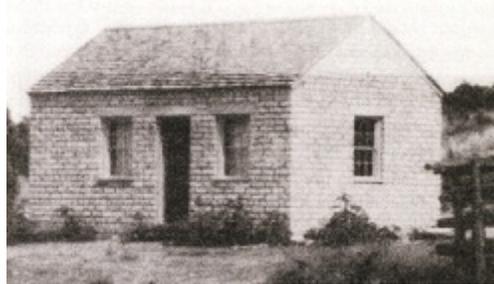


## The World of Joseph Fielding: Chapter 36

### Pioneer Life on the Farm

Pioneer life tested the ingenuity and perseverance of these faithful saints. With limited ability to purchase anything ready-made, they produced every needed item or traded for it with frugality and resourcefulness.

Joseph Fielding, his sister Mary and their families lived on adjacent farms in Millcreek.<sup>1</sup> Accompanying structures and shelters for animals were dugouts with log walls and thatched roofs.<sup>2</sup> Mary's home was made from clay brick adobes, and this house stands today at the This Is The Place Heritage Park in Salt Lake City, which is along the route the pioneers took out of the mountain into the valley.



Mary Fielding Smith's small adobe farm home has been preserved.

Likely most of the Fielding and Smith family members would have been involved in making the adobe bricks for their homes. Wooden forms shaped the clay mixture and then were slipped off, the bricks left in the sun to cure. In Mary's home, a ladder led to a small attic where Joseph F. and John slept. The home was heated by a fireplace, but food was prepared and cooked in an outdoor kitchen. A spring was "curbed" to create a well in front of the home. The animals were housed nearby in a dugout barn.<sup>3</sup>

Mary Smith	45	F		1000	England
John	18	M	Farmer		NY
Jerusha	15	F			Ohio
Sarah	13	"			"
Joseph	12	M			MI?
Martha	10	F			Ill
Hannah Grinnell	66	"			Conn:
George Mills	63	M	Salver		England

The 1850 census shows Mary on her farm with three children of Hyrum Smith's, John Jerusha and Sarah. Mary's two children with Hyrum are shown, Joseph and Martha. Hannah Grinnell and George Mills were also enumerated here.

Joseph Fielding's home was made from logs, which Joseph had cut in the mountains and then dragged home with his horse which had come across the plains. Joseph notched the logs and built four walls, covering the dirt with straw. The logs were then plastered with mud, making the one

room home “warm and comfortable,” as Rachel Fielding remembered. She also remembered that their property near the Millcreek River was overgrown with willows. Her father cut and wove the willows into a chicken coop, chinking the branches with mud as he had the house to keep the warmth in.<sup>4</sup>

Joseph Fielding	54	M	Farmer	600	"
Hannah	42	F			"
Rachel	11	"			"
Ellen	10	"			"
Heber	8	M			See
Joseph	7	"			"
Mary Ann	5	F			"
Josephine	3	"			See
Hannah	1	"			"
Mary Ann Bullock W. 43	43	"			England

Joseph Fielding and his two families were enumerated in their home on 2<sup>nd</sup> West in the 16<sup>th</sup> Ward on the 1850 census. I cannot explain why his plural wife Mary Ann was enumerated as “Mary Ann Bullock,” widowed. While enumerated in Salt Lake City, the family lived in town much of the time.

Rachel had many memories from the early pioneer days. “In those days work and appetite were about the only things we had an abundance of.” Rachel had a favorite memory of being in the field with the cows and coming across beans, belonging to a neighboring farmer, which had not been gathered in the harvest. Invoking the rule of the gleaners,<sup>5</sup> Rachel raced home and told her mother, who returned to the field with her. The two of them gathered about three cups of beans, which they “enjoyed immensely.” Hannah worked hard to be thrifty and not discard anything which could later be used. One of her sayings was, “A woman can throw out the window more than a man can bring in through the door.”<sup>6</sup>

Rachel kept a small tin box with remnants of scorched cotton cloth. In order to start a fire, she would strike a flint and steel together, letting the spark fall on a scrap of cloth, and then fan it into flames. However, on some occasions her parents found it necessary to obtain red coals from the neighbors.

Ashes were saved for lye. In addition, all animal grease, even grease from the dishpan, was saved to make soap. Soap was such a precious commodity that where possible, they used sand and scrub brushes. Rachel wrote: “The cry was ‘Use plenty of elbow grease and spare the soap.’” The same animal fat which was needed for soap was also used for candles. Rachel wrote, “We

were counted rich indeed if we could get enough grease to make two or three kettles of soap and enough tallow to make two or three dozen candles.”

Hannah had purchased a spinning wheel, perhaps from a miner in 1849, and Joseph had been able to buy a loom for Hannah, an experienced weaver. Joseph was able to acquire sheep which he sheared to provide wool which was carded and then spun into yarn. Hannah wove all the fabric for their clothing, the dyes coming from weeds and plants on their farm. With a family of almost a dozen people, just providing clothing was an enormous undertaking. One of the younger children’s many chores was to wind the bobbins for the loom which Hannah used to weave fabric for their clothes.<sup>7</sup>

Until they could afford shoes, Joseph made the children’s moccasins from the skins of their animals.<sup>8</sup> Ellen later told her daughter that she helped her father with farm chores in addition to helping her mother with “dying, weaving, spinning, making soap and candles.”<sup>9</sup> All the women were involved in knitting shawls, gloves and scarves and Hannah “conducted quite a manufacturing industry in her own home.”<sup>10</sup> Rachel wrote that each of the girls kept a thread board on which they saved any ravelings from cloth. They twisted the ravelings into thread which they used for sewing.

All their bedding was made by hand, with Rachel remembering that they had to make enough soap to wash the wool before it could be spun, woven and then dye both sides of the fabric. Rachel gathered ragweed for brooms until Joseph planted broom corn, which made superior bristles. They also grew straw and fashioned their own hats. When squash and beets froze in the winter, the family made syrup from the juices and substituted this for sugar.

Starch was needed to keep a crisp look to their clothing. Rachel soaked potato peels and then used the water for starch. She wrote:

Those were days when we made most everything we used or wore, even to our shoes. I am glad those days are past and I hope my children will never have to pass through such experiences as those we passed through in the early days of the settlement of Utah. It was not without its lesson, however, for it taught us valuable lessons in patience, and appreciation and we constantly felt our dependence on our Heavenly Father and He never failed us.<sup>11</sup>

Joseph Fielding’s youngest daughter, Sarah Ann, later told her children, “Everything was scarce except hard work.” Her only toy was a yellow cat, which she dressed and played with as if it were a doll.

Hannah found the time to teach her children to “write a legible hand, and to do a little with figures,” a biographer wrote. “She also taught them to read the scriptures and to understand and appreciate the Gospel.” Hannah had a beautiful voice and enjoyed singing,<sup>12</sup> and she would have encouraged her daughters to sing with her.

Mary Fielding Smith taught young Martha Ann skills that Mary surely had learned from her own mother, Rachel Ibbotson Fielding. Martha Ann learned to spin wool, and as a young teenager

Martha could spin four skeins a day. Mary also taught Martha Ann to knit, measuring off a specific amount of yarn which Martha had to knit before a meal. As Martha Ann became more skilled, she learned to weave fabric and dye cloth for bedding and clothing. She even learned to weave denim for men's work clothes.<sup>13</sup>

### 1850 Brings More Pioneers and More Improvements

The summer of 1850 brought almost two thousand pioneers across the plains. Apostle Orson Hyde crossed quickly, traveling in a horse-drawn buggy in six weeks. Apostle Wilford Woodruff led a company of two hundred. Stephen Markham, Edward Hunter, Lorenzo Dow Young and other prominent men led companies that year. Five freight trains brought merchandise to the valley from the east, often hiring Mormon converts to drive their teams. Apostles Charles C. Rich and Amasa M. Lyman, who had spent the previous year in California, returned to the valley that summer, describing difficult trips and problems with the Native Americans along the way.



Archibald Gardner built mills in Mill Creek and later in Leland.

About 1850 Archibald Gardner built a saw mill which was powered by the water running from Mill Creek. Joseph Fielding would have been able to have logs cut here, and with the cooperative help of neighbors he likely built a more substantial home for his family.<sup>14</sup>

### James and Mercy Fielding Lawson Settle in Iron County

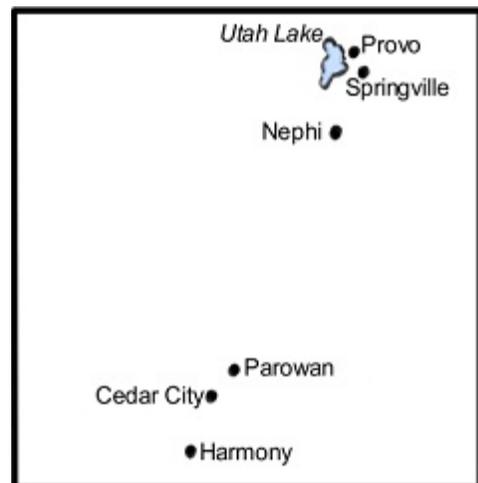


In 1850, Brigham Young directed George A. Smith to settle Parowan, 250 miles south.

The early pioneers were desperate for iron, often collecting old rifles and other implements along the plains, bringing them into the valley and turning them into plows and other tools. The next winter, after the crops of 1850 had been harvested, Brigham Young called Apostle George A. Smith to lead a company to build the new town of Parowan, near the iron

Many LDS pioneers, including Howard Egan, found income in supplying and piloting miners to California. Late in the fall of 1849, Howard meticulously mapped his route, counting the stops along the way and detailing the conditions of camping grounds.

Brother Egan observed obvious iron deposits along the route in southern Utah and this



By 1850, pioneers were settling along the 300 mile southern route.

deposits, two hundred and fifty miles south of Salt Lake City. No one volunteered to accompany him, so President Young personally sought men with the ability and energy to make this a successful settlement.

James Lawson, age thirty-one, with his valuable skills as a blacksmith, accepted the call. Only a few months after the community was founded, the population surpassed three hundred, with Mercy and Mary Jane included.<sup>16</sup> Cities in southern Utah began to flourish at this time, with settlements in Harmony, Cedar City, Nephi, Springville and Provo.<sup>17</sup>

Mercy R. Thompson	30	"		350	England
Mary J.	12	"			Mo.

Mercy Rachel Fielding Thompson was enumerated on the 1850 census in the 16<sup>th</sup> Ward as Mercy R. Thompson, living between her brother Joseph Fielding and William McMillan Thompson. The 16<sup>th</sup> Ward was enumerated on June 1st, 1850, before Mercy left the city. Mercy would have turned 43 on June 15<sup>th</sup>.

classified						35
enumerated May 12, 1851			Iron	County		18

In some parts of Utah, the 1850 census was enumerated in 1851. Thomas Bullock was the enumerator for Iron County, which included Parowan. He took the census on May 12<sup>th</sup>, 1851.

10	10	James Lawson	30	18	16	Machinist	1000	Scotland	✓	J. Bullock
----	----	--------------	----	----	----	-----------	------	----------	---	------------

James Lawson was enumerated at the bottom of page one. He is shown as a machinist with \$1000 in possessions, from Scotland. The enumerator counted 360 residents in Iron County in May, 1851. James was not enumerated in Salt Lake City on this census, indicating that when he returned he obtained the lot next door to Mercy's home.

Mercy Lawson	35	✓			England	✓
Mary J.	10	"			Mo.	✓

Mercy, shown here as Mercy Lawson, and her daughter Mary Jane were enumerated at the top of page 2. Mercy's age is not accurate, which was not uncommon on any census, but she is shown as being from England. Her daughter Mary J. was given the age of 10 instead of 11, but is shown correctly as being born in Missouri.

The Parowan pioneers constructed a foundry near Paragonah, the name being derived from what the Native Americans called the location. There they produced a substantial volume of pig iron.

While the settlement of Parowan was located in a beautiful area, farming proved difficult and the town never had a large population. By the next summer, Mercy had returned to the 16<sup>th</sup> Ward.

## Sarah Ann Fielding, the Last Child of Joseph Fielding, was Born in 1851

Joseph Fielding, by now fifty-four, managed to keep two homes, with his family spending much of their time in the home where his family lived in the 16<sup>th</sup> Ward, possibly making it easier for the children to attend school.<sup>18</sup> This is where both of his families were enumerated for the federal census in June of 1850. Sarah Ann, Joseph and Hannah's last child, was born in this home in the spring of 1851. Joseph traveled the six miles from the home to the farm to work, certainly by wagon, bringing produce and supplies from the farm.<sup>19</sup>

Hannah was forty-two. Surely Mary Ann, age forty-five, was the midwife for Sarah Ann's birth. This was the last child Hannah would have, leaving her with four daughters and two sons. Mary Ann was raising her two young daughters. Both mothers had buried infant sons in Winter Quarters. There is no question Mary Ann was aware of the five children she'd had with her first husband, three of whom were still alive. Joseph, Robert and Thomas were all enumerated in their father's household in Kirtland in 1850, whom the census taker erroneously named Greenwich.

**SCHEDULE I.—Free Inhabitants in** *Kirtland Dist No 85* **in the County of** *Lake* **State** *44*  
**of** *Ohio* **enumerated by me, on the** *17<sup>th</sup>* **day of** *Oct* **1850.** *J. N. Horn* **Ass't Marshal.** *221*

Dwellings enumerated in the order of visitation.	Families numbered in the order of visitation.	The Name of every Person whose usual place of abode on the first day of June, 1850, was in this family.	Description.			Profession, Occupation, or Trade of each Male Person over 15 years of age.	Value of Real Estate owned.	PLACE OF BIRTH. Naming the State, Territory, or Country.	Married within the year.	Attended School within the year.	Whether deaf and dumb, blind, insane, idiotic, pauper, or convict.	
			Age.	Sex.	W. (W. or C.)							
1	2	3	4	5	6	7	8	9	10	11	12	13
1	145	Robert Ketch	14	m				Engl				
2	146	William Greenwich	57	m		Engineer		"				
3		Elizabeth "	29	f				"				
4		Joseph "	24	m		Engineer		"				
5		Robert "	23	m		"		"				
6		Thomas "	15	m				"				
7		Sarah "	10	f				"				

Mary Ann Peake Greenhalgh Fielding's three sons were enumerated with their father William on the 1850 Kirtland census. William had remarried a woman named Elizabeth who had a ten-year-old daughter. William's brother Robert was shown on another page. Their brother Nehemiah had relocated to Detroit where he was enumerated.

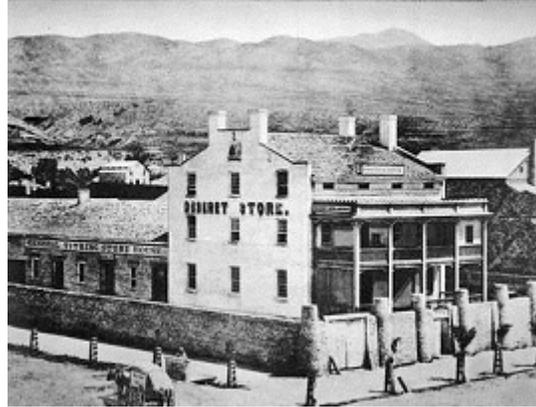
## Mary Fielding Smith, Potatoes, and the Tithing Office

The Fielding family's immediate neighbors included William McMillan Thompson, considered a son by Mercy, and who had crossed the plains with Mary Ann, Hannah and Joseph Fielding. William was the clerk at the tithing office.

Young Joseph F. Smith, who turned thirteen in 1851, recalled an experience with his mother and Brother McMillan. His brother John, who helped with the potatoes, was about nineteen:

I recollect very vividly a circumstance that occurred in the days of my childhood. My mother was a widow, with a large family to provide for. One spring when we opened our

potato pits, she had her boys get a load of the best potatoes, and she took them to the tithing office . . . . I was a little boy at the time, and drove the team. When we drove up to the steps of the tithing office ready to unload the potatoes, one of the clerks came out and said to my mother, ‘Widow Smith, it’s a shame that you should have to pay tithing.’ He said a number of other things that I remember well, but they are not so necessary for me to repeat here. He chided my mother for paying her tithing, called her anything but wise and prudent, and said there were others able to work that were supported from the tithing office.



The tithing office was located at the corner of Main Street and South Temple, where the Joseph Smith Memorial Building is today.

My mother turned upon him and said, ‘William, you ought to be ashamed of yourself. Would you deny me a blessing? If I did not pay my tithing I should expect the Lord to withhold His blessings from me. I pay my tithing, not only because it is a law of God, but because I expect a blessing by doing it. By keeping this and other laws, I expect to prosper and to be able to provide for my family.

Joseph F. Smith was a counselor to President Lorenzo Snow in the April 1900 general conference when he told that account of his mother. His brother John, who had been the Presiding Patriarch of the Church for almost fifty years, was sitting on the stand of the tabernacle behind him. President Smith continued with this well-known story:

Though she was a widow, you may turn to the records of the Church from the beginning unto the day of her death, and you will find that she never received a farthing from the Church to help her support herself and her family, but she paid in thousands of dollars in wheat, potatoes, corn, vegetables, meat, etc. The tithes of her sheep and cattle, the tenth pound of her butter, her tenth chicken, the tenth of her eggs, the tenth pig, the tenth calf, the tenth colt – a tenth of everything she raised was paid. Here sits my brother, who can bear testimony to the truth of what I saw, as can others who knew her. She prospered because she obeyed the laws of God. She had abundance to sustain her family. 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. . . .

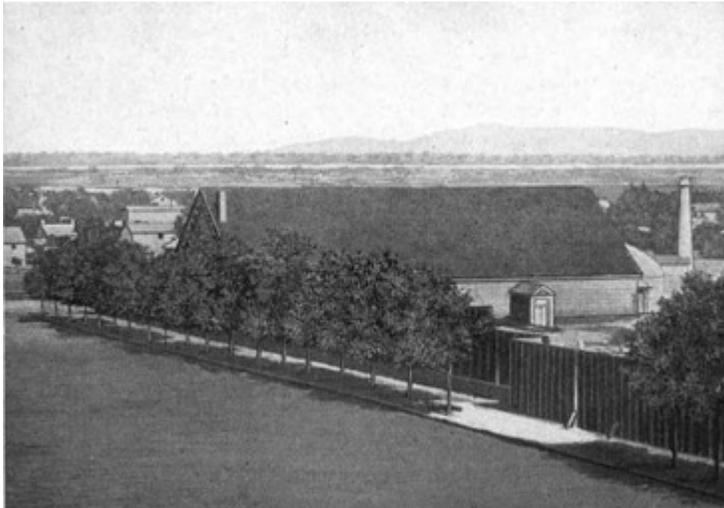
When William Thompson told my mother that she ought not to pay tithing, I thought he was one of the finest fellows in the world. I believed every word he said. I had to work and toil myself. I had to help plow the ground, plant the potatoes, hoe the potatoes, dig the potatoes, and all that sort of thing, and then to load up a big wagon-box full of the very best we had, leaving out the poor ones, and bringing the load to the tithing office. I thought in my childish way that it looked a little hard, especially when I saw certain of my

playmates and early associates of childhood playing, riding horses and having good times, and who scarcely ever did a lick of work in their lives, and yet were being fed from the public crib. . . . Well, after I got a few years of experience, I was converted, I found that my mother was right and that William Thompson was wrong.<sup>20</sup>

### **George Greenwood, Hannah Fielding's Brother, Dies**

In 1851 Hannah's widowed brother George died in Preston, England. Of his four children, only the youngest son, his namesake George, and his only daughter, Ellen, survived him. Young George inherited his father's grocery business at this time, being only nineteen years old.<sup>21</sup> The younger George was a faithful member of the LDS Church, still attending meetings and associating with the other converts. Ellen was also a member of the Church, having joined two years before her brother.<sup>22</sup>

### **1852 Mary Fielding Smith Dies**



The old adobe tabernacle was finished in the spring of 1852 and stood in Temple Square on the site of the current Assembly Hall. A distinguishing feature is a half-dome apse on the north end. The tabernacle faced South Temple Street. Joseph Fielding attended many meetings and conferences in this building.

In the summer of 1852, Mary Fielding Smith attended a church meeting in Salt Lake City. It's probable that this meeting was held in the new adobe tabernacle which had been completed in time for the April General Conference earlier that year. It was built on the southwest end of the temple block and was large enough to seat twenty-five hundred people.<sup>23</sup>

On her way home, possibly being driven by her brother and neighbor Joseph Fielding, Mary fell ill. Seeking a blessing, Mary was taken to the nearby residence of Heber C. Kimball.

home. Many stepped in to care for the revered widow of Hyrum Smith, including Brigham Young and his family, who offered assistance.<sup>24</sup>

Unfortunately, Mary never regained enough strength to leave the Kimball

Mercy had either already returned from Parowan or came at this time to help care for her sister.<sup>25</sup> Mary, only fifty-one, died eight weeks later, on Tuesday the 21<sup>st</sup> of September, at the Kimball home.<sup>26</sup> Mary was the second of her adult siblings to pass away, following John, who had died in 1839.

At Mary's death, Martha Ann, who had just turned eleven, raced from the Kimball home and prayed that she too might die. Joseph F., almost fourteen, fainted.<sup>27</sup>

President Kimball, speaking at Mary's funeral two days later, said:

As regards to Sister Mary Smith's situation and circumstances, I have no trouble at all, for if any person has lived the life of a Saint, she has. If any person has acted the part of a mother, she has. I may say she has acted the part of a mother, and a father, and a bishop. She has had a large family, and several old people to take care of, and which she has maintained for years by her economy and industry.

One thing I am glad of, and I feel to rejoice in the providence of God that things have been as they have. She came here sick on the Sabbath, eight weeks ago last Sunday, for me to lay hands upon her. She was laid prostrate upon her bed, and was not able to recover afterwards. I felt as though it was a providential circumstance that it so happened. She always expressed that she knew the thing was dictated by the Lord that she should be placed in my house, though accidentally. She probably would not have lived so long, had she been where she could not have had the same care. On Tuesday evening, eight weeks and two days since, she came here sick; from that time until her death she was prayerful and humble. I have never seen a person in my life that had a greater desire to live than she had, and there was only one thing she desired to live for, and that was to see her family; it distressed her to think that she could not see to them; she wept about it. She experienced this anxiety for a month previous to her death., and she wept and prayed that the diseased place might be opened.

She was never left alone, after she became sick. My family, and Brother Brigham's family, and others, waited upon her all the time. She had every attention paid to her that ever was paid to a sick person. This she expressed, herself, times and times again. Sister Thompson has been here ever since Sister Mary was taken sick, and she paid every attention to her. I say, with regard to my family, if ever there were good feelings shown to any person, they have manifested them to her, so also have Brother Brigham's family, and others who live around here. I will say so much in their behalf, and for the consolation of the friends of the departed.

I am thankful to the Lord God that I have had the privilege, with my family, to do Mary a kindness; it is a consolation to me. Do I regret it? No. I never regret a good deed that I have done in my life. If I regret anything, it is that I have not the ability to do more good.

Let us do all the good we can. . . I know Sister Mary has departed in peace; she has gone home. I never heard her murmur against Brother Brigham in my life, nor against me. If I went to see her, it was well; if not, it was all the same. She has come to see me, sometimes once, and sometimes twice a week. When I have seen her, I have said to her, I have no time to come and see you Mary, therefore you must come and see me. She never considered it too much trouble to come and see me and her brethren. I am satisfied she desired to live for the benefit of her children. I know she has given them good counsel, and if they will follow it they will never be in trouble. . . and I am glad I did right to Sister



Mary Fielding Smith died in 1852 in Heber C. Kimball's home at the age of 51.

Mary, and took care of her, and that my family had the pleasure of nourishing her. . . .<sup>28</sup>

President Young also spoke at Mary's funeral. Later her son, Joseph F., gave this tribute:

Nothing beneath the Celestial Kingdom can surpass my deathless love for the sweet, true, noble soul who gave me birth – my own, own mother. She was good. She was pure. She was indeed a Saint, a royal daughter of God!<sup>29</sup>

Martha Ann would later speak warmly of her mother:

Oh, how I loved my mother. I feared to displease her, I would rather burn my hand than vex my mother. . . .My mother to this very day is perfect in my mind's eye. God bless her memory.<sup>30</sup>

Mary was buried in the Salt Lake City Cemetery, an area on the mountainside north of the city comprising twenty thousand acres which had been set aside as a burial ground in 1847.

### **The Children and Step-Children of Mary Fielding Smith**

Mother Grinnell, who continued to live with the family and care for Mary's two children, plus Hyrum's children, died the following year. Hyrum's oldest daughter, Lovina, did not arrive in Utah with her husband until 1860. The surviving younger siblings were John, age nineteen; Jerusha, age fifteen, and Sarah, age fourteen. Apostle George A. Smith, Hyrum's cousin, "took the family under his wing and supervised their upbringing with fondness and dedication."<sup>31</sup>



This photo, likely taken in the 1860s, shows Joseph F. Smith on the left, his sister Martha Ann Smith Harris, their aunt Mercy Rachel Fielding Thompson, and Mercy's daughter, Mary Jane Thompson Taylor. After the sudden death of Mary Fielding Smith, Mercy took young Martha Ann into her home.



Jerusha Smith was 16 at the time of Mary Smith's death. She married 2 years later. Sarah Smith, the daughter of Hyrum Smith's son John became the Church Patriarch in 1855. He remained on his mother's farm in Millcreek. Smith and Jerusha Barden, had lost all her parents by the age of 14.

After Mother Grinnell's death the following year, Mary's sister Mercy took Martha Ann into her own home.<sup>32</sup> Mercy felt it very important to become a mother to her niece and nephew, and she remained close to Joseph F. and Martha Ann throughout her life.<sup>33</sup>

Jerusha and Sarah Smith both married in 1854. They raised large families and their husbands each took a plural wife. Their brother John Smith married in 1853, and at that time Martha Ann returned to the farm where she lived for four more years.<sup>34</sup>

When he was only twenty-two, John was ordained the Church patriarch in 1855, nine months after the death of his father's uncle John Smith. John served as the Church patriarch for fifty-six years, until his death in 1911, giving many patriarchal blessings, including one to his cousin, Rachel Fielding Burton, in 1874.<sup>35</sup>

In 1857 John took a second wife. He remained on the farm he had inherited from his mother, raising a large family.<sup>36</sup>

At this time, just before Martha Ann's sixteenth birthday in 1857, she married William Jasper Harris, three years her senior. Martha Ann had been fond of William, but there were no plans for marriage before his mission. However, in receiving a blessing from President Young before he departed on his mission, President Young learned of William's feelings for Martha Ann. Brigham encouraged him to marry her before he left Salt Lake City. He ran from the Lion House and raced to the Smith farm in Millcreek. There he said to Martha, "Get your sunbonnet!" Those words were followed with, "We are going to get married!"<sup>37</sup>

Two days after their marriage, William left for a two-year mission in England. Martha moved to Provo, into William's widowed mother's home where she was a plural wife of Abraham Smoot.

After William's return in 1858 during the Utah War, William and Martha Ann raised a large family together, ultimately settling in Provo where Martha Ann became well-known for making beautiful leather gloves, an occupation which went far in supporting their family.<sup>38</sup>

In 1854, Joseph F. was notified from the pulpit during the April general conference that he had been called to serve as a missionary in the Hawaiian Islands. He received his endowment and was ordained an elder by Apostle George A. Smith. Joseph F. later spoke about this time:



Martha Ann Smith and her husband William Jasper Harris raised a large family together in Provo.

My whole interest is in the work of the Lord. I have been in it from boyhood. I started out in it when I was about fifteen years of age on my own account, without even mother to guide me and only memories of her life and teachings to sustain me in foreign lands and in the midst of the worst of temptations that ever a youth was subjected to in the world; but with the memory of my mother and the memory of the covenants that I made in the days of my youth here in this city before I left on my mission, I was able to keep myself unspotted from the world. I am not ashamed to say this, although it may seem boastful for me to say it, but I don't say it in my own strength. It was not my strength, it was the memory of my teachings in my youth, it was the consciousness that I felt in my soul that I was in the Master's service, that I was following in the footsteps of my parents, and of the noblest and best men that I had ever known in the world, those who stood at the head of the Church, and I stood by it and I am standing by it to the best of my ability that the Lord gives me and to the utmost of the strength that I have in my being.<sup>39</sup>



Joseph F. Smith was called to serve a mission in the Hawaiian Islands when he was 15 years old.

Apostle Parley P. Pratt set him apart for his mission. Sons of prominent LDS leaders were among the group of twenty-four missionaries called at this time, including a nephew of Brigham Young and two Smith cousins, including Samuel H. B. Smith, the sixteen-year-old son of Joseph Smith's deceased brother Samuel. Joseph F. was the youngest of the group, just fifteen.

The month following conference, leaders of the Church, including Brigham Young, traveled with the new missionaries as far as Cedar City, where President Young stayed to visit the

southern settlements. Elder Pratt accompanied the young men on to San Bernardino where they met with Apostles Amasa M. Lyman and Charles C. Rich. Once in California, the missionaries found various employment opportunities, with young Joseph F. making shingles. There they earned enough money for ship fare north to San Francisco where they would again meet with Elder Pratt, who had traveled ahead to secure their passage to Hawaii.

It is probable that Joseph F. encountered George Q. Cannon, who at age twenty-seven had just returned from his four-year mission to the islands while the missionaries were in San Bernardino. Elder Cannon had translated the Book of Mormon into the Hawaiian language, and with the Church press in San Bernardino, was publishing it. He was also working with Elder Pratt on the latter's autobiography. During this period Parley P. Pratt prophesied to young George Cannon that someday he would succeed him in the Quorum of the Twelve Apostles, information which George kept secret.<sup>40</sup>



George Q. Cannon was returning from his mission to the Sandwich Islands at the time Joseph F. Smith was called.

Joseph F. would ultimately become proficient in the Hawaiian language, and the Hawaiian people became a source of love and joy to him throughout his life. His family encouraged him during his mission, with his sisters and Aunt Mercy writing frequent letters.<sup>41</sup>

### **1853: Cornerstones of the Temple are Laid**

Elder Taylor returned from his European mission late in the summer of 1852, as did the other apostles who had been away, including Lorenzo Snow, Erastus Snow, Franklin D. Richards, and Ezra T. Benson. Orson Pratt, who was president of the British Mission, was the only apostle not in Utah that spring.<sup>42</sup> Elder Taylor had crossed the Atlantic on a steamship in less than two weeks<sup>43</sup> and was present for the general conference on April 6<sup>th</sup>, 1853. On that day thousands gathered on the temple grounds, coming from the farthest settlements in Utah, to lay the southeast cornerstone for the Salt Lake Temple, which was placed amid tremendous fanfare, speeches and hymns, including marking the day of the organization of the Church twenty-three years earlier. The three other cornerstones were placed that day by different quorums.<sup>44</sup>

President Young told the congregation that afternoon:

I had not enquired what kind of a Temple we should build, because it was represented before me. I scarcely ever said much about visions or revelations, but five years ago last July when here I had seen, in the spirit, the Temple, where we have laid the cornerstones, I had never looked upon the ground since but the vision of it was there as plainly as if it were reality before me. It will have six towers.<sup>45</sup>

The following day President Young presented to the congregation a pair of fire irons which had been made from iron forged at the foundry in Paragonah. Later in the meeting President Young asked Elder George A. Smith to preach “an Iron sermon.” Elder Smith held one of the fire irons in both hands, raised it above his head, and in using the word “stereotype” to indicate an image which represented a theme or even a challenge, he simply said, “Stereotype edition!” The congregation erupted in cheers.<sup>46</sup>

### **Chapter 36 Endnotes Pages 537-550:**

1. The 1860 census indicates Joseph’s and Mary’s farms were next to each other. In *Mother of the Prophets*, page 104, Leonard Arrington wrote that Mary’s farm was at what would later be designated as 27<sup>th</sup> South and Highland Drive in Salt Lake City.
2. *Memoirs of East Mill Creek*, authored by the East Millcreek 2<sup>nd</sup> Ward, is found on LDS film #908729, a copy of which is in the H. B. Lee Library at BYU. Information about the construction of the early pioneer homes in Millcreek was given. It might be important to note that the stream of water is called Mill Creek, but the ward and area around it have been called Millcreek.
3. *Daughter of Britain*, pages 254-255.
4. *Sketch of the Life of Rachel Fielding Burton*, 1914.
5. *Ruth 2*.
6. This quote came from the autobiography of Josephine Burton Bagley, the youngest grandchild of Hannah Greenwood Fielding. She wrote that her mother Sarah Ann often quoted this, it being a saying of her grandmother’s. This autobiography was included in the *Burton Family Genealogy Histories*.
7. *Sarah Ann Fielding Burton 1851-1938*, by Marian Gardner Fluckiger. Sarah Ann specifically named this job as hers.
8. *History of Hannah Greenwood Fielding* obtained from the *Daughters of the Utah Pioneers*. There are several biographies, none with clear authors. “They made shoes for the children from skins until they could buy shoes.”
9. *Ellen Fielding Burton*, by Mercy Rachel Burton Stevens.
10. *History of Hannah Greenwood Fielding* obtained from the DUP.
11. *Sketch of the Life of Rachel Fielding Burton*, 1914.
12. *Biography of Hannah Greenwood Fielding* from the DUP.
13. *Martha Ann, Daughter of Hyrum and Mary Fielding Smith*, by Ruth Mae Barney Harris: 2002, pages 81-82.
14. *Memoirs of East Millcreek*, page 19.
15. *A Trial Furnace, Southern Utah’s Iron Mission*, by Morris A. Shirts and Kathryn H. Shirts: BYU, 2001, page 8. Howard Egan appears to have made several trips to California. *Journal History*, 9 December 1852, image 349, mentions his return from Sacramento with the mail.
16. *A Trial Furnace, Southern Utah’s Iron Mission*. James Lawson is named on several pages. Angus Cannon was also one of these Iron Mission pioneers.

17. Journal History, 7 December 1852, image 347. Letter from George A. Smith to the *Deseret News*.
18. Sketch of the Life of Rachel Fielding Burton, 1914. "As time passed on and we children began to get larger, father became anxious about our education, so he obtained another piece of land near Salt Lake City where we could all go to school and to meeting; he himself going back and forth to work from there to the farm. I was about twelve years old at this time." Rachel was twelve in 1851. I have two records which show that Joseph Fielding owned a portion of a lot in the 16<sup>th</sup> Ward next to Mercy Fielding Thompson's residence and have assumed this is the property to which Rachel was referring. Her father was a counselor in the bishopric of the 16<sup>th</sup> Ward by 1849 and was enumerated in the 16<sup>th</sup> Ward in June of 1850. Perhaps Rachel was unaware that her father was given this property upon arriving in the valley.
19. Sketch of the Life of Rachel Fielding Burton, 1914. "When I was fifteen my parents decided that going the six miles between the farm and our home each day was too hard on father, so we moved back to the farm. While living in Salt Lake City, my sister, Sarah Ann, was born, she being my mother's seventh and last child."
20. Life of Joseph F. Smith, pages 158-160,
21. Biography of George Greenwood, by Geoff Smith, 1949.
22. According to Church records, Ellen was baptized on 11 March 1838. George was baptized on 25 November 1840.
23. Journal History, 6 April 1852, image 279, mentions that the conference was "held at the new tabernacle." The site was where the Assembly Hall now stands. The Endowment House stood on the site of the north museum which currently holds the Christus statue. The temple, obviously, was under construction in its current location.
24. Martha Ann, page 83. Mother of the Prophets, pages 105-106. Journal of Discourses, pages 246-247.
25. Journal of Discourses, page 247. President Kimball specifically mentioned that Mercy Thompson was at her sister's side.
26. Journal of Discourses, page 247. "Funeral Address Delivered by President Heber C. Kimball, September 23, 1852, On the Death of Sister Mary Smith, Relict of the Martyred Patriarch Hyrum Smith, And Who Departed This Life At the Residence of President Kimball, September 22, 1852." Other records give Mary's death date as Tuesday, September 21<sup>st</sup>. President Kimball seems to begin a thought and then redirects. But one line in his sermon convinced me that Mary died on Tuesday, September 21<sup>st</sup>. "On Tuesday evening, eight weeks and two days since, she came here sick; from that time until her death she was prayerful and humble."
27. Martha Ann, page 83.
28. Journal of Discourses, pages 246-247.
29. Quoted by Jane McBride Choate, "Mary Fielding Smith – Mother in Israel," *The Friend*, July 1993.
30. Martha Ann Harris, page 83.
31. Mother of the Prophets, page 106.
32. History of Martha Ann Smith Harris by Carole Call King, easily found online. "Martha then went to live with her mother's sister, Mercy Fielding Thompson, in Salt Lake City, where she attended school."
33. Life of Joseph F. Smith, page 190. "One of the comforting features of his mission which tended to buoy him up through all its trying scenes was the tender love expressed in the letters he had received from his sisters and from his aunt, Mercy Rachel Thompson, who felt it her duty to be a mother to him after the passing of his own beloved

mother.”

34. Biography of Martha Ann Smith Harris, by Carole King Call.

35. This blessing was given on the 29<sup>th</sup> of June, 1874. Rachel was just a few days shy of her thirty-fifth birthday and was the mother of nine children. In this blessing, she was promised, “Thy last days shall be thy best.” In 1902, Rachel received a second blessing under the hands of George W. Larkin, the Weber Stake Patriarch. In that blessing she was told, “ thy prayers shall be combined to be answered with great blessings” on the heads of her children.

36. John Smith and his family were enumerated on the farm next to Joseph Fielding’s in Millcreek.

37. Biography of Martha Ann Harris by Carole Call King.

38. Biography of Martha Ann Harris by Carole Call King. “Martha always worked hard to support her family. While she was in Salt Lake she paid \$30.00 and gave six weeks work to learn the glove-making trade. For twenty years she made forty to fifty pairs of gloves each fall and sold them for prices up to \$7.00 a pair. She bought buckskins and beaver furs from Indians as they passed through on their way to winter camp. Some of the hides she tanned by herself, but for the finer gloves she had the hides dressed at Provo Woolen Mills. She made hundreds of pairs of gloves--some beautifully embroidered and beaded--also the high gauntlets and work gloves. People came from all over to buy them from her. . . .For many years Martha Ann was recognized as an authority in making temple aprons and laying away the dead. She gave many temple aprons away, and also sold them to the General Relief Society in Salt Lake. She made hundreds of them, sending twelve finished aprons every two weeks to the Women's National Relief Society, Burial Clothes Department.”

39. “Boyhood Recollections of President Joseph F. Smith,” page 64.

40. The Apostleship, by Bruce E. Dana, Cedar Fort: 2006; page 105.

41. Life of Joseph F. Smith, pages 164-190.

42. Journal History, 12 August 1857, image 37. “A letter was written to Orson Pratt Sen., who was presiding in Great Britain, advising him to return home. . . .” Elder Pratt was not on the list of apostles who were present at the placing of the cornerstones.

43. Life of John Taylor, page 240, states he crossed the Atlantic on the *Niagara*, confirmed by the Mormon Immigration Index. Several records state that Franklin D. Richards was the Church Agent in Liverpool, confirmed by a headline of a 21 August 1852 Deseret News clip about Abraham Smoot’s company, but I cannot learn the company or ships on which the other apostles crossed or determine that they traveled together. While I know that Lorenzo Snow, Erastus Snow, Franklin D. Richards and John Taylor departed for European missions in 1849, it’s clear that Ezra T. Benson was also returning from a mission in 1852. The Deseret News of 4 September 1852 states that Lorenzo Snow arrived on the 30<sup>th</sup> of August and implies he was with the Abraham Smoot Company. The Deseret News of 7 August states that Erastus Snow and F. D. Richards left Liverpool on May 8<sup>th</sup>.

44. Journal History, Wednesday, 6 April 1853, images 188-196. In his concluding sermon, President Young mentioned that he and Elder Kimball had not been ordained High Priests, that they were still members of the Aaronic Priesthood, and that Joseph Smith had known and felt it was not necessary for them to be ordained. A summary of events indicates that all four cornerstones were laid that day.

45. Journal History, 6 April 1853, image 197.

46. Journal History, 7 April 1853, image 198.