The World of Joseph Fielding: Chapter 43

James Fielding Dies





Sarah Maria Wright shared copies of these silhouettes of John and Rachel Fielding.

Four months after President Young's death in 1877, James Fielding, Joseph Fielding's next-oldest brother, died at the age of eighty-four. His wife Sarah Ann survived him by nine years. They had four children and twelve grandchildren.

Their daughter Sarah Maria and her daughter Millicent Wright would both develop a warm relationship with their Utah cousins via letters across the Atlantic. Sarah Maria was the source of the silhouettes of John and Rachel Fielding, plus a great deal of other genealogical data.[1]

Toward the end of World War I, shortly after Sarah Maria's death, Sarah Ann's daughter Josephine Burton Bagley sent Millicent a package. Sarah Ann responded:

> You have indeed sent me a lovely parcel! It arrived the day before yesterday. How I shall appreciate the ham, sugar, rice, etc, etc. Do you know it is years since I tasted rice pudding! & the butter, I feel rather guilty about that I had no idea you have difficulty in getting it when I mentioned it. Indeed all the things you sent are most welcome. The sugar will enable me to make jam. Thank you so very very much.[2]



Descendants of the Burton and Smith families owe a debt of gratitude to Josephine Burton Bagley.

The friendship between Millicent, the granddaughter of James Fielding, and Josephine, the granddaughter of Joseph Fielding, grew. They exchanged letters for decades, culminating in 1961 when Josephine and her husband Lester Bagley visited Millicent at her home in England, enjoying a lovely visit. By this time Millicent had joined the Anglican Church, but she stated that she held a warm spot for her Wesleyan relatives.[3]

1882: Thomas Fielding Dies

In 1882, Joseph Fielding's older brother Thomas died at the age of eighty-seven. His wife Hannah had passed away ten years earlier. Thomas had been living with his son Joseph Fielding in Brampton, who was a grocer. Joseph never married, dying in 1916, the last of Thomas's and Hannah's sons, leaving no posterity. Thomas was the sixth of the eight adult Fielding children to die.

1884: Ann Fielding Matthews Dies

Two years later, Ann Fielding Matthews passed away, leaving Mercy as the last surviving child of John and Rachel Ibottson Fielding.



A memorial to Ann Fielding Matthews was engraved on the end of their shared tomb.



Ann Fielding Matthews moved her husband's remains to the St. Denys cemetery. In part, the words on his tomb acknowledge his 12 years as curate at St. Denys, and "By his unsurpassed labours and self-denying love. . .He sought to proclaim to 'every creature' whom he could teach the Glorious Gospel of the Beloved God."

Many years before her death, Ann had seen to the removal of her husband's coffin from the Bromham graveyard. Ann had it moved to the cemetery at the Colmworth chapel where Ann's father John and her mother Rachel Ibbotson's graves were located.[4] Here, she had a large tomb built which memorialized the life of the Reverend Timothy Richards Matthews.



Ann Fielding Matthews, loyal defender of her minister-husband Timothy, died in 1884.

Four of Ann's six children survived her; she had twenty-nine grandchildren. Her funeral was attended by many British Fielding family members, including Sarah Maria Fielding Wright. Sarah bent over her grandfather's grave, who was buried almost fifty years earlier, and gathered several acorns which were scattered across the ground.

Later, Sarah would mail some of these acorns across the ocean to Pearl Burton, Rachel Fielding Burton's daughter. Sarah wrote:

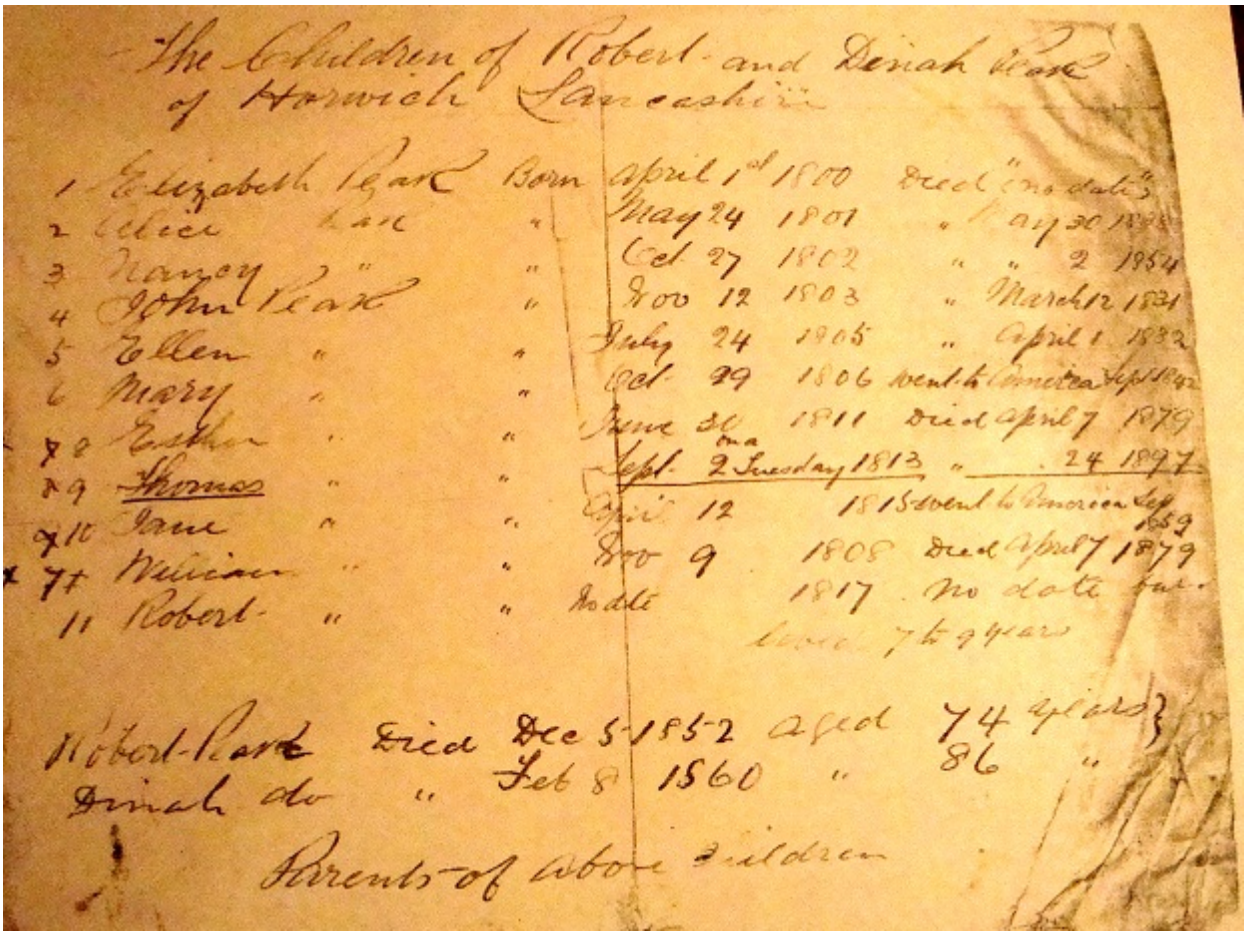
> The acorns I send may be lifeless, they are many years old, gathered off my Grandfather's grave in Colmworth Church yard at the time Aunt Matthews was interred.[5]



Four granddaughters of Rachel Fielding Burton are shown in this photo. Pearl Burton is second from left. Her sister Charlotte is on the left. Mary Ellen and Rachel are on the right. They are sisters of Ida May Burton Cannon, my grandmother. All assisted their aunt Josephine with family history.

1885: Mary Ann Fielding Dies

In 1885, Joseph Fielding's plural wife Mary Ann Peake Fielding, died in Salt Lake City in 1885, likely in her home of thirty-five years on Second West. She was seventy-eight. Born into a family of eleven children in the village of Horwich, Mary Ann was the tenth to pass away, leaving only her brother Thomas alive.


The Children of Robert and Deniah Peake
of Horwich Lancashire

1 Elizabeth Peake Born April 1st 1800 Died "no date"
2 Alice Peake " May 24 1801 " May 20 1878
3 Nancy " " Oct 27 1802 " " 2 1854
4 John Peake " Nov 12 1803 " March 12 1831
5 Ellen " " July 24 1805 " April 1 1832
6 Mary " " Oct 29 1806 went to America Sept 1842
7 Esther " " June 20 1811 Died April 7 1879
8 Thomas " " Sept 2 Tuesday 1813 " 24 1897
9 Jane " " April 12 1815 went to America Sept 1849
10 William " " Nov 9 1808 Died April 7 1879
11 Robert " " Middle 1817 No date for
Lived 74 years

Robert Peake Died Dec 5 1852 aged 74 years
Deniah do " Feb 8 1860 " 86 "

Parents of above Children

This Peake family history was created by Thomas Peake, younger brother of Mary Ann Peake Greenhalgh Fielding. In this record, Thomas noted that Mary "went to America Sept 1842." She actually left England in 1840. Certainly Mary Ann would have visited her brother Thomas when she returned to England on a visit in 1872.

Mary Ann was known by her relatives as the one who "left for America." A family record kept by Thomas indicates that they lost contact with her after she left England.[6] By the time she returned in 1872, both her parents were dead. They might never have learned of the difficult decision Mary Ann made to leave her husband and sons in Kirtland, of her polygamous marriage which brought her three more children, her trek across the plains, nor of her last home in the beautiful Salt Lake Valley.

Mary Ann was buried next to Joseph Fielding in the Salt Lake City Cemetery.

Death of Mary Ann Fielding McKnight

By 1870, Mary Ann's daughter, Mary Ann Fielding McKnight, was twenty-four, the mother of three children, one being deceased. Her marriage was difficult, and Mary Ann had asked the presiding authorities to cancel her sealing to her husband, although she remained married to James.[7] She lived with her mother for several years, but on the 1880 census she was shown living in the 11th Ward with James and four children, another daughter having died after her first birthday. Two children were born after the 1880 census, Victor in 1881 and Awilda in 1883.

By 1885 Mary Ann's marriage had taken a significant turn for the worse. Mary Ann accused James of violence, and there appears to have been court action taken against him. In one example Mary Ann gave the court, James was cruel to their oldest two children and forced them to move out of their home. Mary Ann was granted a divorce shortly after her last child Myrtle was born in 1887. James ultimately left for the northeast, where he married again and later died.[8]



Mary Ann Fielding, the daughter of Joseph Fielding, raised nine children.



Myrtle Mary Peake McKnight was a granddaughter of Joseph Fielding.

Despite her difficult marriage, it appears that Mary Ann was a happy and benevolent mother. Awilda would later write, "Mother was full of fun and life and she used to love to tell us of the pranks she did as a girl." Subtly referencing the divorce, Awilda wrote of her mother:

> She was left with nine children to raise alone, but never failed to teach us to be honest, upright children, and did everything she could to keep us together and provide for our comfort, although it was very hard for her at times. The teaching she gave us that has impressed me most was to be honest, truthful, to make as many friends and as few enemies as we could, and never be above asking forgiveness if we felt we were in the wrong, or even if not, if it would save the loss of a friend. . . .She was always prayerful and had faith in the elders. . . .

Awilda mentioned that in her later years, her mother was afflicted with severe arthritis. Mary Ann spent her last seven years in Awilda's home, where her daughter cared for her until her death caused by pneumonia just after World War I in 1922.[9] She was seventy-six. Mary Ann was buried next to her mother and father in the Salt Lake City cemetery.

Josephine Fielding Heath

By 1890, forty-year-old Josephine Fielding Heath, Mary Ann's youngest child, had given birth to ten children, although only six survived past childhood. In addition to her large responsibilities concerning her family, Josephine also had an interest in temple work for the dead. Josephine had listened to her mother speak of her former husband and her sons whom she left behind in Kirtland. Certainly Martin Harris had known these men.

As he lived nearby in Clarkston, it is probable that he gave Josephine information about her half-brothers. To date, only one piece of evidence survives which positively ties Josephine to her Greenhalgh brothers.

The record is of proxy baptisms in the Logan Temple:

4 March 1919
Instance of Josephine Fielding Heath
Walter J. Hill, proxy

Greenhalgh, Joseph,	b. abt. 1827	England.	d. abt. 1881	half-sister
Greenhalgh, Robert,	b. abt. 1828	England	d. abt. 1887	half-sister
Greenhalgh, Thomas,	b. abt. 1830	England	d. abt. 1860	half-sister

On a later winter day in 1919, accompanied by her forty-six-year-old son-in-law, Walter J. Hill, Josephine traveled ten miles to the Logan Temple. There, Walter was baptized by proxy for Josephine's half-brothers, Joseph, Robert and Thomas Greenhalgh. This information proves the connection between Josephine and her half-brothers left behind in Kirtland, Ohio.[10]





On the 4th of March, 1919, Josephine Fielding Heath and her son-in-law Walter J. Hill, left, traveled together to the Logan Temple.

Later research confirmed that Joseph and Robert both died in the 1880s in Cleveland, leaving families behind. Thomas had died in Michigan, apparently unmarried. Their father, Mary Ann's first husband who had joined the Church not long after Joseph Fielding arrived as a missionary in England, died in 1855 in Kirtland, never joining the main body of the saints.

Josephine died in her home in Smithfield in 1928 at the age of eighty, outliving her husband Omer by four years. They are buried together in the Smithfield cemetery.

President John Taylor Dies; Wilford Woodruff Succeeds



Josephine Fielding Heath, the daughter of Joseph Fielding by his plural wife Mary Ann Peake, died in Smithfield in 1928. She was buried next to her husband, Orson Omer Heath in the Smithfield cemetery.

In the summer of 1887, John Taylor died at the age of seventy-eight. Three of his wives had predeceased him, including Leonora Cannon, who had died twelve years earlier. Of his numerous posterity, twenty-four children were alive at the time of their father's death.

Elder Woodruff, eighty years old, was living in the underground, hiding from federal marshals at the time of President Taylor's death. He was sustained as President of the Church two years later, during the April conference of 1889, retaining Elder Cannon and Elder Smith as his counselors.



Leonora Cannon Taylor, born on the Isle of Man in 1796, died in Salt Lake City in 1868.

John Goodson Dies in 1892, the Last of the Original British Missionaries

John Goodson, after being excommunicated from the LDS Church during the Missouri years, settled in St. Louis. Unfortunately, in 1846, John's wife Margaret died tragically in a steamboat accident. The next year John married his wife's sister Elizabeth and the couple moved to Cincinnati and then later Boston, where John held the prestigious position of the conductor of the Handel and Haydn Society, which was established in 1815 and still operates.

John and Elizabeth had a large family and eventually returned to St. Louis where John was very active in teaching music and performing. He also appears to have remained in contact with the LDS Church in St. Louis, where there was a branch of the Church.

In 1881, at the age of eighty-two, John wrote John Taylor, who at that time was president of the LDS Church.

> It is now about forty-five years since you and I, Isaac Russell, Joseph Fielding, and several others were baptized into the church by the late P. P. Pratt at Charleton's settlement near Toronto. Since that day, the divine providence has connected us by diverse roads, to bring to pass his strange acts. You have become president of the church, and I have become a classical organist and pianoforte teacher.[11]

John asked President Taylor if there would be an opportunity for him to find employment teaching music in Salt Lake City. President Taylor responded, stating that while he welcomed John's repentance and return, he could offer "nothing but persecution by the enemies of Christ," the same situation John had rejected during his mission.

The Goodson family chose to remain in St. Louis, where John died in 1892, the last of the original seven missionaries sent to England in 1837.[12]

Salt Lake Temple is Dedicated

On April 6th, 1893, exactly forty years after the cornerstones were laid, the Salt Lake Temple was dedicated.



An 1887 addition to the design of the Salt Lake Temple included elevators designed by the Otis Brothers.

Mercy Rachel Fielding Thompson was the Last of the Fielding Siblings to Die

Five months after the dedication of the Salt Lake Temple, Mercy, who outlived her last surviving sibling Ann by nine years, quietly passed away on Friday evening, September 15th, 1893. The next day, a newspaper article announcing her passing read:

Sister Mercy R. Thompson
An Estimable Lady Called to the Spirit World

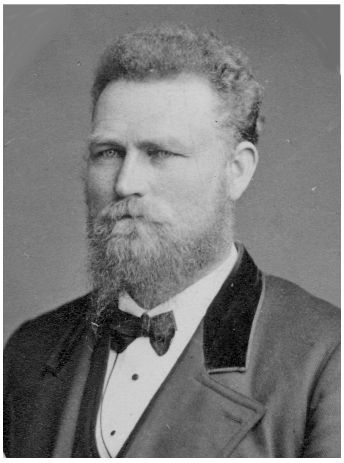
> At 10:45 o'clock last night Sister Mercy R. Thompson, aunt of President Joseph F. Smith, breathed her last at her home in this city, at the ripe age of eighty-six years and three months. The time of the funeral has not yet been arranged, as the arrival of President Smith, who is now in the East, but has been telegraphed for, is awaited.
>
> Sister Thompson was widely known and highly esteemed among the Latter-day Saints, with whom she has been associated for more than half a century. She was at the time of her demise one of the oldest members of the Church, in connection with which her life has been one of faith and noble sacrifice. She was a sister to the mother of President Joseph F. Smith. Her husband, who was private secretary to the Prophet Joseph, died August 27th, 1841. About two years after this she became the wife of the Patriarch Hyrum Smith. She was one of the first settlers of the Sixteenth ward of this city. She has been an invalid for a number of years past.[13]

President Smith immediately traveled west by train, arriving in Salt Lake City four days later. That evening, the Deseret News published the details of her funeral, which would be held the next day in the Sixteenth Ward chapel.[14]

The following day the Deseret News published an article describing her funeral:

Remains of a Faithful and Generous Woman Laid to Rest

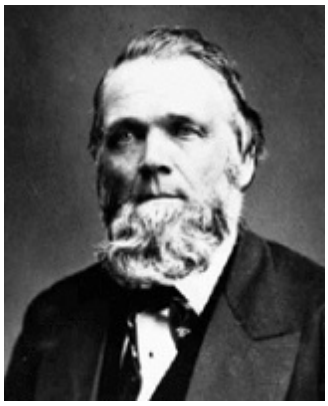
> Yesterday afternoon the funeral services over the remains of the late Sister Mercy R. Thompson were conducted in the Sixteenth ward meeting house under the direction of Bishop F. Kesler. Many of the friends of the departed gathered on the occasion to pay a farewell tribute of respect to one who through a long life has shown herself worthy of the name of Saint.
>
> After singing and prayer the assemblage was addressed by Elder Francis M. Lyman, whose remarks were full of praise for the departed and of comfort to the relatives who survive, whom he exhorted to emulate her noble example.
>
> The next speaker was Elder Franklin D. Richards, who testified to the faith and magnanimity of Sister Thompson, and in the work she had done in relation to Temples, from the days



Apostle Francis M. Lyman spoke at Mercy's funeral.



Their husbands buried in Nauvoo, Mercy Fielding Thompson and Mary Fielding Smith were buried near John Smith's family in the Salt Lake City Cemetery.



Elder Franklin D. Richards was among the speakers at Mercy's funeral.



President George Q. Cannon offered the benediction.

of Nauvoo. Like those of Elder Lyman, Elder Richards's remarks were of a consolatory nature. At their close the choir sang "O, My Father." Prayer was offered by President George Q. Cannon, and the body of the deceased followed by a long line of vehicles with relatives and friends was conveyed to the city cemetery.[15]

Mercy was buried next to her sister Mary, who had died over forty years earlier.

Mercy's Personal Copy of The Book of Mormon Remains on Her Bookshelf

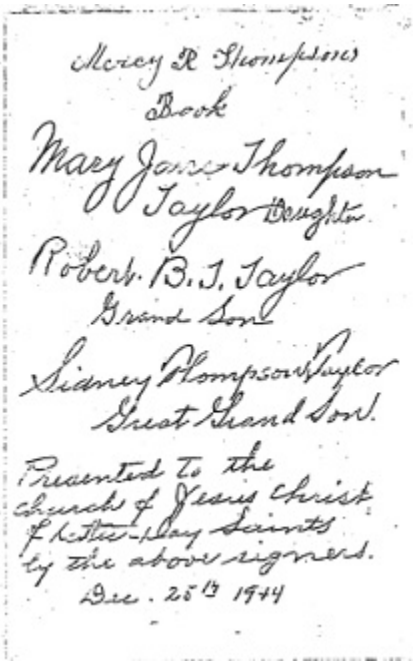
After Mercy's death, her copy of the Book of Mormon, which had been read by Hyrum Smith before he left for Carthage, remained on her bookshelf.

Robert B. T. Taylor had been told by his mother Mary Jane or his grandmother Mercy the significance of that volume.

Perhaps at a family gathering on Christmas day in 1898, three years before his mother's death in 1901, Robert showed the book to his mother's cousin, Joseph F. Smith.

At that time, President Smith was a counselor in the First Presidency to Lorenzo Snow, who had succeeded Wilford Woodruff as President of the Church upon the latter's death a few months earlier. On that occasion, Joseph F. Smith wrote on the back fly leaf the following:

> On the morning that Joseph and Hyrum Smith started to Carthage, two or three days before the martyrdom, Hyrum took this book of Mormon from the Bookcase, and turning to page 610, he read the last paragraph and turned down the corner of the leaf upon it. (See Doctrine and Covenants Sec. 135, par 4 & 5.) Ever


Mercy R Thompsons
Book
Mary Jane Thompson
Taylor Daughter
Robert B. T. Taylor
Grand Son
Sidney Thompson Taylor
Great Grand Son.
Presented to the
Church of Jesus Christ
of Latter-day Saints
by the above signers.
Dec. 25th 1944

Mercy Rachel Fielding Thompson's Book of Mormon was published in England during her brother Joseph's mission. Mercy carried it with her as she left Nauvoo and Winter Quarters. It is now in the LDS Church History Library.



John Smith, seated, the older brother of Joseph F. Smith, signed Mercy's Book of Mormon.

since that time this book has been in the hands or care of Mercy R. Thompson until her death, Sept. 15, 1893, and since then in the possession of her daughter, Mary Jane. The above is written by my hand, Jos. F. Smith, Dec, 25, 1898.

Perhaps in 1902, a year after his mother Mary Jane's death, Robert, again holding the precious volume, noticed his grandmother's signature on a fly leaf. He added his mother's name, and then his own.

That year Robert began taking the book to meetings where many general authorities took the opportunity to sign this volume, including John Smith, who signed his name at the top of the page. Patriarch Smith included the date of July 16th, 1902, and identified himself as the "Eldest Son of Hyrum."



President Joseph F. Smith wrote on the flyleaf that this was the book from which his father Hyrum Smith had read before he left for Carthage in June of 1844.

Other signatures on the page include those of apostles Anthon H. Lund, Charles W. Penrose, Francis M. Lyman, Heber J. Grant, Orson F. Whitney, David O. McKay, Joseph F. Smith, Jr., and James Talmage.

The book remained in the possession of Robert B. T. Taylor. His son, Sidney Thompson Taylor, who with his wife Minnie and their three daughters, continued living in the home which had once belonged to Mercy, caring for his aged parents.

Sidney took the opportunity to sign the fly leaf of the book under his father's name. On Christmas day in 1944, perhaps with his eighty-one-year-old father present, Sidney presented this volume of the Book of Mormon to the Church of Jesus Christ of Latter-day Saints.[16]

In the October Conference of 2009, Elder Jeffrey Holland held this volume up as he read the same verse Hyrum Smith had read one hundred and sixty-five years earlier. An article appearing in the Deseret News shortly after Elder Holland's conference address noted:

> 'The book is exquisite – leather-bound with gold filigree on its edges and stamped into its cover and sides,' according to Richard E. Turley Jr., Assistant Church Historian and Recorder. Inside the book, page 610, remains as marked by Hyrum Smith the day he and Joseph Smith left for Carthage Jail, where they would later be shot and killed by a mob. . . . 'The book traveled quite a bit before landing in Hyrum Smith's home in Nauvoo, Ill. It is a first edition from the European printing in 1841. . . . It just so happened that Liverpool was a wonderful place to publish books. Even the more ordinary volumes were done with very high standards. This is a remarkable volume. . . .Church historians assume the book was brought back by one of the apostles and given to Hyrum Smith. It eventually ended up in the possession of Mercy Thompson, the sister of Hyrum Smith's wife, Mary Fielding Smith. Members of Thompson's family kept the book until 1944, adding to its value by making it an autograph volume of church dignitaries. . . .[17]

Mary Jane Thompson Taylor never remarried after the death of her husband in 1870. She died in 1901. Her son Robert B.T. Taylor was a faithful member of the Church who lived in that same home on Second West. In the 1930s, Robert's son Sidney moved his parents to new accommodations. At that time, Sidney and his wife also vacated the home, which was sold and later razed.The home site is now on or near the property of West High School.

Rachel, Ellen and Sarah Fielding Burton and Their Families

Rachel Fielding Burton lived to be seventy-five years old and was the mother of thirteen children. She did not relocate to Star Valley with her husband. Instead, she maintained a home in Ogden where the next generation returned, attended school and worked. She was involved with gathering genealogy information until her death in 1914.

Ellen Fielding Burton died in 1906 at the age of sixty-five. She was the mother of eight children.

Sarah Ann Fielding Burton lived to be eighty-seven years old, dying in 1938. She had nine children. Her youngest child, Josephine, born in 1890, became a close friend, almost a sister, to

her niece Ida May Burton Cannon, who was born in 1894. Ida May and her sisters assisted Josephine in her genealogy research, helping gather family histories and generously sharing the information with descendants.

Joseph F. Smith

In 1901, George Q. Cannon died. Later that year, Lorenzo Snow died. At that time, Joseph F. Smith was sustained as the president of the Church. He lived seventeen more years, dying in 1918, just a few days after his eightieth birthday.

Martha Ann Smith Harris

Martha Ann, orphaned in her twelfth year, became the mother of eleven children and lived until 1923, outliving her husband by fourteen years. She lived in Provo most of her life, where the last six of her children were born, and where many of her descendants live today.



Martha Ann Smith Harris and her brother, Joseph F. Smith, died 5 years apart.

Epilogue

In the 1830s, three Fielding siblings left their homeland to begin new lives. The second generation of these three, all but two born in the United States, numbered thirteen. By 1893, the first generation had passed away, and the third generation would number one hundred and ten. Many of the fourth generation lived well into the twentieth century, which totaled three hundred and eighty-nine descendants of these three immigrant Fieldings. Today, there are easily thousands of the eighth and ninth generations alive.[18]

Chapter 43 Endnotes Pages 657-668:

1.In a 1915 letter from Sarah Maria Fielding Wright to Vilate Pearl Burton, Sarah wrote, "The 2nd Cousin Constance (daughter of my Cousin Benjamin) of whom you ask me, is Mrs. King Harwood, Gravely Down, Surrey. I have never seen her, but my brother has, she is a charming woman, but the fact of him being a dissenting minister & she a rigid Church of England woman creates a little barrier & and she moves in another world. It was she who remembers General Dyson & left me the silhouettes of Grandparents Fielding to have copied, & which I hope to send you, tho' she cannot positively vouch for their authenticity & I have nothing to compare them with for a test." In explanation, Constance was a granddaughter of Ann Matthews and apparently was a source of genealogy information for Sarah Maria. While Sarah Dyson was Rachel Ibbotson's mother, the comment about General Dyson remains a mystery at this point in time.

2.The airmail letter postmarked 18 Feb 1918 from Millicent Fothergill Wright is cataloged at MS 7618 f0002 0058 at the Church History Library. It was addressed to: Mrs. Lester Bagley [Josephine Burton Bagley], 311 West 4 Avenue, Cheyenne, Wyoming, U. S. A. The letters begin about 1914. In one letter, Sarah Maria sent a newspaper clipping about the Archduke of Austria. With horror I realized that WWI was about to begin and Sarah Maria had no idea what was coming. She passed away during the War.

3.The 1961 letter mentioning Josephine's visit was dated November 13th, 1961 and was written by Millicent Fothergill Wright to Josephine. It is archived in the Church History Library as MS 7618 F0002 0065.

4.Mercy's Little Notebook records that she and her brother Thomas visited their parents' graves in Colmworth. Also in the cemetery were the graves of their sister Sarah and "Brother Matthews."

5.This touching act was mentioned in an undated letter from Sarah to Pearl Burton, probably in 1914. The LDS Church History archive number is MS 7618 F0002 00045.

6.This family record of Robert and Dinah Walker Peake was written by Thomas, the ancestor of Joan Peake who communicated with Peggy Rysamp, a descendant of Mary Ann Peake Greenhalgh Fielding. On a beautiful fall day in 2012, I had lunch with Joan, Peggy and Peggy's husband George in the Lion House in Salt Lake City. Joan brought a photocopy of the original document to our lunch. She had spent many years trying to find the lost daughter of the family, Mary Ann. I had only recently proved the connection between the Greenhalgh families who emigrated from England to Nauvoo in 1840 and Mary Ann Peake, the plural wife of Joseph Fielding.

7.While verifying the temple ordinances for this family, I noticed that only the first three were born in the covenant. The rest were sealed to their parents as descendants noticed this ordinance was missing. This was confirmed by a response to my inquiry from Family Search dated 5 November 2013, "Mary Ann Fielding and James McKnight were sealed in the Endowment House on 18 July 1863. This sealing was later cancelled on 25 May 1870. The only children who were born in the covenant in this sealing were those born between these two dates."

8.James McKnight, defendant, Divorce, Filing date: 31 Oct 1885, Opposing Party: MacKnight,
Case: 1633, Reel: 37, Box/Folder # 23/135. "The plaintiff alleges that she has conducted herself towards the defendant, James MacKnight, as a good and dutiful wife, and discharged all her marital obligations to him; but that he has not conducted himself towards her as a husband should, but on the contrary, the said defendant has cruelly treated her to the extent that he caused her great mental distress. That he has cruelly treated their children, particularly the oldest boy and girl, having ordered Alice to leave the house and using bad language towards her and having failed provide her with proper clothing. That he has failed to provide a good living and suitable clothes for her and her children, and she has been obliged to earn such herself. About three years ago he threatened to kill with an axe, James, the oldest boy, and has since turned him away from the house. The defendant has at diverse times used threatening and abusive language, and the plaintiff fears that the defendant will cause some serious trouble to her or the children if he carries out his threats. The plaintiff also alleges that the defendant has urged her to go on the witness stand and 'perjure herself' by giving false testimony in an action pending in the third district court between Julia L. Smith and herself. That during her dangerous illness and premature confinement about six weeks ago the defendant refused to let her have the service and advice of a midwife or physician, and after the children called in such aid he has since refused to pay the fees of the said mid-wife and physician."

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

10.This record is found on film 177879, Logan Baptism Records for the date of 4 March 1919. Finding this record was a major event in my life. As a teenager, I had been told by Grandmother Cannon that Joseph Fielding had married Mary Ann Greenhalgh, a widow. As I began working on this line in 2012, the first question I wanted to learn was the identity of Mary Ann. I found her ship record and wondered if that record did in fact belong to her. I searched the Patriarchal Blessing Index and found records for Mary Ann, her husband William, and her brother-in-law Nehemiah. I am experienced enough to know that just because a record looks like it fits doesn't mean that it does. I needed some proof, and that proof came in the form of this temple record, which I didn't find for some time. In entering Mary Ann's sons into New Family Search, the precursor to Family Tree, the system pulled up a possible match for Joseph Greenhalgh. I had to wait for my next trip to SLC to look at the film to see who had performed the temple work. There, I saw that Josephine Fielding Heath had identified herself as a half-sister to these three men, conclusive proof. To say I was elated would be an enormous understatement. I consider this to be one of the finest research accomplishments of my life, thanks to an assist from a computer algorithm. I uploaded the information to NFS, and the following day I was contacted by Peggy Ryskamp, a granddaughter of Walter J. Hill and Donna Isora Heath, great-granddaughter of Josephine Fielding and great-great-granddaughter of Mary Ann Peake Greenhalgh Fielding. Peggy and her husband, both professional genealogists, had been looking for a connection between the ship record and Josephine Fielding for over twenty years. They invited me to a lunch less than two weeks later which was

already planned, to meet Joan Peake, a descendant of Mary Ann's brother Thomas. Joan, also a professional researcher, had been working with the Ryskamps to solve this mystery. We had a wonderful lunch in the Lion House together, sharing our research and records, disagreeing about whether Mary Ann had received an actual divorce from William Greenhalgh before she married Joseph Fielding. This temple record was the key to confirming the true identity of Mary Ann, although I did not know at the time that Joseph Fielding had mentioned the Greenhalghs in his diary during his mission. Those entries would have given me more confidence before finding the temple record in concluding that the ship record belonged to Mary Ann Peake. If a reader has wondered why I spend so much time searching temple records, this is why.

11.The Last Pioneer: John Taylor, A Mormon Prophet, by Samuel W. Taylor, Salt Lake City: 1999, pages 316-317.

12.Much of the information about John Goodson's life came from his own Wikipedia page.

13.Deseret Evening News 16 Sep 1893; Journal History, 15 September 1893, image 126.

14.Deseret Evening News 19 September 1893; Journal History 19 September 1893, Image 160; "The Funeral, Services Over the Remains of Sister Mercy R. Thompson to be Held Tomorrow, Wednesday afternoon, at 2 o'clock [Wednesday 20 September 1893], The funeral services over the remains of the late Sister Mercy R. Thompson will be held in the Sixteenth ward meeting house. Her nephew, President Joseph F. Smith, returned from the East today. An invitation is extended to the friends of Sister Thompson to be present on the occasion."

15.Deseret Evening News 21 September 1893, Journal History 20 September 1893 Image 171.

16.This information comes from a page of the Book of Mormon which was digitally shared with me by Tyson Thorpe, during an email exchange on 31 October 2014. He wrote, "In the holdings of the Church History Library there are two copies of the 1841 Liverpool edition of the Book of Mormon with the corner of page 610 turned down. The one which was used by Elder Holland in his October 2009 General Conference address was passed down through Hyrum Smith's family (this is the copy kept by Mercy Thompson). It has been the opinion of the Church History Department that the copy which Elder Holland held up was most likely the copy that was originally used by Hyrum Smith."

17.The Deseret News, 8 October 2009, "A Chain of Testimony": 1841 Copy of Book of Mormon Stays Preserved.

18.I counted the descendants using Family Tree. Mercy had one daughter, who had one son, who had one son, who had three daughters. Mary had two children: Martha Ann Smith Harris had eleven children and seventy-six grandchildren; Joseph Fielding Smith had forty-nine children and one hundred and sixty-four grandchildren. Joseph Fielding had ten children, forty-nine grandchildren, and one hundred and forty-eight great-grandchildren. The fifth generation, my father's generation, would be vast. A quick calculation of just my small part of this line brought the number into four digits. I am the sixth generation and my grandchildren would be among many thousands of the eighth generation from the original eight surviving children of John and Rachel Ibbotson Fielding.