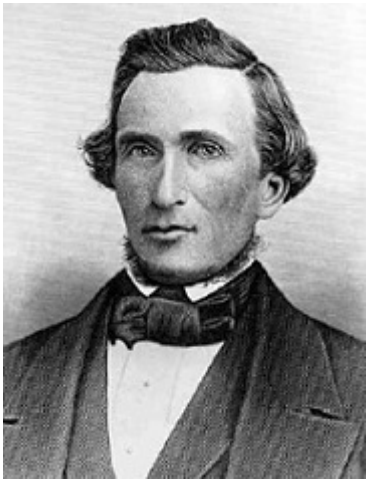
**The World of Joseph Fielding: Chapter 37**

**Apostle Willard Richards Dies**



Jedediah M. Grant replaced Willard Richards in the First Presidency.

Willard Richards died in 1854, the second of the seven original British missionaries to pass away, following Isaac Russell, who had been deceased ten years. Willard was only forty-nine years old. Five plural wives and twelve children survived him. Jedediah M. Grant was called to be an apostle in his stead and replaced him in the First Presidency. Jedediah's son, Heber J. Grant, would succeed Joseph F. Smith as president of the Church in 1918.

That fall, John Taylor left Utah for New York where he would serve as the Eastern States mission president and oversee the publication of a pro-LDS newspaper. John's son George and his nephew Angus Cannon, both twenty years old, accompanied Elder Taylor. Apostle Orson Pratt was in Washington DC where he was publishing a Church-related newspaper, *The Seer*, and George Q. Cannon was in San Francisco, where he also published a newspaper.[1]



George Taylor, center, is shown with two of his brothers.



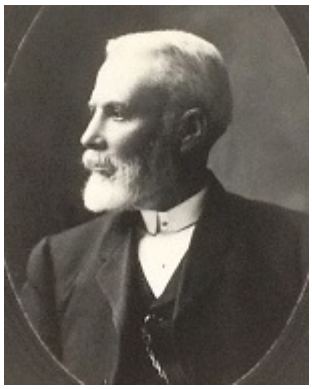
Angus Cannon was the same age as his cousin George Taylor.

**James Lawson Takes a Plural Wife**

In 1855, Mercy's husband James Lawson was sealed in the endowment house to Elizabeth Ann Noon, a recent divorcee who would bear him three children. Mercy continued to live next door.[2] The Endowment House had been in operation since 1852 for endowments of living persons and sealings.



Patty Sessions lived in the 16th Ward.



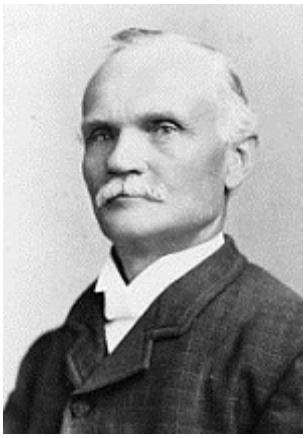
James Lawson, a widower, married Mercy Fielding Thompson and then took two other wives.

During this period, Mercy was the secretary in the Sixteenth Ward Relief Society. Patty Sessions, who spent many evenings on the plains with Mercy, served as president.[3]

**Joseph and Hannah Fielding Leave the City and Return to the Farm**

In 1854, Joseph felt that the six mile distance to the farm was too far for him to cover every day, so he and Hannah and her six children returned to the farm.[4]

However, Mary Ann and her two daughters remained in the downtown home in the Sixteenth Ward.[5] Young Mary Ann and Josephine attended school with Brigham Young's children, being taught by the tutor he hired, Karl Maeser.[6] At home, their mother taught them to embroider and make gloves and hats.[7]



Mary Ann and Josephine Fielding attended a school taught by Karl G. Maeser.



Mary Ann Fielding, Joseph Fielding's daughter.

Mary Ann worked as a midwife to support herself and her children. Young Mary Ann remembered that her mother was out of the home a lot, as she had been set apart by President Young as a midwife and a doctor. A granddaughter later recalled, "She loved this work and spent most of her time attending the sick. . . . Grandmother being away from home so much left my aunt (Josephine) with a housekeeper most of the time."[8]

Although Mary Ann worked hard to support her two daughters, life was still difficult. Certainly Joseph provided food from the farm, but there were times when it was not enough. Young Mary Ann Fielding remembered that on one occasion, she and her sister went to bed early, hoping that sleep would mask their hunger pains. Young Mary Ann's daughter Awilda later wrote:

> Just as they got settled for the night, a rap came on the door and it was one of Heber C. Kimball's wives with a loaf of bread. She told them that as she was taking her bread out of the oven a voice said to her, "Take a loaf of bread to Sister Fielding." My mother said they almost cried for joy and sat up in bed and ate the dry bread and relished it as though it were the daintiest cake.[9]

Joseph Fielding had not written in his journal since 1849, but in 1856 he wrote, describing a situation which was devastating to him:

> March 30, 1856 As my time since the last date has been almost entirely taken up in working to support my family, there seems to be but little of importance to write, and the less I write the less disposition I feel to write. I have strove to do my Duty to all, but am now in Debt to the Tything Office from 1 to 200 Dol. This is a Source of much Grief to me, but I do not see how I could have avoided it, nor do I yet see how to extricate myself from this difficulty, but yet I do expect to deliver myself from this Source of Grief. But a greater Source of Grief than this, and more hopeless, is the Divided State of my Family. This has in a great measure cut off my hopes as to my Family. When I reflect on my Blessings, especially the time when I with my two Wives, in the Temple at Nauvoo, received of our second anointing in which great things were sealed upon us all, with the Power to Bless and to Curse, all these Things but cause me Pain of Mind, yet I cannot reflect on myself as the Cause of my Trouble in any thing but my taking a second Wife. My hard Labor & Poverty added to the above have caused me to mourn every Day, and the Contention in my Family has robbed me of the Spirit. This I felt for several years, but I will not here say who is the principal Cause of this. My Spirit is down, and I often feel

> to long to go and be with Joseph. I feel the Effect of my care, my Mind is not strong, and I feel afraid at times that I shall be destroyed. To one who appreciates the Priesthood as I do, and has looked forward to Blessings to come, endeavoring to teach my Children the same, it is a great Disappointment. What the End of it will be I cannot guess. My Wives have not spoken to each other for many Months.[10]

Joseph Fielding apparently was not the only husband with quarreling wives. Orson Hyde, president of the Quorum of the Twelve, spoke in a general conference about this topic:

> If a man have forty wives, and they all receive his mind and spirit, and are thus one in him, he can as easily love them all (because they are one) as a father can love a half score of children who copy his mind and spirit. But if a woman rebel in her feelings against a good man and yield to the temptations of the devil, she may know that her husband may pity, but cannot love her, because she has ceased to be one with him. . . If therefore your husband be a good man, and you copy his mind and his spirit, he cannot help loving you, though he have forty other wives in his same situation. Now, you wives, partake of the spirit of your husbands and you will be loved; but you set up a standard and a spirit aside from his, and he never will love you, no he never will. I speak to the knowledge and experience of some; yes, too many know that this is true.[11]

Joseph Fielding addressed another topic in his journal:

> As to the Word of God, it is going on fair. Many are faithful, but there are some of all Sorts.The Tabernacle is well filled; we receive much Instruction. The Country we occupy in the Midst of the Rocky Mountains is called the Territorie of Eutah, and is in connection with the United States, but they are jealous of us, and we know not naturally what awaits us.[12]

**George Greenwood Arrives in the Salt Lake Valley; Rachel Fielding Marries**

After four years of running his father's grocery business in Preston, England, Hannah Fielding's nephew George Greenwood proposed marriage to Mary Knowles, whose sister was the daughter-in-law to the British patriarch Peter Melling. Mary agreed to marry George on the condition that he sell his business and pay for her extended family to emigrate to Utah.[13]

The couple married on the 11th of February, 1855. Two weeks later they were on board the *Siddons* as it left the Liverpool port. Also on board was Mary Knowles's sister Ellen, their father John Knowles, and their families, with over four hundred other converts and returning missionaries. They arrived in Philadelphia after a voyage of two months and traveled by steamer to St. Louis. There they were outfitted to cross the plains, arriving in early September that same year.[14]

Surely Hannah was delighted to see George after fourteen years, and she would have done all she could to help him in his transition from being a successful merchant to a pioneer farmer in Utah.

Rachel Fielding wrote:

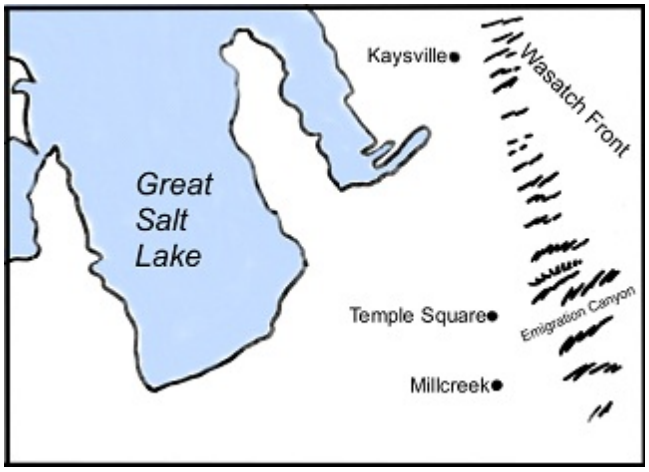


William Walton Burton

About this time my cousin George Greenwood came from England. He was well-fixed financially and wanted to buy a farm, so Mother went with him to Kaysville to see some friends of my Mother who knew of a man wanting to sell some land. After a few days they returned, accompanied by a young man who came to get the cattle George was giving to pay for the land he had bought.

The young man was William Walton Burton, a school teacher who many years later told the story of his life in the form of serial installments in the *Juvenile Instructor*. He had worked the land which was for sale by his older brother Robert. Referring to himself in the third person as Willie, William described his first meeting with Rachel:

Willie was now twenty-two years old. His eldest brother, thinking that he was inclining to be a bachelor, advised him to seek a suitable companion and marry, as he considered the marriage state indispensable to the complete happiness of every true man, both in this life and that which is to come. One evening Willie was visiting with a neighbor, where in conversation the names of Rachel and Ellen Fielding were mentioned. Willie had never seen them. He knew nothing of their complexion, features or appearance. A very peculiar sensation passed through his mind, and it seemed as though someone said to him, 'There is where you will find your wife.' Soon after this, Mrs. Hannah Fielding, mother of Rachel and Ellen, had a nephew, George Greenwood, arrive from England who desired to purchase a farm, and Mrs. Fielding and her nephew called at Willie's brother's to make inquiry about a farm, and he offered for sale. . . one that Willie had been fencing. The farm was examined and suited. It was then arranged for Willie and his brother to accompany Mrs. Fielding and her nephew to their farm at South Millcreek, about thirty miles South to see some work cattle it was desired to pay for the farm. When the party came near Mrs. Fielding's home at Millcreek, her daughter Rachel came to the door and was about to call to the party, 'You are all welcome,' but on seeing Willie with them, a stranger whom she had never seen before, she hesitated; however, she finally carried out her first intention, and bade the party all welcome. As soon as Rachel appeared at the door Willie noticed her, and on first sight felt that she would yet be his wife.




William W. Burton walked 30 miles from Kaysville to Millcreek to talk to Joseph Fielding about marrying Rachel.

During the evening, while Willie and her father were very much interested in conversation, Rachel privately whispered to her sister Ellen, 'If I ever get married, that young man is just such a man as I want.' Probably the reason why Rachel told her sister

was that some time before, the two had entered into a covenant together that in marriage they would never be separated, so they felt under some obligation to tell their preferences to each other. The business was consummated in relation to the farm, and Willie and his brother bade the family goodbye and returned home.

Soon after this Rachel dreamed that she was traveling on a road that was full of mud holes and bad places. There, on this road, was a man who had asked her hand in marriage, desired her to travel with him, but she declined to do so. There she saw another young man riding a horse, whom she recognized as one that had sought to pay address to her, but she had rejected him. He now threatened her, but she still refused. Just at this time Willie approached and told her that if she would travel with him he would show her the way to get over the bad places in the road. She accepted, and they traveled together a very long distance. They met with many bad places and difficulties in the first part of the journey, but finally the road began to grow better and continued to improve to the end. Rachel was astonished to see the singular clothing Willie had on – a heavy coat, but light colored, and a pair of buckskin pants.She awoke and thought, 'Well, it's only a dream.' Soon she went to sleep again, and the dream was repeated, and it seemed that someone gave her the interpretation, told her that the road that she had traveled was the journey of life. That she must have nothing to do with the first nor the second of her suitors, but that the third (Willie) that came to her would be her husband; that in the first part of the journey as she had seen they could meet with many hardships and difficulties but as they traveled on together matters would improve and the last part of their life would be the best part.

Next time Rachel saw Willie he had the light colored coat on and buckskin pants, and was dressed exactly as she had seen him in her dream. From the time that Willie first saw Rachel he felt sure that she would yet be his wife, but although many months had now passed away he had never sought an interview, or had any conversation with her, for he had no means nor comfortable home for her. Soon after this, however, he concluded to ask her parents for her. He had to go thirty miles on foot. Before starting he prayed that God would direct him in this matter, and if Rachel would be a suitable companion to favor his plan and bless the union, and if God would ordain otherwise to cause some circumstance to arise to hinder it. That if God would approve the union, he prayed that He would let the family know all about it without him telling them. This was Friday morning when he started on his important journey. He walked to Salt Lake City, stopped all night with Bishop E. F. Sheets. Next day (Saturday) went on to the South Millcreek, and arrived there about noon. The mother and two daughters were working at some quilting, and the father was reading a chapter from the Book of Mormon. Although it was only noon, the father asked Willie to stay all night. He thought this a favorable sign that all was right, and accepted the invitation. The afternoon passed off pleasantly, but Willie sought no opportunity to talk with the young lady.

On Sunday morning the father started on foot to Salt Lake City to attend a meeting in the Tabernacle. Willie bade the family good-bye and went with him. They walked about two miles together before Willie could get courage to ask Rachel's father for her, when the following conversation took place:

Willie-- ‘Brother Fielding, are you willing that I should take your eldest daughter to wife?’

Father-- ‘I could have told you what you wished to say. Do you know that she is willing?’

Willie– “I do not know, for I have never talked with her on the subject.”

Father-- ‘Supposing that she is not willing?’

Willie-- ‘Then that would end the matter with me.’

Father-- ‘Are you willing to come into my family?’

Willie-- ‘No, Sir, I am not.’

Father-- ‘What reason have you for objecting?’

Willie-- ‘My reason is this: My father was a good, faithful man and a true Latter-day Saint, and let the consequence be what it may, I cannot promise to leave his family to go into another, believing that I have no right to do so.’

Father -- ‘I like your candor, and providing she be willing, you have my consent.’

Willie -- ‘Will you please ask her?’

Here the father smiled and said that he would see about it.

When Willie came to reflect that he had trusted the whole matter to Rachel’s parents to present his suit and ask her hand in marriage for him, and that, too, without ever having had any conversation with her, he felt that from a natural standpoint he could have no hope of success, but still he felt some encouragement when he remembered his prayer and the faith and confidence in which he had asked God to guide him in the choice of a wife and to lead him to a true and faithful companion and to such a union as would last through all time and endure through eternity. He felt sure that if God approved his choice of Rachel he would be successful; if not, it would be best to fail. He knew that all would be well and be over-ruled for his good.

As soon as Rachel’s father and Willie left the house to go to meeting, her mother asked her and her sister Ellen if they knew what Willie had come to ask for. They answered that they had no conversation with him, and of course could not tell. ‘Well,’ said she, ‘I can tell you. He has come for one of you girls, and you will find out when father comes home.’

When Rachel’s father returned home from meeting, her mother’s impressions were fully confirmed, for he told her all about his conversation with Willie, and that he had asked his consent for Rachel to become his wife. The mother was to tell Rachel of the

conversation, and of Willie's request for her to become his wife. After listening carefully to all her mother had to say, Rachel said, 'Well, Mother, what would you advise me to do?'

Mother-- 'Well, such a bed you make, such a bed you will have to lie on. When you get married you will have to live with your husband, and therefore your choice should be consulted.'

Rachel: 'Well, Mother, I regard this step as a very important one, and think that in this matter I am entitled to your advice. What would you do if you were in my place?'

Mother – 'Well, my daughter, to be candid with you I must say that were I in your place I think that I should accept the offer.'

Rachel – 'Then, Mother, if that be your feeling I shall accept, for I desire to carry out your wishes in this matter, believing that you would only advise me for my best good.'

Willie had asked as a sign of God's approval that He would let them know of his errand without him having to tell them of it. All was right. The sign had been given. The father knew of it. The mother had told the two daughters all about it, and Rachel herself had been forewarned in a dream before Willie had said a word to anyone of them on the subject. Willie received a letter from Rachel's father saying that there appeared to be no great obstacles in the way. Next time Willie visited the Fielding family he had his first conversation with Rachel, during which she said: 'Before I fully give my consent I wish you to answer me on a question.'

Willie inquired what the question was.

'Well,' replied Rachel, 'are you willing to marry my sister Ellen also; for I wish you to understand that we have entered into covenant with each other, that in marriage we will never be separated.'[15]



In 1856, William Walton Burton married 16-year-old Rachel Fielding in the Endowment House. Joseph Fielding was a witness.

William agreed to Rachel's request, and on the 28th day of March, 1856, a Friday, the young couple was married in the Endowment House by Heber C. Kimball. Apostle Erastus Snow and Joseph Fielding were the witnesses. Records of that day show that Joseph Fielding acted as a witness to several other marriages.[16]

While it is possible and perhaps probable that Elder Kimball offered to be the officiator at the

marriage of the daughter of his good friend, the actual practice was that the apostles and members of the first presidency were the officiators in the Endowment House. Records show that they officiated at sealings hour upon hour on the days that the Endowment House was open. They performed the baptisms and confirmations and were witnesses to these events. They were the presenters of the endowment. They were intimately familiar with the sacred ordinances of the temple until the St. George, Logan and Manti Temples opened and the burden became too enormous for these men to handle it all.[17]



At the age of 17, Rachel was the mother of a baby.



Isabella Burton was the oldest of 30 children.

By the end of the year, Rachel and William were the parents of a baby girl and were living in Weber County. Five years later, when Ellen was twenty, she and William married. Rachel became the mother of thirteen children, all but one daughter living to adulthood. Ellen had eight children, the first of whom she named after her aunt Mercy. Fifteen-year-old Mabel, the daughter of Ellen, drowned. Ellen mourned her loss for the rest of her life.

A family member later wrote that Joseph Fielding had been pleased with the marriage of his two daughters, and in a conversation with his son-in-law William shortly before his death, Joseph expressed his approval in case William should also marry Sarah Ann.[18] In 1870, shortly before Sarah Ann's twentieth birthday, she became William's third wife, ultimately bearing nine children.[19]



William Walton Burton, standing in the center back, is shown here with his three wives and 23 of their 30 children. William's right hand is on Rachel's shoulder. Sarah Ann is seated in the center, and Ellen is to her left.

George Greenwood and his wife Mary settled in Ogden. They had a difficult life, losing their first six children. Ultimately they relocated to Iowa, although it appears that they were associated with an LDS congregation at the time of their deaths.[20]

**1856: A Difficult Harvest and the Reformation**

The summer of 1856 was hampered by a poor harvest. Rachel later wrote her memories of this

time, which occurred shortly after she was married:

> This was the Spring of 1856, and we had another terrible grasshopper war. They were harder to get rid of than were the crickets that besieged us in the summer of 1849. . . . When the grasshoppers came in 1856, the people had to take clubs or anything they could get and go out and fight; for the gulls did not like the grasshoppers and would not eat them. Every man, woman and child, able to carry a stick, were out fighting. We had just passed through a hard winter and it meant starvation to us if the grasshoppers ate our crops.

Rachel wrote that she and William were very poor:

> Our home was rather a poor one, consisting of one room built of logs, a dirt roof over it and a floor in only one side of the room. Our furniture consisted of a straw bed, a small table and two chairs.[21]

Joseph Fielding wrote:

> The . . . Summer was indeed a hard time with the poor Saints through the lack of Bread. We lived chiefly on Weeds which we gathered from the Fields or the Woods. This was owing to the destruction caused by the grasshoppers the previous year. We had not the usual Supply of Water. I sowed about 13 Acres of Wheat, took much Pains with it, gave it all the Water I could get for it, but did not reap more than 70 Bushels from it, and planted 8 Acres of Corn, but did not get more than 40 Bushels. . . Our hardest time was the [previous year]. The Pastures were dried up, so that it was very difficult to sustain our Cattle. It was as though the Lord had commanded the Clouds that they should not rain. In short, the Lord has withheld his wonted Blessings from us for the last 2 or 3 years, but still I did not see the Cause of it till Brother Brigham began to call upon us to repent, declaring that he would have a Reformation. His Councilors took the same, then the 12 and others joined in 'Cry Repentance, Make Restitution.' Then the Sacrament which before had been administered every Sabbath was withheld, and there was no Preaching but Repentance and Reformation, even to all, for all had sinned, and were sleeping, and that on the Brink of Destruction. All must make Restitution inasmuch as we had injured any one in any way.
>
> Some Questions were offered to us by which we might try ourselves, and which we were required to answer, and a Curse pronounced on anyone that should lie by justifying himself when he was guilty. It was no small Work to rouse us up to a Sense of our real State, but the Lord poured upon the People the Spirit of Repentance. Confession of Sin became almost universal. Great Sins were brought to Light, everything but Murder, at least. Adultery, etc., etc., but it was told us by our President that if we would truly repent and make Restitution, and henceforth live our Religion, our Sins should not be remembered against us in Time nor Eternity, except such as could not be forgiven. Therefore, I shall not mention any Sins further, but say the Lord was very merciful. When the People had brought forth Fruits meet for Repentance, they were then invited to Baptism. This was generally complyed with joyfully, but everyone was closely examined

> by the Bishops and Teachers. All old Offenses and Difficulties had to be made right. Tything had to be paid up, or a Satisfactory explanation or Compromise given. Several Bishops were displaced and others put in their Stead. It has been a time of great searching of Hearts.[22]

The Reformation brought a renewed devotion to the Church and its teachings. Faithful men were called to serve local missions to remind the members in neighboring stakes of their covenants and obligations. Many bishops asked the members to consecrate their properties to the Church, although in practice the properties did not change hands. The Word of Wisdom was preached, as was tithing, and many men took a plural wife at this time as polygamy became more open. Much of the membership of the Church was re-baptized, a visible show of their renewed faith.[23] This time of reaffirmed devotion preceded the difficult years of the Utah War.

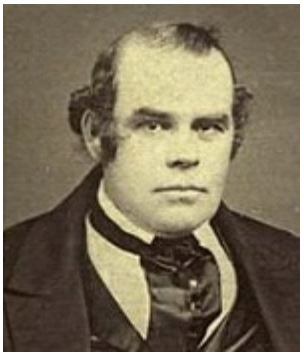
The spring seemed long with the pioneers waiting to be able to harvest their wheat. William Burton, again in third person, wrote that he and Rachel had a small patch of volunteer barley:

> [It] was tolerably early, and anxiously they waited its ripening, it being their first chance for bread. The first thing they did every morning was to go out and see how much the barley had ripened in the night. When the barley was ripe Willie cut it with a cradle, threshed it with a flail and cleaned it by winnowing in the wind, then he took nearly a sack full of it on his back, and carried it nearly two miles to Weinel's mill, to get it ground, and though it was all ground up husks and all, they thought that it made quite good bread. The scarcity for bread at that time extended through all the settlements that were then in Utah. Rachel's father traveled from South Millcreek to Kaysville to get a little of that barley for bread. Soon harvest came and the people generally were relieved.[24]

Over thirty-five hundred pioneers crossed the plains that summer, with almost two thousand of them pushing handcarts which were deemed to be quicker and more efficient than traveling with heavy wagons pulled by oxen. The first handcart company left in early June that year, led by returning missionary Edmund Ellsworth, a son-in-law to Brigham Young.[25]

Apostle Parley P. Pratt was one of many who traveled and preached to the saints during the Reformation that summer. In September he was called to serve a mission to "the States," specifically to visit LDS congregations in Virginia and elsewhere and strengthen them. He left Salt Lake City in September, meeting some of the handcart companies at Green River on their way west. He wrote:

> Their faces were much sunburnt and their lips parched, but cheerfulness reigned in every heart, and joy seemed to beam on every countenance. The company gathered around us as I tried to address them, observing that this was a new era in America as well as Church history, but my utterance was choked, and I had to make the third trial before I could overcome my emotions.[26]



Elder Parley P. Pratt left Utah heading east on his last mission in 1856. He would die the next year.

Late in 1856, Joseph Fielding was released as a counselor to the bishop of the Sixteenth Ward

when its bishopric was reorganized.[27] This may or may not have been related to the Reformation, as Bishop Roundy was in his late sixties and Joseph was now permanently living on his farm. While the Millcreek Ward and the Sixteenth Ward were created at the same time, Joseph Fielding appears to have been a member of the ward where he had been called to serve. After his release, Joseph and Hannah attended the Millcreek Ward, whose meetings were held in a small schoolhouse.[28]

## Chapter 37 Endnotes Pages 553-563:

1.Life of John Taylor, page 243.

2.Mercy was enumerated living next door to James in 1860 and 1870. I have been unsuccessful in finding her on the 1880 census. Mary Jane and her son, Mercy's only grandchild Robert B. T. Taylor, were enumerated in the home in 1900 and Robert was enumerated there through 1940.

3.Sixteenth Ward Book of Remembrance, page 12. The Relief Society presidency was sustained on June 10th, 1854, with Patty Sessions as president, Mary Pulsipher and Judith H. B. T. Higbee as counselors, and Mercy R. Thompson as secretary. A new presidency was called in 1857.

4.Sketch of the Life of Rachel Fielding Burton, 1914. "When I was fifteen my parents decided that going the six miles between the farm and our home each day was too hard on father, so we moved back to the farm."

5.I have made this assumption from the information and absence of information from family histories. Mary Ann's granddaughter knew her mother lived in the home on Second West in the 16th Ward when she was young. Rachel remembered that her family, meaning her father and mother and her siblings, returned to the farm in 1854.

6.Paper on the Lives of James McKnight and Mary Ann Fielding McKnight by Awilda McKnight Kunkel. Awilda wrote, "Grandmother . . . . gave them every opportunity and they had more than the average for that time. They went to Karl Maeser's school and were instructed in dancing and singing. . . ." Wikipedia indicates that Karl Maeser was the private tutor for Brigham Young's children in the mid-1850s and maybe later. It would appear that the Fielding daughters, living just two blocks from the Lion House, were allowed to attend this school.

7.Paper on the Lives of James McKnight and Mary Ann Fielding McKnight.

8.Paper on the lives of James McKnight and Mary Ann Fielding McKnight.

9.Paper on the lives of James McKnight and Mary Ann Fielding McKnight.

10.Joseph Fielding Diary, page 152.

11.Journal History, 4 October 1857, images 12-13.

12.Joseph Fielding Diary, page 152.

13.Biography of George Greenwood, by Geoff Smith, 1949, found in Family Tree, ID # KWJW-HCS. This biography states that George paid for the passage of his sister Ellen. Ellen married Thomas Myerscough on the same day George married Mary Knowles. However, Ellen and her family remained in England. Proxy temple work was performed for her in 1918.

14.Siddon's ship records, available at Mormon Immigration Index; Overland Trail Database.

15.The Juvenile Instructor 18 August 1892 to 1 May 1893.

16.The record of Rachel's marriage is on film #183394, page 78. I looked to see what else had happened on that day, and noticed that Joseph Fielding was a witness to several other marriages. I looked but did not see his name on any other days, so I suspect this was an unusual but honored event for him.

17.I have observed this after countless hours of reading temple films. The first time I saw a list of those who had presented the endowment at the bottom of an ordinance page, I was stunned. It was a dramatic learning moment for me.

18.An unnamed descendant compiled a history titled, "The Fielding Sisters." This comment was found in that document.

19.Film #1149515, Endowment House records, show that Sarah Ann Fielding and William W. Burton were married on the 23rd of May, 1870, by Wilford Woodruff. The witnesses were W. W. Phelps and S. L. Spragner.

20.Biography of George Greenwood, by Geoff Smith, 1949.

21.Sketch of the Life of Rachel Fielding Burton, 1914.

22.Joseph Fielding Diary, pages 152-153.

23.I have learned a lot about the Reformation from studying other ancestors. The Bird families in Springville consecrated their farms to the Church, although it appears that no deeds were transferred and the members continued to own and work their own properties. In Farmington, ward records show that apostles visited and hundreds were rebaptized. Similar events likely happened throughout Utah.

24.Little Willie, Autobiography of William Walton Burton.

25.Overland Trail Index. My ancestors Elizabeth Walker and her mother Elizabeth Coleman Walker were in the first handcart company led by Edmund Ellsworth. Members of their company described meeting Elder Pratt on his way east, no one imagining that he would be murdered on his mission.

26.Autobiography of Parley P. Pratt, pages 399-400.

27.Sixteenth Ward Book of Remembrance.

28.Brief History of the Beginning of the Millcreek Wards and Millcreek Stake. This PDF file is easily found online.