

The World of Joseph Fielding: Chapter 35

1849: Life in Utah

The year 1849 started out well, despite abundant snow and temperatures dropping below zero at night.¹ That winter brought the joyful birth of a healthy daughter to Mary Ann on the farm in Millcreek.² Joseph wrote:

On the 7th of January a Daughter was born to me of Mary-Ann, which we will name Josephine. All went well with Mother and Child, and it was really pleasing to notice that no one could tell by the Conduct of the two Mothers which was its Mother.³

By this time Hannah was five months pregnant. Rachel later wrote:

In January Auntie had a little daughter come to her, and my mother was the doctor, the nurse and the housekeeper.⁴

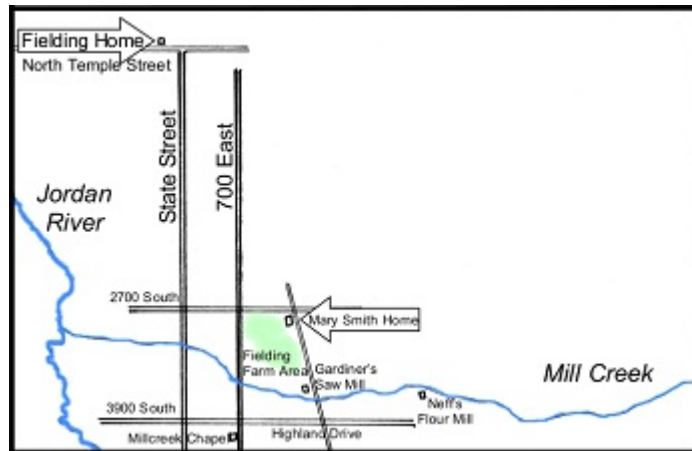
John Lyman Smith, who had crossed the plains in 1847 with the Daniel Spencer/Peregrine Sessions Company, described a few incidents in the Valley on January 1st, 1849:

The young people are getting married by the wholesale in this cold weather. I think there was a wedding every night from Christmas to New Year, and one evening three couples were married. There is a general raid by the settlers on bears, wolves, foxes, crows, hawks, eagles, magpies and all ravenous birds and beats.

Two companies of picked marksmen under the leadership of Captains John Pack and John D. Lee, respectively, one hundred men in each company. The side which has the least number of pelts is to furnish a dinner for the whole, the game to be counted on the 1st of February. We have a good flouring mill, two or three saw mills, 1 tin shop, 10 or 12 cabinet shops and as many blacksmith shops.⁵

Joseph Fielding wrote of a citywide inventory requested by the Council of Fifty, of which Joseph was still a member, to gauge the supplies which needed to last until the first harvest:

About the end of January, the Council caused to be ascertained the Amount of Provision, what we call Bread stuff, but it was more than was feared, nearly one Pound per Head till the 9th of July.⁶



Old maps depict 2 mills, the chapel and Mary Smith's home. Joseph Fielding's farm was in close proximity to Mary's and was 6 miles from his home on 2nd West.

This council worked to provide the infrastructure necessary for the growth of the community as a whole, with the intention of meeting the needs of individuals. By March of 1849 they had created a provisional state government which they called The State of Deseret. The men in this council discussed and then agreed upon land distribution and city projects, such as the building of sidewalks, how far homes should be from the street, who built mills and where cattle could graze.⁷

By this time several thousand dollars in gold dust from California had reached the Valley.⁸ Crucibles for coin manufacturing had broken, but paper bills were issued by the First Presidency at the beginning of 1849.⁹



Ten dollar coins were minted by Brigham Young in 1848 using gold dust from the California mines.

Wilford Woodruff was in Massachusetts during the early months of 1849.

Having received first-hand news directly from the Valley by a missionary, he wrote Orson Pratt, at that time serving as the British Mission president:

[I have been informed] that the Utah lake is abundantly supplied with the mountain trout, of very large size, and all the streams, putting out of the mountains into the Western Jordan, abound with trout from a quarter up to three and four pounds. . . .¹⁰

Of this same time, Elder Parley P. Pratt wrote:

Our city now began to take form and shape, and to be dotted here and there with neat little cottages, or small temporary buildings composed of adobes or logs. The roofs were generally of poles or timbers covered with earth. Saw mills were now in operation, and a few boards were obtained for floors, doors, etc. Our happy new year passed off merrily, and we were probably as happy as people as could be found on the earth.¹¹

Four New Apostles were Sustained at a Special Conference

On February 22nd, President Young called a general conference where Charles C. Rich, Lorenzo Snow, Erastus Snow and Franklin D. Richards were sustained as apostles.¹²

The leadership of the Church was once again fully organized. The First Presidency had been sustained in Winter Quarters on December 27th, 1847. The general authorities of the Church as they stood in February of 1849 were:

First Presidency

Brigham Young, age forty-seven, was ordained an apostle on 14 February 1835.
Heber C. Kimball, age forty-seven, was ordained an apostle on 14 February 1835.
Willard Richards, age forty-five, was ordained an apostle on 14 April 1840.

Quorum of the Twelve Apostles

Orson Hyde, age forty-four, had been called as the president of the Quorum of the Twelve Apostles when the First Presidency was sustained in Winter Quarters. He had been ordained an apostle on 15 February 1835. The other members of the Quorum were:

Parley P. Pratt, age forty-one, was ordained an apostle on 21 February 1835.

Orson Pratt, age thirty-seven, was ordained an apostle on 26 April 1835.

John Taylor, age forty, was ordained an apostle on 19 December 1838.

Wilford Woodruff, age forty-one, was ordained an apostle on 26 April 1839.

George A. Smith, age thirty-one, was ordained an apostle on 26 April 1839.

Ezra T. Benson, age thirty-seven, was ordained an apostle on 16 July 1846.

Amasa M. Lyman, age thirty-five, was ordained an apostle on 20 August 1849.

Charles C. Rich, age thirty-nine, was ordained an apostle on 12 February 1849.

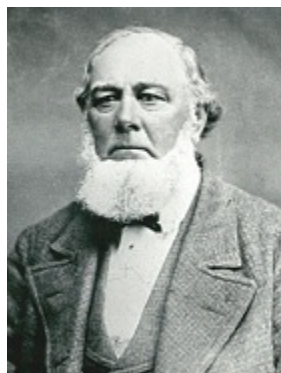
Lorenzo Snow, age thirty-four, was ordained an apostle on 12 February, 1849.

Erastus Snow, age thirty, was ordained an apostle on 12 February, 1849.

Franklin D. Richards, age twenty-seven, was ordained an apostle on 12 February, 1849.

The average age of the fifteen apostles in 1849 was thirty-eight. For comparison, the average age of the thirteen apostles in, 2015, before the deaths of Elder L. Tom Perry, President Boyd K. Packer, and Elder Richard G. Scott, was seventy-nine years, more than double.

Of the fifteen apostles in 1849, four were still east of the Missouri River. Elders George A. Smith and Ezra T. Benson were preparing to lead companies west from Winter Quarters/Kanesville that year. Elder Woodruff had returned to the east coast and he and Elder Hyde would arrive in the valley in 1850. Elder Orson Pratt was serving as the British mission president.



Charles C. Rich



Lorenzo Snow



Erastus Snow



Franklin D. Richards

At the time of the February conference in 1849, the city was divided from five wards into nineteen.¹³ Elder Parley P. Pratt wrote:

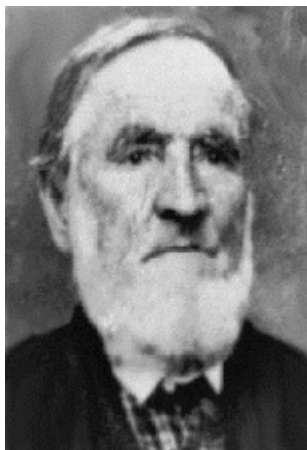
I met in council with the First Presidency and members of the Twelve. . . we were then instructed to assist in reorganizing the different quorums here, and in establishing righteousness. We accordingly met with the President almost daily, and proceeded to organize and ordain the Presidency and High Priests quorum, the Presidency of the Stake

at Salt Lake City, with its High Council, and to divide the city and county into wards and ordain a bishop over each. In these and similar duties, and in meeting with my quorum and teaching and preaching in the several branches of the Church my time was chiefly spent until spring.¹⁴

The weather cleared for a short period after the conference, allowing some of the residents of the valley to move their log and adobe homes from the fort to their properties in town.¹⁵

Joseph Fielding is Called to Serve in the 16th Ward Bishopric

During the February conference of 1849, President Young called Isaac Higbee, who had crossed the plains in Elder Kimball's company, to be the bishop of the Sixteenth Ward, but within just a few weeks he was called to be among the first pioneers to found the new Provo settlement fifty miles south. Shadrach Roundy was called to replace Bishop Higbee. Bishop Roundy called John S. Higbee and Levi Jackman to be his counselors. Both of these men had been in President Young's vanguard company.



Isaac Higbee, first bishop of the 16th Ward, left Salt Lake City to settle Provo.

Later that year John Higbee was called on a mission, and Joseph Fielding replaced him as the second counselor.¹⁶

That summer the ward members built a small wooden chapel. The pioneers cut logs in half lengthwise and built footings from pegs for the benches. This building was also used as a school. The chapel stood on the southern edge of the large block where West High School now stands.¹⁷



Shadrach Roundy served as the 16th Ward bishop.

Rachel Fielding, her sister Ellen, age eight, and possibly five-year-old Heber would have attended this school with their cousins. Mary Jane Thompson was eleven, as was Joseph F. Smith. His sister Martha Ann was seven.

The building was not intended to meet all the needs which LDS meetinghouses serve today. Although divided into wards at this early date, the members of the Church near Salt Lake City generally attended Sunday meetings as a body on Temple Square, either in the open air or under the bowery built by the battalion members. Thousands¹⁸ could gather there and hear sermons from the apostles, who would also give general instructions and updates.



A small log structure built by the 16th Ward members served as a chapel and school for 5 years.

While their sermons were published in the Deseret News and thus available to everyone in the territory, the apostles eventually would travel to the nearby settlements in Provo and the northern

counties to speak there. Members met in ward meetings on fast days, held once a month on Thursdays. They paid tithing to their bishop, who acted as a common judge and resolved problems and issues.¹⁹ Only as the population of the outlying settlements grew did members begin meeting together as wards on Sundays. Many of the apostles relocated from Salt Lake City and presided over stakes, with the membership continuing to hear from the general leaders often.

During the summer of 1849, ten-year-old Rachel Fielding was baptized. This ordinance might have taken place in City Creek, the Jordan River, or even Millcreek near her father's farm.²⁰ There were likely many children baptized at this time, and the gathering might have included adults wishing re-baptism.²¹

Joseph Fielding's Family Struggled Through the First Winter in the Salt Lake Valley

Joseph Fielding wrote about their first winter on the farm:

I, myself and my Family, seem to have lived by Faith, yet we have not suffered much for lack of Food, and as my Lot of Land is mostly covered with Wood, we have not wanted for Firing, so that we are truly thankful we have had health and Peace.

We have been much exposed to Cold, and sometimes to Rain. I suppose it is owing to this that my Wife, Hannah has been much troubled with Rheumatism, but we live in hope of being better off. Our Children have gone barefoot almost entirely through a long and severe Winter, and many times I have grieved to see their naked Feet in the Snow, and many a Cry have they had.

I have taken my Bread Stuff in Corn chiefly on my Shoulder 2 Miles to the Mill, and in the later part of the Winter I have had Corn of my Sister Mary Smith by the Bushel, but at this time it is likely I can have no more. We have also had a few Bushels of Wheat in the same way, which I intend to return to her with Interest.²²

The Fielding family used all of their resources in order to survive that year, with snow so deep in the mountains that it reached the horses' necks.²³ Fortunately, the farm was covered with timber, much of it dead, which provided fuel for cooking and keeping warm.²⁴ Rachel remembered the sacrifices and strict rationing which kept their family alive:

There were no stores here at first, and they developed very slowly, so it was a difficult thing to get the necessary food and clothing. We were entirely on our own resources and had to do everything for ourselves. Before the crops grew, my father was forced to sell a piece of broadcloth to get food for us to eat. This broadcloth he had brought from England to make a suit for himself, but it had never been made up.

We had been on rations so long while crossing the Plains, for during that time our food was divided out to make it last until we reached the valley. Then all winter we had been using as little as we could waiting until we could plant our crops and get returns. Often I had just a half of one pancake to a meal, so I had been hungry so long I could scarcely get satisfied.²⁵

Mary Fielding Smith's family did not fare much better. Young Joseph F. wrote:

We never lacked so much as many others did; for while we found nettle greens most acceptable when we first came to the valley, and while we enjoyed thistle roots, segoes and all that kind of thing, we were no worse off than thousands of others, and not so bad off as many, for we were never without cornmeal and milk and butter, to my knowledge.²⁶

As Joseph Fielding waited for winter to end, he wrote in his journal:

It is now the 11th of March, and the Ground is covered with snow, and Snow is falling. There is no sign of Spring. The Cows and Cattle are poor, and many of the Saints find it very difficult to draw their Fuel with their Oxen. The Wolves have killed some few, but not so many as last year. The Indians have killed from 12 to 20 Cows and Oxen. Near 2 Weeks ago a Company of 25 of our Brethren were sent by the President of the Church to get back, if possible, some Horses and Cattle taken by the Indians of the Eutaw Valley. They found 13 Skins, and killed four of the Indians. This was under the Direction of the President. They had killed 17 of our Cattle last Year, making in all, 30 head.²⁷

Plans to Build the Millcreek Area Unfold

On March 3rd, 1849, President Young appointed a committee of three men who would determine the portions of land to the petitioners who wanted to build businesses in the Millcreek area. Apostle Charles C. Rich headed the committee. Joseph Fielding and William M. Lemon, a forty-one-year-old LDS convert who had arrived in the valley in the same company as Mercy Fielding and James Lawson, were called to assist him. Plans were made to build a mill for the use of the settlers in the area.²⁸ The following Sunday, a day too wet and stormy to hold church meetings,²⁹ Joseph took the opportunity to write in his journal:

It is five Years ago today, the 11th of March, since the Council, now called the Legislative Council, was first formed by the Prophet Joseph Smith. It has met regularly through the Winter once a Week, or once in two Weeks, and the God of Israel there teaches us the Principles of the Kingdom according to his Promise. It was at one time a Question what is the difference between the Church and the Kingdom. It is now becoming plain and distinct, and for my own Part, I greatly rejoice in this Work of the Lord, and in the Prospect before us, not only of Independence, but of enjoying that time of Peace and Righteousness to which we have so long and so anxiously looked, and for the coming of which the Followers of Jesus Christ ever since his Day have been praying (My Kingdom Come). This we no longer use. We do not now say that Kingdom of Heaven is at hand, no; but it is among us; it is here, and we say, Let thy Kingdom roll forth and accomplish that which is designed, but still we are not out of the Gentile Jurisdiction and claim, for they have spread their Eagle Wings even over this lonely Valley, so that we are still dependent on that Arm that rules in the Heavens for Protection and Success.³⁰

Joseph Fielding, as a member of the Council of Fifty, was aware of plans made by the council to colonize other parts of Utah. The next week, thirty-three men chose from among themselves a bishop as they prepared to settle in Utah Valley.³¹ Joseph recorded attending a council meeting in

mid-March, walking seven miles from his farm:

The Road was bad, and I returned home at Night quite weary. A good Spirit seems to prevail in the Council. . . . Quite a Number are going to the Gold Mines by their own Choice. A Company are also going to the Eutaw Valley to make a Location there by Council.³²

A few weeks later, Joseph addressed the topic of some of the pioneers leaving the valley and heading to California:

A Number of Saints (so called) have gone to California to find Gold, but against Council. They are in general unworthy of the Name. I suppose they mean to return, but not all. President Young told them not to do it. They have gone with a Curse instead of a Blessing. Elder Amasa Lyman, one of the 12, and Porter Rockwell started directly after them to go to the Pacific Ocean, partly to counteract the Effects of Apostates that may be produced in that Course, and partly to visit the Islands of the Pacific on which Bro. Addison Pratt has labored.³³

General Conference was held the following month in both Salt Lake City and Kanesville. John Smith, Joseph Smith's uncle, was sustained as the general patriarch to the Church, where it was acknowledged that he stood in the place of Father Smith and Hyrum Smith. Joseph Fielding wrote "All is going on well."³⁴

Late in the day of April 8th, after the conference had concluded, bishops were set apart for two wards in Millcreek. Joseph Fielding, who lived in Millcreek, kept his position as a counselor in the 16th Ward, indicating that this was where he and his two families lived much of the time and were considered members.³⁵

That fall, four of the apostles were called to serve missions in Europe. John Taylor went to France; Erastus Snow, Denmark; Franklin D. Richards, England; Lorenzo Snow, Italy.³⁶

The Difficult Winter of 1848-1849 Draws to a Close

Rachel's cousin Joseph F., although just ten years old, worked hard through that winter to help his family survive. He recalled a calf being born that spring in the field, and yet winter still had not released its grip. Young Joseph F. used all his strength to move the calf to safe shelter near their home. He said the wolves followed him the entire way that night, waiting for him to leave the calf to its own, but he would not. In a separate event, a sheep from his flock was being chased by wolves. He and his faithful dog saved the animal.³⁷

In mid-April, Joseph Fielding wrote:

The Weather is now fine, and our Spirits are cheered. I feel thankful; the Lord is good to his people. There seems to be everything in the Valley to make us comfortable to the utmost of our hopes or expectation. It seems as though the Lord had prepared it long ago for this same Purpose, but yet many are destitute of Bread. Some have nothing to eat but

Flesh, and some have nothing but Bread. My Family lives in Peace & feels thankful.³⁸

By the end of April, the ground had thawed enough that the farmers could plow their fields and plant wheat and other crops.³⁹ The bishops in the valley reported that over four hundred homes had been built that year.⁴⁰

Young Rachel remembered the spring which finally came, "In the spring as early as possible Father ploughed and planted a garden and some wheat."

The miracle of the seagulls occurred in the summer of 1848, before the Fieldings arrived. However, the crickets were again found in the crops in 1849. Rachel wrote:

The beautiful gulls came and ate the crickets until they could eat no more, and would go away again only to return in a short time and eat more. They continued doing this until the crickets were all gone. The gulls made a terrible noise and lit so close to my sister Ellen and I while we were after the cows, that we were dreadfully frightened.

The seagulls saved her father's crops. Rachel remembered:

As soon as the wheat ripened Father cut it and threshed it out with a flail; then he took the wheat to Brother Neff's mill and had it ground into flour. When he brought it home Mother made some hot biscuits and cooked some green peas from our garden, and I am sure I have never eaten anything since in all my life that tasted so good. When this meal was cooked I was about a mile and a half from home watching the cows, so Mother sent my dinner to me. I never shall forget that delicious meal.⁴¹

Rachel also remembered the birth of a sister in the spring of 1849. "In May Mother also had a little daughter come to her and Auntie did everything then for her."⁴² Hannah named her daughter Hannah Alice. This daughter was born just as the difficult winter turned into a bounteous spring.

The Summer of 1849 Brought a Bounteous Harvest and a Miracle

The previous year's harvest had been sparse, and the saints prayed fervently for the 1849 harvest. Crops and gardens were planted in mid-May, and then spring rains fell.⁴³ By June the fields were producing twice as much wheat as the year before.⁴⁴ Not only was the harvest bounteous, but another miracle occurred.

As mining companies left the east that year, they were stocked with all the equipment they felt they would need as they headed to the western United States, known in the vernacular of the time simply as California. Many traveled overland, but a large number traveled by ship. Elder Woodruff, in Massachusetts during the winter of 1849, wrote Orson Pratt in England, informing him:

More than 200 ships have left our ports loaded to the brim with goods and gold diggers, and hundreds of others are preparing to go, and tens of thousands of people are beginning to turn their attention that way. It seems though all the nations of the earth now believe in

gathering to California, and sinners are gathering much faster than Saints, though not to the same place.⁴⁵

Howard Egan left Winter Quarters in April. His company was small, with only sixty people, but he carried three wagons with valuable items from the east, including a carding machine, a printing press and type, paper, ink and mail.⁴⁶

Brother Egan reported that the route he took, south along the Platte River, “was one continual string of wagons as far as the eye can extend, both before and behind us.” These were not LDS pioneers leaving the Missouri River, but were pioneers heading west to the California mines. On May 31st, Brother Egan wrote to Orson Hyde, stating:

If the Platte river is low enough I think I shall cross over to the north side when I get above the head of Grand Island, in order to get out of the crowd. . . This evening there are twenty-nine camps in sight, numbering from fifteen to forty wagons in a company.



One of Howard Egan’s wagons in 1849 carried this carding machine.



An early Deseret News printing press was possibly brought across the plains in Howard Egan’s company.

The following day he wrote:

We arrived at Fort Kearney about noon today; I ascertained that there had 4131 wagons passed here up to the last of May, and there is probably about two thousand behind us. It is reported that there are 2000 wagons at the crossing of the South Fork of the Platte, awaiting as the river is so high that they cannot cross. Some of the companies [are] selling their wagons and packing from this place; wagons which cost \$125 in the States have sold for \$10 and \$20, bacon has been sold for one cent per pound, flour from one to two dollars per hundred, and other articles in proportion.

Brother Egan then sent valuable information to Elder Hyde:

It seems impossible for all the wagons which are on the road to get over the mountains this season; those who start from the Bluffs in July will get along better than those who start earlier, as the feed will have a chance to start before they get in the mountains.

During the summer, Orson Hyde in Kaneshville wrote to Willard Richards in Salt Lake City:

The Golden Emigration is so enormous that it frightens our people. They think their teams will have nothing left them to eat over the Black Hills, etc.⁴⁷

Benjamin Brown, bishop of the Fourth Ward, explained what happened when these large numbers of companies heading to California reached the Salt Lake Valley:

As the [mining] companies reached the Rocky Mountains, they learned of the glut of supplies on the west coast [sent by ship]. As a result, rather than continuing to carry their heavy loads another seven hundred miles, they sold, traded or gave much of their merchandise to the Mormons in the Valley. Suddenly, there was a bounty of tools, wagons, and even foodstuffs which had been packed for their long journey.⁴⁸

Almon Babbitt made this report of the early summer harvest in Salt Lake:

Crickets entirely disappear where fowls and swine are permitted to range. . . wheat crops are good, corn looks prosperous. Beets, carrots, squashes, pumpkins and other vegetables are excellent. . . . The Valley has been a place of general deposit for property, goods, &c., by the Californians. When they saw a few gabs and kegs of gold dust that had been gathered and brought in by our boys, it made them completely enthusiastic. Pack mules and horses that were worth twenty-five or thirty dollars in ordinary times would readily bring two hundred dollars in the most valuable property at the lowest price. Goods and other property were daily offered at auction in all parts of the city. For a light Yankee wagon, sometimes three or four great heavy ones would be offered in exchange and a yoke of oxen thrown in at that. Common domestic sheeting sold from five to ten cents per yard by the bolt. The best of spades and shovels for fifty cents each. Vests that cost in Saint Louis one dollar and fifty cents each were sold at Salt Lake for three bits, or 37 ½ cents. Full chests of Joiners tools that would cost one hundred and fifty dollars in the East were sold in that place for \$25. Indeed, almost every article. . . is selling on an average fifty per cent below wholesale prices in the Eastern cities. . . . This kind of operation has put the people on their legs in the valley. . . .⁴⁹

In July Parley P. Pratt in Salt Lake City wrote his brother Orson in England, informing him that the harvest had just started:

Wheat, rye, oats, barley, corn and vegetables all do well. As a grazing country, there is scarce its equal on the globe. Milk, cheese, butter, beef &c, are very fine and abundant. The present travel through this place . . . amounts to some thirty or forty thousand persons. . . This employs blacksmiths, pack-saddlers, washing, board, &c., and opens a large trade in provisions, cattle, mules, horses, &c. Scores or hundreds of people now arrive here daily, and all stop to rest and refit. After crossing the great prairie wilderness for a thousand miles, where nothing is seen like civilization or cultivation, this spot suddenly bursts upon their astonished vision like a paradise in the midst of the desert. So great is the effect, that many of them burst forth in an ecstasy of admiration on emerging from the kanyon, and gaining a first view of our town and its fields and gardens. Some shed tears, some shout, some dance and skip for joy. . . . In truth our town now presents a plateau of several square miles, dotted with houses, and every foot of it, except the broad and pleasant streets, is enclosed and under cultivation. Fields of yellow wheat are waving in this breeze and extend every way as far as the eye can distinguish objects. . . . One may now ride on a good carriage road from Brownsville on the Weber River on the north to the Provo River of the Utah Lake on the south, a distance of near one hundred miles, fine cultivated fields and civilized dwellings, more or less, from one extreme to the other. Good frame bridges are already completed across many of the streams. We have three

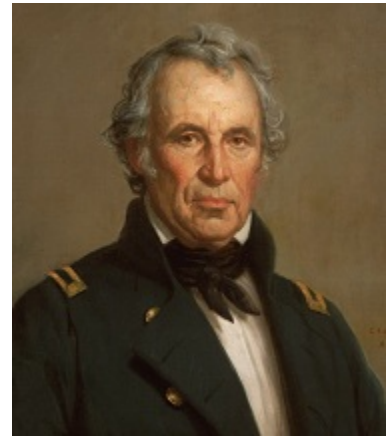
grist mills, and some ten or a dozen saw mills in operation, or in progress. Timber here is abundant, and inexhaustible in the mountains.⁵⁰

Joseph Fielding Serves as Senator in the Territorial Legislature

On July 2nd of 1849, Joseph Fielding met with thirteen other newly elected senators in the Territorial Legislature.⁵¹ Other senators included John Smith, the prophet's uncle; William W. Phelps; John Young, President Young's brother; Cornelius P. Lott, who led the company of ten in which Joseph and his sister Mary crossed the plains; and Apostle Charles C. Rich. Apostle Willard Richards was the Secretary of State. Joseph Fielding was in a select and honorable group which worked to seek statehood.⁵²

That fall, General John Wilson, under the direction of newly-elected President Zachary Taylor, visited Utah in an attempt to sway President Young, who led the state as governor,⁵³ to join the Union with California as one large state and request statehood as a non-slave state. While that did not happen, General Wilson wrote a very favorable report of his visit in the state:

A more orderly, earnest, industrious and civil people I have never been among than these, and it is incredible how much they have done here in the wilderness in so short a time. In this city which contains about from four to five thousand inhabitants, I have not met in a citizen a single idler, or any person who looks like a loafer. Their prospects for crops are fair, and there is a spirit and energy in all that you see that cannot be equaled in any city of any size that I have ever been in, and I will add, not even in old Connecticut.⁵⁴



Zachary Taylor, 12th president, sent General Wilson to sway Brigham Young to join the Union.

Cholera Kills Many on the Plains in 1849

The summer of 1849 brought almost fifteen hundred pioneers in five wagon trains from the Missouri River to the Valley. Cholera was a major problem that year, killing many pioneers, including some LDS and others heading to California. An emigrating company of Welsh saints “suffered extremely from the cholera while passing up the Missouri River.”⁵⁵



East coast merchants Livingston and Kinkade sent many wagon trains to Salt Lake City and eventually set up their own store.

The companies from Kanesville departed between the end of May and the 15th of July. The last two were led by apostles George A. Smith and Ezra T. Benson, and all had arrived in the valley by October. Charles Lambert and his wife Mary Alice, their two young children and her three younger siblings, Angus, David and Leonora Cannon, were among the 1849 pioneers with Charles leading as a captain of ten.⁵⁶

Also crossing the plains that year was a wagon train prepared by St. Louis merchants Kinkaid and Livingston, who sent forty tons of goods to sell in Salt Lake City. The merchandise included crucibles and acids for the manufacture of coins to turn the California gold dust arriving in the valley into a more useable medium of exchange.⁵⁷

By the fall of 1849, two apostles, Charles C. Rich and Amasa M. Lyman, were living in California to oversee the saints there and to determine the possibility of bringing the immigrating converts around Cape Horn to California and crossing the Sierra Nevada Mountains northeast to Utah.

Some of the passengers on the San Francisco-bound ship *Brooklyn* had not yet crossed the mountains into Utah. The two apostles encouraged them to travel to Utah despite resistance from their leader Samuel Brannan. In addition, some battalion members were still in California. Numerous other members of the Church had traveled to California from Utah, some to mine for gold, but others familiar with the route had acted as hired guides for the miners. A few traveled with the blessing, permission and even support of Church leaders, but many did not.⁵⁸



Once a loyal member of the LDS Church, Samuel Brannan discouraged the passengers of the ship *Brooklyn* from heading to Utah.

The Booming Year of 1849 Comes to a Close

Fall brought the arrival of the companies from Winter Quarters into the valley, and everyone prepared for the winter. Communities were now established from the north in Ogden to the south in Provo, stretching the Mormon settlements about ninety miles along the Wasatch Front.

That year, in 1849, Heber C. Kimball baptized Mary Smith's daughter Martha Ann, who referred to President Kimball as her step-father.⁵⁹

Chapter 35 Endnotes Pages 521-532:

1. Journal History, 7 January 1849, image 13: "This was a cold day in G. S. L. City the thermometer went down to three degrees below zero." 9 January 1849, image 15: "A strong south wind prevailed in G. S. L. City and the snow was drifting." 11 January 1849, image 17: "After a very windy night G. S. L. City was visited by a heavy hail and snow storm which continued all day."

2. Endowment House Records, LDS Film #1149515, held in Special Collections in the Family History Library. At the time of Josephine's 1868 marriage, she recorded her birth as "7 January 1849 Mill Creek Ward."

3. Joseph Fielding Diary, page 150.

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

5. Journal History, 1 Jan 1849, image 5.

6. Joseph Fielding Diary, page 150.

7. Great Basin Kingdom, An Economic History of the Latter-day Saints 1830-1900, by Leonard J. Arrington, Salt Lake City: 1958, pages 50-51.

8. Great Basin Kingdom, page 55.

9. Journal History, 1 January 1849, image 7.

10. Journal History 1 March 1849, image 81. "Elder Wilford Woodruff wrote to Pres. Orson Pratt in England as follows. . . ."

11. Autobiography of Parley P. Pratt, page 336.

12. Journal History, 12 February 1849, image 53. The apostles were selected at a meeting on the 12th of February, but sustained by the general church on the 22nd.

13. Journal History, 13 February 1849, image 54. "Newel K. Whitney was appointed chairman, and Brigham Young, Heber C. Kimball, Parley P. Pratt, John Taylor, Amasa M. Lyman, and Thomas Bullock, members of a committee to lay off the city into wards." 14 February, image 56, "President Young met with the committee, and it was decided to divide the city into nineteen wards of nine blocks each."

14. Autobiography of Parley P. Pratt, page 336.

15. Journal History, 19 February 1849, image 63. "The people began to move their houses out of the fort on to their city lots."

16. Sixteenth Ward Book of Remembrance, pages 10, 13. Journal History, 14 February 1849, image 56, "16 February In a meeting of the quorum of the Twelve the following division of the G. S. L. Valley into wards was decided upon. The country lying south of the city and east of the Jordan river was to be organized into four wards, to wit, Canyon creek Ward, embracing the five-acre survey and all east of it; Mill Creek ward, embracing the ten-acre survey and all east of it; a third ward, embracing the country between the ten-acre survey and the Cottonwood creek; and a fourth (Mississippi ward) embracing all south of the Cottonwood. The country lying west of the Jordan was to be organized under the name of Canaan ward."

17. Sixteenth Ward Book of Remembrance, page 10.

18. Journal History, 5 October 1856, image 39. Brigham Young addressed a very large congregation in a general conference meeting: "If we could possibly build a bowery, or a tabernacle, that would bring the people so near to us that we would not have to speak so loud, we should certainly do it; but this we cannot do, for by the time that we could build a tabernacle for seating fifteen thousand persons nearer the speaker than are the outskirts of this congregation, the people would have so increased that we should be just as far from our object as now."

19. It's easy to read Church history through the eyes of our current field of vision, but it's critical that we read through the eyes of those who wrote of their experiences. Mary Fielding mentioned attending meetings in the Kirtland Temple. These were public Sunday meetings. There were no ward meetings she was skipping. The members of the Church who met in the grove near the Nauvoo Temple to hear Brigham Young and Sidney Rigdon were accustomed to meeting there as a large body. Children were in attendance on that particular day and later wrote their memories of the events. In 1852, when Mary died, she was returning home to her farm in Millcreek after attending Sunday meetings "in town." By the 1850s, the Church was too large to meet in one body, and during the Reformation, there are many references to local meetings to which apostles and other speakers visited and preached. As the Church continued to grow and spread throughout Utah, a more systematic organization of meetings were held, although Relief Society meetings and meetings for youth weren't a standard practice until the 1870s. A good source on this is "Mormon Sundays," from the January 1978 Ensign. Another excellent article related to this topic is "The Priesthood Reorganization of 1877: Brigham Young's Last Achievement," by William G. Hartley, easily found online. Incidental comments from sermons also shed light on the practices of the time.

From Journal History, 27 September 1857, images 190-191, Heber C. Kimball admonished the saints during a Sunday sermon in the Bowery: "If you have difficulties, brethren and sisters, go to your Bishops, and let those Bishops investigate the case, and if it is worthy of his notice, let your Bishop go to Brother Brigham and have his counsel upon it."

20. My grandmother, Ida May Burton Cannon, was a granddaughter of Rachel Fielding. A few months after her 1915 marriage, Grandmother was given a blank journal by her father's widowed father, William Walton Burton. I have inherited this book, which is filled with family dates and names. The inscription inside the front cover is presumably in William's handwriting: Compliments of Mr and Mrs Wm. W. Burton To Mr and Mrs C. T. Cannon, Salt Lake City April 7th 1915. On page three is information about William Walton and Rachel Fielding Burton. Rachel's baptism date is recorded there, July 18-1849, in Grandmother Cannon's handwriting. Summing a long story, I searched many records and films for Rachel's original baptism date since I wrote the Burton biography many years ago, with no success. In late 2015 I stumbled across Rachel Fielding's original baptismal date in this book which I've had for twenty years.

21. I could not find 16th Ward records for this early period. However, I have studied many ward records. Rebaptism of adults and even older children was very common. Often older siblings were rebaptized when younger siblings were baptized. All baptisms were recorded. Often these events were large gatherings. We are very fortunate that the date of Rachel Fielding's baptism was kept by her family, as the Church record was lost.

22. Joseph Fielding Diary, page 150.

23. Journal History, 8 February 1849, image 49.

24. Biography of Hannah Greenwood Fielding, Daughters of the Utah Pioneers.

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

26. Life of Joseph F. Smith, page 159.

27. Joseph Fielding Diary, pages 150-151.

28. Journal History, 3 March 1849, image 84. "A petition from Daniel Russell, for a grant of land near Millcreek Canyon, and a petition from Benj. F. Johnson for a similar grant adjoining, including a mill site, were read, whereupon it was voted that a committee of three be appointed to determine what portion of land should be set off to each petitioner. Pres. Young appointed Charles C. Rich, Joseph Fielding and Wm. M. Lemon said committee."

29. Journal History, 11 March 1849, image 113. "Sunday March 11, After a severe windy night, the day was cloudy and thawing in G. S. L. City, the weather was too wet for holding meetings out of doors."

30. Joseph Fielding Diary, pages 150-151.

31. Journal History, 17 March 1849, image 123, "Pres. Young attended council [where] the names of a company of thirty-three, who were going to settle in Utah valley, were read. The company, a few days previously, had chosen John S. Higbee for President and Bishop, Isaac Higbee for first counselor and Dimick B. Huntington, second counselor." Joseph Fielding Diary, page 151. "The Legislative Council have met almost regularly every Week."

32. Joseph Fielding Diary, page 151. Joseph wrote some difficult words in this paragraph concerning Ira West, who had been caught stealing. He mentions the Council offering him for sale, but from other sources, it is clear that the Council attempted to hire out his labor to pay his debt after he had been caught stealing. The Council discussed a higher standard they felt they must hold. "In short, we feel ourselves to be in different circumstances as to responsibility to what we were even in before, because the Lord has placed us where we can execute his Laws."

33. Joseph Fielding Diary, page 151.

34. Joseph Fielding Diary, page 152.

35. Journal History, 6-8 April 1849, images 158-184. On the 9th of April, image 186, it was noted that John Smith had been ordained the Church Patriarch on the 1st of January. He was sustained in the conference. As far as Joseph Fielding attending meetings in the 16th Ward, it is important to note that the meeting structure was very different in the 1850s than it is today. Joseph likely attended Sunday meetings on Temple Square, hearing the apostles every week.

36. Biography of John Taylor, page 203.

37. Life of Joseph F. Smith, pages 163-164.

38. Joseph Fielding Diary, page 151.

39. Journal History, 30 April 1849, image 226.

40. Journal History, 1 May, 1849, image 228. "According to the Bishop's reports, 435 houses had been erected in the city up to this date outside the forts."

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

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

43. Journal History, 15, 17, 23 May 1849, images 249, 251, 256.

44. Journal History, 9 June 1849, image 289.

45. Journal History, 1 March 1849, Images 81-82. Wilford Woodruff, in Cambridgeport, Massachusetts, writing to Orson Pratt, president of the British mission.

46. Journal History, 7 May 1849, image 240.

47. Journal History, 1 June 1849, images 272-275.

48. Great Basin Kingdom, pages 66-68. Mr. Arrington quotes extensively from Benjamin Brown's account. Bishop Brown presided over the Fourth Ward in 1849, and in part he wrote, "Information of the great discovery of gold in California had reached the States, and large companies were formed for the purpose of supplying the gold diggers with food and clothing, and implements of every kind for digging, &c. As these companies expected a most tremendous profit on their goods, no expense or outlay of any kind was spared. Numbers of substantial wagons were prepared, stored with wholesale quantities of clothing of every kind; spades, picks, shovels, and chests of carpenters' tools, were also provided to overflowing, and, to complete the list, tea, coffee, sugar, flour, fruits &c., on the same scale. In fact, these persons procured just the things they would have done, had they been forming companies purposely for relieving the Saints, and had they determined to do it as handsomely as unlimited wealth would allow. When these companies, after crossing the plains, arrived within a short distance of Salt Lake City, news reached them that ships had been dispatched from many parts of the world, fitted out with goods from California. This threatened to flood the market. The companies feared that the sale of their goods would not repay the expense of conveyance. Here was a 'fix' – the companies were too far from the States to take their goods back, and they would not pay to carry them through, and when to this was added the fact, that the companies were half crazy to leave trading, and turn gold diggers themselves, it will easily be seen how naturally the difficulty solved itself into the decision which they actually came to – 'Oh here are these Mormons, let us sell the goods to them.' Accordingly they brought them into the Valley, and disposed of them for just what could be got – provisions, wagons, clothes, tools, almost for the taking away, at least at half the price for which the goods could have been

purchased in the States. Many disposed of their wagons because the teams gave out and could not get on any further. Such sold almost all they had to purchase a mule or a horse to pack through with. Thus were the Saints amply provided, even to overflowing, with every one of the necessaries and many of the luxuries of which they had been so destitute. . . .”

49. Almon Babbitt made at least two trips to Kaneshville from Salt Lake City in 1849, and this report appeared in the *Frontier Guardian*, 5 September 1849 and can be found in the Overland Trails Database under Howard Egan’s 1849 wagon train information. Joseph Fielding, in his diary on page 151, mentioned on April 16th, 1849, “Yesterday the Mail started for Pottawattamy Co.” I know from reading *Journal History* that Almon Babbitt took the mail.

50. *Journal History*, 8 July 1849, image 14.

51. Archives.Utah.Gov states that Brigham Young was elected governor on 12 March 1849, implying that the senators were also elected, although they might have been appointed and sustained with a public show of hands.

52. Constitution of the State of Deseret: With the Journal of the Convention Which Formed It, and the Proceedings of the Legislature Consequent Thereon. This document was published in Kaneshville in 1850 by Orson Hyde, who at that time was the only LDS operator of a printing press. This book is available at BYU as 342.792 D457c, but is also easily available online. The senators are named on page 13.

53. Archives.Utah.Gov states, “Brigham Young was the first territorial governor. He served fervently in this position from 1851 to 1857. Brigham Young was elected as governor on 12 March 1849, when the citizens of the Provisional State of Deseret held their first election. On 9 September 1850 an act to establish a territorial government for Utah passed the United States Congress and Brigham Young was again the man for the governorship. President Millard Fillmore appointed him on 28 September 1850.”

54. *Life of John Taylor*, pages 200-202.

55. *Journal History*, 28 May 1849, image 266. This information comes from a letter written by George A. Smith in Winter Quarters to Orson Pratt serving as the British mission president. On 30 May 1849, image 269, *Journal History* records, “This spring the cholera was very severe and fatal on the Mississippi and Missouri rivers, and in other parts of the United States. Boats were disabled by the loss of hands and compelled to tie up. Some little towns on the Missouri were nearly desolated. A considerable number of our brethren and sisters emigrating up those rivers fell victim to the destroyer. Sixty deaths occurred on board the steamboat *Mary*, passing from St. Louis to Kaneshville, the passengers consisting mostly of emigrants from England and Wales, under the charge of Captain Dan Jones.”

56. History of David H. Cannon from a presentation given during a meeting with the Daughters of the Utah Pioneers in St. George, 19 February, 1922. David recorded that he arrived in the valley just three days after his older brother George had left for California to work in the mines, with the expectation of serving a mission the following year in the Sandwich Islands. George had made about six thousand adobes for a home. Charles Lambert’s autobiography gives his account of the crossing and this excerpt can be found at the Overland Crossing Database. Brother Lambert knew how to make charcoal, and his small company did just that from trees they felled, carrying the charcoal in sacks and thus avoiding for a time the need to use buffalo pies for fuel.

57. *Journal History*, 28 May 1849, image 266; 1 June 1849, image 272.

58. *Great Basin Kingdom*, Leonard Arrington, page 74.

59. *Daughter of Britain*, page 261. “I was baptized in 1849 by Heber C. Kimball, who was my stepfather.”