

The World of Joseph Fielding: Chapter 25

Fielding Siblings Learn of Mary Fielding Smith's Tragic Widowhood

News of the murders reached England. Months later, Mercy and Mary each wrote letters to their siblings. Their brother James, a Christian minister, replied in a heartless fashion, writing a letter devoid of compassion:

Your letter, I refer to Sister Mary's, came yesterday. Sister Mercy's several months since. We had received the intelligence of J. and H. Smith some time before the arrival of Sister Mercy's letter. We were of course much struck when we heard of the event and sincerely sympathize with Sister Mary in her bereavement. Still we cannot with our own find news of the entire Mormon movement look upon it in any other light than a special dispensation of Divine Providence. I am far from intending to insinuate that it was by the appointment of God that the murder of the Smiths was perpetrated. I look upon the transaction as one of a most inhuman and disgraceful nature. But still I view it as a special permission with license for a wise and useful end.¹

After the Martyrdom, Willard Richards and John Taylor Direct the Church

Immediately upon Elder Taylor's return to Nauvoo, Willard Richards sent a letter to Brigham Young in Boston, but he knew that would take some time to arrive.² Until instruction from him was received, he and Elder Taylor met together at the latter's home where John was recovering. From there they directed the continuing affairs of the Church.³

On July 4th, for example, a large raft of lumber arrived from the pineries in Wisconsin, where many members of the Church lived with their families while they cut lumber for the construction of homes and the temple in Nauvoo. Elder Richards took charge of the lumber when it arrived, which amounted to almost ninety thousand feet.

Willard also "advised some of the people to go out and harvest, and others who stay to go on with the Temple, and make work in the city." The two men also sent a letter detailing the Martyrdom to Reuben Hedlock, the British mission president. On occasion, John Smith, Samuel Smith, and William W. Phelps, who had replaced Robert Thompson as Joseph Smith's scribe, joined their meetings.⁴

Governor Thomas Ford sent two high-ranking members of his militia to Nauvoo to determine if the residents were planning vengeance. Willard Richards firmly responded "that no aggressions by the citizens of said city shall be made on the citizens of the surrounding country." Elder Richards, who had only barely escaped what appeared to be the governor's treachery in Carthage, also wrote, "We highly approve of the present public pacific course of the governor to ally excitement and restore peace among the citizens of the country."⁵

Mary Fielding Smith and Leonora Cannon Threaten an Apostate

Ten days after the Martyrdom, Robert Foster returned to Nauvoo after being absent during the

months since his excommunication. He was protected by a small company of militia from Carthage. Many, including John Taylor, firmly believed that Robert had conspired with William



Leonora Cannon and Mary Fielding Smith led an “unwelcoming committee” for apostate Robert Foster.

Law in planning the murders of Joseph and Hyrum Smith. Mr. Foster stated he had business to handle in the city. However, during his stay, he appeared quite confident and pleased with the deaths of the two leaders and was rude to many people. Elder Richards and Elder Taylor wrote a letter to sympathetic military leaders in Carthage asking that they intervene and see that Mr. Foster be removed from the city and his business handled by an agent.

Before the military could respond, a “committee of nine ladies” led by Mary Fielding Smith and Leonora Cannon, “waited upon Mr. R. D. Foster, and told him they would not bear his taunts and insults any longer. They ordered him to leave the city forthwith, or he would be visited by a stronger force” the following day. Robert Foster left the city that night.⁶

Parley P. Pratt Arrives in Nauvoo

Parley P. Pratt had been preaching the gospel in upstate New York, and, with the other apostles who were on the east coast that summer, campaigning for Joseph Smith’s presidency. A few days before June 27th, Elder Pratt “had been constrained by the Spirit to start prematurely for home, without knowing why or wherefore.” As he approached Chicago, he learned of the deaths of Joseph and Hyrum Smith. Traveling on to Nauvoo, he became “weighed down with sorrow.” He wrote:

I had loved Joseph with a warmth of affection indescribable for about fourteen years. I had associated with him in private and public, in travels and at home, in joy and sorrow, in honor and dishonor, in adversity of every kind. With him I had lain in dungeons and in chains; and with him I had triumphed over all our foes in Missouri, and found deliverance for ourselves and the people in Nauvoo, where we had reared a great city. But now he was gone. . .

As Elder Pratt pondered on these things, he was almost overwhelmed with grief. He prayed aloud as he walked along. “On a sudden the Spirit of God came upon me, and filled my heart with joy and gladness indescribable. . . .” Parley’s course was made clear, that he should direct the people to take care of themselves, complete the temple, “and make no movement in Church government to reorganize . . . until the return of the remainder of the Quorum of the Twelve.”⁷

Elder Pratt arrived in Nauvoo on Wednesday, July 10th, two weeks after the Martyrdom.⁸

Shortly after Elder Pratt’s arrival in the city, William Marks met with Emma Smith in the council

room on the second floor of her home. Emma was a close friend of William Marks and his wife.⁹ There they discussed the properties held by the Church and Emma's feelings of an immediate need for a trustee to be appointed. Elder Pratt wrote:

I entered this council and heard Mrs. Emma Smith plead in relation to this matter, the great importance and absolute necessity of immediate action on this subject, as delay would endanger much property of a public and private character, and perhaps cause a loss of scores of thousands.

After an apparent argument with Emma and William Marks, Parley said,

We could not and would not suffer the authorities and principles of the Church to be trampled under foot for the sake of pecuniary interest. The council finally broke up without accomplishing anything.¹⁰

A few days later, on Friday, July 12th, William Marks again pressed for a trustee to be called over the Church properties. He met with William Clayton and Willard Richards, who both reiterated that it was premature.¹¹

By the middle of July, Emma had traveled to Carthage with two lawyers seeking letters of administration on her husband's estate, even though what belonged to her and what belonged to the Church was still in question.¹²

Brigham Young Learns of the Martyrdom

Brigham Young and Wilford Woodruff had been proselyting and campaigning in Boston at the time of the Martyrdom. In the afternoon of June 27th, while waiting for a train, Brigham "felt a heavy depression of spirit. . . ."



Ten days later he began hearing rumors of the murders, but not until the middle of July did he and Orson Pratt receive confirming news from a letter sent by a Nauvoo resident. Elder Young wrote:

Most of the apostles were on the east coast proselyting and campaigning for the presidency of Joseph Smith at the time of the Martyrdom.

The first thing which I thought of was whether Joseph had taken the keys of the kingdom with him from the earth; brother Orson Pratt sat on my left; we were both leaning back in our chairs. Bringing my hand down on my knee, I said the keys of the kingdom are right here in the Church.

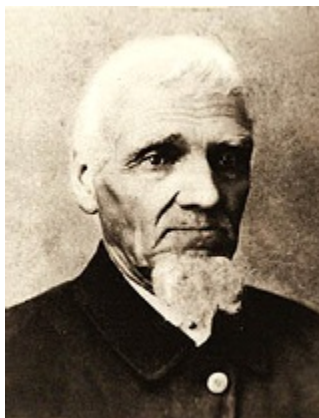
With the news of the prophet's death confirmed, Brigham Young and Orson Pratt sought out the other members of the Twelve. Heber C. Kimball and Wilford Woodruff were also in the Boston area. They waited a week for Lyman Wight to arrive and were then joined by Orson Hyde. During this period, they preached on several occasions.

Orson Hyde Prophecies of the Growth of the Church

Before departing for Nauvoo, Orson Hyde kept an appointment he had made to speak in a hall on Washington Street on Thursday, July 18th. He addressed the prevailing belief that “the work is done, and will stop and die.” He countered that by saying:

I will prophesy that instead of the work dying, it will be like the mustard stock that was ripe, that a man undertook to throw out of his garden, and scattered seed all over it, and next year it was nothing but mustard. It will be so by shedding the blood of the Prophets—it will make ten saints where there is one now.¹³

Before leaving Boston, Brigham Young wrote to the various leaders of the Church and called every man holding any position of authority to return to Nauvoo, “that we may meet them in council as soon as convenient. . . .”¹⁴ Brigham Young and his associates did not arrive in Nauvoo until August 6th, six weeks after the martyrdom.¹⁵



Apostle William Smith, younger brother to Joseph and Hyrum, returned to Nauvoo late in the summer.

In late July, several men, including Elder Pratt and Elder Richards, anointed and administered to Samuel Smith, who had become quite ill from the injuries he received in Carthage.¹⁶ Samuel, the father of five living children, had been widowed in 1841 but had remarried.

Apostle George A. Smith, the prophet’s cousin, had been preaching in Michigan that summer. Upon learning of the deaths of Joseph and Hyrum, he advised his associates that they should return to Nauvoo. As soon as they arrived, George, with Willard Richards, visited Samuel Smith, who, although dying, “expressed a strong desire to live.”¹⁷ He died on July 30th, with an infant daughter following him in death a few weeks later.

Of the six adult sons of Joseph and Lucy Mack Smith, all but William were now deceased. William, an apostle who had frequently been in disagreement with his brothers Joseph and Hyrum, was with Heber C. Kimball in New York, not having yet returned to Nauvoo before Samuel’s death.¹⁸

Sidney Rigdon Attempts to Usurp Leadership of the Church

On Saturday, August 3rd, Sidney Rigdon arrived from Pittsburgh, where he had been living since June, having left Nauvoo not long before the Martyrdom. Sidney had been a well-respected and knowledgeable man, a good friend to Joseph Smith since his conversion in 1831.

Although Sidney was the vice-presidential candidate on Joseph Smith’s ticket for the presidential office that year, the fact was that Sidney and Joseph Smith did not agree on many things.



Sidney Rigdon made a strong attempt to take control of the Church after Joseph Smith’s death.

During the previous fall Joseph Smith had attempted to release Sidney as a counselor in the First Presidency, but the majority of the Church membership, including Hyrum Smith, felt Sidney should remain in his position, and Joseph had acquiesced.

However, Sidney had wanted to return to Kirtland for several years, remaining in Nauvoo only because Joseph had asked him to stay. Sidney's move to Pittsburgh, his home town, was in part made in order that Sidney could regain state residency in preparation for running for political office.¹⁹

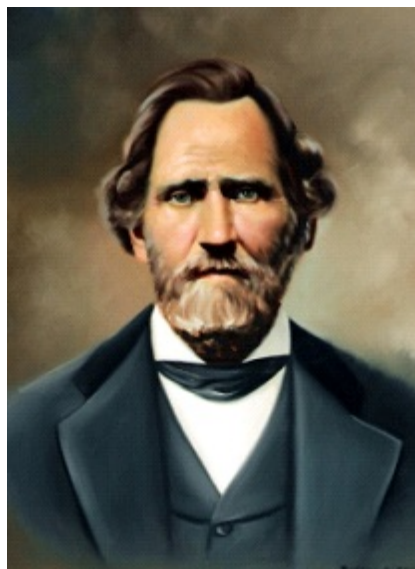
Elder Pratt, with no attempt to disguise his feelings, wrote:

Elder Rigdon arrived from Pittsburgh soon after my arrival, and with the aid of Elder Marks, local President of the Nauvoo Stake, and others, attempted to worm himself in as President of the whole Church.²⁰

John Taylor wrote that upon Sidney Rigdon's arrival in Nauvoo, he was invited to attend the meeting of the three apostles early Sunday morning, the 4th, "but this he declined, as he had his own selfish ambition to gratify."²¹



William Marks, the acting Nauvoo stake president, supported Sidney Rigdon in his attempt to lead the Church.



Charles C. Rich, above, and Thomas Grover, left, both spoke out against the rush to appoint a guardian for the Church.

However, Brother Rigdon did speak at a church service that morning. He claimed to be the "identical man that the ancient prophets had sung about, wrote and rejoiced over," and said "there must be a guardian appointed to build the church up to Joseph." Responding to this, Elder Pratt privately said, "I am the identical man the prophets *never* sang nor wrote a word about."

That afternoon William Marks announced a meeting for Thursday August 8th where the Church would choose a trustee or guardian. Thomas Grover, a member of

the Nauvoo high council, "proposed waiting to examine the revelation."

Brother Marks replied that Brother Rigdon wanted to have the meeting on Tuesday, but he reluctantly agreed to wait until Thursday. He was away from his family, and there were "thousands and tens of thousands who would receive him," and he needed to be on his way.

Charles Rich, another member of the high council, also stated his "dissatisfaction with the hurried movement of Elder Rigdon," that this seemed to be "a plot laid to take advantage of the situation of the saints."

Joseph Fielding wrote:

Not long after the Death of [Joseph and Hyrum], Elder Sidney Rigdon, who had long been one of Joseph's Counselors, came here from Pittsburgh and informed the Saints that he had an important Vision after long and earnest enquiry of the Lord, in which it was shown him that Joseph had died holding the Keys of this Kingdom, that he still held it, and would continue to do so in Eternity, that we as a People must build up the Kingdom to Joseph. . . that he himself stood next in Authority, and he was in haste to get the assent of the Saints in this Matter, as he said he must be in Pittsburgh in a short time.

This all seemed right to some, but many felt as though it was not the Voice of the Spirit. I felt doubtful about it partly because I considered he had not been faithful in his Office in a long time, and partly because the Spirit did not bear witness to it, but there was a general desire that the 12 might come home first, before they gave a Decision on the Subject, and so it came to pass, which soon gave a new face to things.²²

On Tuesday, at eight o'clock in the evening, about sunset, Apostles Brigham Young, Heber C. Kimball, Orson Pratt and Wilford Woodruff fortuitously arrived on the Mississippi dock at Nauvoo and were warmly greeted. The next morning these four apostles, plus Elders Parley P. Pratt, Willard Richards, George A. Smith, and Amasa Lyman, who had arrived the previous week, met at John Taylor's home, where he was still recovering. That afternoon they met at the Seventies Hall with William Marks and Sidney Rigdon where Elder Rigdon explain the vision he had received.

Sidney, who had been present with Joseph Smith when the vision of the three degrees of glory were received, now known as Doctrine & Covenants Section 76, stated that he had received a continuation of that vision, that Joseph was still the leader of the Church and all that was needed was a spokesman for Joseph. Sidney firmly stated that he had been consecrated as this spokesman and was doing "what God [had] commanded."²³

Brigham Young and Sidney Rigdon Speak to the Saints in the Grove

The appointed meeting was held Thursday morning at ten a.m. in the grove near the temple. Brigham Young estimated that about five thousand saints attended.²⁴

Eight of the apostles and several quorum leaders sat on a wooden stand, with John Taylor at home still recovering and the other three, John E. Page, William Smith and Lyman Wight having not yet returned from their missions.²⁵ Because of the wind, Sidney Rigdon stood in a wagon about thirty feet in front of the stand, where he "harangued the saints for about one and half hours upon choosing a guarding for the church."²⁶

Although there were two meetings that day, Joseph Fielding summed the entire event:

A Meeting was called, and Rigdon again addressed us, but seemed to have no Liberty or Power, after which Elder Brigham Young spoke to the People. He said he saw here a hurrying Spirit, shewd the true Organization of the Church, and called a Meeting again

when all the Quorums of the Church should be placed in proper order. He said that if the People wished Elder Rigdon to be their Guardian and Leader they were quite at liberty to take him, but it must be passed in a regular and legal Manner by the separate Quorums. He had much Liberty and the Power of the Spirit in speaking, and at the said meeting he shewd that Rigdon, if he were to take his place as Councillor to Joseph, he must go beyond the Veil where he was gone, and the Saints soon began to see how things were, and that the 12 must now hold the Keys of Power and Authority according to the Revelation which says the 12 are equal with the first Presidency. Before this he asked the Church if they wished to choose themselves a Guardian, but they did not raise their Hands, and it was now no hard thing to determine who should lead the Church. It was also shewn that Joseph had told the 12 after he had instructed them in all things that on them would rest the Responsibility and the Care of the Church in Case he should be taken away.²⁷

Brigham Young spoke for a few minutes and then dismissed the congregation so they could eat a mid-day meal. He asked them to return at two p.m. At that time, he stood to speak.

Brigham Young's words that day were recorded in shorthand and later transcribed. In part he said:

We have a head, and that head is the Apostleship, the spirit and power of Joseph, and we can now begin to see the necessity of that Apostleship. . . . Think of these things. You cannot appoint a prophet; but if you let the Twelve remain and act in their place, the keys of the kingdom are with them and they can manage the affairs of the church and direct all things aright.²⁸

Many Saw Brigham Young Transformed as He Spoke

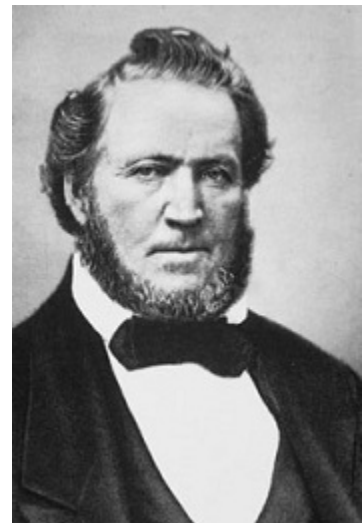
Many witnesses stated that as Brigham Young spoke to the crowd assembled that afternoon, the mantle of Joseph Smith fell upon him, signifying to the people that he was indeed the Lord's chosen servant.²⁹



As a young girl, Emily Smith Hoyt saw her cousin's countenance in the grove.

Emily Smith Hoyt, the daughter of Joseph and Hyrum's uncle Asahel and therefore a cousin to Joseph Smith, wrote:

President B. Y. arose from his seat. . . and addressed the audience. I had been well acquainted with Joseph the latter part of his life. We had been at his home many times. . . But the God of Heaven who had said it was his business to provide for his saints, sent President B. Young home just in time, and clothed him not with 'the mantle of Elijah,' but the spirit and power which had rested upon Joseph. I was an eye, and ear, witness. The manner of reasoning, the expression of the countenance, the sound of the



Many saw the mantle of Joseph Smith fall on Brigham Young.

voice thrilled my whole soul. . . I knew that Joseph was dead, and yet I often startled and involuntarily looked at the stand to see if it was not Joseph. It was not, it was Brigham Young and if any one doubts the right of Brigham to manage affairs for the Saints, all I have to say to them is this. Get the spirit of God and know for yourselves. The Lord will provide for his own.

Eight-year-old Mary Field recalled:

Mother had the baby on her knee, who was playing with a tin cup. He dropped it, attracting our attention to the floor. Mother stooped over to pick it up, when we were startled by hearing the voice of Joseph. Looking up quickly we saw the form of the Prophet Joseph standing before us. Brother Brigham looked and talked so much like Joseph that for a minute we thought it was Joseph.



Mary Field, shown here seated on the right with her own family, was in the grove.



Young George Romney saw Brigham Young transformed.

George Romney, age thirteen, who had emigrated three years earlier with his father Miles, recalled his experience in the grove in 1919, seventy-five years after his experience:

I shall never forget in this world or in the world to come the scene as Brigham Young arose. . . .When Brigham got up the mantle of Joseph Smith fell upon him. It was Joseph's voice; it was Joseph's appearance, and I testify to you, if I never again do so on this earth, in the presence of God and angels, that this is verily the truth. This is true—that the mantle of Joseph did fall upon Brigham Young and the people knew it.

Seventeen-year-old George Q. Cannon was in the grove. He later wrote:

It was the first sound of [President Young's] voice which the people had heard since he had gone east on his mission, and the effect upon them was most wonderful. . . . If Joseph had risen from the dead and again spoken in their hearing, the effect could not have been more startling than it was to many present at that meeting.

It was the voice of Joseph himself; and not only was it the voice of Joseph which was heard but it seemed in the eyes of the people as though it was the very person of Joseph which stood before them. A more wonderful and miraculous event than was wrought that day in the presence of that congregation we never heard of. The Lord gave His people a testimony that left no room for doubt as to who was the man He had chosen to lead them.



George Q. Cannon, age 17, saw the mantle fall upon Brigham Young.

Apostle Orson Hyde had spent the last few weeks traveling with Brigham Young. He wrote:

I will tell you that as long as God has a Church on the earth, He will govern it. Now I will

tell you a little of my feelings in relation to it. I know that when President Young returned with the Twelve to Nauvoo, he gathered them around him, and said he: 'I want you to disperse among the congregation and feel the pulse of the people while I go upon the stand and speak.'

We went among the congregation and President Young went on the stand. Well, he spoke, and his words went through me like electricity. 'Am I mistaken?' said I, 'or is it really the voice of Joseph Smith?' This is my testimony, it was not only the voice of Joseph, but there were the features, the gestures and even the *stature* of Joseph there before us in the person of Brigham. And



Apostle Orson Hyde testified of President Young's transformation.

though it may be said that President Young is a complete *mimic*, and can mimic anybody, I would like to see the man who can mimic another *in stature* who was about *four or five inches higher than himself*. Every one who was inspired by the spirit of the Lord, felt it. They knew it. They realized it.



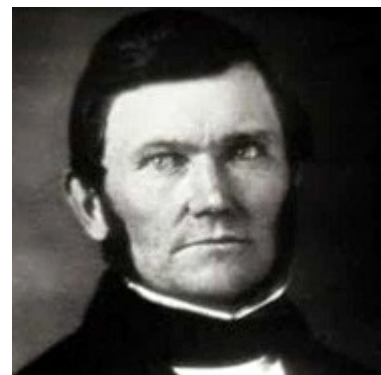
Helen Mar Kimball, 15 at the time, saw the mantle fall.

Helen Mar Kimball, the fifteen-year-old daughter of Heber C. Kimball, wrote:

I can bear witness, with hundreds of others who stood that day under the sound of Brigham's voice, of the wonderful and startling effect that it had upon us. If Joseph had risen from the dead and stood before them, it could hardly have made a deeper or more lasting impression. It was the very voice of Joseph himself.

In 1872, Apostle Wilford Woodruff, by then age sixty-five, spoke during the April general conference. He said:

On the second day after our arrival August 8th, 1844, we met in a special conference, all the quorums, authorities, and members of the Church that could assemble in Nauvoo. They were addressed by elder Brigham Young, the president of the quorum of the twelve. It was evident to the Saints that the mantle of Joseph had fallen upon him, the road that he pointed out could be seen so plainly, that none need err therein; the spirit of wisdom and counsel attended all his teachings, he struck upon a chord, with which all hearts beat in unison.



In 1872, Wilford Woodruff testified to the events in the grove.

I know this work is of God. I know Joseph Smith was a prophet of God. I have heard two or three of the brethren testify about Brother Young in Nauvoo. Every man and every woman in that assembly, which perhaps might number thousands, could bear the same testimony. I was there, the Twelve were there, and a good many others, and all can bear the same testimony. The question might be asked why was the appearance of Joseph

Smith given to Brigham Young? Because here was Sidney Rigdon and other men rising up and claiming to be the leaders of the Church; and men stood, as it were, on a pivot, not knowing which way to turn. But just as quick as Brigham Young rose in that assembly, his face was that of Joseph Smith— the mantle of Joseph had fallen upon him, the power of God that was upon Joseph Smith was upon him; he had the voice of Joseph, and it was the voice of the shepherd. There was not a person in that assembly, Rigdon, himself, not excepted, but was satisfied in his own mind that Brigham was the proper leader of the people, for [Rigdon] would not have his name presented, by his own consent, after that sermon was delivered. There was a reason for this in the mind of God; it convinced the people. They saw and heard for themselves, and it was by the power of God.

I do not know if there is any one present here tonight but myself who was there at that conference. There are but few living who were present on that occasion . . . and when Brigham arose and commenced speaking, as has been said, if my eyes had not been so I could see, if I had not seen him with my own eyes, there is no one that could have convinced me that it was not Joseph Smith.



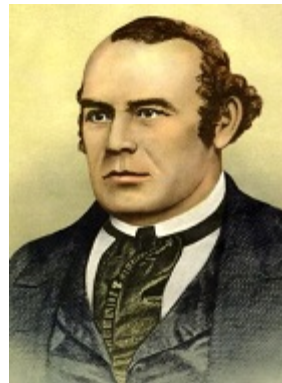
Apostle Amasa Lyman spoke at the grove.

After Brigham Young spoke, Apostle Amasa Lyman addressed the congregation, saying in part, “If Joseph Smith had any power to bear off the kingdom of God, the Twelve have the same.”³⁰

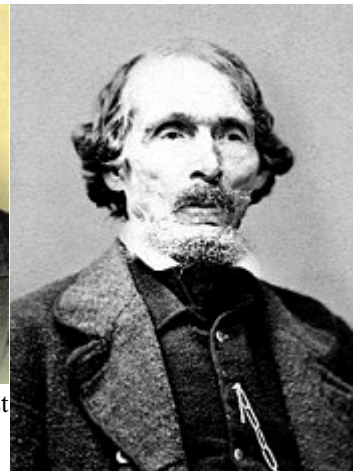
Brother Rigdon then ask William W. Phelps to speak in his behalf.

Brother Phelps stood to speak, but said:

If you want to do right, uphold the Twelve. . . . I will sustain the Twelve as long as I have breath.³¹



Elder Pratt spoke against Sidney Rigdon.



William W. Phelps, asked by Sidney Rigdon to speak in his behalf, instead counseled him.

Elder Parley P. Pratt then spoke, “Mobs and wicked men will cease when you cease to support them.”³²

After Elder Pratt, Brigham Young stood again. He said:

Do you want Brother Rigdon to stand forward as your leader, your guide, your spokesman? President Rigdon wants me to bring up the other question first, and that is, Does the church want, and is it their only desire to sustain the Twelve as the First Presidency of this people?” Because the response was unanimous, no vote was taken concerning Sidney Rigdon.

President Young then said, “There is much to be done. . . The foundation is laid by our Prophet, and we will build thereon.” President Young asked, “Is it the will of this congregation that they will be tithed until the Temple is finished, as they have hitherto been?” That vote was also

unanimous. Several more unanimous votes showed the support the congregation had for the Twelve and missionary work.³³

Sidney Rigdon Turns Against the Twelve

Joseph Fielding described how Sidney turned against the Twelve.

They invited Rigdon to their Council, but he did not attend, and he soon began to use threatening Language against the 12, Joseph, etc., to say that he had known for some years that Joseph had not been led by the Spirit of God. . . . He seemed in no haste now to get to Pittsburgh, but labored hard to raise a Party to himself, and succeeded in some degree. Some few clove to him, and were in a short time cut off from the Church along with him. . . . he and his Party soon left Nauvoo and went to Pittsburgh, where they began to publish a Paper, chiefly to expose the Corruptions of the Church, but I soon began to hear but little of them³⁴

Wilford Woodruff Departs to Preside over the British Mission

On August 23rd, Wilford Woodruff stopped at the home of the widow Emma Smith to pay his respects as he departed for England to replace Reuben Hedlock as the presiding authority. As he and his wife Phoebe visited with Emma, she gave Wilford some of the wood from the boxes used in transporting Joseph and Hyrum's bodies from Carthage. Wilford later cut his wood into a cane and kept it for the rest of his life.

Wilford then stopped at Hyrum's home to see Mary Fielding Smith, who gave him several locks of hair from her husband and three of his brothers, Hyrum, Don Carlos and Samuel. As Wilford made his cane, he built a knob at the top where he put these strands of hair and others of the apostles which he collected. He painted the cane black.³⁵

Elder Woodruff was accompanied by Dan Jones, the Welsh captain of the *Maid of Iowa*, who would preach successfully in Wales.

George Cannon Travels to St. Louis for Work

Late in the summer, George Cannon left his children in Nauvoo under the care of his sister Leonora Taylor and his wife, Mary Edwards Cannon. He then returned to St. Louis where he was able to find temporary employment. Tragically, George died on Sunday, August 19th. It had been a hot summer, and the speculation was that he died of heat stroke. His companions buried him, but with his brother-in-law John Taylor in no condition to travel to St. Louis to seek further information, further details and George's final resting place were forever lost.



Mary Edwards Cannon was expecting a child when George left for St. Louis.

That fall, fifteen-year-old Mary Alice Cannon met Charles Lambert, a new convert from England who arrived in Nauvoo just a few months before the Martyrdom. A skilled

mason with a fervent testimony of the gospel, he worked on the construction of the new temple. Charles, in his late twenties, felt it important to have his own home in case he should find a wife. Seeing Mary in a “nice sunbonnet,” he fell in love.



Charles Lambert, the new husband of Mary Alice Cannon, became the legal guardian of her younger siblings.



After a few weeks Mary Alice had a dream where she was told to marry Charles, as he would be a willing guardian for her younger siblings. The couple was soon married by her uncle John Taylor. Angus, David, and little Leonora who had just turned four moved into Charles’ home after he was appointed by the judge to be their guardian.³⁶

Charles often said:

Our courtship was but a short one. . . We got married and done our courting after and had not got through with it yet and wished to continue.³⁷

George Cannon’s widow was pregnant with a baby who would be born six months after his passing. Young George and Ann Cannon continued to live with their aunt and uncle, Leonora and John Taylor.

Emma Smith Distances Herself from Brigham Young

Not long after the decision to confirm Brigham Young as the new leader of the Church, Apostle Willard Richards “called on Emma Smith, widow of the Prophet,” to ask “for the new translation of the Bible,” which Joseph Smith had been working on at the time of his death. However, Emma “said she did not feel disposed to give it up at present.”³⁸ In fact, Emma never released this work to the apostles.



Emma was four months pregnant with her last child, David, when Joseph Smith was murdered.

In the second half of the twentieth century, a publication of this translation by the Community of Christ was studied and found to be consistent with the original papers.³⁹ At that time, much of this translation was incorporated into the 1979 edition of the LDS scriptures, and over the decades a more cooperative relationship has developed between the two churches.

Emma, who was pregnant with her last child, was certainly concerned about the welfare of her young family. Emma’s properties were tied up with the Church’s, and she resisted attempts by Brigham Young and the apostles to resolve the issues. She was accused of taking a portrait and a ring from Mary Fielding

Smith, which Emma felt belonged to the Smith family. She denied that Joseph Smith had ever taught about polygamy. She allied with William Marks, who believed Sidney Rigdon was the rightful heir to lead the LDS Church after Joseph's death.⁴⁰ In the end, when the main body of the Church moved west and followed Brigham Young to the Great Basin, Emma stayed behind.

A month after Elder Woodruff's visit to Emma, Brigham Young, Elder Heber C. Kimball and Elder George A. Smith visited with Mary Fielding Smith and were warmly received.⁴¹ Mary's faith in God had been a strength to her throughout her life. Eleven years earlier, Mary, still in England, had written Mercy and Joseph, who by that time were in Toronto. They had asked her to join them, but Mary did not have the means. She prayed, ". . . if it is [God's] will that I should ever come to you, [that He would] open the way and make plain before me if this route be the case"⁴² Mary's pattern had been to lean on the Lord for direction, and even through this extremely difficult time, Mary chose to trust in the Lord who had brought her across the world to find a church with the spiritual gifts which she had sought.

The Widow Mary Fielding Smith Marries Apostle Heber C. Kimball

It was during this period of extreme trial, in September of 1844, three months after her husband's death, that Mary consented to become the plural wife of apostle Heber C. Kimball. Mary and Heber were both forty-three years old. It does not appear that Mary changed her residence, or that this marriage was public. However, the responsibility of Mary's welfare now fell to Heber.⁴³

An in-depth study of plural marriages during this period shows a great degree of concern for the widows and fatherless. During the month following his marriage to Mary, Heber took two more plural wives, both of whom had been widows. Heber had a son by one of these women, Martha, the widow of Vinson Knight. Vinson, a faithful member of the Church, had died in Nauvoo of typhoid fever in 1842.

Brigham Young Holds the First Church Conference After the Martyrdom

That fall, on October 6th, thousands of saints assembled on the grounds near the temple for a conference. In the same grove where the dramatic events had occurred two months previously, Brigham Young addressed the congregation during the morning session:

The church is built up by revelation, given from day to day according to the requirements of the people. The Lord will not cease to give revelations to the people, unless the people trample on his laws and forsake and reject him. I request that the Latter-day Saints may pray that we may have the outpouring of the Spirit that we may hear, and I wish them to pray for me that I may have strength. . . .The question arises with some: Who has the right to revelation?Every member has the right of receiving revelations for themselves, both male and female. It is the very life of the church of the living God, in all ages of the world. . . . No man ever preached a gospel discourse, nor ever will, unless he does it by revelation. . . . It is the right of an individual to get revelations to guide himself. It is the right of the head of a family to get revelations to guide and govern his family. . . . You are not going to be led without revelations.⁴⁴

John Taylor, who only had recently recovered from his injuries sustained in Carthage, spoke in the afternoon session. He addressed the completion of the temple, and he encouraged those who felt a need to perform baptisms for their deceased ancestors to wait until the temple was completed. He also mentioned that clerks who oversaw the baptisms, in some cases, had denied the privilege to those who did not pay their tithing. Elder Taylor addressed this by saying:

It is our duty to pay our tithing, one-tenth of all we possess, and then one-tenth of our increase, and a man who has not paid his tithing is unfit to be baptized for his dead. . . . It is our duty to pay our tithing. If a man has not faith enough to attend to these little things, he has not faith enough to save himself and his friends.⁴⁵

On Monday morning, the conference continued. President Young took care of church business, sustaining men to positions. He told the saints to focus on building the temple and “the business before them, and not to be in a hurry to” move on, out of Nauvoo.⁴⁶

At this conference, it was proposed that William Marks be sustained as the president of the Nauvoo Stake, a position in which he had been acting for several months. The vote on the congregation was against this action, acknowledging that Brother Marks still supported Sidney Rigdon. Those currently holding positions were again sustained, such as Brigham Young as the president of the Quorum of the Twelve Apostles. The Nauvoo high council members were sustained, including Thomas Grover and Ezra T. Benson. Newell K. Whitney was sustained as the presiding bishop. Joseph Smith’s uncle Asael Smith was sustained as a patriarch. Joseph’s last living brother, William Smith, held the right to the office for the entire church. However, as an apostle, he was not acting in that office.⁴⁷

Parley P. Pratt spoke after the business portion of the meeting. He reminded the congregation that when Sidney Rigdon had addressed them in the grove two months earlier, he had spoken of Queen Victoria, great battles and the Mount of Olives, but he did not mention caring for the poor or completing the temple. Elder Pratt assured them, that as they were still listening to the Lord’s chosen servants, they would “be sustained [in Nauvoo] until we shall complete the Temple and receive our endowments.”⁴⁸ The conference continued through Tuesday and was then adjourned.

Joseph Fielding recorded details about the conference in his journal:

In October ‘44 a Conference was held, and was very numerously attended. Much Instruction was given by Elder B. Young on the Priesthood, etc., and the High Priests were appointed to seek out new Locations, many of them all through the Country, and make gatherings of the People together. They came forward readily in Expectation of going out at once, but Bro. Young told us they need not be in a Hurry about it, and it appears they will not go out till the Temple is finished, but he felt a Burden on him and he wished to get it off. I never attended a Better Conference for union and Business. A Number of 70s were also organized, and a good feeling prevailed.⁴⁹

The new locations Joseph mentioned concerned departing from Nauvoo. Before his death, Joseph Smith had considered moving a body of the Saints to Texas, which had seceded from its parent country, Mexico. With the United States threatening war with Mexico, Sam Houston,



General Sam Houston



John C. Fremont

president of the newly created Republic of Texas, was looking for residents to strengthen her borders.

John C. Fremont, a well-known American explorer, had already made two expeditions to the American west and was planning a third. For almost ten years pioneers had been crossing the Continental Divide through a pass in the Rocky Mountains and heading through Fort Hall in what is now Idaho, and on to Oregon.

President Young intended to be ready to move the Saints out of the boundaries of the current United States if that became necessary, but for the time being he was devoting his energies to completing the temple. However, apostle Lyman Wight insisted that he be allowed to lead the members of the Church who had worked with him at the Wisconsin Pineries to Texas, where they wanted to relocate.⁵⁰ Brigham Young was able to delay their departure for about a year. The Pine Company, as it was known, returned to Wisconsin and felled enough wood to complete the temple.

Joseph Fielding’s Opinion of Lyman Wight

Joseph Fielding did not hold a high opinion of Lyman Wight. It appears that Elder Wight had condemned Governor Ford, accusing him of involvement with the martyrdom and calling him “a little pusillanimous Devil.” Joseph’s belief was that the men involved with the Pinery company considered:

that we were too corrupt for them to keep the Commandments of God amongst us. This is stated by one of his Party. His Conduct was contrary to the Mind of the rest of the 12, and was reproved by them. He left us and took all he could of Men and Means just at a time when it was necessary to stand firmly together.



In the fall of 1844, 30 sun stones were placed atop the capitals.

Joseph Fielding referred to those who had chosen to follow Sidney Rigdon, and to other apostate groups, by saying, “These. . . have caused some to say that Nauvoo has had a Mighty Puke, and it is the bad Stuff that is thrown up.”⁵¹

That fall the thirty capital stones of the temple were raised, some weighing over two tons.⁵²

Brigham Young felt that the “Lord held up the storms and the cold for our advantage, until this important piece of labor has been accomplished to our utmost satisfaction and delight.” Fifteen carpenters were hired through the winter



1841 immigrant Miles Romney worked on the interior of the temple.

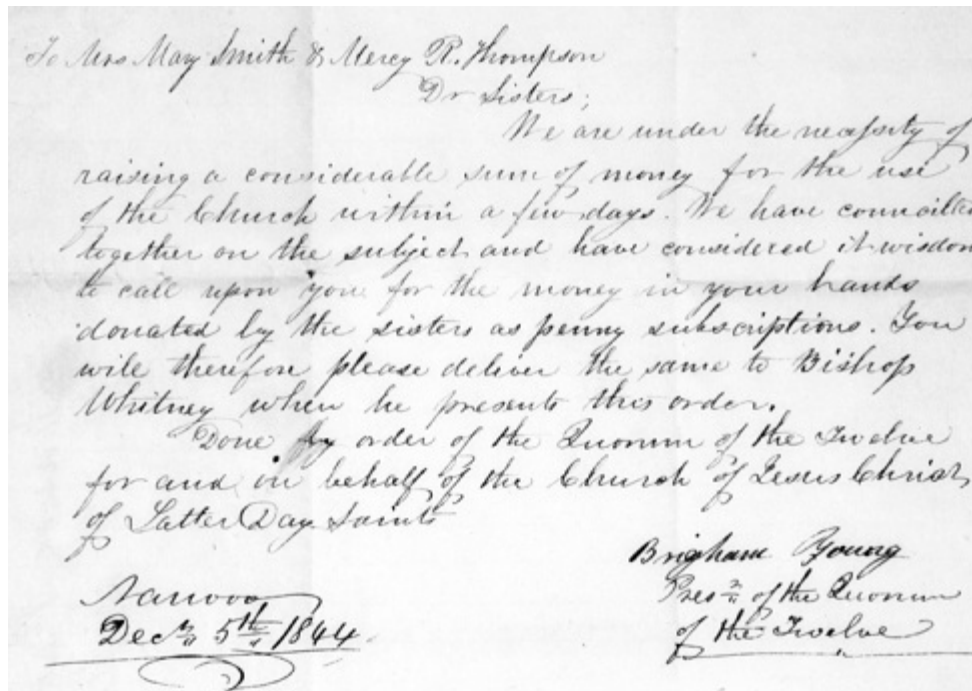
to prepare the timber for the temple interior. Miles Romney, the 1841 British emigrant, was among these men.⁵³

Joseph Fielding wrote:

Soon after the Death of Joseph and Hyrum, the building of the Temple was resumed with great Vigor, and proceeded more rapidly than it had ever done before, so that before the next Winter all the Faces of the Capitals were up and all but six of the Windows turned, so that we began to feel encouraged, and to anticipate the completion of the Work of which Joseph laid the Foundation. The Work of building Houses also in the City has of late gone well, and our City is becoming large and populous. We have also obtained more Arms to defend ourselves with, and many of our Men are diligently learning the use of the Sword.⁵⁴

Brigham Young Requests the Penny Fund From Mary and Mercy

In early December President Young met with Elder Kimball, Presiding Bishop Newel K. Whitney and members of the temple committee. Funds were needed to pay church debts on land, and while there were options, such as borrowing money, the committee didn't want to have to pay interest. After a long discussion, they agreed to ask Mercy and Mary for the Penny Fund, which at this point amounted to five hundred dollars. While the money wouldn't be used at this time for the intent for which it was raised, the committee was certain they could raise the money to replace the funds for glass and nails by the time it would be needed.⁵⁵



In December of 1844, President Young formally asked Mary Fielding Smith and Mercy Fielding Thompson for the accumulated monies in the Penny Fund.

The next day Brigham Young wrote a formal letter making the request.

To Mrs. Mary Smith & Mercy R. Thompson

Dr Sisters,

We are under the necessity of raising a considerable sum of money for the use of the Church within a few days. We have counseled together on the subject and have considered it wisdom to call upon you for the money in your hands donated by the sisters as penny subscriptions. You will therefore please deliver the same to Bishop Whitney when he presents this order.

Done by order of the Quorum of the Twelve for and in behalf of the Church of Jesus Christ of Latter Day Saints.

Nauvoo
Decr 5th 1844

Brigham Young
Prest of the Quorum
Of the Twelve



Presiding Bishop Newel K. Whitney was among the leaders who felt it time to ask to use the Penny Fund.

Within three weeks Mary and Mercy gave five hundred and twenty-six dollars to Bishop Whitney, much of the money being retrieved from where it was hidden in a pile of bricks behind their shared home, bricks Hyrum had intended to use to build an addition. Three months later they gave the bishop an additional eighty-five dollars, likely funds which had arrived from British sisters.⁵⁶

Chapter 25 Endnotes Pages 397-413:

1. James Fielding to "My dear Sisters and Brother," was dated 14 January 1845. In this letter, James goes on to state that he is now married and the father of a daughter. He gives other family news and ends by stating that he is preaching in a church erected by Reverend Aitken's followers. It is the tenth and last letter in the Fielding Family Letters Collection.
2. History of the Church, Volume VII, pages 147-148.
3. Life of John Taylor, page 157.
4. History of the Church, Volume VII, pages 168-175, 192, 200.
5. History of the Church, Volume VII, pages 149-151.
6. History of the Church, Volume VII, pages 169, 176.
7. Autobiography of Parley P. Pratt, pages 292-294.
8. History of the Church, Volume VII, page 176.
9. Nauvoo: A Place of Peace, page 358. "Emma Smith was a close friend of the Laws and of William and Rosannah Marks."

10. Autobiography of Parley P. Pratt, page 295.
11. History of the Church, Volume VII, page 183.
12. History of the Church, Volume VII, page 194, "Wednesday July 17 – Mrs. Emma Smith, in company with Messrs. Woods and Wasson (lawyers) went to Carthage for letters of administration on the estate of her deceased husband, Joseph Smith."
13. History of the Church, Volume VII, pages 197-198.
14. History of the Church, Volume VII, pages 198-199.
15. Brigham Young: American Moses, by Leonard J. Arrington, Chicago: 1986, pages 111-112.
16. History of the Church Volume VII, page 202.
17. History of the Church, Volume VII, page 212.
18. History of the Church, Volume VII, pages 177, 211, 212, 213, 215, 216. Samuel, the third person to be baptized in this dispensation after Joseph Smith and Oliver Cowdery, was one of the eight witnesses to the Book of Mormon, and was one of the six present at the organization of the Church on April 6th, 1830 who signed as incorporators. Samuel was the missionary who gave a Book of Mormon to John P. Greene, the brother-in-law to Brigham Young. This was the copy which Brigham Young and then Heber C. Kimball read. That particular book was later given to Joseph F. Smith, and then Joseph Fielding Smith. Samuel's mother Lucy Mack Smith bore two sons who died as infants. Alvin was considered the eldest. He died in 1823 at the age of twenty-five. Don Carlos, the youngest son, had died in 1841 at the age of twenty-five. Hyrum and Joseph died in June, 1844. William would outlive all his brothers, dying at the age of eighty-two in 1893. Three sisters in the family, Sophronia, Katherine and Lucy, all lived long lives.
19. Nauvoo: A Place of Peace, page 429. I have not dealt with Joseph Smith's run for office in this biography.
20. Autobiography of Parley P. Pratt, pages 294-295.
21. Life of John Taylor, page 157. Nauvoo: A Place of Peace, page 429.
22. Joseph Fielding Diary, page 136.
23. History of the Church Volume VII, pages 224-230.
24. Brigham Young: American Moses, by Leonard J. Arrington, University of Illinois: 1986, page 114.
25. History of the Church, Volume VII, pages 231-243. This record states that Orson Hyde had not yet returned, although he was with Brigham Young and the others in Boston after they received news of the murders. However, Orson Hyde bore testimony to the experience he had in the grove during the meeting on August 8th, so I have included him in the count of apostles in Nauvoo at this time.
26. History of the Church, Volume VII, page 231.
27. Joseph Fielding Diary, page 137.
28. History of the Church, Volume VII, pages 231-236.
29. The testimonies of the mantle of Joseph falling upon Brigham Young were excerpted from *The Mantle of the Prophet Joseph passes to Brother Brigham: A Collective Spiritual Witness*, Volume 36:4.

30. History of the Church, Volume VII, page 237.
31. History of the Church, Volume VII, page 238.
32. History of the Church, Volume VII, page 239.
33. History of the Church, Volume VII, pages 240-241.
34. Joseph Fielding Diary, pages 136-137. History of the Church, Volume II, pages 268-268.
35. Daughter of Britain, pages 174-175. The cane is on display in the Daughters of the Utah Pioneers Museum in Salt Lake City with no mention of its origins or history.
36. 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. "My oldest sister was married to a man by the name of Charles Lambert. My sister, Ann, was also living with John Taylor. Judge Stiles appointed Charles Lambert as guardian over my brother Angus, myself, and Leonora and we lived with them until the time we left Nauvoo."
37. Biography of Charles Lambert 1816-1892, easily found online.
38. History of the Church, Volume VII, page 260. The date given was Monday, August 19. On Friday, September 4th, (page 283), part of this day's entry reads, "I [Brigham Young] went up to the Temple in the forenoon. Attended council with the Twelve, the bishop and the Temple Committee at Sister Emma Smith's and expressed our feelings and intentions to her."
39. Emma Smith ultimately gave the papers to the Reorganized Church of Jesus Christ of Latter Day Saints which was headed by her son, Joseph Smith III. In 2001 the name of this church was changed to the Community of Christ.
40. Brigham Young: American Moses, pages 117-118.
41. History of the Church, Volume VII, page 270.
42. 18 March 1833, Mary Fielding to Joseph Fielding and Mercy Rachel Fielding.
43. Life of Heber C. Kimball, by Orson F. Whitney, page 425. Mary Fielding Smith is named as one of twenty-two women who Heber married in order to provide for their welfare, but it is not believed that he ever lived with these particular women.
44. History of the Church, Volume VII, pages 284-287.
45. History of the Church, Volume VII, pages 292-293.
46. History of the Church, Volume VII, page 293.
47. History of the Church, Volume VII, page 301.
48. History of the Church, Volume VII, page 299.
49. Joseph Fielding Diary, page 137.
50. History of the Church, Volume VII, page 248. Elder Wight felt he had been given a mandate by Joseph Smith to settle in Texas and he never wavered from this belief. Ultimately he would take several hundred faithful members of the Church to Zodiac and its surrounding areas near San Antonio. Over the succeeding decades LDS

missionaries and apostles visited them. Some returned to the main body of the LDS Church in Utah. Many allied with the Reorganized Church. I studied the records of these people when I researched my ancestor Benjamin Freeman Bird, whose son Phineas and his family moved to Texas with Elder Wight. I also dealt with the Mexican War and the annexation of Texas and Canada, which fit that biography because my ancestor William Bird was part of the Mormon Battalion.

51. Joseph Fielding Diary, page 137. Joseph named James Emmett who had led a group out of Nauvoo. Brigham Young sent missionaries to find the Emmett group, many of whom were by then living in extreme poverty, to invite them to return to Nauvoo. Some did.

52. History of the Church, Volume VII, pages 323-324.

53. History of the Church, Volume VII, page 326.

54. Joseph Fielding Diary, pages 137-138.

55. History of the Church, Volume VII, page 322.

56. The letter, dated 5 December 1844, is in Folder 7, part of the Mary Fielding Smith Letter Collection, MS 2779. A transcript of this letter is also in the History of the Church, Volume VII, page 322. On the page, likely in the hand of William Clayton, are the two receipts acknowledging the money contributed.