

1845 - 1846 Nauvoo to Winter Quarters

The World of Joseph Fielding: Chapter 26

1845: A Year of Preparation

Eighteen hundred forty-five was a busy and difficult year for the members of the Church in Nauvoo. Joseph Fielding made no entries in his journal that year. As early as January 1st, Brigham Young appears to have made the decision to move the members of the Church across the Mississippi River. The two questions he was dealing with were when to leave Nauvoo, and where to go after that.¹

By the second week of January, President Young was considering California.² With Texas having seceded from Mexico, it appeared that California, another of the three Mexican provinces north of the Rio Grande River, would soon be a free state. The third Mexican state was New Mexico, although it was not a desirable environment and Brigham Young appears not to have considered this area.

On March 1st, President Young met with the Council of Fifty, a committee comprised of Church leaders and others. Joseph Fielding, as a member of this council, would have been present as they made a decision to send nine men “westward to search out a location for the saints.” By March 15th President Young had decided to “put all our help on the temple.”

Two days later, “One hundred and five extra laborers and about thirty teams commenced work at the Temple this morning in obedience to the call yesterday to hasten its completion.” The Council of Fifty met twice more in the next two weeks where “The subject of the western mission was considered and occupied the most of the day.”³

A motivating factor in the decisions leading to departing Nauvoo was the hostility displayed by other communities, not only in Illinois, but also in Missouri. In March, the Illinois legislature repealed the Nauvoo charter, leaving the city without the legal means to defend itself, elect officials, make laws or enforce them. The city was stripped of its name. As a result, Brigham Young began using the name “The City of Joseph,” which was ratified at the following conference.

President Young wrote:

We ordained bishops who were directed to set apart deacons in their wards to attend to all things needful and especially to watch, being without any city organization, we deemed it prudent to organize the priesthood more strictly that the peace and good order hitherto sustained by the city might still be preserved.

Soon after, President Young wrote:

The different quorums are becoming perfected in their several organizations, by which means the elders are learning their duty. Union, love and peace were never more universal

among the saints at Nauvoo, than at the present time.

As this process continued, Brigham Young said:

The deacons have become very efficient looking after the welfare of the saints; every part of the city is watched with the strictest care, and whatever time of night the streets are traveled at the corner of every block a deacon is found attending to his duty.⁴

Early in the spring, Amos Fielding arrived with 50 saints from Liverpool. The company had sailed on the ship *Palmyra*. Two hundred converts had been onboard, but most had been waylaid at St. Louis. Six more ships would arrive in 1845, bringing at least seven hundred British immigrants.⁵

Even during this difficult time, progress on the temple continued. On March 27th Brigham Young wrote that the last trumpet stone was set “on the capitals of the pilasters of the Temple.” The History of the Church recorded that a large crowd had assembled to watch:

All the capitals and trumpet stones are now safe on the walls, which is a matter of rejoicing to all who love to witness the prosperity of the work. The weather has been sometimes very cold and at other times very windy, so that it has been impossible for the hands to continue on the walls, much of the time of late.

Missionaries who had spent the winter proselyting returned in the early spring with \$1200 in tithing funds which was immediately used for the temple construction. In addition, Elijah Fordham, during his mission in New York, collected \$1260 from the saints there.⁶



During his missionary labors during the winter of 1844-1845, Elijah Fordham collected \$1260.

Mary Ann Peake Greenhalgh Leaves Kirtland

With the plan to leave Nauvoo firmly in his mind, President Young wrote a letter directing that the faithful saints in Kirtland relocate to Nauvoo so they could assist in building the temple and receive the endowment upon its completion. Later, the Quorum of the Twelve wrote Reuben McBride, a presiding authority in the Kirtland stake. They advised him to “put the Kirtland property in the best state possible, without paying out money, and to come to Nauvoo by and by.”⁷

There is no record as to when Mary Ann Peake Greenhalgh relocated to Nauvoo, but this might have been the time that she left Kirtland. Perhaps her marriage had failed. Perhaps she supported Brigham Young as the new leader of the Church but her husband, sons, and brothers-in-law supported Sidney Ridgon. No later than the spring of 1845, Mary Ann, most likely with others who realized they must choose to follow President Young or remain behind, left Kirtland and traveled six hundred miles to Nauvoo with the hopes of assisting in the work of completing the temple and receiving their endowments.⁸

April Conference that year was held beginning Sunday the 6th, the fifteenth anniversary of the organization of the Church. Twenty-two thousand people attended. George Watt, the first man baptized in England, was the recorder for the conference. He later quoted President Young's words:

Never have we seen the time before when the people were more willing to receive and listen to counsel than now. The high council have only had one case in about seven weeks. Our magistrates have nothing to do. We have little or no use for charter or law. Every man is doing his best to cultivate the ground, and all are anxious to provide things honestly in the sight of all men – to honor our God, our country and its laws.⁹

Governor Ford Encourages the Mormons to Leave Illinois

During the week following the April conference, Governor Ford wrote Brigham Young. He was aware of the plans for the Mormons to move west and it was clear that he was feeling pressure to support and encourage the Mormons' departure.

I think it would be good policy for your people to move to some far distant country. . . .If you can get off by yourselves, you may enjoy peace. . . .I was informed by General Joseph Smith last summer that he contemplated a removal west; and from what I learned from him and others at that time I think if he had lived he would have begun to move in the matter before this time. I would be willing to exert all my feeble abilities and influence to further your views in this respect if it was the wish of your people. I would suggest a matter in confidence, California now offers a field for the prettiest enterprise that has been undertaken in modern time. It is but sparsely inhabited and by none but the Indian. . . we know that if conquered from Mexico that country is so physically weak and . . . distracted that she could never send a force there to conquer it. Would it not be a pretty operation for your people to go out there, take possession of and conquer a portion of the vacant country, and establish an independent government of your own subject only to the laws of nations?¹⁰

The trial for the murderers of Joseph and Hyrum Smith was approaching, and Governor Ford, confident the accused would be acquitted, preferred that the Mormons leave so he wouldn't have to deal with the problems that judgment would cause.

Brigham Young Appeals for Apostle Lyman Wight to Remain with the Saints

A week after receiving Governor Ford's letter, Elder Young wrote Apostle Lyman Wight, still with the Pine Camp in Wisconsin. Elder Wight had become the spiritual leader over forty families which included more than a hundred people who all desired to leave for Texas as soon as possible. Missionaries were now encouraging everyone to come to Nauvoo, and Brigham felt it critical that this group, who had provided essential lumber and materials for the construction of the temple, partake of the blessings there. Specifically to them he wrote:

We are prospering in this city both temporally and spiritually. Immigration continues to this city. Several hundred have arrived this spring. Great peace and union prevail among

all the saints. There were many thousands present at our conference this month. . . . We are rushing the Temple ahead with a strong hand. Tithings come in for the Temple more liberally than they have ever done before. . . . There is every prospect of getting on the roof and finishing some rooms by next autumn when we shall commence administering the ordinances of endowment according to the commandment. . . . And now, dear brethren, if you will hearken to our counsel, you will give up all idea of journeying west at present. If you go westward before you have received your endowments in the Temple you will not prosper. . . . in the name of the Lord [we] counsel and advise you not to go west at present. We desire, dear brethren, that you should take hold with us and help us to accomplish the building of the Lord's house.¹¹

Joseph Fielding Takes a Plural Wife

By 1845, many leaders of the Church were living in polygamous marriages, including most of the apostles. Brigham Young had several wives. Parley P. Pratt had at least three plural wives. John Taylor had taken two plural wives, one of whom was a distant cousin to Leonora. Willard Richards had taken a plural wife, Sarah Longstroth. His wife Jennetta would die in July of 1845, and before leaving Nauvoo Willard would take four more wives, including Sarah's sister Nanny. An exception was Wilford Woodruff, who appears to have not taken a plural wife until after he was released as the British mission president in 1846.¹²

In 1844 Joseph Fielding had written that he had desired to live in a polygamous marriage:

It seems as though the Lord had pushed things forward rather prematurely on account of the shortness of Joseph's Time. I allude in particular to the Doctrine of Women being sealed to Men for Eternity. It seems that several have had Women sealed to them, and it appears in general to have given great Offense to the Wife. In some instances their Anger and Resentment have risen to a very high pitch, saying it is Abomination, Whoredom, etc. This is a strong Charge against Joseph, especially, and Hyrum, and now as they are gone, it is aimed at the 12. A Passage in the Book of Mormon is quoted in opposition to this Doctrine, where it is said that a Man should have but one Wife and no Concubines. I feel sorry for our Women, for it is plain that if this be of God, as I believe it to be, their Conduct in the Matter is very wrong, and but for the sealing Power and Ordinance by which they are sealed to their Husbands, many would cut themselves off from the Kingdom. My Wife is much opposed to it. I desire to do the Will of God and to obtain all of the Glory I can. Some say that it was because of this Abomination that Joseph and Hyrum were cut off. I understand that a Man's Dominion will be as God's is, over his own Creatures, and the more numerous, the greater his Dominion, but how true that 'straight is the Gate and narrow is the Way that leadeth unto the Exaltation and the eternal Duration of Lives, and few there be that go in thereat.'¹³

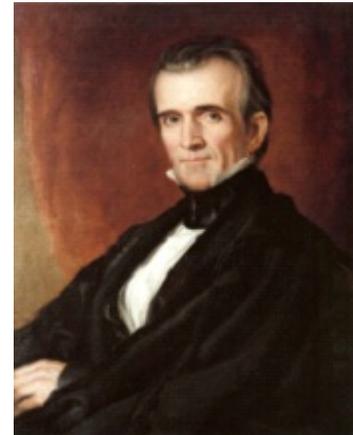
It was likely not long after the April Conference of 1845 that Joseph Fielding married Mary Ann Peake Greenhalgh. She would likely have arrived in Nauvoo with little means, although she was a skilled midwife.¹⁴ Having previously worked closely with the Greenhalgh family in England, it is possible that Joseph and Hannah agreed to take her into their home.

Hannah, age thirty-six, was seven months pregnant with her fourth child in the spring of 1845, at the probable time of Joseph's marriage to Mary Ann. Perhaps Hannah's faith was strengthened after the April conference. Perhaps she needed help as the saints planned to leave Nauvoo and she welcomed a strong woman into their home. With all of Nauvoo working together to evacuate the next year, apparently everyone was indeed supportive of Brigham Young and his counsel to live in peace and harmony. Impressed with the love Hannah and Mary Ann developed for each other, it was not long after this that Hannah's two daughters made a vow that they would never be separated in marriage.¹⁵

Brigham Young Writes U.S. President James K. Polk

After the April conference, Brigham Young appealed to President James K. Polk and explained their difficult situation”

If we defend ourselves hereafter against violence. . . we shall then be charged with treason and suffer the penalty; and if we continue passive and non-resistant we must certainly expect to perish, for our enemies have sworn it. . . .With these facts before you, Sir, will you write to us without delay as a father and friend and advise us what to do. We are members of the same great confederacy. Our fathers, nay some of us, have fought and bled for our country, and we love her Constitution dearly. In the name of Israel's God and by virtue of the multiplied ties of country and kindred, we ask your friendly interposition in our favor. Will it be too much for us to ask you to convene a special session of congress and furnish us an asylum, where we can enjoy our rights of conscience and religion unmolested? Or, will you in a special message to that body . . . recommend a remonstrance against such unhallowed acts of oppression and expatriation s this people have continued to receive from the states of Missouri and Illinois?. . . . Or will you express our views concerning what is called the ‘Great Western Measure’ of colonizing the Latter-day Saints in Oregon, the northwestern territory, or some location remove from the states, where the hand of oppression shall not crush every noble principle and extinguish every patriotic feeling?¹⁶



President James K. Polk

Joseph Smith's Murderers Acquitted

In May, Joseph Smith's murderers were found not guilty by a court in Carthage. George Watt, who had attended the trial, wrote that the counsel for the defense had stated:

It was the public opinion that the Smiths ought to be killed, and public opinion made the laws. Consequently it was not murder to kill the Smiths.¹⁷

On the anniversary of the deaths Joseph and Hyrum, June 27th, 1845, Brigham Young wrote a letter to Wilford Woodruff in England, informing him that the temple was progressing:

We have paid near 4000 dollars this spring for lumber. . . and near 1000 dollars for lead and tin, and have as yet lacked nothing. This is the most perfect union prevailing among

the saints, and every man seems determined to do all he can to roll on the work of the Temple as fast as possible. . . . There are many good buildings erecting in different parts of the city, there is not much sickness in the place, and there never was a more prosperous time, in general, amongst the saints, since the work commenced. Nauvoo, or, more properly, the 'city of Joseph', looks like a paradise. . . . All the lots and land, which have heretofore been vacant and unoccupied, were enclosed in the spring, and planted with grain and vegetables, which makes it look more like a garden of gardens than a city; and the season has been so favorable, the prospect is, there will be enough raised within the limits of the corporation to supply the inhabitants with corn, potatoes, and other vegetables. Hundreds of acres of prairie land have also been enclosed, and are now under good cultivation, blooming with corn, wheat, potatoes, and other necessaries of life.¹⁸

At the end of June, William Smith, age thirty-four, became very bitter against the Church. In addition to remaining a member of the Quorum of the Twelve, he had been officially ordained to the office of patriarch in May only a week after his wife had died. As his antagonism grew, his uncle John Smith, and his cousin George A. Smith, "reasoned with him and endeavored to show him the falsity of his position." However, his feelings remained strong.¹⁹

Joseph Greenwood Fielding is Born in the Summer of 1845

On July 13th, Hannah Greenwood Fielding gave birth to a son whom she named Joseph Greenwood Fielding. The family now consisted of two daughters, Rachel and Ellen, both born in Preston, and Heber and Joseph, both born in Nauvoo. By this time, Joseph's wife Mary Ann, who was forty-two, four years younger than Joseph, was expecting a child. After losing two daughters to death and leaving three sons behind in Kirkland, Mary Ann was surely thrilled at the prospect of raising another child.

Persecution of Mormons Increases

After the acquittal of the murderers, persecution of the Mormons increased, especially for those living outside Nauvoo. Mobs burned farms and families literally fled for their lives in the night, invoking difficult memories of Far West. The City of Joseph became the gathering place. State troops were called in, but they accused the Mormons of burning their own houses. Soldiers searched Nauvoo for weapons and asked about the whereabouts of the bodies of Joseph and Hyrum. Nothing was resolved and there were no offers of protection.²⁰

By mid-summer Elder Pratt began calculating what each family would need to leave Nauvoo in terms of wagons, animals, food and firearms. His report to the Quorum was "that the cost would be about \$250.00 provided the family had nothing to begin with. . . ."²¹

Ann Fielding Matthews Loses Her Husband Timothy to Death

At the end of the summer of 1845, the Reverend Timothy Richards Matthews died in Bedford at the age of fifty.²² His widow, Ann, was forty-six. Their three sons were in their early twenties. A daughter Mercy was twelve, and a younger daughter was only nine. A letter²³ from James which would have been received earlier in the year did not give any indication that Timothy's death was

anything but sudden. James wrote, “Sister Matthews and her Partner and family are . . . enjoying good health,” and added that they “are more comfortably situated than they were formerly.” One might hope that these words implied that Ann was not left destitute.

James Fielding told his Nauvoo siblings of Ann’s two oldest sons. “Joseph is one of the Masters of the Grammar school at Bedford and has a handsome salary. Benjamin is walking the hospitals in London with a view to practicing in the medical profession, and is very steady, and I believe is seriously concerned for the salvation of his soul.”

James Fielding Marries

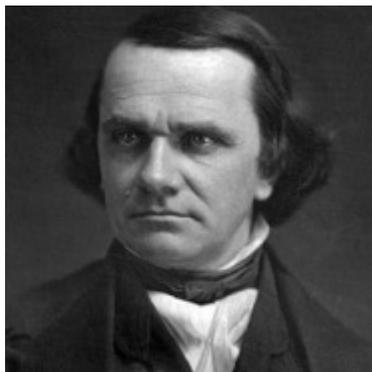
In his letter, James updated his siblings on other members of the family. He wrote that he had married and was now the father of a daughter, Sarah Maria. Unbeknownst to James, this daughter would later exchange letters with her cousins in Utah and provide valuable genealogy information to them.

James continued, “Sister Watson and her kind husband are now residing in Manchester and are very comfortable.” He added that they had returned to the Methodist Church, not explicitly stating that they had left his congregation.

He told them that a son of their brother Thomas had died, leaving him with only one surviving child out of three. Two of their deceased brother John’s daughters had married. He also proudly mentioned, “I now occupy the chapel recently erected by the followers of Mr. Aitken, and teach a School there.”

Timothy Matthews was buried in the graveyard of the chapel where he had most recently been preaching, Christ Church Chapel on Bromham Road in Bedford.²⁴

Stephen A. Douglas is Among the Men who Insisted the Mormons Leave Illinois



Stephen A. Douglas met with Brigham Young in 1845.

By the fall of 1845, leaders from the militia and legislature worked to find a peaceful solution for the state of Illinois concerning the Mormons. On October 1st, President Young met with several men, including state representative Stephen A. Douglas, who would later run for the office of president of the United States against Abraham Lincoln. President Young told these men that he was considering resettling to Vancouver Island, at that time claimed by both the U.S. and Great Britain.

What these men heard was that the Mormons were leaving the boundaries of the United States, and that was what they wanted to



Timothy Richards Matthews, a severe persecutor of the LDS Church, died in 1845, leaving Ann Fielding Matthews a widow.

hear. The fact was that President Young, having studied John C. Fremont's reports and met with Native American traders, had already decided to settle in the Great Basin.²⁵ However, he did not want to let his enemies know of his plans and deliberately chose to mislead them.²⁶

The next day these representatives met with organizers of the groups who had been persecuting the Mormons and informed them that the Mormons would evacuate. Delegates from nine counties attended this meeting, and all accepted the proposal that the Mormons would leave the following spring if the mobs would "restrain and withhold all further violence."

Those attending the meeting, including Mr. Douglas, returned a dire warning to President Young: "Should you not [remove], we are satisfied. . . that violent measures will be resorted to, to compel your removal." They concluded the letter by stating, "By carrying out, in good faith, your proposition to remove as submitted to us, we think you should be, and will be permitted to depart peaceably next spring for your destination, west of the Rocky mountains."²⁷

Dedication Prayers for the Nauvoo Temple Commence

On Sunday, October 5th, 1845, the first of many dedicatory prayers was offered over the Nauvoo Temple, although it was not yet completed. A scribe wrote:

Through the indefatigable exertions, unceasing industry, and heaven-blessed labors, in the midst of trials, tribulations, poverty, and worldly obstacles, solemnized in some instances by death, about five thousand saints had the inexpressible joy and great gratification to meet for the first time in the House of the Lord in the City of Joseph. From mites and tithing millions had risen up to the glory of God, as a Temple, where the children of the last kingdom could come together and praise the Lord.²⁸



Although not yet completed, the Nauvoo Temple was dedicated in October, 1845.

The simple dedication was part of a four-day general conference which lasted through Wednesday, October 8th.²⁹

William Smith is Excommunicated

The Twelve apostles were sustained, but when William Smith's name was brought forward, Elder Pratt stood. He said that Elder Smith "is an aspiring man, that he aspires to uproot and undermine the legal Presidency of the Church, that he may occupy the place himself." Elder Pratt declared that William should not continue as a member of the Quorum. A vote was taken, which was unanimous against William. Another vote failed to sustain him as patriarch to the church and he was excommunicated a few days later. All other apostles were sustained, even Lyman Wight, after an open discussion concern the question of his faithfulness.

In regards to leaving Nauvoo, President Young moved "that we take all the saints with us, to the extent of our ability. . . ." He then promised:

If you will be faithful to your covenant, I will now prophesy that the great God will shower down means upon this people, to accomplish it to the very letter. I thank God that the time has come so much sooner than I expected, that the scripture is being fulfilled, 'My people shall be willing in the day of my power'; and I almost feel to thank our friends abroad for hastening it on now.'

Elder Kimball spoke:

I am glad the time of our exodus is come. I have looked for it for years. It is necessary for us to be faithful and humble, and if we listen to counsel we shall prosper. And although we leave all our fine houses and farms here, how long do you think it will be before we shall be better off than we are now? . . . If it is your feeling to . . . labor for each other to get away, manifest it (clear vote).

Elder Amasa Lyman also spoke on the exodus, counseling the saints not to be afraid of being left behind.³⁰

Lucy Mack Smith Declares Her Intention to Follow Brigham Young

At the end of this conference, Lucy Smith desired to speak to the congregation and was allowed:

I feel that the Lord will let Brother Brigham take the people away. Here, in this city, lay my dead; my husband and children; and if so be the rest of my children go with you, (and would to God they may all go), they will not go without me; and if I go, I want my bones brought back in case I die away, and deposited with my husband and children.

President Young then stood to repeat the last few words she had spoken:

Mother Smith proposes a thing which rejoices my heart: she will go with us. I can answer for the authorities of the church; we want her and her children to go with us; and I pledge myself in behalf of the authorities of the church, that while we have anything, they shall share with us.

It was moved, seconded and carried that William W. Phelps write and publish school books for the use of children once they reached their destination.³¹

Chapter 26 Endnotes Pages 417-425:

1. History of the Church, Volume VII, page 349. During a Wednesday evening gathering with some of the apostles and their wives on January 1st, 1844, Brigham Young discussed "the propriety of settling a new country."

2. History of the Church, Volume VII, page 350. The following week, on January 7th, President Young discussed with the Twelve the feasibility "of sending a company to California." At that time, the entire western portion of the United States was referred to as California.

3. History of the Church, Volume VII, pages 379, 383, 387, 378.

4. History of the Church, Volume VII, pages 387-388, 399. Nauvoo: A Place of Peace, pages 463-473.
5. History of the Church, Volume VII, page 388. Mormon Immigration Index. The other known ships arriving that year were the *Oregon*, the *Palmyra*, the *Parthenon*, the *Elizabeth*, the *Walpole*, the *Susquehanna*, and a second trip by the *Palmyra*. Information is sparse. It is possible there were other voyages.
6. History of the Church, Volume VII, pages 388, 389, 390, 394, 395.
7. History of the Church, Volume VII, pages 362, 395. The first letter was written on January 21st. The letter to Reuben McBride was written on April 9th.
8. Mary Ann's first child with Joseph Fielding was born in March of 1846. Simple math and biology dictate the latest possible date she could have arrived in Nauvoo was June of 1845.
9. History of the Church, Volume VII, pages 390-395, 414. George Watts had studied phonography and took down the words of the speakers in a special shorthand.
10. History of the Church, Volume VII, pages 396-398.
11. History of the Church, Volume VII, pages 400-401. The letter was dated April 17th, 1845.
12. I searched the database in Family Tree to collect this information. It appears that by the summer of 1845, Brigham Young had perhaps seven plural wives; Parley P. Pratt had three; George A. Smith had one plural wife but married a second in November. Amasa M. Lyman had two. It appears that Orson Hyde and Orson Pratt did not take polygamous wives until after the temple was completed. John E. Page, William Smith, Lyman Wight, apostles who all left the LDS Church about this time, did not ever appear to have lived in polygamy. Others have written much about this, but from my own research, I know this was a personal struggle for many people, both men and women. Thomas Grover did not accept this principle until he had a vision of who his plural wife would be, and then this woman approached him for assistance. It was a requirement that a man have the means to care for a second family, so we should be able to assume that by the time Joseph Fielding married Mary Ann Peake Greenhalgh, his circumstances had improved.
13. Joseph Fielding Diary, pages 135-136.
14. Paper on the Lives of James McKnight and Mary Ann Fielding McKnight, by Awilda McKnight Kunkel, page 2. (<http://www.baxgen.com/webtrees/mediafirewall.php?mid=M128&ged=Baxgen.com.ged&cb=3714edb7>) "Grandmother Fielding (Mary Ann Peake) was set apart by Brigham Young to be a doctor and a midwife. She loved this work and spent most of her time attending the sick. She brought hundreds of babies into the world."
15. My grandmother, Ida May Burton Cannon, told me about this vow when I was just a teenager. These sisters made this promise to each other as they crossed the plains in 1848. Later their sister Sarah joined them in their polygamous marriage to William Walton Burton, Ida May's grandfather. My grandmother never hinted that there were problems in Joseph's polygamous marriage, and I only became aware of the difficulties as I worked on this biography. It seems that young Rachel and Ellen desired the same type of home life they saw first hand. Ida May knew her Burton grandparents very well. Rachel Fielding Burton died the year before Ida May married.
16. History of the Church, Volume VII, pages 402-404.
17. History of the Church, Volume VII, pages 420-423.
18. History of the Church, Volume VII, pages 430-431.
19. History of the Church, Volume VII, pages 417, 418, 433.

20. History of the Church, Volume VII, pages 439-447.

21. History of the Church, Volume VII, page 447. The date was July 30th, 1845.

22. Timothy Richards Matthews died September 4th, 1845. Peter Fagg, an LDS historian in Great Britain, states that Timothy was first buried in Bromham, the site of one of the chapels where he first preached. When the Bromham chapel closed, his body was moved twelve miles north to the cemetery of St. Deny's where it was placed next to his father-in-law. <http://ldsbritain.blogspot.com/2012/07/fielding-legacy-reverend-timothy.html>

23. This information was contained in the letter written by James Fielding to his Nauvoo siblings when he learned of the deaths of Hyrum and Joseph Smith. The letter was dated 14 January 1845 and is in the Fielding Family Letters Collection at the LDS Church History Library, MS 2779.

24. Reverend Annette Reed, a vicar of Nearly Little and Great Paxton records, provided information in 2012 about Timothy Matthews' burial to Peter Fagg, a noted LDS British historian. Brother Fagg has also posted about this at <http://ldsbritain.blogspot.com/2012/07/fielding-legacy-reverend-timothy.html>.

25. Brigham Young: American Moses, pages 123-124. "During the winter of 1844-1845, the Quorum of the Twelve read the journals of fur trappers, the reports of government exploring parties, and newspaper articles about Western travelers. They also talked with people who had spent time in the 'Rocky Mountain region.' They learned that there were at least two contiguous unsettled areas, both of which they might occupy: the valley of the Great Salt Lake, sometimes referred to in a broader setting as Bear River Valley, and Utah Valley, the valley north of Utah Lake and southeast of Salt Lake Valley. Either or both of these intra-montane locations would provide the desired isolation, thousands of acres of arable land, and a suitable base for expansion into irrigable patches between the Rockies and the Sierra Nevada. By mid-1845 Brigham and the Twelve had definitely decided on the Salt Lake Valley as the most suitable site for a settlement."

26. Letter from Samuel Brannan to Brigham Young, dated January 12, 1846. History of the Church, Volume VII, pages 587, 544. "I have received positive information that it is the intention of the government to disarm you after you have taken up your line of march in the spring, on the ground of the law of nations, or the treaty existing between the United States and Mexico, 'That an armed posse of men shall not be allowed to invade the territory of a foreign nation. . . . I declare to all that you are not going to California but Oregon, and that my information is official.'" There were several mentions of Vancouver during this period. On page 449, it's stated that Stephen A. Douglas recommends Vancouver, clarifying that the United States had claimed it, as well as the Oregon Territory.

27. History of the Church, Volume VII, pages 449-450.

28. History of the Church, Volume VII, pages 456-457. This apparently was a simple dedication. Brigham Young said, "I opened the services of the day by a dedicatory prayer, presenting the Temple, thus far completed, as a monument of the saints' liberality, fidelity, and faith, concluding: 'Lord, we dedicate this house and ourselves, to thee.'"

29. History of the Church, Volume VII, pages 456-483.

30. History of the Church, Volume VII, pages 456-483.

31. History of the Church, Volume VII, pages 456-483.