

## **The World of Joseph Fielding: Chapter 40**

### **Joseph Fielding Attended Meetings in the Salt Lake Tabernacle in January of 1859**

Early in 1859, the year after the war, tabernacle repairs were completed and the interior was remodeled. A gate was built on the south side of the temple block, which the tabernacle faced. Joseph Fielding attended the first regular Sunday meeting held in the tabernacle since the move south. He wrote:

On the second of January, Elder Orson Pratt preached in the Tabernacle on the Evidence of the Book of Mormon, compared it with the Evidence of the Bible and shewd the former to be far the greatest. This was the first preaching in the Tabernacle since our removal South. The Place was crowded on the Men's Side. It is divided in the Middle; the South end is occupied by the Males and the North by the Females. This is a new thing and a good precaution. It was really pleasant to be there. The Truth was plain. The Organ sounded well with the Singing.<sup>1</sup>

A month later, Joseph made another entry:

It is still winter, for the weather is some warmer, the Ground is covered with Snow. It has not been clear a long time, but partly a Day or two, but by the utmost care and economy we have with the Blessing of God saved all our Stock to this time. We have had some of the coldest Nights this winter that we have had since we came to the Valley, and it has been the same in the States, as reported in the news papers.

We are surrounded by Enemies, and some in our midst, a number of whom could not be pleased better to have the privilege to shed the Blood of the Saints, especially that of Brother Brigham; yet we have had no trouble except in the city where many Watchmen, or Police, have been employed, and with great Care and Diligence they have kept in order the drunkards, gamblers, Thieves, etc.<sup>2</sup>

Much of the work of the policemen was caused from soldiers from the military base. Some were on leave. Others had been discharged but had not returned to the east. Local production of alcohol increased to meet their needs, often to the detriment of life in Salt Lake City.<sup>3</sup>

Joseph Fielding commented on politics, in which he was involved:

Our Legislature has occupied the appointed time, having done considerable Business without any Difficulty. Our civil officers are all Gentiles, but the Legislators are of us, and the Governor seems to work with them.<sup>4</sup>

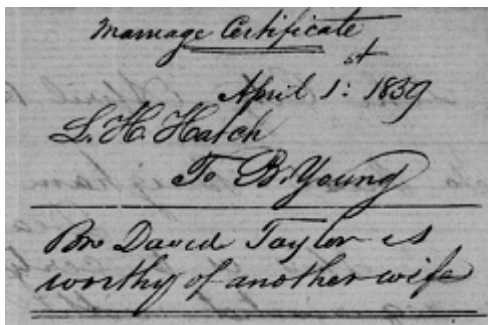
Joseph wrote his feelings about his children on 27 February 1859:

As for myself, I seem to have but little to write. I labor to discharge my Duty as a Father to my Children, teaching them to fear God and to respect his Authority on the Earth, requiring of them to read the Scriptures, and striving to have them understand what they

read. They love me and are kind to me. I often feel to bless them when I see their kindness, especially Heber T. I have a great desire that they may be Men of God, and do much good in their Day in building up the Kingdom.

### Families Celebrate the Marriages of Mercy Fielding Thompson's Daughter and Mary Fielding Smith's Son

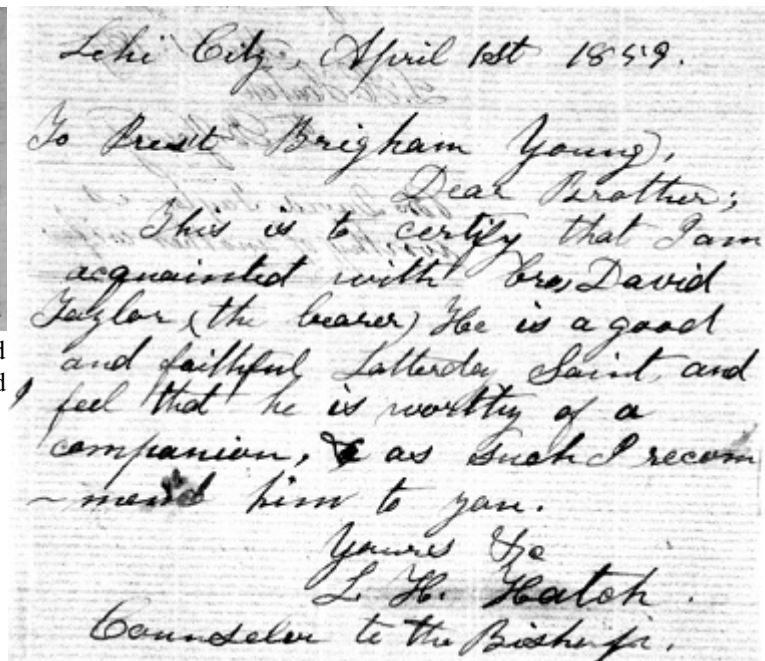
Early in the spring of 1859, the Smith and Fielding families gathered for a “sumptuous wedding feast.” The occasion celebrated the marriage of Mercy's only child, Mary Jane, and the marriage of Joseph F. Smith, son of the late Mary Smith. Mary Jane, age twenty, married David Taylor of Lehi, who was twenty-five.<sup>5</sup> Perhaps they had met during the move south the previous year. Joseph F., also twenty years old, married his cousin, Lavinia Smith, almost seventeen. Lavinia was the half-sister to Samuel H. Smith who served as a missionary with Joseph F. in Hawaii. The



While it appears that Mary Jane was David Taylor's second wife, I could not find a record of a first marriage.

two couples were sealed by Brigham Young in his office, a common practice at that time.<sup>6</sup>

The festivities afterward were attended by two apostles, George A. Smith and Heber C. Kimball.<sup>7</sup> Surely Joseph Fielding and his sister Mercy enjoyed associating with family members and close friends while honoring Mercy's daughter and Mary's son.



David Taylor had this recommendation in his possession when he arrived at President Young's office to be sealed to Mary Jane Taylor.

### The Second Generation

Interestingly, three members of the wedding party had been previously endowed in the Endowment House long before their engagements. David, the most recent convert, had been endowed two months earlier. Mary Jane received her endowment in 1855, when she was seventeen. Her cousin Joseph F. had received his endowment prior to his mission in 1854 at the age of fifteen. His bride Lavinia had been endowed in 1856 at the age of fourteen.

This practice does not appear to have been unusual. Joseph Fielding's daughter Rachel was

endowed in 1856 at the age of sixteen, on the day she married William Walton Burton. He had been endowed the previous year at the age of twenty-two, not long after he emigrated from England. Rachel's two sisters, Ellen and Sarah, were also endowed on their wedding days, at the ages of twenty and nineteen, respectively.

Their half-sister Mary Ann was fifteen when she was endowed, two years before she married James McKnight in 1863. Mary Ann's younger sister Josephine was endowed at age sixteen, three years before she would marry Orson Omer Heath in 1868. Their cousin Martha Ann, Joseph F.'s younger sister, had been endowed at the age of fifteen, ten months before she married William Jasper Harris in 1857.

Joseph Fielding's two oldest sons, Heber and Joseph, were endowed on the same day, eight months before their father's passing in 1863. Heber was nineteen; Joseph was seventeen.

Temple records show that the sons and daughters of the apostles were often endowed as teenagers, with fourteen being a common age. Eleven years was not too young. However, it does not appear that there was a standard age. Some were in their twenties and thirties when they were endowed.<sup>8</sup> An easy conclusion to make would be that the second generation of these faithful, early converts in Salt Lake City was eager to walk in the footsteps of their parents.

### **Mercy's Daughter Mary Jane Has a Son**

Four years after her marriage, Mercy's daughter Mary Jane gave birth in 1863 to her only child, a son. Robert Blashel Thompson had been deceased over twenty years, but Mary Jane showed her love and respect for him by naming this infant after her father.

In 1867 Mary Jane's husband David took a plural wife, Martha Thomas, and the newly married couple moved to the Bear Lake area, a recent settlement in what was then northern Utah but would later become part of Idaho. David built the first grist mill in St. Charles,<sup>9</sup> but he died in 1871, possibly in an accident. His death certificate listed both Mary Jane and Martha as wives.

In 1870 Mary Jane was enumerated in her mother's home in Salt Lake City. It is probable that she simply hadn't joined her husband in Idaho at that time and his untimely death interfered with her plans. Records show that at some point Mary Jane became the owner of the neighboring home which would become vacant when William McMillan Thompson left Salt Lake City. Census records indicate that Mary Jane and her son continued to live with Mercy. It is possible the second home was used as a rental property for income.<sup>10</sup>



Robert B. T. Taylor lived to be 83. His wife of 62 years outlived him. They were the parents of one son.

### **Joseph Fielding Writes About the Trials of Polygamy**

In early 1859, Joseph wrote again of his marriages and their difficulties:

I also endeavor to act my Part as an Husband, but it is difficult to do always right between two that are not agreed. This is my greatest trial, and I think there is more trouble on the Subject of Plurality of Wives than any thing else. It seems impossible for the first Wife to think that she will be at the head of the rest, though it is ever so plainly told them, yet it seems to me that they will mostly be the least. They commonly make their own troubles by opposing the Truth, yet they think they must have a great reward for their Suffering. I cannot see how these things are to be adjusted, but the Judge of all the Earth will do right. I think there is not a greater difficulty in the Church than arises from this Matter. Some of the best of our Sisters are tyrannized over by some of the meanest. Yet there are faults in some cases on both sides.

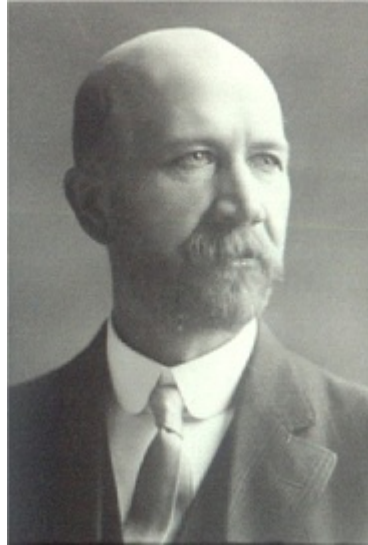
When God created the Earth, he provided an ample Supply for all the Creatures he had placed here. The elements were there, no one needed to be hungry or naked, but Men could not agree about it, and so it is called a wretched World. So a Man takes several Wives, and they have the Elements to make all happy by being helps to each other, but they through Jealousy and other Evils cause all things to be thrown into confusion. This produces Poverty and trouble of various kinds, then the Man, and the Order of God is blamed. It appears that when a Man enters on the System of Plurality of Wives, he takes one Step toward the Godhead in most Cases. He tastes of the Opposition to which the Gods will forever be subject, from their great and forever increasing Families. We must know Good and Evil to be Gods, and if we become Gods we never shall cease to know them.<sup>11</sup>

It appears that for much of the previous decade, Joseph had lived on his farm with Hannah and their four youngest surviving children while Mary Ann lived in town with her two daughters, near Joseph's sister Mercy. It is possible that Joseph stayed with Mary Ann on Sundays when he traveled into town for church meetings in the tabernacle. Likely he delivered fresh produce, meat and firewood to Mary Ann. Perhaps Hannah saw Mary Ann and her daughters as a drain on the resources which she and her children produced, but she could not get along with Mary Ann well enough to give consent for her to live with them and contribute on the farm.

While Joseph Fielding was not alone in his trials of polygamy, four of his five daughters were not swayed from living "the Principle" themselves. Joseph's three daughters, Rachel, Ellen and Sarah, shared William Walton Burton as their husband, becoming a stellar example of how well a polygamous family can thrive. Mary Ann's daughter Mary Ann became the fourth wife of James McKnight in 1863. Only Joseph's daughter Josephine did not enter into a polygamous marriage.

### **Joseph Fielding's Daughters Ellen and Mary Ann Marry into Polygamy**

In 1861, Joseph's twenty-year-old daughter Ellen married William Walton Burton in the Endowment House.<sup>12</sup> By this time William and Rachel were the parents of three children: Isabella, age four, Hannah, age two, and Joseph Fielding Burton, who was seven months old. Rachel's son, my grandmother's father, would proudly carry the name of his grandfather throughout his life. Ellen's first child was a daughter born in the summer of 1863 whom she named Mercy Rachel Burton after her aunt.



Joseph Fielding Burton, the third child born to his 21-year-old mother, proudly bore his grandfather's name. was my grandmother.

Joseph Fielding Burton's wife, Mary Ann Elizabeth Driver, is standing on the right holding her grandson Collins Burton Cannon, my father, who was born in 1918. Mary Ann's mother, Charlotte Boulter Driver, is in the center. Collins's mother, Ida May Burton Cannon, who married a son of George Q. Cannon in 1915, is on the left.

### **Mary Ann Fielding Marries James McKnight**

Little Mercy Rachel was born the same month that Mary Ann Fielding, the seventeen-year-old daughter of Joseph Fielding and his wife Mary Ann, married James McKnight in the Endowment House. Apostle Wilford Woodruff officiated at the sealing.<sup>13</sup> James, of Scottish descent, served as President Young's private secretary for many years and was also editor of the Deseret News for some time.<sup>14</sup> He was twenty years Mary Ann's senior, already the husband of three wives and the father of eight children.

James lived in the neighborhood of Second West, and perhaps Mary Ann felt she got along well enough with his other wives and children to join their family.<sup>15</sup> James and Mary Ann would ultimately have eight children together before they divorced, although they remarried and Mary Ann had a ninth child.<sup>16</sup> Their marriage could not survive James's temper, and James ultimately left his wives and the Church, marrying a fifth wife in Washington state where he died in 1906.



James McKnight took Mary Ann Fielding as a plural wife, but their marriage did not last.

### **Utah Grows after the War**

After the Utah Ward ended in 1859, almost two thousand converts crossed the plains from the outfitting station in Iowa.<sup>17</sup> The next year, in 1860, over twenty-three hundred converts arrived. Many emigrants helped drive freight trains, some pulled by mules.<sup>18</sup> In 1861 the numbers increased, with over three thousand emigrants crossing, even though the Civil War had begun in January. By this time the Church was sending wagons east filled with merchandise, including cotton grown in southern Utah, to sell at the Missouri River. Often the drivers were sons of the pioneers, hardy and tough young men who filled their fathers' assignments from their bishops to

take a team east.<sup>19</sup> They quickly returned with emigrants who had not been delayed with the need to locate cattle and find the supplies to build a wagon or handcart.



Mary Walton Russell, widow of British pioneer Isaac Russell, crossed the plains in 1861 during the Civil War.

In 1860, Isaac Russell's oldest son George crossed the plains to Utah, being married at the outfitting station before his departure by the captain of the company.<sup>20</sup> The following year his siblings crossed the plains, bringing their widowed mother Mary.

In 1862, all of the Russell family members received their ordinances in the Endowment House and Mary was sealed to her deceased husband Isaac. Both sons, Samuel and George, would marry into polygamy, with Samuel marrying two of Parley P. Pratt's daughters. Twenty years later, Samuel would serve a mission to Canada and revisit the Charleton settlement.

Both of Isaac's sons, George and Samuel, would write biographies of their father and his missionary work. Isaac Russell, one of the seven original British missionaries, has a large and faithful posterity in the LDS Church today.

As the Church strengthened in Utah, the passage across the plains became more organized, speedy and safe. By 1862, even with the war, over five thousand converts crossed the plains, as did numerous freight trains. Almost ten thousand immigrants crossed in the next three years. After the war ended, Brigham Young purchased used telegraph wire from the U. S. government and employed new arrivals in building a communications network throughout the state.<sup>21</sup>

## 1860: Salt Lake City is Enumerated

The year of 1860 brought Utah's second federal census. Joseph Fielding was enumerated on his farm with Hannah and four children, living next to John Smith, Hyrum Smith's son. Joseph's wife Mary Ann was enumerated in the 16<sup>th</sup> Ward, and appears to have sheltered five orphaned children, plus two adults, possibly boarders.

1140	20	James Lawson	39	m	Machinist & Blacksmith			Scot
		Elizabeth A.	31	f				Eng
		James P.	3	m				"
		William W.	1	m				"
1141	21	David Taylor	25	m	farmer			Ill
		Mary J.	22	f				Mo
		Mercy R. Thompson	60	f		250	150	Eng

James Lawson was enumerated as a next-door neighbor to Mary Ann Peake Fielding. He is shown here with his wife Elizabeth and two children. In the home next to his lived David Taylor, his wife Mary Jane, and her mother Mercy R. Thompson. Although Mercy was the home owner, it appears that the enumerator believed David was the head of household. James Lawson married again in 1863. He and Mercy would officially divorce in 1864.

James Lawson lived immediately next to Mary Ann Fielding. Next door to James lived Mercy



Rachel Fielding Thompson, who shared the home with her daughter Mary Jane and her new husband David. William McMillan Thompson, the Irish convert who had been adopted by Mercy after her husband's death, lived in the last home on 2<sup>nd</sup> West. Not long after this census was taken, William, who had been a close, faithful friend to the Fielding family for twenty years, sold his property to Mercy and appears to have left Utah and the Church.<sup>22</sup>

Joseph Fielding	63	m		Farmer	1200	600	Eng
Hannah "	51	f					"
Ellen "	19	f					"
Weber "	16	m					Ill
Joseph "	14	m					"
Sarah Ann "	9	f					Utah
John Smith	28	m		Farmer	1000	1200	Ohio
Helen M. "	24	f					Penn
Elizabeth "	5	f					Utah
Hyrum "	4	m					"
Lucy "	2	f					"
James Tuttle	20	m		Team laborer			Eng

In 1860, Joseph and Hannah Fielding were enumerated on their Millcreek farm. Joseph's immediate neighbor was John Smith, the oldest son of Hyrum Smith who lived on his deceased step-mother's farm. Twenty-eight-years-old, he was married with three children. Another neighbor was Orin Woodbury, who had married Ann Cannon, a younger sister of George Q. Cannon. They were enumerated in 1860 with four children.

Mary A Fielding	53	f			600	100	Eng
Mary "	14	f					Ill
John "	10	m					"
Josephine "	11	f					Ind
Harnet "	17	f					Ill
Richard "	4	m					W
Isaac "	3	m					"
Abram "	2	m					"
Elizabeth Ahrens	38	f					Muehlenberg Fielding
Isaac Gardner	54	m					Eng

Joseph's plural wife Mary Ann was enumerated in the 16<sup>th</sup> Ward living next door to James Lawson. Her daughters Mary and Josephine were enumerated with her, as were five other children, to whom the enumerator gave the Fielding surname. No other information is available. The last resident of the home was identified as a pauper.

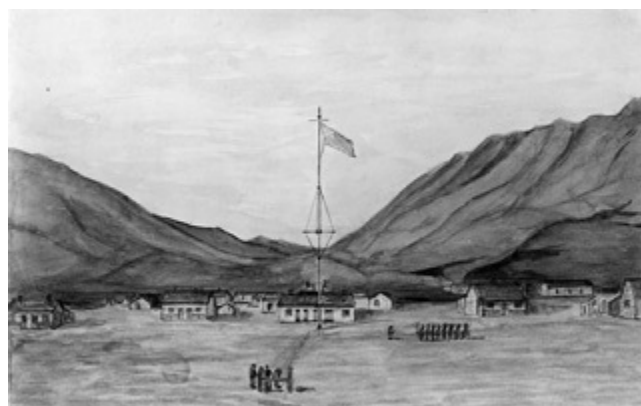
William Walton Burton, his wife Rachel and their two daughters were enumerated in Ogden. William was a school teacher, but he was enumerated as a farmer. Mary Burton, William's youngest sister, lived with him and Rachel, likely helping with the two little girls.

Wm. W. Burton	23	2		"	420	260	"
Rachel	21	1					"
Mary	16	1					"
Isabella	3	1					U. T.
Hannah	1	1			1		"

William Walton Burton was enumerated as a farmer in Ogden, the quote marks in the center column being carried down the entire census page from the first person enumerated. He was born in England, as were many others. Isabella's birth location was "U. T.", which stood for Utah Territory. William's 16-year-old sister Mary was living in this household.

### The American Civil War Begins in 1861

In 1861, after the hostilities began in South Carolina against the Northern States, Camp Floyd was closed down and the soldiers returned east. At that time, the government sold four million dollars of surplus material for a small fraction of its value, leaving the saints with a windfall similar to the bounty which came into Utah during the 1849 gold rush.<sup>23</sup>



Camp Floyd housed soldiers from 1858 until 1861.

Albert Sidney Johnston left service in the United States Army and became a Confederate general during the Civil War. He led soldiers at the Battle of Shiloh in 1862 against Ulysses S. Grant's army. General Johnston was shot in the knee and died from blood loss. His body lies buried near the site of the battlefield in Tennessee.

At the beginning of the Civil War, Utah cotton was sent east with the Utah wagon trains, but increased productivity brought a significant local demand for cotton. By the end of the war, much of the cotton remained in Utah, creating a market for a solid cash crop in what was at the time called "Utah's Dixie."<sup>24</sup>

### Cracks Found in the Temple Foundation

At the end of 1861, with the U.S. Army finally gone, Brigham Young directed workmen to uncover the foundation stones of the temple. As he walked around the grounds, he saw cracks in the stones. During the three years the stones had been buried, water had seeped in and frozen, causing cracks. He realized the foundations stones, cut from sandstone found in the nearby canyons, were too porous. On January 1<sup>st</sup> of 1862, President Young announced that the stones would be removed and a new foundation would be built, this time of granite. The foundation walls would be sixteen feet thick.<sup>25</sup>

### Joseph Fielding Dies at the End of 1863

During the snowy, cold winter of 1863,<sup>26</sup> Joseph Fielding died of pneumonia on a Saturday



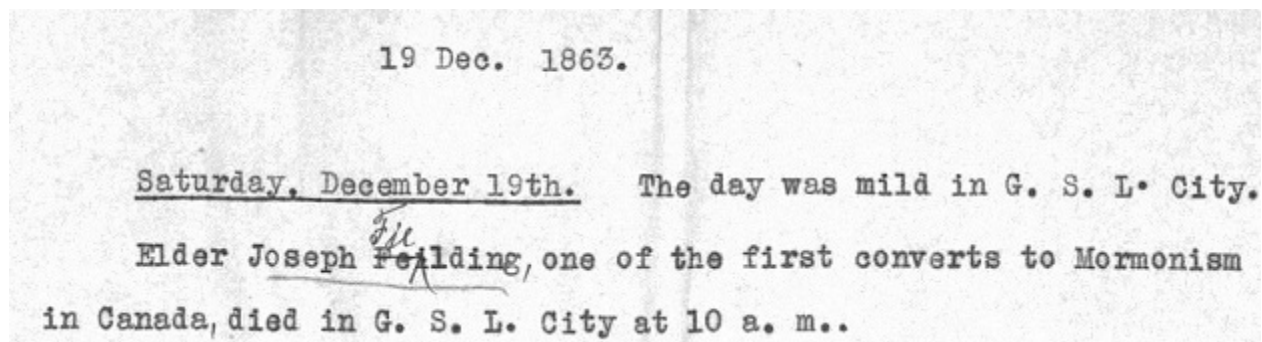
morning at 10 a.m.<sup>27</sup> He was sixty-five years old. At his death, he was noted in the Journal History of the Church as being one of the first converts in Canada. Joseph was the third of the original British missionaries to pass away, following Isaac Russell, who had died in 1844, and Willard Richards, who had died in 1854. He was also the third of his eight adult siblings to die, after John, who died in 1839, and Mary, who had died eleven years previously.

Joseph, filled with hope when he sailed from the Liverpool docks in 1832 to seek his fortune in Canada, had found a life filled with a new faith which included unseen but enormous trials. He married two wives, fathered ten children, and gained a host of strong friends in the gospel of Jesus Christ.

The homes he built stretched from the Charleton settlement in Canada to Nauvoo, Winter Quarters and Salt Lake City. He remained a farmer throughout his life, working his final property which was nestled in the valley of the Great Salt Lake, thousands of miles from his place of birth. He will always be included in the annals of the Church of Jesus Christ as one of the first missionaries to Great Britain in 1837.



Joseph Fielding died of pneumonia at his farm in Millcreek in 1863 at the age of 65. This pencil sketch is the only known likeness of him.



Joseph Fielding's death was noted in Journal History. After his baptism in 1837, Joseph remained firm in the faith.

Joseph Fielding's last entry in his journal, which he had kept for thirty-seven years, was made four years earlier in 1859:

Yesterday was my birthday. Another year of my Life has passed away, and the future thereof is one year the shorter. This is no Matter of regret, yet as the case has commonly been with me, I wish I could spend my time to better purpose. The Life of Man is but short for the important Work assigned him. I am still endeavouring to do the best I can to instruct and bring up my Children in the Fear of God. I have labored diligently with my hands for their support, but have not become rich as many have, yet my Property here is

worth near two Thousand Dollars. I prayed long ago that the Lord would save me in his Kingdom at any cost, and I acknowledge his hand in his dealings with me. Hence I do not at all wish that I have become Rich. It is all right. God be praised!<sup>28</sup>

### **Hannah is Visited By Joseph After His Death**

Hannah was bedridden with a lung infection the week Joseph died. A biographer wrote:

At the time of her husband's death, Hannah was very ill with pleurisy and unable to attend the funeral. One evening soon after his death, she woke up and asked where her sons were. She asked to have them called. Hannah told them she was going to get well, and that Joseph had been there and had administered to her. He promised she should live many years.<sup>29</sup>



Hannah Greenwood Fielding lived 14 years after her husband Joseph Fielding's death.

Hannah, age fifty-five, would live fourteen more years. After Joseph's death, she was left with three children at home. Sarah Ann, the youngest, was twelve. Hyrum was eighteen. Heber was twenty. Hannah's two oldest daughters, Rachel and Ellen, were married and mothers of their own children. Joseph's second wife Mary Ann was fifty-seven. Mary Ann's youngest daughter Josephine was fourteen. Seventeen-year-old Mary Ann was married but possibly still living with her mother.<sup>30</sup>

### **Joseph Fielding's Two Adult Sons Die; His Daughter Sarah Ann Marries**

Three years after Joseph Fielding's death, his two adult sons died six weeks apart.<sup>31</sup> Joseph, who was twenty, died first, in March of 1866. Heber, age twenty-two, died in April. Neither burial or family records provide any information as to the cause of their deaths, whether of accident or illness. Surely this was a shock to all, especially Hannah, who was dependent on their help to run Joseph's farm.

Hannah made the decision to rent out her farm.<sup>32</sup> Rachel and Ellen, with the support of their husband William, moved Hannah and their younger sister Sarah Ann to Ogden to live with them. Four years later, William married nineteen-year-old Sarah Ann.<sup>33</sup>

Ellen's oldest daughter Mercy Rachel was three when her grandmother Hannah Fielding came to live with her family. A biographer noted that Mercy Rachel was "naturally very bright" and was unintentionally taught to read by Hannah. Much later as an adult, Mercy Rachel remembered that as a very young child she had learned to read with the page upside down.



In 1870, 19-year-old Sarah Ann married her sisters' husband.

“Grandmother Fielding enjoyed reading very much,” and “was strong in her voiced opinion that the height of selfishness was reached by a person,” Mercy Rachel’s daughter recalled, “who having time to read, would piggishly keep all that enjoyment to himself and not share it with others less fortunate. Consequently, there was quite a bit of oral reading, usually by Grandmother Fielding, while Mercy hung on her knee, following the words upside down.”<sup>34</sup>

### 1877: Hannah Fielding Dies

457	Burton Wm	37	m	W	School Teacher	1200	2400	Eng
	— Ellen	29	f	W	Keeps House			"
	— Rachel	6	f	W				Utah
	— Mary	4	f	W				"
	— Heber	2	m	W				"
458	— Rachel	31	f	W				Eng
	— Isabella	13	f	W	at Home			Utah
	— Hannah	11	f	W				"
	— Joseph	9	m	W				"
	— William	7	m	W				"
	— Rachel	6	f	W				"
	— Sarah E	3	f	W				"
	— James	2	m	W				"
	— Grace	2 1/2	f	W				"

In July of 1870, William Walton Burton was enumerated in his Ogden home. Two wives, Ellen and Rachel, are shown at the bottom of this census page with their children. The numbers on the left indicate a separate household, but family histories portray the family as all living together under one roof. Isabella, age 13, was considered by the enumerator as being old enough to work, but was shown as being “at home.”

459	Burton Sarah	19	f	W	Keeps House			Utah
460	Fielding Hannah	61	f	W	None			Eng

Sarah Burton, enumerated just a few weeks after her marriage, was enumerated with her mother at the top of the following census page. This census showed age, gender, race, occupation, value of real estate, value of personal property, and birth location. Hannah was shown correctly as being 61, with no occupation.

Hannah Greenwood Fielding worked hard her entire life. She had helped her parents with their home weaving industry. After their deaths, she lived with her older brother George to help care for his family and work in his bakery. After marrying Joseph, she worked to provide income so he could serve as a missionary and then she raised two little girls with meager funds during Joseph’s mission.

After emigrating to the United States, she started all over again, creating a new home in Nauvoo,

a temporary home in Winter Quarters, and then, in 1849 at the age of forty-one, Hannah worked to make a home on the farm in Millcreek. Her descendants described her as “independent, kind-hearted, creative, very religious, [and] retiring.”<sup>35</sup>

After Ellen’s marriage in 1861, Sarah Ann had taken over many household chores. She often commented on the pride she’d felt as she handled difficult housework, stating that after Hannah moved to Ogden, her mother never scrubbed a floor again.<sup>36</sup>

Hannah enjoyed music and singing, and in her last years when she lived with her daughters, for the first time she lived in a home with a piano. Although suffering from arthritis, she tried to learn to play this instrument.<sup>37</sup>

### **William Walton Burton Provides for his Three Wives and Mother-in-law**

William was a school teacher. He and his families could not have been more frugal. His daughter Rachel had a memory about this time:

I remember how he placed his arithmetic book on a shelf in the dairy room, studying while he carded wool, making it into rolls, which Mother, sitting at her spinning wheel, would spin into yarn for knitting the stockings and mittens, now and then rocking the little yellow cradle with her foot to quiet the baby.

One day while Grandmother Fielding was working at the loom, I tried to stop the shuttle with my finger, and got it badly mashed, which left a scar.<sup>38</sup>

Daughter Sarah Ellen remembered a time when the family was miraculously saved from hunger:

Father was a school teacher in Ogden at this time, and was paid in supplies, sugar, flour, potatoes, hay, anything people could spare. It was a time of great scarcity, and the people just did not have food they could share with us. One day in desperation he decided to make the rounds of the parents again, but at noon he came home with nothing.

That afternoon he went again. Towards evening Aunt Ellen and Mother took the small remaining bit of grain and cooked it on the stove. Each of us children crowded around the stove with a cup and they put several spoonfuls of the cooked wheat in each cup with a dribble of milk on it.

Just at that time someone knocked on the door and Mother opened it. A man with an iron gray beard stood there. He said, ‘I have some flour for William W. Burton.’ I was standing by mother, and when he turned to get it, I followed him out and watched him take the 100 pound sack of flour from the wagon gears. (There was no wagon box.) He carried it into the house and put it down by the old green cabinet.

Mother was dusting the floor with a cloth, and he asked her if she would like a broom. Mother told him that she did not have one, and that she had no money to pay for one. He said, ‘I’ll get one for you, and you won’t have to pay for it until I come back.’

I stood there watching him and the horses. One was white and one bay. When he came back with the broom she thanked him, brought me in, and closed the door.

Then she said, 'Which way did he go?' and opened the door to see. It had only been a second, but nowhere in any direction could we see the wagon and those horses. There were no houses or trees to block the view.

When Father came home he found us eating scones. He was much surprised to see us eating and asked, 'Rachel, where did you get that flour?'

'Didn't you send it?' she asked in amazement.

'No,' he answered sadly, 'I have been to see everyone and haven't been able to find a thing.'

'The man asked for William W. Burton, and I don't know any other William W. Burton so I am sure it was meant for you. We will surely find out shortly who sent it.' But, we never did, and the mystery has never been solved. We all believed it was one of the three Nephites sent to help us in our trouble.<sup>39</sup>

Determined to not be a burden, Hannah continued to work and help with her three daughters' households. During an accident, Hannah's feet were scalded so badly that she could not walk.



Rachel and Sarah Ellen, who shared memories of their difficult pioneer life, are in this photo with their parents, William Walton and Rachel Burton. Sarah Ellen is standing on the left with Rachel on the far right. Joseph Fielding is standing next to Rachel, with William and James. Christopher, Isabella and Martha are seated next to their father. Vilate Pearl, Hannah and Robert are seated near their mother.



Late in the summer of 1877, Hannah contracted pneumonia, which took her life the next month.<sup>40</sup> She was buried in the Salt Lake City cemetery next to Joseph, their two sons, and daughter Hannah Alice. A biographer<sup>41</sup> shared Hannah's favorite quote:

Let me little and unknown,  
Loved by God, and God alone.

#### Chapter 40 Endnotes Pages 598-611:



Joseph Fielding is buried in the Salt Lake City Cemetery in the Avenues. The tombstone designates him as the British Mission President. Buried near him are his wives, Hannah Greenwood and Mary Ann Peake. His two adult sons and young daughter Hannah Alice are also buried here, as is Mary Ann Fielding McKnight.

1. Joseph Fielding Diary, page 154. Other records show Heber's middle initial to have been G. The transcription I am using clearly shows a T.

2. Joseph Fielding Diary, pages 154-155. Journal History, 2 January 1859, image 7, "The Tabernacle was opened this morning for public worship. This is the first time it has been opened for public meetings since June 1858. The organ and singers' seats have been moved from the north end to the center of the room opposite the stand, and a fence put up from the organ to the stand, dividing the room in two divisions, the north for the female and the south for the male."

3. Journal History mentioned many problems caused by soldiers. On one occasion three hundred soldiers had been discharged, but instead returning home, they went into town. Journal History, 24 December 1858, image 381, a letter by John L. Smith: "Proposals are out for 200,000 bushels of grain to be delivered next fall, and this will fill the pockets of our farmers. . . . But although there is money in the operation, the miserable howlings and demoniac yells of the midnight brawlers, maddened by the intoxicating draught, contrasts strangely with the peace and quiet which has ever before reigned in Deseret." Journal History, 12 January 1859, image 38, letter from John Taylor to George Q. Cannon, "As the winter advanced, a great many teamsters and others left for California, and hence rowdyism, drunkenness, bullyism and public riots have been less frequent. At one time we had upwards of 150 police besides two or three hundred ward police. The force is now reduced to 25 and the ward police dismissed. With this change has come a change in our general feelings and position; there are less broils; citizens are more

safe in their life and property order seems to be in a measure restored, and those missionaries having failed either to convert us to their diabolism or make a collision between us and the government have slunk by degrees into their own dens.”

4. Joseph Fielding Diary, page 155.

5. I have not been able to learn much about David Taylor. It does not appear that his family joined the Church. I did find a recommend from the counselor in his Lehi bishopric recommending him to get married. The source is CR 1234 1: Brigham Young office files 1832-1878, Recommends 1851-1862, year 1859, Folder 29, Box 64. This is found on photos CR 1234 1 b0064 40029 00056, 00058. “Lehi City, April 1<sup>st</sup>, 1859. To Prest Brigham Young, Dear Brother; This is to certify that I am acquainted with bro. David Taylor (the bearer). He is a good and faithful Latterday Saint and I feel that he is worthy of a companion, & as such I recommend him to you. Yours, L. H. Hatch, Counselor to the Bishop.” A second page indicates Brother Hatch was giving permission to David to take a plural wife, but I could find no record showing an earlier marriage. Perhaps David was a widower. In 1860 David went east and returned with a freighting company, perhaps as part of his livelihood. The Overland Trail Database provides this bit of information, apparently from a journal he kept. “On the 18th of June I started to Florence, arrived there July 15th, and started on the plains the same day, in Co. with bro. John Y. Green, and others, 12 wagons, and 48 animals: horses and mules. We progressed speedily until opposite Plum Creek, August 27th when our horses ran or were stolen away during a violent storm. 23 out of 48 were missing and could not be heard from. One of mine was among the missing, and I got an ox team and traveled with H.D. Haight’s train. Nothing important occurred during the remainder of the journey, and I arrived at my home in this (Salt Lake) City on the 22nd of Sept 1860.” Their source is: Taylor, David, in Missionary Reports, fd.19.

6. The location of the marriages in these early records was specifically noted.

7. Journal History, 5 April 1848, image 239, “Joseph F. Smith, youngest son of the late Patriarch Hyrum Smith and Livinia A. Smith, youngest daughter of the late Samuel H. Smith, also David Taylor of Lehi and Mary Jane Thompson, daughter of the late Robert B. Thompson, were married by Prest. B. Young at his office. A sumptuous wedding feast was prepared at Alfred Randell’s and partaken of by their friends and relatives. Heber C. Kimball and Geo. A. Smith were among the guests.”

8. I found this so interesting that I spent quite a bit of time looking at the ordinance records of the children of Heber C. Kimball and Brigham Young. Brigham Millard Kimball and Alice Ann Kimball were both eleven when they received their endowments. On the other hand, Eliza Kimball was thirty-one.

9. Robert Blashel Thompson Taylor’s obituary stated that his father built the first grist mill in St. Charles, Idaho.

10. David Taylor’s death certificate names Martha Thomas and Mary Jane Thompson as his wives. He and Martha had a son who did not survive infancy. This child is buried in St. Charles. Early 16<sup>th</sup> Ward records indicate that Mercy Thompson might have owned two lots on Second West. It appears from the history of William McMillan Thompson that he sold Mercy his lot next door to hers, and Mary Jane and her son might have lived in this home or perhaps rented it for income. Robert Blashell Thompson Taylor was enumerated on Second West until 1930. Mary Jane’s burial record states she was widowed. It is most likely that she planned to join him in Idaho, but his death changed her plans.

11. Joseph Fielding Diary, entry made 27 February, 1859, page 155.

12. Ellen Fielding and William Walton Burton were sealed in the Endowment House on 2 November 1861. Wilford Woodruff performed the ordinance with William W. Phelps as one of the witnesses. Endowment House Records Film #1149514.

13. LDS Temple Records, #1149514. Sealing Records, 18 July 1863. Witnesses were W. W. Phelps and S. L. Sprague. A family history states that Heber C. Kimball was the officiator.



14. Paper on the Lives of James McKnight and Mary Ann Fielding McKnight, "Father often visited his sisters, who lived in Washington, and they were very fond of each other. He often attended the Inaugural Ball with his sisters as they were prominent in Washington Society. He did a great deal of good in the Church. He served two missions, and served in prominent positions in the Church. He was Brigham Young's private secretary for a number of years, and they were close friends. He was editor of the Deseret News for a number of years where he also worked as a printer. He was the only man at that time that could compose and set print at the same time."

15. I have wondered if Mary Ann worked as a helper in the McKnight family. I know that Emeline Grover, the sixteen-year-old daughter of my ancestor Thomas Grover, worked in the polygamous home of Charles C. Rich. His wives loved her so much that they approached him to take her as a plural wife.

16. Information about this divorce was obtained from Salt Lake County Civil and Criminal Case Files, 1852-1887 by Karen Baxter, a descendant of Mary Ann Fielding McKnight, and shared with me.

17. Overland Trail Database. There were about 15 companies and several freight trains bringing merchandise.

18. Overland Train Database. There were only about a dozen companies, but the trains were larger than the previous year.

19. My mother's grandfather, Walter Grover, took his father's assignment for the summer and at age sixteen drove a team east and returned with immigrants. Leonard Arrington deals with this topic in Great Basin Kingdom in pages 206-207.

20. George Walton Russell and Susan Easter Russell, from "Out of Our Past," by Alfred Russell Croft Sr. and Irene Hutchings Croft. The history is found at Family Tree, with George's ID # being KWJX-B6M.

21. My ancestor William Driver arrived in Utah after traveling on Canada's Great Northern Railway which was built during the Civil War, partly in fear that the American war might spread north. After arriving in Utah with his wife Charlotte Boulter and their young family, William's first job was working for the new telegraph company. The wire had come across the plains that summer in freight wagons.

22. Family History of Charles Edward Knell, by Eric D. Foster, Salt Lake City: 1996, page 233.

23. Great Basin Kingdom, pages 198-199.

24. Journal History, 11 November 1863, image 282.

25. Dr. Richard O. Cowan, The Design, Construction, and Role of the Salt Lake Temple, found online at <https://rsc.byu.edu/archived/salt-lake-city/4-design-construction-and-role-salt-lake-temple>. Curiously, a Master's thesis written in 1961 by Wallace Alan Raynor, titled, "History of the Construction of the Salt Lake Temple," pages 1215-126, states that it is not apparent by visual examination today that the entire foundation was replaced. "In the few areas of the temple foundation in which the footing of the side walls can still be seen, there is no evidence that these walls have ever been disturbed since their completion on July 23, 1855. The material is all rough cut firestone laid in lime mortar. . . . In some places granite can be seen right next to the sandstone flagging, but it does not begin to predominate until the third and fourth courses of the basement wall."

26. Journal History, 26 November 1863, image 303, "The ground was covered with snow 2 to 3 inches deep in G. S. L. City."

27. Sketch of the Life of Hannah Greenwood Fielding, no author is named, copy obtained from the Daughters of the Utah Pioneers. "After this time things went on quite evenly and Hannah and family began to reap the benefits of their labors and enjoy some degree of prosperity until the latter part of the year 1863 when Joseph Fielding, Hannah's husband, became very sick with pneumonia and on the 19<sup>th</sup> of December 1863 died."

28. Joseph Fielding Diary, March 27, 1859, page 155.

29. I obtained several biographies of Hannah from the Daughters of the Utah Pioneers. This quote came from one whose author was not identified. I am confident, however, that these histories were authored by daughters or granddaughters of Hannah. In one case, my grandmother Cannon is identified as having submitted one of these histories, but her skill was in collecting and preserving genealogy records and dates. I am relatively certain she obtained this history from an older relative.

30. The 1870 census shows James McKnight living in his mother-in-law's home with three of his children by Mary Ann. While this is clearly Mary Ann Fielding's home, with James Lawson enumerated on one side and Joseph Fielding Smith on the other, James was shown to be the head of household. His wife was named Cornelia, but since that particular wife died in 1865, it could be assumed that someone else gave the enumerator this information. James was enumerated a second time, not far away in the 12<sup>th</sup> Ward, with another plural wife, and this is possibly where he actually lived.

31. A strong belief of the necessity of marriage in connection with salvation prevailed at this time. Thirty years after Joseph Greenwood Fielding's death, his family had him sealed by proxy to Agnes Margaret Walker, a twenty-four-year-old woman who had died unmarried in 1861. Agnes's mother and a few siblings had joined the Church and emigrated to Utah, settling in Davis County. Likely they became friends with Joseph's sisters and the sealing was arranged. Hannah Elizabeth Heward was fourteen when she died in 1871 in Draper. A brother and sister moved to Cache County and became friendly with the Burton sisters. Hannah was sealed to Heber by proxy in 1888 in the Logan Temple. In 1892 Ellen's daughter Mabel drowned at the age of fifteen. Later that year she was sealed by proxy to a nineteen-year-old man who had died two weeks after her death.

32. Women of Faith and Fortitude, Hannah Greenwood Fielding, "After their deaths, Hannah rented the farm and went to live with her two oldest daughters until her death."

33. Sarah Ann Fielding and William Walton Burton were sealed in the Endowment House on 23 May 1870. Daniel H. Wells performed the ordinance with Sarah Ann's cousin Joseph F. Smith as one of the witnesses. Endowment House Film #1149515.

34. A short biography of Mercy Rachel Burton Stevens and Thomas Jordan Stevens, written by their daughter Florence Ellen Stevens Glines, was included in the Burton Family Genealogy Histories.

35. Biography of Hannah Greenwood Fielding. Several biographies of Hannah are held by the Daughters of the Utah Pioneers. The authors are not clear; only the various descendants who submitted them are named, with several often having submitted the same document.

36. Biography of Hannah Greenwood Fielding by Marian Garner Fluckiger.

37. Biography of Hannah Greenwood Fielding from the DUP.

38. Rachel Burton Ballantyne wrote her own history. This was included in the Burton Family Genealogy Histories.

39. Sarah Ellen Burton Foulger wrote her own history. This was included in the Burton Family Genealogy Histories.

40. Biography of Hannah Greenwood Fielding from the DUP.

41. Biography of Hannah Greenwood Fielding from the DUP.