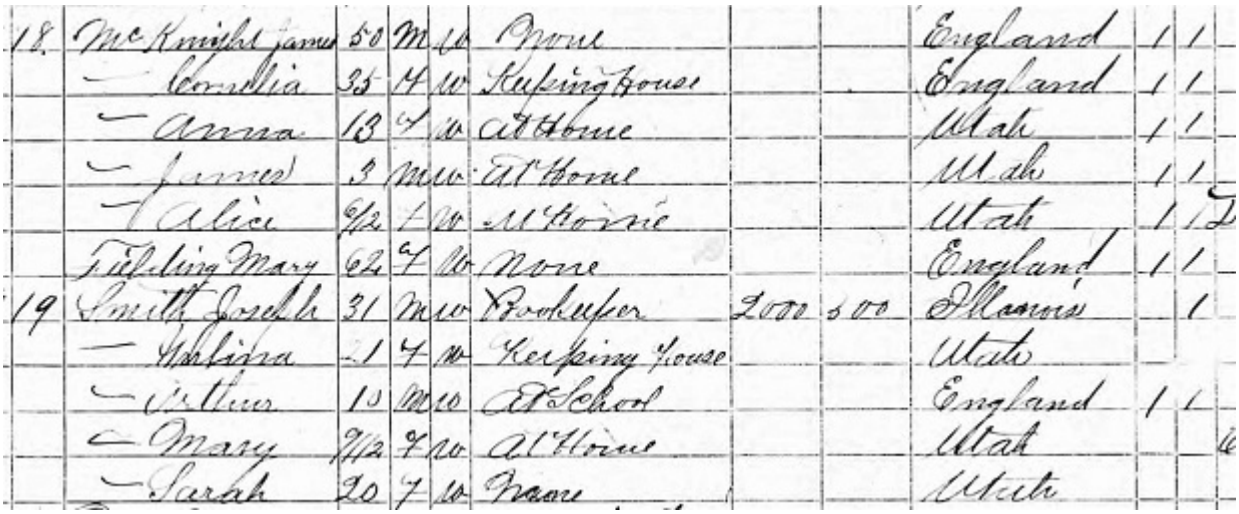
The World of Joseph Fielding: Chapter 41

Mary Ann Peake Greenhalgh Fielding Family, and Martin Harris

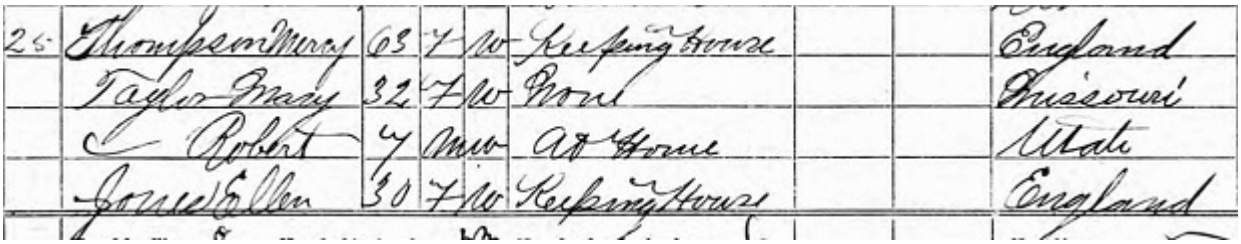
Joseph Fielding's plural wife, Mary Ann Peak Greenhalgh, was fifty-seven years old when she was widowed in 1863. She continued to live in her home on Second West, two blocks from the center of town. She sustained herself and her daughters from her income as a midwife, which surely kept her busy. Her oldest daughter Mary Ann had married James McKnight six months before her husband's death, but it appears that Mary Ann remained in her mother's home. Joseph F. Smith was their neighbor, living in a home he likely built on his mother's downtown property. They remained neighbors until Mary Ann's death.[1]



18	McKnight James	50	M	M	None			England	1	1	
	— Cornelia	35	F	M	Keeping House			England	1	1	
	— Anna	13	F	S	At Home			Utah	1	1	
	— James	3	M	S	At Home			Utah	1	1	
	— Alice	9/12	F	S	At Home			Utah	1	1	2
	Fielding Mary	62	F	W	None			England	1	1	
19	Smith Joseph	31	M	M	Bookkeeper	2000	500	Illinois		1	
	— Josephine	1	F	M	Keeping House			Utah			
	— Arthur	15	M	S	At School			England	1	1	
	— Mary	9/12	F	S	At Home			Utah			4
	— Sarah	20	F	S	None			Utah			

In 1870, the census enumerator recorded that James McKnight was living in Mary Ann Fielding's home. The wife shown is named Cornelia, but this woman had died 5 years earlier. Possibly a person from outside the household gave this information. James and Alice are Mary Ann's young children. Mary Ann Fielding was actually the owner of the home, this being where she had lived for 20 years. Joseph F. Smith was her immediate neighbor.

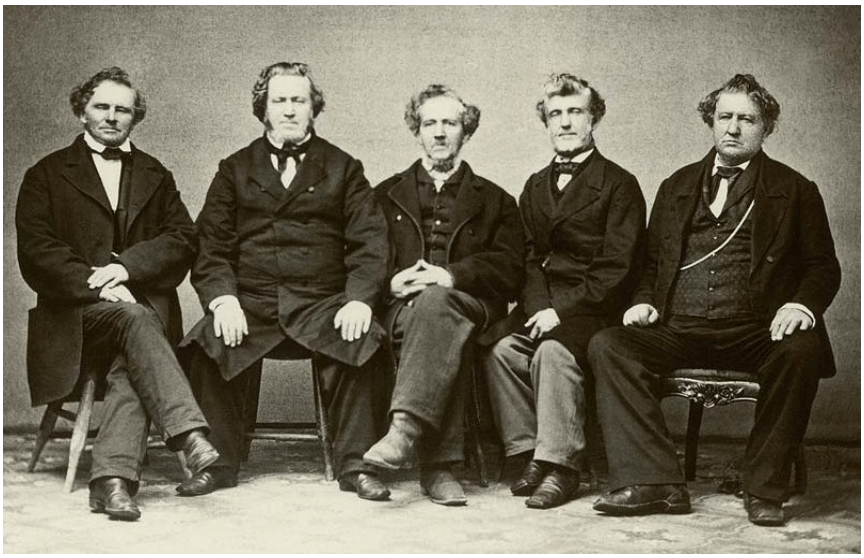
In 1868, Mary Ann's eighteen-year-old daughter Josephine married Orson Omer Heath in the



25	Thompson Mercy	63	F	W	Keeping House			England
	Taylor Mary	32	F	W	None			Missouri
	— Robert	4	M	S	At Home			Utah
	Jones Ellen	30	F	W	Keeping House			England

By 1870, it appears that the neighborhood had been filled in with other homes. Mercy Thompson was enumerated at the bottom of the same census page where her sister-in-law had been enumerated. Mercy was living with her daughter, Mary Taylor, Mary's son Robert, and a likely a boarder who exchanged services for room.

Endowment House.[2] Omer was a third-generation member of the Church, with his mother Louisa Young being the daughter of John Young, an older brother of Brigham Young. John Young was a patriarch in the Thirteenth Ward until his death in 1870.



Brigham Young, second from left, is shown here with his brothers. Lorenzo Dow is on the far left. Phineas is in the center. Joseph and John Young are on the right. John Young served as a patriarch. His daughter Caroline had married Martin Harris in 1836. His daughter Louisa was the mother of Orson Omer Heath, who married Joseph Fielding's daughter Josephine in 1868.

Omer's aunt, Caroline Young, had married Martin Harris after the death of his wife Lucy. They lived in Kirtland, but Martin would not heed Joseph Smith's call to move to Nauvoo, nor would he go with the Saints to Winter Quarters.

However, in the 1850s, Caroline desired to join the saints in Utah. Martin took her as far as Iowa, but he returned to Kirtland. In 1859 Caroline crossed the plains to Utah, bringing four of their children with her, including an infant.

Upon arriving in Salt Lake City, her oldest son Martin Harris, Jr, age twenty-one, was re-introduced to his great uncle Brigham Young. In 1860, Caroline married a widower in the Endowment House and later that year gave birth to a son who lived only two days. This marriage ended after 1870.[3] At that time Caroline moved to Smithfield, near her son Martin, who had a large family with two wives.

Missionaries Visit Martin Harris



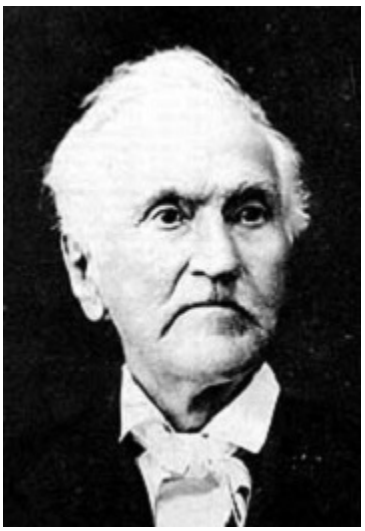
David H. Cannon, youngest brother of Apostle George Q. Cannon, visited Martin Harris in Kirtland and encouraged him to join the saints in Salt Lake City.

Over the years, numerous missionaries visited Martin in Kirtland. One was David H. Cannon, the youngest brother of George Q. Cannon. David had been called in 1861 to serve a mission in the east and assist in the immigration of converts arriving from England and Europe. He later recounted his experiences in seeking out each of the original three witnesses of the Book of Mormon:

> While East I had some time on my hands so I went to Kirtland and called on Martin Harris, who was one of the witnesses to the Book of Mormon. He took me into the Kirtland Temple and I read to him his Testimony as contained in the Book of Mormon, and I asked him if there was any possibility of him having been deceived in regard to the visitation of an Angel. He testified to me in all solemnity, although not a member of the Church at that time, that the angel did appear with the plates from which the Book of Mormon was translated, and testified that

they contained a history of the ancient inhabitants of this continent and that they had been translated by the gift and power of God. There was a feeling accompanying his testimony, when he bore it, that I have never experienced either before or since in any man that I ever heard bear testimony.

From there I went to Richmond, Missouri and called upon David Whitmer, who was the other surviving witness. I told him my purpose and asked him questions similar to what I had propounded to Martin Harris. He showed me the manuscript from which the said Book of Mormon had been printed. I was sufficiently acquainted with printing to know that the manuscript had been in the hands of a printer.



David H. Cannon visited David Whitmer, one of the 3 original witnesses to the Book of Mormon.



Oliver Cowdery bore his testimony of Peter, James and John on his deathbed.

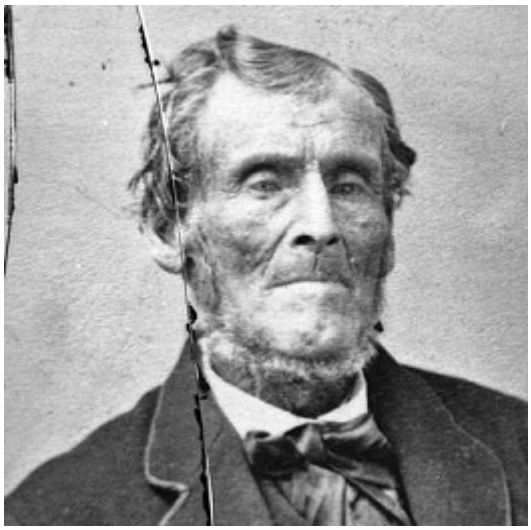
And he also testified that an angel turned the leaves of the plates from which the Book of Mormon was translated, and as he turned them, testified that they contained a history of the ancient inhabitants of this continent, and that they had been translated by the gift and power of God.

Upon asking for his opinion regarding Joseph Smith and his prophetic power, he said he regarded Joseph Smith as one of the greatest prophets that had ever lived if he had only let the women alone. He thought that Joseph Smith had failed through his transgression.

I asked him about Oliver Cowdery, whom I understood to have been his brother-in-law, and he told me that Oliver Cowdery, when on his death bed, had born testimony to the truthfulness of the Gospel and that he had laid his hands upon his own head, saying to the people assembled there, 'Peter, James, and John have laid their hands upon this head and conferred the Holy Melchizedek Priesthood.' There was a feeling accompanying this testimony which was similar to the one I experienced with Martin Harris. David Whitmer was not a member of the Church at the time which I make reference to.[4]

Over the years Martin Harris continued to bear his testimony to visitors. In 1869, a returning missionary reported to Brigham Young that he had stopped in Kirtland and met with Martin Harris, who told him of his desire to visit Utah, but he had no means. President Young's response was,

> Send for him! Yes, even if it were to take the last dollar of my own. Martin Harris spent his time and money freely when one dollar was worth more than one thousand dollars worth now. Send for him! Yes indeed I shall send! Martin Harris will be here in time.[5]



At the urging of many missionaries, Martin Harris arrived by train in Utah at the age of 88.

At the urging of another returning missionary from the east, eighty-eight-year-old Martin Harris boarded a train and traveled to Chicago, then Des Moines, both locations where Martin found opportunities to preach. Martin arrived in Salt Lake City on the night of August 30th, 1870.[6] The following Sunday, he spoke to a congregation in the tabernacle.[7]

Martin was taken in by Irinda McEwan, the granddaughter of his sister Naomi. He lived in Salt Lake City for several months, speaking often to groups and visitors. Irinda later remembered that those who heard him speak, as he talked about seeing the angel, his description of the plates, and his memories of the early days of the Church, "could not help but be deeply impressed with his sincerity and his absolute conviction of the truth of what he was saying."

Two weeks after his arrival in Utah, Martin Harris was rebaptized in the font in the Endowment House. He received his endowment the following month.[8] Martin Jr. took his father to his home in Smithfield where he cared for him until his death four years later.



Martin Harris Jr. took his father into his home and cared for him until his death.



The tabernacle was under construction between 1861 and 1875, but Martin Harris likely spoke in this building upon his arrival in Salt Lake City, as the October 1867 General Conference was held in the new tabernacle, as were other meetings. The foundation of the Salt Lake Temple is in the foreground.



46	Harris Caroline	W	F	64	Keeping house		1	Keeps house
	Shreve Sarah	W	F	80	Boarder		1	
47	Littlefield Lyman O	W	M	60		1		
	— Louisa	W	F	58	wife		1	keeping house
	Cunningham Geo. W.	W	M	9	Grand son			works at home
48	Heath Orson O.	W	M	34		1		
	— Josephine	W	F	31	wife		1	keeping house
	— Seraph C.	W	F	7	Daughter	1		At home
	— Delos R.	W	M	4	Son			
	— Mary A	W	F	2	Daughter			
	— Emma A	W	F	3/12	Daughter			

The 1880 Smithfield census shows Caroline Young Harris at the top of this image, who chose to use Harris as her surname after Martin Harris returned to Utah. Louisa Littlefield, Caroline's sister, lived next door. Louisa's son, Orson Omer Heath, and his wife Josephine Fielding and their children, are shown as being in the third household.

Smith and Fielding Families Perform Ordinance Work for the Dead

In the summer of 1869, Mercy visited the font in the Endowment House where she acted as proxy in behalf of her mother.

George A. Smith, at that time a counselor to Brigham Young, officiated at that baptism and many others for the Smith family.

Joseph F. Smith performed all the confirmations. Several other Smith relations were present and took turns in behalf of their relatives.[9]





Apostle George A. Smith and Joseph F. Smith, with Mercy Fielding Thompson and others, performed ordinances in the Endowment House in 1869.

The following year, Joseph F. Smith and his aunt Mercy Rachel Fielding Thompson met again at the Endowment House and performed additional baptisms in behalf of their ancestors. Joseph was baptized for his grandfather John Fielding, and his great-grandfather, Marmaduke Fielding, in addition to several uncles and great-uncles. Then Joseph performed the baptisms with his aunt as proxy for her half-sister Sarah, her grandmother and her father's sister.[10]

Later temple work was performed for numerous other relatives and ancestors into the twentieth century by extended family members working together.

Joseph F. Smith Serves Subsequent Missions and is Called to be an Apostle

During the year following the Utah War, young Joseph F. Smith was called to serve on the high council of the Salt Lake Stake. In 1860 he was called to serve a mission to England. Traveling with him was Samuel H. B. Smith, his cousin and the half-brother of his wife. On their way east, they stopped in Nauvoo and visited Emma Smith Bidamon. Her son Joseph Smith III had recently become president of the Reorganized Church of Jesus Christ of Latter Day Saints.

Emma's son Frederick, a cousin to Joseph F. and Samuel, brought the two missionaries in to meet his mother. "Mother," Frederick said, "do you know these young men?" She looked up and said:

> Why, as I live, it is Joseph. Why, Joseph, I would have known you [anywhere], you look so much like your father.[11]

Emma treated her nephews "very kindly." Joseph F. and Samuel also visited other Smith relatives still in Illinois. A succession of missionaries would continue to visit Emma in her home in Nauvoo until her death there in 1879.



In 1860, Joseph F. Smith, center, and his cousin Samuel H. B. Smith, standing left, were called to serve missions in England. This picture was taken in 1874. John Henry Smith is seated on the left. Francis M. Lyman is seated on the right. Milton H. Hardy stands on the right. At the time of this photograph, Joseph F. Smith was the president of the British Mission.

In New York the two elders joined other missionaries traveling to England, including two apostles, Amasa M. Lyman and Charles C. Rich. It did not go unnoticed after arriving in England that the sons of the deceased brothers, Hyrum and Samuel Smith, were serving together.[12]

During his mission, Joseph F. Smith visited Fielding family members. "They treated him kindly but would have nothing to do with his religion."[13]

The two missionaries were soon joined in England by Apostle George Q. Cannon, who had been called to oversee the publishing of the Millennial Star and who would later serve as the mission president, the seventeenth since Joseph Fielding had served in the position more than twenty years earlier.[14] George Q. and Joseph F. formed a strong bond as they worked together in the British Mission, aided greatly by the commonality of their Hawaiian missions.[15]

In 1863, in the middle of the United States Civil War, Joseph F. Smith was released from his mission. He sailed to New York but was delayed there earning funds to complete his journey to Salt Lake City.

Joseph F. Smith Returns to Hawaii

Only five months after Joseph F.'s return to Salt Lake City, a problem arose in Hawaii which required attention from Church leaders.



Ezra T. Benson



Lorenzo Snow

Apostles Lorenzo Snow and Ezra T. Benson were selected to resolve the issue. They requested the help of three former Hawaiian missionaries, including Joseph F., by then just twenty-five years old.

On one occasion they traveled between islands during a storm. The captain of the boat assured the apostles that he was skilled enough to make the journey in his small vessel. As the others boarded, young Joseph F. refused, stating it was unsafe. He offered to hire a larger boat which would be better suited to the conditions.

The apostles insisted he board with them, but he refused, exclaiming that only if they commanded him "in the name of the Priesthood," would he board that boat in the storm. They chose to go without him, but he successfully insisted on keeping their luggage, promising to bring it with him later.

The boat with the apostles and the other two missionaries encountered crashing waves during the journey and overturned. Apostle Benson managed to hang on to the edge of the boat. All were rescued except Apostle Snow, who, unbeknownst to any, was unconscious under the overturned boat. Onlookers from the shore saw the difficulties and manned a rescue.

It was estimated that an hour passed before the lifeless body of Lorenzo Snow was found and brought to shore. There, his companions pushed on his chest and performed life-saving measures as best as they could, ultimately reviving him.

Elder Snow later stated that during this experience the Lord revealed to him that young Joseph F. Smith would someday be the prophet of the Church.[16] Two years afterward, in 1866, Joseph F. was called to the Quorum of Twelve Apostles and was immediately appointed to serve as a counselor to Brigham Young.[17]

Joseph F. Smith Lived as a Neighbor to Mercy Thompson and Mary Ann Fielding

For more than forty years, President Smith's home was on the lot his mother had been given on Second West when she first arrived in the valley. Over the decades his neighbors included Mary Ann Peake Fielding and her daughters; Mercy Fielding Thompson and her daughter, grandson and great-grandson; James Lawson, and many others.

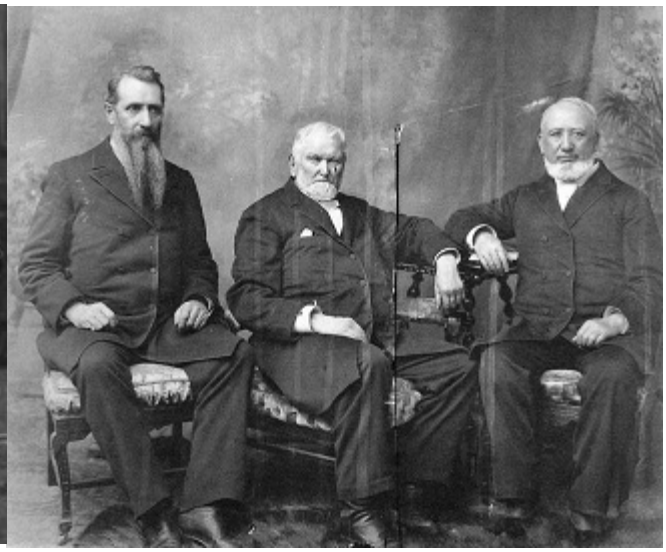
Elijah Fordham, the faithful New York convert who housed the first missionaries in his father's New York City warehouse was also a neighbor.[18]

19	27	Fielding Mary Ann	W	F	72				1		Nurse	8
	28	Dye William Hale	W	M	26				1		Switch Hand	6
		– Mary Margaret	W	F	23		Wife		1		Keeping house	
		– William	W	M	10/30	May	Son					
		Hardy Ann	W	F	60		Nurse		1		Nurse	5
20	29	Smith Joseph Fielding	W	M	41				1		Preacher	1
		– Julina Lambson	W	F	30		wife		1		Keeping house	
		– Mary Sophronia	W	F	10		Daughter				School girl	
		Donnette	W	F	7		Daughter				School girl	
		– Joseph Fielding Jr	W	M	3		Son					
		– David Isaac	W	M	1		Son					
		– Sarah Ellen	W	F	29		Wife		1		Keeping house	
		– Leonora	W	F	9		Daughter				School girl	
		– Joseph Richards	W	M	7		Son				School boy	
		– Minerva	W	F	1/12	Apr	Daughter					
		– Edna Lambson	W	F	29		Wife		1		Keeping house	

On the 1880 census, three-year-old Joseph Fielding Smith was enumerated in this home with Mary Ann Peake Fielding living just two doors away. This young Joseph Fielding became president of the Church in 1970, at the age of ninety-three. Notice that his father's occupation was shown as a preacher. The remainder of Joseph F. Smith's family continued on the next census page. It is important to note that Mary Ann was enumerated as a nurse.



George Q. Cannon, left, and Joseph F. Smith, right, served as counselors to John Taylor.



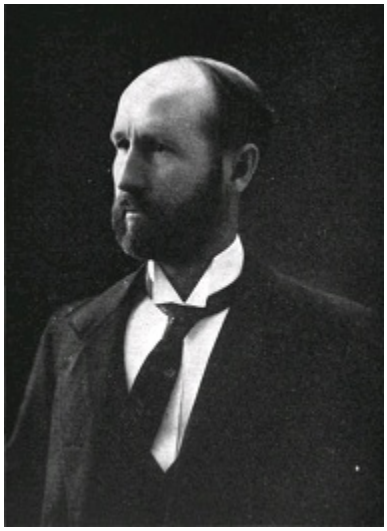
Joseph F. Smith, left, and George Q. Cannon, right, were counselors to Wilford Woodruff.

Beginning in 1880, both George Q. Cannon and Joseph F. Smith would serve together as counselors in the First Presidency to John Taylor and Wilford Woodruff until President Cannon's death in 1901. Six months later, after the death of Lorenzo Snow, Joseph F. Smith would serve as President of the Church until 1918, when he would die at the age of eighty.

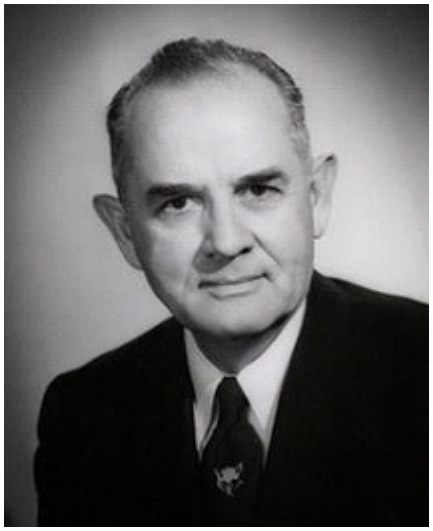
1868: Heber C. Kimball Dies

Five years after the death of Joseph Fielding, sixty-seven-year-old Heber C. Kimball became the fourth of the original seven British missionaries to pass away. After being thrown from his carriage in the spring of 1868, it seems Heber suffered from unseen internal injuries. At first, a full recovery appeared to be around the corner, but as the days went on, he began struggling from the effects of a series of small strokes which took his life two months later.[19]

Heber's wife Vilate had preceded him in death the year before. Although Elder Kimball married over forty women, many of these marriages were performed to allow him to provide for a widow, such as Mary Fielding Smith. He fathered more than sixty children by seventeen wives, and eight of his wives were still living at the time of his death. Prominent posterity included his son, J. Golden Kimball, who served in the First Council of Seventy, a grandson, Spencer W. Kimball, who became president of the LDS Church in 1972, and a second great-grandson, Quentin L. Cook, who was ordained an apostle in 2007.



J. Golden Kimball



Spencer W. Kimball



Quentin L. Cook

Elder Kimball was replaced in the First Presidency by George A. Smith, who turned fifty-one the following week. Elder Smith would live only seven more years.

John Snider Becomes the Fifth of the Original Seven British Missionaries to Die

In December of 1875, John Snider, who had left the company of the original seven British missionaries with John Goodson and returned to the United States in 1838, died in his Salt Lake City home in the 17th Ward. His wife Mary had died in 1852, and John had remarried in 1855, fathering two more children. By the time of his death, he had been ordained a high priest and was recognized for his early contributions to the Church. He died at the age of seventy-four, becoming the fifth of the original seven British missionaries to pass away.[20]

His death was noted in the Journal History of the Church, which included a clipping of his obituary from the Deseret News:

> Elder John Snyder, one of the first Latter-day Saint missionaries sent to England in 1837, died in the 17th Ward, Salt Lake City, Utah.
>
> A Veteran Gone: Father John Snyder, of the 17th Ward, a well known and much respected member of this community, appeared to be in his usual health during the fore part of the day, and ate his dinner as usual about noon. At two o'clock was seized with a sudden illness, which terminated fatally in about two hours, he expiring about four in the afternoon. He attended his work, on the Davis, Howe & Co. building, up till Saturday night.
>
> Deceased was a veteran in the Church of Jesus Christ of Latter-day Saints, having been connected with it in the days of the Prophet Joseph Smith and ever since. He was a man much respected, being true to his convictions of right. He was born in the year 1800, and consequently was about 75 years old.[21]

John Taylor, at this time President of the Quorum of the Twelve Apostles, wrote an obituary, mentioning that John Snider's mother had lived to be one hundred and six. John Snider apparently had remained close to some of the general authorities, as his granddaughter married a son of Apostle Willard Richards, and after his death a great-granddaughter would marry a son of John Taylor.[22] President Taylor wrote:

> [John] gathered to Utah in 1851, where he has since continued a steadfast, faithful and honorable member in the Church. Apparently in good health, he was attacked with shortness of breath and died peaceably. . . . He leaves a wife and three children to mourn his loss. Having been well acquainted with him for upwards of forty years, I thought it proper to give the above short statement.[23]

Death of Orson Hyde

Apostle Orson Hyde died on November 28th, 1878, not long after addressing church members in general conference on the topic of the Book of Revelation.[24] He became the sixth of the original British missionaries to die. Three plural wives survived him, as did thirteen children. He was seventy-three when he died from a severe stroke.

The Second Half of the 19th Century: Great Trials for the Church

The latter half of the nineteenth century was a time of growth but tremendous struggle for the LDS Church. Congress passed anti-polygamy laws, such as the 1862 Morrill Anti-Bigamy Act which was never enforced but was one more indication of the animosity against the Church and its members.

Persecution Against the LDS Church Increases

In 1882, the Edmunds Act declared polygamy a felony. In the mid-1880s, federal marshals arrived in Utah with the charge to bring to trial any men with plural families. Many husbands


In 1886, a General Conference was held in the Provo Tabernacle.

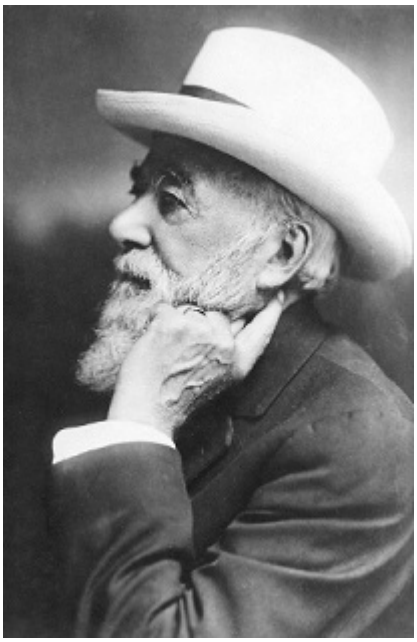
lived in hiding, known as the underground. Some, such as George Q. Cannon, hid for a time in California. John Taylor lived in Ferron, Utah. The marshals became well-known public figures who were recognized and tracked. Children, neighbors and family members of the polygamists united in protecting the polygamists. In 1886, general conference was held in the nearly-completed tabernacle in Provo instead of Salt Lake City, although the First Presidency was not in attendance.


Wilford Fielding Burton


Heber Fielding Burton

At this time William Walton Burton, the husband to three wives and the father of twenty-eight children, lived in Ogden. William's son Wilford, born in 1882, wrote:

> My parents, William Walton Burton and Sarah Ann Fielding, third wife of my father, were enduring many hardships at the time I was born because of the persecution of the United States Marshals against the polygamist families of Utah. Men of the Church, who had more than one wife, and who remained true and loyal to them, were much sought after, driven and hunted and their families were in a state of constant apprehension. As the youngest, I would often go with Mother when she accompanied Father and his true friend, Samuel Parkinson,[25] to make things more comfortable for them, when they went into exile to avoid arrest. Aunt Rachel, Father's first wife, would take the other children into her kindly care in their times of absence from home.


Samuel Parkinson became good friends with William Walton Burton when they crossed the plains together in 1854.

Heber Fielding Burton, one of the older sons of William Walton Burton, also remembered the persecutions of the polygamists. Heber's son later explained:

> As [Father] was one of the oldest sons . . . .One of his responsibilities was to help grandfather keep out of jail, as the officers were hunting down all polygamists. Often word got out that the officers were in the neighborhood and Grandfather would have to leave in the middle of the night on foot. Father would get the team and meet him at some designated place, then they would go on together, often picking up Brother Parkinson, one of grandfather's friends, who also had three wives. They would be gone for weeks, which made it hard on the families to keep the mill, store and farm going.[26]

William and Rachel's son Robert Ibbotson later told his own children about the polygamous household in which he was raised. Robert Ibbotson's son, Robert wrote:



Robert Ibbotson Burton

> . . .While young Robert lbbotsen Burton was growing up he had three mothers. Their houses in Ogden were adjacent to each other; if he was hungry any one of his three mothers would feed him; if he got hurt any one of his three mothers would cuddle him and comfort him; if he was naughty anyone of his three mothers would correct him. It was one of the most perfect examples of polygamy to be found.
>
> When polygamy was outlawed by the Federal Government, and the law prohibiting polygamy was confirmed by the Supreme Court, William Walton Burton refused to abandon his wives, whom he had married in good faith. Around 1886 he moved part of his family to Star Valley, Wyoming, a rather remote location. Rachel and her family remained in Ogden, and young Robert [age six, remained with his mother and] grew up in that city.[27]

William's youngest wife, Sarah Ann, accompanied him to Afton where she gave birth to her last two children, George Fielding, born in 1888, and Josephine, born in 1890.



With the persecution of polygamists intensifying, William Walton Burton moved 200 miles with his youngest wife, Sarah Ann, to Star Valley, Wyoming.

Alice Ann Burton, Sarah Ann's third child, was eleven years old in 1886. She remembered the difficulties caused "Because of the constant harassment of the U.S. marshals during the time of the underground." She later wrote:

> Father had to be away from home most of the time and keep in hiding. His best friend, Samuel Rose Parkinson had been imprisoned, and we all lived in constant fear that our father would so meet the same fate. I knew my father was a good man, and we loved him dearly, and he loved us. In the summer of 1886 Father decided to take Mother, his youngest wife, to live in Star Valley. Father had already investigated the place, and had staked out a claim. . . . .Father, Mother, Thomas, Heber, Wilford and our baby brother Ephraim, took the long journey over terrible roads through the mountains. The roads were so sidling that sometimes the whole family had to ride the brakes, or hold on to the wagon from the upper side of the narrow road to keep it from rolling over into the canyon below. We had to walk up the steep hills, and put both teams on one wagon to get to the top, but when we came to the view of our beautiful valley we were thrilled by the sight! It looked like a great green field of waving grass with a curving river, edged with willows and trees down the center. There were no houses to mar the view.[28]

Alice's older brother Arthur Fielding Burton was thirteen when he traveled with his father to

Wyoming. Arthur's daughter Calpurna later wrote:

> Arthur came to Star Valley in company with his father and Aunt Ellen, when he was thirteen years of age. They first entered beautiful Star Valley on the 8th of July 1886. It was on this trip that he saw his first wild bear while he was hunting horses that had been turned out to graze through the night. He also had another very thrilling experience when he discovered that his horses had been rounded up with a bunch of Indian horses. He bravely walked into the herd of horses, and caught the team, while a group of Indians watched him. It always gave him a good feeling that he had been able to do this, although he was scared stiff.[29]



Sarah Ann Fielding Burton moved with her husband and helped pioneer Star Valley. Left to right, standing: Ephraim Fielding, Wilford Fielding, Arthur Fielding, Thomas Fielding, Alice Ann, George Fielding. William and Sarah Ann are seated with Josephine between them. Three other children died young.

William Walton Burton became a successful rancher and many of his children remained in Star Valley, raising their families there and joining the family creamery and other business ventures.

John Fielding Burton, Ellen's fifth child, was sixteen when his father left Ogden for Wyoming. Seven years later, in 1893, John was the first missionary called to serve from the Star Valley Stake. He was set apart by his mother's cousin, Joseph F. Smith, and served in New Zealand and Australia. Rachel's twenty-year-old son Christopher Fielding followed his father to Wyoming. In 1901 Christopher returned to Salt Lake City where he was set apart for a mission to California by Joseph F. Smith. He returned to Wyoming in 1905 where he raised his family.[30]



Constance Eggleston

Wyoming entered the Union in 1890, but life was still primitive in some ways. Christopher's younger brother George would later remember "a terrible sore on the back of my head and how it hurt when Sister Constance Eggleston put lard and gunpowder on it. It healed, but I still have the scar.[31]

William Walton Burton's Older Children Embrace Polygamy

Six of William's older children were in polygamous marriages.[32] However, only two of these families joined him in Star Valley, although several of his other children remained in Star Valley for decades, including Robert, who joined his father in Wyoming after his mission to Germany.



William Walton Burton is seated in this photograph with his wife Ellen and five of her 8 children. From left are Mercy Rachel, John Fielding, Margaret Fielding, Reuben Fielding and Heber Fielding.

Robert had married a granddaughter of Apostle Franklin D. Richards, and he and his wife lived in Wyoming for twenty years. Robert would later serve as a patriarch and as a counselor in the Salt Lake Temple Presidency.

In 1883, Mercy Rachel Burton, Ellen's oldest daughter, became a plural wife of Thomas Jordan Stevens, a successful machinist in Ogden. Mercy's daughter Florence would later write:

> Mother married Thomas Jordan Stevens as his second wife when she was 21. The trouble with polygamy was severe and they kept the marriage secret. About this time her mother, Ellen, was very sick. When she had recovered somewhat grandfather took her to England for a trip, as the doctor had recommended an ocean voyage. Mercy was left with the younger children and the responsibility of her mother's home. She was very miserable, as she was pregnant. As soon as grandmother got back from England, it was thought best for Mother to leave home, so as not to arouse suspicions. She was first sent to Franklin, where she stayed with Apostle Merrill's folks and later to Holden to stay with some of the Stringham's who were relatives of my father's first wife, Maria Stringham. It was here in Holden that I was born, her only child. I was premature, and the midwife who took care of us said that I weighed less than three pounds and could easily have been covered up in a quart cup. She kept me at the open oven of a coal stove for an incubator and managed to pull us both through. Brave little Mercy, so sick, far from husband, home and relatives! But she met the situation with her usual fortitude, and finally the puny baby started to thrive and Mercy to gain her strength. Her folks and her husband decided that it would be best for her to be with her mother who had moved to Star Valley, Wyoming, where her father had established a home for Sarah Ann whom he had married as his third wife.

Accordingly, Mercy made the journey from Holden to Salt Lake City. Somebody had to meet us and arrange for us to go on to Ogden, so my father got his brother in-law, Rodney Badger to meet us. They thought there were no suspicions of him, and he would be safer than my father. So Uncle Rod met us and was seen and later investigated. His wife, Louisa, was found and he was sent to the penitentiary, as he would not repudiate her. He used to always joke with me, saying that I was the girl who sent him to prison![33]

Rachel Burton wrote about her marriage to Zechariah Ballantyne, a married father of four whose wife was pregnant:

A short time before my marriage, Father was leaving home to go on one of his trips. I could not let him go without knowing how he felt about it. It was to be a plural marriage, and father had made no comment about my plans. I said, 'Father, I want to know how you feel about my marriage.' He put his arms around me and tears were in his eyes, and a sob in his voice as he said, 'I have nothing to say, he is a good man, but I hate to see my children go into hardship and trouble.'



Sarah Ellen Smith was a daughter of Willard Richards and a plural wife of Joseph F. Smith.



Julina Lambson Smith delivered a grandchild of W. W. Burton's.



Edna Lambson Smith, a plural wife of Joseph F. Smith, housed two daughters of his cousin after their polygamous marriages.

On the evening of February 26,1886, when I was 21, and my beloved sister Sarah Ellen was 19, we went together to Salt Lake City, where, by previous appointment, we met our future husbands, and were married in the Endowment House by Apostle Franklin D. Richards. Zachariah Ballantyne claimed me as his plural wife, having been married to Martha Jane Ferrin on December 27, 1877, and Fred Foulger, husband of our oldest sister, Isabel, claimed Sarah Ellen as his plural wife. It was at the time of the Underground, when United States Marshals were constantly on the lookout to arrest men with plural wives, so our marriage had to be kept secret, and we could never be seen together. It was a winter night and the wind blew snow into our faces as we left that sacred place, not to go together as bridegrooms and brides, but the men hurrying away to spend the night at a hotel, while we found our way through the storm to Aunt Edna Smith's home. (She was the third wife of our mother's cousin Joseph Fielding Smith Sr.) She said later, 'I knew you girls had a secret but I couldn't quite guess.'

At home again, life went on for me much the same as usual for the next two and a half years. I was the family seamstress, and often sewed until I was very weary. On August 21, 1888 I went to the home of my husband's father, Richard Ballantyne at Draper, Utah,

where I found welcome seclusion, as I was expecting our first child. Sarah Ellen joined me there, and her first son, named Arthur Burton Foulger, was born there. I went to Salt Lake City, to the home of our relative, Joseph Fielding Smith Sr., where my golden-haired daughter was born. Aunt Julina was the mid-wife, Aunt Edna cared for baby and me; and Aunt Sarah Ellen Smith took care of my room. Thus I had the kind help of all three of Uncle Joseph's wives. My husband Zach came and blessed our baby with the name of Rachel Julina. He said, 'I want her to be named Rachel because her mother left her father, mother, brothers and sisters for my sake and hers, and Julina because in Julina Smith's hands she breathed her first breath of life.' About two weeks later Aunt Julina carried my baby, and we waded snow to the home of Grandma Thompson, where I stayed in an upstairs apartment until my husband came and took me to my mother's home.[34]

Grandma Thompson, of course, would have been eighty-year-old Mercy Rachel Fielding Thompson, their grandfather's sister, who lived next door to her nephew Joseph F. Smith and his families for over thirty years.



Federal prisoners were sometimes sent to Boise, but many were housed in the prison in Sugar House, southeast of Salt Lake City. The prisoners in this photograph were incarcerated for unlawful cohabitation. Abraham Alonzo Kimball, a son of Apostle Heber C. Kimball, was the guard. The occasion for this picture was the 62nd birthday of George Q. Cannon, a counselor in the First Presidency. He is in the center holding a small bouquet of flowers. President Cannon was imprisoned from November of 1888 into the spring of 1889.

In late 1885, Apostle Lorenzo Snow was one of many who was arrested and charged with unlawful cohabitation. Elder Snow's defense was that while he supported his plural wives and their children, he only lived with one.[35] A second and third trial for Elder Snow was going on in January and each was well-publicized in the news,[36] as were the trials of other polygamists both in Utah and Idaho. Also, during the month of January, the polygamy trial of Angus M. Cannon, president of the Salt Lake Stake and brother to Apostle George Q. Cannon, was underway.[37]

Chapter 41 Endnotes Pages 615-631:

1.Joseph F. Smith was enumerated in this same location in 1900, a neighbor to James Lawson. In 1910, Joseph F. had moved, but his son, Joseph Fielding Smith, with his wife Ethel, lived in this home. James Lawson was still a neighbor.

2.Josephine Fielding was sealed to Orson Omer Heath in the Endowment House on 22 February 1868. At that time she gave her birth date as 7 January 1849, Mill Creek Ward, Salt Lake, Utah. Daniel H. Wells performed the sealing with Wilford Woodruff and W. W. Phelps as witnesses. Endowment House film #1149515.

3.Carolyn was enumerated with her husband Catly Davis on the 1870 census in Salt Lake City.

4. David H. Cannon gave this account at a meeting of the Daughters of the Utah Pioneers in St. George, Utah, on February 19, 1922. In his autobiography, which he had written in 1917, he summed his experience with Martin Harris and David Whitmer and said, "I shall never forget the impression that the testimony of Martin Harris and David Whitmer made upon me."

5."Rest Assured, Martin Harris Will Be Here in Time," page 16, by Susan Easton Black and Larry C. Porter, Journal of Book of Mormon and Other Restoration Scripture 20/1 2011: 4-27; easily found online and very much worth the time to read.

6."Rest Assured, Martin Harris Will Be Here in Time," page 19; Journal History, 31 August 1870, image 234 records Martin Harris's arrival in Salt Lake City and his testimony.

7."Rest Assured, Martin Harris Will Be Here in Time," pages 19-20. Journal History, 4 September 1870, image 8.

8."Rest Assured, Martin Harris Will Be Here in Time," page 20.

9.Endowment House Baptisms, Film 183392, 15 July 1869.

10.This record is found on film #1149518, Endowment House Records, under the date of 13 April 1870. I read this film at Brigham Young University.

11.Life of Joseph F. Smith, pages 197-198. Joseph stated that those were her exact words. I couldn't write her exact words, which included a mild expletive, although this was very common at the time. Even the apostles used mild expletives in their Sunday addresses.

12.Life of Joseph F. Smith, pages 198-199.

13.Life of Joseph F. Smith, page 201.

14.A Century of Mormonism in Great Britain, Richard L. Evans, Salt Lake City: 1937, page 242.

15.Life of Joseph F. Smith, pages 203-204.

16.Life of Joseph F. Smith, pages 212-216.

17.There had not been a death in the quorum since Parley P. Pratt in 1857. Joseph F. Smith was called and then immediately began serving as a counselor to President Young. However, in 1864 three sons of Brigham Young were called to be apostles but did not serve in the Quorum: Brigham Young, Jr., John Willard Young, and Joseph Angell Young. An interesting account is given of Joseph F. Smith's call to serve as a counselor to Brigham Young and his immediate ordination as an apostle in Life of Joseph F. Smith, pages 227-229.

18.Joseph F. Smith was not enumerated on the 1860 census, as he was serving his first mission in Great Britain at that time. He was enumerated on Second West in 1870, 1880 and 1900.

19.Journal History, 22 June 1868, image 333, Article from Deseret News, "Demise of President Heber C. Kimball, A Prince and a great man has this day passed from among us! President Heber Chase Kimball, who was born June 14th, 1801, fell asleep at 20 minutes to 11 o'clock this morning, June 22d, after a pilgrimage on the earth of 67 years and 8 days. Many of the residents of this city will be prepared to hear this sad news; but upon the Saints throughout this Territory and in foreign lands it will fall unexpectedly and heavily. . .Since he was thrown from his buggy last spring in Provo his family and intimate associates have noticed that his health was not so good as it had been; but a casual observer would not have perceived any change; he moved around and attended to his duties with his accustomed diligene and vigor. On the 10th instant, at the mass meeting held in the New Tabernacle, it was remarked that his face was very much flushed. He complained that day of dizziness, and torpidity of his right side; he attributed the feeling to rheumatism, with which he was sometimes affected. The next day, Thursday, he went down town twice; but his family and others noticed that in walking, he did not use his right leg with his usual freedom. On Friday, the 12th, he arose in the morning and dressed himself; but was compelled to return to bed. His son Heber called upon him, and he conversed quite freely with him about his affairs. This was the last conversation of any length that he had with any person. It was soon plainly apparent that he was attacked with paralysis of the right side, and from this time until his death, he was only able to utter a sentence occasionally, though most of the time he appeared to be fully conscious of everything transpiring around him. When his particular friends called upon him, especially Presidents Young and Wells, he seemed to arouse himself to speak, and by the pressure of their hands and the beaming of his countenance, would signify his pleasure at seeing them. Until Saturday last it was hoped that he would recover, and be himself again. Every indication of a change for the better was eagerly noted. Every one was reluctant to admit that Brother Heber would not recover. If such a thought presented itself it was immediately repelled. But on Saturday evening it was visible to all that he was changing for the worse. Yesterday he failed rapidly. From early in the morning until afternoon his body suffered, though he himself seemed unconscious of it. He was administered to by President Young and the Twelve, and he was much relieved. Towards evening he rallied, opened his eyes and appeared to recognize those who stood around him. This was the last awakening of the faculties prior to death. He relapsed into unconsciousness, and gradually passed away without a contortion of countenance or the slightest movement of a limb. . . . The funeral services will be attended to in the New Tabernacle at 2 p.m. on Wednesday, the 24th instant." My son Jeff, a doctor, guessed that perhaps Elder Kimball had damaged a carotid or vertebral artery in the accident which set up a series of strokes. He admitted he was guessing.

20.The Life of John Snider, by Alta Clement Willis. This biography states that John had served on Joseph Smith's personal staff in Nauvoo and was among those who accompanied the prophet's body from Carthage to Nauvoo.

21.Journal History, 18 December 1875, image 278.

22.Thanks to Beth and Mark Marshall for bringing this family relationship to my attention. Mark's grandmother was Amelia Richards, KWCG-QDG in Family Tree. Her father was Heber John Richards, the son born to Willard and Jennetta Richards in England in 1840. Heber's wife was Mary Julia Johnson, a granddaughter of John Snider.

23.Journal History, 18 December 1875, image 278.

24.Journal History, 6 October 1878, image 192.

25.Samuel Parkinson was mentioned several times by William's children. Samuel was born in England in 1831, emigrated to the United States in 1858, where he was baptized into the LDS Church. A biographer of Samuel's wrote, "During the years of what is known as anti-Mormon crusades against the doctrine of Patriarchal or Plural Marriage, he was arrested on a charge of polygamy, tried at Malad, Idaho, and acquitted for lack of evidence. Later he was on the underground as it was called, for several years. He was finally convicted. After being tried in the U.S.

Court at Blackfoot, Idaho, before Judge Berry, in his address to the court before sentence he told them that he would suffer his life to be taken rather than desert his wives and children. He served six months in the Boise penitentiary because of his obedience to the Law of God. Before leaving the courtroom the judge instructed the U.S. Marshall not to shave the beard and hair off Mr. Parkinson before his imprisonment. This was an exception to the rule."

26.A short biography of Heber F. And Delecta B. Burton was written by their son, Winfield Ballantyne Burton, and included in the Burton Family Genealogy Histories.

27.The biography of Robert Ibbotson Burton, written by his son Robert R. Burton, was included in the Burton Family Genealogy Histories.

28.Short biography of Alice Ann Burton Gardner included in Burton Family Genealogy Histories.

29.Arthur Fielding Burton's biography, written by Calpurna Burton Fluckiger, was included in the Burton Family Genealogy Histories.

30.A short biography of Christopher Fielding Burton, written by his daughter Ether Burton Miller, was included in the Burton Family Genealogy Histories.

31.Autobiography of George Fielding Burton. One component of gunpowder is sulfur, which has antibiotic properties. The lard would have been the medium to hold the gunpowder to the wound. (My doctor son did not know why Sister Eccleson used gunpowder, but my chemical engineer husband did.) Constance Ann Stephens Eggleston and her husband Orson Hyde Eggleston were pioneers in Star Valley.

32.Isabel and Sarah Ellen were married to Frederick Foulger; Hannah was the plural wife of Moroni S. Poulter; Mercy Rachel was a plural wife of Thomas Jordan Stevens; Rachel Burton was a plural wife of Zechariah Ballantyne; John Fielding Burton married Muzetta Porter and her sister Florence.

33.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. It never ceases to amaze me that the children of the polygamists used to laugh about these times. They mocked the marshals, teased and taunted them. Thomas Grover, who never went to prison although he had several wives, threatened a marshal on his doorstep with a sword he had received from Joseph Smith as he served in the Nauvoo Legion and his descendants have told that story with a smile for more than a century.

34.Rachel Burton wrote her own history. It was included in the Burton Family Genealogy Histories.

35.Journal History, 2 January 1886, Deseret Evening News article, image 8.

36.Journal History, 5 January 1886, Ogden Herald, images 37-38. Elder Snow was found guilty a second time. Journal History, 6 January, 1886, Deseret Evening News, image 43, "In the trial of Apostle Lorenzo Snow, Judge Powers has performed some remarkable feats of judicial gymnastics. The defendant has been thrice convicted of the same offense. In the first trial the Judge ruled, that to prove cohabitation with more than one woman, it was 'not necessary to show that the defendant and these women or either of them occupied the same bed, slept in the same room or *dwelt under the same roof.*' In the second and third trials he ruled, that if it was shown that the defendant had a legal wife from whom he was not divorced, that he held her out as such and contributed to her support, and that he had another woman with whom he lived in the same house whom he recognized as a wife, the jury must find him guilty of cohabiting with more than one woman." Journal History, 8 January 1886, image 68, Deseret Evening News, "A Judicial Farce. The third trial of Apostle Lorenzo Snow was nothing but a broad farce. From first to last it was treated as a useless form, except for the purpose of striking another predetermined blow at the head of the venerable gentleman whose family relations were outside the reach of the law, but not beyond an ordered verdict. Many of the jury had formed part of a previous jury that had convicted him upon the same absence of evidence to be offered in this case. The witnesses gave similar testimony as twice before. The charge was the same, the verdict the same, all was the same, except that the counsel for the defendant simply acquiesced in the proceedings, knowing that the conclusion was foregone."

37.Journal History, 7 January 1886, image 55.