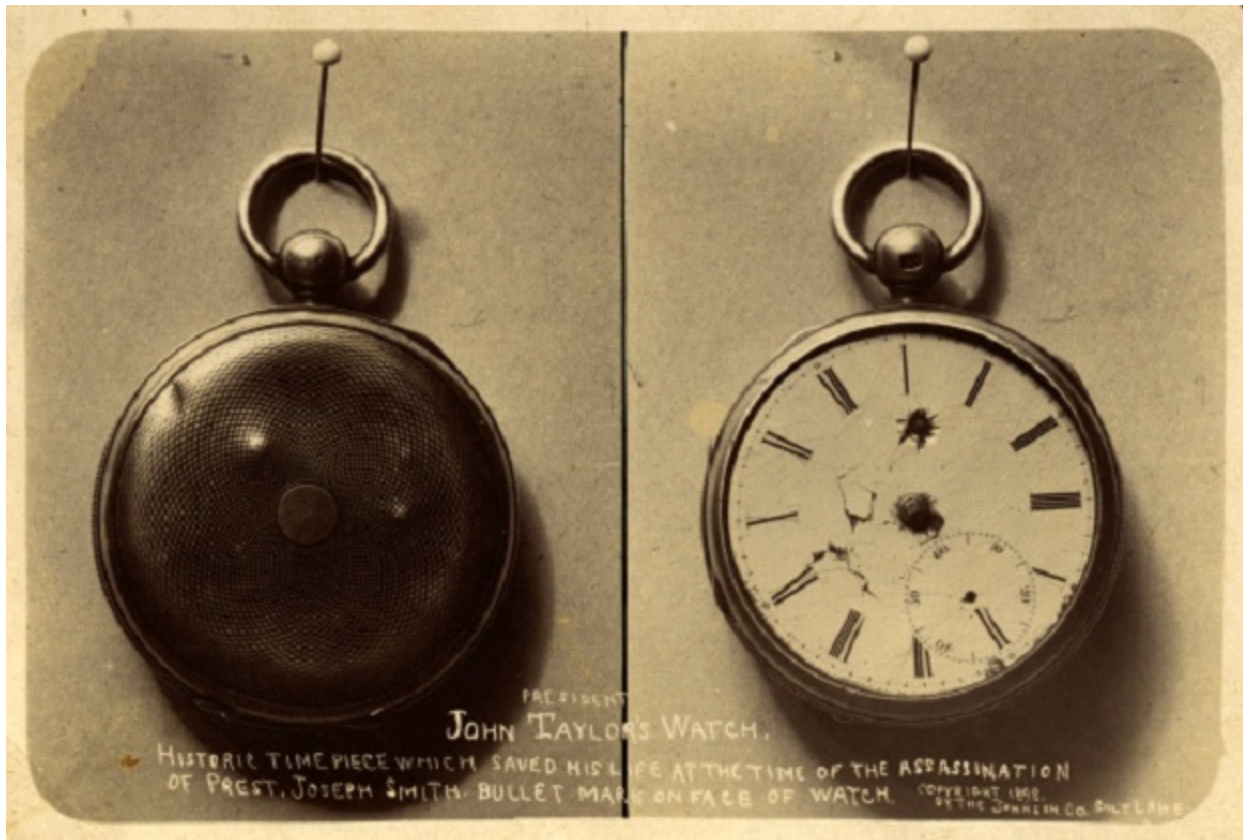
John Taylor Returns to Nauvoo

By this time, John became so weak from his injuries that he could barely even whisper. Leonora rode with him in the back of the wagon, but the jarring of the wheels on the rough roads caused him tremendous pain. The company stopped until they located a sleigh which was then hitched to the back of the wagon. The driver directed the horses' path across the grassy fields and the "sleigh slipped along over the grass of the prairie almost without a jar."

Six miles from Nauvoo, the small company was met by throngs of people from Nauvoo who had come out along the road, awaiting his arrival. John later wrote:

Never shall I forget the difference of feeling that I experienced between the place that I had left and the one that I had now arrived at. I had left a lot of reckless, blood-thirsty murderers, and had come to the city of the Saints, the people of the living God; friends of truth and righteousness, all of whom stood there with warm, true hearts to offer their friendship and services, and to welcome my return. . . .⁶¹

After arriving in the city, Willard Richards returned the pocket, tied with string, which held John's money and watch. John opened the bag and saw the watch. His biographer stated:



John Taylor's pocket watch was returned to him when he arrived in Nauvoo. He believed this watch saved his life.

He found that the crystal to the watch was literally smashed to powder by the ball that had struck it at the time he had felt himself falling from the jail window. Up to that time, however, his being thrown back into the room when he felt himself falling out had been a mystery; but now it was all clear to him. Had he fallen on the outside he would have dropped into the very midst of his enemies and would have been instantly dispatched; but the bullet aimed at his heart was turned by an over-ruling Providence into a messenger of mercy—it saved his life.

John wrote:

I shall never forget the feelings of gratitude that I then experienced towards my Heavenly Father. The whole scene was vividly portrayed before me, and my heart melted before the Lord. I felt that the Lord had preserved me by a special act of mercy; that my time had not yet come, and that I had still a work to perform upon the earth.⁶²

The hands of the watch stood at 5 o'clock, sixteen minutes and twenty seconds.

Joseph Fielding told of the events in the jail. He described John Taylor being shot as he tried to leave through the window. He wrote:

A Ball met him, which it seems threw him back into the Room, owing to its taking his Watch, which beat in the Watch, thereby giving the exact time at which it occurred. He had received 4 Balls. . . . He suffered much, but survived, a living Martyr.⁶³

Eliza R. Snow, a plural wife of Joseph Smith who was now a widow, penned a poem in honor of John Taylor. In part, she wrote:

All the scars from your wounds, like the trophies of yore,
Shall be ensigns of honor, till you are no more;
And by all generations of thee shall be said,
With the best of the prophets, in prison, he bled.⁶⁴

Joseph Fielding, filled with grief at the death of Joseph Smith and his brother-in-law, wrote:

My Consolation in the midst of this Affair was that all had been done. Joseph and Hyrum had done all that they could have done, and the Foundation of the great Work of the last Days was laid so that it could be finished by the 12 Apostles, who had been instructed in all things pertaining to the Kingdom of God on the Earth. . . . I also believed that as Joseph was the only one that had had the keys of the Priesthood of the Kingdom of God on the Earth since the days of Peter and the other Apostles, he must not only minister the same on Earth, but also to the whole World of Spirits who departed from this Life in the time of the broken Covenant, even as Jesus did to those before him to the Flood, that those who had died without the priesthood must remain so until it should be restored to the Earth. But it is necessary that they, as well as we who are now alive, should be made acquainted with the Ordinances, Signs and Tokens of the Priesthood and the Terms of Admission into the Kingdom in order that they may come forth with those who have received it here, so that Joseph was as much needed there as here, and perhaps more so. These Reflections in a great measure took off the Edge of the Grief that I might else have felt. . . .⁶⁵

Chapter 24 Endnotes Pages 376-392:

1. Stephen Markham letter to Wilford Woodruff, dated 20 June 1856. A digitized copy of this letter is found in the LDS Church History Library, CR 100 396.
2. In the History of the Church, there are several different lists of the men with Joseph Smith, but none include Willard Richards. However, Joseph Fielding specifically names him, and Section 135 of the Doctrine and Covenants also clearly states that Willard Richards was in Carthage.
3. Joseph Fielding Diary, pages 133-134.
4. Nauvoo: A Place of Peace, pages 113-114. "As was typical for state militia units, Nauvoo Legion troops received outdated weapons from an annual federal allotment to the states."
5. Life of John Taylor, page 129.
6. Nauvoo: A Place of Peace, page 377.
7. Joseph Fielding Diary, pages 133-134.
8. Daughter of Britain, pages 164-165. A footnote explains that during Joseph F. Smith's term as president of the Church, he visited Nauvoo, accompanied with Charles W. Nibley. Charles's son, Preston, was traveling with the group, which included other family members. "They walked about seeing the sights. The sun got warm and [several in the group] decided to go to the hotel. However, President Smith desired to look around some more. He

invited Preston to accompany him. They reached a certain point in the road near where President Smith had lived as a boy. He looked about and got his bearings [and] then related how his father had bade him farewell, indicating the place in the road, saying: 'It was about here where my father picked me up,' etc."

9. History of the Church, Volume VI, pages 554-559.

10. History of the Church, Volume VI, pages 559-560

11. History of the Church, Volume, VI, page 560.

12. History of the Church, Volume VI, pages 562-564.

13. History of the Church, Volume VI, pages 562-566.

14. History of the Church, Volume VI, pages 571-574.

15. Joseph Fielding Diary, page 134.

16. History of the Church, Volume VI, pages 577-586.

17. History of the Church, Volume VI, pages 595-597.

18. John Smith had served as a stake president in Missouri but at this time appears to have lived in Macedonia, or Ramus, a town no longer in existence. John was nearing 65 and would later cross the plains and serve as president of the first Salt Lake Stake. Nauvoo: A Place of Peace, page 290, shows Macedonia, also known as Ramus, to be about ten miles northeast of Carthage. History of the Church, Volume VI, pages 597-598, "Patriarch John Smith came from Macedonia to jail to see his nephews Joseph and Hyrum. The road was thronged with mobbers. Three of them snapped their guns at him, and he was threatened by many others who recognized him. The guard at the jail refused him admittance. Joseph saw him through the prison window, and said to the guard, 'Let the old gentleman come in, he is my uncle.' The guard replied they did not care who. . . he was uncle to, he should not go in. Joseph replied, 'You will not hinder so old and infirm a man as he is from coming in.' and then said, 'Come in uncle.'" John Smith was searched and allowed to "pass into the jail. Where he remained about an hour."

19. History of the Church, Volume VI, pages 598-599.

20. History of the Church, Volume VI, page 600.

21. History of the Church, Volume VI, pages 598-601

22. History of the Church, Volume VI, pages 602-603.

23. History of the Church, Volume VI, pages 605-612.

24. Stephen Markham Letter. Stephen apparently was free to come and go from the jail, but before Governor Ford left for Nauvoo, Stephen appealed to him for a written pass. "Before [the governor left, I] got a permit written and signed by his own hand, giving me leave to go in and out of the jail when I pleased. Before starting he pledged his word on the honour of the State that nothing would molest the prisoners. I told the Governor that I did not consider the Carthage Greys a safe guard, saying that I considered he should leave another guard. It was at this time that he pledged his honour, and the faith of the State, that no measure would be taken but according to law."

25. Stephen Markham letter.

26. Based on family stories through my husband's family, Stephen Markham's physical strength was apparently incredible.

27. Stephen Markham, *Defender of the Kingdom*, by Mark Goodmansen, South Jordan: 1991. Pages 80-81. *History of the Church*, Volume VI, page 614.
28. *History of the Church*, Volume VI, pages 614-616.
29. *History of the Church*, Volume VI, pages 616.
30. *History of the Church*, Volume VI, pages 616-618. Hannah and Joseph Fielding both reported that a man with the name of Wills was one of the apostates in this mob which rushed the stairs. Hannah told her descendants that Mr. Wills had emigrated with them, and their association with this man “grieved them very much.” She reported that Mr. Wills fired the shot that killed Hyrum, but that Joseph fired the bullet that ultimately killed Mr. Wills. On page 134 of the diary, Joseph wrote, “[An eye-witness] heard Wills say he had shot Hyrum. This Wills was one of the Company of Saints (an Irishman) who came with me from England with his Wife & two Children; he was an Elder in the Church. It is understood that he received a Wound in the Arm from a Bullet by Bro. Joseph. It took his wrist, and ran up by the Bone, of which wound he soon after died.” I could not verify this, but that doesn’t mean that there is not truth to it.
31. *Joseph Fielding Diary*, page 134. William M. Daniels gave an eye-witness account which he titled, “The Murders of Joseph and Hyrum Smith.” He wrote, “Joseph reached his pistol through the door, which was pushed a little ajar, and fired three of the barrels; the rest missed fire. He wounded three of the assailants—two mortally—one of whom, as he rushed down out of the door, was asked if he was badly hurt. He replied, ‘Yes; my arm is shot all to pieces by Old Joe; but I don’t care, I’ve got revenge; I shot Hyrum!’”
32. I have studied modern research concerning the details of the Martyrdom, such as “Physical Evidence at Carthage Jail and What It Reveals about the Assassination of Joseph and Hyrum Smith” by Joseph L. Lyon and David W. Lyon, published in *BYU Studies*, Volume 47, No. 4, 2008, pages 4-50. The current belief seems to be that John Taylor was not pushed back into the room by the ball which hit his watch. Rather, it appears to many that the watch broke when John fell across the windowsill and then to the floor. This could all be true, but John Taylor believed, when he saw the pulverized crystal from his watch, that a ball caused that damage, and this is what pushed him back. I have chosen to portray what the eyewitness said, although this article in particular is extremely interesting, if not tragic in the subject it revisits.
33. *History of the Church*, Volume VI, page 618.
34. *History of the Church*, Volume VI, page 621.
35. *Life of John Taylor*, page 144. “Through the persuasions of Doctor Richards, Elder Taylor was at last removed to Hamilton’s hotel, though it was difficult to obtain sufficient help to move him, as a great fear fell upon the people and they had fled the place as though a plague had fallen upon it. It was feared that the Mormons being incensed at the murder of Joseph and Hyrum would call out the Legion and take summary vengeance on the people of Carthage. It was only by earnest entreaty that Dr. Richards could prevail upon the Hamiltons to remain.”
36. *Life of John Taylor*, page 143.
37. References to the oak from the original coffins comes from The Joseph Smith and Emma Hale Smith Historical Society site at :<https://www.josephsmithjr.org/index.php/history/joseph-smith-jr/201-the-coffin-canes>. William Hamilton, a son of Artois Hamilton, the owner of the inn, clearly stated that his father made “boxes (not coffins)”. See <http://law2.umkc.edu/faculty/projects/ftrials/carthage/hamiltonaccount.html>.
38. *History of the Church*, Volume VI, page 624.
39. *History of the Church*, Volume VI, page 626, states that Samuel accompanied the bodies back to Nauvoo. *Nauvoo: A Place of Peace*, page 399, states that Samuel arrived after the murders, and had “journeyed from his brother William’s Inn at Plymouth”

40. Lucy Mack Smith, in her biography of the prophet, *History of Joseph Smith By His Mother, (Revised Version)*, page 457, stated that the mob chased Samuel for 2 hours and he went on to Nauvoo, but that is not consistent with other sources which place Samuel in Carthage that night. A footnote on page 467 explains that Samuel arrived after the murders and assisted Willard Richards in preparing the bodies for travel.
41. *The Life of Joseph F. Smith*, by Joseph Fielding Smith, Deseret News Press: 1838, page 129.
42. *History of the Church*, Volume VI, pages 624-625,
43. *Nauvoo: A Place of Peace*, pages 400-401. *History of the Church*, Volume VII, pages 176-177. Taken from the *Nauvoo Neighbor*, apparently published several weeks after the Martyrdom, “Mr. Taylor and his friends wish, through this channel, to tender their thanks for Mr. Hamilton and family, and to all who assisted him in any manner during his stay at Carthage, while unable to be removed to his own home. . . . Nor should the assistance rendered to lay out the bodies of the Messrs. Smith, preparatory to their removal to Nauvoo, be forgotten. Though the people of Carthage, under the excitement of the moment, generally fled, yet those who did stay did all they could to forward the bodies, as well as to make Mr. Taylor as comfortable as the circumstances of the case would permit.”
44. *History of the Church*, Volume VI, page 626. *Life of John Taylor*, pages 148-149.
45. *Joseph Fielding Diary*, pages 134-135.
46. The obituary of David H. Cannon, contained in the *Improvement Era*, Volume 28 #4, page 402, (February, 1925) stated, “David was with his father, when he made the death masks of the martyred prophet and patriarch.” A link is here: <https://archive.org/stream/improvementera2804unse#page/402/mode/2up>.
47. *Cannon Family Historical Treasury*, page 62.
48. *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.
49. *Journal History*, 1 May 1849, image 228. “Saturday, May 1. Pres. Young desired Joseph L. Heywood to write a letter to Brother William Rowley for casts of Joseph and Hyrum.” Joseph Heywood [KWJH-PGQ in Family Tree] remained behind in Nauvoo after the expulsion of the Saints from Nauvoo and was appointed a trustee to handle the disposal of Church property. Likely President Young believed Brother Heywood knew William Rowley had the casts. I have been unable to learn who William Rowley was. However, it appears that President Young knew the casts had survived the expulsion from Nauvoo and were in this man’s possession. Perhaps they were never recovered.
50. *Skulls and Crossed Bones: A forensic Study of the Remains of Hyrum and Joseph Smith*, by Curtis G. Weber, published by Mormon Historic Sites, 2013.
51. *Life of John Taylor*, pages 235-236.
52. *History of the Church*, page 627.
53. *History of the Church*, Volume VI, page 627.
54. *History of Martha Ann Smith Harris*, by Carole Call King.
55. *Joseph Fielding Diary*, page 135. The *History of the Church* refers several times to members of the militia who stated that Joseph would be justified by the law but he was not out of reach of “powder and ball.” Being ranked with the Martyrs of Jesus Christ is a likely reference to Foxe’s *Book of Martyrs*, published in 1563 and revered by British Christians. The book contains a list of those who suffered at the hands of the Catholic Queen Mary I.

Named in the book is John Rogers, an ancestor of both David White Rogers and his wife Martha Collins.

56. The History of Joseph Smith By His Mother, (Revised Edition), page 459. "In a short time, Samuel, who continued unwell, was confined to his bed, and lingering until the thirtieth of July," he died.

57. A family history of Charles Bird, son of Benjamin Freeman Bird who was my ancestor, tells that Charles, being highly trusted by Emma Smith, used his own wagon to move the bodies to both internment sites and held the secret for decades.

58. "Mothers in Israel," by Susa Young Gates, published in the Relief Society magazine, March 1916, pages 131-132. Her source appears to have been Joseph F. Smith, the president of the Church at that time. The link to that year's issues is here: https://archive.org/stream/reliefsocietymag03reli/reliefsocietymag03reli_djvu.txt.

59. Life of John Taylor, pages 145-146.

60. Life of John Taylor, page 147.

61. Life of John Taylor, page 149.

62. Life of John Taylor, page 150.

63. Joseph Fielding Diary, page 134.

64. Life of John Taylor, page 151.

65. Joseph Fielding Diary, page 135.