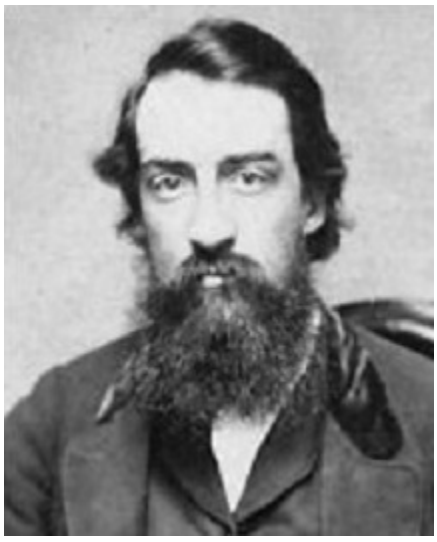
The World of Joseph Fielding: Chapter 42

Thomas Grover and Mercy R. Thompson Testify Concerning Joseph Smith and Polygamy

Joseph Smith III, having been chosen to serve as president of the Reorganized Church, sought to prove that his father had not been associated with polygamy. Lyman Omer Littlefield, the step-father-in-law of Josephine Fielding, had been a member of the LDS Church from its earliest days and lived in Smithfield, Utah, in 1885.



Joseph Smith's son and namesake was 11 years old when his father was murdered.

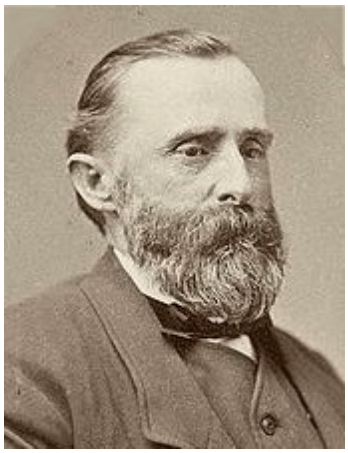
Brother Littlefield had engaged Joseph Smith III on the topic of his father's involvement with polygamy after one of Mr. Smith's visits to Utah. Several letters between the two men were published in the Ogden Herald in 1883.[1] In early January of 1886, the Ogden Herald followed up on this exchange. This article was reprinted in the Deseret News on the 6th:

> Our readers will remember, that, in the correspondence which passed between Elder Littlefield and Joseph Smith, Jr., of the reorganized church, some time since, Mr. Smith challenged Elder Littlefield to give the names of parties who were present and heard the revelation on celestial marriage before the High Council at Nauvoo. Among the names given by Elder Littlefield was that of Leonard Sobey. . . .
>
> [Zenos H.] Gurley, who was something of a lawyer, called on Mr. Sobey at his home in Beverly, New Jersey, and requested him to sign [an affidavit, which] stated that Mr. Sobey was present at the High Council meeting referred to, but did not hear the revelation read. When Mr. Gurley requested Mr. Sobey to sign the document, Sobey objected, saying he *was* present at the meeting, and did hear the revelation read, and could not sign an affidavit to the contrary. This considerably disconcerted his interlocutor, and Mr. Sobey added: 'If you will draw up an affidavit setting forth that I was there and did hear the revelation read, I will sign it for you.' Mr. Gurley, however, did not want that kind of testimony, and retired rather crestfallen, but wiser, and has since apostatized from the reorganized church.
>
> Mr. Sobey, quite recently, had business in the State of Pennsylvania, and while there related the occurrence to a gentleman named Samuel Harrison.



Lyman Omer Littlefield had married Louisa Young, the mother of Orson Omer Heath, after Orson's father's death in 1850.

> Lenoard Sobey is about the only person now living who was present at the High council



Amos M. Musser asked Thomas Grover if he had been present at a particular high council meeting in Nauvoo.

meeting at which the revelation on celestial marriage was read. His home is at Beverly, New Jersey.[2]

Amos M. Musser, a faithful convert who had served a lengthy mission to India and Pakistan and who was later imprisoned for polygamy, was very interested in this. He soon learned that Thomas Grover, a former member of the Nauvoo high council, lived in Farmington. Brother Musser wrote to Brother Grover, asking if he had been present at the high council meeting in question. Brother Grover replied to Amos with this letter, which was then published:

Farmington, Jan. 10, 1886

A. M. Musser

Your note is before me, and I answer with pleasure.

Now, concerning the matter about which you ask information, I don't know of any member of that High Council living except myself. Leonard Sobey may still be living. He apostatized on the strength of that revelation.

The High Council of Nauvoo was called together by the Prophet Joseph Smith, to know whether they would accept the revelation on celestial marriage or not.

The Presidency of the Stake, Wm. Marks, Father Cowles and the late Charles C. Rich were there present. The following are the names of the High Council that were present in their order, viz: Samuel Bent, William Huntington, Alpheus Cutler, Thomas Grover, Lewis D. Wilson, David Fullmer, Aaron Johnson, Newel Knight, Leonard Sobey, Isaac Allred, Henry G. Sherwood and, I think, Samuel Smith.

Brother Hyrum Smith was called upon to read the revelation. He did so, and after the reading said, 'Now, you that believe this revelation and go forth and obey the same shall be saved, and you that reject it shall be damned.'

We saw this prediction verified in less than one week. Of the Presidency of the Stake, Wm. Marks and Father Cowles rejected the revelation; of the Council that were present Leonard Sobey rejected it. From that time forward there was a very strong division in the High Council. These three men greatly diminished in spirit day after day, so that there was a great difference in the line of their conduct, which was perceivable to every member that kept the faith.

From that time forward we often received instructions from the Prophet as to what was the will of the Lord and how to proceed.

After this the Prophet's life was constantly in danger. Being one of his life guard, I watched his interest and safety up to the time of his death.



Thomas Grover wrote a letter about the original members of the Nauvoo high council a month before his death in 1886.

Wm. Marks died in Illinois. C. C. Rich died in Paris, Bear Lake County, Idaho, in full faith. Samuel Bent died in Garden Grove, Iowa, in full faith. Wm. Huntington died in Pisgah, Iowa, in full faith. Alpheus Cutler apostatized, and died in Iowa. Lewis D. Wilson died in Ogden, in full faith. David Fullmer died in Salt Lake City, in full faith. Aaron Johnson died in Centerville, in full faith. Newel Knight died in Ponca, Nebraska, Leonard Soboy went with Sidney Rigdon from Nauvoo. Isaac Allred died at Sanpete, in full faith. Henry G. Sherwood came here with the Pioneers and died in San Bernardino, Cal, out of the Church, I understand. Samuel Smith died at Nauvoo, in full faith.[3]



Mercy Fielding Thompson wrote letters defending polygamy.

After Thomas Grover's letter appeared in the Deseret News, Mercy Fielding Thompson felt impressed to write to Brother Musser, who forwarded her letter on to the editor of the Deseret News. Mercy included a letter she had written to Joseph Smith III in 1883. Mercy's letter to Brother Musser was published on February 17th, 1886, three days before Thomas Grover's death at the age of seventy-eight. Her letter was preceded by an editor's comment:

> An Important Testimony
>
> A Former Plural Wife of the Patriarch Hyrum Smith Testifies Concerning Her Marriage and the Reading of the Revelation to the High Council in Nauvoo
>
> The following communications, confirmatory of the statements so many times made by others that the doctrine of plural or celestial marriage had not only been revealed by the Almighty during the lifetime of the Prophet Jos. Smith, but that it was also practiced by the leaders of the Church, and that the revelation was read before and the doctrine taught to the High Council of Nauvoo, are so interesting that we publish them entire. Sister Thompson is now nearly seventy-nine years of age, and an invalid, but with mental faculties clear and strong.

Her letter to Brother Musser then followed:

> January 31st, 1886
>
> A. M. Musser:

Dear Brother – Having noticed in the Deseret News an enquiry for testimony concerning the revelation on plural marriage, and having read the testimony of Brother Grover, it came to my mind that perhaps it would be right for me to add my testimony to his on the subject of Brother Hyrum reading it to the High Council. I well remember the circumstance. I remember he told me he had read it to the brethren in his office. He put it into my hands and left it with me for several days. I had been sealed to him by Brother Joseph a few weeks previously, and was well acquainted with almost every member of the High Council, and know Brother Grover's testimony to be correct. Now if this testimony would be of any use to such as are weak in the faith or tempted to doubt, I should be very thankful. Please make use of this in any way you think best, as well as the copy of the letter addressed to Joseph Smith, at Lamoni. Your Sister in the Gospel,

Mercy R. Thompson

Mercy's letter to Joseph Smith III, which she had written several years earlier during his public exchange between Lyman Littlefield was then printed:

Salt Lake City, Sept. 5, 1883.

Mr. Joseph Smith, Lamoni, Iowa:

Dear Sir: – After having asked my Father in heaven to aid me, I sit down to write a few lines as dictated by the Holy Spirit.

After reading the correspondence between you and L. O. Littlefield, I concluded it was the duty of someone to bear a testimony which could not be disputed. Finding from your letters to Littlefield that no one of your father's friends had performed this duty while you were here, now I will begin at once and tell you my experience.

My beloved husband, R. B. Thompson, your father's private secretary to the end of his mortal life, died August 27th, 1841. (I presume you will remember him.) Nearly two years after his death your father told me that my husband had appeared to him several times, telling him that he did not wish me to live such a lonely life, and wished him to request your uncle Hyrum to have me sealed to him for time. Hyrum communicated this to his wife (my sister) who, by request, opened the subject to me, when everything within me rose in opposition to such a step, but when your father called and explained the subject to me, I dared not refuse to obey the counsel, lest peradventure I should be found fighting against God; and especially when he told me the last time my husband appeared to him he came with such power that it made him tremble. He then enquired of the Lord what he should do; the answer was, 'Go and do as my servant hath required.' He then took an opportunity of communicating this to your uncle Hyrum who told me that the Holy Spirit rested upon him from the crown of his head to the soles of his feet. The time was appointed, with the consent of all parties, and your father sealed me to your uncle Hyrum for time, in my sister's room, with a covenant to deliver me up in the morning of the resurrection to Robert Blashel Thompson, with whatever offspring should be the result of that union, at the same time counselling your uncle to build a room for me and move me

over as soon as convenient, which he did, and I remained there as a wife the same as my sister to the day of his death. All this I am ready to testify to in the presence of God, angels and men.

Now I assure you I have not been prompted or dictated by any mortal being in writing to you; neither does a living soul know it but my invalid daughter.

God bless you, is the sincere prayer of your true friend,

Mercy R. Thompson

P. S. – If you feel disposed to ask me any questions, I will be pleased to answer concerning blessings which I received under the hands of your late mother by the dictation of your father.

M. R. T[4]

Mercy's letter generated additional interest in this subject. James S. Brooks, a British convert who was baptized in 1842 and who emigrated in 1854, wrote to Leonard Sobey, asking if the published account with Zenos H. Gurley was correct.[5] Leonard Sobey replied:

Beverly, N. J.,
February 26, 1886.

James S. Brooks:

Dear Sir– Yours of 12th at hand, and would state the facts given in *Herald* in regard to myself and Mr. Gurley are true. I was present at the High Council in Nauvoo when that Revelation was read, and I know it to be *true*, and I hope the Lord will bless you to see the *truth* as I do.

Respectfully, your humble servant,
Leonard Sobey (a witness).

Leonard Sobey died in New Jersey in 1892, the last surviving member of the Nauvoo High Council.


Not long after James Lawson took Harriet Quinlan as a plural wife, Mercy divorced him.

This was an interesting exchange in which Mercy chose to be involved. An early convert who lived in both Kirtland and Nauvoo, she not only saw polygamy being practiced, but she lived it herself.

As she stated in her letter to Joseph Smith III, she had been a plural wife of Hyrum Smith. Later she was a plural wife of John Taylor, but that marriage appears to have been made solely for her temporal welfare. She married James Lawson in 1847, and

remained married to him when he took a plural wife, Elizabeth Ann Noon.

Mercy Thompson and James Lawson Divorce

However, in 1863 James took another wife. Harriet Quinlan. In 1864, Mercy divorced James, apparently settling for the relationship of being just a neighbor to James and his two wives. From the bill of divorce, this procedure appears to have been amicable. Jedediah M. Grant, who had been a member of the First Presidency, was named as the arbitrator who had assisted in the division of property. However, since President Grant had passed away in 1856, it can easily be concluded that the couple had separated long before the final divorce decree.[6]

Two Manifestos Ended Polygamy in the LDS Church

The Edmunds-Tucker Act, passed in 1887, was upheld by the United States Supreme Court. At that time, the Church was disincorporated and could not hold any assets. Later that year, President Wilford Woodruff issued the Manifesto which discontinued the practice of polygamy.



Ellen Fielding Burton named her oldest daughter Mercy Rachel, after her aunt Mercy.



Joseph Fielding gave his oldest daughter the name of Rachel, using the second name of his sister Mercy Rachel Fielding. Rachel, right, named her third daughter Rachel.

For the most part, the Church did not authorize polygamous marriages after that time, although President Smith and others had been known to quietly authorize plural marriages.[7] President Joseph F. Smith gave his approval for his cousin Ellen Fielding Burton's son John to take a plural wife in 1901 when it became apparent that John's first wife could not bear children.[8] President Smith was the author of the Second Manifesto which he issued in 1904 which officially ended polygamy in the LDS Church.[9]



Martha Ann Smith Harris, the daughter of Mary Smith, named her third daughter Mercy Ann after her aunt.

Mercy Rachel Fielding Thompson, Matriarch

After the death of her two closest siblings, Mary in 1852 and Joseph in 1863, Mercy became the matriarch of the large extended Smith and Fielding families. Mercy was fifty-six at the time of her brother Joseph's death, and it appears that she was well-loved and respected by her family.

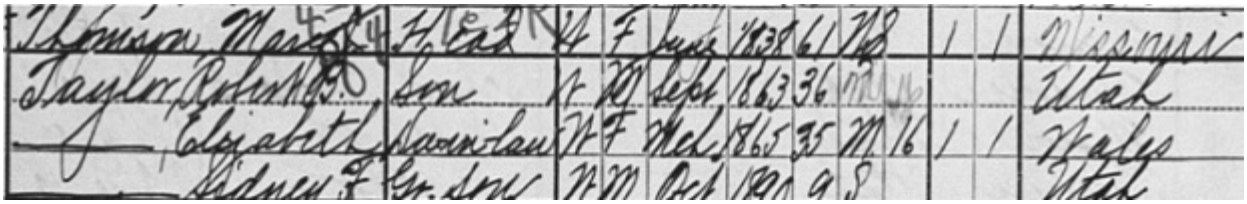
Joseph's oldest daughter Rachel, born in 1839 during Joseph's mission, was surely named after his sister Mercy Rachel. In 1865 Rachel named her third daughter Rachel, her first daughter being named after her mother-in-law, Isabella Walton Burton, and her second named Hannah after her own

mother.

In 1863, Joseph's daughter Ellen named her first child Mercy Rachel.[10] Mary Fielding Smith's daughter Martha Ann named her first daughter after her grandmother Lucy, her second was named after her mother Mary, and her third daughter, born in 1874, was named Mercy.

Mercy wrote her nephew Joseph F. Smith during his mission after his mother's death. As mentioned earlier, Mercy also took in Martha Ann during this same period. Mercy's daughter Mary Jane lived with her mother after the death of her own husband for the rest of Mercy's life. Mercy would have been very involved in raising her grandson, named Robert Blashel Thompson Taylor in honor of Mercy's beloved first husband.

In 1884, Robert Blashel Thompson Taylor and his wife Elizabeth were married by Joseph F. Smith in the Endowment house.[11] A second marriage later that year to a plural wife did not last. At this time, Robert left on a three-year mission to Hawaii. After his return, Robert and Elizabeth became the parents of only one child, a boy whom they named Sidney. Born in 1890, three years before Mercy's death, Sidney was Mercy's only great-grandchild. Likely Sidney was born in the home where his father had been born, the small house on Second West in the 16th Ward where Mercy and Mary Jane lived until their deaths. Sidney served a mission to England in 1911, married, and raised three daughters.



In 1900, Mary Jane Taylor Thompson was enumerated in the family home on 2nd West. Her son Robert told the enumerator he was a merchant (not shown). His wife Elizabeth and their son Sidney were also in this household.

Mercy Served as a Worker in the Endowment House

After the construction of the Endowment House in 1852, Mercy served there as she assisted patrons, possibly for the entire thirty-seven years of its operation.

Several of the other workers were wives of general authorities, including two of Mercy's neighbors, Edna Smith and Julina Smith, plural wives of Mercy's nephew Joseph F. Smith. Bathsheba Smith, the wife of Elder George A. Smith, was also involved in this work, as was Zina D. H. Young, a widow of Brigham Young, and who by 1888 was the President of the General Relief Society.

Lucy Bigelow Young, another plural wife of President Young, also served in the Endowment House, as did Minerva Snow, the wife of Apostle Erastus Snow.



Attached to the shawl Mercy holds in the picture following is a photograph, most likely of a beloved sister worker who had died, perhaps even Eliza R. Snow, who had passed away in 1887.

These women worked together until 1889, when the Endowment House was closed.[12] Many of these women continued their service in the Salt Lake Temple after its dedication in 1893.



This 1893 photograph was taken around the time of the dedication of the Salt Lake Temple and just a few months before Mercy's death. It shows Mercy Rachel Fielding Thompson seated just left of center holding a white shawl. With her, seated far left, is Bathsheba Smith with Julina L. Smith toward the front. Zina D. H. Young is in the center, with Lucy Bigelow Young and Minerva Snow on the right. Other women in this photograph were workers in other temples. Additionally, some had served in the Nauvoo Temple with Mercy.

Martha Ibbotson Fielding Watson Dies

In June of 1872, just four months before her sister Mercy would return to England to visit, Martha Ibbotson Fielding Watson died in her home in Fullwood, outside of Preston, at the age of sixty-eight, the fourth of the adult Fielding siblings to pass away. Martha did not have any children. Her husband Peter, a coal merchant, also practiced as a local Methodist preacher and would remarry twice.[13]

Shortly after Mercy received word of Martha's passing, she went to the Endowment House and acted as proxy in the baptism of Martha. Samuel B. H. Smith performed the baptism. President Daniel H. Wells spoke the words of the confirmation ordinance. At this time, five years before the dedication of the St. George Temple in 1877, endowments for the deceased could not be performed. As a result, not until 1889 did Mercy's daughter Mary Jane travel to the Logan Temple where she was proxy in receiving the endowment for her aunt.[14]

Mercy R. Fielding Thompson and Mary Ann Peake Fielding Visit England in 1872

It is easy to assume that Mercy and her sister Martha, and perhaps their sister Ann Fielding Matthews, exchanged letters across the Atlantic, although no communication between them after the Nauvoo period survives. In 1870, Mercy visited Fielding relatives in Canada, possibly one of James's sons who lived in Canada for a time. Mercy's knowledge of his whereabouts strongly suggests there was contact.



Eliza R. Snow was the General Relief Society President when she traveled to England and Europe in 1872.

Two years later, just a month after learning of the death of her sister Martha, Mercy crossed the Atlantic to visit her surviving family in England.[15] Her sister-in-law, Mary Ann Peake Fielding, Joseph's widow, traveled to England with her.[16] The thought of how these two widows paid for their trips is difficult to imagine today. Perhaps ward members raised the funds. Possibly family members in England covered their costs while they were in England. In 1872, this would have been a trip of a lifetime for anyone, but this would have been especially meaningful for two widows living in the newly-settled Great Salt Lake Valley.

Leaving in October of 1872, Mercy and Mary Ann traveled east by train with Eliza R. Snow, who wrote:



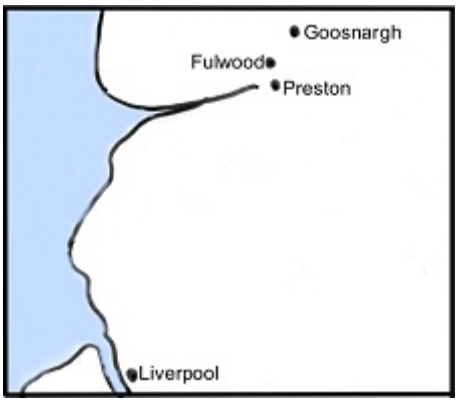
The travelers crossed the Atlantic Ocean on the steamship *Minnesota*.

> In crossing the plains, I frequently drew the contrast between the present and the past, and could hardly realize the present to be a living reality. To travel with ease, devoid of fatigue, in three days, a distance which a few years ago required more than three months of weariness and privations to accomplish, is certainly a very great change.[17]

Mary Ann and Mercy crossed the Atlantic on the steamship *Minnesota*, in the company of a group of eight whose destination was Palestine.[18] The travelers besides Sister Snow included two apostles, George A. Smith and Eliza's brother, Lorenzo Snow. Mercy kept a small journal of her travels in which she recorded genealogical data and a few notes of her trip.[19]

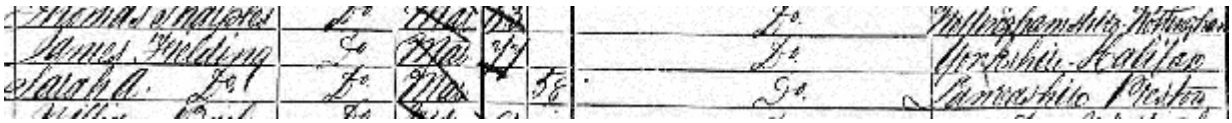
The group arrived in Liverpool on November 19th of 1872. The letters of the tourists did not mention Mary Ann after this point, so it can be assumed that she had traveled directly to her

home town of Deane, likely only a thirty-mile train ride from Liverpool. Two brothers from her large family were still alive, Thomas and William. There is no record as to how long Mary Ann stayed in England. If she kept a record, it has not survived. Perhaps she returned home earlier than Mercy, who did not leave England until the leaders of the group returned from Palestine in May of 1873.



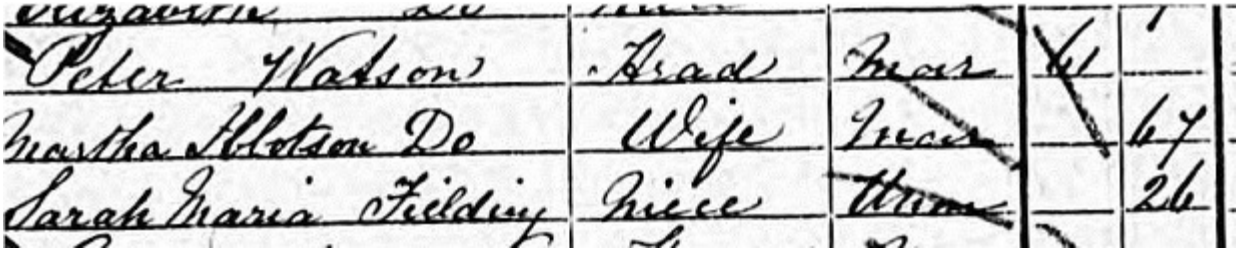
The day after Mercy arrived in Liverpool, she visited her brother James in a hospital in Goosnargh, 6 miles from Preston.

On Wednesday, November 20th, Mercy traveled with the rest of the group forty-five miles by train to Preston.[20] There, Mercy took a short trip to a hospital in Goosnargh, just outside of Preston, where she visited with her seventy-eight-year-old brother James.[21] His wife Sarah was twenty years younger but the previous year she had been enumerated in the hospital with him, perhaps as a care-giver.

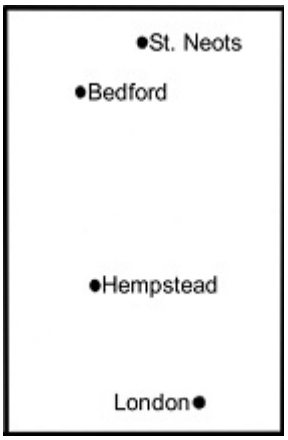

The 1871 census enumerator found James and Sarah A. Fielding in the Goosnargh Hospital. The "Do" in the column before their birth places is a ditto following "Inmate of Goosnargh Hospital." Mercy visited James in 1872.

James kept a journal where he made entries of family events and other information. On November 20th, 1872, James wrote, "My sister Mercy from America paid us a visit. I had not seen her for 40 years."[22]

James's and Sarah's daughter Sarah Maria was twenty-seven. Until her Aunt Martha's death earlier that summer, she had lived with Martha and her husband Peter Watson in Fulwood.[23] Perhaps Mercy paid Sarah Maria a visit also. The following day, Thursday, November 21st, Mercy traveled to London with the rest of her traveling party where they toured the city. At the end of the month, the Palestine tourists left England for points eastward, and Mercy remained behind.


Martha Ibbotson Fielding Watson, her husband Peter, and Martha's niece Sarah Maria Fielding were enumerated in 1871 in Fulwood. Martha died the following year, shortly before Mercy's arrival in England.

It is obvious that Mercy was collecting genealogy data, as she wrote names and dates of not only her siblings but also of the previous generations in her little book. Any number of relatives might have provided this data.[24] Notes from Mercy's journal show that she visited Papworth to see her brother Thomas, who was seventy-six years old in 1872.



In her search for genealogy information, Mercy surely visited her widowed sister Ann in Hempstead.

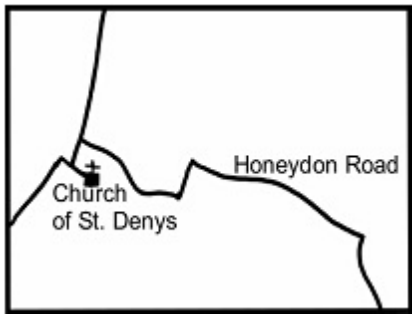
Mercy would likely have taken the train from Preston to St. Neots to visit Thomas and his wife Hannah. It appears that Thomas joined Mercy on portions of her journey. Perhaps they took the train together to Hempstead to visit their sister Ann, age seventy-two.

Ann Fielding Matthews, widowed for twenty-five years, lived with her daughter Mercy Ann Young north of London. Ann had obviously named her daughter after her youngest sister. Mercy and her husband Graydon, who were childless, lived off pension funds from the Bank of England.

Ann Matthew's sons each had become successful in their fields. Her husband's namesake followed his father into the ministry, not only becoming a well-known preacher but an organist and composer as well. Joseph Fielding Matthews, whom Ann had named after her brother Joseph, also became a minister. Benjamin was a practicing physician. Ann's youngest daughter, Hannah Rebecca, had married a pastor. All of Ann's family were now Anglican, her childhood Methodist religion put aside for the national church.[25]

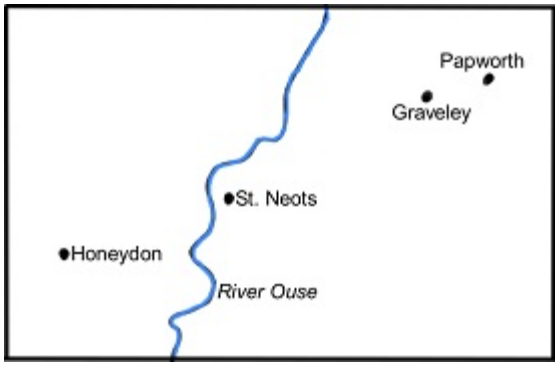
Mercy and Thomas Visit the Family Homestead in Honeydon

Mercy noted months and days in her travel journal, but not the year. However, it appears that late in the winter of 1873, Mercy and Thomas visited the old family home in Honeydon.



Mercy and her brother Thomas visited their childhood home in Honeydon.

At that time Mercy and Thomas called at the home of a family friend "and then walked up to the lane leading to our old House. They "walked through the meadows, then to our old house, which looked quite neat." They were invited in, and Mercy saw the corner near the chimney where her mother sat while she mended stockings. In recalling this tender memory, Mercy's eyes filled with tears. Born in 1807, Mercy noted on March 7th, "I sat down in the chimney corner where my mother nursed me nearly 66 years ago."

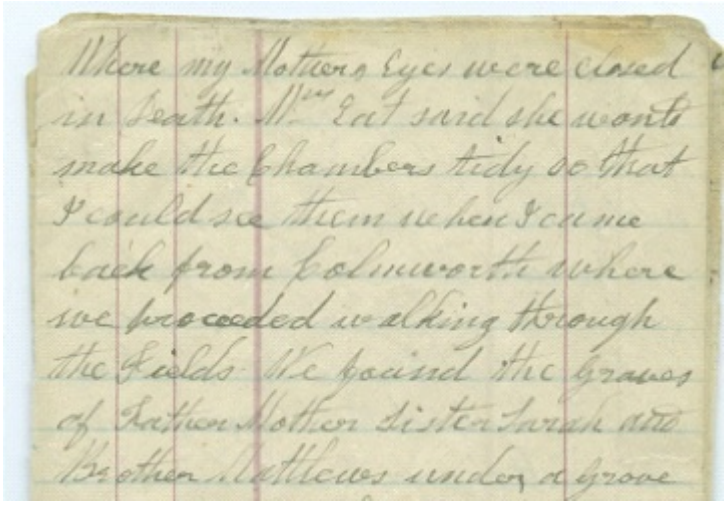


During her journey, Mercy visited her brother Thomas and his wife Hannah.

> I then went and sat down in the corner by the cellar door where Father used to sit in the summer to read the Bible and meditate on the deep things written therein. We were shown into the parlor where my mother's eyes were closed in death.

The current resident said that she would tidy the upper chambers so they could see them when they

returned from the cemetery. Mercy and Thomas walked two miles to the graveyard at St. Denys where their brother-in-law Timothy had preached so many years earlier.


Mercy kept a record of her visit to England in 1872-1873. She was deeply moved by her visit to the family home in Honeydon.

> We found the graves of Father and Mother, Sister Sarah and Brother Matthews under a grove of evergreen trees which were planted . . . as a token of respect, but they have grown too thick which kept the Tombstones too deep. The weeds were also thick, which had a tendency to efface the letters, some of which were scarcely discernible on Mother's.

After visiting with an old friend, they returned to the family home. It began to rain, and because she and Thomas were wet, they did not "go up stairs at the old House, but I got. . . a root of House leek off the old Oven tiles" from the roof. A friend took the two home in his buggy, perhaps to Thomas's residence in Papworth.

The next date in Mercy's notebook was that of May 20th, indicating that Mercy might have spent several months or more in Bedfordshire and the surrounding area. On this date[26] in 1873 Mercy wrote:


Thomas Fielding and Mercy Thompson walked to St. Denys cemetery. There they visited the monument to Timothy Richards Matthews, left, whose body had been moved to this place. Ann was later buried with him. John Fielding's gravestone is in the center, with their mother's on the left and their half-sister Sarah's on the right.

> I am now sitting on a large stone by the Roadside leading from Preston to Goosnaurgh trusting the Lord for strength to get there. 3 P.M. I am now waiting in the long field leading to Myrscoff from the Hospital for Sister because she forgot Brother's Tea.

Myerscough is the name Mercy was writing. Mercy appears to have paid a visit to Ellen Greenwood Myerscough, who was a niece of Joseph's wife, Hannah Greenwood Fielding. Ellen had been baptized into the LDS Church in 1838 when the first missionaries arrived. While she had not emigrated to America, it appears she was friendly and hospitable to Mercy.

Certainly Mercy was making a second visit to her brother James at the infirmary in the company of Ellen. Mercy was apparently making the trip by foot, a walk one way of one or two hours. Ellen would have been nearly fifty years old. Since Martha had died in 1872, "Sister" might have been Ellen, or even perhaps Sarah, James' wife.

Palestine Tourists Arrive in the Holy Land

In February of 1873, while Mercy was visiting her family home, her associates in the Middle East were just arriving in Palestine after visiting the Netherlands, Paris, Rome, Venice. After leaving by ship from Egypt, they traveled by horseback and slept in tents during parts of this leg of their journey. Apostle George A. Smith wrote:

> I stand riding an Arab horse better than I had anticipated. . . . Sister Eliza R. Snow proves to be a first-class horsewoman, and endures the labors of the journey very well. . . .We have three large circular wall tents, lined, carpeted, and furnished with iron bedsteads, tables and camp stools. We have a Syrian dragoman, who is a Roman Catholic. . . . Our cook supplies us with three excellent meals each day.[27]

Lorenzo Snow wrote at this time:

> We were in Palestine! The Holy Land! The consciousness of the fact was inspiring. Hour after hour we rode onward in silent and solemn meditation. . . . We. . . passed trains of loaded camels mounted by half-naked Arabs, smoking their long pipes, looking down smilingly from their 'ships of the desert,' doubtless sympathizing with us in our humbler mode of travelling.[28]

In mid-March of 1873, the Palestine tourists left the Holy Land and returned to England via train and steamship, with stops in Constantinople, Greece, and several cities in the German Empire. In Munich they arrived during the festivities of the wedding of the Princess Gisela of Austria and Prince Leopold of Bavaria. Prince Leopold would later lead German troops in Eastern Europe during World War I. There they were joined for a short time by Apostle Erastus Snow who had traveled to England to meet a son just completing his mission.[29]



Apostle George A. Smith, Lorenzo Snow and his sister Eliza R. Snow traveled through Europe on their way to and from Jerusalem.

On May 28th, 1873, after attending church meetings in London, Eliza R. Snow wrote, "In London we attended Conference with the Saints . . . Here I met Sister Mercy R. Thompson, whom we left in London on our way East."[30] The two women returned to the States on the steamship *Wisconsin* with Lorenzo Snow and George Albert Smith, the other tourists having separated from the group for various reasons en route.[31]

President Snow and his sister visited family and gathered genealogy information in Ohio before returning to Salt Lake City on June 18th.[32]

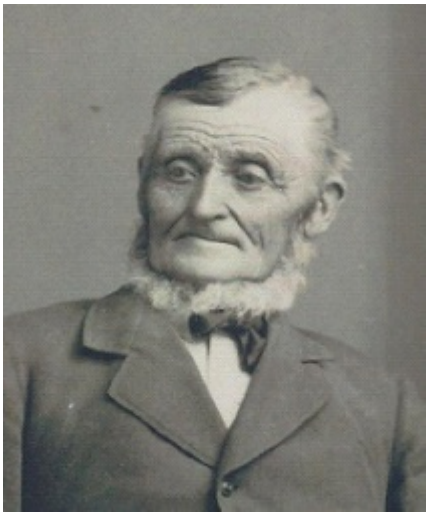
John Fielding's Daughter Mary and Her Daughter Ann Join the LDS Church

During her trip to England, Mercy and Thomas would have visited their brother John's widow, Ann Osborne Fielding, age seventy-six, who lived with her daughter Rachel in London. Rachel's husband's cousin, John Ford, had joined the LDS Church in 1850 and then emigrated to America with his large family. This event would not have gone unnoticed by the extended family.[33]

The second generation of British Fieldings not only had an LDS aunt they knew in Mercy, but they had an LDS cousin in Joseph F. Smith, who in 1860 had visited them during his mission in England. Perhaps Joseph F.'s visit at that time laid the groundwork for a softening of difficult feelings between the British Fieldings and their Utah relatives.



Mary Fielding Lupton, the daughter of John Fielding, Joseph Fielding's oldest brother, joined the LDS Church at the age of 61.



John Ford, a cousin-in-law of the daughter of John Fielding, joined the LDS Church in 1850 and emigrated.

Elder Smith's mission was followed by Mercy's visit ten years later. Other U.S. family members also visited England. In 1886 Joseph Fielding's daughter Ellen and her husband William Walton Burton visited England.[34] Each of these visits would have paved the way for good family relations. In 1889, Rachel Fielding Ford would write Joseph F. Smith asking for genealogy information, possibly about her husband's family.[35]

During Mercy's 1872-3 visit, perhaps she and her brother Thomas paid a visit to Mary Fielding Lupton, John's daughter who would have been fifteen when Mercy emigrated to Canada in 1832.

Then, in 1874, a year after Mercy's visit, Joseph F. Smith returned to England to preside over the European mission. Perhaps at that time he was reintroduced to his cousin Mary Fielding Lupton and other family members.

President Smith's mission was called to an abrupt end in the fall of 1875 when his former guardian and father's cousin, Apostle George A. Smith passed away at the age of only fifty-eight from heart failure.[36] Joseph F. immediately returned home at this time.



Apostle George A. Smith, cousin to Joseph Smith, died suddenly in 1875.

By 1877, Mary Fielding Lupton's only daughter Annie was

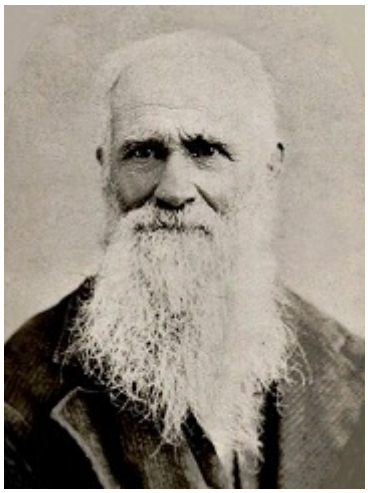
in a very difficult and abusive marriage. Her alcoholic husband had beaten Annie and caused the premature delivery and subsequent death of twins. Annie then had a son whom she named Harry.



Annie Lupton accepted help from her Utah relatives to flee an abusive marriage.

Late in 1877, Annie realized she was again pregnant. She fled her cruel husband, who threatened to find her and kidnap Harry. She and her mother sought help from Mary's cousin Joseph F. and their aunt, Mercy Thompson. With funds these two saviors provided, Mary Fielding Lupton, her pregnant daughter Annie, and Annie's young son Harry emigrated with over three hundred converts on the steamship *Nevada*, which left Liverpool in May of 1878.[37]

Reaching New York City two weeks later, the three refugees traveled by train to Salt Lake City. Soon after their arrival, on the 21st of June, 1878, Annie and her mother were baptized members of the LDS Church. A month later, little Joseph Fielding Lupton, named after his grandmother's benevolent cousin, was born in a small home on 2nd West, between the homes of Joseph F. Smith and Mercy Thompson.



John Heward, a 66-year-old widower, married 28-year-old Annie Lupton. He adopted her two sons, and with him she had 3 more children.

The new immigrants were warmly welcomed by Edna Lambson Smith, Joseph F. Smith's plural wife. Annie soon married a widower thirty years her senior, John Heward, a fellow British immigrant who was a friend of Mercy Thompson, possibly having been friends with her and Robert since their days in Canada and Kirtland. Annie and her mother moved to Draper under his care where John adopted her two boys. In this marriage, Annie had two more sons and a daughter.[38]

Six years after their arrival in Utah, Mary Fielding Lupton received her own endowment in the Endowment House. She died two years later. Annie lived forty more years, dying after World War I in Draper, leaving a large posterity, all descendants of John Fielding, Joseph Fielding's oldest brother.

Joseph Fielding's Two Deceased Adult Sons are Married by Proxy

In the second half of the 19th century in Utah, a strong belief of the necessity of marriage in connection with salvation prevailed. In 1888, over twenty years after the death of her brother Heber, Rachel Fielding Burton felt a need to perform a proxy marriage for him.

Hannah Elizabeth Heward, a daughter of Annie Lupton's husband, had died in 1871 at the age of fourteen. Rachel, with permission from the family, knelt at the altar in the Endowment House as proxy for Hannah.[39] Hannah, like Heber, had received her own endowment before her death. Rachel's son Joseph, by then age twenty-seven, was the proxy for his uncle Heber.[40]

Thirty years after Joseph Greenwood Fielding's death, his sister Rachel arranged a proxy marriage for him to Agnes Margaret Walker, a twenty-four-year-old woman who had died unmarried in 1861.

Agnes and her sister, Elizabeth Walker Coombs, were cousins to Mary Ann Peake Fielding. In 1895, at the age of sixty-two, Elizabeth was the proxy in the Salt Lake Temple for several of her extended family members, including Mary Ann's mother, Dinah Walker. The following day Elizabeth performed further temple work for her sister Agnes, and then she acted as proxy once more, kneeling across the altar from Rachel's son, Joseph Fielding Burton, for the sealing.[41]

Brigham Young Dies in 1877





Brigham Young died not long after dedicating the St. George Temple.

On August 29th, 1877, just four months after dedicating the newly-completed St. George Temple where endowments for the dead were performed for the first time, President Brigham Young passed away, possibly from appendicitis.

During the previous year President Young had reorganized the priesthood quorums in a manner he felt was more in line with the heavenly pattern, and at the time of his death he said he "was in the hands of the Lord and was willing to live or die as He decreed."[42]

President Young had directed that he be buried in a simple redwood coffin, large enough that if he "wanted to turn a little to the right or left, [he] should have plenty of room to do so." He asked that no men present at his funeral wear black crepe and that no women in his family buy any black veils, bonnets or dresses, "but if they have them they are at liberty to wear them."[43]

His grave was dug by a faithful friend, Green Flake, a man born into slavery and who had crossed the plains with President Young's vanguard company in 1847. Brother Flake had been the driver of President Young's carriage as they entered the Salt Lake Valley and was baptized two weeks later. In 1897 Brother Flake was among the surviving original pioneers who were honored in that year's jubilee celebration.[44]



John Taylor, with his wife Leonora Cannon, had joined the Church at the same time Joseph Fielding had been baptized. In 1880, he was sustained as President of the Church.

John Taylor Leads the Church as President of the Quorum of the Twelve

The week following President Young's death, John Taylor, the senior apostle, was sustained by his fellow quorum members as the President of the Quorum of the Twelve. This body voted "that the Twelve Apostles should be sustained as the presiding authority in the Church."[45]

For some time, Elder Woodruff had been ahead of Elder Taylor in seniority, as he was more than a year older. However, during the presidency of Brigham Young, the seniority was changed to reflect membership in the quorum, not age. John Taylor had been called by Joseph Smith to be an apostle four months before Wilford Woodruff, and had, in fact, assisted in the latter's ordination.[46]

President Taylor instituted quarterly stake conferences, and when he personally could not attend, he assigned members of the Quorum of the Twelve to instruct the stake members. He continued the regulation of wards begun by President Young, asking bishops to hold weekly priesthood meetings.[47]

In the October conference of 1880, John Taylor was sustained as the President of the Church. His counselors, also sustained that day, were his nephew George Q. Cannon, and Joseph F. Smith, the nephew of Joseph Fielding.

Chapter 42 Endnotes Pages 635-651:

1.The date of 1883 for the exchange of letters between Lyman O. Littlefield and Joseph Smith III comes from the date of Mercy's letter to Joseph Smith III. It is clear that she had been following this in the news. The transcript of Mercy's letter puts Lamoni in Illinois, and I don't know if Mercy or a transcriber made that error. In fact, Lamoni is in Iowa, about 160 miles west of Nauvoo. To lessen confusion, I changed Ill. to Iowa.

2.Journal History, 6 January 1886, image 49. An article was published in the Ogden Herald about Mr. Lobey (sic). Thomas Grover wrote his name as Sobey. I have learned through research that the letters S and L can easily be confused. I found Leonard Soby and his wife Helene, ages 71 and 65 respectively, on the 1880 census in Beverly, Burlington, New Jersey. As a result, I have quietly changed Lobey to Sobey in this article as to avoid confusion when I used Thomas Grover's letter, who knew his name. The Ogden Herald stated the man sent to see Leonard Sobey was Mr. Gurley.

3.Deseret News, January 11th, 1886, second page, second column. I read this on Film 26921 at Brigham Young University, but I later found it online: http://udn.lib.utah.edu/cdm/compoundobject/collection/deseretnews4/id/692/show/718/rec/2 Only a portion of this letter was included in Journal History for this date. The man who contacted Thomas Grover was reported to be A. M. Maeser. However, Mercy used the name A. M. Musser. This was Amos Milton Musser, Sr, an early convert who was later imprisoned for polygamy. He served a five-year mission to Calcutta, and later was a traveling bishop, collecting tithing from outlying settlements. His letter to the Deseret News reads: "Salt Lake City, U. T., January 10, 1886, Editor Deseret News: On noting the brief article lately copied by the News from the *Ogden Herald* of January 5th, concerning Leonard Sobey's testimony as to the revelation on Celestial Marriage having being read before the High Council in Nauvoo, I sent it to Elder Hosea Stout and asked him if he was present at the High Council referred to, and requested him, if no, to give me the names and addresses of the others present and still living, so far as he knew them. In his answer he says he was not present, but believed that Elder Thomas Grover of Farmington was. At once I wrote to Elder Grover for the information sought from Brother Stout, and the enclosed is his reply. As an interesting item of history, I think that Brother Grover's letter ought to be published in the News. I will add that I have repeatedly heard the late Bishop Johnson and the late Apostle Charles C. Rich say that they were present at the memorable meeting of the High Council of Nauvoo, referred to, and have heard them descant upon the consequential apostasy of its president, William Marks, and others because of their rejection of this grand and glorious principle. Your brother in the Gospel, A. Maeser." I believe Musser was unintentionally changed to Maeser from the original letter. I have quietly changed it back to avoid confusion. As I have mentioned before, Thomas Grover was my mother's great-grandfather.

4.Mercy's letter was published in the Deseret News on February 17th, 1886. The page number of that issue was 79. http://udn.lib.utah.edu/cdm/compoundobject/collection/deseretnews4/id/2185/rec/7. The digital page number is 15. I am not prepared to comment on Mercy's post script.

5.Journal History, 26 March 1886, images 255-256. I spent quite a bit of time researching this. While not named in the Doctrine and Covenants, Leonard Soby or Sobey was a member of the Nauvoo high council in 1843. It appears that it was in 1883 when Zenos H. Gurley located him in New Jersey and asked him to sign an affidavit. The Church Family History Library has a copy of this affidavit, which is labeled MS 4635. The affidavit says, "Leonard Sobey who was by me sworn in due form of law and upon his oath saith that on or about the 12th day of Aug., 1843, in the city of Nauvoo in the State of Illinois in the County of Hancock, before the High Council of the Church of Jesus Christ of Latter Day Saints, of which body and council aforesaid he was a member, personally appeared one Hyrum Smith of the First Presidency of said church, and brother to Joseph Smith the President and prophet of the same, and presented to said Council the Revelation on Polygamy enjoining its observance and declaring it came from God: unto which a large majority of the Council agreed and assented, believing it to be of a celestial order though no vote was taken upon it, for the reason that the voice of the prophet in such matters was understood by us to be the voice of God to the church, and that said revelation was presented to said Council as before stated, as coming from Joseph Smith the prophet of the Lord, and was received by us as other revelations had been." Zenos Gurley had at one time been a faithful member of the Church, but he and his large extended family had left the church, possibly following Sidney Ridgon. After Mr. Gurley's visit to Leonard Sobey, he and his family left the Reognized Church. The Church History Library has two letters from Zenos Gurley, one written 1886 and a second written in 1897. At that time Mr. Gurley was a member of the Iowa House of Representatives. He denied seeking a specific answer from Leonard Sobey and maintained that he was only searching for the truth. He clearly stated that he was not sent to visit Leonard Sobey by Joseph Smith III. His letters indicate that he was a faithful Christian but believed Joseph Smith had been deceived and as a result had led the Church astray.

6.On the 23rd of May, 1864, Mercy R Lawson filed for divorce from James Lawson. This is recorded in Salt Lake County, Utah Civil and Criminal Case Files, 1852-1887. The full document reads: "Territory of Utah, County of Great Salt Lake, In the probate court for said County Hon. E. Smith, Judge; Mercy R. Lawson vs James Lawson, Bill for Divorce: This came on for hearing in the probate court for the county of Great Salt Lake Territory of Utah on the 23rd day of May 1864, upon the petition of the said Mercy R. Lawson, Alias Thompson, alias Fielding, and upon the investigation thereof, it was made to appear to the satisfaction of the court that the said parties could not live together as husband and wife in union and peace and their happiness and welfare required that they should be separated and thereupon it was ordered and decreed by the court that the bonds of matrimony heretofore existing between the said Mercy R. Lawson and James Lawson be and the same are hereby forever dissolved. It was further ordered and adjudged by the court that each of said parties shall have and retain that portion of the property in their possession respectively and as heretofore divided by the arbitration of J. M. Grant, David Fullmer and Anthony Ivins to whom the matter of the division of the property owned by said parties was mutually referred ~~on the 19th day of November A.D.~~ on the ___ day of___ AD185 (sic) and that Plaintiff pays costs of suit." President J. M. Grant, second counselor to President Young, died on pneumonia on December 1st, 1856, indicating that the couple separated before this time. David Fullmer was president of the Salt Lake Stake. Anthony Ivins was the uncle of Anthony W. Ivins, a counselor to President Grant in the 20th century. In 1860, he was enumerated as a farmer in the 14th Ward, but he apparently had some connection to either Mercy or James.

7.An interesting article dealing with post-First Manifesto marriages can be found at LDS.org by searching for "The Manifesto and the End of Plural Marriage."

8.John Fielding Burton was the fifth child of William Walton Burton and Ellen Fielding. In 1897, at the age of thirty-five, John married twenty-three-year-old Muzetta Porter. John's son, LeGrand Burton, wrote, "It was a disheartening experience for John and Muzetta when after several years of marriage they realized they were not to have any children. After much consideration they decided that John should marry Etta's sister Florence. The matter was presented to President Joseph F. Smith, and after prayerful consideration received his approval and blessing. They were married November 15, 1901." It should not be overlooked that Joseph F. Smith was Ellen's cousin.

9.Two apostles resigned from the Quorum of the Twelve over this issue of the Manifesto in 1904, John W. Taylor, who was a son of President John Taylor, and Matthias F. Cowley. Elder Taylor was later excommunicated. For more information on the Second Manifesto, search for "The Manifesto and the End of Plural Marriage" at LDS.org. In early 1906 Marriner W. Merrill died. In April of that year three apostles were ordained at the same time, George F. Richards, Orson F. Whitney and David O. McKay, the latter being sustained as the president of the Church in 1951. Not until 2015 were three apostles again sustained in general conference: Ronald A. Rasband, Gary E. Stevenson and Dale G. Renlund. These three men filled the vacancies created by the deaths of L. Tom Perry, Boyd K. Packer and Richard G. Scott.

10.The biography of Mercy Rachel Burton was written by her daughter, Florence Ellen Stevens Glines and was included in the Burton Family Genealogy Histories. Florence wrote, "She was named after her Grandfather's sister, Mercy Rachel Fielding Thompson."

11.A newspaper clipping announcing their 50th wedding anniversary states that "Mr. and Mrs. Taylor were married in the old Salt Lake Endowment house March 6, 1884, by the late Joseph F. Smith, president of the L.D.S. Church." Of course, Joseph F. Smith was Mary Jane Thompson Taylor's cousin.

12.Dr. Richard O. Cowan, The Design, Construction, and Role of the Salt Lake Temple.

13.The 1881 and 1891 censuses indicate that Peter Watson remarried twice after his wife's death. On 1881 he was enumerated with a wife, Ellen. In 1891 he was enumerated with a wife named Dorothy. In both cases Peter was identified as a coal merchant, which was also his occupation on the 1871 census. On the 1891 census, "Wesleyan Local Preacher" was added to the occupation of coal merchant.

14.Endowment House Baptisms, Volume C, film #183384, 25 September 1872; Logan Temple Endowments, film #177959, page 53, Friday, 1st November 1889.

15.A biography of Mercy Rachel Fielding Thompson held by the DUP states that "In 1871 she visited relatives who had emigrated to Canada and in 1872 she visited her family in England whom she had not seen for forty years."

16.Correspondence of Palestine Tourists: Comprising A Series of Letters by George A. Smith, Lorenzo Snow, Paul A. Schettler, and Eliza R. Snow of Utah, Mostly Written While Traveling in Europe, Asia, and Africa In the Years 1872 and 1873: Deseret News Printing Establishment, Salt Lake City, Utah Territory, pages 8, 15, 377. The exact date of their departure is not clear, but a letter from Brigham Young to the travelers before they departed was dated October 15th, 1872. A letter from the travelers to Bathsheba Smith, the wife of George A. Smith, was written in Washington D. C. On November 2nd. Two references to Mercy and Mary Ann are by Paul Schettler, who mentioned he was learning the names of everyone in their company. He referred to Mrs. Mary R. Thompson and Mrs. Mary A. Fielding. I am certain he intended to refer to Mrs. Mercy R. Thompson. On page 15, Eliza R. Snow mentioned Mrs. Thompson, and on page 377 she mentions Sister Mercy R. Thompson. It is clear that Mercy remained in England during the entirety of the larger group's trip to Palestine. Nine hundred converts traveled on the ship *Wisconsin* with the traveling party and on to Utah. One source indicates that Mercy traveled on the *Nevada*.

17.Correspondence of Palestine tourists, page 4.

18. In Their Own Words, by Carol Cornwall Madsen, Deseret Book: 1994, page 194. While there are several Journal History entries which mention the Palestine trip, including 20 November 1872, images 41-43; 1 March 1873, image 8; and 22 June 1873, images 165-170, these entries don't name Mercy.

19.Aunt Mercy Thompson's Little Journal has been preserved in the LDS Family History Library as MS 7618 F0003 00010. A typed transcript is available in addition to digital copies.

20.Correspondence of Palestine Tourists, pages 29, 39,100.

21.In 1871, James and his wife Sarah were both enumerated as inmates in Goosnargh Hospital, which appears to have been replaced two years later by Whittingham Hospital, a facility for the insane and demented. It is possible that Sarah lived at the facility to care for her husband. This explains why their daughter Sarah Maria was enumerated with Martha and Peter Watson

22.A letter from Sarah Maria Fielding Wright, dated 8 February 1915, to Pearl Burton, is preserved in the LDS Church library as MS 7618 F0002 00033. In this letter, Sarah mentioned she had been reading in her father's diary. She included a few death dates and this mention of Mercy's visit to her father.

23.Sarah Marie was enumerated with Martha and Peter Watson in Fulwood on the 1871 British census.

24.Mercy Rachel Fielding Thompson's Little Notebook is held in the LDS Church History Museum, MS 7617-f0001. Search words "Mercy Rachel Fielding Thompson" will be helpful in locating this.

25.This information came from various census records. The detail of Ann's change of religion comes from old letters exchanged between Fielding siblings decades earlier.

26.I believe Mercy made two visits to James, one in November of 1872, based on James's record in his journal, and a second in May of 1873, based on Mercy's notation of "May 20th."

27.Correspondence of Palestine Tourists, pages 197-198.

28.Correspondence of Palestine Tourists, pages 203-204.

29.Correspondence of Palestine Tourists, page 364.

30.Correspondence of Palestine Tourists, page 377. The correspondence from the tourists does not specifically state that Mercy traveled home with them on the *Wisconsin*, but I have assumed that. Don C. Corbett, the biographer of Mary Fielding Smith, mentions Mercy's trip on page 289 of Daughter of Britain. He stated that Mercy traveled home "on the steamship *Nevada* which sailed from Liverpool, June 4, 1873." In 1878, Mary Fielding Lupton and her daughter and grandson emigrated from England on the *Nevada*. It is known that Mercy aided her niece. Perhaps she assisted others at this time, also, and that Brother Corbett might have confused these details. The passenger lists of these two vessels are not complete.

31.Interesting to me was to remember that William Driver, Ida May Burton Cannon's grandfather, returned from a one-year mission in 1880 on the *Wisconsin*. His wife Charlotte joined him for the latter part of his mission and visited relatives, joining him for the return voyage.

32.Correspondence of Palestine Tourists, page 381.

33.As I begin each of my research projects, I check the temple work for everyone. One reason is to make sure ordinances have been performed, but a second and very important reason is that this information can lead to very valuable clues as to what our ancestors knew about their relatives and distant family relationships. Temple work for most of the Ford family members had been performed in the 19th century, taking me on a hunt for who the convert was who performed this work. John Ford, Sr., KWJ7-S3L, was a farmer in Graveley, along with the widow Ann Osborne Fielding, who managed her deceased husband John Fielding's farm. John Ford's conversion and emigration certainly would have been a topic of discussion among the Fielding family members.

34.A granddaughter, Florence Ellen Stevens Glines, mentioned Ellen and William Walton Burton's 1886 trip to England in her short biography of her mother, Mercy Rachel Burton Stevens, which was included in the Burton Family Genealogy Histories. "Mother married Thomas Jordan Stevens as his second wife when she was 21.The trouble with polygamy was severe and they kept the marriage secret. About this time her mother, Ellen, was very sick. When she had recovered somewhat grandfather took her to England for a trip, as the doctor had recommended an ocean voyage. Mercy was left with the younger children and the responsibility of her mother's home. She was very miserable, as she was pregnant. As soon as grandmother got back from England, it was thought best for Mother to

leave home, so as not to arouse suspicions." Florence was born 24 November 1886, a premature baby.This puts Ellen and William's trip to England in the spring of 1886, even though it is known from several other family histories that William relocated to Star Valley that summer. I cannot see William going on an overseas trip after settling in Star Valley but I have found these Burton histories to be consistent with each other and generally accurate. I could not find their names on passenger lists.

35.This detail came from a letter preserved in the LDS Church History Museum as MS 7618 F0001 00002. The letter was dated 16 December 1889, to Rachel Fielding Burton from Mary Jane Thompson Taylor. Mary Jane wrote, "I must tell you our Cousin Rachel Ford, that is Uncle John Fielding's Daughter, has written to Cousin Joseph F Smith to make enquiry about her relatives. You may depend we were thank full for a correspondence to open again hoping in some future time good may result." This letter was dated only six weeks after Mary Jane had performed the endowment ordinance in behalf of her aunt Martha Ibbotson Fielding Watson.

36.Journal History, 1 September 1866, image 266. During the Victorian Age, a detailed description of ailments and of the actual death, even for prominent leaders, was common and most likely expected by the public. President Smith had been ill for four or five months, could not sleep because when lying flat he could not breathe. Throughout this time he was able to care for himself, get dressed and ride in his carriage. His death appears to have been sudden, occurring during a conversation with family members. I asked my son Jeff, a doctor, about the symptoms. He taught me that orthopnea is the medical term for distressed breathing when lying flat and is an indication of heart problems.

37.Biographer and descendant of Mary Fielding Smith, Don C. Corbitt, in Daughter of Britain, page 289, wrote briefly of Mercy: "When the Perpetual Emigration Fund was instituted, she was a generous contributor of funds for emigrating the poor, giving at one time $800 toward assisting needy Saints to reach Zion. She also donated liberally to the building of Temples, assisting missionaries, and many other charitable purposes." In thinking about this, I cannot come up with a way that Mercy, an elderly widow, could have come up with this much money unless she solicited these funds from her fellow members of the Church, which is likely what happened. It is much easier to imagine that Mercy followed the same means to raise money for the PEF as she had in her penny fund decades before. Somehow, I believe, this true account has been unintentionally altered in the telling to indicate that Mercy was the sole source of the funds, which I don't believe is a reasonable conclusion. In 1880, it appears that the enumerator missed Mercy's household, an unfortunate occurrence which sadly is not isolated to this one situation. In 1870 the enumerator stated that Mercy had no occupation. The 1880 census might or might not have provided the same data. There seems to be no other way to learn how Mercy could have earned $800, but it's easier to assume that she was able to use her gentle influence to raise these funds through donations from others.

38.A 1939 biography of Ann Jane Lupton Heward written by her granddaughter Winona Stokes Erickson provided many interesting details, including the information that John Heward had been a friend of the Thompson's.

39.Aunt Mercy Thompson's Little Journal contains a letter from John Heward, Hannah's father, to Mercy with information about Hannah Elizabeth Heward. It reads, "Draper March 28th, 1886 [to] Mercy R. Thompson, Dear Sister, I received your letter. Hannah Elizabeth Heward was born June 24th 1856 at Draper was Baptized Sep 25th 1862 at Draper by A W Smith confirmed by J S Rawlins in regard to the time she got her endowment I have not got it on the record that I have but it was some time in 1870 she died March 27th 1871. Annie is not much better than she was when she came home. Yours, John Heward." At the bottom a note in the same handwriting reads, "Please to give this to Sister Thompson, J Heward." In pencil in a later hand a note reads, "Heber Fielding sealed to above." Heber and Joseph's birth dates are included on this page. Clearly, it was important to John Heward that his deceased daughter have the sealing ordinance performed in her behalf to a worthy man.

40.Hannah Elizabeth Heward turned fourteen just three days before receiving her endowment. The sealing record of Heber and Hannah is found on film #178061, page 367, held in Special Collections at the Family History Library in Salt Lake City. Also on that day, Rachel and her son Joseph performed the sealing for Rachel's great-grandparents, Duke Fielding and his wife Elizabeth Dyson. The previous day she and Joseph were proxies for Rachel's grandfather, John Fielding, and his first wife, Sarah, and her uncle James and his wife Sarah Ann. Evidence that these proxy marriages for the deceased were a culture of the time, in 1892, Ellen's fifteen-year-old daughter Mabel drowned. Later that year her family performed a proxy marriage for her to a young man who had also recently died.

41.The record of this marriage is found on film #184588, under the date of 23 January 1895, held in Special Collections at the Family History Library in Salt Lake City. Film #183413, under the date of 22 January 1895, has the list of proxy baptisms Elizabeth Walker performed. Margaret Agnes's endowment can be found on film #184086 on the date of 23 January 1895.

42.The Priesthood Reorganization of 1877: Brigham Young's Last Achievement, by William G. Hartley, which is easily found online; Journal History, 30 August 1877, Obituary, image 467, "He had a strong desire to live to dedicate a Temple to the Most High God, set in order the Priesthood and organize the various Stakes of Zion according to the pattern revealed from heaven. These privileges were granted to him. He saw the Temple at St. George fully dedicated and prepared for the administration of the ordinances for the living and the dead. He arranged and explained the duties of the various quorums of the priesthood. And last Sunday the organization of the different Stakes of Zion was completed. His desire has been fulfilled, and now he has departed."

43.Brigham Young: American Moses, page 400.

44.An interesting history of Green Flake can be found at IloveHistory.utah.gov/people/difference/flake.html. Brother Flake is KWVP-Q8J in Family Tree.

45.Life of John Taylor, page 326-327. President Young's counselors, his son John W. Young and Daniel H. Wells, "were sustained as one with, counselors to and associated in action with the Twelve Apostles."

46.John Taylor was born 1 November 1808 and called to be an apostle on 19 December 1838. Wilford Woodruff was born 1 March 1807 and received his calling on 26 April 1839. In The Life of John Taylor, pages 327-328, this was explained, including the brief apostasy of Orson Hyde and Orson Pratt, who, after their repentance, lost their original places of seniority in the Quorum of the Twelve.

47.Life of John Taylor, page 329.