

The World of Joseph Fielding: Chapter 27

List of Supplies Needed for Those Leaving Nauvoo

During the October 1845 conference, the apostles distributed a list of necessary supplies “in regard to the outfitting of families for emigration west of the mountains. . . .”¹

Each family consisting of five adults, will require 1 good strong wagon, well covered. 3 good yokes of oxen between the ages of four and ten. Two or more cows. One or more good beeves, some sheep if they have them.

One thousand pounds of flour or other bread stuff and good sacks to put it in.

One bushel of beans.

One hundred pounds of sugar.

One good musket or rifle to each man.

One pound of powder and three lbs. lead (or perhaps more).

Two lbs. tea, 5 lbs. coffee.

Twenty-five pounds of salt.

A few pounds of dried beef, or bacon, as they choose.

A good tent and furniture to each two families.

From ten to fifty pounds of seed to a family.

And from twenty-five to one hundred pounds of farming or other tools.

Clothing and bedding to each family of five persons not to exceed five hundred pounds.

One or more sets of saw and gristmill irons to each company of one hundred families.

Cooking utensils to consist of a bake-kettle, frying-pan, coffee pot, tin cups, plates, and forks, spoons, pans, etc., etc., as few as will do.

A few goods to trade with the Indians.

A little iron and steel, a few pounds of nails.

Each wagon supposed to be loaded on the start with one ton without the persons or twenty-eight hundred including them.

If going to the coast it is not necessary to carry seed wheat, oats or grass. Nor are cattle and sheep absolutely necessary except to live on while upon the journey, as the country abounds in both cattle and sheep. A few horses will be necessary for each company. Also a few cannon and ammunition for the same. The journey to the coast will require some four or five months, being upwards of two thousand miles.

There was also added two sets of pulley blocks and rope for crossing rivers to each company.

Two ferry boats to each company.

One keg of alcohol of five gallons for each two families.

Ten pounds of dried apples for each family.

Five pounds of dried peaches.

Twenty pounds of dried pumpkin.

Two pounds of black pepper.

One pound of cayenne.

One-half pound mustard.

Twelve nutmegs. One fish seine for each company. Hooks and lines for each family.

After the conference, President Young wrote a letter to all the members of the Church in America, including those on the east coast, in Canada, and in the southern states:

We therefore invite the saints abroad generally so to arrange their affairs as to come with their families in sufficient time to receive their endowments and aid in giving the last finish to the House of the Lord previous to the great emigration of the church in the spring. . . . Therefore, dispose of your properties and inheritance, and interests [in trade] for available means, such as money, wagons, oxen, cows, mules, and a few good horses adapted to journeying and scanty feed. Also for durable fabrics suitable for apparel and tents; and some other necessary articles of merchandise. Wake up, wake up, dear brethren, we exhort you, from the Mississippi to the Atlantic, and from Canada to Florida, to the present glorious emergency in which the God of heaven has placed you to prove your faith by your works, preparatory to a rich endowment in the Temple of the Lord, and the obtaining of promises and deliverances. . . .²

Joseph Fielding is Appointed to be a Captain of Hundred

Before the week of conference was over, the Twelve appointed twenty-five captains of hundreds, organized in companies as they prepared to leave Nauvoo. Joseph Fielding was appointed captain of the 9th company. Other captains included Charles C. Rich, counselor to John Smith in the Nauvoo stake presidency, Jedediah M. Grant, who would later serve as mayor of Salt Lake City, and Erastus Snow, who had spent the last few years on missions and would later be called to the Quorum of the Twelve.³

After a meeting with the seventies shortly after the conference ended, Brigham Young wrote:

There seems to be no disposition abroad but to massacre the whole body of this people, and nothing but the power of God can save us from the cruel ravages of the bloodthirsty mob. We concluded to plead with our heavenly Father to preserve his people, and the lives of his servants, that the saints may finish the Temple and receive their endowments.⁴

Prophecy of Joseph Smith

In 1832, Joseph Smith had prophesied the outbreak of the Civil War:

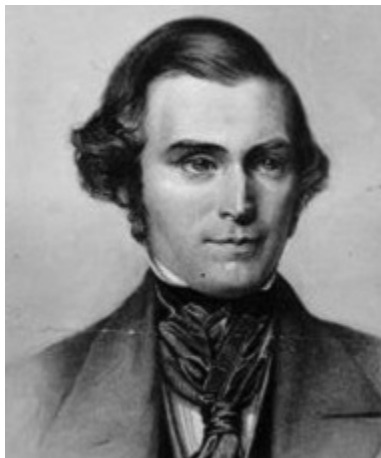
Verily, thus saith the Lord concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. . . . For behold, the Southern States shall be divided against the Northern States. . . .⁵

As the LDS members of the Church prepared to leave Illinois, they little suspected that within fifteen years, over 250,000 troops from Illinois alone would be called to serve in the Union Army. Only New York, Pennsylvania and Ohio sent more men to battle fronts. Over thirty-thousand Illinois soldiers would die, second to New York State, which had a casualty rate of almost forty thousand.⁶ Missouri would lose over twelve thousand soldiers.

Colonel Albert Sidney Johnston, who in 1857 would lead Federal troops west in the ill-fated Utah War, would die during the Civil War while leading Confederate troops.

Orson Pratt Encourages the Saints to Leave the East

In the meantime, Orson Pratt, who had been directing the affairs of the Eastern States Mission along with his brother Parley during this period, prepared to depart New York City and return to Nauvoo before emigrating west. As Orson left the east coast, he wrote a letter to the saints in his mission, telling them to no longer procrastinate selling their properties.



Orson Pratt



Samuel Brannan

New York member Samuel Brannan, with the blessing of Brigham Young, was in the process of chartering a ship which would leave New York and sail around Cape Horn to California, a journey of six months. The intent was to meet Brigham Young and his company in the Great Basin at the end of 1846. Orson encouraged those who weren't heading on to Nauvoo to sail with Brother Brannan. He wrote:

Brethren, awake! – be determined to get out from this evil nation next spring. We do not want the saints to be left in the United States after that time.⁷

Amidst tremendous persecution, and while working to complete the temple and prepare the twenty-five emigrating companies to depart in the spring, Willard Richards and Brigham Young “visited Stephen Markham.” President Young wrote that when they arrived:

[Brother Markham] was cutting and sawing wagon spokes at his place in the woods. We helped him to cut and saw a while, and then took his rifle and shot at a mark. With my second shot I cut the pin that fastened the two-inch paper mark to a tree.⁸

During the month of November, Joseph Fielding's good friend, the patriarch Peter Melling, died at the age of fifty-seven.⁹ Peter's son John was still in Preston but would later emigrate.

The Companies Build Wagons and Meet Often with Brigham Young

During the month of November President Young called the various companies organized under their captains to meet with him on the temple grounds where they received “appropriate instructions.” By the end of the month, President Young recorded that over three thousand families were organized, fifteen hundred wagons had been built or procured, and another eighteen hundred wagons were in the process of being constructed. Each company had established their own wagon shops which were comprised of local carpenters. Those not skilled enough to build

wagons felled trees for lumber and then dried the wood in kilns so it could be used immediately.

President Young wrote, “Blacksmiths are at work night and day and all hands are busily engaged getting ready for our departure westward as soon as possible.”¹⁰

Nauvoo Temple is Officially Dedicated



In late 1845, the top floor of the temple was dedicated in preparation for ordinances.

Persecution intensified, and the pages of the History of the Church for this year are filled with accounts of tragedy and sorrow, with the murderers of innocent saints being acquitted without trial. Crops, barns and homes were burned with no interference from local officials, and federal marshals walked the streets of Nauvoo looking for Church leaders to arrest.

Theodore Turley was arrested, this time on a charge of counterfeiting. After spending a month in jail, a sympathetic judge recognized the charge was based on persecution and released him.¹¹



Theodore Turley was jailed in both England and Illinois.

On Sunday the 30th of November, 1845, Brigham Young, the apostles and other church leaders dedicated the top floor of the temple. John Taylor sang *A Poor Wayfaring Man of Grief*. Heber C. Kimball prayed that “the Lord would hear and answer the prayers of his servant Brigham, and break off the yoke of our enemies.”

During this meeting, the man guarding the doors of the temple informed the brethren that two officers were waiting to arrest President Young. Brigham informed the guard that it was plenty warm enough inside the temple and he would be happy to wait out the marshals.¹²

Apostles Prepare to Administer Temple Ordinances

On the last Saturday in November, Brigham Young and others met in the temple to place carpet on the main floor and in the attic. For two weeks, President Young, the apostles and some of their wives worked in the temple, readying it for ordinances. They laid floor-coverings in some of the rooms, hung curtains and made other arrangements once the painting was complete.

On Wednesday, December 10th, several leaders of the Church, a few of their wives, and other women began their service as temple workers. This was the beginning of a vast work which would be accomplished in a very short time.

Joseph Fielding, Mary Fielding Smith and Mercy Rachel Fielding Thompson were present in the temple on that first day, as were John and Leonora Taylor, Heber C. Kimball and Vilate, and Agnes Smith, the widow of Don Carlos Smith. They worked that night and three hours into the next morning. The following day Lucy Mack Smith and Mercy Fielding Thompson received their endowments.¹³ Hannah Greenwood Fielding and Joseph Fielding received their endowments on

December 12th.¹⁴

Joseph Fielding wrote:

On the 5th I entered [the temple] for the first time and truly felt as though I had gotten out of the World; and on Friday, the 12th I and my Wife received our Endowment, having formerly received it in the Days of Joseph and Hyrum, but it is now given in a more perfect Manner because of better Convenience. The 12 are very strict in attending to the true and proper form.¹⁵

Brigham Young and others officiated in the temple until midnight over the next several days. Orson Pratt returned from his mission in the east, bringing with him several hundred dollars worth of pistols. He and his wife, along with many of the Seventy and their wives, received their endowments.

The following week President Young and others worked to administer the ordinances to numerous people, often remaining in the temple until the early hours of the following morning. Joseph Fielding wrote that Mercy “is regularly employed there washing, etc.”¹⁶

Mercy wrote:

I remained with my sister until the Temple was finished so far that the ordinances of the holy priesthood could be administered there, when I was called by President Young to take up abode there to assist in the female department, which I did laboring night and day, keeping my child with me. My beloved friend mother Granger¹⁷ staying there also. On my return I commenced making preparation for the journey west. I remained in Nauvoo until September, when I with my sister and family, crossed the Mississippi River a day or two before the mob commenced firing on the city.¹⁸

Martha Ann Smith, the young daughter of Mary Fielding Smith would later remember:

I went with my mother every day for three weeks while she worked in the Nauvoo Temple. What joy that was to me.¹⁹

On Saturday, December 20th, President Young considered closing the temple so clothing could be washed. However, “on account of the anxiety of the saints to receive their ordinances, the brethren and sisters volunteered to wash clothes every night,” and ninety-five people received their ordinances that day.



Mary Fielding Smith wore this leather slipper as she served in the Nauvoo Temple. The slipper is housed in the Provo Daughters of the Utah Pioneer Museum. The label states she wore it in Kirtland, but that building functioned as a chapel.

The apostles and other church leaders labored in the role of officiators in the Nauvoo Temple, and this sacred duty, of prominent men and leaders in the Church serving in the temple, continued in

the Endowment House and the St. George, Manti and Logan temples.²⁰

As the work in the temple continued, attempts to arrest Brigham Young persisted. Two days before Christmas, federal officials accompanied by state troops made it known they were in Nauvoo to arrest Brigham Young. George Grant harnessed President Young's horses and brought his carriage to the door of the temple. William Miller, a good friend of the quorum president, put on Brigham's cap and cloak and exited the temple doors. As he stepped up into the carriage, William was arrested on the charge of counterfeiting. Brother Miller, without identifying himself, insisted there must be some mistake, but after a short period, he was taken to Carthage amid "whoops and hollars" by the troops. Brother Miller was housed in the Hamilton Inn where the town marshal realized that the man they had in custody was not Brigham Young, and he was released.²¹

Of these difficulties, Joseph Fielding wrote:

At this time strong attempts are in the making to take the 12. It seems as the Earth and Hell are mad to see the Work of the Priesthood proceeding so rapidly. The United States marshal has been here for some time searching and lying in wait for the 12 and some others. He searched the Temple through, but in vain. The Brethren have had to disguise themselves and conceal themselves to escape them; the Charge is Treason. You may see the 12, etc, where ever they go with six shooters and Pistols in their Pockets, but this far they have been preserved, and are ministering in the Temple and are teaching the Way of Life and Salvation.²²

By the end of 1845, over one thousand members of the Church had received their endowments.²³

On the last day of the year, Heber C. Kimball and Brigham Young spent the day in the temple. In addition to selecting members who would soon receive their endowments, they "examined maps with reference to selecting a location for the saints west of the Rocky Mountains, and reading various works written by travelers in those regions."²⁴

1846: The Year of the Exodus West

As the new year began, work continued on the temple so the lower floor could be dedicated. Within the first three days, over two hundred and fifty people received their endowments, including Joseph Fielding's plural wife, Mary Ann. Joseph mentioned this event in his journal. "On the 3rd of Jan'y Mary Ann received her Endowment in the Temple."²⁵

During this period, Elder Kimball related a dream to Brigham Young, where he was trying to harvest a large field of corn. Previous to receiving the dream, he had prayed to better understand the work they had undertaken. As he worked in the dream to harvest the corn, he was aware of a storm which would soon arrive which prompted him and his associates to hasten their work.

President Young told Heber that "the storm is trouble that is near upon us, and requires an immediate united exertion of all engaged in giving the endowments to the saints, or else we will not get through before we will be obliged to flee for our lives."²⁶

On Sunday, January 4th, Governor Ford warned Brigham Young via letter that the United States Government feared the Mormons would head west and join with British forces “and be more trouble than ever. ” He told President Young that he thought it very likely that “the government at Washington will interfere to prevent the Mormons from going west of the Rocky Mountains.” He believed that federal troops would soon be stationed in Nauvoo to prevent their emigration.²⁷

Joseph Fielding wrote in his journal on this day:

Since the death of Joseph and Hyrum, the Building of the Temple has gone on rapidly, and contrary to the expectation and Prophecy of Sidney Rigdon and others, the Roof has been put on, the Spire put up and beautifully ornamented. The Temple is indeed a noble Structure, and I suppose the Architects of our Day know not What Order to call it: Gothic, Doric, Corinthian or What; I call it Heavenly.²⁸

On Wednesday, January 7th, “the new altar was used for the first time, and four individuals and their wives were sealed.” Three of the four men were apostles, with Brigham Young being sealed to his deceased wife Miriam and his current wife, Mary Ann Angell. John Taylor was sealed to Leonora. Heber C. Kimball was sealed to one of his plural wives. Presiding Bishop Newell K. Whitney was sealed to his wife Elizabeth. President Young described the altar:

About two and one-half feet high and two and one-half feet long and about one foot wide, rising from a platform about 8 or 9 inches high and extending out on all sides about a foot, forming a convenient place to kneel upon. The top of the altar and the platform for kneeling upon are covered with cushions of scarlet damask cloth.²⁹

The reference to a scarlet cloth indicated a very fine quality worsted fabric, not a red color.³⁰

Sealing Ordinances in Behalf of the Deceased were Performed

On the 15th of January, 1846, Elder Kimball knelt at the new altar. He was acting in behalf of Hyrum Smith. Mary Fielding Smith knelt across the altar, in behalf of Jerusha Barden, Hyrum’s first wife who had died in 1837. There, Heber and Mary participated in the sealing ordinance for this couple. After that ordinance, Heber and Mary were again married, although the record specifically stated that they were married for their mortal lives only.³¹

Later in the month, Mary was sealed to Hyrum Smith, and she and Heber were proxies when Hyrum’s oldest daughter Lovina and her husband Lorin were sealed as children to Hyrum and Jerusha. Elder Kimball also acted as the proxy for Hyrum when young Joseph Fielding Smith and his sister Martha Ann were brought into the temple and sealed to their parents.³²

On January 23rd, Mercy Fielding Thompson was sealed to her deceased husband, Robert Blashel Thompson. Elder Heber C. Kimball was the sealer for this ordinance. Apostle John Taylor acted as the proxy for Robert. After that ordinance, Mercy and Elder Taylor were married “for time.”³³ This marriage put Elder Taylor under covenant to look out and care for Mercy, just as Elder Kimball watched over Hyrum’s widow Mary Fielding.

The following week, Heber was sealed to Martha McBride, who he had married the month after he took Mary as a plural wife in 1844. It appears that Heber was not sealed to his wife Vilate in the Nauvoo Temple because Heber and Vilate “were made husband and wife for all eternity” by Joseph Smith in 1841.³⁴

During the first twelve days of January, over a thousand members received their endowments. President Young wrote:

Such has been the anxiety manifested by the saints to receive the ordinances, and such the anxiety on our part to administer to them, that I have given myself up entirely to the work of the Lord in the Temple night and day, not taking more than four hours sleep, upon an average, per day, and going home but once a week. Elder Heber C. Kimball and the others of the Twelve Apostles were in constant attendance. . . .³⁵

James Lawson is Sealed to Mary Fielding Smith as Her Son

One interesting aspect of the temple ordinances in Nauvoo was the practice of sealing adults to other adults in a child-parent relationship. This seems to have bound unrelated families together in a bond of protection and care. Mary Fielding, widowed at the time, was sealed to several people in the Nauvoo Temple. Two of these persons sealed as children to Mary were her sister Mercy and her deceased husband Robert Thompson. One of the men who sought a family relationship with Mary Fielding Smith was twenty-six-year-old James Lawson, a blacksmith who had arrived in Nauvoo just three years earlier after losing his wife and infant son to premature deaths.³⁶ Likely he and others who entered into these child-parent relationships covenanted to help each other through the difficult times they knew were ahead.³⁷

On the 23rd of January, Joseph Fielding was sealed to both of his wives in the temple by Heber C. Kimball. His four children by Hannah were “washed, anointed and sealed” to them, and then Joseph and Hannah were sealed to Hyrum Smith by Brigham Young and Elder Kimball.³⁸

Plans for the Exodus Intensify

In mid-January captains of the exodus companies met in the temple with President Young to make “reports of the number in their respective companies, who were prepared to start west immediately, should the persecutions of our enemies compel us to do so: one hundred and forty horses and seventy wagons were reported ready for immediate service.” Several meetings were held in the temple that month concerning this matter, and Joseph Fielding, as the captain of the ninth company, would have been very involved.³⁹

Joseph Fielding wrote:

The Saints . . . are organized into Companies, and are preparing to leave Nauvoo for some unknown Location in the West, having been compelled to promise to leave our homes and our Temple whether we can dispose of them or not in the coming Spring by The Gentiles around us and the Nation sanctions their proceedings, and the Church is hastening to finish the Temple before we leave.⁴⁰

On January 20th, the Nauvoo high council posted notice that members would begin leaving Nauvoo in March. This first company would consist “mostly of young, hardy men, with some families.” It was intended that they would take a printing press, farming utensils, with seeds and grains, with the object to plant “a spring crop, to build houses, and to prepare for the reception of families who will start as soon as grass shall be sufficiently grown to sustain teams and stock.”

Brigham Young further clarified this:

We intend to start a company of young men and some few families perhaps within a few weeks. This company will travel until they can find a good location beyond the settlements, and there stop and put in a summer crop, that we may have something to subsist upon, and a portion of us remain there until we can make further discoveries. . . . I exhort you brethren not to be self-important. We have covenanted to remove the poor that are worthy, and this we intend to do, God being our helper. . . . When the time comes to start westward we will continue to gather, until Israel is gathered; let there be no feelings about who shall go first; those who go first will lay a foundation for those who shall come after, and none will be neglected in their time.⁴¹

The following week President Young wrote that Governor Ford’s troops were “prowling around our city,” attempting to arrest Church leaders. “The government intend[s] to intercept our movements by stationing strong forces in our way to take from us all firearms on the pretense that we were going to join another nation.”⁴²

Joseph Fielding wrote:

Last Eve called at the Temple. Many were receiving their Endowment, and Numbers were waiting to be sealed; all things dark around us. It is generally expected the County is to be put under Martial Law. Affidavits have been made at Washington by Rigdon, or William Smith and Adams, or all, that we intend to go and bring on the Indians against the Government, and the Design is to prevent our going by putting us under Martial Law and to hem us in on all Sides, and then to torment us with Writs, etc. It is hard to think of our Brethren leaving us while everything is going so well, especially in the Temple.⁴³

A few days after this, Wilford Woodruff sailed from England. Having sent his family on ahead the previous week with their luggage, Wilford boarded the *Ashburten*, a packet ship headed for Boston. His desire was to gather extended relatives so they could head west with the body of the saints.⁴⁴

The Nauvoo Temple is Once More Dedicated; The Exodus Begins

On Monday, February 2nd, Brigham Young wrote:

Trustees and a few others met in council to ascertain the feelings of the brethren that were expecting to start westward. We agreed that it was imperatively necessary to start as soon as possible. I counseled the brethren to procure boats and hold them in readiness to convey our wagons and teams over the river, and let everything for the journey be in



In early February 1846, President Young offered a prayer in the temple and then left it for the last time.

counsel before them, to which they all consented,

readiness, that when a family is called to go, everything necessary may be put into the wagon within four hours, at least, for if we are here many days, our way will be hedged up. Our enemies have resolved to intercept us whenever we start. I should like to push on as far as possible before they are aware of our movements. In order to have this counsel circulated, I sent messengers to notify the captains of hundreds and fifties to meet at 4 p.m. at Father Cutler's.

At the meeting, President Young "met with the captains of hundreds and fifties, and laid my counsel before them, to which they all consented, and dispersed to carry it into execution."⁴⁵

On Friday, February 5th, the first families began crossing the Mississippi River in barges.⁴⁶ Among those who took their families were George Miller, a close friend of Joseph Fielding's, and Cornelius Peter Lott, often called Father Lott, who had been a faithful member since the early days of the Restoration.⁴⁷

The following Sunday, Brigham Young wrote that he and the other apostles:

knelt around the altar, and dedicated the building to the most high. We asked his blessing upon our intended move to the west; also asked him to enable us some day to finish the Temple, and dedicate it to him, and we would leave it in his hands to do as he pleased; and to preserve the building as a monument to Joseph Smith. We asked the Lord to accept the labors of his servants in this land. We then left the Temple.⁴⁸

Chapter 27 Endnotes Pages 42428-437:

1. History of the Church, Volume VII, pages 454-455.

2. History of the Church, Volume VII, pages 478-80.

3. History of the Church, Volume VII, pages 481-482.

4. History of the Church, Volume VII, page 481.

5. Doctrine and Covenants Section 87:1-3.

6. Ten thousand men died from battle injuries. An additional thirty thousand died from disease. A good source can be found here: <http://www.civilwar.org/education/civil-war-casualties.html>.

7. History of the Church, Volume VII, pages 515-519.

8. History of the Church, Volume VII, page 522.

9. Peter Melling's death is mentioned seemingly in passing in Volume 4 of Latter-day Saint Biographical Encyclopedia. In a paragraph about David Moss, it says that he "was baptized Jan. 6, 1838, by Joseph Fielding,

near Preston, England, labored for two years as a local Elder and emigrated to America on the ship "Yorkshire" in 1843. After his arrival at Nauvoo, he worked on the Temple, was ordained a Seventy in 1845, and filled a mission to Indiana with Peter Melling (the first Patriarch in England, who died with fever and ague near Logansport, Indiana)."

10. History of the Church, Volume VII, pages 513, 514, 519, 532, 535, 536.

11. History of the Church, Volume VI, page 435; Volume VII, pages 525, 550. Brother Turley was a skilled mechanic with metal-working tools. He had been approached by William Law to repair counterfeit dies, which he had refused, but his skills alone made him a victim of persecution. William Law, who had joined the Church in Canada at the same time as Theodore Turley, appears to have deliberately worked to frame his former friend. Joseph Fielding, surely remembering Theodore's imprisonment during their missions in England, wrote, on page 138, "Bro. Turley was taken on a Charge of Bogus making at Alton; was kept 4 or 5 Weeks in a wretched Condition in Irons. Was then taken to Springfield, tried, and let to bail till next June."

12. History of the Church, Volume VII, pages 533-536.

13. History of the Church, Volume VII, pages 533, 538-544. Those in the temple are clearly named, but their designation as worker or patron isn't always made clear. Those present late in the afternoon of December 10th included eight of the apostles: Brigham and Mary Ann Young; Heber and Vilate Kimball; Orson and Miranda Hyde; Parley and Mary Ann Pratt; John and Leonora Taylor; George A. and Bathsheba Smith; Willard Richards; Amasa and Maria Louisa Lyman; and John and Mary Page. Wilford Woodruff was still presiding in England and Orson Pratt was on his way home from his mission in New York and actually arrived the next day. William Smith had been excommunicated. Lyman Wight was not in good standing. Other Church leaders were also present: John and Clarissa Smith; Mother Lucy Smith; Newel K. and Elizabeth Ann Whitney; George and Mary Catharine Miller; William and Sally Phelps; John M. Bernhisel and others. Mary Smith and Mercy R. Thompson were named in this first group. At five o'clock others joined this group, including Joseph Fielding, Isaac Morley and his wife Lucy, and Cornelius P. Lott. Others were specifically named as receiving their endowments the following day, and on that list were Mother Lucy Smith and Mercy R. Thompson, although they had been in the temple the previous day. Nauvoo Temple Records officially show that Joseph Fielding received his endowment on the 12th of December, as did Hannah. Mary Ann received her endowment on January 3rd.

14. History of the Church, Volume VII, pages 541-543. I searched Family Tree for ordinance dates.

15. Joseph Fielding Diary, page 138, under the date of January 4th, 1846.

16. Joseph Fielding Diary, page 138. He also wrote, "Many hands are employed in the lower Parts of the Temple; the Font also is about finished and ready for use."

17. "Mother Granger" is likely Lydia Dibble Granger, born on April 5th, 1790 in Connecticut. The Nauvoo Temple registers show that Lydia received her endowment on 30 December 1845 and Mercy's mention of her staying at the temple indicates she was an ordinance worker.

18. Daughter of Britain, pages 189-190. Author Don Corbitt had access to what he called a "Centennial-Jubilee Letter" written by Mercy Fielding Thompson in 1880. This excerpt is from that.

19. Martha Ann Harris, Daughter of Hyrum and Mary Fielding Smith, by Ruth Mae Barney Harris, Orem: 2002, page 83.

20. History of the Church, Volume VII, pages 546-548. I have studied many, many temple records. On occasion, especially in the older temples, a record was kept of those who officiated that day, in addition to recording who performed the sealing ordinances or acted as witnesses. In our day, we generally don't personally know the men and women who serve in the temple, but in the 19th century, these workers were apostles and other leaders, working tirelessly day after day, in sealing sessions and performing other ordinances both for living and proxy

work. Before the end of the year, Brigham Young called seventeen men to serve with the apostles as officiators. These included Charles C. Rich, Ezra T. Benson, Erastus and Lorenzo Snow, who would later be ordained apostles.

21. History of the Church, Volume VII, pages 549-551. The Life of Heber C. Kimball, page 348, states that the sheriff of Carthage was the arresting officer, and that Brother Miller put on Heber's cloak because it was similar to Brigham's.

22. Joseph Fielding Diary, page 138.

23. History of the Church, Volume VII, page 556.

24. History of the Church, Volume VII, page 558.

25. Joseph Fielding Diary, page 138.

26. History of the Church, Volume VII, page 561.

27. History of the Church, Volume VII, pages 562-564. By the time this volume of the History of the Church was compiled, many believed that Governor Ford was attempting to deliberately manipulate the Mormons into leaving Nauvoo earlier than to what had been agreed.

28. Joseph Fielding Diary, page 138.

29. History of the Church, Volume VII, page 566. I have scoured Family Tree in order to learn about specific ordinances.

30. Elizabeth's London by Liza Picard, St. Martin's Press, 2004, page 134. "Scarlet did not mean red, but a particular kind of very fine worsted cloth."

31. LDS film #183374. A note made at the time of this ordinance reads, "'Heber C. Kimball proxy & for time.'"

32. This information is found on LDS film #183374, Sealings and Adoptions of the Living, 1846-1857. Joseph Fielding Smith and Martha Ann Smith were sealed to their parents on January 26th. A note made at the time of this entry stated, "The birthright belongs to John Smith. Joseph Fielding Smith, and Martha Ann Smith are Hyrum and Mary Smith's children, Joseph F. Smith holding the birthright in that branch of the family, these being natural children were sealed to their parents by the usual ordinances of kneeling at the altar." Lovina and Lorin were sealed to Hyrum and Jerusha on January 28th, with Lorin being adopted into that family.

33. LDS film #183374. A note made at the time of this ordinance reads, "'John Taylor proxy & for time.'"

34. Life of Heber C. Kimball, by Orson F. Whitney, page 324.

35. History of the Church, Volume VII, page 567.

36. The Mormon Immigration Index shows that James Lawson, at age 23, apparently crossed the Atlantic without any family members on the *Metoka*, which carried two-hundred and eighty LDS converts. His occupation at that time was given as blacksmith. Temple records show that he was baptized in 1840.

37. Family Tree currently shows these ordinances but doesn't explain them. Several of the people in Family Tree who are shown to be sealed to Mary Fielding as her child were not present in Nauvoo at the time the temple was dedicated. One was deceased and a few were immigrants who were not in the United States, indicating that some of these ordinances occurred much later, surely after Mary's death. I know from other histories that this was a common practice, and that a loyal sense of family often ensued within these bonds of covenant. This practice was

discontinued late in the 19th century. It was at that time that the leaders of the Church encouraged members who weren't born in the covenant to be sealed to their natural parents. Wonderful family portraits were taken at this time, when adults throughout Utah joined together to be sealed to their parents in the temples of Utah. Family members worked together to gather the necessary information, and temple records are filled with these family groups, kneeling at the altars, some in behalf of deceased siblings and parents, as they united together in this magnificent ordinance. The records themselves are invaluable. Cousins Rachel Fielding Burton and Joseph F. Smith and many other family members participated in this ordinance as they sealed their deceased parents to their grandparents in the Salt Lake Temple in 1899. Interestingly, George Q. Cannon and his sister Mary Alice Cannon were sealed to their aunt and uncle Leonora and John Taylor in the Nauvoo Temple. On the 14th of October, 1890, Wilford Woodruff canceled this sealing ordinance, and these two siblings were sealed to their birth parents in the Logan Temple, along with their other siblings. George Reynolds, a temple recorder at that time, went back to the records of the Nauvoo Temple and made the notation that the sealing had been canceled.

38. Joseph Fielding Diary, pages 138-139.

39. History of the Church, Volume VII, pages 567, 569.

40. Joseph Fielding Diary, page 138.

41. History of the Church, Volume VII, pages 570, 573, 574, 575.

42. History of the Church, Volume VII, page 577, on the date of January 29th, 1846.

43. Joseph Fielding Diary, page 139.

44. History of the Church, Volume VII, pages 567, 573.

45. History of the Church, Volume VII, pages 578-579, on the date of February 2nd, 1846.

46. History of the Church, Volume VII, page 580. The first to cross was Bishop George Miller, with six wagons. The river would later freeze, making the crossing faster and less dangerous.

47. Joseph later lamented the apostasy of George Miller in his journal [page 147] and hoped for his return. Cornelius Peter Lott would later be the captain of ten under which Joseph Fielding and Mary Fielding Smith crossed the plains. Well-respected by his peers, he was known as Father Lott even though he was only in his forties.

48. History of the Church, Volume VII, page 580.