



Full text of "William Clayton Journal"

[See other formats](#)

WILLIAM CLAYTON'S

NAUVOO DIARIES

and

PERSONAL WRITINGS

A chronological compilation of the personal writings of William Clayton while he was a resident of Nauvoo, Illinois.

November 24, 1840 through February 27, 1846

Robert C. Fillerup, compiler

Contents

Introduction:

Sources:

Comments:

1840: 1841: 1842: 1843: 1844: 1845: 1846:

Footnotes:

Introduction

v "Beginning in early 1842, William Clayton became involved in nearly every important activity in Nauvoo, including the private concerns of the Prophet. In this respect his life reflects the Nauvoo experience better than does the life of almost anyone else— even better than many church leaders who were often away on missions. He became an intimate friend and confidant of Joseph Smith, writing letters for him, recording revelations, and performing important errands. As a scribe he kept the sacred "Book of the Law of the Lord"; was officially designated to write the history of the Nauvoo Temple; helped prepare the official history of Joseph Smith (indeed, his personal journals become the source for many entries in that history); and kept

various other books and accounts as assigned. He was a member of the temple committee and kept all the financial and other records dealing with the building of the temple, including the collection and recording of tithes. Later, after the baptismal font was completed, it was up to Clayton to issue receipts certifying that a person was entitled to the privileges of the font (for baptisms for the dead)

because he had paid tithing. He became Nauvoo city treasurer, recorder, and clerk of the Nauvoo City Council, secretary pro tern of the Nauvoo Masonic Lodge, an officer of the Nauvoo Music Association, and a member of the committee responsible for erecting the Music Hall in Nauvoo. He also became a member and clerk of the highly important Council of Fifty, as well as a member of Joseph Smith's private prayer circle. He may have functioned in more public and semi-public capacities than almost any other person in Nauvoo, save Joseph Smith. What is important here, however, is not just the Nauvoo that Clayton saw and helped build, but the Nauvoo that Clayton felt, deep inside. Only by capturing the feelings and emotions of a disciple such as Clayton can we understand the real meaning of Nauvoo in the lives of the Illinois Saints."

From James B. Allen, "'One Man's Nauvoo: William Clayton's Experience in Mormon Illinois," *Journal of Mormon History*, Vol 6, 1979, pp. 42-3.

Sources

This compilation attempts to capture chronologically, all of the personal writings of William Clayton while he was a resident of Nauvoo, Illinois. It begins with the day Clayton arrived in Nauvoo, and ends with the day he left Nauvoo and crossed the Mississippi River for the trek West. It does not include official writings made for the Church of Jesus Christ of Latter-day Saints, such as notices in

newspapers, correspondence for Joseph Smith, entries in official record books, other men's diaries (such as Heber C. Kimball), etc. Based upon some estimates made by James B. Allen, it is probable that this compilation contains less than 30 percent of the whole. 1

The sources used in this compilation are detailed below. Occasionally, a single source is used, in which case the source is detailed in a footnote. See 1 May 1 843 for example.

Manchester

Manchester Mormons: The Journal of William Clayton, 1840 to 1842, ed. James B. Allen and Thomas G. Alexander (Santa Barbara and Salt Lake City: Peregrine Smith, Inc., 1974). Entries from 24 November 1840 (when Clayton first arrived in Nauvoo) through 13 February 1842 are included here.

Letter

Heart Throbs of the West, Vol. 5 (1944): pp. 373-80.

Nauvoo 1

Diary for 27 November 1842 through 28 April 1843 and 25 September 1844 through 31 March 1845. (Original diary in possession of the Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah.)

Nauvoo 2

Diary for 27 April 1843 through 24 September 1844. (Original in possession of the LDS Church.)

Nauvoo 3

Diary for 14 June through 22 June 1844 - Inserted under the cover of the 1842-1845 diary. (Original in possession of the LDS Church.)

Nauvoo 4

Diary for April 1845 through 30 January 1846. (Original in possession of the LDS Church.)

Pioneer Journal

William Clayton's Journal; A Daily Record of the Journey of the Original Company of "Mormon" Pioneers from Nauvoo, Illinois, to the Valley of the Great Salt Lake (Salt Lake City, Utah, Clayton Family Association, 1921). Entries for 8 February 1846 through 27 February 1846 (the day Clayton crossed the Mississippi river and left Nauvoo) have been included here.

Temple History

The original document is located in the LDS Church Archives and is entitled "Nauvoo Temple History Journal, William Clayton, 1845." It

was published serially as "An Interesting Journal, by William Clayton," in the *Juvenile Instructor*, Vol 21, 1886, Nos. 2-10, 12-13, and 15-20. There are only minor, and essentially insignificant, differences between the manuscript document and the printed version. Page number references are to the *Instructor*. Because of the narrative manner in which this source was written, entries sometimes contain information covering a time span. It is possible that there are some entries in the original manuscript that were never published. See the footnote to the date of 6 April 1845. It was also printed as Appendix B in Smith, *An Intimate Chronicle*, pp. 525-553.

Extracts

Clayton probably kept a "Private Book" or "Record" while in Nauvoo. The original is not known to exist, but copies of "Extracts from William Clayton's Private Book," exist. See the Note for the date of 9 May 1841 herein; *The Words of Joseph Smith*, p. 93; Allen, p. 146, n.30. It was printed as Appendix A in Smith, *An Intimate Chronicle*, pp. 513-524.

Council of 50

L. John Nuttall made a fifteen page extract from Clayton's Journals in the 1880's concerning the Kingdom of God and Council of Fifty (Nuttall was Clayton's successor as "Clerk of the Kingdom"). Nuttall's manuscript is entitled "Extracts from the Journal of Elder Wm Clayton, regarding the K. of G.", and is located in the Archives, Historical Department, Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah. These "Extracts" were published in Andrew F. Ehat, "It Seems Like Heaven Began on Earth": Joseph Smith and

the Constitution of the Kingdom of God.", *Brigham Young University Studies* 20 (Spring 1980): pp. 266-273.

Allen 1

James B. Allen, "One Man's Nauvoo: William Clayton's Experience in Mormon Illinois, *Journal of Mormon History*, Volume 6, 1979. Clayton diary entries are sometimes given as direct quotes, but are more often restated in Allen's words. (See Allen 2, below).

Allen 2

Trials of Disciple ship, The Story of William Clayton, James B. Allen, (Urbana and Chicago, University of Illinois Press, 1987). Allen quotes from the Clayton journals, both verbatim and descriptively, although in many cases the quotes are incomplete or are rewritten by Allen. These entries have been added chronologically, although in most

cases they appear in Allen's work by subject.

Words

Andrew F. Ehat and Lyndon W. Cook, *The Words of Joseph Smith*, The contemporary accounts of the Nauvoo discourses of the Prophet Joseph, Brigham Young University, Provo, Utah (1980).
Entries from Clayton's Nauvoo diaries which recorded addresses and public comments by Joseph Smith.

Affidavit

A statement made by Clayton and sworn to before a notary on February 16, 1874 in Salt Lake City, Utah. Published in Andrew Jenson, *The Historical Record*, Salt Lake City, Utah, 1888, pp. 224-226. Although not a writing made in Nauvoo, it relates almost exclusively to the Nauvoo period and contains information not found elsewhere, which was possibly taken from Clayton's own diaries. It was printed as Appendix C in Smith, *An Intimate Chronicle*, pp. 555-559.

Most of the entries from Nauvoo 1, 2, 3, and 4 were first published in Jerald and Sandra Tanner, *Clayton's Secret Writings Uncovered; Extracts From the Diaries of Joseph Smith's Secretary William Clayton*, Salt Lake City: Modern Microfilm (1982), although the extracts were not presented chronologically. Additional entries from these diaries have been included here which did not appear in Tanner's publication.

For additional information on the Clayton diaries, see: Ehat, "It Seems Like Heaven Began on Earth...", p. 266; Allen, "One Man's Nauvoo...", p. 42; Ehat and Cook, *Words of the Prophet Joseph Smith*, p. 263; Tanners, *Clayton's Secret Writings Uncovered*, Introduction; *Salt Lake City Messenger*, Utah Lighthouse Ministry, No. 53, March 1984, Salt Lake City, pp. 5-8; and *BYU Studies*, Vol. 35, No. 2, 1995, pp. 165-175, which consists of a review by James B. Allen of George D. Smith, ed. *An Intimate Chronicle: The Journals of William Clayton*.

Comments

[Comments on *An Intimate Chronicle*, The Journals of William Clayton, George D. Smith, Ed., Signature Books, Salt Lake City, 1991, paperback edition 1995.]

Only a cursory attempt has been made to compare the entries herein to those found in *An Intimate Chronicle*, *The Journals of William Clayton*. Initial observations indicate that George Smith's version is based entirely on the notes of Andrew Ehat as published by the Tanners. It appears that Smith did not include any of the material found in the Allen publications which was not already contained in the Tanner publication. Similarly, Smith did not include all of the entries found in Ehat's *BYU Studies* article on the Kingdom of God.

It should be noted that an entry found on page 93 in Smith's work is incorrect. The entry shown for January 20, 1843, Friday, is really January 29, 1843, Sunday. See *Words*, p. 164. Other mistakes in Smith indicate that he probably did not even compare his entries to those found in *Words*. For example, Smith did not include either of the Clayton entries for 8 April 1843 (see *Words*, pp. 182 and 190). Smith also apparently did not realize that there are sometimes two

versions in Ehat's notes for the same date. See herein the entry for 18 June 1844 and the accompanying footnote.

And finally, Smith did not include some of the other published entries from Clayton's diaries. For example, the entry for 1 May 1843 is printed more completely in *Blood Atonement and the Origin of Plural Marriage*.

Of interest is footnote 129 on page lvi of *Intimate Chronicle*, which indicates that Smith may have included some entries supplied by an unnamed researcher that do not appear in the Ehat materials. I have not been able to yet identify any such entries.

James B. Allen wrote a review of *An Intimate Chronicle* in *BYU Studies*, Vol. 35, No. 2, 1995, pp. 165-75. There Allen points out most of the flaws in George Smith's compilation. Allen points out on p. 167 that "Smith's abridgment is based almost entirely on [the Tanner's publication] with some additions from a few other sources."

1840

24 November 1840, Tuesday Manchester, p. 200

Tuesday. This A M Elder Turley having been in company with a man from Commerce said that if any choose to walk that man would

conduct them at which William Poole myself and several others went along with him by land to Commerce where we arrived about 12 o'clock. We called at the Upper stone house and found Sister Garner from Manchester. They had arrived about one week previous having been 6 months on their way. We then went to Sister Hyrum Clarks and on our way called at Francis Moon's. After we had been here a little while we perceived Elder Turley and some others coming. Knowing then that the Boat had arrived we returned to the boat and after taking a little dinner we proceeded according to the appointment of Committee to move our luggage to a new house on the banks of the Mississippi river. Thus ended a journey of over 5000 miles having been exactly 11 weeks and about 10 hours between leaving Liverpool and arriving at our journeys end. We had been much exposed to cold weather and suffered many deprivations and inconveniences yet through the mercy of God we landed safe and in good health with the exception of 8 persons one of whom died soon after landing. We were pleased to find ourselves once more at home and felt to praise God for his goodness. We did not get all our luggage unloaded that night and having no fire we concluded to take the invitation of Brother Henry Moore and stay overnight at his house. He kindly gave us our breakfast the following Morning. We slept on the floor.

25 November 1840, Wednesday Manchester, p. 201

On the morning of the 25th we proceeded to unload the remainder of our luggage. Brother Thompson lent us a small stove. The house being small for 14 of us viz William Poole and family. Richard Jenkinson and wife. Mary Ware and my father in laws family and my family; we was some crow'd but we were pretty comfortable. We made our bed on hay on the floor and was obliged to move them

every morning for the room. After a few weeks we made our beds upstairs and fill them with oak leaves. In a few days after we arrived at Nauvoo Elder Hyrum Smith came for me to go on board the Steam Boat Nauvoo. I spent one day on it and it was then concluded not to sail her any more this season. We remained at this house 7 weeks during which time we made enquiry concerning some land and after much consultation I went to Hyrum Smith for council. He said he had some land to sell in Iowa Territory for 3 dollars an acre and he couniled us to go. We finally concluded to move over the river into the Territory. The saints frequently told us that the devil was over the river &c but this did not hinder us from going. I agreed with William Smith for 185 acres of land and was to pay for it out of my wages on the Steam Boat which he ensured to [--]. I was to give him V2 of my wages untill it was paid up. We also bought a Waggon of

him for 60\$ paying V2 down the rest with the land. We bought a Yoke of oxen and chain for 55\$ and 3 Hogs for 8\$ of Mr. Thomas Grover. We did not attend many meetings while on this side of the river. We heard Joseph speak twice and Sidney Rigdon once. We attended singing meetings frequently and often had to sing "Gentle Gale" for Joseph and others.

29 November 1 840, Sunday Letter Nauvoo, November 29, 1 840.

To Edward Martin: And the Church of Jesus Christ of Latter-day Saints in Penwortham.

William Clayton sends greetings praying that the God of Joseph may fill you with all heavenly blessings and prepare you for the toilsome journey which lies before you and which he has safely brought us through; I rejoice that we have arrived at our journey's end and have the privilege of resting ourselves. Travelling is laborious work and especially at this season of the year, but notwithstanding all the

difficulties and dangers through which we have had to pass we are here and we are healthy and cheerful for which we feel very thankful. If we had left England about six weeks sooner we should have had a pleasant journey. I suppose more so than any other part of the year; but it is impossible to come this distance but what the weather will be either too hot or too cold and we have had both. However the journey lies before you and although it is impossible for pen to describe to you the difficulties you will have to endure you must come or suffer the vengeance of heaven and for my part I will say that if I was in England now and had experienced all the journey it would not in the least deter me from coming for I have often found that in the greatest seasons of suffering we have the greatest cause of rejoicing and so it has been with us for when we have thought impossible even then was our happiest moments. After all this I am aware that all we have suffered is scarce a beginning to our share of the tribulations of these last days. At the time of harvest men are sent to cut down the corn and then it is drawn to the barn, but we have yet to be threshed and sifted and perhaps the sifting time will be the worst to endure. Then the chaff and tares will be separated from the pure grain and will be ready for burning. The kingdom of heaven is like unto a net cast into the sea, but not until it was drawn to shore was the separation of the good and bad. That grain which cannot endure the shaking between the field and the barn is in great danger of being lost in the journey and if once separated from the sheaf and care of the farmer it is in danger of being devoured by the fowls and other enemies. And they that hang down its head for fear of the toils of harvesting is of very little worth to the farmer. Those that come to this land must set their minds firm to come through all and not flinch if death should stare them in the face. The Lord calls for valiant hearted men who are not afraid to die. A company of saints who

come to this land would greatly lessen their sufferings by taking care to be firmly united together for if once Satan can cause enmity or

confusion it is with great difficulty that you can repair the breach especially when under such peculiar circumstances.

We have been a kind of mixed company and this has increased our troubles some from one part of the country and some other, some have been fed a little on strong food, others but newly baptized. Some have been much whipped, others scarcely heard their duty and in such a company you may naturally suppose many things would occur to try all parties. I think another such a mixed company will not come together at least, I hope not. We have not yet suffered sufficient to make us all of one mind and wherever you go you may expect fine men as men and not as angels, and man is naturally prone to evil as the sparks fly upwards. But I need not tell you all this for you have seen sufficient at home to prove to you what I have said.

In my last letter which I hope you have received I gave you a general outline of those things which passed to the time we landed at New York; In this, I will give you a history of events since that time to the present. We tarried in New York until Wednesday the 14th of October, during this time we moved our luggage from the ship to the steam boat Congress for West Troy about 6 miles beyond Albany. I had not very much privilege of inquiring into the state of things here being so much busied with our luggage. Previous to our leaving the ship the custom house officers came to examine our boxes which was soon done for they only looked at the top of the goods without examining to the bottom of our boxes. The Captain of the ship North America, told Elder Turley that he should be very glad to bring another company the Saints over. He inquired into our principles and if we had a church in New York. Elder Turley introduced him to President Foster, who told him where they held their meetings, etc. While here we learned that Bothers Hyde and Page were in Philadelphia on their way to England. We desired to see them, but had not the privilege. Three of the brethren left New York

for England the week before we arrived there. The day before we left here I received a letter from Brother John Moon directed to a brother in New York. When I read this I felt a little troubled for it stated that they were then residing in Allegheny in the State of Pennsylvania. They had nearly all been sick, but was then recovering, except Thomas, who was dead. Their calculation was to come up here in the spring. Some of them have got work about 25 miles from the family, but work was scarce. They have had a hard time of it, but not at all discouraged. This news made Thomas and Lydia sorry because they had expected to have a happy meeting at Commerce, but it was not so.

Provisions at New York were cheap. We could have a good supper for about 6 pence or 9 pence, English money. Honey, 5 pence per pound, fruit very cheap. We left New York about 5 o'clock on the Wednesday afternoon and a delightful sight we had at this time. Seven steamboats all left the harbor at once which was a noble sight. Three or four of our company tarried at New York. One family from Macclesfield, named Mops. The brethren here were much interested in our welfare and showed great kindness towards us. We slept on board the ship until this Tuesday and this night we slept on the steamer. We were delighted with the appearance of the country and the beautiful cities planted along the Hudson River. We arrived at Albany about half past five and at West Troy at nine on Thursday evening. At this place we tarried all night and on Friday our Company divided and went on three canal boats. Two now being sufficient to carry us. We left West Troy about four o'clock, myself and Elder Turley taking the last boat. This canal is upwards of 360 miles long and is raised by a great number of locks. At the town of Lockport there are five locks together which raises the canal 60 feet. This is a stupendous work. After these locks the canal has been cut through a rock of solid stone upwards of a mile. There were many Irish met at work here. As we passed along this canal we saw many fields of corn

and amongst the corn a great many large pumpkins which look very beautiful and are also good for food. We also saw hundreds of apple trees loaded with rich fruit; far superior in taste to any in England. There were scores of bushles on the ground amongst which pigs roved at large but would not eat them. We could pick up as many as we wanted and left plenty to rot on the ground.

Meat is cheap along this road. At one place Mr. Turley bought sheep ready dressed for 6 shillings. We could get no very good butter and but little milk as people will not take pains to churn the milk and in many instances will not milk the cows only as they need milk. There are a great many pigs kept all along which seem to run at large.

We passed the town of Syracuse on the 21st. At this place there is 1000 bushles of salt made per day. On Thursday the 22nd, Mr. Turley and myself left the boat which our folks were in and took the packet boat in order to overtake the other two which was a long way before us on account of our boat not sailing on the Sunday, because the owner was religious. I was some amused at some things which I saw on the packet boat. One is the servants who wait at table are all dressed like ladies and eat at the same table as their master. The richest kind of food is served in these places and at every meal as much fresh meat of different kinds as you can eat.

We came in sight of the Erie River about three in the afternoon of Friday. Here I was surprised to see the great mountains of sand drifted along the coast of lake Erie. We had a strong wind to

encounter and in one place our boat was driven on shore and some of the passengers thrown down by the shock. We arrived at Buffalo about six o'clock in the evening. We passed one boat near to Buffalo. The other had arrived in the morning. We had purposed to go to the Niagara Falls as we was then only about six miles distant, but these boats being come in we could not have the privilege.

On the morrow we went to engage a steamboat for Chicago, but quickly found that there was only one boat intending to go there at that time. This being the case we had no privilege of going for any less than the ordinary fare which was something more than \$2.00 besides luggage. At this we felt troubled because it was double the price we expected to go for. The other boat did not arrived until Sunday noon. The weather at this time began to blow very cold and we had a considerable fall of snow. Some of the company went directly on board the steamboat and lodged there for a few nights. The others went into a warehouse to lodge. On the Saturday, Elder Turley made some more inquiry concerning the fare, but found it impossible to get to Chicago for less than \$2.00 each person and half price for children. This was an important crisis. Many of the Company was almost destitute of money and some destitute of both meat and money and could get no farther. There was not sufficient means to be had in the Company to take the whole and consequently some must remain at Buffalo. This was truly an affecting scene, but could not be avoided. At this time Elder Turley was almost heartbroken on account of having to leave some of the Company and as it was in former times, when he could see no way open the Lord made His kindness manifest and sent deliverance, whilst he was enunciating upon our situation, brother Kellog the presiding elder at Kirtland passed by him. Brother Turley knew him and stopped him. They had a season of rejoicing together and Brother Turley told him the whole of our situation. Brother Kellog immediately offered to take either the whole or part of the Company to Kirtiand, which is not very far from Buffalo. Here was our deliverance. The Company began to rejoice and all went off well. A privilege was then given to all who chose to go to Kirtiand and those who could go through to Commerce.

Amongst those who went to Kirtland was George Slater and family from Penwortham. Many are those who went to Manchester. The Greenhaugh's concludes to remain in Buffalo a little season until they can get means to move themselves. They had money offered them to go on, but they preferred working themselves through. We felt considerable at parting with this part of our company yet we knew that all was well. We have since seen that it was right, they went to Kirtland. We went on board the steamboat, Illinois, but could not leave Buffalo at that time on account of the rough weather. It was very wet and cold and we had considerable snow storms. About

seven o'clock on Thursday morning, October 29th, we left Buffalo and notwithstanding the bad weather we proceeded rapidly on Lake Erie. We called at Fairport partly on account of the storm and partly to take in wood for fire. (There are scarcely any coals burned here.) We were then only about eleven miles from Kirtland. I had a great desire to go and see the house of the Lord, but could not. In a few hours we started again. We had some pleasant sailing up the Lakes after the wind abated. We saw many hundreds of wild ducks, especially upon the Lake Saint Clare. We arrived at Chicago about half past one A.M., Wednesday November 4th. At this place same day we engaged wagons to Dixonville about 110 miles from Chicago. I might have said that on the steamboat we had to sleep near to the engine where passengers were continually passing night and day almost. We laid our bed on boxes, but had so little room that often our feet were intruding beyond the bed and lay bare. It was not pleasant, but we could not help it. Sometimes we were almost suffocated with heat at other times almost starved with cold. The vessel was crowded with passengers and some of them of a coarse kind. We left Chicago same day about three o'clock P.M. Our family and William Poole's occupied three teams at \$5.00 per team. First day we traveled about 12 miles across a dreadful prairie. We were delighted with its appearance. We called at an Inn or Tavern. Here we had to make a fire in the wood and cook and eat out of doors. We had the privilege

of sleeping in the tavern upon the floor, but as we had expected our beds at Chicago to lighten the wagons we found the soft side of the boards very hard for the first time. However we slept pretty well for we had been much fatigued during the day. We arose in the morning before daylight, made our fire out of doors and got a comfortable breakfast. The oatmeal we brought from England came in well. We arrived at Dixonville about three o'clock on Saturday afternoon, some of the Company did not arrive until Sunday. During this journey we cooked our victuals out of doors. At noon we had only one hour allowed us to cook and eat dinner; but in this time we made a fire, washed up pots, peeled potatoes and boiled them and fried our beef and ate our dinner ready for starting at the hours end. Old Lydia was about as active and cheerful as anyone of us. Although we were thus situated I assure you we were happy and cheerful. At Dixon we engaged an empty house to sleep in. There was no fireplace in the house, consequently we had to cook out of doors. The weather was cold, but in other respects favorable. About ten besides children slept in the same house. At this place as well as all along the way from Chicago the natives manifested a great desire for our young women to remain with them, but at Dixon the whole company was desirous to tarry and settle with them. Here we purchased a boat bottom and in a few days had it ready for sailing. During the time we remained at Dixon we had to sleep on our boxes and often the sides of a box made our bones ache, but the more we suffered the more cheerful we appeared. On Friday the 15th, we went on board our boat and loaded our boxes. On the morrow we sailed down Rock River for

Commerce. On the 20th, we passed the rapids. Here many of us got out to walk in order to lighten the boat. Amongst the number who walked was old Lydia and Thomas. We had to walk quick. Some of the time Thomas carried my daughter Sarah, who is very fat and heavy. I was some behind watching the progress of the boat, but just when I was overtaking them I saw Thomas put Sarah to walk he being tired. Old Lydia something like a young woman seized Sarah in

her arms and started off a quick pace. I was considerably amused at this, but went to her relief. I mention this to show that the journey has done the old folks no harm. Same day we entered the Mississippi River. On Saturday the 21st we had to camp in the woods there being no houses near. We had fixed our tent over a few boxes and 14 of us slept several nights in a place about 2V2 yards long and about 4 feet broad. We had not room to lay down and scarce room to sit. We could not stretch out our legs which caused them to ache some. This seemed a hard fare and it was about the worst of all our journey. One night it rained exceeding heavy and the rain ran through the tent and wet us through. We could not take off our wet clothes, but let them dry on our backs. My wife and her mother were about the worst wet. Some of the time the frost was so severe that our tent was quite stiff and we could scarce cook our victuals at all. On this night (the 21st) Elder Turley addressed the saints while camped in the woods and it was a time long to be remembered. Some spoke in tongues and William Poole interpreted. On Sunday night we called at a tavern and as we expected landing we washed and cleaned ourselves and changed our clothes. We got stuck fast on a tree on Monday which hindered us some and we did not arrive that night but stopped about 9 or 10 miles from home.

In the morning myself and several others left the boat and went across the country to Commerce where we arrived about noon, the boat arrived about 2 o'clock. We had not sailed in the night on account of island and trees which lay in the river and make it dangerous to navigate. We were near 1 1 day on this boat during which time I never had my clothes off, neither had William Poole and he and myself was laid down only a few nights during this time and then our bed was not feathers, but hay. Our families slept on boards having the empty beds under them. The weather was exceeding cold, but preserved us and we arrived in Commerce well and joyful.

A committee had been formed to provide accommodations for us when we arrived. William Poole's family and our family are living together in a very small house on the banks of the great Mississippi River. We were 1 1 weeks and about 1 1 hours between starting from Liverpool and landing at this place. The first person I met with whom I knew was Sister Jamer from Manchester. They left England

last May and only arrived here the Friday before we did. They were 6 months on the way and suffered much. Soon after I found Brother Francis Moon and family and Sutons from Longton living in a house which Francis has built since their arrival. I have seen brother Moss from Preston and Brother Moore from Bolton. The Saints here are poor on account of being driven; but their numbers are rapidly increasing. There are houses now for 4 or 5 miles round, all occupied by saints. There has a great number arrived during the past winter. I have not been to visit any of the folks yet on account of being so busy arranging our house and making a little furniture. We use our boxes for chairs and tables and clothes chest and joiner bench we sleep in straw beds being without bedsteads. Thomas and old Lydia are sleeping on a bed of oakleaves and they like it well. They say it is very easy. We are perfectly satisfied with the appearance of things here and we have abundance of proofs that Joseph Smith Junior is what he pretends to be viz a Prophet of the most high God and this is the work of God and will roll forth to the ends of the earth and the Lord will gather His people. Lust not be discouraged. Tribulation will not hurt us for although we have been tossed and exposed so much, old Lydia Moon says she is better than she has ever been for the past 15 years. She is not troubled with rheumatism but looks considerable younger and more active than when we left England. Sister Mary Ware is grown very fat and healthy and so it is with nearly all of us. Myself is fatter than I ever was in my life and far more healthy. In fact and in short all is well, and I hope we shall soon see our dear brothers and sisters from England in this place. We will have a happy

meeting some day. We have not yet determined where we shall settle, but probably on the other side of the river in the Iowa Territory.

The land is exceeding rich, wild grapes grow in great abundance. Also nuts of many kinds. Peaches, citrus, pumpkins, squashes and good potatoes. We buy sugar at 5 pence per pound and honey same price, molasses 2 pence per pound, potatoes 2 shillings per bushel, flour 20 shillings per 200 pounds, cornmeal % per bushel, beef about three half pence per pound. We make our own candles and soon we shall make our own soap. We can get no milk scarce as it is winter season and people here only milk their cows when they want a little milk. Clothing is very coarse and dear and it will pay well to bring it from England. You can buy a pair of boots in New York or Buffalo for about 16 shillings. All kinds of iron works are near here and if I had to come again I would bring a good set of joiners tools along with me and it would pay carriage. You must make your boxes very strong say inch boards well put together. Have them measured that 3 would make a bed if needed. I would make them about 4 foot long or nearly and 2 foot 6 inches broad and 2 foot deep. With regard to the care etc., in the journey I would say the less luggage you have the less toil you will have, but when you get them here they will pay for all the toil. I suppose the highest price would not cost you more than about 2 pence for the carriage and that would be saved in a few articles. A

hand saw for instance will cost about 10 or 12 shillings here and other things in proportion. We brought considerable of pots and I am glad we did for they will pay for carriage. They are scarce in this region. Ours carried well being packed tight together with hay. Save all your working clothes or else get new before you come that is if you can, but neither let clothes nor goods detain you from coming. The sooner you get the journey over the better. I would advise all the women to get either linen or cotton trousers and flannel petticoats to keep them warm for the weather is extremely cold in winter and exceeding hot in summer. A suit of cotton cloth or something very

thin would be highly beneficial for now. Remember all these things are dear here. I think they will be cheaper in a few years. It is folly to bring strong shoes with nails in from England they are of little use here all the men wear boots with no nails in them. There is no stone pavements or hard wood and in wet weather you would often find yourself more than once deep in mud. I have only seen 2 or 3 pair of shoes except Englishmen had them. Stockings and worsted are valuable and so is print. Howsoever I will say a few words more concerning our health. Old Thomas has not had one day bad health since we left England, except a litde seasickness. Margaret Moon is grown fatter, her clothes are growing small too. Sister Mary Ware has grown so very fat that all her best dresses are very much too little, she has only one that she can wear the others she cannot get on. Yesterday I had to take my pen knife and cut her new shift sleeves (which her sister made) open for they had made her arms almost black. She is indeed a fat lump and has to keep going from house to house when has time to sing for the saints. A hymn which I composed on the ship has to be sung almost everytime she goes out. Brother William Poole is at work for a farmer about 10 miles from here. He has grown so fat that all his clothes are too little. His wife also is very healthy, fat and cheerful. She seems to be well and has lost her rheumatism. My wife and children are well at present. My youngest child has been poorly with her health. We are all about as merry as we dare be and would be glad to see you all here too our circumstances more. The best brandy is 3 shillings a quart here. And at any of the taverns you may pour your own glass of anything for about 2 pence. Yet I have only seen about 3 drunken men since I arrived in America. I have heard of 3 I did not see. I may sober people but very much inclined to impose upon strangers as they are traveling. Fresh meat is so cheap and plentiful that some of our folks are already through of it. Last night many of us was in company with Brother Joseph, our hearts rejoiced to hear him speak of the things of the Kingdom, he is an affectionate man and as familiar as any of us.

We feel to love him much and so will you. I must close for the present and I have not half done. Write to me often and direct W. Clayton, Nauvoo or Commerce either, Hancock Co., Illinois. I have

this day had a letter from John Moon, they are in they

have suffered much. Elder Kimball's wife received a letter from him on Friday last. I wish I could tell you all I want to do, but I must close. Yours as ever, (William) Clayton

December 1840 Extracts; Words, p. 44

Extracts from William Clayton's Private Book A Key by Joseph Smith Dec 1840 - W[illiam]. Clayton].

If an Angel or spirit appears offer him your hand; if he is a spirit from God he will stand still and not offer you his hand. If from the Devil he will either shrink back from you or offer his hand, which if he does you will feel nothing, but be deceived.

A good Spirit will not deceive. 2

Angels are beings who have bodies and appear to men in the form of man.

1841

5 January 1841, Tuesday Extracts; Words, p. 59 Extracts from William Clayton's Private Book By Joseph, Jany. 5th 1841, at the organization of a school of instruction.

Description of Paul - He is about 5 foot high; very dark hair; dark complexion; dark skin; large Roman nose; sharp face; small black eyes, penetrating as eternity; round shoulders; a whining voice, except when elevated and then it almost resembles the roaring of a Lion. He was a good orator, but Doctor Benentt is a superior orator, and like Paul is active and deligent, always employing himself in doing good to his fellow men. By Joseph, January 5th, 1841 Answer to the question, was the Priesthood of Melchizedeck taken away when Moses died.

All priesthood is Melchizedeck; but there are different portions or degrees of it. That portion which brought Moses to speak with God face to face was taken away; but that which brought the ministry of angels remained. All the Prophets had the Melchizedeck Priesthood and was ordained by God himself.

12 January 1841, Tuesday Manchester, p. 202

On January 12th 1841 we began to move our luggage over the river on the Ice which occupied 4 days in the whole. I had previously taken

a house a little from Montrose at 18 pr month. This house smoked very bad and we had oftentimes to be without fire and cook out of doors. We found things in some measure as was told viz the saints to be in a very bad state and having no meetings, full of envy, strife and contention and in a very bad state. Soon after we arrived here the weather began to be extremely cold and having no wood for fire it seemed as though we must be froze to death. We were still 31 in number and all could not get to the fire. When the weather

moderated we went to cutting logs and hauling them for building also making rails.

8 March 1841, Thursday Manchester, p. 202

We got our house part raised by the 8th of March William Poole assisting us. At this time William Poole moved over the river to seek employment and left us.

16 March 1841, Tuesday Manchester, p. 202

We continued to labour prepareing rails and house &c untill about the 16 of March when we seemed to be all at once put under a cloud of trouble. In the night I was taken sick and could not go to work for a few days. Same day We had a hog we set much store on and was very desirous to keep him to breed from. On the 15th he got out of the penn and did not come home at night. On the morning of the 16th he came home cut which was a sad grief to us. (We afterwards learned partially that the person who cut the Hog was Doctor Patton of the High Council) Not true. On the same day about 5 o clock while I was set doing a little something in the house a person called and said the new house was all on fire. I immediately sprang up and started off. Just as I got to the door I saw a waggon going that way and I got into it. Having 2/4 miles to go we was sometime before we arrived. When I got there I found the lady who lived at Bosiers house had carried water from the house about a quarter of a mile and put the fire partly out. I soon put all the fire out and ascertained that the house had not sustained much damage but a large rope which cost

\$2.50 also a pair of Bed cords was entirely burned to ashes which in our circumstances was a considerable loss to us. We have during the

winter had this chimney on fire 3 times. First on a cold day when William Poole killed his hog. He made to large a fire and the chimney was turned on.

19, 20 March 1841, Friday, Saturday Manchester p. 203

I commenced planting seed for the first time in this land. On the latter day while I was busy in the garden a person named William Miller (who said he had a claim upon the land we bought from Hyrum Smith) came up and with him a constable and another man. The constable drew from his pocket book a paper and read it to me which was a notice to quit the land signed William Miller. I felt some astonishment at this but not many words passed between us. Miller said he had been to Brother Ripley who was somewhat saucy and told him he must fight it out- and that was the way he intended to do it. A few days after I took the notice paper to the river to Sister Smith who advised me to take no notice of it but to proceed with our business, I however felt it would be wisdom to wait a while as we expected Hyrum at home in a few weeks.

24 March 1841, Wednesday Manchester, p. 204

Wednesday. This night the constable brought me a summons to appear before Justice Spain to answer to William Miller for trespass on his premises.

26 March 1841, Friday Manchester, p. 204

Friday. I went over the river to see Brother Ripley and ask his council. I called at the store and made Joseph acquainted with the circumstance who ordered Brother Thompson to write a few lines to Bishop Ripley in his name requesting him to take the matter into his own hands and appear with me before the justice. I saw Brother Ripley who said I need trouble myself no further he would see to it. I would here state that during the past few months I have had much trouble concerning the boat which was made at Dixonville. I have repeatedly endeavored to see Mr. Benbow who ownes one half of it and settle with him but have yet been disappointed. He has been for council to Brother Law and has divided the boat and taken away his share. Soon as I learned this I also went to Brother Law for council who advised me to get 2 men to value the portion of the boat which fell to us and then charge the whole company with the whole of the

difficiency. This I immediately attended to and made out bills for all our own family taking an equal share of the loss. Some of the accounts I took in and the first man who complained was John Blezard. He did not believe it was a just debt and did not intend to pay except others did &c. His conduct since has fully proved that he does not intend to pay for he has been insolent both to myself and Lydia and her mother who have been to ask repeatedly for the money. But hitherto we can get no satisfaction wether he will pay or no.

28 March 1841, Sunday Manchester, p. 205

Sunday. This day we met at Montrose. Uncle John Smith presided. He called upon all who had hardness and who had transgressed to confess and repent. He stated that about 12 months ago he had

appointed them a person to take charge of the meeting and administer the sacrament which he had only attended to once since that time. After many had confessed he called upon myself and Brother Nickerson to break bread and administer which was done and we hope it will be continued faithfully hereafter.

30 March 1841, Tuesday Manchester, p. 205

Tuesday. This day I made a contract for a cow with Abner Tibbetts for 20 dollars value to be cut out in cord wood at 75 cents pr cord. She calved on the morning after and seems to answer pretty well

2 April 1841, Friday Manchester, p. 205

Brother Nickerson settled with William Miller for his claim on the land and we can now pursue our improvements.

6,7,8,9 April 1841, Tuesday - Friday Manchester, p. 205
These four days I attended Conference. *See over. 3

6 April 1841, Tuesday Manchester, p. 208

The Nauvoo Legion was drawn up to exercise and afterwards proceeded to the Temple ground to lay the corner stones. The first Presidency proceeded to lay the South East corner stone. (The High Council laid the South West corner in the name of the travelling High

Council. The President of High Priest quorum the North West and the Bishops the North East. See Times and Seasons April 15). Before the ceremony of laying the corner stones President Rigdon delivered an address for the occasion in his usual powerful manner.

7 April 1841, Wednesday Manchester, p. 205

On the 7th I was organized with the High Priest quorum and set with them during the conference. I was much pleased with the order of the meeting. When any case was to appear before the church it was first put by the Bishop to the quorum of the Lesser Priesthood. Then by the president of the Elders to that quorum— then the 70 then High Priests— then High Council and lastly to the presidency. If any objection arose it had to be tried by that quorum who objected but majority of the quorums decided the matter. The names of the official characters are as follows— Joseph Smith first president Sidney Rigdon and William Law councillor. Brother Law was appointed councillor at this conference in the stead of Hyrum Smith who was appointed a Prophet Seer and Revelator according to a Revelation given January 19, 1841. Brother Law was objected to by our quorum but honorably elected after investigation on account of the ill health of Sidney Rigdon. John C. Bennett was appointed in his stead until Brother Rigdon's health improved. Names of the 12 or traveling high Council. Brigham Young, Heber Chase Kimball, Parley P. Pratt, Orson Pratt, Orson Hyde, William Smith, John Taylor, John E. Page, Willford Woodruff, Willard Richards, George Albert Smith and Lyman Whight was appointed in the room of D.W. Patten deceased.

Standing High council— Samuel Bent, Henry G. Sherwood, George W. Harris, Thomas Grover, Newel Knight, Lewis D. Wilson, Aaron Johnson, David Fullmer, Alpheus Cutler, William Huntingdon Senior, William Alread, Leanord Sowby was appointed this conference. Presidents of the High Priest quorum— Don C. Smith, councillors Noah Packard, Amasa Lyman. President of Elders quorum— John A. Hicks, councillors Samuel Williams, Jesse Baker. Quorum of seventies— Joseph Young, Isaiah Butterfield, Daniel Miles, Henry Heremond, Zerah Pulcipher, Levi Hancock and James Foster. Lesser Priesthood Priests— Samuel Rolphe, Stephen Markam, Hezekiah Peck counselors. Teachers— Elisha Everett, James W. Huntsman, James Hendrick, Deacons— Phineas R. Bird, David Wood, William W. Lane, Bishopric— Vincent Knights, councilors Samuel H. Smith and Shadrac Roundey. Newel K. Whitney, counselors] Jonathan H. Hale, William Felshaw. George Miller, councillors Peter Haws and John Snider. Isaac Higbee, counselors] Graham Coultrin and John S. Higbee. Alanson Ripley had his Bishopric taken from him for frequently being drunk and not fit for business. President of

the stake William Marks, councillors Austin Coles and Charles C. Rich.

8 April 1841, Thursday Manchester, p. 208

Thursday. President Rigdon delivered a discourse on baptism for the dead, showing the propriety and absolute necessity of such an ordinance. After preaching a many were baptized for their dead relatives and many for the remission of sins. At this conference a Revelation was read (given January 19, 1841) containing instructions to build the Temple and a boarding house called the Nauvoo house and many other important items. A short revelation was also read concerning the saints in Iowa. The question had been asked what is the will of the Lord concerning the saints in Iowa. It read to the

following effect— Verily thus saith the Lord let all those my saints who are assaying to do my will gather themselves together upon the land opposite to Nauvoo and build a city unto my name and let the name of Zarahemla be named upon it. And all who come from the east and West and North and South who have desires let them settle in Zarahemla that they may be prepared for that which is in store for a time to come &c. Brother Joseph when speaking to one of the brethern on this subject says you have hauns Mill for a sample. Many of the brethern immediately made preparations for moving in here but on account of its being so late in the season President John Smith advised to get through with planting and then proceed to move in.

16 April 1841, Friday Manchester, p. 211

Alice Moons family arrived from Pittsburg State of Pennsylvania.

24 April 1841, Saturday Manchester, p. 212

I was requested to attend meeting of the High Council at President John Smiths. I was appointed one of the number in the place of Erastus Snow who is gone preaching. At this council Willard Snow was appointed to get up a company of independent Rifle men. I have joined this company.

See over 4

25 April 1841, Sunday Manchester, p. 211

Brother Clark arrived with a company of saints amongst whom was my sister Alice.

1 May 1841, Saturday Manchester, p. 211

We finished cutting the 26 cord of wood for corn. Same day Brewetts company arrived amongst whom was Seth Cook and family.

2 May 1841, Sunday Manchester, p. 212

Elders William Law and Hyrum Smith preached at Zarahemla.

6 May 1841, Thursday Manchester, p. 212

On the 6th my wife was taken poorly about 4 o clock A M. Her mother was on the other side of the river. As soon as it was light she wanted me to go and fetch her. I went and got Brother Davis' skiff and went as cross as hard as I could and was about 2 hours away. When she got back she was delivered of a daughter who are both doing very well.

8 May 1841, Saturday Manchester, p. 212

She got up on the 8th and continued to mend without interuption. The child is named Henrihetta Lucretia Patten Clayton.

9 May 1841, Sunday Manchester, p. 212; Words, p.71

Joseph preached on his side on baptism for the dead (see Record.) 5 Manchester, p. 212

Afterwards a number was baptized both for remission of sins and for the dead. I was baptized first for myself and then for my Grandfather Thomas and Grandmother Ellen Clayton, Grandmother Mary Chritebly and aunt Elizabeth Beurdwood.

16 May 1841, Sunday Manchester, p. 213; Words, p. 74.

I went over the river to hear Joseph Election and Eternal judgment (see Record). Extracts; Words, p. 74 Extracts from William Clayton's Private Book Remarks by Joseph, May 16th, 1841.

There are three independent principles— the spirit of God, the spirit of man, and the spirit of the devil. All men have power to resist the devil. They who have tabernacles have power over those who have not. The doctrine of eternal judgment Acts 2–41 Peter preached repent and be baptized in the name of Jesus Christ for the remission of sins, &c but in Acts 3-19 he says v "Repent and be converted that you sins may be blotted out when the time of redemption shall come and he shall send Jesus," &c. Remission of sins by baptism was not to be preached to murderers. All the priests in Christendom might pray

for a murderer on the scaffold forever, but could not avail so much as a gnat towards their forgiveness. There is no forgiveness for murderers. They will have to wait until the time of redemption shall come and that in hell. Peter had the keys of eternal judgment and he saw David in hell and knew for what reason, and that David would have to remain there until the resurrection at the coming of Christ. Romans 9— all election that can be found in the scripture is according to the flesh and pertaining to the priesthood.

30 June 1841, Wednesday Manchester, p. 213

We have continued to labour very hard in splitting rails up to the present time. The wether now begins to be very hot almost more that we can bear. We are yet very far short of completing the fence and in danger of having the corn spoiled by cattle every day.

1 July 1841, Thursday Manchester, p. 213

Early in the morning I was taken very sick with vomiting and purging which held me 5 or 6 hours very severely. I could not go to work. I felt a little better on friday and Saturday.

4 July 1841, Sunday Manchester, p. 213

On Sunday I went over the river and saw Brother Kimball and went with him to Sister Pratt's where we took a little dinner.

5 July 1841, Monday Manchester, p. 213

I attended the celebration of American liberty at Zarahemla. We was called to drill at 8 in the morning and continued until about 4 o'clock at which time the company went to dinner which was set out in a field on account of so many being present. The provisions was done before all had had dinner. I was shure without and felt bad for want of meat.

* turn over. 6

8 August 1841, Sunday Manchester, p. 216

President John Smith and several other brethern came and for the first time during our sickness we received the sacrement. Afterwards President Smith asked particularly concerning our circumstances and being pressed I told him that had not a privilege of having many things which we greatly needed. After this the church helped us considerable.

11 August 1841 Temple History, p. 60

On the 11th day of August, Brother Weeks began carving the oxen, twelve in number, upon which the font was to stand. After carving for six days, he consigned this branch to Brother Elijah Fordham, the

principal carver, who continued until they were finished. They were completed about two months after their commencement.

14 August 1841, Saturday Manchester, p. 214
Alice Moon died.

17 August 1841, Tuesday Manchester, p. 214

Up to the present time I have been very sick after the 5th. As stated above I went to work on the 6th but was not able to do much. On the 7th I was seized with the bilious fever and after a few days suffering took an Emetic which gave me relief. Soon as I began to

amend I was seized with the Aue and Fever and shook every day. After about 10 days shaking I was advised by Dr. Rogers to take some Pills. I objected but Sister Taylor had bought some Quinine and I finally for her sake concluded to take it. These Pills broke the Aue for about 10 days during which time I had another attack of the Bilious Fever and took an Emetic which gave relief. After about 10 days relief from the Aue I was seized with it again and had it every day for about 2 weeks. At this time we were near all sick and had been except Lydia and on this day Thomas Moon died % before 11 A.M. after about 2 weeks sickness. On this day also the brethern went to haul Rails and put up a fence around our field but did not complete it on account of being short of Rails. Soon after there were many cattle in the field especially Mr. Copes sometimes the to the number of 35 in one day. The brethern again went to haul more Rails and complete the fence but did not make it secure consequently cattle

continually were eating up the corn untill they destroyed the whole both the corn and fodder.

18 August 1841, Wednesday Temple History, p. 60

In conformity with the foregoing item of law, 7 in the Summer and Fall of the year 1841, the brethern entered into measures to build a baptismal font in the cellar floor near the east end of the temple. President Joseph approved and accepted a draft for the font, made by Brother William Weeks; and on the 18th day of August of that year, Elder Weeks began to labor on the construction of the font with his own hands. He labored six days and then committed the work to carpenters. 8

19 August 1841, Thursday Manchester, p. 215 On the 19th Dr. Culbertson came and said he would cure us of the ague and charge nothing for his trouble. Accordingly 5 of us took each a dose of Calomel and Caster Oil. Afterwards 1 teaspoon full of Bitters every hour for 8 hours. This broke our ague for sometime.

20 August 1841, Friday Manchester, p. 215

On the 20th our infant child Henrihetta Lucretia Patten Clayton died after being sick and having chills some time. During the last 2 days she suffered much at times and especially in the last hour of her life. When dead she was as pretty as I ever saw in my life. She died about

10 minutes after 3 P.M. This was a grief to us but we afterwards saw the hand of God in it and saw it was best to be so During this time.

30 August 1841, Monday Manchester, p. 216

Being advised by Brother Kimball to buy 2 city lots and move into the city of Zarahemla (according to a previous revelation) on the 30th I went over to President John Smiths and bought two.

11 September 1841, Friday Manchester, p. 217

Lydia Moon Senior was taken suddenly ill and remained very sick 3 or 4 weeks.

18 September 1841, Friday Manchester, p. 217

On the 18th Richard J enkinson died appearantiy suffering much. About this time we suffered severly on account of having no fire in the house. The chimney was blown down in March and was not built up again untill George A. Smith one of the twelve and Brother Montague came on the 29th with a load of wood and afterwards built up the chimney for which we felt thankful.

21 September 1841, Monday Manchester, p. 217

The wether was wet and having no fire in the house our clothing were damp and we took cold. Consequently on the 21st I began to shake every day again.

25 September 1841, Friday Temple History, p. 60

I will here state that on the 25th day of September, 1841, a deposit was made in the south-east corner stone of the temple.

28 September 1841, Monday Manchester, p. 217

On the 28th Brother Tanner brought us some Beef.

6 October 1841, Wednesday Manchester, p. 217

Oct. 6 Ellen Jenkinson died. She was never baptised nor believed in this work while she lived. We had about 1 acre of Potatoes planted and the time now came that they should be dug. We sent over to William Pool to come and help us also to Edd Whittbe. They both promised to come but were sick at the time. They did not come after they got better. Seeing this and after waiting untill the frost had destroyed about one half I began to dig them myself. I dug in the morning untill the Ague came on and afterwards as long as I could bear. I was soon reduced so that I was not able to dig any longer and then my wife and her sister Lydia dug the remainder and gathered about 1 V2 acres of corn which we had on the farm we rented.

8 November 1841, Monday Temple History, p. 60

At 5 o'clock in the evening, the 8th day of November, 1841, the font was dedicated by Joseph Smith the Prophet. After the dedication Brother Reuben McBride was the first person baptized, under the direction of the President.

Brother Samuel Rolfe, who was seriously afflicted with a felon upon one of his hands, was present. President Joseph instructed him to wash in the font and told him that the hand would be healed. The doctors had told him that he could not recover before Spring, and had advised him to have his hand cut. He dipped his hand in the font, and within a week he was perfectiy healed.

After this time baptisms were continued in the font, and many Saints realized great blessings— both spiritually and bodily.

11 December 1841, Saturday Temple History, p. 60

Late in the evening of the 11th of December, the Trustee-in-Trust instructed Brigham Young, president of the quorum of the Twelve Aposties, to visit the members of the building committee and inform them more fully regarding their duties— to notify them not to accept any more tithes and consecrations, except such as were received from him.

13 December 1841, Monday Temple History, p. 60

On the morning of the 13th, this message was delivered by Brigham Young to the committee in the presence of Elders Kimball, Woodruff and Willard Richards. Temple History, p. 60

On the 13th day of December, 1841, the Prophet Joseph appointed Apostie Willard Richards to be recorder for the temple and scribe for the private office of the President.

The recorder opened his office in the counting room of President Joseph's new brick store on Water Street, and he immediately began to record the timings on the Book of the Law of the Lord, page 27. The first record was made under the date of December 1, 1841. It was one gold sovereign, valued at \$5.00, to the credit of John Sanders, late from Cumberland, on the borders of Scotland, Europe.

14 December 1841, Tuesday Manchester, p. 217

About the middle of November I came over to Nauvoo and there Brother Kimball concilled us to move over the river into Nauvoo which we did on the 14th of December. We were still sick and occasionally shaking. We moved into a very bad house and suffered much from cold. We remained here 6 weeks and then moved to were we are now living viz lot South of the burying ground. During the 6 weeks above mentioned I proved that William Pool (who had always professed to be my friend) had been striving to cause a separation in the family viz to cause mother Moon to turn me out of doors and in

order to accomplish this he had told Margaret many reports one of which was that I was the sole cause of her fathers death.

1842

10 February 1842, Thursday Manchester, p. 218

Brother Kimball came in the morning to say that I must go to Joseph Smiths office and assist Brother Richards. I accordingly got ready and went to the office and commenced entering tithing for the Temple. I was still shaking with the Ague every day but it did not much disable me for work. Temple History, p. 60

When this order 9 was understood by the Saints, the business of the recorder increased rapidly, and having many important matters crowding upon him, he found it necessary to appoint Saturday of each week as the time for receiving and recording the timings of the

brethern. He published a notice under date of January 12, 1842, informing the Saints of this regulation; and it was subsequently carried into effect. But the business increased so rapidly that he could not keep pace with the work. He therefore counseled with his brethern of the Twelve; and, having received permission from President Joseph, he called Elder William Clayton, lately from England, to assist him. Elder Clayton accordingly entered the

recorder's office on the 10th day of February, 1842, and continued therein from that time forward. Affidavit, p. 225

I was employed as a clerk in President Joseph Smith's office, under Elder Willard Richards, and commenced to labor in the office on the 10th day of February, 1842. I continued to labor with Elder Richards until he went east to fetch his wife to Nauvoo. 10

12 February 1842, Saturday Manchester, p. 219

Saturday. I was able to continue writing all day although I had the ague but not severe.

13 February 1842, Sunday Manchester, p. 219

Sunday. We had a Singing meeting at Brother Farrs. Brother and Sister Kimball was present.

17 February 1842, Thursday Manchester, p. 219

Thursday. I dined at Sister Hydes with Brother Joseph Smith, Heber Kimball, Wilford Woodruff, Brigham Young and Wilard Richards. At night saw W & S.

18 February 1842, Friday Manchester, p. 219

Friday. Pained with tooth ache all day— heard Joseph read a great portion of his history.

30 March 1842, Wednesday Letter 11

Dear William, My heart rejoices while I write to inform you that on Sunday evening last, the steamer Ariel landed at Nauvoo, loaded with Saints from England. About five o'clock the boat was seen coming up the river, the whole deck crowded with Saints. I went to the landing place along with Elder John Taylor, his wife, and others.

As we went along, we were delighted and astonished to see the number of Saints on their way to meet the boat. When we arrived, the scene was affecting; I could not refrain from weeping. I looked round, and I suppose there was not less than from two to three thousand Saints on the shore, all anxiously interested in the scene. Many were there who wanted to give the strangers (yet brothers) a hearty welcome; others panting betwixt doubt and hope, lest their friends should not be there, others waiting to ascertain if any former acquaintance was in the company— myself amongst the number; and many, whose hearts throbbed with joy, and their eyes wept tears, expecting to see their mothers, their fathers, their children, and other relatives, &c, &c. While all this bustle was going on on shore, the boat was now within three hundred yards, coming directly for the shore; the confusion was so great I could but faintly hear those on the boat singing a hymn (I believe "The Latter-day Glory").

At this period my heart almost melted, the boat moving majestically, every head stretched out, and all eyes gazing with intensity. A few moments more and the boat was landed, and the joyful acclamations and responding welcomes would have made a heart of stone

acknowledge, that whether there was any religion or not, there was a great quantity of love— the purest essence of religion. I soon recognized sister Davies, from Cookson-street, Manchester, and a sister Martha who lived with them; also James Burgess and family, Richard Hardman and family, Rbt. Williams and wife, and several others whom I know. They soon discovered me, and we quickly felt each other's hand, and had a time of rejoicing together. Teams were soon in waiting to carry their luggage to houses until arrangements could be made for their final accommodation. The company were in good health and spirits.

Amongst the number who went to see them land, I may mention, president Joseph Smith, B. Young, Willard Richards, John Taylor, of the twelve; and many others in high standing, although the distance was nearly two miles.

Now, dear William, let me say I am neither dead, sick, nor dissatisfied, but am rejoicing to hear from my old friends. My faith in this doctrine, and in the prophet and officers is firm, unshaken, and unmoved; nay, rather, it is strengthened and settled firmer than ever.

You say you are almost wearied with the lies, &c. This is what we

must expect in these days, for this is a lying and wicked generation; even many, in whom we may have great confidence, when we see them brought into trial, give way to an evil spirit. Old Mr. B— and daughter like many others, were assailed by the apostate crews, who lay scattered on the banks of the river; and all manner of evil reports were sounded in their ears, until they became discouraged; and, finally, almost denied the faith before they came near Nauvoo.

People coming here with their minds thus prejudiced, will naturally construe every thing they see and hear into evil, and will imagine evil where there is none. In this state the B— ton family came, and were

something like spies, afraid to be spoken to by any one, least they should be ensnared, and especially afraid to meet Joseph Smith, lest he should want their money. After remaining a short time here, they went back to Warsaw, where some of the greatest enemies reside, and, I am sorry to say, have joined in the general clamor and business of circulating evil reports, some of which I, MYSELF, KNOW POSITIVELY TO BE FALSE.

For me to write any thing concerning the character of president Joseph Smith would be superfluous. All evil reports concerning him I treat with utter contempt; but because I esteem you highly as a friend and brother, I will say a few words on this subject. Joseph Smith is not the " "treasurer for all the Saints," and has no more to do with their money than you or me; every man just does what he pleases with his money, and neither Joseph, nor any one of the officers, ever attempt to control any one, or their property either.

The church have appointed Joseph Smith trustee, in trust for the church, and as such, upon him devolves the important duties of buying lands, that the Saints may have somewhere to gather together, and he is responsible for the payment for these lands. How can he do this without means? If those who have money will not assist by purchasing lands from Joseph Smith, and paying him money for it, how is the church to be built up, and what is to become of the thousands of poor who are continually pouring in from all quarters?

With regard to J. Smith getting drunk, I will say that I am now acting as clerk for him, and at his office daily, and have been since February 10th, and I know he is as much opposed to the use of intoxicating drinks as any man need be.— I have never seen him drunk, nor have I ever heard any man who has seen him drunk since we came here. I believe he does not take intoxicating drink of any kind: our city is conducted wholly upon temperance principles. As to his using snuff

and tobacco, I KNOW he does no such thing. To conclude, I will add that, the more I am with him, the more I love him; the more I

know of him, and am sorry that people should give heed to evil reports concerning him, when we all know the great service he has rendered the church, [end of letter]

8 June 1842, Wednesday Temple History, p. 60

It was late in the Spring of 1842, when work was opened upon the walls, and little was done until Brother William Player came in June. He had just arrived from England, and had come with the full intention of working on the temple. He began to labor about the 8th day of June: and he spent some time in regulating the stone work already set which had not been done very well.

11 June 1842, Saturday Temple History, p. 60

About the 11th of the same month he /William Player/ set the first plinth on the south-west corner of the south side.

During the Summer he lost two weeks of work, having to wait for Elder Cahoon's sons' plinths, which they were cutting, they playing in the stone shop much of the time.

29 June 1842, Wednesday Temple History, p. 86

Williard Richards, the recorder, having in the early part of June obtained permission from the President to go to the East to get his family, made preparations to depart upon this journey. On the 29th of June he transferred the vv Law of the Lord" and books belonging to the temple to the care and charge of William Clayton. One or two days later Elder Richards started away. Allen 1, p. 42

On 29 June Richards turned over all the work of Joseph Smith's office to Clayton. Affidavit, p. 225

After Elder Richards started east I was necessarily thrown constantly into the company of President Smith, having to attend to his public and private business, receiving and recording timings and donations, attending to land and other matters of business. During this period I necessarily became well acquainted with Emma Smith, the wife of the Prophet Joseph, and also with the children— Julia M. (an adopted daughter), Joseph, Frederick and Alexander, very much of the business being transacted at the residence of the Prophet. 12

2 July 1842, Saturday Allen 2, p. 82 13

Only three days after his appointment the eager new clerk found himself riding around the city with his leader looking at lots.

9 July 1842, Saturday Allen 2, p. 82 14

A week later the two of them were out on the Illinois prairie looking at more land and hoeing potatoes on Joseph Smith's farm.

16, 23 August 1842 Allen 2, p. 118

Certain tender reflections by Joseph Smith on the value of his friends, on August 16 and 23, 1842, were dictated directly to Clayton, who recorded them in the sacred record book 15 and later made them available for the published History.

3 September 1842, Saturday History of the Church, 5:144. 16

A letter was received from Brother Hollister to the effect that the Missourians were again on the move, and that two requisitions were issued, one on the governor of this state, and the other on the governor of Iowa. Their movements were represented as being very secret and resolute. Soon after 12 o'clock, Pitman, the deputy sheriff, and two other men came into the house. It appears that they had come up the riverside, and hitched their horses below the Nauvoo House, and then proceeded on foot undiscovered, until they got into the house. When they arrived, President Joseph Smith was in another apartment of the house, eating dinner with his family. John Boynton happened to be the first person discovered by the sheriffs, and they began to ask him where Mr. Smith was. He answered that he saw him early in the morning; but did not say that he had seen him since.

While this conversation was going on, President Joseph Smith passed out of the back door, and through the corn in his garden to Brother Newel K. Whitney's. He went up stairs undiscovered. Meantime Sister Emma went and conversed with the sheriffs. Pitman said he

wanted to search the house for Mr. Smith. In answer to a question by Sister Emma, he said he had no warrant authorizing him to search, but insisted upon searching the house. She did not refuse, and

accordingly they searched through, but to no effect.

This is another testimony and evidence of the mean, corrupt, illegal proceedings of our enemies, notwithstanding the Constitution of the United States says, Article 4th, "The right of the people to be secure in their persons, houses, papers and effects against unreasonable searches and seizures shall not be violated, and no warrants shall issue but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched and the persons or things to be seized."

Yet these men audaciously, impudently and altogether illegally searched the house of President Joseph Smith even without any warrant or authority whatever. Being satisfied that he was not in the house, they departed. They appeared to be well armed, and no doubt intended to take him either dead or alive; which we afterwards heard they had said they would do; but the Almighty again delivered His servant from their bloodthirsty grasp.

It is rumored that there are fifteen men in the city along with the sheriffs, and that they dined together today at Amos Davis's. Soon after sundown, Thomas King and another person arrived at the house and demanded to search, which they immediately did; but, finding nothing they also went towards Davis's. Some of them were seen about afterwards; but at about ten o'clock all was quiet.

It is said that they started from Quincy yesterday, expecting and fully determined to reach Nauvoo in the night, and fall upon the house unawares; but report says they lost the road, and got scattered away one from another, and could not get along until daylight. This, in all

probability, is true, as they appeared much fatigued, and complained of being weary and sore from riding.

President Smith, accompanied by Brother Erastus Derby, left Brother Whitney's about nine o'clock, and went to Brother Edward Hunter's, where he was welcomed, and made comfortable by the family, and where he can be kept safe from the hands of his enemies.

Temple History, p. 86 About nine o'clock on the evening of Saturday, September 3rd, the President was at Bishop N.K. Whitney's, but was about to leave that place to go to Edward Hunter's. He called William Clayton to him and said:

" 'Brother Clayton, I want you to take care of the records and papers; and from this time I appoint you Temple Recorder; and when relevations are to be transcribed, you shall write them."

This was done because Elder Richards had more work than he could attend to, he being engaged upon the Church History, which the

President was anxious should progress as fast as possible. Allen 1, p. 42

On the evening of 3 September the Prophet announced, " "Brother Clayton, I want you to take care of the records and papers, and from this time I appoint you Temple Recorder, and when I have any relevations to write you shall write them." 17 Affidavit, p. 225

On the 7th of October, 1842, 18 in the presence of Bishop Newel K. Whitney and his wife Elizabeth Ann, President Joseph Smith appointed me Temple Recorder, and also his private clerk, placing all records, books, papers, etc., in my care, and requiring me to take

charge of and preserve them, his closing words being, "When I have any revelations to write, you are the one to write them."

12 September 1842, Monday Allen 2, p. 118

Clayton was one of several scribes who kept the " "Book of the Law of the Lord." For the most part, this large, leather-bound record contains notations of consecrations and tithing for the building of the temple, and 370 pages, covering the period from September 12, 1842, to May 4, 1844, are in William Clayton's handwriting. 19

Fall, 1842 Temple History, p. 60

The work progressed but slowly during this season, as there was but one crane; but the delay arose through the stones not being cut fast enough. By the Fall, however, Brother Player had got all the rock-work laid around as high as the window sills, together with all the window sills including that of the large east Venetian window. He had also two courses of pilaster stones on the plinths all around.

During the greater part of the time in the Fall, and especially toward the season when the work ceased, when Winter set in, Brother Player was very sick. He nearly lost use of his hands and feet, and several times he fell, through weakness, while on his way home. He considered that his sickness was caused by the change of climate and by his having drank bad water while coming up the river.

1 October 1842, Saturday Temple History, p. 86

The Prophet, before he went up the river, had called upon the members of the Temple Committee to come together to have a settlement.

On Saturday, October 1 st, they met at the President's house, he being sick. The recorder and Bishop N.K. Whitney were present.

Some reports had been circulated to the effect that the committee was not making a righteous disposition of property consecrated to the building of the temple, and there appeared to be some dissatisfaction among the laborers on account of these reports.

After carefully examining the books and making inquiry into the entire proceeding of the committee, President Joseph expressed himself as being perfectly satisfied with the committee and its work.

The books were balanced between the Trustee-in-Trust and the committee, and also each individual account was carefully examined.

The wages of the Trustee-in-Trust, the members of the committee and the recorder were also fixed by the President; and it was agreed that each should receive two dollars per day for his services.

The President remarked that he was amenable to the State for the faithful discharge of his duties as Trustee-in-Trust, and that the Temple Committee was accountable to him and to no other authority; and that no notice must be taken of any complaint unless it were properly brought to him, when he would make things right if any change were needed.

The parties separated perfectly satisfied, and the President said that he would have a notice published stating that he had examined the accounts and was satisfied. This notice appeared in the Times and Seasons of October 15th, 1842.

At this council it was also agreed that the recorder's office should be removed to the Committee House near the temple for the better accommodation of the business.

October 1 842 Temple History

While President Joseph was concealed at Father Taylor's, Elder Cahoon and some others went to visit him. He gave them many glorious instructions, and in his conversation requested Brother Cahoon, as soon as he return home, to call upon the Saints to put a temporary floor in the temple, that we might be enabled to hold our meetings within its sacred walls.

7 October 1842, Friday [See entry for 3 September 1842] Affidavit,
p. 225

On the 7th of October, 1842, in the presence of Bishop Newel K. Whitney and his wife Elizabeth Ann, President Joseph Smith appointed me Temple Recorder, and also his private clerk, placing all records, books, papers, etc., in my care, and requiring me to take charge of and preserve them, his closing words being, "When I have any revelations to write, you are the one to write them."

23 October 1842, Sunday Temple History, p. 86

On Sunday, the 23rd day of October, the committee laid before the Saints the President's request 20 and called upon them to begin work on the morrow to accomplish this object.

24 October 1842, Monday Temple History, p. 86

On the following day the brethern began their labor on this temporary floor; ...

28 October 1842, Friday Temple History, p. 86

... and on Friday, the 28th, the floor was laid and seats were fixed ready for meeting.

30 October 1842, Sunday Temple History, p. 86

On Sunday, the 30th, the Saints held the first meeting in the temple, and were addressed by Elder John Taylor, one of the Twelve

Apostles. It was expected that the President would be there himself; but he was sick and unable to attend.

This movement added a new stimulus to the work; and the hearts of all the Saints seemed to be filled with joy and gratitude for this privilege.

November 1842 Allen 2, p. 104

Clayton began erecting a fine brick home— the only brick home, in fact, on the block. Early in November 1 842 he hired masons to begin laying the brick

2 November 1842, Wednesday Temple History, p. 86

... the committee built a small brick office for the recorder; and on Wednesday, November 2nd, the recorder moved his records, books, papers, etc. to the new office and began business there forthwith.

28 November 1842, Monday Allen 2, p. 111

The temple committee consisted of Alpheus Cutler, Elias Higbee, and Reynolds Cahoon, and in November 1 842 the stonecutters brought serious charges of v "oppressive and unchristian conduct" against Higbee and Cahoon. They were accused of distributing provisions unevenly and giving more iron and steel tools to Cahoon's

sons than to other workers. After a ten-hour hearing before Joseph Smith the committee was fully exonerated. 21 Temple History, p. 106

After the work ceased upon the walls of the temple, in the Fall of 1 842, the rock-cutters continued their labor with the intention of having a goodly number of the stones ready for the Spring.

Some time in the month of November a feeling against the committee arose among the stone-cutters, who finally presented a charge to the First Presidency against Elders Cahoon and Higbee for oppressive and unchristian conduct, and against the committee for an unequal distribution of provisions, iron, steel, tools, etc.; also alleging that favors were shown by the committee to the sons of its members.

The trial began about 1 1 o'clock in the day and continued until 9 at night. Hengry G. Sherwood made a plea on the side of Justice and the Patriarch Hyrum on the side of Mercy. The decision was given by the President. He decided that the members of the committee should retain their standing and gave much good instruction to all parties, correcting the errors of each in kindness. The decision was marked by judgment and wisdom and cannot fail to produce a good effect. Illinois Journal, p. 494, Footnote 1.

The Temple Committee, Alpheus Cutler, Reynolds Cahoon, and

Elias Higbee, had been appointed in October 1840 to oversee building of the Nauvoo Temple. At the time of this trial, Cutler was working at the Church lumber mill in Wisconsin. The principle grievances brought against the committee were an unequal distribution of provisions to those who had worked on the temple, and allowing Cahoon's sons more iron and steel tools to work with than others. [Diary of William Clayton, 28 November 1842.]

29 November 1842, Tuesday Illinois Journal, 1841-1842, p.495, footnote 1.

In council with prest Hyrum, Willard Richards & others concerning the Bankruptcy case.¹

[Footnote 1. states:]

William Clayton was also present, collecting testimony and documents preparatory to the hearing in the case at Springfield, Illinois, in December. [William Clayton Diary, 29 November 1842.]

9 December 1842, Friday Allen 2, p. 90

On December 9 Clayton found himself one of a delegation of nine men leaving Nauvoo to visit the new chief executive in Springfield. Their task was to get Carlin's order for Joseph's arrest set aside.

13 December 1842, Tuesday Allen 2, p. 90

They arrived on the thirteenth ...

14 December 1842, Wednesday Allen 2, p. 90

... and the next day, after consulting with Stephen A. Douglas and U.S. District Attorney Justin Butterfield, began making their plea.

Ford sympathized with the prophet but was not sure of his authority to rescind the order. Illinois Journal, 1841-1842, p. 501, footnote 1.

Clayton described Governor Ford as "a very small man apparently weighing about 110 lbs." He added, "The Govr appeared friendly and we think we shall succeed in obtaining a countermand of the writ &c." (Diary of William Clayton, 14 December 1842.)

16 December 1842, Friday Illinois Journal, 1841-1842, p.502, footnote 3.

The proposition of the high council for payment of the judgment against Joseph Smith, Henry W. Miller, George Miller, and Hyrum Smith by the United States was that a bond would be signed to cover the sum of \$5212.49 1/2 by responsible individuals in four equal annual installments with interest and to secure the payment of the bond by mortgage of Illinois real estate worth double the amount of the debt. (Diary of William Clayton, 16 December 1842.) Illinois Journal, 1841-1842, p.504, footnote 1.

William Clayton noted that on the previous evening he and Williard Richards "went to see and had a pleasant interview with Judge Douglas. He stated that he had conversed with Gov. Ford who shewed the feelings of the 6 judges of foresaid. He (Judge Douglas) thought it was best that Joseph should be arrested on the proclamation by some of his friends and brought to Springfield and by writ of Habeas Corpus have the case investigated before the Judges of the Supreme Court who he (Douglas) had no doubt would discharge him

17 December 1842, Saturday Allen 2, p. 90

A few days of meetings and negotiations followed, and finally, after consultation with Douglas and six judges of the state supreme court, Ford decided on what amounted to a legal ruse as the most practical course of action. Joseph should voluntarily submit himself to arrest by a friend and come to Springfield. There the court would grant him a writ of habeas corpus, thus effectively forestalling the pending arrest by Missouri constables. Actually, three judges were ready to dismiss the case without a hearing, but the other three, together with Ford and Douglas, thought the habeas corpus procedure was the best way to assure the prophet's continuing freedom. The plot has all the elements of a political intrigue, and Clayton understood its implications. He was impressed by Douglas's argument that since it had been said that Joseph had defied the laws of Illinois, this would be the surest way of satisfying the public mind and at the same time securing the governor from public censure. Clayton also recognized the obvious self-interest in the governor's actions, and his comment seemed reminiscent of Joseph Smith's denunciation of President Martin Van Buren, who had refused to intervene in behalf of the Mormons in Missouri for fear he should lose that state's vote. Allen 2, p. 91

Ford, wrote Clayton, v "appears to have the best of feelings towards

Joseph but is unwilling as stated above to interfere lest he should lose the confidence of his political friends." But Clayton liked the plan, though he still feared the possibility that treachery somewhere along the line would result in Joseph being sent to Missouri. At this point the prophet's Masonic association seemed to pay political dividends, for Douglas assured Clayton that as a Mason, he believed there was not a particle of doubt that Joseph would be released immediately. The governor, Douglas said, had promised Joseph protection on his way to Springfield, and Douglas promised to see Ford personally and request a written authority for safe conduct.

On the seventeenth, at Clayton's request, the governor wrote a letter to Joseph explaining the plan. Butterfield did the same thing, and, armed with both documents, the delegation left for Nauvoo immediately. When the plan was presented to the prophet, he was delighted.

19 December 1842, Monday Allen 2, p. 92

The prophet had no intention of defaulting, but the pressures became so great that he finally decided to take advantage of the new Bankruptcy Act of 1841 and file for discharge, still planning to make full payment of all his debts when he was able.

At first Justin Butterfield opposed such action, partly because of Joseph's responsibilities as trustee-in-trust for the church. Shortly after Joseph's delegation arrived in Springfield, however, Hyrum Smith was actually discharged in bankruptcy and Butterfield himself consented to an "arrangement" whereby Joseph also could be discharged. So confident was William Clayton of the outcome that he wrote in his diary on his way home that "there is now nothing to prevent pres. Joseph discharge in Bankruptcy."

21 December 1842, Wednesday Allen 2, p. 112

/A/ month later the stonecutters were complaining again. Joseph Smith exonerated the committee a second time and wrote a pointed letter to the workers reminding them of its high standing and the

need to pay it "proper deference." He further instructed the laborers that the committee's policy in distributing pork, beef, and other provisions was ultimately for furthering the temple and advised them "to submit patiently to their economy and instructions; and that we, with one accord with united feelings, submit patientiy to the yoke

that is laid upon us, and thereby secure the best interest, to the Temple of the most High God, that our limited circumstances can possible admit of: and then having done all on our part, that great Eloheem, who has commanded us to build a house shall abundantly bless us and reward us for all our pains." Ever the middle man, Clayton was sent to the stone shop to read the letter to the workers. Some, he said, were satisfied, but three "seemed not exactly so."

25 December 1842, Sunday Allen 2, p. 98

He spent much of Christmas Day, 1842, working with Willard Richards on Joseph Smith's history and then went home that night and continued working.

26 December 1842, Monday Allen 2, p. 98

All the next morning was spent on the same task, interrupted only by the need to make preparations to go to Springfield with the prophet. Allen 2, p. 91

On the day after Christmas, Wilson Law arrested Joseph Smith, and Clayton was sent to Carthage to obtain a writ of habeas corpus to take Joseph before the Springfield court. Temple History, p. 79

On Monday, December 26th, he suffered himself to be arrested by Wilson Law, on the proclamation, and on the following morning started for Springfield, accompanied by about sixteen of the brethren. His object was to stand trial before Judge Pope on habeas corpus. This was consented to, at the suggestion of Mr. Butterfield, U.S. District Attorney, who had been consulted in relation to the matter and had expressed assurance that the President would be acquitted.

27 December 1842, Tuesday Allen 2, p. 91

The next day Clayton was with the prophet and his group as they started for Springfield to carry out the plan.

30 December 1842, Friday Temple History, p. 79

The company arrived at Springfield on Friday the 30th, and on the following morning application was made for a writ of habeas corpus from the U.S. District Court. The writ was granted and Monday

morning, January 2, 1843, was appointed as the time to try the validity of the arrest.

1843

1 January 1843, Sunday Allen 2, p. 92

v "This a.m. we had a pleasant interview with Mr. Butterfield, Judge Douglas, Senator Gillespie & others, pres. Joseph stated to Mr. Butterfield the prominent points of difference in sentiment between the Latter Day Saints & sectarian viz: the latter are all circumscribed by some peculiar creed which deprives its members of the right of believing anything not contained in it; whereas the Latter Day Saints have no creed, but are ready to believe all true principle existing, as they are made manifest from time to time. He said further, that if any person should ask him if he was a prophet he should not deny it. As to deny it would give him the lie & then shewed from the Revelations of John that any man who has the testimony of Jesus has the spirit of prophesy &c. M

2 January 1843, Monday Temple History, p. 79

On Monday the company repaired to the court; but Mr. Lamborn, the State's attorney, pleaded that he was not ready for trial, and the case was postponed until Wednesday.

4 January 1843, Wednesday Allen 2, p. 91

The hearing began on January 4, Temple History, p. 79

Accordingly, on Wednesday at 9 a.m. the trial was opened. Its result was the release and discharge of Joseph both from the writ and proclamation.

6 January 1843, Thursday Allen 2, p. 91

... on January 6 William was among those who testified that on the day the attempt was made on Boggs's life Joseph was, indeed, in Illinois and not in Missouri. The trial concluded the same day according to the planned results, and that evening Clayton wrote gratefully in his journal: "We feel to thank the great God for thus delivering his servant from the power of the wicked and designing men."

18 January 1843, Wednesday Allen 2, p. 93

... on January 18 a group of close friends was invited to the Smith home for a grand dinner party. The list of guests included Lucy Mack Smith (Joseph's mother), Hyrum Smith, Brigham Young, Willard Richards, John Taylor, Orson Hyde, Wilford Woodruff, George A. Smith, Heber C. Kimball, the wives of these men, Eliza R. Snow, several other prominent citizens, and, of course, William and Ruth Clayton. The festivities began with the singing of two jubilee hymns written especially for the occasion, one by Wilson Law and Richards and the other by Snow. Joseph Smith distributed cards with the

hymns printed on them. The conversation centered around the deliverance and at 2 p.m. the prophet and Emma began to serve dinner. It took four shifts, for their dinner table could not hold all the guests at once, and the Smiths had their own meal only with the last shift. The party broke up at 6 p.m. Wrote Clayton, "Truly it was a time of Jubilee; all hearts rejoiced." But all the celebration must have been too much for his constitution, for he went home feeling ill and could not even attend the Masonic lodge meeting that evening, as Joseph did.

21 January 1843, Saturday Allen 2, p. 105 n. 3
Clayton went with the prophet to sell a lot to E.J. Sabin

22 January 1843, Sunday Nauvoo 1; Words, p. 159

This A.M. Joseph preached in the Temple, subject arose from two questions proposed from a Lyceum. 1st Did John Baptize for remission of sins,? 2nd Whether the kingdom of God was set up

before the day of Pentecost or not till then? To the 1st Q. he answered, "he did" It is acknowledged of all men that John preached the gospel & must have preached the 1st principles, if so he must have preached the doctrine of Baptism for the remission of sins for that is the 1st principal of the Gospel and was ordained before the foundation of the world. I next give my own testimony because I know it is from God. On the 2nd question He said Where the oracles of God are revealed there is the kingdom of God. Nauvoo 1; Words, p. 159; Allen 2, p. 120

Wherever the oracles of God are & subjects to obey those oracles there is the kingdom of God. What constitutes the kingdom of God? an administrator who has the power of calling down the oracles of God, and subjects to receive those oracles no matter if there are but 3, 4 or 6 there is the kingdom of God &c.

28 January 1843, Saturday Allen 2, p. 105 n. 3

Joseph escorted a land agent from New York around the city and then took him into the office to continue discussing land with Clayton. See William Clayton Journals, 3 vols., Nov. 1842 to Jan. 1846, 21, 28 Jan. 1843 (in private custody and used here with special permission), hereafter cited as Clayton, Nauvoo Journal; History of the Church, 5:260. Evidently the land agent, a Mr. Taylor, was clerk of a New York based agency called the Illinois Land Agency. Clayton's diary gives the name of the agency while the History of the Church says he was from New York.

29 January 1843, Sunday Nauvoo 1; Words, p. 164

Pres. Joseph Preached in the Temple on the Prodigal Son and showed that it did not refer to any nation, but was nearly an answer to the remark vv he receiveth the sinners and eateth with them," the Temple was crowded with people.

9 February 1843, Thursday Allen 2, p. 82

Joseph Smith gave William a letter in which Joseph was told that a Mr. Walsh was willing to transfer to him some land that lay outside the city, upon proof that \$500 had been deposited in Quincy. Allen 1, p. 42

"Joseph related some of his history and gave us a key whereby we might know whether any administration was from God." He then recorded the statement that is now in the Doctrine and Covenants, though it did not appear in that volume until the 1876 edition. Allen 2, p. 120

Sometimes instructions from God are delivered by heavenly messengers, and on at least two occasions Clayton heard Joseph Smith instruct certain leading church members on how to tell the difference between such a messenger and an evil spirit. The idea had been presented to the Quorum of the Twelve as early as 1839, but Clayton heard it in December 1840 and again when he was at the prophet's home on February 9, 1843. There are really two kinds of beings in heaven, Joseph said on the last occasion. "Angels, who are resurrected personages, having bodies of flesh and bones ... (and) the spirits of just men made perfect who are not resurrected." Presumably the latter will also be resurrected in due time, but even without bodies of flesh and bones they can deliver messages to mortals. The key, then, is to ask anyone who claims to be a messenger from God to shake hands with you. If he is an angel, he will do so and you will feel it. If he is the "spirit of a just man made perfect," he will not move, for he will not deceive. But "if it be the devil as an angel of light, when you ask him to shake hands he will offer you his hand, and you will not feel anything; you may therefore

detect him." So confident was Clayton and other Nauvoo Mormons in the close relationship between themselves and heaven, that it would have surprised none of them to have an "angel," a "spirit of a just man," or a devil appear and talk to them. The statement was later made scripture and became Section 129 of the book of Doctrine and Covenants, and Clayton provided the source; the published version is practically verbatim from his diary.

12 February 1843, Sunday Allen 2, p. 82

The prophet gave his clerk the full amount in gold and silver and sent him to Quincy. The trip took three days, in very cold weather, but Clayton deposited the funds and got the necessary receipt. Always ready to mix religion with business, he spent the evenings away from home in "interesting debate" and "pleasant conversation" in the gospel.

7 March 1843, Tuesday Nauvoo 1

Tuesday 7th. A.M at the office. Afterwards went to prest Josephs & commenced settlement with those who have claims on city Lots. Er B. Young called me on one side & said he wants to give me some instructions on the priesthood the first opportunity. He said the

prophet had told him to do so & to give me a favor which I have long desired. For this again I feel grateful to God & his servant, and the desire of my heart is to do right and be saved.

8 March 1843, Wednesday Nauvoo 1

Wedy. 8th. ... Evening I went to bro Kimballs meeting. The house was crowded to suffocation. He made use of the figure of the Potter & clay, and shewed that O P Pratt was stiff & had to be cast off the wheel & A. Lyman put on it. The discourse was good.

9 March 1843, Thursday Nauvoo 1

Thursday 9. At prest. Josephs office. Walked out in the P.M. he told me it was lawful for me to send for Sarah & said he would furnish me money. Affidavit, p. 225

During this period the Prophet Joseph frequently visited my house in my company, and became well acquainted with my wife Ruth, to whom I had been married five years. On day in the month of February, 1 843, date not remembered, 22 the Prophet invited me to walk with him. During our walk, he said he had learned that there was a sister back in England, to whom I was very much attached. I replied there was, but nothing further than an attachment such as a brother and sister in the Church might rightfully entertain for each other. He then said, "Why don't you send for her?" I replied, "In the first place, I have no authority to send for her, and if I had, I have not the means to pay expenses." To this he answered, "T give you authority to send for her, and I will furnish you with means," which he did. This was the first time the Prophet Joseph talked with me on the subject of plural marriage. He informed me that the doctrine and principle was right in the sight of our Heavenly Father, and that it was a doctrine which pertained to celestial order and glory. After giving me lengthy instructions and information concerning the

doctrine of celestial or plural marriage, he concluded his remarks by the words, "It is your privilege to have all the wives you want." 23 After this introduction, our conversations on the subject of plural marriage were very frequent, and he appeared to take particular pains to inform and instruct me in respect to the principle. He also informed me that he had other wives living besides his first wife Emma, and in particular gave me to understand that Eliza R. Snow,

Louisa Beman, Desdemona W. Fullmer and others were his lawful wives in the sight of Heaven.

2 April 1843, Sunday Nauvoo 1; Words, p. 168

... P.M. Joseph preached on Revelations chap. 5. he called on me to open the meeting. He also preached on the same subject in the evening. During the day president Joseph made the following remarks on doctrine. v T was once praying very earnestly to know the time of the coming of the son of man when I heard a voice repeat the following "Joseph my son, if thou livest untill thou art 84 24 years old thou shalt see the face of the son of man, therefore let this suffice and trouble me no more on this matter.' I was left thus without being able to decide wether this coming referred to the beginning of the Millenium, or to some previous appearing, or wether I should die and thus see his face. I believe the coming of the son of man will not be any sooner than that time." In correcting two points in Er Hydes discourse he observed as follows, "The meaning of that passage where it reads "when he shall appear we shall be like him for we shall see him as he is' is this, When the savior appears we shall see that he is a man like unto ourselves, and that same sociality which exists amongst us here will exist among us there only it will be coupled with eternal glory which we do not enjoy now. Also the appearing of the father and the son in John c 14 v 23 is a personal appearing and the

idea that they will dwell in a mans heart is a sectarian doctrine and is false"

In answer to a question which I proposed to him as follows, "Is not the reckoning of gods time, angels time, prophets time & mans time according to the planet on which they reside he answered yes v "But there is no angel ministers to this earth only what either does belong or has belonged to this earth and the angels do not reside on a planet like our earth but they dwell with God and the planet where he dwells is like crystal, and like a sea of glass before the throne. This is the great Urim & Thummim whereon all things are manifest both things past, present & future and are continually before the Lord. The Urim & Thummim is a small representation of this globe. The earth when it is purified will be made like unto crystal and will be a Urim & Thummim whereby all things pertaining to an inferior kingdom on all kingdoms of a lower order will be manifest to those who dwell on it. and this earth will be with Christ Then the white stone mentioned in Rev. c 2 v 17 is the Urim & Thummim whereby all things pertaining to an higher order of kingdoms even all

kingdoms will be made known and a white stone is given to each of those who come into this celestial kingdom, whereon is a new name written which no man knoweth save he that receive th it. The new name is the key word. " "Whatever principle of intelligence we obtain in this life will rise with us in the ressurection: and if a person gains more knowledge in this life through his diligence & obedience than another, he will have so much the advantage in the world to come. There is a law irrevocably decreed in heaven before the foundation of this world upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.

"The Holy Ghost is a personage, and a person cannot have the personage of the H. G. in his heart. A man receive the gifts of the H.

G., and the H. G. may descend upon a man but not to tarry with him. Allen 2, p. 122

William Clayton was present on April 2, 1843, when Joseph announced to a select group that the Father and the Son both have bodies of flesh and bones, but that the Holy Ghost is a "personage of Spirit." 25 If this were not so, he said, the Holy Ghost could not dwell in us. v "A Man may receive the Holy Ghost, and it may descend upon him and not tarry with him." Allen 2, p. 147

"the Holy Ghost is a personage, and a person cannot have the personage of the H.G. in his heart. A man may receive the gifts of the H.G., and the H.G. may descend upon a man but not tarry with him." 26

He also related the following dream. v T dreamed that a silver-headed old man came to see me and said he was invaded by a gang of robbers, who were plundering his neighbors and threatening distruction to all his subjects. He had heard that I always sought to defend the oppressed, and he had come to hear with his own ears what answer I would give him. I answered, if you will make out the papers and shew that you are not the agressor I will call out the Legion and defend you while I have a man to stand by me. The old man then turned to go away. When he got a little distance he turned suddenly round and said I must call out the Legion and go and he would have the papers ready when I arrived, and says he I have any amount of men which you can have under your command.

[Note: The above paragraph is crossed through with a penciled line and at the beginning, in handwriting that is not William Clayton's handwriting, a comment simply says "repeated his of 10 March."]

Er Hyde gave this interpretation v "The old man represents the government of these United States who will be invaded by a foreign foe, probably England. The U. S. government will call on you to defend probably all this Western Territory, and will offer you any amount of men you may need for that purpose.

Once when prest. Joseph was praying earnestly to know concerning the wars which are to precede the coming of the son of man, he heard a voice proclaim that the first outbreak of general bloodshed would commence at South Carolina— see Revelation

The sealing of the 144000 was the number of priests who should be anointed to administer in the daily sacrifice &c. During Prest. Joseph's remarks he said there was a nice distinction between the vision which John saw as spoken of in Revelations & the vision which Daniel saw, the former relating only to things as they actually existed in heaven— the latter being a figure representing things on the earth. God never made use of the figure of a beast to represent the kingdom of heaven— when they were made use of it was to represent an apostate church.

6 April 1843, Thursday Nauvoo 1; Words, p. 176

This day was a special conference the saints assembled in the Temple soon after 9. I was appointed to take minutes. About 11 prest Joseph arrived and preceded to business. He first stated the object of this conference, viz. 1st. To ascertain the standing of the first presidency 2nd. To take into consideration the propriety of sending some of the Twelve into the branches abroad to obtain funds for building the Nauvoo House. 3rd. To give a chance to those Elders who have been disfellowshipped or had their licenses taken away in the branches to have a re-hearing & settle their difficulties He then spoke on the

importance of building the Nauvoo House stressing that the time had come to build it. and the church must either do it or suffer the condemnation of not fulfilling the commandments of God.

He next presented himself & was unanimously voted president of the whole church. Next his councillors Ers Rigdon and Wm. Law. and afterwards Er Hyrum who was voted with a hearty aye. He blessed the people in the name of the Lord.

The next business was appointing the Twelve on their mission &c. He showed the injustice of Ers collecting funds for the Temple in as much as they rarely brought them there. The conference must

contrive some measures to put the Twelve under bonds, for a true return of monies received by them &c.

7 April 1843, Friday Allen 2, p. 112

The squabbling [among the temple workers] broke out again, and on April 7 it was William Clayton who brought charges against the committee before the general conference of the church. He accused its members of partiality in distributing goods, money, and "store pay" (i.e., credit at Joseph Smith's store). He also noted that the son of one committee member had received all of the above but that none of his labor had been placed on the tithing account. This was a serious breach of religious duty, for one day in ten was supposed to be donated as tithing labor. Committee members, furthermore, were charged with taking "store pay" for themselves but being too tightfisted in what they would allow to others. Hyrum Smith, however, rose to the committee's defense, and in the end the conference sustained it in its work, thus exonerating it for a third time. That evening Cahoon complained angrily to Clayton about the

accusations, but when the beleagured scribe explained why he made them (apparently to clear the air, as much as anything else), Cahoon appeared satisfied, at least for the time being.

8 April 1843, Saturday Nauvoo 1; Words, p. 190 27

various little items of business attended to and a discourse from the president on Rev. Words, p. 182

William Clayton Report

Pres't Joseph called upon the choir to sing a him and remarked that "tenor charms the ear-bass the heart." After sing the President spoke in substance as follows.

I have three requests to make of the congregation the first is that all who have faith will exercise it, that the Lord may be willing to calm the wind. The next is, that I may have your prayers that the Lord may strengthen my lungs so that, I may be able to make you all hear. And the next is, that I may have the Holy Ghost to rest upon me so as to enable me to declare those things that are true.

The subject I intend to speak upon this morning is one that I have seldom touched upon since I commenced as an Elder of the Church. It is a subject of great speculation as well amongst the Edlers of the church as amongst the divines of the day; it is in relation to the beast

spoken of in Revelations. The reason why it has been a subject of speculation amongst the Elders, is in consequence of a division of sentiment and opinion in relation to it. My object is to do away with this difference of opinion. The knowledge of the subject is not very

essential to the Elders. To have knowledge in relation to the meaning of beasts with seven and heads and ten horns and other figure made use of in the revelations is not very essential to the Elders. If we get puffed up by thinking that we have much knowledge, we are apt to get a contentious spirit, and knowledge is necessary to do away with contention. The evil of being puffed up is not so great as the evil of contention. Knowledge does away with darkness, suspense and doubt, for where Knowledge is there is no doubt nor suspense nor darkness. There is no pain so awful as the pain of suspense, this is the condemnation of the wicked; their doubt and anxiety and suspense causes weeping, wailing and gnashing of teeth. In knowledge there is power. God has more power than all other beings, because he has greater Knowledge, and hence he knows how to subject all other beings to him. I will endeavor to instruct you in relation to the meaning of the beasts and figures spoken of. Er (Pelatiah) Brown has been the cause of this subject being now presented before you. He, is one of the wisest old heads we have among us, has been called up before the High Council on account of the beast. The old man has preached concerning the beast which was full of eyes before and behind and for this he was hauled up for trial. I never thought it was right to call up a man and try him because he erred in doctrine, it looks too much like methodism and not like Latter day Saintism. Methodists have creeds which a man must believe or be kicked out of their church. I want the liberty of believing as I please, it feels so good not to be trammelled. It dont prove that a man is not a good man, because he errs in doctrine. The High Council undertook to censure and correct Er Brown because of his teachings in relation to the beasts, and he came to me to know what he should do about it. The subject particularly referred to, was the four beasts and for and twenty Elders mentioned in Rev. ch 5 v. 8. The old man has confounded all Christendom by speaking out that the four beasts represented the Kingdom of God; the wise men of the day could not do any thing with him, and why should we find fault, anything to

whip sectarianism and put down priestcraft; a club is better than no weapon for a poor man to fight with, but I could not keep laughing at the idea of God making use of the figure of a beast to represent the Kingdom of God on the earth, when he could as well have used a far more noble and consistent figure. What? The Lord make use of the figure of a creature of the brute creation to represent that which is much more noble and important. The glories of his Kingdom? You missed it that time, old man, but the sectarians did not know enough to detect you.

When God made use of the figure of a beast in visions to the prophets, he did it to represent those Kingdoms who had degenerated and become corrupt— the Kingdoms of the world, but he never made use of the figure of a beast nor any of the brute kind to represent his kingdom. Daniel says when he saw the vision of the four beasts v T came near unto one of them that stood by, and asked him the truth of all this." The angel interpreted the vision to Daniel, but we find by the interpretation that the figures of beasts had no allusion to the Kingdom of God. You there see that the beasts are spoken of to represent the Kingdoms of the world the inhabitants whereof were beastly and abominable characters, they were murderous, corrupt, carnivorous and brutal in their dispositions. I make mention of the prophets to qualify my declaration which I am about to make so that the young Elders who know so much may not rise up and choke me like hornets, there is a grand difference and distinction between the visions and figures spoken of by the prophets and those spoken of in the Revelations of John. None of the things John saw had any allusion to the scenes of the days of Adam or of Enoch or of Abraham or Jesus, only as far as is plainly represented by John and clearly set forth. John only saw that which was vv shortly to come to pass" and that which was yet in futurity (He read Rev. ch. 1 v. 1) Now I make this declaration, that those things which John saw in heaven, had no allusion to any thing that had been on the earth,

because John says "he saw what was shortly to come to pass" and not what had already transpired. John saw beasts that had to do with things on the earth, but not in past ages; the beasts which he saw had to devour the inhabitants of the earth in days to come. The revelations do not give us to understand any thing of the past in relation to the Kingdom of God. What John saw and speaks of were things which were in heaven, what the prophets saw and speak of were things pertaining to the earth. I am now going to take exception to the present translation of the bible in relation to these matters. There is a grand distinction between the actual meaning of the Prophets and the Present translation. The Prophets do not declare that they saw a beast or beasts, but that they saw the image or figure of a beast. They did not see an actual bear or Lion but the images or figures of those beasts. The translation should have been rendered v "image" instead of v "beast" in every instance where beasts are mentioned by the Prophets. But John saw the actual beast in heaven, to show to John and to the inhabitants that that being 28 did actually exist there. When the Prophets speak of seeing beasts in their visions, they saw the images; the types to represent certain things and at the same time they received the interpretation as to what those images or types were designed to represent. I make this broad declaration, that where God ever gives a vision of an image, or beast or figure of any kind he always holds himself responsible to give a revelation or interpretation of the meaning thereof, otherwise we are not responsible or accountable for our belief in them it. Dont be

afraid of being damned for not knowing the meaning of a vision or figure where God has not given a revelation or interpretation on the subject (He here read Rev. ch 5 v 11 to 13) John saw curious looking beasts in heaven, he saw every creature that was in heaven, all the beasts, fowls, & fish in heaven, actually there, giving glory to God. I suppose John saw beings there, that had been saved from ten thousand times ten thousand earths like this, strange beasts of which we have no conception all might be seen in heaven. John learned that

God glorified himself by saving all that his hands had made whether beasts, fowl fishes or man. Any man who would tell you that this could not be, would tell you that the revelations are not true. John heard the words of the beasts giving glory to God and understood them. God who made the beasts could understand every language spoken by them; The beasts were intelligent beings and were seen and heard by John praising and glorifying God.

The popular religionists of the day say that the beasts spoken of in the revelations represent Kingdoms. Very well, on the same principle we can say that the twenty four Elders spoken of represent beasts, for they are all spoken of at the same time, and represented as all giving uniting in the same acts of praise and devotion. Deacon Homespun said the earth was flat as a pan cake, but science has proved to the contrary. The world is full of technicalities and misrepresentation, but I calculate to overthrow the technicalities of the world and speak of things as they actually exist. Again there is no revelation to prove that things do not exist in heaven as I have set forth, and we never can comprehend the things of God and of heaven but by revelation. We may spiritualize and express opinions to all eternity but that is no authority.

Ye Elders of Israel hearken to my voice and when ye are sent into the world to preach, preach and cry aloud v "repent ye for the Kingdom of heaven is at hand repent and believe the gospel." Never meddle with the visions of beasts and subjects you do not understand. Er Brown when you go to Palmyra dont say any thing about the beast, but preach those things the Lord has told you to preach about, repentance and baptism for the remission of sins.

(He here read Rev. ch 13 v 1 to 8) The spiritualizers say the beast that received the wound was Nebuchadnezzar, but we will look at what John saw in relation to this beast. The translators have used the term

"dragon" for "devil". Now it was a beast that John saw in heaven, and he was then speaking of "things that were shortly to come to pass." and consequently the beast John saw as spoken of in the 13th chapter was an actual beast to whom power was to be given. An actual intelligent being in heaven and this beast was to have power

given him. John saw "one of the heads of the beast as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast." Nebuchadnezzar and Constantine the great no excepted; it must have been a wonderful beast that all human beings wondered after it, and I will venture to say that when God gives power to the beast to destroy the inhabitants of the earth, all will wonder. Verse 4 reads v "And they worshipped the dragon which gave power unto the beast; and they worshipped the beast saying, who is like unto the beast? who is able to make war with him? Some say it means the kingdom of the world. One thing is sure, it dont mean the kingdoms of the saints. Suppose we admit that it means the kingdoms of the world, what propriety would there be in saying, who is able to make war with myself. If these spirtualizing 29 interpretations are true, the book contradicts itself in almost every verse, but they are not true. There is a mistranslation of the word dragon in the second verse. The original hebrew word signifies the devil and not dragon as translated. Read ch 12 v 9 it there reads "that, old serpent called the devil, and it, ought to be translated devil in this case and not dragon. Everything that we have not a key word to, we will take it as it reads. The beasts which John was and speaks of as being in heaven were actually living in heaven, and were actually to have power given to them over the inhabitants of the earth precisely according to the plain reading of the revelations. I give this as a key to the Elders of Israel.

14 April 1843, Friday Allen 2, p. 85

William Clayton and Joseph Smith rode out on the prairie with several immigrants, and about twenty acres of land were sold.

16 April 1843, Sunday Words, p. 198

Heard Pres. J preach on the ressurection shewing the importance of being buried with the saints & their relatives in as much as we shall want to see our relatives first & shall rejoice to strike hands with our parents, children &c when rising from the tomb.

17 April 1843, Monday Allen 2, p. 85

Clayton thankfully began receiving hard cash from some of the immigrants.

19 April 1843, Wednesday Allen 2, p. 85
/ Clayton/ sold thirty acres more.

21 April 1843, Friday Temple History, p. 106

Brother Player had been sick during the entire Winter, and he continued in a very feeble state until the time when he commenced

again to lay the stone on the walls, which was on the 21st day of April, 1843. Allen 1, p. 44

v "Joseph swore to me he would forever defend & protect me and divide earthly things with me if I would be faithful to him which I carefully so promised." Allen 2, p. 113

... the two /Joseph Smith and William Clayton/ were riding together on the prairie. Wrote Clayton, vv He swore to me he would forever defend & protect me and divide earthly things with me if I would be faithful to him which I cheerfully promised."

23 April 1843, Sunday Allen 2, p. 99
helped Heber C. Kimball arrange his history.

24 April 1 843, Monday Nauvoo 1

Monday 24 ... sister Margt Moon went with me [to Carthage] she is a lovely woman and desires to do right in all things and will submit to council with all her heart. Got back at dark conversed some with President

27 April 1843, Thursday Nauvoo 1

Thursday 27. At the Temple A.M. went to prests. who rode with me to bro. H.C, Kimballs where sister Margt. Moon was sealed up by the priesthood, by the president- and M to me. ... evening told Mother in law concerning the priesthood. Nauvoo 2

27. At the Temple A.M. at 10 at bro Kimballs was M to M.M.
[shorthand] ... evening told Mother in law about the priesthood Affidavit, p. 225

On the 27th of April, 1843, the Prophet Joseph Smith married to me Margaret Moon, for time and eternity, at the residence of Elder Heber C. Kimball Letter, p. 77

In April, 1843, he /Joseph Smith/ sealed to me my second wife, my first wife being then living.

28 April 1843, Friday Allen 2, p. 104

... on April 28, 1843, they /the brick masons/ finished /work on his new home/

29 April 1843, Saturday Nauvoo 2

29 ... Rode out to Prairie with pres. Joseph, Wm & Samuel H. Smith and John Topham.

30 April 1843, Sunday Nauvoo 2

Apl 30- ... P.M at Sister Booths where I learned that S. Ann would obey her instructions Evening walked out with Margaret and accomplished a good object.

1 May 1 843, Monday Nauvoo 2

May 1st. A.M at the Temple, at 10. m J to L.W. P.M at prest. Josephs ... I have seen 6 brass plates which were found in Adams County ... Prest J. has translated a portion and says they contain the history of the person with whom they were found & he was a descendant of Ham through the loins of Pharoah king of Egypt, and that he received his kingdom from the ruler of heaven & earth Allen 2, p. 117

T have seen 6 brass plates which were found in Adams County by some persons who were digging in a mound. They found a skeleton about 6 feet from the surface of the earth which was 9 foot high. [At this point there is a tracing of a plate in the journal.] The plates were on the breast of the skeleton. This diagram shows the size of the plates being drawn on the edge of one of them. They are covered

with ancient characters of language containing from 30 to 40 on each side of the plates. Prest J. has translated a portion and says they contain the history of the person with whom they were found and he was a descendant of Ham through the loins of Pharoah king of

Egypt, and that he received his kingdom from the ruler of heaven and earth." Allen 1, p.44

/ Clayton/ preformed a marriage ceremony between Joseph Smith and Lucy Walker Blood Atonement and the Origin of Plural Marriage 31

May 1st, (1843) A.M. At the Temple. At 10 married Joseph to Lucy Walker. P.M. at Prest. Joseph's; he has gone out with Woodworth. Affidavit, p. 225

On the 1 st day of May, 1 843, I officiated in the office of an Elder by marrying Lucy Walker to the Prophet Joseph Smith, at his own residence. During this period the Prophet Joseph took several other wives. Amongst the number I well remember Eliza Partridge, Emily Partridge, Sarah Ann Whitney, Helen Kimball and Flora Woodworth These all, he acknowledged to me, were his lawful, wedded wives, according to the celestial order. His wife Emma was cognizant of the fact of some, if not all, of these being his wives, and she generally treated them very kindly. Letter, p. 78

I had the honor to seal one woman /Lucy Walker Smith/ to Joseph under his direction.

2 May 1843, Tuesday Nauvoo 2

May 2nd ... Talked with Jane Charnock. she loves me & would sooner unite to me than R. Joseph rode out to day with Flora W.

3 May 1843, Wednesday Nauvoo 2

May 3rd ... Diantha Farr went with me / to Carthage/ ... / Clayton trying to settle taxes with an unnamed collector says that the collector/ was abusive- much use of the term Joe Smith & sneeringly /Walter Bagby/

7 May 1843, Sunday Nauvoo 2

Sunday 7. ... P.M at sister Booths with my wifes Evening walked to prests with Margt

13 May 1843, Saturday Nauvoo 2

Saturday 13th ... Sister Desdemona Fullmer came to see if she could board with me. I told her she could on tuesday

14 May 1843, Sunday Nauvoo 2

Sunday 14th ... Walked out with Mt. who promises to be true.

15 May 1843, Monday Nauvoo 2

Monday 15 ... At the Temple office, night my wife & Margaret slept together

16 May 1843, Tuesday Nauvoo 2

Tuesday 16. Went to see Pres. J. who ordered me to prepare for Carthage I returned home & got ready & started about 11 oclock in the New Carriage with prest. J. George Miller, Eliza Partridge, Lydia Partridge & J.M. Smith Loran Walker drove. We called at Carthage & saw Styles, Backenstos & others. Tarried about 15 minutes & started again for Ramus where we arrived about 3 Vz oclock. We stayed at W. G. Perkins. Prest. J. & I went to B.F. Johnsons to sleep. Before we retired the Prest. gave bro Johnson & wife some instructions on the priesthood. He put his hand on my knee and says vv your life is hid with Christ in God, and so is many others." Addressing Benjamin says he "nothing but the unpardonable sin can prevent him (me) 32 from inheriting eternal glory for he is sealed up by the power of the priesthood unto eternal life having taken the step which is necessary for that purpose." Nauvoo 2; Allen 2, p. 147 n. 38

He said that except a man and his wife enter into an everlasting covenant and be married for eternity while in this probation by the power and authority of the Holy priesthood they will cease to increase when they die (ie. they will not have any children in the resurrection), but those who are married by the power & authority of the priesthood in this life & continue without committing the sin against the Holy Ghost will continue to increase & have children in

the celestial glory. Nauvoo 2

The unpardonable sin is to shed innocent blood or be accessory thereto. All other sins will be visited with judgement in the flesh and the spirit being delivered to the buffetings of satan untill the day of the Lord Jesus." I feel desirous to be united in an everlasting

covenant to my wife and pray that it may soon be. Prest. J. said that the way he knew in whom to confide, God told him in whom he might place confidence. He also said that in the celestial glory was three heavens or degrees, and in order to obtain the highest a man must enter into this order of the priesthood and if he dont he cant obtain it. He may enter into the other but that is the end of his kingdom he cannot have increase.

17 May 1843, Wednesday Nauvoo 2

Wednesday 17th Breakfast at bro Perkins, after which we took a pleasure ride through Fountain Green. Nauvoo 2; Words, p. 202

At 10 Prest. J. preached on 2nd Peter Ch 1. He shewed that knowledge is power & the man who has the most knowledge has the greatest power. Also that salvation means a mans being placed beyond the powers of all his enemies. He said the more sure word of prophecy meant, a mans knowing that he was sealed up unto eternal life by revelation & the spirit of prophecy through the power of the Holy priesthood. He also showed that it was impossible for a man to be saved in ignorance. Paul had seen the third heavens and I more. Peter penned the most sublime language of any of the apostles. Nauvoo 2

Dined at bro. Babbits, prest. J said to bro. Johnson & I that J.B. Nobles when he was first taught this doctrine set his heart on one & pressed J. to seal the contract but he never could get opportunity. It seemed that the Lord was unwilling. Finally another came along & he then engaged that one and is a happy man. I learned from this anecdote never to press the prophet but wait with patience & God will bring all things right. I feel to pray that God will let me live so

that I may come to the full knowledge of truth and salvation & be prepared for the enjoyment of a fulness of the third heavens.

After dinner I took a pleasure ride with Lorain & the children P.M. pres. J. attended the City council & afterwards rode out with B.F. Johnsons family. Nauvoo 2; Words, p. 203

In the evening we went to hear a Methodist preacher lecture. After he got through Pres. J. offered some corrections as follows. The 7th verse of C 2 of Genesis ought to read God breathed into Adam his spirit or breath of life, but when the word v "ruach" applies to Eve it should be translated lives. Speaking of eternal duration of matter he said. There is no such thing as immaterial matter. All spirit is matter but is more fine or pure and can only be discerned by purer eyes We cant see it but when our bodies are purified we shall see that it is all matter. Nauvoo 2

The gentleman seemed pleased & said he should visit Nauvoo immediately.

18 May 1843, Thursday Nauvoo 2

Thursday 1 8th. We left Macedonia about 8 V2 and arrived Carthage at 10. I asked the Prest. wether children who die in infancy will grow. Nauvoo 2; Allen 2, p.145

He answered "no, we shall receive them precisely in the same state as they died in no larger. They will have as much intelligence as we shall but shall always remain separate and single. They will have no increase. Children who are born dead will have full grown bodies being made up by the resurrection." Nauvoo 2

At Carthage we paid some taxes &c. Dined at Backenstos's with Judge Douglas who is presiding at Court. After dinner the Prest. & Judge had conversation concerning sundry matters. Nauvoo 2; Allen 2, p. 118 The Prest. said V T prophecy in the name of the Lord God that in a few years this government will be utterly overthrown and wasted so that there will not be a potsherd left" for their wickedness in conniving at the Missouri mobocracy. The Judge appears very friendly & acknowledged the propriety of the prests. remarks. Nauvoo 2

We left Carthage about 2 & arrived home at 5 V2. my family all well.

20 May 1843, Saturday Nauvoo 2

May 20th 1 843. ... Rode on prarie with prest. J Jackson bro Oakley & others to look lands P.M. rode out with Jackson to shew lands, prest. Smith tells me he has appointed Jackson to sell lands and relieve me of their burthen. He says Jackson appears a fine & noble fellow but is reduced in circumstances. The prest. feels disposed to employ him & give him a chance in the world. Jackson says he shall be baptized ere long.

21 May 1843, Sunday Nauvoo 2; Not in Words

Sunday 21. Prest. J. preached on 2 Peter chapter 1 to a very full house. P.M. we had sacrement administered Evening I took a walk

with my wife M. to H Kimballs & thence to the post office Temple History, p. 106

On Sunday, May 21, 1843, President Joseph preached in the temple from the first chapter of Peter's second epistle. In the afternoon of that day the ordinance of partaking of bread and water, as the sacrament, was administered to the Saints for the first time in this temple.

22 May 1843, Monday Nauvoo 2

Monday 22. Went to prest. J's he read, a letter from sister Armstrong of Philadelphia complaining of slanderous conduct in B. Winchester, the Prest. handed the letter to Dr Richards saying the Twelve ought to silence Winchester. ... In company with Jackson Prest. J. Mr Simpson and some others

23 May 1843, Tuesday Nauvoo 2

Tuesday 23. Conversed with H.C.K. concerning a plot that is being laid to entrap the brethren of the secret priesthood by bro. H. and others. Attended to much tax business with sundry brethren. ... Prest. J & lady rode to his farm. Evening Prest. gave up lot 4 B 148 which he agreed to purchase of Asa Smith some time ago in consequence of Asas wanting to drag all money out of Prest. and paying it for land else to here. Prest. said such covetous minded men would be damned. Prest. stated to me that he had had a little trouble with sis E. he was asking E. Partridge concerning Jackson conduct during Prest.

absence & E came up stairs, he shut to the door not knowing who it was and held it. She came to the door & called Eliza 4 times & tried to force open the door. Prest. opened it & told her the cause &c. She seemed much irritated. He says Jackson is rotten hearted.

May the Lord preserve me from committing a fault to cause me to lose the confidence of my friends for I desire to do right thou Lord knowest. Allen 1, p. 44 n. 17

On 23 May 1843 Joseph told Clayton of Emma's irritation when she discovered him and Eliza Partridge (one of his plural wives) in conversation in an upstairs room.

24 May 1843, Wednesday Nauvoo 2 Wednesday 24. ... Prest J. bought 11 quarter sections of land of Gen. Adams. ... Prest. J. rode on the hill with Emma & also attended Court in the Ferry case.

25 May 1843, Thursday Nauvoo 2

Thursday 25. Started early to Carthage to redeem the city lots. Completed the business & returned home. I arrived about 8. rained very heavy

26 May 1843, Friday Nauvoo 2

Friday 26. A.M. went with A. Cordon to look a lot. Also at the Temple office. The carpenters finished in my house. Prest. J came up in the afternoon & I went back with him. Settled with Wm. Ford by giving him % of lot & took up the due bill. Prest. in meeting with the Twelve & Judge Adams. Hyrum received the doctrine of priesthood

28 May 1843, Sunday Nauvoo 2

Sunday 28. At bro Kimballs who was blessing his children, he also blessed Wm. Heber Clayton. At 2 I met with the wardens of the lodge P.M at home writing papers on settlement with the lodge. Nauvoo 2; Allen 2, p. 104

We are occupying our new house for which I feel very thankful.

29 May 1843, Monday Nauvoo 2

Monday 29 This A.M. prest J. told me that he felt as though I was not treating him exactiy right & asked if I had used any familiarity with E. I told him by no means & explained to his satisfaction. At the

store office.

30 May 1843, Tuesday Nauvoo 2

Tuesday 30. At the Mayors office preparing papers for the Lawrence business.

31 May 1843, Wednesday Nauvoo 2

Wednesday 31. ... This A.M. Sarah Crooks arrived at Nauvoo. She received word that I sent to bro Clark on Feby 12th - & started immediately. She has been prospered & blest on her journey.

1 June 1843, Thursday Nauvoo 2

Thursday June 1st. This day I have been at Prest. J's office all day, preparing papers for the settlement of the Lawrence business with bro's Whiting & Richards. ... Evening J. rode in the carriage with F. Whdoounto [Woodworm]. He let Lorin Walker have a knowledge of some things.

2 June 1843, Friday Nauvoo 2

Friday 2nd. ... wrote to Susan Conrad. This evening I talked with Sarah again & she appears willing to comply with her privilege.

3 June 1843, Saturday Nauvoo 2

Saturday 3rd. This A.M. started for Quincey on the Steam Boat vv Maid of Iowa." I took my wife & her child Also Margaret Moon & Sarah Crooks. We had a large company of brethren and sisters on a

pleasure voyage. We arrived at Quincey about 1 oclock. I immediately went to the Probate Judge & presented the papers which we had made out pertaining to the Lawrence Estate. He said he could do nothing with them. Upon enquiring what he wanted I finally made a new account which he accepted. I then went to the boat & Prest. J returned with me to make oath to the accounts, ballance in Guardians hands was \$3790.89 3 A We soon got through & started back about 5 oclock ... Sunday A.M ...

4 June 1843, Sunday Nauvoo 2

Evening conversed with Sarah & Elizth. Brotherton.

8 June 1843, Thursday Nauvoo 2

Thursday 8 ... Made deed to H.C. & H. M. Kimball for N.E % L 2 B
118. Temple History, p. 106

Early in the morning on the 8th day of June, 1 843, Elder Elias Higbee, one of the temple committee, died after an illness of only five days. His death was unexpected and deeply lamented by all his brethern. He had proved himself a worthy man, and was much respected by all who knew him.

After this event several applications were made by men to be appointed to fill the vacant place of Elder Higbee. Elder Jared Carter was very anxious to have the appointment and, for some cause or other, claimed it as his right. But the Spirit whispered that it would not be wisdom to appoint him. After some delay and consultation on

the subject, the Patriarch Hyrum Smith was appointed by the Trustee-in-Trust, with the consent of the other committee; and on the morning of the 23rd day of October, 1 843, he entered upon the duties of this office, amidst the greetings and good feelings of the workers universally.

1 1 June 1 843, Sunday Nauvoo 2

Sunday 11th ... Margaret received a letter from Aaron [Farr] which made her feel bad. It also gave me unaccountable sorrow. Temple History, p. 86

Brother James Whitehead was called into the office [of the recorder for the temple] on the 11th of June to assist in keeping the books; and from this time forward the business continued to increase and contributions came in plentifully.

1 3 June 1 843, Tuesday Nauvoo 2

Tuesday 13 ... Prest. J. started North. I have had some conversation with M. she promised she would not marry A if she can possibly avoid it. And if she ever feels disposed to marry she will tell me as soon as she thinks of it. She will seek my Council & says she will abide it. Last night S. Crooks went away abruptiy to Thos. Millers but

came back this A.M.

18 June 1843, Sunday Allen 2, p. 93

On the night of June 18, 1843, Clayton was visiting at the home of a Sister Booth, along with Ruth and her sister, Margaret {who had only recently become his first plural wife}. Suddenly William F. Cahoon rushed in, telling Clayton that Hyrum Smith wanted to see him at the temple immediately. Another writ was out for Joseph's arrest, but he was away with his wife and family, visiting Emma's sister, Elizabeth Was son, who lived near Dixon. Clayton rushed to the temple where Hyrum met him and asked him to ride to Dixon immediately to warn Joseph. Clayton borrowed \$120 for the trip, persuaded Stephen markham to go with him, and rode swiftly out of town at midnight on Joseph Smith's favorite horse, Joe Duncan. The two riders covered the 190 miles in sixty-four hours, with very little rest along the way. It is not suprising that Joe Duncan was do jaded at the end of the trip that he could not be ridden for several days.

21 June 1843, Wednesday Allen 2, p. 94

Clayton and Markham found Joseph and Emma about halfway between Dixon and the Wasson home and delivered their message. They need not be alarmed, the prophet assured them, for his enemies could not hurt him. Nevertheless he prudently kept out of sight all day on June 22, even though he had agreed to preach at Dixon and many people turned out to hear him. 33

23 June 1843, Friday Nauvoo 2

Friday June 23rd. This A.M. Prest J. took me and conversed considerable concerning some delicate matters, said } wanted to lay a snare for me. [}=Emma] He told me last night of this and said he had felt troubled. He said } had treated him coldly & badly since I came [William Clayton arrived meeting Joseph on 21 June 1843 halfway between Wassons & Dixon] and he knew she was disposed to be revenged on him for some things she thought that if he would indulge himself she would too. He cautioned me very kindly for which I felt thankful. He said Thompson professed great friendship for him but he gave way to temptation & he had to die. Also bro Knight he gave him one but he went to loose conduct and he could not save him. Also B.Y. had transgressed his covenant & he pled with the Lord to spare him this end & he did so, other wise he would have died. B. denied having transgressed He said if I would do right by

him & abide his council he would save my life while he lived. I feel desirous to do right & would rather die than loose my interest in the celestial kingdom ... [William Clayton went to Dixon and soon after this Joseph was arrested] Allen 1, p. 44 It is understandable that Emma would somewhat resent William Clayton at this particular point, and this seems to be the only explanation for Joseph confiding in his friend not only that Emma wanted somehow to v "lay a snare" for Clayton, but also that she had treated Joseph himself coldly since Clayton's arrival. [In a footnote Allen 2, p. 44, n. 16

Joseph told Clayton of other problems that day, even suggesting that some close associates had transgressed their covenants. He told Clayton that if he (Clayton) would do right and abide his counsel, Joseph could save his life. "I feel to do right & would rather die than to loose my interest in the celestial kingdom," Clayton responded. Allen 2, p. 94

Already Joseph H. Reynolds, the sheriff from Jackson County, Missouri, and Constable Harmon T. Wilson of Carthage were in the

area. They were disguised, however, passing themselves off as Mormon elders. On Friday morning, June 23, Clayton went into Dixon to find out what was happening. He must have been chagrined when he later discovered that he actually passed Reynolds and Wilson along the way without recognizing them. Perhaps he could have saved the prophet from arrest. But the two officers knew where Joseph was, for they had been told by his friends at Dixon who thought they were Mormons. They arrived at the Wasson home early in the afternoon, took Joseph by surprise, and after considerable abusive language and harsh treatment arrested him and tried to hurry him off to Missouri before anything could complicate their plans.

Clayton heard of the arrest from Markham and quickly began making arrangements for another writ of habeas corpus. Eventually, after a long series of complicated maneuvers, several writs were issued, and Joseph's captors were themselves arrested for using violence against him. In an almost comic-opera turn of events they were ultimately forced to take him to Nauvoo for a habeas corpus hearing where, of course, there was no question that Joseph would be released.

25 June 1843, Sunday Allen 2, p. 94

Clayton, meantime, set out to inform Hyrum and the others. He took a carriage to Rock Island and then a river boat to Nauvoo where he arrived on Sunday, June 25. As soon as they received the message, Hyrum Smith and Wilson Law called for volunteers to "rescue" the prophet. Some 300 men volunteered, and out of these around 120 were selected to go in two companies. One group boarded the Maid

of Iowa, planning to stop any river boats in case Reynolds and Wilson had taken the prophet that way, and the other rode horseback toward Dixon.

30 June 1843, Friday Allen 2, p. 95

No rescue mission was needed, however, and on June 30, leading his captors, Joseph made a dramatic, triumphal entry into Nauvoo. The poignancy of the day, especially as described by William Clayton, demonstrated the irresistible influence that was Joseph Smith's in the City of Saints. Joseph himself sent a messenger ahead, who told his friends that his party would arrive about noon and that he wanted the band and as many citizens as possible to meet them. About 11 a.m. the band marched to the edge of town, followed by Hyrum and Emma Smith on horseback and a train of carriages a half-mile long carrying other prominent citizens. Clayton was there in a buggy, and about a mile and a half east of the temple they met Joseph Smith and his party, which included several men on horseback who had gone out on the rescue mission. As soon as they saw Joseph the people of Nauvoo began to cheer, whereupon Joseph left his buggy, mounted a horse, called for his wife and children and his brother and, holding hands, the three "wept tears of joy."

The band struck up "Hail Columbia" and the whole procession—horses, carriages, and crowds on foot falling in behind—marched slowly into the city. There the streets were lined with people on both sides, and with crowds cheering, guns firing, and cannons roaring, Joseph made his way to his home where an even greater crowd was waiting. There also he met his sixty- six-year-old mother, and, in describing the reunion, Clayton could not refrain from adding his own emotional editorializing to the scene. Joseph, he wrote, v "repaired to her & with the welling tears rolling down his cheek kissed the parent who had so often been compelled to sorrow & suffer feelings of the most exquisite anguish to see her offspring

hunted from place to place for his religious sake. Tears of joy bedewed her aged cheeks whilst she once more held him in clasped in her arms." His children also crowded around, and seven-year-old Fred exclaimed, "Pa, the Missourians won't take you away again, will they?" (Just a year earlier the same little Fred had amused the whole family by telling of a dream in which he saw that "the Missourians had got their heads knocked off.") The whole scene ended with Joseph introducing his friends to the people from out of town, who were astonished at the enthusiasm of the greeting, and the crowd dispersed only after he promised to address them at the temple at 4 p.m. Allen 1, p. 44, Allen 2, p.96

... it was a particular pleasure for Clayton to see the tender evidence of reconciliation as Joseph and Emma embraced each other upon Joseph's triumphal return to Nauvoo. "He called for sister Emma & his brother Hyrum who when they came up and took him by the hand all wept tears of joy. Such a feeling I never before witnessed when the Prest. took hold of the hand of his partner in sorrow & persecution. Surely it would have moved any thing but the heart of an adamantine. Allen 1, p. 44, n. 17

Clayton also tenderly described the emotional reunion between Joseph and his mother and children, including "Little Fred exclaiming "pa the Missourians wont take you away again will they.'" Allen 2, p.96

Joseph went into the house to have dinner and, ironically, among the guests were Sheriff Reynolds and Constable Wilson. William Clayton could not resist a comment, worth noting here because it shows so well his disgust for anyone who abused his idol. He seemed seldom to miss an opportunity, either in Nauvoo or later, to use whatever descriptive talent he had to both sing the prophet's praises and damn his enemies. "Wilson & the Sheriff were very kindly invited to sit at

table with the family & friends," he wrote in his journal, vv & partook of the kind hospitality of him whom they had so lately insulted and abused in the most shameful manner. What a contrast between the treatment they met with & that which they had used toward J while he was there prisoner. It was very evident that they were in some measure conscious of the magnitude of their baseness & maltreatment." Nauvoo 2; Words, p. 225

At 4 o clock a large multitude were assembled at the grove & about 5 Prest. J. made his appearance on the stand in company with Cyrus H. Walker Esqr. The general theme of his discourse tended to enlighten the minds of the public concerning the powers of the Municipal Court in relation to Habeas Corpus as granted in the Nauvoo Charter, plainly proving that the municipal court had more power than the circuit courts inasmuch as the latters power was limited while that of the former was unlimited. He also said that he had restrained the saints from using violence in self defense but from henceforth he restrained them no more. The best of feelings prevailed during the whole meeting. BYU Studies, Vol. 35, No. 2, p.168-9; 34

"Pres J. left the buggy and mounted old Charley he called for sister Emma & his brother Hyrum who when they came up and took him by the hand all wept Prest. took hold of the hand of his partner in sorrow and persecution. Surely it would have moved any thing but the heart of an adamantine." Clayton also commented on the non-Mormons who had accompanied Joseph Smith to Nauvoo, "who all

gazed with astonishment & rapture to see the enthusiastic attachment of the Mormon people to their beloved leaders."

4 July 1843, Tuesday Nauvoo 2; Not in Words

Tuesday 4th. To day we had a meeting in the grove ... in the evening Prest. J. related a history of the Missouri persecutions & the late arrest in the presence of about 900 passengers & a very large multitude of Saints.

7 July 1843, Friday Allen 2, p. 99

On July 7, 1843, he had arranged to give a supper for the band, but suddenly Hyrum Smith had work for him to do. "Hyrum wants me to write, M he wrote, "& seems to care nothing for any disappointment." Loyal workhorse that he was, Clayton took the assignment and simply asked the band to see that his share of the meal was taken to his home where he was working. His feelings about such demands would not be made public— he was much too concerned about his image as a loyal disciple for that. But he would be less than human if he had not harbored at least some note of resentment when such demands were made of him. In this case he had a slight reprieve for in the evening the band came to his home anyway, and they enjoyed themselves until midnight.

8 July 1843, Saturday Allen 2, p. 99

Clayton then stayed up until 2 a.m. writing for Hyrum, and spent all the next day, [the 8th] until 7 p.m., finishing the job. It is not surprising that he was "considerable unwell" that day. Nauvoo 2

Saturday 8 ... Margt. wrote a letter to Aaron which I dictated informing him that she should not marry

9 July 1843, Sunday Nauvoo 2; Not in Words

Sunday 9th. A.M at the Grove. Pres. J. preached
12 July 1843, Wednesday Nauvoo 2

Wednesday 12th This A.M, I wrote a Revelation consisting of 10 pages on the order of the priesthood, showing the designs in Moses, Abraham, David and Solomon having many wives & concubines &c.

After it was wrote Prests. Joseph & Hyrum presented it and read it to E. who said she did not believe a word of it and appeared very rebellious. J told me to Deed all the unincumbered lots to E. and the children He appears much troubled about E. Affidavit 1874, p. 225

On the morning of the 12th of July, 1843, Joseph and Hyrum Smith came into the office in the upper story of the "brick store," on the bank of the Mississippi River. They were talking on the subject of plural marriage. Hyrum said to Joseph, "If you will write the revelation on celestial marriage, I will take it to Emma, and I believe I can convince her of its truth, and you will hereafter have peace." Joseph smiled and remarked, "You do not know Emma as well as I do." Hyrum repeated his opinion and further remarked, "The doctrine is so plain, I can convince any reasonable man or woman of its truth, purity or heavenly origin," or words to their effect. Joseph then said, "Well, I will write the revelation and we will see." He then requested me to get paper and prepare to write. Hyrum very urgently requested Joseph to write the revelation by means of the Urim and Thummim, but Joseph, in reply, said he did not need to, for he knew the revelation perfectly from beginning to end.

Joseph and Hyrum then sat down and Joseph commenced to dictate the revelation on celestial marriage, and I wrote it, sentence by sentence, as he dictated. After the whole was written, Joseph asked me to read it through, slowly and carefully, which I did, and he pronounced it correct. He then remarked that there was much more that he could write, on the same subject, but what was written was sufficient for the present.

Hyrum then took the revelation to read to Emma. Joseph remained with me in the office until Hyrum returned. When he came back, Joseph asked him how he had succeeded. Hyrum replied that he had never received a more severe talking to in his life, that Emma was very bitter and full of resentment and anger.

Joseph quietly remarked, " I told you you did not know Emma as well as I did" Joseph then put the revelation in his pocket, and they both left the office. The revelation was read to several of the authorities during the day. Towards evening Bishop Newel K. Whitney asked Joseph if he had any objections to his taking a copy of the revelation; Joseph replied that he had not, and handed it to him. It was carefully copied the following day by Joseph C. Kingsbury. Two or three days after the revelation was written Joseph related to me and several others that Emma had so teased, and urgently entreated him for the privilege of destroying it, that he became so weary of her teasing, and to get rid of her annoyance, he told her she might destroy it and she had done so, but he had consented to her wish in this matter to pacify her, realizing that he knew the revelation perfectly, and could rewrite it at any time if necessary.

The copy made by Joseph C. Kingsbury is a true and correct copy of the original in every respect. The copy was carefully preserved by Bishop Whitney, and but few knew of its existence until the

temporary location of the Camps of Israel at Winter Quarters, on the Missouri River, in 1846.

After the revelation on celestial marriage was written, Joseph continued his instructions, privately, on the doctrine, to myself and others, and during the last year of his life we were scarcely ever together, alone, but he was talking on the subject, and explaining that doctrine and principles connected with it. He appeared to enjoy great liberty and freedom in his teachings, and also to find great relief in having a few to whom he could unbosom his feelings on that great and glorious subject.

From him I learned that the doctrine of plural and celestial marriage is the most holy and important doctrine ever revealed to man on the earth, and that without obedience to that principle no man can ever attain to the fulness of exaltation in celestial glory. Letter, p. 76

Now, I say to you, as I am ready to testify to all the world, and on which testimony I am most willing to meet all the Latter-day Saints and all apostates, in time and through all eternity, I did write the revelations on celestial marriage given through the Prophet Joseph Smith, on the 12th of July, 1843.

When the revelation was written there was no one present except the Prophet Joseph, his brother Hyrum and myself. It was written in the small office upstairs in the rear of the brick store which stood on the banks of the Mississippi river. It took some three hours to write it. Joseph dictated sentence by sentence, and I wrote it as he dictated. After the whole was written Joseph requested me to read it slowly and carefully, which I did, and he then pronounced it correct. The same night a copy was taken by Bishop Whitney, which copy is now here (in the Historian's office) and which I know and testify is correct. The original was destroyed by Emma Smith.

I again testify that the revelation on polygamy was given through the prophet Joseph on the 12th of July, 1843; and that the Prophet Joseph both taught and practiced polygamy I do positively know, and bear testimony to the fact.

13 July 1843, Thursday Nauvoo 2

Thursday 13. This A.M. J. sent for me. & when I arrived he called me

up into his private room with E. and there stated an agreement they had mutually entered into they both stated their feelings on many subjects & wept considerable O may the Lord soften her heart that she may be willing to keep and abide by his Holy Law ...

15 July 1843, Saturday Nauvoo 2

Saturday 15th. Made Deed for Vz S.B Maid of Iowa from J. to Emma. Also a Deed to E. for over 60 city lots. ...

16 July 1843, Sunday Nauvoo 2

Sunday 16th. A.M. at home writing bro. Kimballs lecture. Nauvoo 2; Words p. 232 P.M. went to the Grove and heard Pres. J. preach on the law of the priesthood. He stated that Hyrum held the office of prophet to the church by birth-right & he was going to have a reformation and the saints must regard Hyrum for he has authority.

He showed that a man must enter into an everlasting covenant with his wife in this world or he will have no claim on her in the next. He said that he could not reveal the fulness of these things untill the Temple is completed &c.

17 July 1843, Monday Nauvoo 2

Monday 17. A.M. at the Temple & at Prest. J's, conversed with J. & Hyrum on the priesthood ...

22 July 1 843, Tuesday Nauvoo 2

Saturday 22 ... Mt. and a had a long conversation together. She has stood true to her covenant with CW. [CW is written backwards] I also had some talk with him & although the shock is severe he endures it patiently. And I pray the Great Eloheem to make up the loss to him an hundred fold and enable him to rejoice in all things. My heart aches with grief on his & M's account and could almost say O that I had never known h. But Thou O God knowest the integrity of thy servant. Thou knowest that I have done that which I have understood to be thy will & am still determined to do so and I ask thee in the name of Jesus Christ either to absolutely wean my

affections from M. or give me hers entire and then I am content. But to live in this state of feeling I cannot. If I have done wrong in this thing, show it me that thy servant may repent of it and obtain forgiveness. But O Lord have mercy on me and by some means release me from this grievous bondage of feeling & thy servant will praise thee. Prest. Joseph came to see me & pronounced a sealing blessing upon Ruth and me. And we mutually entered into an everlasting covenant with each other. Affidavit, p. 225

... on the 22nd of July, 1843, he married to me, according to the order of the Church, my first wife Ruth.

23 July 1 843, Sunday Nauvoo 2

Sunday 23. ... M. appears dissatisfied with her situation & is miserable O that the Lord will bless my house and deliver us from every evil principle & feeling that we may be saved. For I desire to do right. O Lord make my heart and my affections right and pure as it shall please thee that I may enjoy the blessing of peace and happiness even so Amen. Hyrum preached A.M and Joseph P.M. Evening I had some more talk with M. & find she is miserable which makes me doubly so. I offered to her to try to have her covenant released if she desired it but she said she was not willing

24 July 1843, Monday Nauvoo 2

Monday 24. ... M. is still miserable and unhappy and it does seem that my heart must burst. What shall I do? How shall I recompense? And how long must I thus suffer worse than death for that which I have always regarded as being the will of the Lord. By the help of the Lord I will do right. I have repeatedly offered to M. to try to get a release from the covenant and I have done all I know to make things comfortable but to no effect. She appears almost to hate me and cannot bear to come near me. O. God if thou wilt give me M's affections, and cause things to be pleasant and happy between us, If thou will bless her & comfort her by thy spirit & cause her to rejoice in what she has done, and bring it to pass that I may secure her truly

with all her affections for time & for eternity. I feel to covenant to try to serve thee with more diligence if possible and to do all that thou shalt require at mine hands, wilt thou not grant me this blessing, and relieve my aching heart from this worst of all troubles which ever

befel me in the course of my life? O God plead my cause and give me thine everlasting blessing, and do remember M. for good that she may be comforted even so amen amen and amen

25 July 1 843, Tuesday Nauvoo 2
Tuesday ... M. much as usual.

26 July 1843, Wednesday Nauvoo 2

Wednesday 26. ... M. seems quite embittered against me in consequence of which I called her to me and asked her if she desired the covenant to be revoked if it were possible To this she would not give me a satisfactory answer only saying if it had not been done it should not be. (meaning our union) I then asked if she would consent if A would take her under all circumstances; but she would not consent to have it revoked— saying she did it not for her sake but for the sake of the peace of my family. Under these circumstances I could not rest until I had ascertained whether the c could be revoked & although contrary to her wish I went to see Prest. J. I took A to talk with him & asked him some questions whereby I ascertained that he would be willing to take her under all circumstances, I reasoned considerable with him to prove that I had done right in all these matters so far as I knew it, I called the Prest. out and briefly stated the situation of things and then asked him if the C, could be revoked. He shook his head and answered no. At this conclusion my mind seemed for the moment to get relief for the two fold reason that I

had done all I could and I did not want the C. revoked. I came back & M & A. were together in Farris garden. I told them the answer I had got & advised them to take the best measures to make all things right between them. I cannot help thinking that M. has treated me not only unkindly but meanly & cruelly, but I forgive her before the Lord for I sympathize with her in her grief, but cant console her for she will not speak to me. My earnest prayer to God is that all things may soon become right & pleasant & that the Lord may bless her & save her from sinning against him. And if I have done wrong in asking if the C. could be revoked & seeking to have it done O Lord forgive me for I desire to do right in all things that I may be saved, I feel that I have done right in the sight of God and that he has abundantly blessed me for which I thank him and something tells me that the time will come when M. will love those whom she ought & when she will feel perfectly satisfied with her situation & rejoice that things remain as they are. And now O God bless thy servant and handmaid & stamp the peace upon us and fill us with the spirit of

truth for Jesus Christs sake Amen—

27 July 1 843, Thursday Nauvoo 2

Thursday 27 A.M. I went to see Prest. J. in our conversation about M & A. he said if A went to making me any trouble he would defend me to the uttermost and stand by me through all, for which I feel thankful. ...

31 July 1843, Monday Allen 2, p. 83

It was unusual for Clayton actually to receive cash / for the sale of lots/, and this probably accounts for the satisfaction he seemed to feel when he wrote in his journal on July 31, 1843, that he sold a hundred acres to Benjamin Meginess for \$1,000 and that the purchaser had agreed to pay \$800 cash and give a \$200 note.

1 August 1843, Tuesday Allen 2, p.114

On August 1, 1843, Joseph rode in his buggy up to the temple where he began to discuss with Clayton and other the fact that some of his property was being sold for taxes. Suddenly Walter Bagby, the county assessor and collector, appeared and when Joseph confronted him with the issue, he denied all knowledge of it. As the discussion heated up, Joseph told Bagby that he was always abusing the citizens in the area, and Bagby angrily called Joseph a liar. Obviously irritated, the church leader stepped down from his buggy, whereupon Bagby picked up a stone to throw at him. Enraged, Joseph went after him and struck him two or three times, and it took Daniel H. Wells to separate the two.

3 Aug 1 843, Thursday Nauvoo 2

Thursday 3rd A.M. at Prest. J's ... Conversed about W Law, Emma &c. ... Allen 2, p.83

Clayton received the down payment in specie / from Meginess/ and happily took the note for the rest.

6 August 1843, Sunday Nauvoo 2; Words p. 237; Allen 2, p. 100

... Prest. J. made some remarks on the election showing that he had taken no part in it. stated that Hyrum had had a manifestation that it was for our interest to vote for Hoge.

1 1 August 1 843, Friday Nauvoo 2

Friday 11 A.M to the Temple office. P.M Prest. J. came to my house & I went home with him & took dinner with him. In our conversation about Judge Adams J. made this remark "No man can put forth his hand to steady the ark but God and his servant Joseph." by the ark I understood him to mean this work & that no man could dictate and govern it but Jehovah and he whom God had appointed viz his servant Joseph. ...Judge Adams died about 10 o clock P.M. None of his family are here having only been sent for a few days & they are at Springfield It is truly afflicting to see the sickness which exists through the city and the loss of this man seems very grievous. He attended the polls on Monday last and was elected Probate Judge for this County but he is gone to receive his reward in the other world. J. told me to day that "Walker" had been speaking to him concerning my having taken M away from A. & intimated that I had done wrong. I told him to be quiet and say no more about it. He also told me Emma was considerably displeased with it but says he she will soon get over it. In the agony of mind which I have endured on this subject I said I was sorry I had done it, at which J told me not to say so. I finally asked him if I had done wrong in what I had done he answered no you have a right to get all you can.

13 August 1843, Sunday Nauvoo 2; Words p. 241

Sunday 13 ... Went to meeting heard J. preach on 2 Peter 3. 10 & 11- being a funeral sermon on the death of E. Higbee. When speaking of the passage "I will send Elijah the prophet &c M he said it should read and he shall turn the hearts of the children to the covenant made with their fathers Also where it says and they shall seal the servants of God in their foreheads &c it means to seal the blessing on their heads meaning the everlasting covenant thereby making their calling & election sure. When a seal is put upon the father and mother it secures their posterity so that they cannot be lost but will be saved by virtue of the covenant of their father. Nauvoo 2; Words p. 243

P.M. Prest J. offered some complaints of the citizens of Nauvoo 1st because some young men sat on the ladies camp ground and laughed & mocked during meeting He next spake of Walter Bagby & the little

skirmish he had with him about a week ago he spoke of Esq Wells interfering when he had no business. He then spoke of the abuses he received at the election by King & the board of Judges, also of the Grog & Beer shops & said he should rip them up. He then showed that Sidney Rigdon had bound himself by an oath to Governor Carlin to deliver J into the hands of the Missourians if he could & finally in the name of the Lord withdrew the hand of fellowship from him & put it to the vote of the people. He was cut off by an unamous vote & orders to demand his license. Nauvoo 2

At night my wifes mother went into the garden to pray just as we were going to bed. Margaret and Lydia went out & found her on her knees. She was deranged. She came into the bed room trembling and seemed as though she had been frightened but was altogether

delirious, her feet and legs were cold & I feared she was going to die. She got into bed & we got some hot water to her feet & rubbed her legs and feet with flannel & went to bed. She soon seemed some better. From her conversation with Lydia this afternoon it seems she took Prest. J's remarks very deeply to heart & that with her fears for Margaret overwhelmed her. I feel as though I was in some measure a child of sorrow but am determined to try to do right in all things. May the Lord bless my family and my fathers house and save us with an everlasting salvation & let peace & interlligence beam upon us in the name of Jesus Christ Amen

16 August 1843, Wednesday Nauvoo 2

Wednesday 16. ... [out showing a man a lot] We returned & met Prest. J. & some of the family going to the funeral of Judge Adams. P.M. I went with A. Young to look at a lot & called as sis Booths who is in trouble. Robert is gone away to work Sarah Ann is gone to Keokuk, & Elesabeth & husband is going to Chicago this evening. This A.M. J. told me that since E. came back from St Louis she had resisted the P. in toto & he had to tell her he would relinquish all for her sake. She said she would given him E. & E. P but he knew if he took them she would pitch on him & obtain a divorce & leave him. He however told me he should not relinquish any thing O. God deliver thy servant from iniquity and bondage.

17 August 1843, Thursday Nauvoo 2

Thursday 17th. ... Margaret seems friendly but not well satisfied yet she treats me very well & I pray God to bless her forever.

18 August 1843, Friday Nauvoo 2

Friday 18th. ... Prest. J. instructed Er SI. James in the order of the Holy Priesthood. ... I had some conversation with bro. Whitney & have learned that Farrs family are conspiring with Walkers boys & girls & they with E. to accomplish my downfall. I find they are my secret enemies but I fear them not for God who knows the secrets of all hearts knows mine also. I told M. of this & ascertained that she had acknowledged to A. that I had slept with her and if it never had been done (our union) it should not be. This of course has given him a plea and a weapon against me. At night my wifes mother had another fit of delirium, which fills us all with sorrow, and I think we have a good share.

19 August 1843, Saturday Nauvoo 2

Saturday 19. ... evening went to Prest. J's did not see him. M. says D. Farr said to day she believed M & I was vexed at her & she almost felt disposed alomost to go to every house in the city & tell all she knew & then come horn & kill herself. I felt my heart acke to night when we lay down being down stairs & M. up. My sould loves M. & my desire is to see her happy & comfortable. Oh may the Lord bless her.

20 August 1843, Sunday Nauvoo 2 Sunday 20th M. came upstairs to me. ... P.M. I went to sister Booths & had some conversation about SA. at sister B's request. I have evidence that S.A is true to me & desire to reveive her I also had talk with M. Aspen who is in trouble. P.P.P has through his wife made proposals to her but she is dissatisfied Sister P. is obstinate. When P. went away sister P. cautioned A. against me & said the Twelve would have more glory than me &c. I tried to comfort her & told her what her privilege was. tarried till 8V2

21 August 1843, Monday Nauvoo 2

Monday 21. ... E. asked if I handed 2 letters to J. which she showed me. I had not done it. I satisfied her I had not. They appeared to be from ER Snow & Pres. J. found them in his pocket E seemed vexed & angry

23 August 1 843, Wednesday Nauvoo 2

Wednesday 23rd. ... Prest J. told me that he had difficulty with E. yesterday. She rode up to Woodworths with him & caled while he came to the Temple. When he returned she was demanding the gold watch of F. he reproved her for her evil treatment. On their return home she abused him much & also when he got home, he had to use harsh measures to put a stop to her abuse but finally succeeded ... This evening I had some more conversation with Margaret & find she is stubborn and disposed to abuse me. I fell resolved to break my feelings from her if I possibly can.

24 August 1 843, Thursday Nauvoo 2

Thursday 24.

QS through WC pays D.D. Yearsley] ... At night I asked mother if M might sleep with Ruth & me she appeared very rebellious & would not consent but said we might do as we had a mind.

26 August 1 843, Saturday Nauvoo 2

Saturday 26th. ... Hyrum & I rode up to my house & J met Mrs Wdth & F. and conversed some time. ... Prest. J and I walked from my house to sis Durfee's and thence to his house.

27 August 1843, Sunday Nauvoo 2; Words p.

Sunday 27th. A.M. at the Grove. Prest. J. preached on Hebrews c 7. After reading a letter from Thos. Carlin to S. Rigdon and making some remarks about it. He shewed that the word "Salem" is a wrong translation it should be "Shalome" signifying peace. He prophecied that "not all the powers of hell or earth combined can ever overthrow this boy" for he had a promise from the eternal God. He spoke concerning the priesthood of Melchisedek shewing that the sectarians never professed to have it consequently never could save any one and would all be damned together. He showed that the

power of the Melchisek P'd was to have the power of an v "endless lives." he showed that the everlasting covenants could not be broken, and by the sacrifice required of Abraham the fact that when God

offers a blessing or knowledge to a man and he refuses to receive it he will be damned— mentioning the case of the Israelite praying that God would speak to Moses & not to them— in consequence of which he curse them with a carnal law. Nauvoo 2 P.M. I went to sister Booths & talked with her and Mary Aspen.

28 August 1 843, Monday Nauvoo 2

Monday 28th. ... Pres. J met Ms Wdth at my house.

29 August 1 843, Tuesday Nauvoo 2

Tuesday 29th. A.M at the Temple Pres. J. at my house with Mss Wdth.

30 August 1 843, Wednesday Nauvoo 2

30 August 1843 A.M. ... at Pres J's. He & Hyrum told me that Mr Brown of Rushville had arrived last night & had no where to go. They requested me to taken them in for about 3 weeks and I consented

31 August 1843, Thursday Nauvoo 2

31st ... I move Mr Browns family to my house this evening

3 September 1 843, Sunday Nauvoo 2

Sunday 3rd. A.M at home. Unpleasant feelings with M.

4 September 1843, Monday Allen 2, p. 104

[Clayton] had to haul water until the well [at his new home] was finished in September. The house apparently cost Clayton about \$500 cash to build. Little did he imagine that the family would remain in the home for less than three years.

10 September 1843, Sunday Nauvoo 2

Sunday 10th. ... In the evening I went to sister Booths

15 September 1843, Friday Nauvoo 2

Friday 15th. A.M at Prest. J's afterwards at the Temple Office all day.

Evening Prest. J. met me & I returned with him to O. Spencers to

borrow \$1400.- to clear his farm from an incumbrance laying on it which fact Esq. Skinner has ascertained on searching the Records. Prest.J. told me he had lately had a new item of law revealed to him in relation to myself. He said the Lord had revealed to him that a man could only take 2 of a family except by express revelation and as I had said I intended to take Lydia he made this known for my benefit, to have more than two in a family was apt to cause wrangles and trouble. He finally asked if I would not give L to him I said I would so far as I had any thing to do in it. He requested me to talk to her.

17 September 1843, Sunday Nauvoo 2

Sunday 17. At home all day with M. I had some talk with Lydia. she seems to receive it kindly but says she has promised her mother not to marry while her mother lives & she thinks she wont

18 September 1843, Monday Nauvoo 2

Monday 18 A.M at Prest. J's ... J & I rode out to borrow money - drank wine as sis Lyons. P.M. I got \$50 of sis Lyons & paid it to D.D. Yearsley

19 September 1843, Tuesday Nauvoo 2

Tuesday 19th. ... J & E rode to Woolleys &c

21 September 1843, Thursday Nauvoo 2

Thursday 21. A.M at the Temple Office. P.M at the Boat & J's settling with the hands, he says I must go on the Boat a month to regulate the Books. This A.M. he came to talk with Lydia but she wont yet consent she wants to tarry with her sisters

23 September 1843, Saturday Nauvoo 2

Saturday 23rd. ... I went to sis Booths but S.A. did not come.

24 September 1843, Sunday Nauvoo 2

24th September he leaves Nauvoo for Quincy

September 1843 Allen 2, p.105

When he went to St. Louis in September 1 843, he even attended the circus

1 October 1843, Monday Nauvoo 2

Monday 1 st. Had some meditation about home, M. &c on the summit of the Hill above Peru. Never did M. and my little family appear more lovely and endearing than while my anxious thoughts wer pondering over their probable situation. At 1 2 we started out for St Louis

6 October 1843, Friday Temple History, p. 106
[Clayton was not in Nauvoo on this date]

On the 6th day of October, 1843, the special conference was held in the temple. This was the first time a conference was held in the building.

At this conference charges were again preferred against the temple committee, and a public investigation was entered into; and it was again voted that the members of the committee should be retained in their standing.

On this occasion the President proposed to the people to place under bonds all agents who were sent out to collect funds for the temple and Nauvoo House. He showed that some of the Elders, when they were away, received contributions to the temple; but as they sometimes devoted a portion of the money in other channels, they did not make proper returns at Nauvoo and the accounts did not, therefore, accurately balance.

He stated that the Temple Apostles were not about to go East to raise means for the temple and also for the Nauvoo House. He suggested that they give bonds to the amount of two thousand

dollars each; and that this rule be enforced upon all the Elders from this time forward. An action was taken by the Conference and it was decided by unanimous vote to carry this proposition into effect. The Twelve gave bonds in the required amount previous to their going East, which bonds were filed in the office of the Trustee-in-Trust.

Thus the Twelve were the first agents who were ever placed under bonds, when sent to collect funds for the Church. The wisdom of

this order was soon manifest; for, although it was well understood and universally believed that the Twelve would invariably make correct returns, there were others who might not be so careful or scrupulous. And, inasmuch as members of this first quorum were required to give bonds, no other man could justly complain if he were brought under the same rule.

At this conference the Saints again voted to renew their exertions and double their diligence in order that the temple might be speedily finished.

During this conference, also, Elder Sidney Rigdon was tried for his fellowship, charged with a long course of conduct which rendered him unworthy of a place in the Church. President Joseph told the Saints that he had carried Elder Rigdon long enough and that he should do so no more. But notwithstanding this, the Patriarch Hyrum pleaded for mercy in Sidney's behalf; and the conference voted to sustain Elder Rigdon in his position as counsellor to the First Presidency.

7 October 1 843, Saturday Nauvoo 2

Saturday 7th. ... At 7 we started in the stage and arrived at Montrose soon after 9 got over the River at 10 and arrived at home at % before 11. All my family were gone to conference but M. we had a joyful meeting, and she gave me a warm evidence of her love, and never did my affections glow more warmly than during our meeting embrace and during the time we had the privilege to be alone which was untill 3 o clock when the rest of my dear family returned home. My bosom heaved with joy to find them all well ... P.M. went to Morrissons. Sis. Booths, Burbanks &c. S.A. had been at home 2 weeks ago and had gone back. I felt very much disappointed

9 October 1843, Monday Nauvoo 2; Words, p. 255

... P.M. at the conference Prest. J. preached Judge Adams funeral sermon. The people were well edified and a very good feeling prevailed throughout.

10 October 1843, Tuesday Allen 2, p. 86

Clayton stopped his Manchester friend, Arthur Smith, from cutting timber on Joseph's prairie property.

11 October 1843, Wednesday Nauvoo 2

Wednesday 11th. A.M at home sick. P.M. at Prest J's. he is gone to Benbows to dine &c. ... Evening B.F.Johnson came to meet J &

Hyrum. At about 8 Wm. Walker came to say J. & H. could not come untill morning

14 October 1843, Saturday Nauvoo 2

Saturday 14th. A.M at Prest. J's. He was conversing with some strangers one of whom I believe is Dr Turner the Phrenologist & another a mesmerist. They had a pretty warm debat. J. said they could not prove that the mind of man was seated in one part of the brain more than another &c ... Evening I went to sis. Booths and saw S.A. but could not have a chance to converse any.

16 October 1843, Monday Nauvoo 2

Monday 16th. ... P.M at the Temple Office & sis. Booths. S.A is to be married to Jno Needham tomorrow

18 October 1843, Wednesday Nauvoo 2

Wednesday 18. ... P.M. went to J's - did not see him spent 2 hours with lovely M.

19 October 1843, Thursday Nauvoo 2

Thursday 19. A.M at the Temple Office comparing books & recording deeds, at 11 W. Walker came & said Prest. J wanted me to go to Macedonia I went immediately to see him & he requested me to go with him. I went home & got dinner & got ready he soon came up and we started out After we had got on the road he began to tell me that E. was turned quite friendly & kind, she had been anointed & he also had been a. K. He said that it was her advice that I should keep M at home and it was also his council. Says he just keep her at home and brook it and if they raise trouble about it and bring you before me I will give you an awful scourging & probably cut you off from the church and then I will baptise you & set you ahead as good

as ever.

20 October 1843, Friday Nauvoo 2

Friday 20th. At B.F. Johnsons writing Deed. Evening J. gave us much instruction, showing the advantages of the E.C. He said there was two seals in the Priesthood. The first was that which was placed upon a man and woman when they made the covenant & the other was the seal which allotted to them their particular mansion— After his discourse B.F. Johnson & his wife were united in an everlasting covenant.

23 October 1843, Monday Temple History, p. 106 35 Patriarch Hyrum Smith was appointed by the Trustee-in-Trust, with the consent of the [temple] committee; and on the morning of the 23rd day of October, 1843, he entered upon the duties of his office, amidst the greetings and good feelings of the workers universally.

24 October 1843, Tuesday Nauvoo 2

Tuesday 24. A.M. at Prest. J's. receiving Temple property from sister Emma

21 November 1843, Tuesday Nauvoo

Tuesday 21 A.M. at the Temple Office P.M. went to J's to ask him to come to my house & marry Margt. Butterfield to her first husband. He could not come but sent Hyrum. I learned from H. that E. had power to prevent my being admitted to J's Lodge for the present for which I feel somewhat sorry but yet believe that innocence will finally triumph I stood as proxy for Edwd. Lawrence. ... Evening I attended the [Masonic] Lodge [Several entries showed he was attending the Masonic Lodge recently rejuvenated]

23 November 1843, Thursday Allen 2, p. 86
[Same as entry for 10 October 1843]

28 November 1 843, Tuesday Nauvoo 2

Tuesday 28th. ... Evening at home – My feelings have been harrowed up while reflecting on the disapintment A. must have felt when he returned home and found he had lost M. I would gladly recompense him if it were in my power. I pray that the Lord may bles him & give him a companion worthy of him–

2 December 1843, Saturday Nauvoo 2

A.M. at the Temple Office. Bro Cutler called me aside & gave me to understand that Cahoon was fully bent on having revenge on my head. It appears he is trying to excite the stone cutters against me & I know no cause except it be because I have opposed his dishonesty & told him of it. I now realise my situation more sensibly than I ever did in my life. I might have the privilege of being received into the quorum of anointing but Cahoon has got there and through private pique he is resolved to deprive me of that privilege that added to Emmas determination to be revenged sink[s] my mind & fills me with agony, but I yet believe that innocence will finally triumph & I shall be prospered As to any accusation which may be brought against me by the stone cutters my conscience is at peace. I am at the defiance of all or any man & am willing to be proved I wrote a long letter to J. on the subject. ... Allen 2, p. 112 36

By the end of the year, however, Cahoon was angry again and even attempted, Clayton believed, to turn the stonecutters against him. Such tension among brothers dismayed Clayton deeply, though he probably saw it also as another test of his discipleship.

3 December 1843, Sunday Nauvoo 2

Sunday 3rd. ... J. was reading my letter.

5 December 1843, Tuesday Nauvoo 2

... Evening Prest J sent for me He returned my letter & said I had no need to be troubled, the only reason why I was not admitted into the quorum was because there is not convenience, and none were admitted only for a particular purpose by Revelation. He said he had asked Cahoon about me a few days ago & Cahoon said I was true blue. We walked together to Turleys and after met the twelve in council on the subject of { [|=Emma] on an extensive scale. The Twelve agreed to take hold and assist in earnest– I called at Lodge.

6 December 1843, Wednesday Nauvoo 2

Wednesday 6th. A.M. at Prest. J's. went to see the Q for { [|=Emma]

and was well pleased with it.

7 December 1843, Thursday Nauvoo 2

Thursday 7th A.M. at Prest. Js went to see After at the meeting at the Temple which was got up to petition the Gov. not to issue a writ to satisfy the demand lately made in Mo. P.M. at the Temple Office making 2 Deeds, after [E] Evening Lodge

8 December 1843, Friday Nauvoo 2

Friday 8th. At the Temple Office & J's P.M. with J. [E] - Evening attended Lodge

17 December 1843, Sunday Nauvoo 2

Sunday 17. At home all day. Mother in law in trouble which causes M. also to weep Evening my feelings were insulted while hearing M and her mother in conversation.

20 December 1843, Wednesday Nauvoo Neighbor 37

To Emigrants and Latter-Day Saints Generally: I feel it my duty to say ... that there is in the hands of the trustee in trust, a large quantity of lands, both in the city and adjoining townships in this county, which is for sale, some of which belongs to the Church and is designed for the benefit of the poor, and also to liquidate debts owing to the Church, for which the trustee in trust is responsible. Some, also, is land which has been consecrated for the building of the Temple and the Nauvoo House.

If the brethern who move in here and want an inheritance, will buy their lands of the trustee in trust, they will thereby benefit the poor, the Temple, and the Nauvoo House, and even then only will be doing that which is their duty, and which I know, by considerable experience, will be vastly for their benefit and satisfaction in days to come. Let all the brethern, therefore, whey they move into Nauvoo,

consult President Joseph Smith, the trustee in trust, and purchase their lands of him; and I am bold to say that God will bless them. ...

We hold ourselves ready at any time to wait upon the brethern and

show them the lands ... and can be found any day, either at President Joseph Smith's bar-room, or the Temple Recorder's office at the Temple.

Nauvoo, December 16, 1843

25 December 1843, Monday 38 Temple History, p. 106

Some time in the Winter or Spring of the year 1 844, the Patriarch Hyrum made a proclamation to the women of the Church, asking them to subscribe in money one cent each per week, for the purpose of buying the glass and nails for the temple. He represented to them that by this means he would be able to meet all the requirements in this regard. He also gave a promise that all the sisters who would comply with this call should have the first privilege of seats in the temple when it was finished.

He opened a record of these contributions which he kept, with the aid of Sister Mercy R. Thompson, until his death.

1844

2 January 1844, Tuesday Allen 2, p. 86

Clayton sold Willard Richards two lots for \$500. For some reason, recorded but unexplained, this displeased the prophet and Clayton received a scolding. Allen 1, p. 44

Sometimes, however, he did not please the church leader, such as on 2 January 1844 when he sold Willard Richards's two lots for \$500. For some reason, recorded Clayton, "this did not please the Prest. & he scolded."

9 January 1844, Tuesday Nauvoo 2

Tuesday 9th. At Prest. J's settling with E. Robinson & Lawrence &c -
- P.M. Got Lawrence's account from Yearsley ...J. sent for me to make out Maria Lawrence account

10 January 1844, Wednesday Nauvoo 2

Wednesday 10th. At Prest J's all day Finished settlement with E Robinson & passed receipts in full. After posted Books & prepared accounts for settlement on Lawrence Estate

15 January 1844, Monday Nauvoo 2

Monday 15th. At Prest Js all day. P.M settled with the Lawrence Estate

17 January 1844, Wednesday Nauvoo 2

Wednesday 17. At Prest J's all day, settled with John Lytle. Gave him a deed of L3 B123 and took his due bill for 28.93 Evening attended Lodge.

22 January 1 844, Monday Nauvoo 2

A.M at Prest J's. commenced taking inventory of Goods, Groceries &c for J. and settling with E. Robinson who has this day rented the v 'Mansion House" for \$1000. pr anum & some other matters. P.M. bro. Cahoon came to my house to say that a vote had been taken on my being admitted into the quourm & I was accepted. This filled my heart with joy, and gratitude for truly the mercy of the Lord and the kindness of my brethren have been great to me. ... 23 January 1844, Tuesday Nauvoo 2

Tuesday 23rd. At Prest. Js all day taking inventory and trying to conclude the transfer to E. Robinson ... J. sent for me to assist in settleing with bro Taylor about the Lawrence Estate. -

25 January 1 844, Thursday Nauvoo 2

Thursday 25. ... P.M. sis Durphy came to make my Robe & Garment. I was at Prest. Js.

29 January 1 844, Monday Nauvoo 2

Monday 29. At Prest. J's in Council with the Twelve on the subject of running J for President of U.S. J. said he would have to send me out on a mission. P.M. at his house Evening attended & after had some conversation with Desdemona C. Fullmer. She has treated my family unfeelingly and unkindly in various ways & I requested her to look out for another home. She said she would not untill she had council from J.

30 January 1844, Tuesday Allen 2, p. 114

When a certain man from Quincy, for example, began to tantalize the prophet in January 1 844, Clayton was delighted to hear the church leader tell the offender, "In the name of the Lord" that not many years would pass away before he was in the hands of the devil himself.

3 February 1 844, Saturday Nauvoo 2

... P.M. was permitted to the ordinance of washing and anointing, and was received into the Quorum of Priesthood. This is one of the greatest favors ever conferred on me and for which I feel grateful. May the God of Joseph preserve me & mine house to walk in the paths of reghteousness all the days of my life & oh that I may never sin against him or displease him For thou oh God knowest my desire to do right that I may have eternal life.

4 February 1 844, Sunday Nauvoo 2

Sunday 4th At home all day. Evening attended quorum.—

10 February 1844, Saturday Nauvoo 2

Saturday 10th. At Prests all day Recording Deeds Evening attended quorum.

1 1 February 1 844, Sunday Nauvoo 2

Sunday 1 1 th. At home all day. evening I attended quorum but we did not organize. 17 February 1844, Saturday Nauvoo 2

Saturday 17. At Prest. Js all day. Evening with Cahoon at J's. Emma talked a good deal about B. Young & others.

1 8 February 1 844, Sunday Nauvoo 2

Sunday 18th. About 12 A.M. M began to be sick and continued to grow worse until 5 o clock when she was delivered of a son. She did remarkably well for which I thank my heavenly father. Mother attended her. I was at home all day. M. seems to do very well-

25 February 1844, Sunday Nauvoo 2

Sunday 25th. A.M. at the Temple Heard Pres J. preach. P.M. met singers &c Evening attended quorum. Prest J. gave some important instructions - we had an interesting season. [session?]

3 March 1844, Sunday Nauvoo 2

Sunday 3rd. ... Evening attended Q.

9 March 1844, Saturday Allen 2, p. 114

Clayton saw the prophet in every mood and seemingly loved him the more for each one. On occasion he found him weeping, ...

10 March 1844, Sunday Council of 50, p. 266

Sunday, March 10. ... Evening attended Council with the First Presidency and the Twelve on important business arising from a letter from the Pine Country. Bro., W. Richards was appointed Chairman and myself, was appointed Clerk. Allen 1, p. 45

The philosophical roots for the organization of the Council of Fifty reached back many years, and were directly related to the millennial expectations of the church. The immediate impetus, however, came from two letters signed by Lyman Wight and four other brethren who were working in the church's lumber camps in Black River Falls, Wisconsin Territory. These were read at a special meeting of the Twelve, Bishop George Miller, and the Nauvoo Temple Committee

on the evening of 10 March 1844. The letters proposed a grandiose plan for Mormon colonization in the Southwest, and led to an important discussion where, according to Clayton, "many great and glorious ideas were advanced."

1 1 March 1 844, Monday 39 Council of 50, p. 266 Monday, March 1 1 . In Council again all day - as last night many great and glorious ideas were advanced, we had a very profitable time. We organized into a Council and I was admitted a member. I will here name whose names were put on the list of members of this important organization: Joseph Smith, Hyrum Smith, Brigham Young, W. Richards, P.P. Pratt, O. Pratt, J. Taylor, H.C. Kimball, G.A. Smith, W.W. Phelps, L. Woodworth, G. Miller, A. Badlam, P. Haws, Erastus

Snow, R. Cahoon, Amos Fielding, A. Cutler, Levi Richards, N.K. Whitney, J.M. Bernhisel, L.D. Wason myself...

13 March 1844, Wednesday Council of 50, p. 266

Wednesday March 13. ... At 11 the Council was called together, ... P.M. in council again, also in the evening O. Hyde, W. Woodruff, and James Emmett were admitted members. The Pres. appointed W. Richards Recorder, and me the Clerk of the Kingdom.

14 March 1844, Thursday Council of 50, p. 267
Thursday March 14. In Council all day again

19 March 1844, Tuesday Council of 50, p. 267

Tuesday March 19. At the Council meeting, S. Bent, Uriah Brown, Samuel James, John D. Parker, O.P. Rockwell, Sidney Rigdon, Wm Marks and O. Spencer were admitted members.

21 March 1844, Thursday Nauvoo 2
At the Council all day ...

22 March 1844, Friday Nauvoo 2

Friday 22nd. P.M. met the Twelve in prayer at B. Youngs.

23 March 1844, Saturday Nauvoo 2

Saturday 23rd. A.M. rode with Pres. J. and bro. Neibaru to Doctor Fosters. He was gone to appanose & his wife was at Mr Gilmans. We went down their and saw her. Prest. J. asked sister Foster if she ever in her life knew him guilty of an immoral or indecent act. She answered no He then explained his reasons for asking and then asked if ever he had used any indecent or insulting language to her, she answered, never. He further asked if he ever preached any thing like the spiritual wife doctrine to her only what he had preached in public. She said no! He asked her if he ever proposed to have illicit intercourse with her and especially when he took dinner during the Doctors absence. She said no. After some further conversation on the subject we left. Mrs Gilman was present all the time

24 March 1844, Sunday Nauvoo 2

Sunday 24th ... A.M. ... went to the Temple heard Pres. J. speak a little also O. Spencer and S. Rigdon

26 March 1844, Tuesday Nauvoo 2
In Council through the day ...

29 March 1844, Friday Nauvoo 2

Friday 29th ... night clothed & offered up prayer for W. Heber /his child was sick with the measles like the rest of them only worse/

4 April 1844, Thursday Council of 50, p. 267

Thursday, April 4. In Council of the Kingdom. Eleven Lamanites appeared and wanted council. We had a very pleasant and impressive interview.

7 April 1844, Sunday Nauvoo 2

Sunday 7. At the conference all day A.M. Er Rigdon preached. P.M. Prest Hyrum talked on spiritual wives & after Joseph discoursed on

the dead 40 Words, p. 362

Joseph discoursed on the dead

8 April 1844, Monday Nauvoo 2

Monday 8 Er G. J. Adams preached P.M. attended Ers conference

11 April 1844, Thursday Council of 50, p. 267

Thursday, April 11. ... Afterwards in the Council. We had a glorious interview. Pres. J. was voted our P. P. & K. with loud Hosannas.

13 April 1844, Saturday Nauvoo 2

Saturday 13. A.M at Prest Js recording Deeds. He prophecied the entire overthrow of this nation in a few years

18 April 1844, Thursday Council of 50, p. 267

Thursday April 18. ... At 9 met in Council. This day Pres. J. introduced J. W. Coolidge and D. S. Hollister and added L. Wight's name, and then declared the council full. The names as they now stand of those who have called upon to form the grand K. of G. by revelation are as follows: 1. Prest J. Smith. Standing Chairman

2. Samuel Bent 65 27. P.B. Lewis 40

3. John Smith 62 28. Elias Smith 39

4. Alpheus Cutler 60 29. O Hyde 39

5. Uriah Brown 59 30. Saml James 38

6. Reynolds Cahoon 54 31. W. Woodruff 37

7. Ezra Thayer 53 32. P.P.Pratt 36

8. Wm W. Phelps 52 33. Edwd Bonny 36

9. Amos Fielding 51 34. D.D. Yearsley 36

10. Wm Marks 51 35. D.S. Hollister 35

11. Sidney Rigdon 51 36. John Taylor 35
12. John P. Green 51 37. Alex Badlam 35
13. Geo Miller 50 38. C.C. Rich 34
14. N.K. Whitney 49 39. G.J. Adams 33
15. Peter Haws 48 40. Orson Pratt 33
16. Jos. Fielding 46 41. M.G. Eaton 32
17. CP. Lott 45 42. A. Babbet 31
18. Levi Richards 44 43. A. Lyman 30
19. J.M. Bernhisel 44 44. J.W. Coolidge 30
20. J.D. Parker 44 45. O.P. Rockwell 29
21. H. Smith 44 46. G.A. Smith 26
22. L. Woodworth 44 47. E. Snow 25
23. B. Young 42 48. L.D. Wason 24
24. H.C. Kimball 42 49. B.F. Johnson 24
25. O. Spencer 42 50. W. Clayton Clerk
26. J. Emmett 41 51. W. Richards Recorder, 52. L. Wight

During the day much precious instructions were given, and it seems like heaven began on earth and the power of God is with us.

18 April 1844 Nauvoo 2

... Sarah Cook has been at my house to day & before she left again she shewed her enmity to Joseph & others in full. She has got a wicked spirit in her & will be cursed if she do not repent. 41

I also attended in council with the Twelve & High Council on the case of the Laws & R.D. Foster - when Wm Law & his wife Jane Law - Wilson Law and R. D. Foster were cut off from the church by unanimous vote.

25 April 1 844, Thursday Nauvoo 2; Council of 50, p. 268

Thursday. April 25th In Council all day. Adjourned sine die

28 April 1844, Sunday Nauvoo 2

Sunday 28th ... Sister Mary Wood came evening attended quorum.
We united for Prest. J. the Church - the presidency contests the
Lawsuits, the apostates - the sick &c &c. We had a good time. Prest
J was not there

1 May 1844, Wednesday Allen 2, p. 87, p. 107 n. 15

Clayton was preparing the papers for the transfer of the Maid of
Iowa to the trustee-in-trust.

2 May 1 844, Thursday Nauvoo 2

Thursday 2nd. A.M. preparing to go to Dixon, went to Prest J's and
he desired me to go to Mr Laws to find out why they refused to pay
their note. I went with Moon /Moore ?/ and asked WifTjson what he
meant by saying he had got accounts to balance the note. He seemed
to tremble with anger & replied that he had demands for his services
when he was ordered to call out the Legion to go and meet Smith
besides money which he expended at that time. I told him that was a
new idea & that Genl Smith had had no intimation of any such thing.
Wm Law came in and mentioned \$400 wich was borrowed of Bailly
\$300 of which I am satisfied was paid, and the \$100 Wm Law said he

would pay and give it to help defray the expense of the persecution
but /marginal note: 1843 Dixon arrest/ he now demands the \$100
and some more of the \$300. -On the whole this is to me a certain
evidence of the meanness of the men and a proof that they also are
disposed to oppress & persecute those who have invariably
befriended them & saved them from the public indignation. I
returned & told J. what had passed & he ordered Dr Richards to sue
the notes & also gave Moore his own note for \$200. payable 6 mo
after date. Allen 2, p. 97

On Thursday, May 2, Clayton spent the morning prepering to board the Maid of Iowa, but he was interrupted by the need to take care of several business items for the prophet. He had to rush to be at the dock by twelve minutes to ten, when the little river boat departed upstream. Joseph and Emma were there to say goodbye.

3 May 1844, Friday Allen 2, p. 97

By Friday night the Maid was steaming up the Rock River,...

4 May 1844, Saturday Allen 2, p. 97

... but on Saturday night it was stopped by rapids about twelve miles below Dixon.

5 May 1844, Sunday Allen 2, p. 97

The next morning Clayton and Markham decided to finish the trip on foot- the wisdom of which was confirmed by their discovery that another steamer was stuck in the rapids a little ways above them. They arrived in Dixon about mid-morning and, to their suprise, found that the people of Dixon were not as friendly as expected. The reason, Clayton speculated, was that the Mormons were supporting Joseph Smith rather than Martin Van Buren for the presidency of the United States.

6 May 1844, Monday Allen 2, p. 97

A second purpose of the trip to Dixon was to buy corn, and on Monday, after determining that the court would not bring up Joseph Smith's case that day, Clayton bought nearly 300 bushels and helped load it on a flatboat they had rented for \$2.

8 May 1844, Wednesday Allen 2, p. 97

Clayton spent the next two days waiting impatiently in the Dixon courtroom. " T want to be away from this place," he wrote on May 8, vv for I do not like their spirit, and I feel very uneasy about my family."

9 May 1844, Thursday Allen 2, p. 97

When the case was finally called up and a jury impanelled on May 9, Clayton expressed dismay, for he believed that about half the prospective jurors had to be dismissed because of their prejudices. "Even some that did sit acknowledged that they were much prejudiced," he wrote. "What a disgrace to a town to think that men will let their prejudice run so high against a man from rumor and report that they cannot do him justice." Clearly William's own prejudices tinted his view of the Dixonites, and one can imagine the fervor with which he defended both Joseph and the faith in a discussion that took place that evening. "We had a very interesting debate with two gentlemen on our religion," he said, v "wherein truth appeared doubly beautiful and error equally ridiculous."

Witnesses were examined all afternoon, and by 6 p.m. the trial was over and the jury given its charge.

10 May 1844, Friday Allen 2, p. 98

The next morning the verdict came, and, much to Clayton's delight, the jury had decided in favor of Joseph Smith. The prophet was awarded \$40 damages, and court costs were assessed against Reynolds and Wilson. But Clayton was still unimpressed with the people of Dixon. "We were credibly informed," he recorded, "that the jury quarrelled very hard almost to a fight and did not agree on their verdict until after sunrise this morning. We were glad to see truth and virtue again triumph over tyranny and oppression & equally disgusted to witness the effects of prejudice in the jury Box. We filed our bills of costs hired a team to take us to the boat and at 10 we left Dixon, and felt truly glad to be released from such superstitious prejudice and corrupt hypocrisy."

About eighteen miles downstream they boarded the Maid of Iowa.

11 May 1844, Sunday Allen 2, p. 98

The next day, Sunday, they took on 280 sacks of wheat. About mid-afternoon the boat became hung up on the rapids. Sunday morning they were still stuck and sent for a flatboat onto which they began to unload their cargo. Finally, about 3 p.m., the steamer floated, but only at the cost of a near-tragedy. Three men in a small skiff were

attempting to help them weigh anchor, and as the boat began to float the skiff capsized. Fortunately the rocks prevented it from sinking completely, and two of the men were eventually able to row it to shore. The other clung to the anchor cable and got himself aboard the steamer. They finally got the anchor up and floated downriver to a place where they could reload the cargo and continued on their way.

13 May 1844, Tuesday Allen 2, p. 98

The rest of the trip was uneventful, and at 5:30 in the afternoon of May 13 Clayton arrived in Nauvoo and reported his success to the president of the church.

21 May 1844, Wednesday Allen 1, p. 57; Allen 2, p. 150 n. 77

On 21 May 1844, ... Clayton reported that when Joseph had ridden outside of Nauvoo to keep away from an officer with a subpoena, he

sent Clayton to find out how Emma felt about Joseph returning home. "T found her crying with rage and fury because he had gone away," he said. vv She wanted him to go home. I came and told him & he returned home at 9 o clock." What Clayton did not report was that Emma was very ill at the time and Joseph was evidently worried about her. See Smith, History of the Church, 6:398-99.

25 May 1844, Sunday Nauvoo 2

Saturday 25. A.M. at Prest J's Also P.M in council with the quorum.

7 June 1844, Friday Temple History, p. 122

In order to effect their purposes the more speedily, the apostates obtained a printing press; and on Friday, June 7th, the first number of a paper called the Nauvoo Expositor was issued. The paper was full of the most libellous and slanderous matter against the President, imaginable, and was designed as an engine to bring destruction upon the city. Allen 2, p. 138 42

The final events were precipitated on June 7, when a group of bitter seceders from the church and other non- Mormons published the first and only number of the Nauvoo Expositor. All the charges were there, including so- called political dictatorship and polygamy, and William Clayton was incensed. He knew the prophet well enough to

know he was no dictator and that his personal morality was of the highest order. v "Truly," he wrote of the Expositor in what was almost

an understatement, " "it seems to be a source of falsehood and bitter misrepresentation."

10 June 1844, Monday Nauvoo 2

Monday 10. ... The City council passed a resolution declaring the Printing press on the hill a "nuisance" and ordered it destroyed if not moved in 3 hours notice. About sun down The police gathered at the Temple about sundown and after organizing proceeded to the office and demolished the press & scattered the Type. Temple History, p. 122

On the 10th, the city council passed a resolution ordering the press to be abated as a nuisance, which was done the same evening.

11 June 1844, Tuesday Temple History, p. 122

The following day there was great excitement concerning the destruction of the press; and Foster and Higbees threatened vengeance. Some of them said that in a few weeks there should not be left one stone of the temple standing upon another.

12 June 1844, Wednesday Nauvoo 2

Wednesday 12th. A.M went to Temple office then to Prest. Js. walked with him, O.P.R. and J. Grant to my house & then to Temple P.M. at Prest J s recording Saunders Died at IV2 o clock David

Bettisworth a constable from Carthage came with a writ for Joseph, Hyrum, Phelps, Jno Taylor, S. [or L.?] Bennett and a number of others for riot, in breaking the press of the Nauvoo Expositor. After the officer got through reading the writ, Joseph referred him to this clause in the writ "before me or some other justice of the peace of said County" saying we are ready to go to trial before Esqr Johnson, for that was their privilege allowed by the Statute. The man said he should take them before Morrison the man who issued the writ and seemed very wrath- Joseph asked him if he intended to break the law, for he knew the privilege of the prisoners and they should have it. Joseph called upon all present to witness that he then offered

himself (Hyrum did the same) to go forthwith before the nearest justice of the peace, and also called upon them to witness whether the officer broke the law. Joseph /indecip./ a writ of Habeas Corpus which was taken out and served on Bettisworth. While this was going on and the Marshall summoning the Municipal Court - Hyrum related the whole history of the difficulty with Wm Law to the constable & a man with him - showing them what we believed on sealing of the covenant - that Law wanted to be sealed & J. told him he was forbid - which begun the hard feelings. He talked about 2 hours, then J. came in & told about Jackson. About 5 the court assembled in the 70s Hall- much testimony was brought to the point & the Court discharged J. from the writ & assessed the costs to F.M. Higbee the complainant. Temple History, p. 122

On the 12th, a number of writs, or rather one writ for a number of the brethern, was brought in and served by a constable by the name of Bettisworth. Among the number were Joseph and Hyrum.

Joseph immediately procured a writ of habeas corpus from the municipal court; and after a lengthy examination was discharged.

This constable returned and stated that he had been resisted. The mob took advantage of the circumstance to fan the flame of excitement and threatened terrible vengeance. They also went to the Morley settlement and branches around, demanded the arms of the brethern and ordered them to leave their homes within a few days.

14 June 1844, Friday Nauvoo 2

A.M. conversing with a number of gentleman in the Bar room concerning the proceedings of our enemies. He prophesied in the name of the Lord that if they did mob us it would be a precedent to come down upon their own heads with fury and vengeance.

15 June 1844, Saturday Nauvoo 2

Saturday 15th. A.M. conversing with Dr Wakefield & others in the Bar Room - telling a dream concerning his father killing a man who attempted to stab him. He also spoke concerning key words. The g/ rand?/ key word was the first word Adam spoke and is a word of supplication. He found the word by the Urim & Thummim - it is that key word to which the heavens is opened. Nauvoo 3 Saturday 15th. A.M. at Prest J's. 2 brethren came up from the Morley settlement saying that old Col. William's Company had been to

demand their arms & they wanted to know if they must yeild them. J. told them not to do it while they lived. Various reports have come stating that the Warsawites have ordered the Saints to leave forthwith & threatening pretty bad. P.M at the Temple office—

16 June 1844, Sunday Nauvoo 3; Words, p. 383

Preached at the stand. Nauvoo 3

P.M at the Masonic Hall laying the proceedings of the City Council before a number of Gentlemen from Fort Madison. Nauvoo 3; Words, p. 383 4 o clock at the stand stated the design of the meeting & ordered the Major General to have the Legion in readiness to suppress all illegal violence in the City.

17 June 1844, Monday Nauvoo 3

Monday 17th. A.M at Prest. J's wrote a letter for Hyrum to the Twelve requesting them to come home without delay.

1 8 June 1 844, Tuesday Nauvoo 3
/Tuesday Noon. Front of Mansion House./

This A.M. the Legion is ordered to parade.... At 11 he rode to the parade ground & after staying a short season the whole legion marched down to the Mansion Judge Phelps there read the preamble and resolutions of the mob in which they threaten extermination to the whole Church in Nauvoo. Nauvoo 3; Words, p. 383 after Phelps got through Genl. J. Smith addressed the multitude He briefly explained the object of the mob and showed that they waged a war of

extermination upon us because of our religion. He called upon all the volunteers who felt to support the constitution from the Rocky Mountains to the Atlantic Ocean to come with their arms, ammunition & provisions to defend us from the mob 43 & defend the constitution. He called upon them as the Lieutenant General of the N.L. and Illinois Militia in the name of the Constitution of the U.S. the People of the State of 111. and the citizens of Nauvoo He called upon the citizens to defend the lives of their wives & children, for their / fathers?/ and mothers, brothers & sisters, from being murdered by the mob. He urged them in strong terms not to shed innocent blood— not to act in the least on the offensive but invariable

in the defensive and if we die— die like men of God and secure a glorious resurrection. He concluded by invoking the Great God to bless the people.—

... In the above address he advised all to arm themselves those who had no rifles, get swords, scythe and make weapons of some kind He informed them that he had 5000 Elders minute men who would come with volunteers as soon as he would inform them. He said there were many from Iowa waiting to come when requested.

20 June 1844, Thursday Temple History, p. 123

During this excitement the works on the temple ceased for about two weeks, all the hands having to watch and stand on guard night and day.

The works were suspended about the 20th of June.

21 June 1844, Friday Temple History, p. 122

The excitement continued to increase and the enemy circulated all manner of inflammatory reports, and also sent messages to the governor, which had the effect of bringing him to Carthage, where he arrived about the 21st.

The governor immediately sent a messenger with a letter, requesting those named in the writ to go to Carthage for trial. An answer was sent explaining the reasons why they had not gone.

22 June 1844, Saturday Council of 50, p. 268

Saturday June 22. Joseph whispered and told me either to put the r. of K. into the hands of some faithful man and send them away, or burn them, or bury them. I concluded to bury them, which I did immediately on my return home. Temple History, p. 122

On the following evening the governor sent in a posse of about thirty men, bearing a letter in which he made use of severe threats, and said that if the prisoners did not appear at Carthage on the morrow, he should take it as a resistance to the law and should immediately call in force sufficient to take them, even if it required all the militia of the State.

On receiving this information the President and one or two others concluded to leave the city and go over to Iowa in the night. Allen 2, p. 139

On the evening of June 22 William Clayton called on Joseph Smith to discuss the best measures to be taken in case of mob attack. He then went home, but suddenly, at 1 A.M., he was roused with the message that Joseph wanted him.

23 June 1844, Sunday Temple History, p. 122

During the day following some of the brethern, with Sister Emma Smith, despatched messengers to request the President and those with him to come and give themselves up, fearing that the city would be destroyed and the people massacred if they did not do it.

About five o'clock, p.m., the little party returned and concluded to surrender, although it was contrary to the President's feelings to do so. Nauvoo 3 44

Sunday 23rd. At 5 A.m. Rockwood & Scott came to ask advice what to do with the Cannon &c I went to Joseph & got all the public & private records together and buried them. Allen 2, p. 139

Fully aware of the plot afoot to take their lives, Joseph and Hyrum had decided that the best thing for them as well as for the church was to flee across the Mississippi and perhaps find refuge in the Rocky Mountains. Joseph, Hyrum, and Willard Richards were preparing to leave, and Joseph told William W. Phelps, another close friend and scribe, to inform their wives and get their feelings on the subject. When Clayton arrived at the river, Joseph whispered his assignment to him: he was to give the records of the Kingdom of God (i.e., the Council of Fifty) to a faithful man who would take them away to safety, or he should burn or bury them. Clayton certainly could not bear to part with or destroy the sacred and important records he had

so faithfully kept, so he hurried home and early that Sunday morning gathered up not only the private records but also the public records and buried them.

That afternoon Joseph and Hyrum changed their minds, partly because Emma Smith sent a message to her husband urging them to return. They finally decided to submit themselves to arrest, go to Carthage, and try again to be released through the legal process. Late that afternoon as Joseph arrived back in Nauvoo, Clayton was there

to greet him.

24 June 1844, Monday Temple History, p. 122

On Monday the 24th, the prisoners started for Carthage: but within about four miles of the place they were met by a messenger from the governor with an order for the State arms. The company immediately returned to collect the arms, which took some time.

About six o'clock the company started again and went through to Carthage. While there a great many threats were offered and they suffered considerable abuse from the mob. They, however, succeeded in obtaining a pledge from the governor, in the name of the State, for their safety before they went out.

About two days after they arrived in Carthage they were thrust in jail without lawful process. Allen 2, p. 140

The next morning Joseph, Hyrum, and several others whose names appeared on a writ started for Carthage. On the way they encountered a Captain Dunn with a contingent of militia, who had

orders from the governor that the state arms in possession of the citizens of Nauvoo (i.e., the Nauvoo Legion) should be turned over to him. Joseph returned to Nauvoo, countersigned the order, and instructed his followers to obey it. But Clayton caught the true feelings of the citizens of Nauvoo when he wrote: v "Many of the brethern looked upon this as another preparation for a Missouri massacre nevertheless as Joseph requested they very unwillingly gave up the arms." Later in the day Joseph left Nauvoo the second time, and Clayton sadly observed: "Trest Jos. rode down home to bid his family farewell. He appeared to feel solmn & though [t]ful and from expressions made to several individuals, he expects nothing but to be massacred. This he expressed before he returned from over the river but their appearing on alternative but he must either give himself up or the City be massacred by a lawless mob under the sanction of the Governor."

25 June 1844, Tuesday Allen 2, p. 140

By the next day Clayton and others were fully persuaded that mobsters were ready to attack the city. One piece of convincing evidence appeared when Joseph Smith's colorful and impetuous bodyguard, Orrin Porter Rockwell, got into a fight with one of the dissenters, Francis M. Higbee. A letter fell out of Higbee's hat, and whoever recovered it read that seventy mobsters were gathered on

the Iowa side of the river planning to descend upon Nauvoo that night. As Clayton describe the fight. "O. P. Rockwell has been whipping F.M. Higbee." 45

26 June 1844, Wednesday Allen 2, p. 140

On Wednesday, June 26, Clayton had his last chance to perform a service for Joseph Smith. In Carthage jail, about noon, the prophet wrote a letter to Jesse B. Thomas, presiding judge of the circuit court. Thomas was friendly to the Mormons and Joseph thought of him as vv a great man and a gentleman." Ten days earlier Thomas had advised Joseph with regard to the Expositor affair, telling him that he should go before some justice in the county and have an examination of the charges specified in the writ against him. Joseph had followed that advice and was dismissed from custody in a habeas corpus hearing in Nauvoo. In his letter Joseph briefly explained his circumstances and asked the judge to go to Nauvoo, make himself comfortable at the Smith home, and be ready to hear another habeas corpus case. Joseph, who expected to go to Nauvoo with the governor the next day, sent the letter to William Clayton with instructions that he should get a messenger to take it to Judge Thomas. Clayton received the message that afternoon, did as he was instructed, then sat down and wrote his final letter to Joseph Smith. It contained several short messages. One was that a Mr. Marsh, with whom Joseph had done business, was ready to put up bail for him in any amount. He also reported that he had sent the message to Judge Thomas and ended his letter with these words: VV All is peace in Nauvoo. Many threats keep coming that the mob are determined to attack the city in your absence, but we have no fears. With fervency and true friendship, I remain yours eternally, William Clayton." The letter arrived at Carthage jail at 6:15.

27 June 1844, Thursday Temple History, p. 122

On the afternoon of the 27th, the governor disbanded his troops except his body-guard; and, leaving the brethern in jail under the

charge of the Carthage Greys, some of their bitterest enemies, he came out to Nauvoo and made a harsh address to the people.

When he left Carthage a body of men collected from Nauvoo and started for Carthage, and when within a few miles they stopped to

black their faces. They proceeded through the woods to the north side of Carthage; then, leaving the woods, they went to the jail, and the doors being open, they rushed up stairs with their rifles and muskets and commenced firing into the room. The brethren defended themselves as well as they could; but, having no arms, they were soon over-powered. Hyrum was shot through the head and fell backwards dead. John Taylor had four balls shot into him. Joseph jumped through the window and was immediately surrounded by the mob. They raised him up and set him against the well-curb; but as yet it appears he had not been hit with a ball. However, four of the mob immediately drew their guns and shot him dead. This was all the work of about two minutes. The mob then fled as fast as possible. A messenger was dispatched to bring the news to Nauvoo, but was met by the governor and taken back for fear the whole city would rush out and desolate the country. Allen 2, p. 141

Clayton saw the governor arrive in Nauvoo, listened to him talk, and was outraged at what he thought was an unfair and intemperate speech. Little did he realize that late that afternoon his prophet was murdered by a mob. Clayton went to bed on that evening, oblivious of the tragic affair taking place in Carthage.

28 June 1844, Friday Temple History, p. 123

The painful news reached the city the following morning, which filled the hearts of the Saints with the most intense gloom and sorrow.

On the 28th, at half past two, p.m., the bodies were brought to the city in two wagons and were taken to the mansion to be prepared for burial. Nauvoo 2

/ Clayton describes the martyrdom the best he can from the information received/ 46

...And all this brought upon us by those who have shared of the kind sympathies & generosity of Genls Joseph & Hyrum Smith and have received good at their hands. The names of these men are William Law who was one of Josephs council and a member of the Quorum. Wilson Law Robert D. Foster, Charles A. Foster, Francis M. Higbee, Chancy L. Higbee There associates in crime were Austin Cowles, Joseph H. Jackson a murderer, John M. Finch, Wm A. Rolloson Wm H.J. Man /Marr?/, Sylvester Emmans, Alexand Sympson S.M. Marr /Man/ John Eagle Henry O. Norton & Augustine Spencer. These had been aided and abetted by Charles Ivins & family. P.T. Rolfe, N.J. Higbee, Wm Cook & Sarah his wife formerly Sarah Crooks of Manchester England. James Blakeslee. And finally a band of mobacrats scattered through the county amoung whom are Alexander Sympson, Thos. C. Sharp, Colonel Williams, Walter

Bagby, & O. C. Skinner. Some of the aforesaid parties were storekeepers here & have drawn a vast of money from the place. David Bryant also joined in the clammer but did not take any public measures. ... After the bodies were laid out I went to see them. Joseph looks very natural except being pale through loss of blood. Hyrum does not look so natural. Their aged mother is distracted with grief & it will be almost more than she can bear. Allen 2, p. 141

Early the next morning Orrin P. Rockwell woke him up with the stunning news that Joseph and Hyrum had been shot to death. His diary entry for that day is one of the longest he ever wrote, and it

contains within it all the sorrow, solemnity, and dismay that any disciple could feel. v T went out & met brother Cutler & several others," he wrote, vv and the news soon became general. Sorrow & gloom was pictured in every countenance and one universal scene of lamentation pervaded the city. The agony of the widows & orphan children [i.e., the wives and children of Joseph and Hyrum] was inexpressible and utterly beyond description." He went on with a lengthy description of what had happened at Carthage, as he understood it (which turned out to be a fairly accurate account), emphasizing what he considered to be the culpability of the governor for not providing better protection for the prophet. He then wrote a prayer, that, though vengeful in its tone, is a perfect reflection of the anger and frustration felt by many at the sudden tragedy:

v "And now O God wilt thou not come out of thy hiding place and avenge the blood of thy servants.— that blood which thou hast so long watched over with a fatherly care— that blood so noble— so generous— so dignified, so heavenly you O Lord will thou not avenge it speedily and bring down vengeance upon the murderers of thy servants that they may be rid from off the earth and that the earth may be cleansed from these scenes, even so O Lord thy will be done. We look to thee for justice. Hear thy people O God of Jacob even so Amen."

Clayton saw the bodies of Joseph and Hyrum arrive in Nauvoo about 2 P.M. and was part of the large procession of mourners that collected on the hill and followed them to the Mansion House. There they heard exhortations to be peaceful and calm and not to utter threats. He concluded his diary entry for the day:

vv Few expressions were heard save the mourns for the loss of our friends. All seem to hang on the merch of God and wait further events. Some few can scarce refrain from expressing aloud their indignation at the Governor and a few words would raise the City in

arms & massacre the Cities of Carthage & Warsaw & lay them in ashes but it is wisdom to be quiet. After the bodies were laid out I

went to see them. Joseph looks very natural except being pale through loss of blood. Hyrum does not look so natural. Their aged mother is distracted with grief & it will be almost more than she can bear." Allen 1, p. 57; Allen 2, p. 142

vv The blood of those men," he wrote in that long entry of June 28, vv and the prayers of the widows and orphans and a suffering community will rise up to the Lord of Sabaoth for vengeance upon those murderers."

29 June 1844, Saturday Temple History, p. 123

On the following day the Saints were permitted to go and see them; and at night they were secretly buried near the mansion.

The foregoing is but a mere sketch of the massacre, designed to show the date of the martyrdom and also the means by which it was brought about.

30 June 1844, Sunday Nauvoo 2 Sunday 30. ... A few of the Quorum assembled and agreed to send G.J. Adams to bear the news to the Twelve. Woodworth is bitter against Adams and said many hard things against him.

2 July 1 844, Tuesday Nauvoo 2

Tuesday 2nd A.M went to see Emma. She is in trouble because mother Smith is making disturbance about the property in Josephs hands. Mother Smith wants Samuel to move into Nauvoo and take the Patriarchs office & says the church ought to support him. Nauvoo 2; Allen 1, p. 57 n. 57; Allen 2, p. 159

There is considerable danger if the family begin to dispute about the property that J' s creditors will come forward & use up all the property there is. If they will keep still there is property enough to pay the debts and plenty left for other uses. Nauvoo 2

I had much talk with Emma on the subject.

3 July 1844, Wednesday Nauvoo 2

Wednesday 3rd. A.M at the Temple Office Emma sent for me &

Cutler & Cahoon we had conversation with Esqr Wood on the situation of Josephs affairs. Emma has counilled Esqr Wood on the subject. P.M. at the Temple Office & after went to dig up the Records. Water had got into the place where they were & they were damaged. / Clayton does not say that these are the records of the Kingdom or the records referred to on 23 June 1 844: The previous day he went home and buried the records of the Kingdom and on v "Sunday 23r. At 5 A.M. Rockwood & Scott came to ask advice what to do with the Cannon &c I went to Joseph & got all the public & private records together and buried them." This was another set of records/ 47

4 July 1844, Thursday Nauvoo 2

Thursday 4th ... I went to Emmas and assisted Esqr Wood to examine Josephs affairs. The situation looks gloomy. The property is chiefly in the name of the Trustee in Trust while the obligations are condiseder personal. Woods advised Emma to have all the Deeds recorded at Carthage for he says our Recorders office is not legal. This will cause trouble & much dissatisfaction P.M. in Council with brothers Marks Cutler & Cahoon at Mark's house. It seemed manifest to us that brother Marks place is to be appointed president & Trustee in Trust and this accords with Emma's feelings. Brother Taylor is at brother Mark's. I saw some of his wounds which ar bad but he is recovering Allen 2, p. 152

"Liberty is fled," he moaned, and the flag stained with innocent blood, for the nation had rejected the gospen and the prophets. There was no public celebration in Nauvoo: "Instead of celebrating with splendor with joy we celebrate her [the nation's] down- fall with grief and mourn for the loss of our prophet & Patriarch & pray to God to avenge their blood speedily."

5 July 1844, Friday Temple History, p. 141 On Friday, the 5th of July, a large raft of pine lumber, containing 87,732 feet, was landed at the city for the temple. The brethern turned out liberally with their teams to haul it to the temple, where it was secured in a few days. In a few days afterwards another raft, of 67,952 feet was received and hauled to the temple. This gladdened the hearts of the Saints.

6 July 1 844, Saturday Nauvoo 2

Saturday 6th. Yesterday a raft of Pine Lumber arrived for the Trustee in Trust. Woodworm laid claim to it, but the bretheren say it is my duty as agent for the Trustee to take charge of it. I have accordingly done so and ordered Rockwood to Guard it till we can get it to the Temple. Nauvoo 2; Allen 1, p. 58; Allen 2, p. 142

The greatest danger that no[w] threatens us is dissensions and strifes amongst the Church. There are already 4 or 5 men pointed out as successors to the Trustee & President & there is danger of feelings being manifest. All the brethern who stand at the head seem to feel the delicacy of the business. Nauvoo 2

Phelps & Dr Richards have taken a private course & are carrying out many measures on their own responsibility without council.

7 July 1844, Sunday Nauvoo 2; see Allen 2, p. 153

Sunday 7th. At home writing this history which I now conclude again at 1 o'clock P.M. 5 o'clock went to council with the Quorum on the subject of appointing a Trustee in Trust. I was told on the way that R. D. Foster is in Nauvoo having a permit from the Governor to come and settle business. O.P. Rockwell, M. G. Eaton and Theodore Turley are raging and threaten his life if he tarry here, consequently the City Council have sent a Guard to take care of him. I reasoned with Rockwell & tried to show him the folly of his conduct inasmuch as the Governor had said that if one of those men were assassinated

the whole city would be held responsible, and that President Joseph gave himself up into the hands of his murderers for the express purpose of saving the City from being Massacred. But no reasoning seemed to touch him. He swore bitterly he would have revenge and the Foster should not tarry here. I feel grieved at this conduct, for there is now a little prospect that the public sympathy will turn in our favor if we keep still. I was late at the Council. The brethern had agreed not to appoint a Trustee until the Twelve came home, and that I should act in the place of Trustee to receive property &c until one was appointed. Temple History, p. 123

On the second Sabbath after the murder, the subject of the temple was brought into consideration, and the Church voted to commence work again and finish it as speedily as possible.

8 July 1844, Monday Nauvoo 2; Allen 2, p. 160

Monday 8th At the Temple all day. Emma came up ... She also objected to the conclusion of the council last evening & says here

must be a Trustee appointed this week on account of the situation of business. Temple History, p. 123

On the 8th of July the laborers resumed their work, although the committee had not so much as a bushel of meal, nor a pound of flour, nor a pound of meat to feed the hands with; but all seemed determined to go to work and trust in God for the means.

10 July 1844, Wednesday Allen 2, p. 153

The day was saved by a self-appointed committee of nine women, including Mary Fielding Smith, wife of the martyred Hyrum Smith, and Leonara Taylor, wife of the wounded John Taylor. On the tenth they paid an unexpected visit to Foster, told him they would bear his insults no longer, and threatened that if he did not leave the city forthwith he would be visited by a stronger force the next day. v "The Dr was much frightened," recorded Clayton in a somewhat roguish tone, " " and looked every way for fear some one would be upon him. He is gone away and there are hopes that he will never return."

11 July 1844, Thursday Allen 2, p. 153

The next day the same sisters were ready to wait upon still more apostates and persuade them to leave in the same manner.

12 July 1844, Friday Nauvoo 2

Friday 12th. A.M at the Temple measuring Lumber. Prest. Marks came up to enquire which was best to do about appointing a Trustee. We concluded to call a meeting of the several presidents of Quorums & their council this P.M. at 2 o clock. As I returned to dinner bro. Whitney came down with me & stated his feelings about Marks being appointed Trustee. He referred me to the fact of Marks being with Law & Emma in opposition to Joseph & the quorum. – And if Marks is appointed Trustee our spiritual blessings will be destroyed inasmuch as he is not favorable to the most important matters The Trustee must of necessity be the first president of the Church &

Joseph has said that if he and Hyrum were taken away Samuel H. Smith would be his successor.

After dinner I talked with Cutler & Cahoon on the subject & they both agreed in the same mind with bro. Whitney & myself. At 3 we went to meeting. Emma was present and urged the necessity of appointing a Trustee immediately. But on investigation it was considered we could not lawfully do it. Another meeting was appointed for Sunday Eve Dr Richards & Phelps seem to take all the matters into their own hands & wont tell us any thing what they intend or have thought to do.

13 July 1844, Saturday Nauvoo 2

Saturday 13. This A.M Forgens paid over \$[7] 00 from L Wight & \$1000. from bro. Kimball in paper money. He however requested payment of an execution against Tufts amounting to \$254.95 which Prest. J. agreed to do. I consulted Cutler & Cahoon & they said I had better pay it which I did. Emma sent for me to enquire about the title to Snyders Lot. She talked much about Trustees being appointed & says if he is not a man she approves of she will do the church all the injury she can by keeping the Lots which are in her name.

14 July 1844, Sunday Nauvoo 2

Sunday 14. ... At 6 went to the council. Phelps & Richards & P.P. Pratt stated that they had concluded to appoint 4 Trustees when a majority of the Twelve returned. These three brethern seem to keep

matters very close to themselves and I and several others feel grieved at it. After meeting I informed Emma of the proceedings. She thinks they dont use her right.

1 5 July 1 844, Monday Nauvoo 2

Monday 15. ... Emma sent for me. I went & conversed considerable with her. She feels dissatisfied with the conduct of Richards and Phelps & says if they undertake to trample upon her shel will look to herself. I conversed with Richards & Phelps & told them our feelings & they seem to feel more free. They told me the names of those they had thought of nominating for Trustees, Myself & A. Cutler are two of them. I told Emma of this & she seems better satisfied

15 July 1844 ? Temple History, p. 141

About the middle of July, the sisters of the branches of LaHarpe and Macedonia sent word to the temple committee and stated their anxiety to see this building progress still more rapidly.

They proposed if the committee would build another crane, they would furnish the means to build it with, and seemed wishful to go ahead with it immediately. The committed and recorder councilled on the subject and it was decided to comply with the wishes of the sisters.

Sister Clark, wife of Raymond Clark, was authorized to collect the contributions. She immediately started, and returned on the 29th with

money and other property, amounting in the whole to \$194, which was more than sufficient to build a new crane.

30 July 1844, Tuesday Nauvoo 2

Tuesday 30th Emma sent for me early concerning the Lawrence business. She concluded that she & I had better go to Quincy to settle the business. I went home & got ready & we started on the "Osprey." ... We arrived at Quincy about 6V2 P.M. Went to the City Hotel. After supper I went to see Mr Lawrence concerning a tax title which he holds on some property in Lima belonging to bro Marks. He wants \$100 for it. I had much conversation with him Emma stayed at Burr Riggs' & I went to the City Hotel Temple History, p. 141

Soon after this period the Saints were again made to sorrow on account of the death of Brother Samuel H. Smith, which took place on Tuesday evening, the 30th of July, after a very short illness; this being the third death in the family within five weeks.

There is now only one brother left of the family, viz: William. He was in the East during the progress of these afflicting events.

31 July 1844, Wednesday Nauvoo 2

Wednesday 31st. Went to see Judge Miller and found that the Lawrence business could not be settled until another Guardian was appointed. ... At 12 at night a Boat came & we left for home on the

vv Waverfy." Amasa Lyman & G. P. Dykes was on the Boat. We arrived at Nauvoo at 11 –

1 August 1 844, Thursday Nauvoo 2

Thursday 1 st August 1 844. At 1 1 we arrived in Nauvoo, where we heard that Samuel H. Smith died on tuesday evening.

3 August 1844, Friday Temple History, p. 141

The committee immediately set the carpenters to work, and on the 3rd of August the crane was put in operation under the management of Joshua Armstrong, the setter, and Horace Owens to back up, and W. W. Dryer, Wm. Austin and Archibald Hill to attend to the crane.

They commenced work on the north side and very soon satisfied the Saints of the utility of the movement. The works now progressed rapidly.

4 August 1 844, Sunday Nauvoo 2

Sunday 4th. A.M attended meeting. Er Rigdon spoke on the words My ways are not as your ways &c. He related a vision which the Lord had shown him concerning the situation of the Church and said there must be a Guardian appointed to build the Church up to Joseph as he has begun it. P.M at home bro. Whitney came. Evening Charles C. Rich came to my house to enquire about some revelations. He said

brother Marks had notified the public that next Thursday there would be a meeting to choose a Guardian inasmuch as Er Rigdon was in a hurry to go home again. I do not feel satisfied with this move because it is universally understood that the Twelve have been sent for and are expected here every day and it seems a plot laid for the saints to take advantage of their situation. Temple History, p. 141

On the 4th of August, Elder Rigdon returned from Pittsburg and laid a plan to draw away the minds of the Saints by proposing or instructing the Saints that they must now choose a guardian-intimating that he himself was the proper person.

5 August 1844, Monday Nauvoo 2

Monday 5th This last night I dreamed that Joseph and Emma came

to me and appeared very much dissatisfied and displeased because I had kept back the money sent by brother Kimball. I thought I explained the reason and told them I had been concilled to do so.

6 August 1 844, Tuesday Nauvoo 2

Tuesday 6th. ... Phelps told me that they had a council and called upon Er Rigdon to say why he was so much disposed to hurry matters &c. He said they should wait untill the Twelve returned. Temple History, p. 141

Fortunately, on Tuesday, the 6th of August, five of the Twelve returned home, viz: Brigham Young, Heber C. Kimball, Lyman

Wight, Orson Pratt and Wilford Woodruff. This event appeared very providential. They were just in time to frustrate Elder Rigdon's plans. This they did effectively.

7 August 1 844, Wednesday Nauvoo 2

Wednesday 7th. This morning the Committee and myself went out to Lots to take the invoice of Joseph property. Brother Cutler said that in the council yesterday he drew out from Marks that Sidney Rigdon was to be president and Marks Patriark.

5 of the Twelve go home last night viz. B. Young, H.C. Kimball, L. Wight, O. Pratt and W. Woodruff. This seems very providential and has given great satisfaction to the people. At 4 P.M the Twelve & the High Council assembled in the 70s Hall when Elder Rigdon state the object of his mission. He said he had a vision presented to his mind, not an open vision, but rather a continuation of the one mentioned in the Book of Covenants. It was shown to him that this Church must be built up to Joseph and that all the blessings we receive must come through Joseph. He had been ordained spoken [spokesman?] to Joseph and he must come to Nauvoo & see that the Church was governed in a proper manner. The people could please themselves whether they accepted him or not. He said he had a conversation with Judge Pope on his way to Pittsburgh and that Pope told him that the U. S. government were determined to deal with our Municipal Court for the proceedings in relation to Jeremiah Smith and that Butterfield and Pope were very determined to prosecute &c. After Er Rigdon got through B. Young said a few sentences. He said he did not care who lead the Church if God said so even if it was old vv Ann Lee" but he must know that God said so He said he the keys

6 means of knowing the mind of God on this subject. He knew

there were those in our midst who would seek the lives of the Twelve as they had sought that of brother Joseph. He should ordain some man and give him the keys so that if he was killed the church might still have the priesthood. He said the Twelve would not be permitted to tarry here long. They would organize the church & then go away & they would batize Mormons a great deal faster than the mob would be able to kill them. Er Lyman Wight followed in the same strain & said he knew there were those in our midst who were seeking his life. The meeting closed by appointing a conference for next tuesday at 10 o clock.

8 August 1844, Thursday Nauvoo 2

Thursday 8th. A.M I went to council with the Twelve. Brother Kimball concluded to pay the \$1000 to Emma. I went home to get it & while there B. Young came & said they were going to have their conference this afternoon and wanted I should notify the brethern. I then went with brothers Kimball and Richards to see Emma. K. paid her the \$1000 and bore testimony to her of the good feelings of the Twelve towards her. She seemed humble and more kind. P.M. attended conference. The Church universally voted to sustain the Twelve in their calling as next in presidency and to sustain Er Rigdon and A Lyman as counsellors to the Twelve as they had been to the First Presidency. The church also voted to leave the regulation of all the church matters in the hands of the Twelve. There was a very good feeling prevailed except amongst a few who were dissapointed. Temple History, p. 141

On Thursday, the 8th, the Church voted to sustain the Twelve as the proper authority to govern the Church. The result was the open

apostasy of Elder Rigdon and some others, who immediately left for Pittsburg.

After this event the Saints seemed more and more united, and a better feeling prevailed.

9 August 1844, Friday Temple History, p. 142

After the death of President Joseph and Patriarch Hyrum, Joseph having been sole Trustee-in-Trust, when the Twelve returned home they held a council and appointed Newel K. Whitney and George Miller, the two presiding bishops, Trustees-in-Trust. This was on the

9th of August; and a few days afterwards, the trustees entered upon the duties of their office.

1 1 August 1 844, Sunday Nauvoo 2

Sunday 1 1 th. A.M had conversation with Dianthe Farr on various subjects. She seems to be true and faithful. Margaret is miserable and unhappy. P.M. attended meeting for prayer with Ers B. Young, G. Miller, H.C. Kimball, A. Lyman, W. Richards, L. Richards, J.P. Green, L. Woodworth, N.K. Whitney & G.A. Smith & W. Woodruff.

12 August 1844, Monday Nauvoo 2 Monday 12th. At the Temple Office & Emma's settling & preparing papers for her settlement as administratrix.

15 August 1844, Thursday Nauvoo 2

Thursday 15th. ... I went to see sister Emma, as she had sent for me early this A.M. I found her very cross. Esqr. Wood told me what he wanted done with regard to settling up the estate. He wanted a "list of all tides in the name of the Trustee in Trust, & not conveyed away, whether dedded or bonded, and by whom conveyed to the Trustee. Also a list of all lands conveyed to him as Trustee & by him conveyed away & to whom conveyed. Also a list of lands in his individual name. Also a full list of such personal property as was in his name as Trustee at the time of his death. Also a list of all notes & accounts and given their value and whether good or bad. Also a list of all property both real or personal belonging to the heirs" Besides this he wanted me to produce the papers pertaint to the transfers of the v "Maid of Iowa" and recommended Emma to have the Boat included in the schedule. While he was talking I felt as though he was laying a deep plan to find out the situation of the private & public matters of the Church and to lay a trap for our ruin. I did not feel free to given him the papers of the Boat untill I could get council. Emma seemed very much dissatisfied because I did not go in the morning and becuase I yielded to do anything else untill she had her business settled. After dinner I went to see Er B. Young & have his council. I laid the matter before him & he advised me not to given Would any accounts pertaining to the business of the Trustee in Trust. We both went over to bro. Whitneys and staed the matter to him. He was also opposed to Wood's interfering with the business of the Trustee in Trust. I then went to see Emma. I found her alone and began to talk to her & tell her what I thought Wood's intended to do. She grew warm 48 and said that all the business of the Trustee must

be presented We had no secrets that we must keep back from the

public for she was determined to have every thing settled now. I replied to her that there were many things which I was unwilling the world should know any thing about and should not lend my hand to ruin the church. She then grew more angry and said I had neglected her and the business, and there was nothing that had Prest. Smith's name to that should not be investigated. She said she had no secrets nor any thing she was unwilling the whole world should know. I told her that there was some things which / she/ would be unwilling the public should know. She denied it. I said I knew things that she did not want the world to know. She said if I harbor'd any idea that she had ever done wrong it was false. I answered vv at I have seen with my eyes and heard with my ears I could believe. "he said, if I said she had ever committed a crime I was a liar and I knew it. I replied sister Emma I know I dont lie and you know better what I know I know and although I never have told it to any soul on earth nor never intend to yet it is still the truth and I shall not deny it. She then several times called me a liar and said she knew I was her enemy and she never had been so abused in all her life. I told her I was not her enemy nor never had been She said I neglected her and spent my time in the secret council of the Twelve and it was secret things which had cost Joseph and Hyrum their live and says she v "prophecy that it will cost you and the Twelve your lives as it has done them M he repeated this two or three times in a threatening manner, and said it in a manner that I understood that she intended to make it cost us our lives as she had done by Prest. Smith. Nauvoo 2; Allen 1, p. 58; Allen 2, p. 162.

I told her that I would rather die than do any thing to ruin the church
Nauvoo 2

She raged very hard and used many sever threats and told me that she had now proved that I was an enemy to her and she did not want such persons about her to do business. I coolly replied that I was her

friend and she would prove it so and I had done nothing but what I felt perfectly willing to meet her and Joseph together and answer for it. I also tried to show her that she had misinterpreted my words for I did not mean what she said I did. I told her I had run at her call night or day whenever I could get a chance and have suffered abuses which I never would have born from any other woman in the world. She would not listen to any thing I could say and I left her. I still feel to befriend her all I can but she will now try to destroy my character and influence no doubt but I have no enmity towards her and am determined I will not given way to it. She is blind as to her best interest and those who are her best friends she is the most bitter against. She is cherishing and putting her life into the hands of

traitors and murderers and they will use her up; for she will not listen to the advise of her friends nor be at peace with those who wish to do her good. I feel to pray that God will soften her heart and shew her the danger she is exposing herself to and to bind her up that she may not have power to destroy thy servants O God. I went & told Prest. Young the whole circumstances & he told me to fear not, but rejoice

17 August 1844, Saturday Nauvoo 2

/17th HCK tells WC that Emma says somebody stole some of her money ... Clayton sees this as a plot by Emma to discredit him./

18 August 1844, Sunday Council of 50, p. 268

Sunday. August 18. At the Office copying the Record of the Kingdom Nauvoo 2

/18th BY tells WC that Emma told Cahoon that WC stole \$200 gold WC says the money is not hers but belongs to Peter Haws/ "She dont want to give up the money and I suppose if she can ruin my character and hold on to the money she will accomplish a two fold object. God knows that I am innocent of the charge as the angels in heaven, and it is grosly wicked in her to give out this report. Er Young recommended me to watch carefully - and in the morning go and get the secretary. I feel sorry to think that after I have served that family like a slave, having run at her call night & day, and never wronged them out of the first cent that she should thus abuse me, for I must say I never met with oppression and tryranny so cruel from any person in all my life as I have borne from that woman, but yet I will not be her enemy nor do her any harm, except I should be in the defence of my own life and character" /Next Emma would give them the secretary to WC and Cutler who went together/ 49

19 August, 1844, Monday Allen 1, p. 58

On 19 August he [Clayton] was further upset when Emma refused to turn over to the church a secretary (writing desk) which he considered church property. Allen 2, p. 162

On August 19 he was further disturbed when Emma refused to turn over to the church a writing desk that he considered church property.

27 August 1 844, Tuesday Nauvoo 2

Tuesday 27. During last night D.A. /D. Adelbar/ grew much worse. The Canker in his mouth grew worse and turned quite black. About 7 this A.M. he was seized with a kind of fit which weakened him a good deal. He sank gradually ... untill 2 o clock P.M. he breathed his last. Thus has ended the earthly career of an innocent sufferer who has known no comfort in this life but has suffered since his birth to his death. The tongue of slander has swung freely against him and many which his death /sic/. He is gone to rest with the just and will come forth again to inherit thrones, kingdoms, dominions principalities and powers in the mansions of his father. / Same day Cahoon went to get the Secretary but she returned it empty of its important papers/ "She did this by means of a false key which will unlock it. Her treachery seems unbounded Rigdon, Marks, Emma, and some others are trying to draw of [off] a party They say there is no church.

29 August 1 844, Thursday Nauvoo 2

Thursday 29th. At the Temple A.M. at 10 met the Twelve at Prest Youngs. Er Marks & Rigdon had been notified to attend (for whom the council was designed) Er Rigdon said he was sick and should not attend. Er. Marks was present. Prest. Young stated to Er Marks that in consequence of rumors & reports of the proceedings of him & Er Rigdon he had called them together that the thing might be talked over and if possible an union effected. Er Young stated what he had heard and Er Marks denied the charges in toto, and said he had been abused by the tongue of slander. He acknowledged that the course the Twelve had pursued was contrary to what he had expected but he did not intend to say any thing. The meeting was benificial to me & I

though I would never listen to reports again. Evening Er Kimball called to see us I had a long conversation with him. He advised me to take L for time.

30 August 1 844, Friday Nauvoo 2

Friday 30th. At the Temple all day talked with L. but she dont seem disposed to do what is councilled.

31 August 1844, Saturday Nauvoo 2

Saturday 31st. At the Temple Office all day. P.M. went to see A. Hardman who is getting better. She will do right & wants her sister Elizabeth to go with her.

2 September 1 844, Monday Nauvoo 2

Monday 2nd. At the Temple Office had much talk with father about the gospel &c.

3 September 1 844, Tuesday Nauvoo 2

Tuesday 3rd. At the Temple all day Bro Whitney handed me the following

John Smith & wife 2 Jos. Smith & W 2
Hyrum Smith & do 2 Wm. Marks & W 2
Mercy R. Thompson 1 Jos. Fielding & W 2
W. Woodruff & Wife 2 CP. Lott & W 2

G. A. Smith and W 2 L. Richards 1

N. K. Whitney & do 2 W. W. Phelps & W 2
R. Cahoon & do 2 S.H. Smith 1

A. Cutler & do 2 Isaac Morley & W 2
Jno Taylor & do 2 Agness Smith 1
O. Hyde & do 2 Jos. Young & W 2
James Adams & do 2 W. Clayton

H. C. Kimball & do 2 J.P. Green 1

B. Young & do 2 S. Rigdon 1

O. Spencer & do 2 Wm. Smith 1 O. Pratt 1 Almon Babbitt 1
P.P. Pratt 1 Lyman Wight 1

W. Richards & Wife 2
J. M. Bernhisel 1
L Woodworth & wife 2
W. Law & wife 2

Sis Durfee 1
Mother Smith 1
Geo. Miller & W 2

4 September 1 844, Wednesday Nauvoo 2

Wednesday 4th Last eveinig the Twelve and some others met together with Er Rigdon to investigate his course. He came out full against the Twelve and said he would not be controlled by them. They asked him for his license, and he said he would give that if he must expose all the works of the secret chambers and all the iniquities of the church. The Twelve with drew fellowship from his [him?] and James Emmett and [?]

There is considerable feeling prevailing. Edward Hunter, Leonard Soby, Wm. Cottier, B. Coles are amongst those who have joined Er Rigdon, Samuel James is one of his main supports. Every one of his followers as far as I can learn are ordained prophets and immediately receive the same spirit Er Rigdon is of. In the evening the Twelve & a few others of us met at Er Youngs & offered up prayers for our

preservation & the preservation of the church, and that the Lord would bind up the dissenters that they may not have power to injure the honest in heart. We had a good time and we believe the Lord will answer our prayers.

5 September 1 844, Thursday Nauvoo 2

Thursday 5th. ... Evening I heard Er Hyde in the Masonic Hall. He proved very plain that Er Rigdons course since he came here has been a continued course of deception and falsehood and that his object is to scatter the people and break up the foundation laid by our beloved prophet Joseph Smith. The people seem to feel indignant at Er Rigdon for it is now reduced to a certainty that he is conspiring with the apostates to bring a mob upon us. Allen 1, p. 52 n. 45

Clayton became convinced that Sara [Crooks] was even v "laying a snare" for him.

6 September 1844, Friday Council of 50, p. 268

Friday. Sept 6 At the Temple all day copying Records of the Kingdom Nauvoo 2

Friday 6th. ... A.M. Er H.C.K. came up to say that I might take A.H. I went to the Temple office & also to see A.H. P.M attended the High Council as clerk. Leonard Soby was disfellowshipped by the council for following Er Rigdon. He spouted hard

8 September 1 844, Sunday Nauvoo 2

Sunday 8. At the meeting all day and acted as clerk. Er Rigdon Samuel Bennett, Leonard Soby, George Morey, Joseph H. Newton and John A. Forgens were cut off from the church & Samuel James and Jared Carter disfellowshipped. There was a good feeling among the people and a bad feeling among the Rigdonites. 9, 10, 12 September 1 844, Monday, Tuesday, Thursday Nauvoo 2

9th. 10th. 12th ("P.M. at Phelps office comparing minutes.")

13 September 1844, Friday Nauvoo 2

Friday 13. /WC worked on minutes of the excommunication trial of Sep 8th/ ... At 3 went to see Alice Hardman who is sick and was united in the E.C. Allen 1, p. 53

... on 13 September 1844 the two [William Clayton and Alice Hardman] were married by Heber C. Kimball

15 September 1844, Sunday Nauvoo 2

Sunday 15. A.M. hear P.P. Pratt preach on the priesthood.

20 September 1844, Friday Nauvoo 2

Friday 20. ... Also wrote a letter for H.C. Kimball after he and I went to see A.H and E.B. The latter will obey his instructions. He again earnestiy told me that all the Twelve were my very warmest friends and he will help me to accomplish all my desires inasmuch as they are right. He says I shall yet have S.C.

23 September, Monday Temple History, p. 141

The works of the temple moved on with astonishing rapidity, and on the 23rd of September the first capital was put up.

The stone weighed about two tons and when the stone was at its hight, and the men were attempting to draw it to the wall, the crane gave way at the foot of the wing or angle, which circumstance caused considerable danger. By great care the stone was safely landed and set without any further accident.

24 September 1 844, Tuesday Nauvoo 2

/WC visited D.D. Yearsley to collect fifty dollars/ Yearsley has wronged me and it is an evidence to me that he is about to deny the faith. I feel that he has wronged me a second time. He refused to take a \$5.- bill a few days ago and said it was a counterfeit, when it is well known that it is good See other Book No 2 /Thus ends the 1843-1844 Diary/ 50 Allen 2, p. 175

Clayton borrowed a gun from Brigham Young with which to protect his family.

25 September 1844, Wednesday Temple History, p. 142

On Wednesday, the 25th, as the brethern were beginning to raise one of the capitals, having neglected to fasten the guys, the crane fell over with a tremendous crash, breaking it considerably. As soon as it was perceived that the crane was falling, the hands fled to get out of the way. One of the brethern, Thomas Jaap, running directly in the course of the falling crane, barely escaped being killed. The crane struck the ground and was within a foot of striking his head. This circumstance hindered the workmen some; but in a few days the crane was mended, reared, and the brethern again went to work on it.

About this time, Ira T. Miles came down from Lyman Wight's company, who were then in the north, having left the city, as was supposed, through cowardice, as they expected we should be routed and the city destroyed.

About the same time, Jacob Morris came down from the same company and stated that Miles had come with the intention of setting fire to the lumber, that the building might be hindered, as Lyman Wight had said the temple never would be built.

Whether this was the intention of Brother Miles or not we could not learn satisfactorily. However, enough was known to induce the authorities of the Church to advise the committee to have some of

the old police guard the lumber and the temple night and day. The

police have continued to guard it to this time. There has since been many threats thrown out from the Rigdonites and other sources that the temple never should be built, and no doubt an attempt would have been made to set fire to it if it had not been well guarded all the time. 26 September 1844, Thursday Allen 2, p. 175

Four watchmen were placed at the temple every night and, commented Clayton, v Tt seems that all hell is let loose at once but we feel calm for we know that God is with us."

1 October 1844, Tuesday Nauvoo 1

Tuesday 1st. ... Evening met the Twelve at bro. Kimballs and offered up prayer for the Governor and Emma & sundry other things. We had a very interesting season of conversation. A man has a right to be bapized for his acquaintances who are not relatives and sealed to them only by the consent and authority of him who holds the keys.

11 October 1844, Friday Nauvoo 1

Friday 11th. ... Evening at H.C.Ks in company with Prest. Young. H.C.K & G.A.S of the Twelve, the two Trustees and sisters Kimball & Whitney We offered up prayer for the sick & sister Emma &c. and also that the enemies may have no more power over us. We had much conversation respecting the Temple Committee.

16 October 1844, Wednesday Nauvoo 1

Wednesday 16th. ... At 12 married Lucius N. Scovil to Lucy Snow also Alice Harris to L.N.S.

18 October 1844, Friday Nauvoo 1

Friday 18. ... I was at the office all day recording. P.M. Bishop Whitney read much in the Book of the Law of the Lord.

19 October 1844, Saturday Nauvoo 1

Saturday 19th. ... Last night I dreamed I was in a nice building in a very pleasant place. I thought I was married to brother Cutlers youngest daughter & she seemed as happy as an angel and I felt full of joy and peace. I thought I had received Miss Cutler in addition to those I had already got. When I awoke I felt disappointed and felt to pray in my heart O God if it be thy will give me that women for a companion and my soul shall praise thee but they will be done and not mine ... Sister Booth tells me that Sara Ann is very unhappy and wants to see me she says Jane Charnock is perfectly unhappy and if there is any way she can be loosed she wants me to take her. Mary Aspen is ready to unite to me as her savior and sister Booth says she shall not risk her salvation in Roberts hands & wants me to interfere We had considerable conversation on many subjects and felt pretty well.

21 October 1844, Monday Nauvoo 1

Monday 21th (sic) ... P.M. I went to see M. Aspen she has made up her mind to go with me. I also went to see A. H. she is better.

27 October 1844, Sunday Nauvoo 1

Sunday 27. AM went to fetch books from the office. Called at brother Cutlers. Then went to George Millers, in council with N.K. Whitney, Orson Pratt, George A. Smith, Goerge Miller, Amasa Lyman, Lucien Woodworth and John D. Parker. Brother Parker has been prying into the secret designs of the mob. He has professed to be an apostate and by that means got into their secret councils. He was told by the mob that all their plans to overthrow the church has completely failed, but they had one plan in view which they felt satisfied whould accomplish the purpose and that plan was to obtain our sacred records and destroy them and also obtain testimony from them to our overthrow. They gave him to understand that this was to be accomplished by the means of a man in our midst who had free access to the records and who had agreed to put them in possession of them. They finally told brother Parker that the man who was to do this was W. W. Phelps and Parker was told by several that Phelps was the man on whom they depended to get the records. I went over to Dr Richards and found that all the records were safe in his hands. There was also considerable fears entertained that bro. Cahoon is not true to us. A. Babbit is suspected from good evidence of being treacherous and of conspiring with the mob to overthrow us.

8 November 1 844, Friday Nauvoo 1

Friday 8th. ... P.M. went to see Jane Hardman Nauvoo 1; Allen 1, p. 53

she prefers me for a Saviour to any one else, so she says.

10 November 1844, Sunday Allen 2, p. 152

While in St. Louis, Clayton walked down Front Street and stopped to watch a man working on a stone marker. He was astonished to find the words "high water June 27th 1844" already inscribed. "This was the day when this generation rejected the prophets of God," he was reminded. It was also the day floodwaters had overflowed the Mississippi and covered Front Street. In Clayton's mind the high water marker was a sign of the providence of God. v T suppose they never considered that this monument pointed directly to the day when they murdered the men of God," he mused. v "But I thought of it and could not help but wonder at the circumstances. I feel to hope that the monument will stand to put future generations in remembrance of the circumstances and time of the murder."

19 November 1844, Tuesday Nauvoo 1

Tuesday 19th. ... At night, I retired and prayed for him /his son Wm. Heber who was very sick/ according to the order of the priesthood

20 November 1 844, Wednesday Nauvoo 1

Wednesday 20th. ... P.M. went with Prest. Young to see sister Jane Hardman. Nauvoo 1; Allen 1, p. 53

Prest. Young blessed her with the blessings of the ever lasting covenant and she was sealed up to eternal life and to W[illiam] C[layton] for time and for all eternity

21 November 1844, Thursday Nauvoo 1

Thursday 21st /Weeks Player & Cahoon had bitter feelings last two days/ We moved into the new office in P. P. Pratts store to day. Evening I went to brother H.C. Kimballs awhile and then to see J.H.

& prospered.

22 November 1 844, Friday Nauvoo 1

Friday 22nd. ... Evening brother Kimball sent for me to write two letters for him. We had considerable talk on the priesthood. Margaret dont seem happy which makes my head ache.

2 December 1844, Monday Nauvoo 1

Monday 2nd. ... The brethern had a council at Dr Richards but I was not permitted to be there, probably they did not think worthwhile to

tell me. I feel sorry and grieved at heart, but dont intend they shall know it.

5 December 1844, Thursday Nauvoo 1

Thursday 5th. ... I was at the office all day. At noon we had some conversation concerning recorders for the Baptism of our dead &c. We feel very anxious on the matter but have little prospect of anything being done very speedily. I feel very anxious on the subject myself, in as much as the Records of our Baptisms for our dead have not been kept in order for near 2 years back. The minutes have been kept on loose slips of paper and are liable to be lost and they have not been kept according to the order of God. there is so much treachery in man that it is hard to find a man wo can be trusted with those Records for they cannot be public property. In as much as they will have to contain histories pertaining to the transactions of individuals which never must be public. Dr Richards remains very sick & I fear if he do not change his mode of living he will die ... Brother Kimball asked Prest. Young concerning D. Farr. He gave full consent & ordered Bro. K. to attend to it. I feel humbly grateful for this grant. And feel to ask the father in the name of Jesus to give me favor in her eyes & the eyes of her parents that I may receive the gift in full.

6 December 1844, Wednesday Temple History, p. 142 The workmen continued raising the capitals until December, when, on the 6th of that month, the last one was safely deposited in its place; which was a source of great joy to the Saints. Many fears had been entertained that Brother Player would not be able to finish them

before Winter set in, but it seemed as though the Lord held up the weather until this important piece of work was accomplished. About two hours after the capital was set it commenced snowing very briskly, and at night the ground was covered about four inches, and it froze very keenly.

There were then twelve of the capitals without the trumpet stones; and they remained in this state until the following Spring.

The cost of each of the capitals was about \$300. The first and last of the capitals were cut by Charles Lambert and Harvey Stanley.

I will further say that when the hands were raising the last capital, and had got it about half-way up, one of the block shives in the tacklw broke an rendered it impossible in the situation to either raise or lower the stone. This circumstance presented a great difficulty, but after some consultation the hands fastened the rope below the tackle, so that it could not slip, and left the stone suspended while they took down the blocks, put in a new shive and fixed the blocks again.

The stone was then raised without further difficulty, and was set precisely at twenty minutes before one o'clock. This was the heaviest stone among the whole number.

16 December 1844, Monday Temple History, p. 142

In the early part of December the trustees and Twelve held a council to talk on the propriety of employing a suitable number of carpenters this Winter to prepare the timber works for the temple, so as to have it all ready when the stone work is finished. It was decided to employ

fifteen persons as steady carpenters; and the architect was authorized to select such men as he may have confidence in— men who are well qualified to do the work that is wanted.

It was also concluded to fix up a shop in the temple for the carpenters to work in. Accordingly the south side of the lower story of the temple was weather-boarded around. A very good shop was made by this means, which was completed on the following Saturday; and on Monday, the 16th, the men selected went to work in their new shop. Their names are as follows:

Truman O. Angell, William Felshaw, William F. Cahoon, Joseph T. Schofield, Samule Rolfe, Zimri H. Baxter, Adison Everett, John Stiles, Hugh Riding, Miles Romney, Jabez Durfee, Stephen

Longstrogh, Benj amine Rolfe, Nicholas T. Silcock and William Carmichael. Hiram Mace, Wandel Mace and Gideon Gibbs were appointed to attend the saw-mill and Daniel Avery to turn grindstone for the carpenters, keep the shop clean and take care of strangers who might visit the building.

19 December 1844, Thursday Nauvoo 1

Thursday 19th. ... Read 2 letters from Er Woodruff to Prest Young concerning Wm Smith & G. J. Adams showing that they are in opposition to the Twelve and have collected money in the east for the Temple & have used it. There are warrants out for them in N. York and Boston and all seems confusion and sorrow wherever they

22 December 1 844, Sunday Nauvoo 1

Met with the brethren of the first quorum to pray & counsel. My wife and O. Pratts wife, P.P. Pratts wife and A. Lymans wife was voted in we have to use the greatest care and caution & dare not let it be known that we meet

24 December 1 844, Tuesday Nauvoo 1

Tuesday 24th. ... Evening I went to converse with brother Farr concerning D. He and sister Farr feels well towards me and are quite willing to give me what I ask. He wishes to converse with brother Kimball and D. before he decides. Thus has my prayer been answered to the full, and my heart is full of joy and gratitude to God for his mercies to me and my house. If my heart was as pure as I desire it should be, no sin nor evil would ever be found there but I am subject to vanity

25 December 1 844, Wednesday Nauvoo 1

Wednesday 25th. ... Afterwards I went with the Band to Collidges. We had a very pleasant interview. Prest Young, H.C. Kimball G.A. Smith A.Lyman, & John Taylor and their Ladies were all there. After we got through playing prest Young read some remarks expressive of his good feelings and Love for the brethrn. His remarks were very profitable. He said the Lord would never suffer us to overcome our

enemies while we cherish feelings of revenge. When we prevail over our enemies it must be from a sense of duty and not of revenge.

27 December 1 844, Friday Nauvoo 1

Friday 27th. ... After meeting I asked brother Farr if he had come to a conclusion & he gave assent to my request and seemed to feel well.

1845

1 January 1845, Wednesday Allen 2, p. 153

"The year 1844 has passed away with all its sorrow, joys and extraordinary scenes," he began, and then described some of those scenes in colorful language that literally oozed bitterness and disgust. Not only was the world corrupt and full of "hellish traditions," but it was "sustained by a sectarian priesthood, whose officers are the legitimate sons and daughters of the great whore of all the earth." This "ungodly generation" was slumbering in the arms of Satan, "under whose caresses they feel perfectly safe and at ease." The

Saints were thus engaged in holy war, for, said Clayton, "These characters with mobocratic governments at their right hand, and Satan at their head run this little world and their united efforts are to destroy the few who seek to serve God according to his ordinances." God, however, was with the Saints, "their rear guard & their leader," and the important events of that year seemed to prove it. One such event had been the organization of the Kingdom of God or the Council of Fifty. Another was the period of heavy floods, while a third was the martyrdom itself. Tragic as it was, Clayton saw the murder as at least fulfilling some purpose, for it would permanently stain wicked Illinois with the "innocent blood of the two best men who ever lived on the earth," and it would indelibly write in the hearts of the Saints the memory of that awful day. In this, at least, Clayton was prophetic, for, next only to the First Vision and the Book of Mormon, the martyrdom has become a sacred story of Mormon piety.

But Clayton's year-end reflections were not all negative. He had received two new "companions" (i.e. wives: Margaret Moon and Alice Hardman) and had a "good prospect of adding another crown to my family [i.e., Diantha Farr] which is a source of great consolation to me." The Saints were united in sustaining the Twelve,

and on the whole the year closed "with the blessing of the Almighty God in the midst of his Saints and their never seemed to be a better feeling than at the present."

Like a clear mountain pool, Clayton's cogitations of that day both reflected and enhanced his deepest feelings. The mere act of writing undoubtedly sharpened and clarified them. He ended his introspection with a long prayer of thanksgiving, supplication, and commitment. He appealed for blessings on his family, his future wife Diantha, and his mother-in-law. But he also prayed for himself, and in words that reflected the kind of discipleship that did not seek

power but, at least, craved both the recognition and the confidence of his leaders. It was this that helped bring meaning to his discipleship: Thou has bestowed many blessings upon me. Thou has preserved my life. Thou has given me favor in the eyes of thy servants. Thou hast preserved me from following in the tracts of apostates and thou has done more for me than I have deserved. ... And now O God I ask thee in the name of Jesus Christ thy Son to take charge of me this year also. ... Will thou O Lord continue to give me favor in their eyes. May my conduct continually be such as to secure their good feelings and entire confidence. ... May I grow in wisdom, humility, virtue, patience and gratitude to thee, yea O Lord and may my heart be purified so that it will be fit for the principles of eternal truth to abide there forever. Council of 50, p. 268
Reflections. Jan. 1st 1845

... The organization of the Kingdom of God on 11th March last is one important event. Council of 50, p. 268; Allen 1, p. 46 n. 21 This organization was called the Council of Fifty or Kingdom of God, and was titled by revelation as follows, v "Verily thus saith the Lord, this is the name by which you shall be called, the Kingdom of God and his Laws, with the Keys and power thereof, and judgment in the hands of his servants, Ahman Christ."

In this Council was the plan arranged for supporting Pres. Jos. Smith as a candidate for the presidency of the U.S. Prest Joseph was the standing chairman of the council and myself the Clerk. In this Council was also devised the plan of esbtablishing an emigration to Texas, and plans laid for the exaltation of a standard and ensign of truth for the nations of the earth. In this council was the plan devised to restore the Ancients to the knowledge of the truth and the restoration of union and peace amongst ourselves. In this council was Prest Joseph chosen our prophet, Priest, and King by Hosannas. In this council was the principles of eternal truth rolled forth to the

hearers 51 without reserve and the hearts of the servants of God made to rejoice exceedingly. Nauvoo 1

Wednesday 1st ... Reflections

... I was admitted a member of the first quorum and a member of the council of fifty. I have received two companions, received two children and buried one. Allen 1, p. 54

V T have a good prospect of adding another crown to my family," he could say as he looked forward to 1845. Allen 2, p. 110

vv Thou has done more for me than I have deserved," he prayed in gratitude at the end of Nauvoo's most distressing year, 1844, and then continued: " "And now O God I will praise thee. I will speak good of thy name for all thy mercies and I here record my gratitude to thee and my confidence in thy work and my determination to endure to the end."

9 January 1845, Thursday Nauvoo 1

Thursday 9th. ... He /Heber C. Kimball about IV2/ came at that time & we went over to brother Farrs to spend a little season together. Winslow Farr was married to Olive H. Freeman for time & all eternity. After which the seal of the covenant was put upon Diantha The question was asked of each one present, did they freely give her up, and they all signified their willingness by saying they had no objections. There was present Winslow Farr her father & his wife. Also Loren Farr & Nancy his wife and William Walker & Olive his wife.

The blessings pronounced upon her head were great and one promise was that her seed should become numerous as the sands on the seashore H.C.K. gave her some very good advice afterward & she seems to feel well. 52 ... Nauvoo 1; Allen 1, p. 54

May she never violate her covenant, but may she with her companion realize to the full all the blessings promised. And may there never [be] the first jar or unkind feeling towards each other exist to all eternity 53 is thy prayer of thy servant William O Lord and may it be ever so Amen. We had a very pleasant interview and parted about 8V2 o clock.

12 January 1845, Sunday Nauvoo 1

Sunday 12th. At the Council Hall. Er H.C. Kimball preached. He used many figures to illustrate his ideas amongst the rest when speaking of the unwillingness of the saints to abide the laws of exaltation. He said that the church was like a swarm of Bees, who when they want to increase the king & queen go & seek a new

location and when they have found it they come back to the hive & persuade the young folks out but as soon as they begin to fly the old women & young women run with their old tin Kettles and pans and cow Bells, tickling to drown the voice of the king and throw them into a confusion and prevent their enlargement. Just so with the saints when any seem disposed to enlarge their kingdom and godhead the old women & young women run with their old kettles & pans & cow Bells to drown the sound of the leaders and throw the saints into confusion and keep them shut up in their old traditions After he got through O. Pratt added an idea on the extent & magnitude of the planetary system and the beautiful adaptation to the enlargement of the saints. It was a very interesting meeting. P.M. attended the H.P.

quorum with Aaron Farr. I conversed with him some concerning D. in Margarets hearing and she felt bad. Prest. Young, Kimball & others attended the quorum and selected 50 of the members to go on a mission till about April 1st. Evening met with the first quorum at Parleys. Joseph Young & his wife were annointed with the second ordinance. D. was at my house when I got home and tarried with us all night

13 January 1845, Monday Nauvoo 1

Monday 13th. This A.M. I had some talk with D in bed. All things seemed to go right.

14 January 1845, Tuesday Nauvoo 1

Tuesday 14th. ... Evening rode out with Lot to A. Farrs. Talked with Aaron considerable also with D. and was with her until 12V2 and accomplished the desire of my heart by gaining victory over her feelings May the Lord bless her until her cup shall run over and her heart be as pure as gold.

22 January 1 845, Wednesday Nauvoo 1

Wednesday 22nd. ... Bought two rings and gave one to S.A. Whitney for painting aprons.

25 January 1 845, Saturday Nauvoo 1

...Aaron Farr seems to be working to get Margt. away from me. We

had a long talk together on the subject.

26 January 1845, Sunday Temple History, p. 142

During the early part of January, 1845, the High Priest quorum entered into an investigation of the propriety of building a hall for their accomodation. On the 26th, President Young and some others of the quorum of the Twelve attended the meeting of the quorum, when the subject was again discussed. President Young made some remarks on the subject and concluded by advising them, instead of building a hall, to go to work and finish the upper room of the temple, and by this means they would soon have a room to attend to the ordinances and save much expense. A vote was taken on accepting President Young's proposition, which was carried without a dissenting voice. The brethern immediately commenced bringing in their donations to the bishops for that purpose. This matter served as a new stimulul among the Saints to use every exertion to finish the temple as speedily as possible. Nauvoo 1

Sunday 26th. Spent the day very pleasantly with D. F. for I felt so bad about Margt. I did not like to go to meeting. Evening met with the quorum. John E. Page & J. C. Kingsbury were received also Sara Ann

Whitney, Hellen M. Kimball, Eliza R. Snow, Page, Pratt,

Olive G. Frost, Lucy Seeley, Louisa Beeman, Aaron Farr has been

talking again to M. and has succeeded in alienating her feelings much. Jesse, John Taylor Journal 54

Evening met with the quorum. John E. Page & J. C. Kingsbury were received also Sara Ann Whitney, Hellen M. Kimball, Eliza R. Snow, Page, Pratt, Olive G. Frost, Lucy Seeley, Louisa Beeman.

27 January 1 845, Monday Nauvoo 1

27 ... P.M. talked with S.A. and brother Whitney who reminded me of some items of law which proves that M. cannot get away unless I break the covenant. I talked with M. again and told her these things and she seems more satisfied.

28 January 1 845, Tuesday Nauvoo 1

Tuesday 28th. At the office all day. Talked with brother Kimball who

confirmed brother Whitney's remarks and is of the same mind. He said he will converse with A and show him that he is handling edge tools, for it cannot go down in as much as I hold more authority than he does. ... At 11 o'clock Pres. Young, H.C. Kimball, J. Taylor, N.K. Whitney, Geo. Miller, Elias Smith, R. Cahoon and myself (who are members of the Council of fifty) also John E. Page (not a member) went up into the council room. ... At noon I told M what brother Kimball said and she seems to feel much better.

4 February 1845, Tuesday Council of 50, p. 268

Tuesday Feby. 4. 1845 Met at the 70's Hall with the Council of the Kingdom. There were only 25 members present viz: B. Young, S. Bent, John Smith, Alpheus Cutler, R. Cahoon, W.W. Phelps, G. Miller, P. Haws, Josh Fielding, Levi Richards, J.D. Parker, L. Woodworth, H.C. Kimball, O. Spencer, P.B. Lewis, D.D. Yearsley, C.C. Rich, O. Pratt, A. Lyman, J.W. Coolidge, O.P. Rockwell, G.A. Smith, E. Snow, and Wd Richards and myself. This is the first time we met since the massacre of Pres. Joseph & Hyrum Smith. The Council was reorganized and President B. Young appointed standing chairman as successor to Pres Joseph Smith by unanimous vote. The vote was then taken in ancient order on each one present and all were received by unanimous vote. The vote they passed for absent members according to their ages and stations and resulted as follows, viz: Ezra Thayer, Amos Fielding, N.K. Whitney, CP. Lott, J.M. Bernhisel, Elias Smith, O. Hyde, W. Woodruff, P.P. Pratt, D.S. Holfister, John Taylor, Wm Smith, A.W. Babbitt, J.M. Grant, and B.F. Johnson were unanimously sustained and received into the new organization. The following were rejected and dropped from the Council: Uriah Brown, Wm Marks, Sidney Rigdon, Lyman Wight, James Emmett, Samuel James, Edward Bonny, Alexander Badlam, Geo. J. Adams, Merinus G. Eaton and Lorenzo D. Wasson. President Joseph & Hyrum two of the members martyred for the truth and John P. Green is dead, so that there is only 40 members left in the Council. It was voted to full up the Council, at some future time. The weather is extremely cold and the Council adjourned at 2V2.

6 February 1845, Thursday Council of 50, p. 269

Thursday Feby 6. 1845. At the office all day recording minutes of Council. &c Nauvoo 1

Thursday 6th. ... Evening clothed to offer prayers for Wm. H. &

Vilate R. who are both very sick.

11 February 1845, Tuesday Council of 50, p. 269

Tuesday. Feb. 11. 1845. At the Office all day copying records of the Kingdom

12 February 1845, Wednesday Council of 50, p. 269

Wednesday. Feb. 12. 1845. At the office all day copying records of the Kingdom

14 February 1845, Friday Nauvoo 1

Friday 14th. ... In the evening the following brethren met together to pray and ask God to thwart the plan of the mob and deliver the brethren out of their hands viz. B. Young H.C. Kimball, O. Pratt, GA. Smith, Wd Richards. N.K. Whitney, Geo. Miller, A. Cutler, R. Cahoon, Isaac Morley, O. Spencer, Joseph Young & myself. We have a very good time and the Lord bless us and I believe he will have the desires of our hearts. After prayers it was voted that father Morley move in to Nauvoo as soon as possible & that Solomon

Hancock be appointed to preside over the Lima Branch in his stead. It was also voted that Dr Bernhisel be appointed a traveling Bishop to visit the churches We had also some conversation on the subject of sending six brethren with brother Lewis Dana to the West, and especially to Texas.

26 February 1845, Wednesday Allen 2, p. 174

While returning from a visit to some outlying Mormon settlements, the new church leader [Brigham Young] preached about the problems of the Saints. "The nation has severed us from them in every respect," he told his listeners, "and made us a distinct nation just as much as the Lamanites, and it is my prayer that we may soon find a place where we can have a home and live in peace according to the Law of God."

28 February 1845, Friday Allen 2, p. 173

"The State of Illinois has severed from us every tie that could possibly bind us to them as a government," he protested in his journal on February 28, "and as a last mark of their vengeance they have taken away our charter and left us open to the enemy without the least shield of law to protect us." The Masonic lodge, too, had taken away its charter from Nauvoo, thus breaking another bond with the people of the state, "so that every tie is gone, and we can now rely on the arm of Jehovah alone for protection and safety from our enemies." His next statement was an even more extreme assessment of their relationship with the world around them, but it

nevertheless reflected the feelings of many Mormons that they were no longer able to support a government that had seemingly allowed so much wrong to come upon them. v "We are an independent people claiming no alliance with any of the kingdoms of the earth. We are hunted and oppressed something like the Lamanites were on the first settlement of the United States by the whites. The mobs are continually getting out writs for the best of our men and seem determined to blot us out from the face of the earth." His hope, however, lay in the belief that vv the kingdom is the Lords and he will do as seemeth him good though all the world boil over."

...Clayton at least reflected the unity of the Saints as he wrote of their v "determination to let no more men be dragged out of our midst to be massacred, but if we cannot have protection from the laws of the land we will seek it from the great God and his people."

1 March 1845, Saturday Council of 50, p. 269

Saturday. March 1. 1845. At 10 A.M. met at the Seventies Hall in the Council of Fifty. The following brethren were taken into fill up the Quorum viz: Joseph Young, John E. Page, David Fullmer, Theodore Turley, Albert P. Rockwood, Jonathan Dunham, & Lucien R. Foster. They subscribed to the laws of the Council and covenanted before God with uplifted hands to maintain all things inviolate agreeable to the order of the Council. Bros Daniel Spencer, Isaac Morley, and Shadrack Roundy were selected to make up the number of 50, but they were absent and sick. Brother John Pack was admitted to sit in the place of Wilford Woodruff, John D. Lee in the place of Ezra Thayer, and Lewis Dana in place of Amos Fielding they being absent in on business. Lewis Dana is a Lamanite of the Oneida nation, and

the First Lamanite who has been admitted a member of any Quorum of the Church.

The object of the Council was to decide whether we shall send out a company of men with Bro. Dana to fill Joseph's measures originally adopted in this Council by going West to seek out a location and a home where the Saints can dwell in peace and health, and where they can erect the ensign and standard of liberty for the nations, and live by the laws of God without being oppressed and mobbed under a tyrannical government, without protection from the laws. Many able speeches were made on the subject, and the Council finally agreed to send out a company with Brother Dana to accomplish this important object. The following brethren were selected and appointed by unanimous vote of the Council, for this mission, viz. Samuel Bent to be the first man and president of the Mission, Jonathan Dunham next, Cyrus Daniels, Daniel Spencer, John S. Fullmer, Charles Shumway, Albert Carrington, and John W. Farnham. These brethren are expected to start immediately after Conference and proceed from tribe to tribe, to unite the Lamanites and find a home from the saints. The Council adjourned in the midst of the best kind of feelings.

4 March 1845, Tuesday Council of 50, p. 269

Tuesday 4 Mch 1845. ... At 9 oclock met with the council of the Kingdom. We had a very interesting meeting. The subject being the Oregon Mission.

6 March 1845, Thursday Council of 50, p. 269

Thursday March 6. a 1845. At the Office all day copying records of the Kingdom.

7 March 1845, Friday Council of 50, p. 269
Friday March 7. 1845 As above

10 March 1845, Monday Council of 50, p. 269

Mar. 10. 1845. ... While writing and copying the records of the kingdom, I was writing these words dropped by Er H.C. Kimball in the council on the 4th inst. viz v "if a man step beyond his bounds he will lose his kingdom as Lucifer did and it will be given to others who

are more worthy." This idea came to my mind. It has been a doctrine taught by this church that we were in the Grand Council amongst the Gods when the organization of this world was contemplated and that the laws of government were all made and sanctioned by all present and all the ordinances and ceremonies decreed upon. Now is it not the case that the council of the kingdom of God now organized upon this earth are Council of 50, p. 269; Allen 1, p. 47 making laws and sanctioning principles which will in part govern the saints after the resurrection, Council of 50, p. 269 and after death will not these laws be made known by messengers and agents as the gospel was made known to us. And Council of 50, p. 269; Allen 1, p. 47 is there not a similarity between this grand council & the council which sat previous to the organization of this 55 world.

11 March 1845, Tuesday Council of 50, p. 270

Tuesday March 11, 1845. In the Council of Fifty all day. Cyrus Daniels was admitted a member. The subject of writing letters to the Governor's and a number of other subjects was discussed. The subject of the movements of the mob was talked over, and it was considered best for those who are hunted with writs to go on Missions so that we may if possible evade the blow until we can finish the Temple and the Nauvoo House. It was also decided that the workmen on the walls of the Temple commence tomorrow.

12 March 1845, Wednesday Council of 50, p. 270

Wednesday March 12. At the office all day copying Records of the Kingdom Temple History, p. 142

On Wednesday, the 12th of march, Brother William W. Player commenced work again on the walls. He got one stone up just as the bell rung for dinner.

14 March 1845, Friday Council of 50, p. 270

Friday March 14. At the Office all day chiefly recording records of the Kingdom Nauvoo 1

Friday 1 4th. Brother Whitney tells me today that he has notified

Margaret to go and receive her washings and anointing at the same time Ruth does. This makes my heart rejoice. I had heard of it on Wednesday but not officially. Truly God is kind to me. Temple History, p. 142

On Friday, the 14th, there was a man killed on the stone quarry by a stone falling on his head while the brethren were blasting rocks. This is the only accident of any moment that has ever happened on the temple or any of the works connected with it.

15 March 1845, Saturday Council of 50, p. 270

Saturday, March 15. A.M. at the Office copying records of the Kingdom Nauvoo 1

Saturday 15th. ... P.M. at the High Council taking minutes. G.J. Adams had his trial. Prsts. Young and H.C. Kimball were witnesses against him. Many hard things were proven against him which he confessed and begged for mercy. It was decided that he write a confession of his wickedness, and agree to be one with the world and do right here after, which he agreed to. The property in his hands belonging to the Temple he promised to bring and have a settlement. It was a good and interesting season and will do Adams much good.

17 March 1845, Monday Council of 50, p. 270

Monday March 17. At the office all day chiefly copying records of the Kingdom

18 March 1845, Tuesday Council of 50, p. 270

Tuesday March 18. 1845. In the Council of Fifty all day. D. Spencer was admitted a member. The subject of the Western mission was most on hand, and all seem interested fully in it.

19 March 1845, Wednesday Council of 50, p. 270

Wednesday March 19, 1845. P.M. copying records of the Kingdom.

20 March 1845, Thursday Council of 50, p. 270

Thursday March 20. 1845. At the office all day. A.M. recording timings, afterwards copying records of the Kingdom.

22 March 1845, Saturday Council of 50, p. 270

Saturday March 22, 1845. At the council of the Kingdom all day The Western Mission occupied near all day. The subject of the Nauvoo House, Printing office, Church History and organization of the City were talked over.

24 March 1845, Monday Council of 50, p. 270

Monday March 24, 1845 ... Chiefly recording the minutes of the Council of Fifty.

26 March 1845, Wednesday Allen 2, p. 167 I am a perfect slave to them all the while. I have as much work to receive the tithings for the Temple as an ordinary penman could keep up with, but more than this I spend about 3 and 4 days a week in council and recording records of the kingdom. I have also spent day after day writing brother Kimball's journal for the press, besides writing letters and attending to a multitude of contingent business. I have two dollars a day for six days in the week and spend near every sabbath for no compensation. Other men who don't do half the work have a great deal more money and good property for their comfort than I have and they seem to be extolled to the skies. The church has given me a poor lot for an inheritance but they have also given other men better lots who work no harder than I do and have more money to sport in.

27 March 1845, Thursday Council of 50, p. 270

Thursday March 27, 1845 ... At the Office all day copying records of the Kingdom Temple History, p. 142

On Thursday, the 27th of March, 1 845, Brother Player put up the last trumpet stone, at about three o'clock, p.m. He also laid the first stringer for the large upper Venetian window in the east side.

28 March 1845, Friday Nauvoo 1

Friday 28th. ... Sister Whitney went to attend to anointing my wife and Margaret but was again prevented through Sarah Ann not being there in season. Allen 2, p. 170

On March 28, 1845, for example, he played with the band at a party at the mansion house, and he was accompanied by three wives. Margaret Moon and Diantha Farr were not publicly known to be his wives, but since they were all friends anyway this did not look peculiar and it was Clayton's way of making sure all his wives had as good a social life as possible. He loved such times and as a member of the band was frequently part of the entertainment.

31 March 1845, Monday Nauvoo 1

Monday 31. ... On Saturday Ruth and Margaret received their anointing for which I feel thankful Margaret had some good instructions and she feels satisfied and reconciled. She says she will never leave me on any consideration.

/Journal entry of this date ends the journal with this last line/

I still feel determined to do all I can and be as faithful as I know as I know how for that is the desire of my heart, but my greatest desire is to so live that I may secure for myself and mine the highest degree of

exaltation and glory which is possible for me to obtain, and to be with my friend Joseph Smith in the eternal world. Allen 2, p. 166

The month of March was particularly difficult, and at the end he seemed resigned that the "Vast press of business" weighing on his mind probably would not grow any better. v T have labored diligently and faithfully but seem to get worse behind," he sighed through his pen. v "My health seems to be impairing and sinking, and it seems impossible to get rest enough to recruit my strength." But most important, it all had a spiritual meaning for him, whether he got credit for this work or not, as Joseph Smith still dominated his thoughts and ambitions. "T still feel determined to do all I can and be as faithful as I know how," he wrote, v "but my greatest desire is to so live that I may secure for myself and mine the highest degree of exaltation and glory which is possible for me to obtain, and to be with my friend Joseph in the eternal world."

1 April 1845, Tuesday Council of 50, p. 270

Tuesday. April 1, 1845. At the office all day, quite unwell, recording minutes of the Kingdom.

3 April 1845, Thursday Nauvoo 4

Thursday 3rd. ... Evening met with a few of the high quorum at Dr Richards house for prayer, there were present B. Young, H.C. Kimball, W. Richards, John Taylor, O. Pratt, G. A. Smith, J. E. Page, G. Miller, Joseph Young and myself. Our prayers were that the plans of the mob might be frustrated that they might have no influence nor

power to distrub nor trouble us. that the leaders of the mob especially Sharp may be visited with judgements, and that we may be preserved in peace to finish the houses and see the Elders endowed and fulfill all that the Lord commanded us in this place, also that brother Whitney, A. Lyman & Uncle John Smith may be healed of their sicknesses, and that our families may be blessed &c. We had a good time.

5 April 1845, Saturday Council of 50, p. 270

Saturday April 5. 1845. At 9 at the Seventies Hall with the Council of Fifty but on account of a multitude of business waiting the Council adjourned until without doing business, to next Friday at 8.45

6 April 1845, Sunday Mormon Hierarchy, p. 76 56

"Bishop Newel K. Whitney the president over the lesser or Aaronic Priesthood has only one Counciller, viz. Wm Felshaw [-] Bishop George Miller has no council[or] as a Bishop."

9 April 1845, Wednesday Allen 2, p. 166

VV I feel quite sick," he wrote in April, 1845, vv and feel that my severe confinement to the books and business is hurting my health and constitution."

11 April 1845, Friday Council of 50, p. 271

Friday April 11. 1845. .With the Council of Fifty all day taking minutes. Pres. Young appointed J. Dunham, C. Shumway Lorenzo Young to go with Brother Dana on the Western Mission. It was decided to move the printing Office into the three lower stories of

the Masonic Hall and commence the business on a larger scale. The Council all voting to do their utmost to sustain it.

15 April 1845, Tuesday Council of 50, p. 271

Tuesday April 15, 1845 ... Dined at 12 O'clock with Brother Miller and afterwards rode with him to meet with the Kingdom of God in the upper room of the Seventies Hall. Phineas Young was received into the Council and decided to go with Bros Dana, Dunham and Shumway to the Indian Council at Council Bluffs and thence if they think best to the Pacific Ocean. It was also decided that Bro. Solomon Zundal (Zendal) should go with them to his tribe the Delawares. A letter from Gov. Ford was read giving his advice relative to our policy in organizing the City. He advises to organize the City into corporations of a mile square so as to include the whole surface. He d also recommends us to go and establish an independent government in California Allen 2, p. 169

When one man called on him in April seeking forgiveness for the vv hard feelings and speeches" he had used against him while Joseph was alive, Clayton quickly forgave him. V T am glad for his sake he has taken the course he has to make the matter right & shall cherish no unkind feeling against him," he wrote in his journal.

16 April 1845, Wednesday Council of 50, p. 271

Wednesday April 16. 45 ... P.M. at the Office mostly copying records of the Kingdom

17 April 1845, Thursday Council of 50, p. 271

Thursday April 17. '45 ... Part of the day I was copying records of the Kingdom ... The following verses were composed by Er John Taylor, the Apostie, and revised by him at the Council of the Kingdom on Friday 11th inst. vv The Upper California. O thats the land for me." &c Nauvoo 4

Evening tarried at the office till 8 oclock afterwards met at Dr Richards' to pray in company with B. Young, H.C. Kimball, W. Richards, J. Taylor, G.A. Smith, A. Lyman, O. Pratt, of the twelve; N.K. Whitney & George Miller the two church bishops, John Smith, Patriarch and Joseph Young. The particular subjects asked for was father Bents mission to L. Wights company and the deliverance of the church from their enemies. At my suggestion the hands who labor on the Temple were remembered to be preserved from accidents, inasmuch as they are in danger all the while. We had a very

good time.

21 April 1845, Monday Council of 50, p. 271

Monday April 21, 1845 ... Recording minutes of the Kingdom.
Temple History, p. 157

On Monday, April 21st, Brother Player put up the first star in the architrave. At half past two o'clock, p.m. he notified me that they were about to begin to raise it. I immediately went to the east end of the temple. On my way I met Elder Heber C. Kimball, one of the Twelve, and we went and sat down together on Brother Cutler's fence, opposite where the stone stood.

We entered into conversation together on various matters, chiefly pertaining to our spiritual interests. We watched the slow upward progress of the star with great pleasure. At precisely a quarter before three o'clock, it was properly set in its place; and the instant it was set, Brothers Edward Miller and Elisha Everett sprung for the top; but Brother Miller being a little the smartest he was on first and stood erect, viewing with pride the surrounding scenery. After he got down Brother Everett also mounted the stone and stood on it for some time. The top of the star is fifty- five feet above the ground.

The first star was put up on Joseph's corner, being the first one north of the south-east corner. Allen 2, p. 170

Monday, April 21, seemed to be a landmark. Clayton spent the morning at his office, but he knew that across the street William Player, chief stonecutter, was preparing to put in place the first of thirty "star stones" that would grace the temple some fifty- five feet above the ground. At 2:30, Player was ready, and as Clayton headed out to observe he met his old friend, Heber Kimball. The two sat on Alpheus Cutler's fence, talked about religious matters, and watched a huge crane lift the stone into place. At exactly 3:00 it was set, when suddenly two workers sprang for the top of the star in a contest to

see who could be the first to stand on it. Edward Miller, v "being a little the smartest," won.

Clayton watched the little scuffle with amusement, but there were weightier things on his mind. This was one of those events that provided renewed hope that the temple actually would be finished. He thought of that, but also thought of the economic problems of the Saints, especially those whose only livelihood came from the goods they received for working theres. More men were seeking

employment than Clayton and the temple committee could possibly take care of, and more, in fact, than were needed for the work at hand. That day the committee gave the "steady hands" (those who had worked regularly) with large families a full barrel of flour each, and those who had small families a half barrel. To others they dealt out flour in small quantities. "The Lord blesses the labors of his servants," Clayton wrote that night, "and the higher the Temple rises the more means we have to build it with."

22 April 1845, Tuesday Council of 50, p. 271

Tuesday April 22, 1845. A.M. at the Office recording the minutes of the Kingdom. P.M. attended the Council of the Kingdom. There was not much business done. The brethren are not yet gone west and will probably not start for a day or two.

24 April 1845, Thursday Council of 50, p. 271

Thursday April 24, 1845.. At the Office all day recording minutes of the Kingdom

27 April 1 845, Sunday Nauvoo 4

Sunday 27 ... Evening met at Dr Richards with the Dr. Pres Young H.C. Kimball, A. Lyman, G. A. Smith, O.Hyde, J. Young & John Smith. Our object was to offer up prayers for a number of subjects. The meeting broke up about 10V2 o clock with perfect peace & union.

28 April 1845, Monday Council of 50, p. 271

Monday April 28, 1845 ... A.M. recording minutes of the Kingdom Allen 2, p. 166

Even when he was involved in important council meetings Clayton's name was often left out of the official histories that chronicled those meetings. Brigham Young's history for April 28, 1845, for example, tells of a council attended by himself, Heber C. Kimball, John Taylor, and Newell K. Whitney where v "we read letters from Parley P. Pratt" pertaining to his activities in the East. But Clayton was also at that meeting, and it was he who actually read Pratt's letters to the council.

29 April 1845, Tuesday Council of 50, p. 271

Tuesday April 29. 1845 at 6:30 Met the Council of Fifty at the
Seventies Hall Temple History, p. 157

On the morning of Tuesday, the 29th of April, the first upper circular
window was finished setting by Brother Player.

1 May 1 845, Thursday Nauvoo 4

Thursday 1st. ... Prest. Young told me that he had learned that the
Rigdonites are intending to have me taken up and prosecuted for
polygamy, especially George W. Robinson & Samuel James. ...
Evening met for prayer at Dr Richards. There were present B.
Young, H.C. Kimball, W. Richards, A. Lyman, O. Hyde, O. Pratt,
G.A. Smith, John Smith, I Morley and Joseph Young and myself.

3 May 1 845, Saturday Nauvoo 4

Saturday 3rd. ... P.M ... Charles Ivins was in the office and says that in
a conversation with Cowels he learned that Rigdons parrrty is very
much divided both in doctrine and sentiment. Law & Rigdon differed
in fifteen points of doctrine, Rigdon wanting to deny the book of
Mormon which Law could not do. McLellan & Rigdon also differ in
sentiment.

6 May 1845, Tuesday Council of 50, p. 271

Tuesday May 6. 1845. ... Evening met with the Council of Fifty in the
Seventies Hall. The principal topic of conversation was the

movements of the mob. It appears their determination is to get up an
excitement at the Court and they are already trying it by reporting
that the Saints are going en masse to Carthage at the Court, and if the
Court does not execute the law on the murderers that we intend to
destroy the Court and citizens of the County. From reports which the

brethren have brought which have been at Carthage the mob are laying deep plans to bring us into collision with the State, so as to bring about our expulsion or extermination forthwith. It was agreed that none of the brethren leave the City at the Court, only those who are required to be there on business, so that we may prevent the mob from coming into the City and committing depredations in the absence of the brethren. An article was written by O. Hyde & W. Richards to publish in tomorrow's paper notifying the public of the designs of the mob ab and also the course we intend to pursue. The Council did not break up till IOV4 Oaks, Carthage Conspiracy, p. 72 57 William Clayton noted in his journal that the anti-Mormons were affirming that, if the court did not convict the murderers, the Mormons intended to destroy the courthouse and the citizens of the county. Such tactics, Clayton wrote, "were intended to bring us into collision with the State, so as [to] bring about our expulsion or extermination forthwith."

7 May 1 845, Wednesday Nauvoo 4

Wednesday 7th. ... Evening met with the following brethren at Dr Richards for prayer being clothed &c. viz. B. Young, J. Taylor, W. Richards, G.A. Smith, A. Lyman, N.K. Whitney, L. Richards, Brother Kimball came in at the close of the meeting. We had a very pleasant time. The chief subjects were to pray that the Lord would hedge up the way of the mob so that they may have no power over us during court. Also that the Lord would hedge up the way of John Greenhow

that he may not have power or influence to go to England and publish the book of Doctrine and covenants. Petitions were also offered for brother Miller & others who are sick. It was also agreed to send a letter to Er Woodruff in England and warn him to forestall Greenhow and get out a copy right for the Doctrine & Covenants before him. Allen 2, p. 171

"The works of the Temple progress very rapidly and there is a better feeling amongst the brethren than I ever saw," he wrote on May 7, 1845. "Everything moves beautifully and harmoniously and the prayers of the saints ascend up daily that we may be sustained until the Temple and Nauvoo House are finished and the saints receive their endowment."

8 May 1 845, Thursday Nauvoo 4

Thursday 8th ... Evening met a Dr Richards for prayer in company with Prest. B. Young, H.C. Kimball, W. Richards, J. Taylor, G.A. Smith, A. Lyman, O. Pratt, J. E. Page, N. K. Whitney, L. Richards,

Joseph Young. We had a very interesting time. Allen 2, p. 171

[Clayton] was delighted to report the visit of some people from Kentucky who were "astonished" at the industry of the Mormons and the beauty of the temple.

10 May 1845, Saturday Council of 50, p. 272

Saturday 10 May 1845 ... P.M. met with the Council of Fifty and adjourned sine die. The adjournment was about in consequence of the conduct of D. D. Yearsley of whom there is strong suspicions of treachery.

11 May 1845, Sunday Nauvoo 4

Sunday 11th. At the office all day comparing account books with brother Whitehead. Evening met at Dr Richards for prayer with B. Young, W. Richards, J. Taylor, O. Pratt, G.A. Smith, J.E. Page N.K. Whitney and Levi Richards. Prest. Young advised me to keep closed up for a week or two inasmuch as the apostates, especially S. James & G. W. Robinson have entered into measures to take me with a writ to Carthage. The mob also want to get Prest Young, H.C. Kimball, J. Taylor, W. Richards, O. Hyde & W.W. Phelps and it is said they have taken our writs for them. They want twelve men out of Nauvoo but we are unable to learn who the others are.

14 May 1845, Wednesday Allen 2, p. 158

On the fourteenth he learned that he was the object of both a writ of arrest and a subpoena.

15 May 1845, Thursday Nauvoo 4

Thursday 15. Evening met at Dr Richards for prayer, in company with Prest. Young, H.C. Kimball, G.A. Smith, O. Pratt, N.K. Whitney & L Richards.

16 May 1845, Friday Temple History, p. 157

On Friday, May 16th, a little after two o'clock, p.m. having been notified, I went on the temple and sat down on the top of the south-west corner stairway, on the highest part of the stone work. I then watched Brother Player set the last star, being on the west end and the second one from the south-west corner. It was set at exactly three o'clock, p.m.

At this time the carpenters were very busy raising the timbers for the upper floor of the temple, having them all framed and quite a large amount was already upon the walls and body of the building.

18 May 1845, Sunday Nauvoo 4

Sunday 18th. ... I went to meet with the brethren at Dr Richards but felt to unwell to remain.

19 May 1845, Monday Temple History, p. 157

On Monday, the 19th of May, while I was sitting on the temple, Brother Stephen H. Goddard met with an accident which was very

near proving fatal. He was standing on the wall on the north side of the temple, assisting some others to take down one of the scaffolding poles. By some accident the foot of the pole slipped and struck him on the left side of the head. He fell head foremost, being stunned by the blow. Fortunately they had just got two joists in the floor and he fell across them, which prevented him from going down into the cellar, a distance of about sixty- two feet. And in all probability, if he had fallen down he would have been killed. The brethern raised him up and on examination found that he had received a cut on the upper corner of his left eye. His face was also much bruised. He bled profusely. I laid hands on him with two other brethern and he went home. He suffered considerable pain until evening, when it ceased, and in two days afterwards he was at work again, as usual. 23 May 1845, Friday Nauvoo 4

Friday 23rd. ... Wm. Smith is coming out in opposition to the Twelve and in favor of Adams. The latter has organized a church at Augusta, Iowa Territory with young Joseph Smith for President, Wm. Smith for Patriarch, Jared Carter for President of the stake and himself for spokesman to Joseph. Wm. says he has sealed some women to men and he considers he is not accountable to Brigham nor the Twelve nor any one else. There is more danger from William than from any

other source, and I fear his course will bring us much trouble. Evening went with brother Whitney to see the Twelve at Er Taylors on Main Street. We tarried till near 10 o'clock. There were present B. Young, H.C. Kimball, J. Taylor, W. Richards, G.A. Smith, J.E. Page and N.K. Whitney. I presented to them a proposition to write a short history of the building of the Temple from its commencement, together with other matters and deposite the history in the corner stone, about to be laid tomorrow. They acquiesced with the plan. The case of Wm. Smith was also talked over. It appears he is determined to rule the church and monopolize the whole to himself. Samuel Brannan came in while we were talking I had an introduction to

him. J. C. Wright and Elais Smith also came in and stated that the court had got a jury empannelled and was to proceed to try the murderers at 8 o'clock tomorrow morning. They say there no manner of doubt but the murderers will be acquitted. Temple History, p. 157

On Friday, the 23rd, all the stone on the outside of the wall was laid, except, the south-east corner stone. This progress was a great rejoicing to the Saints.

The Rigdonites have prophesied that the walls would never be built, but through the blessing of God we have lived to see the prediction come to naught. Allen 2, p. 163

"Wm. Smith is coming out in opposition to the Twelve and in favor of Adams,," he lamented on May 23. It angered Clayton to think that William Smith claimed to have "sealed some women to men" (i.e., performed the ordinance of eternal marriage, which Clayton believed he was not authorized to do) and that "he considers he is not accountable to Brigham nor the Twelve nor any one else." If he feared any claimant to church leadership it was, ironically, the prophet's own brother, for, he wrote, "There is more danger from William than from any other source, and I fear his course will bring us much trouble." That evening the Quorum of the Twelve discussed at length the "improper course" of William Smith. "It appears he is determined to rule the church and monopolize the whole to himself," grumbled the anxious scribe as he wrote that night in his diary. 58

24 May 1845, Saturday Temple History, p. 157

On Saturday the 24th, at a quarter before six o'clock a.m., was the time appointed for the laying of the capstone of the temple. Quite a

number of the Saints had assembled to witness the interesting ceremony. There were present, of the quorum of the Twelve; President Brigham Young, Heber C. Kimball, John Taylor, Willard Richards, Amasa Lyman, George A. Smith, John E. Page, Orson Hyde, and Orson Pratt; also Newel K. Whitney, and George Miller, Trustees-in-Trust; Alpheus Cutler and Raymond Cahoon, building committee; William Clayton, temple recorder; John Smith, Patriarch and president of the Stake, and Charles C. Rich his counselor. Of the High Council William Huntington, Sr., Aaron Johnson, George W. Harris, James Alfred, David Fullmer, William Weeks, architect, and William W. Phelps.

A few minutes before six, the band came up and arranged themselves on the platform in a circle a little back from the corner.

The names of the band who were present are as follows: William Pitt, leader, Stephen Hales, William F. Cahoon, Robert T. Burton, John Kay, James Smithies, Daniel F. Cahoon, Andrew Cahoon, Charles H. Hales, Martin H. Peck, J. T. Hutchinson, James Standing, William D. Huntington. Charles Smith and Charles C. Robbins, also William H. Kimball, color bearer.

At six o'clock the band played "The Nightingale;" and afterwards while the people were collecting, they played another tune. At eight minutes after six Brother William W. Player commenced spreading his mortar, perfect silence prevailing.

President Young stood on the wall immediately north of the corner stone, with Elder Heber C. Kimball at his right hand.

When the mortar was spread, the stone was lifted to its place by President Brigham Young, William W. Player, Tarlton Lewis, Elisha

Everett, John Hill, Edward Miller, Charles W. Patten, Samuel Hodge, Hans C. Hanson, and Thomas Jaap.

President Young then stepped on the stone, and taking a large peatle began beating it to its place. He finished laying the stone with the assistance and direction of Brother Player precisely at twenty-two minutes after six o'clock.

The band then struck up the "Capstone March," composed and arranged by William Pitt, the leader, for the occasion.

President Young then spoke to the congregation, instructing them with regard to shouting the "Hossannah." He then said, "The last stone is laid upon the temple, and I pray the Almighty in the name of Jesus to defend us in this place, and sustain us until the temple is finished and have all got our endowments."

The whole congregation then, following the motion of President Young, shouted as loud as possible: "Hossannah, hossannah, hossannah, to God and the Lamb! Amen, amen and amen!"

This was repeated a second and third time.

The President concluded by saying, "So let it be, thou Lord Almighty!"

He continued and said: "This is the seventh day of the week, or the Jewish Sabbath. It is the day on which the Almighty finished His work and rested from His labors. We have now finished the walls of the temple, and we may rest to day from our labors."

He said he would take it upon him to dismiss the workmen for the day; and requested the people hallow the day, and spend it giving thanks to God.

He then dismissed the congregation, and in company with the brethern of the Twelve retired to the place of their retreat, where they can be safe from arrest by constables, and other officers who are prowling around the city from Carthage.

The people began to move away, but the band continued playing. John Kay also went on the corner stone and sang a song composed by Elder William W. Phelps, called the v "Capstone Song." The morning was very cold and chilly. The Saints seemed highly interested and pleased with the morning's performance. According to the request of President Young all works were suspended and the day was kept as a holiday.

A few minutes after the Twelve left the temple a constable came up with a summons for several of the brethern, but he could not find them. He had also a summons for Daniel Avery, and we had notified Avery of it and he was counseled to keep out of the way; but contrary to counsel he unwisely went and made himself known to the officer, who immediately served the process upon him. For this piece of conduct, and others as bad, a council of the Twelve and trustees dismissed him from the work and took Jesse P. Harmon, one of the old police in his stead.

25 May 1845, Sunday Nauvoo 4

Sunday 25th ... At a little after 8 brother Kimball called and I went with him to Dr. Richards to meet with the quorum for prayer.

Present Prest B. Young, H.C. Kimball, W. Richards, G.A. Smith, Amasa Lyman, John E. Page and O. Pratt of the Twelve. N.K. Whitney and G. Miller, Trustees, and Levi Richards, Patriarch John Smith, Joseph Young and myself. We had a good time and felt that our prayers would be answered. We broke up about half past eleven

28 May 1845, Wednesday Temple History, p. 158

On Wednesday the 28th of May the first "bent" of the attic story of the temple was raised by the carpenters, and up to this time they continued to raise the timber works with pleasing rapidity.

Thus the work of this temple has progressed from the beginning to the present time without any serious accident except in the incident which happened at the stone quarry. The blessing of God has attended the whole progress of the work, and it has advanced beyond our most sanguine expectations. Our enemies have threatened all the time, and for the last two years we have had very little cessation from writs and other efforts of the enemy to prevent our finishing it. Many prophecies have been uttered against it; but the Saints have invariably pursued a steady course of perseverance. As the building has progressed, the Saints have increased their donations and timings; and this Spring has exceeded all past times for liberality and donations from the brethren.

29 May 1845, Thursday Nauvoo 4 Thursday 29. ... Evening met at Dr Richards for prayer, in company with president B. Young, H.C. Kimball, W. Richards, John Taylor, Amasa Lyman, G.A. Smith, O. Pratt, and O. Hyde of the Twelve, N.K. Whitney and George Miller, Trustees, Joseph Young and Levi Richards. The subjects prayed for

were many, especially that the Lord would over-rule the movements of Wm. Smith who is endeavoring to ride the Twelve down, and also that the Lord would over-rule the mob so that we may dwell in peace untill the Temple is finished. The council broke up about half past 12 o'clock. Allen 2, p. 165

On the evening of May 29 eight apostles, along with a few other church leaders and William Clayton, met in Willard Richards's home to seek the help of heaven. They prayed for many things, wrote Clayton, but especially "that the Lord would over-rule the movements of Wm. Smith who is endeavoring to ride the Twelve down."

31 May 1845, Saturday Temple History, P. 158

This being Saturday, the 31st of May, 1845, I will now say the circuit court of this county (Hancock) has been in session the past two weeks. Nearly the whole of the time has been occupied in that trial of Jacob C. Davis, senator for this county, Thomas C. Sharp, editor of the Warsaw Signal, Levi Williams, a colonel of the militia, Mark Aldrich and a Mr. Grover, before Richard M. Young, for the murder of General Joseph and Hyrum Smith on the 27th of June, 1844. The verdict was brought in yesterday and returned "Not guilty."

Thus the whole State of Illinois has made itself guilty of shedding the blood of the Prophets by acquitting those who took committed the horrid deed, and it is now left to God to take vengeance in His own way and in His own time. Allen 2, p. 158

From the testimony of brother Watt it appears the Judge Young is favorable to the mobocrats and manifests a disposition to acquit the

murderers rather than bring them to justice. Calvin A. Warren also said if the prisoners were guilty of murder he himself was guilty, alleging that it was the public opinion that the Smiths ought to be killed, and public opinions make laws, and consequently it was not murder to kill the Smiths. Esqr. Browning also railed hard against the saints. In fact the whole proceedings of the court is nothing more than a farce, and it is evident there is no disposition on the part of the people to avenge the blood of the servants of God and it will yet be left for God himself to do it, in his own time and in his own way.
60

1 June 1845, Sunday Nauvoo 4

Sunday 1st. ... Evening at Dr Richards with B. Young, H.C. Kimball, W. Richards J. Taylor, J. E. Page, O. Pratt, G.A. Smith, A. Lyman, John Smith, N.K. Whitney, G. Miller, L. Richards & Joseph Young. It was decided that Hanson translate the Doctrine and Covenants & Book of Mormon into the Norwegian language and that Er O. Pratt assist. Also decided that the Trustees give G.D. Watt a quarter of a lot and build him a house and employ him as a reporter for the Church, and let his labors go towards paying for his house and lot. I read a part of the record which I prepared for a deposite, but it was not as full as president Young wanted and the council concluded to deposite all the Times & Seasons, to give a perfect history of the church in Nauvoo. Separated at 12 o'clock.

5 June 1845, Thursday Nauvoo 4

Thursday 5th ... Evening met at Dr Richards for prayer in company with B. Young, H.C. Kimball, W. Richards, J. Taylor, O. Pratt, A. Lyman, J. E. Page, G. A. Smith, N.K. Whitney, G. Miller and Levi Richards. We separated at 12 o clock.

8 June 1845, Sunday Nauvoo 4

Sunday 8th. A.M. at the office, afterwards at home all day. At 4 met at Dr Richards with B. Young, H.C. Kimball, J. Taylor, W. Richards, O. Hyde, O. Pratt, J.E. Page, G.A. Smith, A. Lyman, N.K. Whitney, G. Miller, L. Richards & J.C. Kingsbury. We had a very interesting time and separated about 9 o clock.

12 June 1845, Thursday Nauvoo 4

Thursday 12th. ... At 4 o clock met at Dr Richards with Prest. B. Young, H.C. Kimball, W. Richards, G. A. Smith, A. Lyman, O. Pratt, N.K. Whitney, G. Miller, and Levi Richards. We had a very interesting time and separated about half past 8 o clock.

15 June 1845, Sunday Nauvoo 4

Sunday 15th. At the office till 4 P.M. Afterwards at Dr Richards with B. Young, H.C. Kimball, W. Richards, O. Pratt, G.A. Smith, Amasa Lyman, N.K. Whitney, G. Miller, L. Richards & J. C. Kingsbury.

19 June 1845, Thursday Nauvoo 4

Thursday 19th ... Afterwards at Dr Richards with President B. Young, H.C. Kimball, J. Taylor, W. Richards, O. Pratt, G.A. Smith, Amasa Lyman, O. Hyde, George Miller and Levi Richards. Prayers were offered up for many things especially that the curse of God may fall upon Judge Young and the Lawyers who have justified the murderers, and that they may not be able to hold court. Evening at home.

22 June 1 845, Sunday Nauvoo 4

Sunday 22nd. ... P.M met at Dr Richards with Prest B. Young, H.C. Kimball, J. Taylor, W. Richards, O. Pratt, Amasa Lyman, G.A. Smith, N.K. Whitney, George Miller, John Smith, L. Richards & J.C. Kingsbury Sister Richards is yet very sick and it was agreed that four of the company should go down with Er Richards to lay hands on her while the other remained to offer up prayers for her in the room. Ers J. Taylor, O. Pratt, J. C. Kingsbury, & myself were appointed to go with the Dr. He anointed his wife and we then laid hands on her. After we returned to the room prayers were offered up for sundry matters, especially that God would overrule the movements of our enemies. &c.

24 June 1 845, Tuesday Nauvoo 4

Tuesday 24th ... Wm. Smith has given bail for another brother of the Hodges who was incustody for robbing, and also beat brother Tufts shamefully yesterday for a matter of small consequence. Wm Smith is railing against the movements of the Twelve and says he has authority here to do as he has a mind to and the people shall know it. It appears he is determined to cause us trouble.

26 June 1 845, Thursday Nauvoo 4

Thursday 26th ... afterwards at Er Richards with Prest. B. Young H.C. Kimball, W. Richards, G.A. Smith, A. Lyman, O. Pratt, N.K. Whitney, G. Miller, J. Young, L. Richards and John Smith, brother Richards Rhoda Ann, brother Kimball, Brigham Willard, and brother Whitneys Mary Jane were blessed each with great blessings. The afternoon was spent in conversation and prayer till 8 o clock.

27 June 1845, Friday Nauvoo 4

Friday 27th. ... All things seem to go right according to our prayers ... At 9 met at Dr. Richards with Prest. B. Young, H.C. Kimball, W. Richards, J. Taylor, A. Lyman, O. Pratt, G.A. Smith, J. E. Page, George Miller & Joseph Young Most of the day was spent in conversation on various subjects, and towards evening we clothed and consecrated 9 bottles of oil and offered up prayers for general matters afterwards I went to the mansion,

28 June 1 845, Saturday Nauvoo 4

Saturday 28th. ... A new revelation has come to light from mother Smith, corrected and altered by William Smith so as to suit his wishes by representing him as the legal successor of Joseph in the presidency.

29 June 1845, Sunday Nauvoo 4

Sunday 29th ... At 4 met at Dr Richards in company with Prest. Young, H.C. Kimball, W. Richards, O. Pratt, A. Lyman, G.A. Smith, J. Taylor, N.K. Whitney, G. Miller, Josh. Young, and J.C. Kingsbury. Prayers were offered for a variety of subjects. Sister Richards is recovering.

30 June 1845, Monday Nauvoo 4

Monday 30th. At the office till 4 P.M. council with Prest. Young & the Trustees about buying the lands lately owned by Prest. Smith which will be sold by the administrator tomorrow. It was agreed that I should bid them off for the Trustees. At 4 P.M. went to visit mother Smith in company with Prest. Young, H.C. Kimball, John Taylor, W. Richards, O. Pratt, A. Lyman, G. A. Smith, N.K. Whitney, G. Miller and R. Cahoon. A long conversation was had between her and Prest. Young pertaining to a vision she had last week, in which Wm. Smith is represented as president over the patriarchs to guide and council the church. I asked permission to copy it but she was unwilling. Wm. Smith did not meet with us but sent a letter, the following is a copy.

"Correspondence. William Smith to Brigham Young and the Council of the Twelve. Nauvoo June 30th 1845. Elder Young. It has been my purpose from the first to do all I could for peace. I said in a short note to you the other day that I would stand by you till death. But it might be asked upon what principle? I will answer, on the principle that I am dealt justly by in the church. The next morning after our meeting I notice an article that appears under the head of Patriarch. It is not so much the doctrine that I care about; it is the spirit of the article, a disposition that appears in the brethren to cut and shave me

down to the last cent, every hour and minute in the day. I do not like it. And again, why was not the article shown to me as it was an article touching my office and standing in the church, nothing was said to me on the subject. This with other like circumstances since my return from the east, and for my hard labor there, have received no favor nothing but hints of men can be applauded to the skies, and that too for the fruits of other abuse, whilst other^ mens labors. I am sick and tired of such partiality. Only give me my just dues, that in truth, justice and honor demands, and all is well. I have often said and sufficient to satisfy all the saints that I was willing, it was my wish that you should stand as the President of the church, but I claim to be patriarch over the whole church, this gives me my place and proper standing, and what I inherit; and as to works, I am ready to measure arms with any man; give me what is due, then you know the understanding and the conversation we had on this subject when we met at brother Taylors that I was Patriarch over the whole church. This is what I claim and must have, and now to conclude as I understand you are to meet at mother Smiths to day, the 12 &c.&c. My proposition is my share of the kingdom and if you will publish in the Neighbor and Times & Seasons the true state of the case in regard to my office as patriarch over the whole church, this will give me a right to visit all branches of the church and intrude on no mans rights, and further, to attend to all of the ordinances of God, no man being my head, I will reconcile all difficulties and Elder Young can

stand as the president of the church, and by my most hearty wish and consent. This will settle all difficulties and restore peace and good order, and further than this I cannot say, only that I want all men to understand that my fathers family are of the royal blood and promised seed and no man or set of men can take their crown or place in time or in eternity. Bro. Young the above is my proposition and will settle all difficulties at once and these are my avvid sentiments and no equivocation. Wm. Smith." To the foregoing president Young dictated an answer which I wrote, informing him that there could be no authority given to him, to place him in a situation where he would not be amenable to the quorum of the Twelve, and there are many ordinances which cannot be administered only here in this place &c. (The copy is mis laid). The answer was read to mother Smith and her daughters and they acknowledge they were satisfied with it. Mother Smith seem to feel well and said that although in her vision it was told to her that there was two men whose hearts were blacker than the rest, it was not any one who was then present. See July 4th. The company parted soon after six and brother Whitney and myself returned to the office to prepare an order and get the money ready to send to morrow to St Louis for the lead.

3 July 1 845, Thursday Nauvoo 4

Thursday 3rd. At 4 met at Dr Richards with Prest. Young, H.C. Kimball, W. Richards, J. Taylor, A. Lyman, G. A. Smith, O. Pratt, N.K. Whitney, G. Miller, L. Richards & J. Young. We offered up our prayers for variety of subjects. I read a letter which I wrote for Prest. Young to brother Woodruff in England, which was accepted. It was decided to employ brother Morley to make 100 barrels of wine for

sacrament Also to purchase a raft of Lumber laying at the warf of 150,000.

4 July 1845, Friday Nauvoo 4

Friday 4th ... "The following is a copy of the answer to Wm. Smith's letter. Nauvoo June 30th 1845. Dr Bro. William. A Majority of the quorum of the Twelve, Bishops Whitney and Miller, and brother Cahoon one of the Temple committee have met to hold a little conversation with Mother Smith at her house. We expected to have had your company but were dissapointed. We however have received a note from you which we feel to answer before we separate so that it may be sanctioned or rejected by mother Smith. We have had considerable talk with mother Smith and find her possessing the best of feelings towards the church. As to your requests in your letter we would say that we are perfectiy willing, and wish to have all things right, but there are some ordinances in the church that cannot be administered by any person out of this place at present, but must be done here. As to your having the right to administer all ordinances, in the world, and no one standing at your head we could not sanction, because the president of the church stands at the head of all the officers in the church, and each one of our quorum are amenable to the quorum, of which you are a member. But as to your right to officiate in the office of Patriarch, we say you have the right to officiate in all the world, wherever your lot may be cast, and no one to dictate or control you excepting the Twelve, which body of men must preside over the whole church in all the world. We hope and trust there will be no feelings. Say nothing about matters and things. If you want peace, so do we; and let us walk together in peace, and help to build up the kingdom. If this does not meet with your feelings brother William, write me again, or come and see me, and we

will make all things right, for we surely want peace and the salvation of the people. We remain as ever, your brethren and well wishers. Brigham Young. P.S. We have read this to mother Smith, Catherine, Lucy and Arthur and they express their satisfaction with it as well as those of the council who are present. B.Y.

6 July 1845, Saturday Nauvoo 4

Saturday 6. ... At 4 P.M. met at Dr Richards with Prest B. Young, H.C. Kimball, W. Richards, J. Taylor, O. Pratt, G.A. Smith, N.K. Whitney, G. Miller, L. Richards, J. Young & J.C. Kingsbury We conversed till about 7 o'clock and then clothed & offered up prayers for general subjects. It was decided that the Trustees give to Prest. Young a deed for the S.W. 25 - 7 N. 8 W and S.W. fr 10- 7 N. 8W. free of charge.

8 July 1845, Tuesday Nauvoo 4

Tuesday 8th. ... Prest. Young & Er Richards came to the office and brought a bag containing \$2599.75 in Gold. Joseph Toronto, an Italian came to Prest. Young and said he wanted to give himself and all he had to Prest. Young. He had this gold which was carefully wrapped up in old rags, tin Books &c, which he freely and voluntarily gave up saying he should henceforth look to Prest. Young for protection and council.

9 July 1845, Wednesday Nauvoo 4

Wednesday 9th ... Sister Richards died this morning at about 10 after 10. she has suffered much for a long time back. We have held her by faith alone, but she is gone to rest. ...

At 2 P.M. went with the Band to the dinner given by the Trustees for the Smith's family at the Mansion. Near all the connexions of brother William either by birth or marriage were present, besides a number of Wms particular friends. The evening was spent cheerfully although the spirit of Wm. & his associates was very different from the spirit of the Twelve. The company broke up about 8 o'clock

13 July 1845, Sunday Nauvoo 4

Sunday 13th. ... At home till 4 P.M. then met at Dr Richards with Prest. Young, H.C. Kimball W. Richards, J. Taylor, G.A. Smith, O. Pratt, N.K. Whitney, G. Miller, J. Young, L. Richards & J.C. Kingsbury. Prayers were offered for general matters.

16 July 1845, Wednesday Nauvoo 4

Wednesday 16th. ... Evening I went to see Diantha. We walked out some together. She seemed to feel very bad about something which passed during her visit this afternoon. When we returned to her home I saw that her mind was affected and she was likely to have another fit of mental derangement. I tried to persuade her to go to bed but she was unwilling, but I finally got her mother to make her a bed down stairs and we put her to bed by force. Soon as she got laid

down she began to toss about and rave as if in great pain which seemed to increase untill she was perfectly out of her mind and raging. She tore her hair and I then held her which required all the force I had got to hold her hands. She continued about three quarters of an hour in this distressing situation and about half past 10 sister Farr went & called brother Farr. He came down and laid hands on her and rebuked the evil spirit and commanded it to leave her in the name of the Lord. She immediately calmed down and seemed to fall into a mild sleep. Soon after she commenced talking or rather answering questions. She seemed to be in the world of spirits on a visit, and about the first she conversed with was brother Joseph and the conversation seemed to be on the subject of the massacre. She then appeared to go and visit a number of her dead relatives who invariably enquired about their relatives on the earth. The answers she gave were literally facts as they exist. She then enquired for William Smiths wife Caroline. She was soon taken to her and entered into conversation. Caroline asked about William, how he acted, how he felt towards the Twelve, what was his course, how her two girls were and whether he had got married. To all these interrogatories she answered in the nicest manner, avoiding carefully any thing which would wound Carolines feelings. She then enquired for sister Richards and soon met with her. It seemed by her answers that sister Richards asked how the Doctor felt when she left him, how his children were, and whether Lucy lived with him, all which she answered correctly. She then visited Wm. Snows first wife and conversed about Wm. and his daughter and father. She then appeared to go back to brother Joseph and Hyrum Smith and father Smith. Joseph asked about Emma and the children and how the Twelve and Emma felt towards each other &c all which she answered wisely but truly. He also asked about Lydia and gave her some instructions for Lydia. He asked about me and told her I was a good man. When she parted with her friends she always bid them v "good bye" but when she parted with Joseph she said, "I am not in the habit of kissing men but I want to

kiss you" which she appeared to do and then said "farewell." She then seemed to start back for home. She appeared all the time in a hurry to get back. She said she would like to tarry but she could not leave father and mother and another, but she would soon return &

bring them with her and then she would tarry with them. She conversed about two hours in this manner and seemed overjoyed all the time. A pleasant smile sat on her countenance which continued after she awoke. It was one of the most interesting and sweet interviews I ever witnessed, and a very good spirit seemed to prevail all the time. I left about 1 o'clock apparently much composed and comparatively free from pain.

17 July 1845, Thursday Nauvoo 4

Thursday 17th ... I talked with Diantha at noon. She has not the least recollection of any thing that passed last night. She seem quite feeble and worn down with fatigue & exertion. At 4 P.M. met at Dr Richards with Prest. B. Young, H.C. Kimball, J. Taylor, W. Richards, G.A. Smith, O. Pratt, A. Lyman, John Smith, N.K. Whitney, George Miller, J. Young & L. Richards. It was decided in council that Dr Richards have a barn built by the Trustees, also that the Masonic Hall and Arsenal be prepared for store houses for grain, also that the Trustees purchase the New York store if it can be bought reasonable, also that brother Pack buy the Masonic Hall Tavern and that the Trustees rent or lease the Mansion for 3 or five years. Prayers were offered for the sick and a number of subjects and about 8 o'clock we separated.

20 July 1845, Sunday Nauvoo 4

Sunday 20th. ... at 4 met at Dr Richards with Prest. B. Young, H.C. Kimball, J. Taylor, W. Richards, G.A. Smith, O. Pratt, G. Miller, John Smith, J. Young, L. Richards & J.C. Kingsbury. It was decided that the Trustees furnish Orson Pratt \$35.- for his expenses East. Prayers were offered for general matters especially that the Lord would turn away the sickness now prevailing amongst the children in the City.

24 July 1845, Thursday Nauvoo 4

Thursday 24. ... 4 P.M. met at Dr Richards with Prest. B. Young, H.C. Kimball, W. Richards, G.A. Smith, A. Lyman, J. Smith, N.K. Whitney, G. Miller, J. Young, L. Richards Quite a number of sick were prayed for myself amongst the number. I felt immediate relig. [relief?].

26 July 1845, Saturday Nauvoo 4
Saturday 26th ... Evening in council

29 July 1845, Tuesday Allen 1, p. 49; Allen 2, p. 170

On 29 July 1845, ... after a hard day at the office, he went to the home of John Kay where, he said, v "we played till near 1 o clock

chiefly with the violin. There was a first rate supper provided with plenty of wine and good things."

31 July 1845, Thursday Nauvoo 4

Thursday 31st. At the office recording. At 4 P.M. met at Dr Richards with Prest B. Young, H.C. Kimball, W. Richards, J. Taylor, A. Lyman, G.A. Smith, N.K. Whitney, G. Miller, J. Young & L. Richards. It was decided in council that the Nauvoo House committee get tithing teams to haul their wood, and grain from the country. Also that they have 2000 feet of Lumber from the Trustees, also that they collect all the scaffolding poles and take them to the Nauvoo House. A letter was written to the Temple Committee rebuking them for abusing brother Reese and teaching them their duty. During the conversation brother Miller insulted brother Whitney very meanly. Brother Whitney felt angry but governed his feelings and merely said he felt above such insinuations. Prayers were offered for a number of the sick and for several other general subjects.

2 August 1 845, Saturday Nauvoo 4

Saturday 2nd. ... P.M. rode in the new Church Carriage with Prest. Young, H.C. Kimball, N.K. Whitney & George Miller to look out two Blocks of Emma's which she has agreed to give the Trustees for \$550.- They selected Blocks 96 & 97 and then went to mother Smiths and took her into the Carriage to show her the blocks and give her her choice which of the two she would have to be deeded to herself

and her daughters. She selected Block 96. She wants a house building of the same pattern with brother Kimballs. After we got through she asked for the new carriage saying that Prest. Young & the Trustees promised it to her. She also wanted another horse and a two horse

harness. Neither the Trustees nor Prest. Young ever promised the carriage to mother Smith, but they told her that when it was built they would ride her round in it. There is no doubt but Arthur Millikin, Lucys husband, or else William has prompted her to do this out of ill feelings and jealousy lest brother Brigham should ride in it. Arthus [Arthur?] idles his time away. He will do nothing either for himself or any one else, but out of respect for mother Smith the brethren would rather indulge the whole family than to hurt her feelings. She is old and childish and the brethren strive to do all they can to comfort her. They have lent her the carriage while she lives, but it is church property and when she dies it falls into the hands of the Trustees.

3 August 1 845, Sunday Nauvoo 4

Sunday 3rd. ... At 4 Met at Dr Richards with Prest B-Young, H.C. Kimball, W. Richards, J. Taylor, G.A. Smith, A. Lyman, N.K. Whitney, G. Miller, L. Richards, J. Young, J. C. Kingsbury. I read a letter from Wilford Woodruff giving a very cheering history of the progress of the work in England. Prayers were offered up for a number of sick. 7 August 1 845, Thursday Nauvoo 4

Thursday 7th. ... At 4 P.M. met at Dr Richards with Prest. B. Young, H.C. Kimball, W. Richards, G.A. Smith, N.K. Whitney, G. Miller, J. Young, L. Richards & Isaac Morley. It was decided to send John S. Fullmer and H.G. Sherwood with James Emmett to his company, to council and instruct them. The subject of brother Millers abusing him

sometime ago was talked over, Brother Miller denies having done so, but his language is too fresh in my memory to forget it. It was decided to send out a number of the agents out who went last spring to collect funds for the Temple, and have them collect all the money and means they can so as to finish the Temple as speedily as possible.

10 August 1845, Sunday Nauvoo 4

Sunday 10th At 9 A.M. met at Dr Richards with Prest. B. Young, H. C. Kimball, W. Richards, A. Lyman, G. A. Smith, a letter was read from Pittsburgh from Amos Fielding dated July 25th 1 845 giving an account of Wm E. McLellan abusing him &c. Also that Sidney Rigdon has had a revelation requiring his followers to sell their property and give him the avails of it to purchase land in the East to build up the kingdom. This letter is published in the Neighbor of August 13th. After reading the letter prayers were offered up.

12 August 1845, Tuesday Nauvoo 4

Tuesday 12th. At Dr Richards in company with Prest. B. Young, H.C. Kimball, J. Taylor, G.A. Smith, A. Lyman, W. Richards, N.K. Whitney, G. Miller & others. The subject under consideration was to prepare the brethren who are going west, and give them instructions for their mission. Their names are Henry G. Sherwood, John S. Fullmer and James Emmett. A letter of authority was written by Dr Richards to brother Emmetts company stating that Sherwood and Fullmer were sent by the authorities of the church here to council them according to their circumstances and when they leave to

appoint whomsoever they think best to preside over them & council them. It is not the object of the council to sent for the company back but to see how they feel and whether they are willing to abide council. Perhaps it will be best for them to tarry where they are untill they are joined by others in the spring and then either locate there or proceed west.

17 August 1845, Sunday Nauvoo 4

Sunday 17th. ... P.M. with D. till 5 o clock, afterwards at Dr Richards, with Prest B. Young, H.C. Kimball, W. Richards, J. Taylor, G.A. Smith, N.K. Whitney, G. Miller, O Spencer, J. Young, J. C. Kingsbury & L. Woodworth[.] A.W. Babbitt & B.F. Johnson, called in to enquire whether it would be agreeable to the council to let brother Johnson rent the Mansion It was decided to call a council tomorrow at 2 o clock to conclude on the matter inasmuch as brother Benson has been spoken to, to either take the mansion or Masonic Hall. After the conversation ended Babbitt & Johnson withdrew, and we then offered up prayers as usual for general subjects. Last tuesday brother Woodworth was discharged from the work of the Nauvoo House as Architect by G.A. Smith one of the Trustees on account of incompetency and an unwillingness to listen to council. He foamed considerable at the time but feels tolerably well now. At the stand to day Wm. Smith preached to the saints "the first chapter of the gospel according to St Wm" as he termed it. It was just a full declaration of his belief in the doctrine of a plurality of wives &c. The people appeared disgusted and many left the ground. His object was evidently to raise an influence against the Twelve especially Brigham and Heber for he intimated in strong terms that they were practicing such things in secret but he was not afraid to do it openly. His course

to day will evidently hurt him in the estimation of the saints more than any thing he has done before.

18 August 1845, Monday Nauvoo 4

Monday 18th ... I then rode to Prest. Youngs to council. It was there decided that B.F. Johnson can have the privileges of one of the Taverns, but he must pay the rent in cash. And in regard to his interest in the large Tavern in Macedonia we will given him property in Nauvoo for it, but not apply it on the rent.

21 August 1845, Thursday Nauvoo 4

Thursday 21st A.M. at the office recording tithings. P.M. met at Dr Richards with Prest. B. Young, H.C. Kimball, W. Richards, George A. Smith, A. Lyman, K.K. Whitney, Geo. Miller, O. Spencer, Joseph Young, & L. Woodworth, B.F. Johnson, John Pack & A. Miller were also present part of the time. A letter was read from Samuel Waldo of New Hampshire complaining of oppressive conduct and teaching doctrines calculated to break up the branch such as it being no harm for a man to sleep with a woman who was not his wife &c. in Nelson Bates. The council decided that fellowship be withdrawn from Bates & he be called home forthwith to give an account of his conduct. Er W. Richards wrote a notice to the above effect for publication in the next Times & Seasons. He also wrote a letter to O. Pratt informing him of the same. A letter was then read from Samuel V. Searles requesting a license. It was voted to send him one and Er W. Richards accordingly filled it out. The subject of the mansion and Masonic Hall again came up and it was decided that B.F. Johnson take the Mansion and Pack the Hall. These brethren then with-drew & the remainder clothed, offered up the signs of the Holy Priesthood

and prayer for the usual subjects especially for the sick. There are a great many sick in the north part of town, so many that it is grievous to see their sufferings,

27 August 1 845, Wednesday Nauvoo 4

Wednesday 27. A.M. at the office recording. P.M. in council with Prest. B. Young, H.C. Kimball, W. Richards, P.P. Pratt, J. Taylor, G.A. Smith, A. Lyman, J.E. Page, N.K. Whitney G. Miller. On Sunday last the council decided to let Wm. Smith go East by the authority of the church to give Patriarchal blessings, but on the representation of brother Parley to day of Wms course and the feelings of the people in the East towards him it was decided that he had better not go and Er Richards wrote him a letter to that effect. A notice had been written to publish in the next v "Times & Seasons" informing the saints that Wm would go East &c but brother Taylor

was ordered not to insert the notice. It was also decided to pave the Temple floor with pressed brick instead of either stone or tile, to save expense and because they think it will be as good with brick. This morning brother Parley came into the office to say that his women folks wanted the rooms over the store. This would deprive us of all but the one room for office, store & council room I suggested to the Bishops to move to the New York store, inasmuch as that property belongs to the church and is much larger and we are paying \$200.- a year rent for this. The Trustees immediately went over and examined the premises and decided to enlarge the cellar and make the "New York Store" our office. They mentioned the place to Prest. Young and he agreed to it at once. In council the matter was brought up and brother Parley proposed to sell his whole establishment. They offered to give him 3 Lots and houses for it, viz the one where Joseph Young lives, Mitchels house & brother Lees. He wants \$3000. but seems

disposed to take the offer if the houses suit. After council I was at the office.

28 August 1 845, Thursday Nauvoo 4

Thursday 28th ... P.M. met at Dr Richards with Prest. B. Young, H.C. Kimball, P.P. Pratt, W. Richards, J. Taylor, G.A. Smith, A. Lyman, N.K. Whitney, G. Miller, O. Spencer and J. Young. It was voted to select three thousand men who are able to bear arms to prepare this winter to start to California next spring with their families. Prayers were offered up for the usual subjects. Allen 2, p. 173 As late as August 28, 1845, for example, William Clayton began building a barn.

31 August 1845, Sunday Nauvoo 4

Sunday 31st. ... P.M. met at Dr Richards with Prest. B. Young, H.C. Kimball, W. Richards, P.P. Pratt, J. Taylor, G. A. Smith, A. Lyman, N.K. Whitney, O. Spencer & J.C. Kingsbury. The subject of the Oregon expedition was again talked over and the Twelve seem to think it important that they should go with the company to select a location and plant the standard. They would leave their families here and return when they had succeeded in finding a place. Prayers were offered up for quite a number of sick, amongst whom is Hugh Riding, one of our best carpenters now laying at the point of death, it is truly grievous to see the many sick in our midst especially in the north part of Town. Last night the first load of Glass for the Temple arrived and to day another load. The last load is expected tomorrow.

1 September 1 845, Monday Nauvoo 4

Monday 1 st. Daniel Spencer has returned from the West. He brings word that brother Jonathan Dunham died of a fever.

4 September 1 845, Thursday Nauvoo 4

Thursday 4th. ... At the office all day. Foreman is sick and I had to tarry at the office instead of attending council.

6 September 1845, Saturday Nauvoo 4; Council of 50, p. 272

Saturday 6th. ... Rode round With D. and notified the members of the council of fifty to meet next tuesday.

7 September 1 845, Sunday Nauvoo 4

Sunday 7th. ... At 5 met at Dr Richards with Prest. B. Young, H.C. Kimball, W. Richards, A. Lyman, G.A. Smith, J. Taylor, P.P. Pratt, G. Miller, L. Richards I. Morley and J.C. Kingsbury. Prayers were offered up for the usual subjects.

9 September 1845, Tuesday Council of 50, p. 272

Tuesday Sept. 9. 1845 ... At 2 P.M. met in the upper room of the Seventies Hall with the Council of Fifty. The subject of sending a company of Saints to the West next spring was talked over, and the following motion of by W.W. Phelps- "Moved that the President select such a portion of this Council as he may choose to resolve west, and they select and organize the company subject to the final revision of the President," a vote was taken and the motion was carried unanimously. The following motion was also put and carried unanimously v "That a committee of five be appointed to gather all information relative to imegration and impart the same to this Council, and those about to emigrate when called upon ["] Nauvoo 4

[Immediately after the above entry] Daniel Spencer has returned a few days ago from the West. He reported in substance as follows :- "There mission was to the Seneca Indians. They proceeded to about 500 miles up the Missouri River. They there met brother Denay and from him learned that Dunham was dead. They tarried five weeks with the Stockbridge tribe. This tribe manifested great kindness

towards them and the Mormon people. They have considerable knowledge of the Mormons and of what is going on; their interest seems to be identified with ours. From Denay they learned what the Cherokees had given permission for any number of our people to settle near by them and were willing to lend us an assistance they could, or to go west with us to explore the country. George Herring has been with several tribes and says they are all friendly and seem to understand what is going on and are ready to render us any assistance they can. Many of the Stockbridge tribe are joined in with the Baptists but are dissatisfied. Their chief expects to be here about the 6th of October. They preached to them and they seem satisfied with our doctrine. From what brother Denay said they concluded it unnecessary to go to the Seneca tribe, they learned that Denay had accomplished what they were sent for.

11 September 1845, Thursday Council of 50, p. 272

Thursday Sept 11, 1845. A.M. at the Office recording minutes of the Kingdom of God Nauvoo 4

Thursday 1 1th. ... P.M. met at Dr Richards with Prest. B. Young, H.C. Kimball, W. Richards, P.P. Pratt, G. A. Smith, J. Taylor, A. Lyman, G. Miller, N.K. Whitney, L. Richards, O. Spencer and I. Morley. It was decided to dispatch a messenger to the Lima Branch and advise the brethren to propose to sell their possessions to the mob, and bring their families and grain here. It was also decided to send a messenger to Michigan to advise the brethren to sell their farms for Stock, wagons, sheep &c. Also to send a messenger to Ottawa & advise the brethren to gather all the hay they can. Prayers were offered up for the usual subjects and also that the Lord would give us wisdom to manage affairs with the mob so as to keep them off till we can accomplish what is required. Also to give us wisdom to manage the affairs in regard to the Western emigration. A selection has been made by Prest. Young of those of the council of fifty who shall start west next spring. My name is included on the list. News has come in confirming the report of Gen. Demings death, which was further confirmed in a letter from J.B. Backenstos. he died on yesterday at about 10:20 A.M. News has also come that the mob have burned eight houses belonging to the brethren in Lima. A letter was sent to Solomon Hancock by special messengers advising him to propose to sell out to the mob, and also that we will send teams on Monday to fetch away the women and children & grain. A letter was also sent to J.B. Backenstos, informing him of the movements of the mob and requesting him to take prompt measures to quell them as

Sheriff and also to inform the Governor immediately of the

movement.

14 September 1845, Sunday Nauvoo 4

Sunday 14th. At the office comparing books with brother Whitehead. At 5 P.M. met at Dr Richards with Prest. B. Young, H.C. Kimball, W. Richards, J. Taylor, P.P. Pratt, A. Lyman, G. A. Smith, N.K. Whitney, Geo. Miller, L. Richards, J. Young & J. C. Kingsbury. Brother Miller reported that he went to Carthage yesterday to attend to some business. While there he was arrested on a writ got up by the mob for the grave charge of Treason. He had a kind of trial & was admitted to parole bail till next Saturday. Col. William & Sharp were at Carthage with the mob. The writ is against Prest. B. Young, H.C. Kimball, O. Hyde, O. Pratt, J. E. Page, L. Wight and several others. The treason is for colleaguings with the Indians, building an arsenal, and making Cannon. The Higbees are very active with the mob, and there seems to be a desperate effort to break us up. All the families have got up from Lima and there are a great number of teams gone to fetch up grain. The last report gives 44 buildings burned and considerable grain, furniture, clothing &c. belonging to the poor Brethren. The Sheriff J.B. Backenstos has issued his proclamation warning the mob to disperse and calling upon all the Law and order citizens to act as v "posse committatus" to preserve the peace. It was decided in the council to offer some of our best property in the City for sale to respectable merchants in Cincinnati [sic], Philadelphia [sic] &c judging it better for the safety of the property to sell out to such men than to leave it to the destruction of the mob. A great many sick were prayed for and we also prayed that the Lord would

preserve us from the mob till the elders can get their endowment. It was also agreed to turn more force of hands to the Temple even if it have to hinder the Nauvoo House.

16 September 1845, Tuesday Nauvoo 4

[Clayton has a long account of Porter Rockwell's shooting of Frank Worrell of the mob who was chasing J.B. Backenstos. Backenstos told Porter to shoot: Porter told B. not to be scared for they had fifty two with them meaning fifty two shots.]

... A committee of five viz. Peter Haws, Andrew H. Perkins, Erastus H. Derby, David D. Yearsley and Solomon Hancock were appointed to carry a letter Col. Levi Williams stating to him that if the mob would cease their destructive operations, it is our calculations to leave the country in the spring, and requesting Williams to return a written answer, whether they would desist or not. The letter was signed by

Prest. Young & others. About 7 o'clock Backenstos with an escort of from fifty to one hundred men started for Carthage to fetch B's family and Demings family to Nauvoo.

17 September 1845, Wednesday Nauvoo 4

Wednesday 17th ... We learned this morning that the person killed yesterday was Frank Worrell, the person who stood at the jail door when Joseph and Hyrum were killed beckoning the mob and urging them on.

19 September 1845, Friday Nauvoo 4

Friday 19th. ... At 5 evening met with some of the Twelve and others at Bishop Millers house. ... Before council broke up Prest. Young and the company kneeled down and he offered up prayers that the Lord would preserve his servants and deliver those who had been active in the mob that killed Joseph and Hyrum into our hands that they might receive their deserts. Allen 2, p. 173

Clayton heard Brigham Young declare that they would finish the temple and the Nauvoo House (a boardinghouse begun by Joseph Smith) if they had to "hold the sword in the one hand and the Trowel in the other."

24 September 1845, Thursday Allen 2, p. 158

... in late September he went on trial for treason.

The trial, held at Carthage, proved to be little more than a pro forma hearing, and it was only a side trip to the jail that had any important significance for Clayton. On the morning of September 24 he left Nauvoo with a group of about fifty men. Several, including Clayton, were planning to surrender to the sheriff, expecting their trial to be perfunctory. When they arrived in Carthage the court was not ready, so the group went to the jail where the murder took place. An examination of the ball holes in the walls convinced Clayton that the Carthage Greys, ostensibly standing guard outside, had actually shot at the prisoners inside the jail. The two survivors of the massacre,

John Taylor and Willard Richards, told the story of what happened and pointed to the positions the prisoners took to defend themselves. v It filled me with melancholy feelings," Clayton wrote, and indeed it must have been dramatic for him as he seemed to relive the moments

of Joseph's death. After returning to the courthouse, Clayton and eleven others were placed under arrest and went on trial. In a kind of comic-opera proceeding, the sole witness against them confessed that his affidavit was sworn out on the basis of rumor. They were quickly discharged and returned home by 6:30 in the evening. Clayton had little to complain of so far as his own confrontation with the law was concerned.

25 September 1845, Thursday Nauvoo 4

Thursday 25th. ... P.M. at Dr Richards with some of the Twelve and others. We offered prayers for the sick &c and especially that the Lord will preserve us in peace to finish the Temple and prepare to depart West in peace.

30 September 1845, Tuesday Council of 50, p. 272

Tuesday Sept 30, 1 845 Met the Council of Fifty at the Seventies Hall. Elders Bent Cutler & Cahoon presented their lists of families selected by them to go west. They have each got their companies nearly made up of one hundred families each. Pres. Young also appointed S. Roundy, J. Fielding, C. P. Lott, P. Haws and Daniel Spencer to select and organize each a company. Isaac Morley has got his company about full. While in Council a report was brought in that two officers

had just rode into town and had come to the Mansion. Pres. Young sent B. F. Johnson to find out what they were after. He soon returned and stated that they called for liquor but could get none. They then went to Packs but could get none there, they finally got some at Clapps and then went off in different directions. Word was brought in that an armed company were outside the City. Prest Young sent C. C. Rich to see what they wanted. He soon returned and reported that Gen. Hardin, Judge Douglas and the troops had arrived on the Square near the Temple, and that Douglas was at Elder Taylor's wanting to see the Twelve or the authorities of the place. The Council was immediately adjourned and the Twelve with one or two others went over to Elder Taylor's ... P.M. at the Office recording minutes of the Council of Fifty.

4 October 1845, Saturday Council of 50, p. 272

Saturday, October 4, 1845 ... At 9 O'Clock met with the Council of

Fifty at the Seventies Hall and Kept minutes of the Council.

5 October 1845, Sunday Nauvoo 4; Council of 50, p. 272

Sunday, October 5, 1845. At the Office all day recording minutes of the Council of Fifty. Nauvoo 4 Recorded 43 pages of a small record like this. ... Evening met at Dr. Richards with Prest B. Young, J. Taylor, W. Richards, G.A. Smith. A. Lyman, and N.K. Whitney A letter from Backenstos covering a copy of a dispatch from Hardin to the mobocrats was read after which prayers were offered as usual.

6 October 1845, Monday Nauvoo 4

Monday 6th. ... went to the General conference in the Temple and kept minutes all day. Wm. Smith was disfellowship'd from his standing in the quorum of the Twelve & from the office of Patriarch. A vote was taken that this people move to the West en masse and carried, also that we all use our efforts to the utmost of our ability with our means and property to take all the poor with us. 7
October 1 845, Tuesday Nauvoo 4

Tuesday 7th ... Evening met at Dr Richards with Prest B Young, H.C. Kimball, Jno Taylor, G. A. Smith, A. Lyman, & N.K. Whitney We offered up prayers as usual especially that the Lord in his providence would cause the Governors troops to leave this County, and preserve the saints from the ravages of the mob.

10 October 1845, Friday Nauvoo 4

Friday 10th-. ... P.M. met at Er Taylors, with Prest B. Young H.C. Kimball, J- Taylor, P.P. Pratt, G. A. Smith, and Joseph Young. We councilled together on the best plan to be resorted to in the present emergency. It appears Hardin has pledged himself to the mob that he will come to Nauvoo with his troops and either have O.P. Rockwell, and some others of the brethren or v "he will unroof every house in Nauvoo." three hundred of our enemies have volunteered to come with him from Quincey and they expect to be joined by others on the way. 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 blood thirsty 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 endowment, and that the Lord will soften the hearts of

the Governor Hardin, Warren & others like he did the heart of Pharoah that we may have Peace this winter & depart in peace.

11 October 1845, Saturday Nauvoo 4

Saturday 11th At Er Taylors in council with Prest. Young, H.C. Kimball, P.P. Pratt, J. Taylor, G.A. Smith, A. Lyman & others. We had prayers in the forenoon and asked God to overrule the movements of the enemy and cause the Governor to withdraw his troops from this county - and preserve us in peace untill we can depart in the spring. After prayer we went to prepare a circular for the agents to take abroad with them. P.M. Prest Young did not attend, being completely worn down with fatigue. At 4 we Adjourned till 7 - 1 went up to the office and attended to some little items of business. At 7 met again at Er Taylors with the brethren. We offered up our prayers for the same subjects, believing that the Lord will defeat our enemies & preserve his people. After prayer we finished an extract from the conference minutes for the circular. Also appointed additional captains of hundreds, making Captains for twenty five companies.

12 October 1845, Sunday Nauvoo 4

Sunday 12th ... At 7 met at Er Taylors with the brethren. ... We had prayers again as usual.

14 October 1845, Tuesday Nauvoo 4

Tuesday 14. ... At 8 went to Er Taylors to write off the conference minutes with brother Bullock. [In the afternoon] ... We offered up prayers that they might not be permitted to do any injury to any of tie saints nor to interrupt our peace. They did not stay long, but returned accomplishing nothing, leaving us in peace.

17 October 1845, Friday Nauvoo 4

Friday 17th ... Evening met at Er Taylors with the Twelve and others for prayer.

19 October 1845, Sunday Nauvoo 4

Sunday 19th. At the office all day recording timings. Brother Whitehead and McEwan told me that Bishop Whitney seemed very much dissatisfied because I had balanced up J.C. Kingsburys account

without first asking them about it. I know of no reason why they should be dissatisfied unless it be because they dont like his account to shew on the book. He has been to work 10 months and has two dollars a day but is still \$138. dollars in debt. Besides this he pays no rent, but this is paid by the Temple, neither does he pay any thing for horse feed although his horse is kept on Temple feed and kept well. Besides this he has money when he asks for it and has the first pick at every thing that comes in on tithing. When we have sugar or honey he generally has more than twice as much as any other man and is treated as much better than any other man about the works as can be imagined. He has paid no tithing out of this years work and although

he has work enough to keep him busy he can ride round when he has a mind to and all is right. He has no family, except Sarah Ann Whitney but he keeps an hired girl to wait on Sarah and a boy to wait on himself Julia Durfee lives with him which makes the number of his family and they take more to support them out of the Temple property than I have for my family although we are ten in number and I pay my own house rent and horse feed and pray for every thing I get. and when I asked for some flannel last week to make some flannel garments to wear this winter the Bishop hesitatingly said he supposed I could have it but finally said "wear cotton garments as I do". I have worked faithfully seven days in the week all this last season and frequently nights too, I have the same wages Joseph has although I have been here near four years and when I recorded my tithing in full for my Sundays services which is one seventh instead of one tenth day, the Bishop seemed some dissatisfied about this. Now on the reflection of all these circumstances, being virtually denied the flannel and found fault with because I balanced Josephs account I could not help being grieved and angry and I make this record that if ever the question should arise in my absence as to the cause of my present feelings here it is. Besides all this the Bishop has found great fault about the Temple committee wasting property, but justice would bear me out in saying that so far as I ever saw the Temple committee were more prudent in this respect than has been practice for the last year past. The Bishop's boys Whitneys & Miller have free access to every thing in the store and when there is sugar in the store they eat it and waste it fluently. Allen 2, p. 168

...they would "eat and waste it fluently." They took penknives and pencils from the desk and were v "unrestrained, and meanly impudent." "These are the things that have caused me sorrow," he lamented, for even though the bishops generally treated him as well as anyone else, at this point he felt that they treated him "more like a servant than a brother." Nauvoo 4

... As a general thing the bishops have treated me as well as any other man but I confess they treat [me] more like a servant than a brother.

I have endeavored under all circumstances to take as little notice as possible of all these things but they sometimes force themselves on me and gall my feelings, especially to think that Joseph who has only been here ten months can fare so much better than the rest of us, and has a family of only himself and Sarah except their hired hands to wait on them. I respect Bishop Whitney as I do my own father but this does not make me insensible of feeling to see so much of what I consider to be unjust partiality and especially when I reflect that there has been so much complaints of others for doing precisely the same things. This morning Er Hyde preached in the Temple afterwards Wm. Smith was cut off from the Church by unanimous vote. He has published a pamphlet against the Twelve. Allen 2, p. 168

[Long paraphrase of journal entry by Allen, interspersed with quotes from the diary. The only additional material is indicated in the entry from Nauvoo 4.]

20 October 1845, Monday Nauvoo 4 Monday 20th ... Genl. James Arlington Bennett from Arlington House Flat Bush Long Island arrived here to day, and met the Twelve and others at Er Taylors in the evening. I was present part of the time. It appears he was opposed to our selling out to gratify the mob, and would rather we would fight them and maintain our ground, but when he was informed of our ultimate plans and matters to be accomplished he seemed to feel very different. I should judge him to be a very ambitious and a[s]piring man, After the interview we retired up stairs and had prayers as usual.

21 October 1845, Tuesday Nauvoo 4

Tuesday 21 ... Brother Whitney told me (unasked) that I could go to Davis's and get the flannel I wanted. He seems to feel agreeable and I presume he dont know that his is the cause of my grief. ... Evening met the brethren at Er Taylors and had prayers. The council wrote a letter to Judge Ralston inviting him to come here. He says he thinks he can bring a hundred Catholic families to buy out some of our propertys

22 October 1845, Wednesday Nauvoo 4

Wednesday 22. ... Evening had a talk with Bishop Whitney and learned that he had not said the words as were told to me but the language he had used was altogether different and unexceptionable. He stated that he had had it in his heart for some time to raise my wages half a dollar a day. We had a long talk and I was satisfied his language had been misrepresented to me. Afterwards went to Er

Taylors to council with the Twelve & others. Read a letter from R. McBride in Kirtland stating that the Rigdonites, S.R. Stoddard, Jacob Bump, R.D. Poster, Hiram Kellogg Leonard Rich, I Jewel Raney are the leaders of the rioters. They have broke into the House of the Lord and taken possession of it and are trying to take possession of the Church Farm.&c.

We also read a number of good articles from the New York Messenger relating to our troubles. After much conversation we had prayers.

24 October 1845, Friday Nauvoo 4

Friday 24th. ... Evening at Er Taylors. ... We then had prayers as usual, and all felt that the Lord will deliver B[igelowj. out of their hands. After prayer it was decided that Mary Smith & Emma have all the wood they want off the church land. Also that we establish an agency over the river to receive and take care of tithing grain until spring so that when we move we can take it as we go. It was recommended that J. E. Page be appointed for that agency if he will do it. It was decided not to hire Pecks Mill, inasmuch as he wants \$300 down for 6 months rent.

Prest. Young seemed dissatisfied that Er Taylor did not take more interest in our councils. We had to sit without a fire.

25 October 1845, Saturday Nauvoo 4

Saturday 25th. ... Evening met the brethren at Er Taylors. Er Babbit related the circumstance of father Bigelow shooting Lieut. Edwards. ... We talked the matter over ... and then offered up the signs and asked the Lord to overrule the matter and take it out of Warrens heart that he may not declare Martial Law or other wise let his hand be heavy upon him with judgement that he may not be able to bring trouble upon this people. Prest. Young seems quite unwell.

26 October 1845, Sunday Nauvoo 4 Sunday 26th ... Evening met again at Er Taylors, and had prayers as usual.

27 October 1845, Monday Nauvoo 4

Monday 27th. ... About 4 P.M. Er Babbit returned and the council

were immediately summoned together. ... The watchful care of our heavenly father in directing the matter last Saturday evening was plainly visible. ... We felt last night to return thanks to God for his kindness and ask him to overrule this matter also for the safety of his people and his servants.

28 October 1845, Tuesday Nauvoo 4

Tuesday 28th. ... At 10 o'clock went to Er Taylors and met to pray with John Smith, N.K. Whitney, W. W. Phelps, Jos. Young, Ø. Spencer, J. C. Kingsbury and L. Woodworth. Afterwards at the office till 5V2 and then met again at Er Taylors. After we got through with our prayers Prest. Young came in and Ers Hyde Babbitt. ... It appears that the Lord has softened his [Warren's] heart in answer to our prayers for which we felt thankful.

29 October 1845, Wednesday Nauvoo 4

Wednesday 29 ... At 10 went to Er Taylors. Soon after we arrived prest. Young sent for Bishop Whitney & myself to go and see him as the Twelve are still out of sight. We went to where he was at A.P.

Rockwoods and found him in company with H.G. Sherwood and Markham also George A. Smith and Amasa Lyman. Er Sherwood and Fullmer returned from the West a few days ago. Er S. reported their mission which was very satisfactory. He also gave us some very interesting information concerning our best rout to the West which will be of service to us when we move.

There is a rumor that Wm. Smith and others are trying to get up an influence with the president of the United States to prevent our going West and has already wrote to him on the subject, revealing the acts of the Council of Fifty &c and representing the council guilty of treason &c.

30 October 1845, Thursday Nauvoo 4

... Evening at Er Taylors with the Twelve and others. ... We had prayers as usual.

31 October 1845, Friday Nauvoo 4

Friday 31st. ... Evening met the Twelve and others at Er Taylors for prayer. The subject of the United States endeavoring to prevent our removal West by taking out U.S. writs for the Council of Fifty was talked over and plans devised to defeat them in case they undertake to do it.

3 November 1 845, Monday Nauvoo 4

Monday 3rd. ... Evening met at Er Taylor's with the Twelve and others. ... I was sick and did not stay long.

6 November 1845, Thursday Nauvoo 4

Thursday 6th. ... Evening attended council at Er Richards.

9 November 1 845, Sunday Nauvoo 4

Sunday 9th. ... Evening met at Dr Richards with the Twelve.

11 November 1 845, Tuesday Nauvoo 4

Tuesday 11th. ... At 4 P.M. met at Dr Richards with the Twelve.

14 November 1845, Friday Nauvoo 4

Friday 14th. ... Evening met with the Twelve at Dr Richards.

17 November 1845, Monday Nauvoo 4

Monday 17th ... My heart is grieved to see the difference of spirit, feeling and courses of Bishops Whitney & Miller. They appear to be at antipodes with each other in nearly all their operations. They have placed me as a mark for both to shoot at, and it has placed me in a very unpleasant situation. Miller seems angry with me because I appear to give preference to Whitney & which I consider I ought to do inasmuch as he is the Senior Bishop and is far more careful in his management than brother Miller is. The latter is perfectly wasteful and wild in his business transactions and I if he had the management of the Temple business alone, he would soon wind it up and scatter it to ruin. ... At 5 met the Twelve at Dr Richards

21 November 1845, Friday Nauvoo 4

Friday 21st. ... Evening met the Twelve at Dr Richards and had prayers. Backenstos came in and stated that Warren has sworn he will have the men who murdered Durfee brought to justice.

22 November 1 845, Saturday Nauvoo 4

Saturday 22nd. At the office all day, made a deed from Marks to the Trustees for the Kirtland property.

23 November 1 845, Sunday Nauvoo 4

Sunday 23rd. ... Afterwards I went to council. Received a letter from Uriah Brown saying that he sent the Encyclopedia to my house previous to his removal.

24 November 1845, Monday Allen 2, p. 169 [Bishop Newel K.]

Whitney complained that he was unable to get into the office on a Saturday night for Clayton had the key, and he asked that the clerks begin working nights. Clayton's temper flared again, and that time he told the bishop outright that he considered this oppressive, since they were already working every day, including Sundays, and had done so for twelve months. "We had some pretty cutting reports back and forth and talked about 2 hours," he reported, "and finally concluded to part without feelings."

29 November 1 845, Saturday Nauvoo 4

Saturday 29th. ... Evening at Prest. Youngs with the Band. Prest. Young, H.C. Kimball, Joseph young and Levi W. Hancock danced a french four together. The two former are the only two of the first twelve apostles who have never wavered since their appointment and the two latter are the only two of the first presidents of seventies who have never faltered. ... During the day the Twelve, Bishops Whitney & Miller and some others met in the Temple and laid the carpet on the main floor of the attic story, and also on several of the small rooms ready for the first quorum to meet in.

30 November 1 845, Sunday Nauvoo 4

Sunday 30th. At 10 A.M. met in the attic story of the Temple with prest. B. Young, H.C. Kimball, W. Richards, P.P. Pratt, John Taylor, Orson Hyde, George A. Smith and Amasa Lyman of the quorum of the Twelve. Also N.K. Whitney & George Miller presiding Bishops, John Smith Patriarch and President of the Stake. Joseph Young President of the Seventies. Alpheus Cutler & R. Cahoon Temple committee. Cornelius P. Lott, Levi Richards, Jos. C. Kingsbury,

Orson Spencer, Wm. W. Phelps, Isaac Morley, L. Woodworth. Composed some verses to the tune "Here's a health to all good lasses" before the brethren assembled. At about 12 o'clock we clothed and sung "Come all ye sons of Zion &c". We then offered up the signs of the Holy Priesthood and repeated them to get them more perfect. I was requested to keep minutes. President offered up prayers and dedicated the Attic story, the male room and ourselves to God, and prayed that God would sustain and deliver from the hands of our enemies, his servants untill they have accomplished his will in this house. Er Taylor then sang "A poor wayfaring man of Grief &c" after which we again offered up the signs and Er Kimball prayed that the Lord would hear & answer the prayers of his servant Brigham, break off the yoke of our enemies and inasmuch as they lay traps for the feet of his servants, that they may fall into them themselves and be destroyed- that God would bless his servant Joseph, Young, heal his wife and bless his family - that God would bless and heal Er Kimball's family and put the same blessings on all our families which he had asked for Joseph Young and himself.

Hans C. Hanson the door keeper reported that there were two officers waiting at the foot of the stairs for Prest. Young. The Prest. concluded that he could bear to tarry up in the warm as long as they could stay in the cold waiting for him. Er Amasa Lyman requested hands to be laid on him that he may be healed. 5 of the brethren laid hands on him.

We again offered up the signs and Joseph Young prayed that our enemies may have no power over our leaders - He prayed for our brethren in England - on the Islands - brothers Babbit, Turley & Reddins - also that the Trustees may have means to liquidate all the debts.

At 3 o'clock we undressed. The side rooms are occupied as follows. The 1st on the south side by President B. Young. The 2nd by H.C. Kimball. 3rd & 4th others of the Twelve. 5th Joseph Young & presidency of 70s. 6 is a preparation room. On the north side 1st Bishops & Lesser Priesthood. 2nd Prest of the Stake & High Council 3&4 High Priests quorum. 5 Elders Quorum. 6 Preparation room. Hans C. & Peter Ø. Hanson are appointed to see to the fires, keep watch and guard the doors &c.

4 December 1845, Thursday Nauvoo 4 Thursday 4th. ... Went up into the Temple. The brethren are very busy preparing the room for work. ... Evening met with the first quorum in the Attic story of the Temple for prayer.

6 December 1845, Saturday Nauvoo 4

Saturday 6th. ... 5 P.M. met the brethren in the Temple for prayers.

7 December 1845, Sunday Nauvoo 4

Sunday 7th. In the Temple all day. All the first quorum with one or two exceptions were present both male and female. About 1 o'clock we clothed. The meeting was opened by prayer by Joseph Fielding. After which Ers Taylor, Hyde, Phelps Pratt and John Smith each expressed their feelings in regard to our present privilege of meeting in the Temple in spite of the combined opposition of men and devils. During the speaking - the Bishops having provided Bread and wine, the bread- was broke by Er Kimball & then blessed by him and handed around by Bishop Whitney. Joseph Young then blessed the wine which was also passed round by B. Whitney. Prest. Young then addressed the company. He said the time would come when the Celestial law would be put in force and that law forbids any man taking the name of God in vain. But we have men in our midst who do not scruple to say by God, by Jesus Christ, God damn you &c and the time will come when the law will be put in force on all such. He gave much good instruction and the spirit of God rested upon him. He stated Nauvoo 4; Allen 1, p. 48 n. 29

"that a few of the quorum had met twice a week ever since Joseph and Hyrum were killed and during the last excitement, every day and in the hottest 61 part of it twice a day to offer up the signs and pray to our heavenly father to deliver his people and this is the cord which has bound this people together. If this quorum and those who shall be admitted into it will be as diligent 62 in prayer as a few has been I promise you in the name of Israels God that we shall accomplish the will of God and go out in due time from the gentiles with power and plenty and no power shall stay us." Nauvoo 2

After the exhortation we offered up the signs and had prayers for the usual subjects Joseph Young being mouth. We were then dismissed until next Sunday at 1 1 o'clock.

8 December 1845, Monday Nauvoo 4

Monday 8th ... At 5 went to the Temple and met the brethren for prayer, Geo. Miller being mouth.

10 December 1845, Wednesday Allen 1, p. 48

On 10 December 1845, the day the first official washings and

annointings were to be performed in the temple, an ironic chain of events occurred. At 11:15 a.m. a Catholic priest and his associate were admitted to the temple for the purpose of negotiating the purchase of church property, possibly including the temple itself! On the one hand the Saints were sacrificing to complete the temple so they could offer to everyone the ceremonies already received by the quorum, while on the otherhand they were painfully aware that they soon must leave Nauvoo and were contemplating the possible sale of the temple. After discussion Brigham Young proposed that the Catholics lease the temple for a period of from five to thirty-five years, and that the profits go toward finishing it and keeping it in repair. The priests agreed to consider the proposal and left about 12:30 p.m.

A few hours later Clayton and others consecrated (i.e., blessed) sixteen bottles of oil in preparation for the coming ceremonies, and at 3:00 p.m. the first washings and anointings to be performed in the temple commenced. Later that evening the full endowment ceremony was performed for the first time in the temple, and it was completed at 9:30 p.m. Brigham Young then called everyone into a room known as the v "Celestial room" and they all knelt while Amasa Lyman

offered prayers. Clayton then went home, but others remained until 3:30 the next morning.

1 1 December 1 845, Thursday Nauvoo 4

Thursday 11 ... I spent the forenoon writing the history of these proceedings in Er Kimball's Journal also gave a description of the upper room. At 12 Prest. Young said I could go and fetch my wife if I had a mind to. I immediately went down and returned with her at 1 o'clock. I then went into the preparation room and was washed by Er H.C. Kimball & George A. Smith, and then anointed a priest and a king unto the most High God by Prest. Young and Amasa Lyman and pronounced clean from the blood of this generation.

14 December 1845, Sunday Nauvoo 4

Sunday 14 ... Quite a number of the quorum assembled in the Temple and clothed at 1 1 o'clock. After singing and prayer the sacrament was administered by Isaac Morley and Charles C. Rich. President Young instructed the quorum concerning a number of items and proved that the office of seventies are higher than the office of High Priests or high Council. At half after one we offered up the signs and prayers Elder Orson Hyde being mouth. At 2 o'clock also, those new members who have been received into the

quorum last week met in the Celestial room where they were instructed more fully into the Order of the Priesthood and their duty by W.W. Phelps & Parley P. Pratt.

17 December 1845, Wednesday Nauvoo 4

Wednesday 17th ... Brother Lucian R. Foster is now appointed to keep the Records of the endowment. Margaret came with me to the Temple this morning and received her washing and anointing. She was washed by sister Patty Sessions and anointed by sister Mary Ann Pratt wife of Er Parley P. Pratt one of the Twelve. I conducted her through the remaining ceremonies and also received her through into the upper or Celestial department. I feel grateful for this privilege and for all the blessings I receive from day to day for-the mercies of the Lord to me are great and many of them. I instructed brother Foster in regard to keeping the Record and in the evening assisted Er Young and Kimball to collect a list of brethren to come here on Saturday. The following has been received into the quorum to day [and then follows the list of those endowed that day] Allen 1, p. 48 n. 29

17 December ... his second wife Margaret Moon and several other people, including many husbands and wives, were received into the quorum, apparently by virtue of receiving their endowments.

21 December 1845, Sunday Nauvoo 4

Sunday 21. ... The brethren & sisters were instructed more fully into their duty by Ers A. Lyman, H.C. Kimball, George A. Smith and O. Hyde.

1846

6 January 1846, Tuesday Council of 50, p. 272

Tuesday January 6, 1846 ... Evening went to notify some of the Council of Fifty to meet next Sunday morning.

11 January 1846, Sunday Council of 50, p. 273

Sunday January 11, 1846 ... A.M. in the Temple with the Council of Fifty, arranging to make an early start West

18 January 1846, Sunday Council of 50, p. 273

Sunday January 18, 1846. In the Temple with the Council of Fifty and also Captains of Companies.

23 January 1 846, Friday Nauvoo 4

Friday 23rd ... At 1 went to a council in the Temple with the Twelve, Bishops &c ... Evening with Whitney dividing goods purchased by Snow. R. Miller reports that Strang is making heavy breaches in the church, and drawing many after him. In one place 30 families have left the church and gone with him. It is also rumored that many of the saints here are full of Strangism and talking had in his favor. Among the rest are John Gaylord and Wm. A. Sangor who are openly advocating his rights to the presidency. I read a copy of a letter perporting [sic] to be wrote by Prest. Joseph Smith on the 18th June 1844 in which he appoints Strang as his successor. The letter is a base forgery and is well calculated to deceive the simple minded and unfaithful.

It is also rumored that many are dissatisfied because the Twelve & some others are going West without taking the whole Church. This is a matter of impossibility and the saints have no cause for complaint. Amongst the rest are many of the Temple hands who are complaining much. The arrangements are made by which the whole church can go comfortably, but it is necessary that some men should go beforehand to prepare a place for the rest and the Twelve & some others have to go to save their lives for their are plans laid for their destruction. My sister in law Lydia is in the way of apostacy. She went to Burlington last year but previous to her going she agreed to be sealed to me for time and eternity. She refused to be sealed to Joseph. While at Burlington she wrote pledging herself to her contract. When she came home she faltered [sic] and went out to fathers where she got entangled with my brother James and has resolved to marry him. She has lost her faith in the Church as is on the road to ruin, but so determined that no argument is of any use. The family feel sorry but cannot change her feelings. Her mother frets much about it.

26 January 1846, Monday Nauvoo 4 Monday 26th... at I went to the Temple with Ruth, Margaret and Diantha. We waited till about 8 o'clock before we could be waited on.- We then dressed and went into room No 1 and were sealed to each other on the alter by Prest. B. Young. Afterwards in No 2 We received our anointing by H.C. Kimball and a number of others. And afterwards Heber blessed us. I then took Ruth and Diantha home but Margaret tarried till morning.

27 January 1 846, Tuesday Nauvoo 4
Tuesday 27th. ... Evening with D.

28 January 1 846, Wednesday Nauvoo 4
Wednesday 28. ... Evening at home.

8 February 1846, Sunday Pioneer Journal, p. 2

Sunday, February 8, 1846. At the office all day packing public goods, evening at Farr's writing out a letter of instruction to trustees.

9 February 1846, Monday Pioneer Journal, p. 2

Monday, 9th. At the office packing. At 3:30 the temple was seen on fire. Women carrying water.

10 February 1846, Tuesday Pioneer Journal, p. 2
Tuesday, 10th. At the temple packing,

11 February 1846, Wednesday Pioneer Journal, p. 2
also Wednesday 11th.

12 February 1846, Thursday Pioneer Journal, p. 2
Thursday, 12th. At home preparing to move.

13 February 1846, Friday Pioneer Journal, p. 2

Friday, 13th. Sent four loads of goods over the river. Loading and packing. 14 February 1846, Saturday Pioneer Journal, p. 2

Saturday, 14th. Packing and seeking letters

15 February 1846, Sunday Pioneer Journal, p. 2

Sunday, 15th. Riding around to get teams and things together. Sent two teams over the river.

16 February 1846, Monday Pioneer Journal, p. 2
Monday, 16th. Still loading teams,

17 February 1846, Tuesday Pioneer Journal, p. 2
also Tuesday 1 7th.

18 February 1846, Wednesday Pioneer Journal, p. 2

Got about ready to go over the river. Evening President Brigham Young, Heber C. Kimball, J. M. Grant and some of the pioneers came to hurry us over. N. K. Whitney also came in. We conversed together some. They state the brethern have made a perfect waste of food and property in the camp.

19 February 1846, Thursday Pioneer Journal, p. 2

This morning the ground is covered with snow. It is so windy they cannot cross the river. Continued to snow all day. Evening went to

Elder Babbit's to supper with Elder Kimball. President Young was there, Backenstos, J. M. Grant and some others.

20 February 1846, Friday Pioneer Journal, p. 3

The weather is very cold and windy. Impossible to cross the river. Spent the day running after things to get ready, fixing wagons and chopping fire wood.

27 February 1846, Friday Pioneer Journal, p. 3

We have spent the past week waiting for crossing over the river. It has been hard frost and much snow. This morning I concluded to start over the river and began early to send my teams. About noon I crossed with my family and then rested the teams and soon after went on to the camp where we arrived a little before four o'clock. Bishop Whitney concluded to stay at the river until morning because some of his teams could not get over. When we got to the camp we were received with joy and formed in the company of the band. The weather is still very cold especially during the night. The distance from Nauvoo to this place is called seven and a half miles.

Footnotes

1 Allen, James B, BYU Studies, Vol. 35, No. 2, 1995, p. 167, in a review of George D. Smith, *An Intimate Chronicle: The Journals of William Clayton*, Salt Lake City: Signature Books, 1995.

2 The misspelling of "deceive" may be a typographic error in Words rather than a misspelling in the original.

3 Manchester Mormons, Note 225 states in part: "The (*) and words 'see over' were above the lines and refer to the entry for April 6, on the next page of the diary."

4 Written on the side of the page and refers to the entry for April 24, which was written on the other side of the page, following the entry

for May 9th.

5 Manchester Mormons, p. 212 n. 240, states: "'This possibly refers to a record which Clayton knew was being kept of Joseph Smith's activities- -perhaps Joseph's own history, but no mention is made of a sermon on this date (which was a Sunday) either in Joseph Smith's published history, or in the Times and Seasons.'"

Words, p. 93, n. 3 states: "The document 'Extracts from William Clayton's Private Book,' undoubtedly was prepared and given this title by William Clayton. The original is not known to be in existence; however, L. John Nuttall and Joseph F. Smith made copies of a record by this title. The Joseph F. Smith copy is the more inclusive of the two, but neither contains a discourse on baptism for the dead nor one dated 9 May 1841. On the other hand, both contain the 16 May 1841 discourse Clayton copied into his 'Record.' Thus, the 'Record' may have been the 'Private Book' from which the 'Extracts from William Clayton's Private Book' was prepared. If true, possibly Clayton did not feel his report of the 9 May 1841 discourse was significant enough to include in the 'Extracts' document."

6 Refers to the entry of 8 August which appears on the other side of the page in the original journal, following the entry of 17 August.

7 Doctrine and Covenants, Section 124, verses 28-31, concerning a baptismal font.

8 The entry for 1 1 August 1 841 actually follows this entry in the original.

9 See entries for 11 and 13 December 1841.

10 See entry for 29 June 1843.

11 James B. Allen, VV A Letter to England, 1842, William Clayton," Brigham Young University Studies, 12 (Autumn 1971), p. 120-123. A letter to William Hardman, Manchester, England, dated March 30, 1842, and originally published in the Millennial Star on August 1, 1842.

12 The Papers of Joseph Smith, Volume 2, p. 395 (under this date) states:

Held a long conversation with Francis Higby [Higbee].
Francis found fault with being exposed, but Joseph told him he spoke of him in self defence. Francis was or appeared humble & promised to reform. Heard the Recorder Read in the Law of the Lord, paid taxes Rode out in the city on business

with Brigham Young. The Recorder being about to start east on a Journey committed the Law of the Lord to Wm Clayton to continue this Journal &c in his absence. & the Keys &c to the president. & Clayton

W. Richards/1 [p. 126]

Footnote 1. states:

1. Willard Richard's handwriting ends at this point in the MS. and William Clayton's begins.

William Clayton continued to be the scribe for the Law of the Lord, (except for a few occasions where two other unknown scribes made

some entries,) until December 20, 1842, at which point the journal ends.

13 It is not clear whether this information appears in Clayton's diary. History of the Church, V:52 states: Saturday, 2.— Rode out in the city with my clerk, Mr. Clayton, to look at some lots; afterwards rode to Hezekiah Peck's accompanied by Emma and others.

14 See note 4 above. History of the Church, V:58 states; Saturday, 9.— I rode on the prairie with Brothers Clayton and Gheen to look at some land. Dined on my farm; hoed potatoes, &c, and in the afternoon returned to the city and transacted a variety of business. ...

15 "The Book of the Law of the Lord." The Personal Writings of Joseph Smith, p. 691, n. 1 (under date) states: "Ms. In the handwriting of William Clayton, 'The Book of the Law of the Lord,' pp. 135, 164-65, 179-81, LDS Church Archives. Published in Smith, History of the Church 5:106-109, 124-128."

16 This entry from the History of the Church has been included because it was written by William Clayton, but in the "Law of the Lord." See entry for Sept. 12, 1842 below.

17 Note the difference in wording between the Temple History, i.e. "revelations to be transcribed" and the other sources, i.e. "revelations to write." Allen cites as sources Manchester Mormons p. 214 [should have been page 218], and Journal History, 23 October 1842. No mention is made by Allen of the variation in the Temple History.

18 Why Clayton used this date in the Affidavit is not clear. According to the History of the Church 5:168, on 7 October 1842 Joseph left Nauvoo to go into hiding at Father James Taylor's.

19 The Law of the Lord is scheduled to be included in The Papers of Joseph Smith, by Dean Jesse.

20 To put a temporary floor in the temple.

21 Allen 2, p. 144, n. 5 mistakenly cites the date as November 28, 1841 instead of 1842.

22 For a discussion of the confusion in dating this event, see Allen 2, p.133-34.

23 Compare the entry for 11 August 1843.

24 Nauvoo 1 states 84 while Words states 85.

25 Note that the other accounts do not include the words "of Spirit."

26 Note that in the two Allen references, the word "to" does not appear before the word "tarry." Compare Doctrine and Covenants 130:23.

27 This entry in Nauvoo 1 is dated 7 April 1843. Words, p. 276, n. 26 states: "While this entry from the diary of William Clayton is dated 7 April 1 843, the Prophet did not speak on the book of Revelation until 8 April 1843."

28 This line may not, in fact, be crossed out in the original. See BYU Studies, Vol. 21, No. 4, Fall 1981, p. 531.

29 "spiritualized" in BYU Studies, Vol. 21, No. 4, Fall 1981, p. 531.

30 Notice the difference in "carefully" and "cheerfully" in the two

Allen versions.

31 Joseph F. Smith, "Blood Atonement and the Origin of Plural Marriage; A Discussion," Deseret News Press, Salt Lake City, Utah, n.d., (1972 reprint, p. 55).

32 The "(me)" may have been inserted by either Ehat or Allen. It does not appear in the History of Church, 5:391, where the entire entry seems to be referring to Clayton:

Before retiring, I gave Brother and Sister Johnson some instructions on the priesthood; and putting my hand on the knee of William Clayton, I said: Remarks of the Prophet at Ramus-Lives that are Hid with God in Christ -Importance of the Eternity of the Marriage Covenant.

Your life is hid with Christ in God, and so are many others. Nothing but the unpardonable sin can prevent you from inheriting eternal life for you are sealed by the power of the Priesthood unto eternal life, having taken the step necessary for that purpose.

Except a man and his wife enter into an everlasting covenant and be married for eternity, while in this probation, by the power and authority of the Holy Priesthood, they will cease to increase when they die; that is, they will not have any children after the resurrection. But those who are married by the power and authority of the priesthood in this life, and continue without committing the sin against the Holy Ghost, will continue to increase and have children in the celestial glory. The unpardonable sin is to shed innocent blood, or be accessory thereto. All other sins will be visited with judgment in the flesh, and the spirit being delivered to the buffetings of Satan until the day of the Lord Jesus.

The way I know in whom to confide-God tells me in whom I may place confidence.

In the celestial glory there are three heavens or degrees; and in order to obtain the highest, a man must enter into this order of the priesthood, [meaning the new and everlasting covenant of marriage;] and if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom; he cannot have an increase."*

*The last paragraph is found in the Doctrine and Covenants, section 131:1-4.

I have a marginal note in my HC that states: see Historical Record, p. 222.

33 Allen's Note 27 on p. 108 states; There is an interesting difference in the sources as to the reason Joseph gave for not preaching. In his official history Joseph says, "I kept myself quiet all day, telling my friends that if I started for home I might be kidnapped into Missouri, and thought it best to tarry at Inlet and see the result." Clayton reports, however, that Joseph thought it best not to be seen but to put out the idea that he had received a message from Springfield and had important business to attend to there. [Allen incorrectly references Clayton's journal as 11 June instead of 21 June].

34 Brigham Young University Studies, Vol. 35, No. 2. Book review of *An Intimate Chronicle: The Journals of William Clayton.*, by James B. Allen.

35 For a related entry, see 8 June 1843.

36 See entry for 7 April 1843.

37 As quoted in Robert Bruce Flanders, *Nauvoo: Kingdom on the Mississippi*, Urbana: University of Illinois Press, 1965, p. 124.

38 Date determined from *History of the Church*, Vol. 5, p. 143.

39 See Clayton's reflections on 1 January 1845 for further information about this date.

40 A note in the typescript of *Nauvoo 2* states: /These are short entries and may have been written a day or two later. Hence the error on the date of Hyrum's talk which he recorded./

41 A note in the typescript of Nauvoo 2 states: v "Allen says the date is 27 April 1 844 not 1 8 April though his text shows the date as v "mid-April" '

42 Allen mistakenly cited the date as 7 April 1 844 in footnote 69, page 150.

43 There are two versions for this date in the typescript of Nauvoo 3. The version which was printed in Words does not contain the phrase vv & provisions to defend us from the mob".

44 Derived from a compiler's note found after the entry for 3 July 1844.

45 Allen 2, footnote 73 on page 1 50.

46 Comment appears in the typescript; probably written by Andrew Ehat, or possibly James Allen.

47 The information between the / / is apparently a note inserted by Andrew Ehat or James B. Allen in the typescript of Nauvoo 2.

48 The bulk of the material in Allen 2, p. 162 for this date is simply Allen's restatement of the entry in his own words. However, he does quote this passage as "became warm." The only other direct quote in Allen is listed.

49 This editorial comment was made by the transcriber. It fails to make sense in light of the entry for 1 9 August 1 844.

50 The comments between the slashes / ... / are found in the typescript.

51 The typescript of Nauvoo 1 states "heavens."

52 A marginal note in the original, apparently in the handwriting of

Clayton, inserts the following at this point: "She was born in the town of Charleston Orleans County, State of Vermont on the twelvth of October 1828 making her 16 years old last October."

53 The remainder of this sentence was not quoted in Allen.

54 Dean C. Jesse, "The John Taylor Nauvoo Journal, January 1845-September 1845, Brigham Young University Studies, Summer 1983, Vol. 23, No. 3, p. 35, n. 134.

55 The Allen version has "the" instead of "this. 1

56 The Mormon Hierarchy: Origins of Power, by D. Michael Quinn, Signature Books, Salt Lake City, Utah 1994. [Click here to go back] The footnote 182 to this entry, found on p. 320 states: "William Clayton 1839-45 journal, 6 Apr 1845, LDS archives. This is different from Clayton's daily diary. This portion does not appear in the version of the 1839-1845 journal published in Smith, An Intimate Chronicle."

I am not certain of the document to which Quinn refers. It may be the same as the Nauvoo Temple History. If so, there may be entries in the original manuscript that are not included in the published versions. I have a typescript of the original which is supposed to be complete, and it does not contain this entry. Quinn equates the source he calls "Clayton's 1839-45 Journal" with "An Interesting Journal" in the last paragraph on p. 375 and in Note 232 on p. 435.

[As a sidelight, for those trying to follow the footnotes in Quinn's book, the following may be of interest. Note 198 on p. 374 does not have a corresponding entry in the body of the text on p. 141. That is because footnote number 110 was skipped on p. 125. From that point to p. 141, all of the reference numbers in the body of the text are ahead by one number, i.e., if the text refers to footnote 111, you have to look at footnote 110, and so forth. Consequently, the reference to footnote 198 on p. 141 actually refers to footnote 197. As a result, footnote 198 on p. 375 has no text to which it is a note. The footnotes resume correct numbering with the next chapter.]

57 Dallin H. Oaks and Marvin S. Hill, Carthage Conspiracy, The Trial of the Accused Assassins of Joseph Smith, University of Illinois Press, Urbana, 1975.

58 Allen incorrectiy lists the date in his footnotes as May 22, 1845.

59 Allen 2, p. 156, enlarges the quote from the Temple History to state: "... to God and his saints to take ..."

60 It is possible that Allen misdated this quote. Compare the entry from the Temple History. It is also possible that when Clayton wrote in his journal on May 31, he did not yet know that there had been an acquittal, but later included that fact in the Temple History.

61 Allen's spelling is "hottest."

62 Allen's spelling is "dillegent."