

## *Dorothy Sarah Jennison (Litchfield)*

Joshua Lorenzo Ferris' 5<sup>th</sup> wife

While working in the home of Samuel and Martha Ferris, she met his father, Joshua Lorenzo Ferris. He had been married 4 times, but at that time had no wife. Besides Samuel, he had two other children with him, Mary Louise, age 16 and Thomas, age 13. Two younger children, were with their mother, Emma Beckstead Ferris, from whom he was separated.

Joshua offered her marriage and she accepted. She needed a home for her children and herself. He needed a housekeeper and place to call home. It was a marriage to serve a dire need for her and a purpose for him but could hardly be called a love match. It was his fifth marriage and her third. He was 49 years old. A large man with a strong back and muscles gained from heavy lifting, working with horses and oxen and from living and sleeping most of the time in the out of doors and in all kinds of weather. He had sandy red hair but his beard was really red and grew so long he tucked it in to the top of his trousers. He was by profession, what was known as a "freighter." He was available for hire to haul anything needing moving, from place to place. He had been employed hauling stone from the mountains to the temple foundation in Salt Lake, hauling materials, supplies and produce from Salt Lake to outlying settlements and back. Now the Tintic mining district was opening up and he was freighting between there and Salt Lake City with his equipment.

When Dorothy married Joshua she was 37 years old, a very small prim English woman, well educated for the time, with ideals way beyond the pioneer environment she found herself in. She and Joshua made their home in Provo for at least another year for there in 1 March 1865 their first son, Daniel, was born. Joshua's son, Samuel, and his wife Martha had moved to a farm in Pond Town (now Salem) about 20 miles south of Provo. His children Louise and Thomas were living there with their older brother, William, with Gammons.

The little town of Goshen at extreme south west end of the Utah Lake had been settled in 1857. It was directly on the freighting route to the new mining towns of Eureka, Mammoth, Sliver City etc., in the new Tintic mining area.

Joshua moved his wife there to make an overnight stopping place between Salem and Eureka. It was a hard life for Dorothy. Another son was born 9 November 1867 named Charles. They lived under the most trying conditions, poverty of the most extreme.

The town was to be undesirable and unhealthy. Being so near the lake the ground was wet most of them, there were a great number of flies and flees and the water was bad. They decided to survey a new town higher in the valley and would all draw for a city lot. There on which to build their home and would move the next spring (1868). Her lot was drawn in the name of Chas Ferris a baby of less than 2 years. It would be interesting to know why her own name or that of her husband was not used. Possibly the older Lichfield son drew his own lot because Joseph had a large lot across the corner from that of his mother on which he established

his home and lived there the rest of his life. At any rate the lot that was Dorothy's was on main street, running east and west, near the west end of town. The small log house she had in lower Goshen was moved there and as the boys grew older, and were able to help, a two room, white clay house was built in front of the old log room.

Dorothy made no entry in her personal record concerning the death of her husband Joshua. Family tradition is that he was hauling hay from his Goshen farm in the summer of 1869. He came into the house very hot from the sun, for a drink of water. Upon drinking the cold water he dropped dead at Dorothy's feet on the kitchen floor. The family lived in Salem and said he died in Salem, the summer of 1870 from food poisoning which he had acquired on one of his trips. Dorothy was a widow again. They had a hard time getting enough to eat and many winters were obliged to tie their feet in rags and gunny sacking. The children had little chance to go to school but were taught by their mother to read and write.

She died in Goshen, 27 August 1903, buried in Goshen under the name of Dorothy Hatfield, age 76 ½. She was sealed to Hatfield and all her children. Dorothy Sarah Jennison was married to Joshua Lorenzo Ferris, May 1864 at Provo. Their children were:

Daniel Ferris born: 1 March 1865 at Provo  
married: Minnie Bell Till (1<sup>st</sup>)  
Eliza Gibby (2<sup>nd</sup>)

Charles Ferris born: 9 November 1867 at Goshen, Utah  
married: Emma Everetts



# *The Life of Dorothy Sarah Jennison*

By Beulah Lichfield

Dorothy Sarah Jennison was born 4 January 1827 in Nottingham, Notts, England. She was the oldest of seven children born to William and Matildea (Emmerson) Jennison. At the time of her birth the parents were living in Nottingham City, which is about 124 miles north west of London. At this time there were about fifty thousand people living there, but it was already a very old city. Likely her grandparents, John and Dorothy (Pickering) Emerson also made it their home. By 1830 William Jennison had moved his family to Lenton, Knotts, England. Lenton was actually only a mile from Nottingham with a population of about 3000 at the time. Most of the people were engaged in lace making or employed at the bleaching works established there but her father was a rock mason and worked on buildings and bridges. William, was the son of Christopher and Sarah (Smith) Jennison of Belper, Derbyshire, a city 12 or 14 miles from Nottingham. He was their 5<sup>th</sup> child in a family of seven.

Dorothy's mother, Matildea (Emmerson) Jennison was born 22 Dec 1800 at Higham, Derbyshire, England. In the records that Dorothy Sarah personally kept, after she came to Utah, she wrote that her grandparents the "Emmersons" came from "The North of England" and that she was named after her grandmother, Dorothy Pickering Emmerson, and that her grandparents were John and Dorothy (Pickering) Emmerson. After much research time and expense the family was finally located in Stanhope, Durham, England, where their first four children were born. In each instance the father was listed as a blacksmith. Family tradition says that in Derbyshire and Nottingham he was an excise tax collector for the crown. If this is so it is quite a change from that of a blacksmith, but just why they moved south has not yet been found. They are said to have been Methodists. It may have been because of religious persecution or it could have been to have better working conditions. Stanhope, Durham, is a coal mining town. The name of Emmerson, from the earliest records was very common in the town and the area, but the information given is so meager it is very hard to build a pedigree. John Emmerson (born 29 Jan 1712) and Dorothy Pickering (born 16 Oct. 1763) were married 14 Nov. 1782 at Stanhope. The births of their first four children are recorded in the parish records there as is the death of their third child. They must have left Durham in 1790 and it's only from Dorothy Sarah's record that we get the names and approximate birth dates of the rest of her uncles and aunts. Since Dorothy's mother was born in Higham (which is part of the Shirland parish) the family may have lived in a number of places before they finally settle in or near Nottingham, Notts, England. The birth of Matildea (Dorothy's mother) is not recorded in the Shirland records of the Church of England but the Methodist records have not yet been searched.

Dorothy's childhood was spent in Lenton, Notts. She probably went to school as much as most children of that time. She learned to read very well and spent many hours reading the Bible and other books which became available to her. She would have loved to be a dancer but her parents believed dancing was evil so she turned her spare time to reading. As stated before her father was a stone mason. His work required a lot of physical energy, art, and skill in building with rock and cut stones. He was very religious man and found in Dorothy, his

daughter, the same interests. They had long discussions on various religious matters and she often, in her later life, made the statement that her father would also have joined the Church of Jesus Christ of Latter Day Saints if he had been alive to hear its message or had been given the chance. Her father suffered from diabetes and was only 41 years old when it cause his death the 12 Oct. 1843. It was a hard blow for Matildeas mother, Dorothy Pickering, with six living children to support, the youngest just over one year old. She secured employment in a millenary shop making ladies's fancy hats and at which she became very proficient. Dorothy was 16 at the time and was put in charge of the children and the home. She had this responsibility for about 6 years, maybe longer, but in the 1851 census of England she is listed as a "house servant" living in the home of her grandparents, Christropher and Sarah Jennison in Belper, Derbyshire. Her age in the record is given as 22 which is not correct for she would have been 24 at that time. She probably was working in Belper and continued to live there for she was married the 16<sup>th</sup> of March 1853 (at 26) to Godfrey Lichfield of Belper. Neither of their actual ages are recorded on the marriage in St. Peters Church in Darby, Derbyshire. (There is one disturbing factor in this record - her name is given as Tennison. The error must have been caused by the parish minister making his J's to look like T's to the researcher).

Godfrey Lichfield Jr. was born about 1823 or 1824 in Belper, Derbyshire England. (1851 census says he was 28, born in Belper) the son of Godfrey Sr. (born 15 June 1788) and Lucy Boamer (born 13 Sept 1790, Pentrich Derbyshire, Bowman, Boomer and etc of various spellings). His parents lived on a farm outside of Belper and sold their produce in the city. He was the fourth child in the family but the oldest son so he worked with his father on the farm. Shortly after this he secured employment on boats traveling between England, Australia, and New Zealand. While he was away his wife sometimes stayed with his people out on the farm. Her special responsibility at those times was caring for the two aged grandparents of her husband. They were mostly bedfast and lived on the top floor of the farmhouse which was reached by a narrow steep stairway. Everything they needed had to be carried up and down, even to their bath water and sanitary conveniences. It was hard work for Dorothy.

Belper is about 15 miles form Nottingham where her mother continued to live and Dorothy must have made her home there at least part of the time because her first sone William Lichfield was born there 1 July 1853. About this time Charles W. Penrose and other "Elders" from the Church of Jesus Christ of Latter Day Saints were preaching and holding meetings in the area. One of her girl friends by the name of Kirkwood had attended some meetings and was very favorably impressed with their message. These young men were teaching about a new church, visions, prophets, revelations and a new bible and etc. She told Dorothy about them and urged her to go with her to the meetings. She knew how well Dorothy knew her bible and was anxious for her to hear and pass judgment on their teachings. Dorothy was anxious to know the truth but there was so much prejudice against the so called "Mormons" and the prejudice had effected Dorothy's in-laws so that she hardly dared to listen. Her friend continued to attend and would relay the teachings and message of the missionaries to her. Finally, one evening, she let her friend persuade her to attend. They had discussed the matter for so long that when they arrived at the meeting place they were late. They stood on the steps and listened until the speaker had finished before going in. Elder Charles W. Penrose was the speaker and she said she received a

burning testimony of the truthfulness of his message right then and there. She joined the Church very soon after and was baptized 11 May 1854 in Nottingham by Elder E. James Oakey in the Nottingham Branch. She was confirmed a member of the Church of Jesus Christ of Latter-Day Saints on the 14<sup>th</sup> of May, 1854, and on this same day her young son, William 10 ½ months old, was blessed by them. She gave his birth date as 1 July 1853 which is correct according to the copy of his birth certificate which we have from Sommerset House of London, England. On the records of Nottingham Branch the space reserved for the fathers name is left blank and also an interesting fact is that her maiden name is spelled “Jeningson.”

On 22 Oct. 1854 the “Branch” records say that she removed from Nottingham but does not say to where, but likely she and her husband moved back to Belper where she must have continued to affiliate with the branch there because of her own record of her faithfulness in the Church. At that time and for a number of years later the church, and its members suffered a great deal of persecution and had publicity. The meetings were held in the cheapest buildings to be had because the missionaries paid for the meeting places from their own pockets and since they were without purse or script, had little to spend for a place to hold church. The places that were available that they could afford were in very poor parts of the towns and generally in a bad state of repair and not clean, and that, together with the fact that their beliefs were so different from those taught by the churches at the time, made them subjects of ridicule. The reflection of Dorothy's membership was, therefore, sorely felt by members of the Godfrey Lichfield Sr. family, her in-laws. They objected very strenuously to her associating the those "awful" people. The later part of the year 1858 the church received a great deal of adverse notoriety and when Godfrey Jr. returned home after two or three months absence, the first thing his parents did was to inform him of the “mobings” and trouble in connection with the church to which his wife belonged, and of her affiliated conduct while he was away. They called it “That Mob Rotten Religion.” He was very upset and angry about it and on meeting Dorothy, and without any other words, told her she had to give up her membership, never go to the meetings again or have anything whatever to do with those “Mormons” and never even think of that religion again. She tried to talk to him, to tell him of her feelings and about the church and its missionaries but he would not listen. Finally, to fully press his point, he said it was either him or that rotten religion, she must now make a choice. She was expecting another baby in a few months and begged him not to break up their home, but that she could not deny her testimony, that she knew with all her heart that it was the true Church of God. With that, he turned and went out the door slamming it after him, and she never saw him again. Whether the children ever saw him again is a question, but it seems tradition of the Canadian part of the family that he, at least, knew they were going “West” and gave each of his sons a pearl handled revolver, but the guns were lost or stolen during the long trip to “Zion.”

Dorothy, now moved back to Nottingham where her second son was born the 17<sup>th</sup> of March 1859. She named him Joseph after the Prophet Joseph Smith and Thomas after her brother. She had him “Blessed” in the Nottingham branch 10 April 1859 by John Cook. His birth date on that record is given as the 18<sup>th</sup> of March 1859 instead of the 17<sup>th</sup> as we have used all these years. As soon as she could she got herself a job in a factory to earn enough money to go with the “Saints” to Utah. Her Mother had died 1 Jan. 1857, a little over two years before. Her

husband had left her and her in-laws and even some of her own family were hostile toward her. She felt there was no use staying in England any longer. By the time baby Joseph was two years old she was able to make arrangements to sail with a group of "Saints" from Liverpool on the ship, "Underwriter," with Charles W. Penrose, as their leader.

Her uncle, her mother's brother, Thomas, who was fairly well off, who had lost his wife and had no children had just recently died. He had willed all his wealth to his nieces, Dorothy and her sisters. He, too, hated the Mormons and knowing of her plans to go to Utah with them, made it mandatory in his will that she should get her inheritance she must stay in England to collect it monthly from the Bank of England. He thought this, surely, would be enough incentive to keep her from going. She often, later said, that all the money in the Bank of England would not be enough if it meant she would have to give up or deny her testimony of the truth of the religion into which she had been baptized. According to English law, any money deposited in the bank and not claimed for fifty years becomes the property of the bank. When Eugene Litchfield, her grandson, was on a mission in England he checked on the money and found it had gone to the bank and no claim could be made against it.

When she arrived in Liverpool, England, ready to sail she found there were 642 saints gathered there from all over England and Scotland who were also going on the "Underwriter" to "Zion." They left Tuesday 23 April 1861 under the presidency of Milo Andrus, Homer Duncan, and Charles William Penrose. All of the steerage passage was completely taken by them and even brother Penrose in his humbleness shared it with them; the trip was very hard. The sea was rough and many of the people were ill. Dorothy was very sea sick most of the time, so much so that she was unable to take care of the children. Her little 8 year old son, William, was given the responsibility of caring for his little brother, Joseph, who was only 2 years old. To satisfy him and keep him from crying he tied a spoonful of sugar up in the corner of a small piece of clean white cloth and gave it to him to suck on. The company arrived in New York 22 May 1861. They had been 29 days on the water.

When they arrived in New York, Dorothy was very weak from her long illness on the boat but the group was moving on west to Florence, Nebraska; she and the children were taken along with them. They arrived in Florence July 2, 1861.

The packet ship "Namchester" had left Liverpool on the 16<sup>th</sup> of April, just a week before the "Underwriter." It had 380 Saints, just a little over half as many as on the "Underwriter." They arrived in Florence on the 19<sup>th</sup> of June, two weeks before. 1004 new English Saints besides all of those gathered from the eastern part of the United States all poor and wanting to get to Zion. Many were ill from the hardships of the long trip thus far. Brigham Young, in Salt Lake had been informed of the many poor saints coming from England - Scandinavian countries and eastern United States and had organized relief to bring them on west from Florence. From the 23<sup>rd</sup> to 30<sup>th</sup> of April 1861 more than 200 Church wagons with 2 yoke of cattle each and carrying 150,000 pounds of flour left Salt Lake for the Missouri River (Florence) to bring in the Poor. They traveled in four companies under Captains; Joseph W. Young, Ira Eldridge, Joseph Horn, and John R. Murdock. Jensen, in his church chronology mentions 3 other captains, Samuel A.

Wooley, Ansel F. Harmon, and Sextus E. Johnson's company. They all arrived back in Salt Lake between the 12<sup>th</sup> and 27<sup>th</sup> of September. Just which one Dorothy and her children were on, is not known, but there must have been 4 or 5 thousand people coming into the city that month. Some had friends and relatives already in the valley, to whom they could go, others were complete families and could begin to establish a home at once, others were very dependent as was Dorothy and her two children.

She and her children were assigned to the home of a ward choir leader. Dorothy had a good clear voice and before long was invited to sing with the choir and shortly afterward to become his wife. He probably had at least one other wife but in marrying him she had some security for herself and children. She had been with him only a few months until she found he was in serious trouble with the law. She had known nothing about it beforehand and was so chagrined and ashamed for his part in the matter that she fled with her two boys to her friends whom she had known in England. They were the Thurgood's, and Goddard's who had settled in Provo, Utah. They befriended her and she stayed with them until her baby daughter, Millicent (Millie) was born 12 August 1862. She was a beautiful little dark haired girl and the only daughter her mother ever had.

She stayed on in Provo and secured employment where ever she could, mostly; housework. On January 23, 1864, Samuel J. Ferris's (a young freighter) wife Martha I. had their first and only child. They named him Maroni, Dorothy Sarah was hired to assist Martha in her home and with her new baby. There she met Samuel's father, Joshua Lorenzo Ferris. He had been married four times but at that time had no wife. Besides Samuel had, had two other children with him; Mary Louise age 16, and Thomas, age 13. Two children, younger were with Emma Beckstead Ferris from whom he had separated.

Joshua offered her marriage and she accepted. She needed a home for herself and children. He needed a housekeeper and a place to call home. It was a marriage to serve a dire need for her and a purpose for him but could hardly be called a love match. It was his fifth marriage and her third. He was 49 years old, rather a large man with a strong back and muscles gained from heavy lifting, working with horses and oxen and from living and sleeping most of the time in the out of doors and in all kinds of weather. He had sandy red hair but his beard was really red and grew so long he tucked it into the top of his trousers. He was, by profession, what was know as a "freighter." He was available for hire to haul anything needing moving, from place to place. He had been employed hauling stone from the mountains to the temple foundation in Salt Lake, hauling materials, supplies and produce from Salt Lake to the outlying settlements and back. Now the Tintic mining district was opening up and he was freighting between there and Salt Lake City with his equipment.

When Dorothy married Joshua she was thirty seven years old, and very prim English woman, well educated for the times, with ideals way beyond the pioneer environment she found herself in. She and Joshua made their home in Provo for at least another year for there the 1<sup>st</sup> of March 1865 their first son, Daniel, was born. Joshua's son Samuel and his wife Martha had

moved to a farm in Pond Town (now Salem) about 20 miles to the south of Provo. His children, Louise and Thomas, were living there with their older brother.

The little town of Goshen at the extreme southwest end of Utah Lake had been settled in 1857. It was directly on the freighting route to the new mining towns of Eureka, Mammoth, Silver City and etc, in the new Tintic mining area. Joshua moved his wife there to make an overnight stopping place between Salem and Eureka. It was a hard life for Dorothy but what could she do. Another son, Charles, was born to them there 9 of November 1867. They lived under the most trying conditions, poverty and the most extreme. The place where the town was established was found to be undescrivable and unhealthy. Being so near the lake the ground was wet most of the time, there were a great number of flies and fleas and the water was bad. It was decided that they would survey a new town higher in the valley and would all draw for a city lot there on which to build home and would move the next spring, (1868). Her lot was drawn in the name of Chas Ferris a baby of less than two years. It would be interesting to know why her own name or that of her husband was not used. Possibly the older Litchfield sons drew his own lot because Joseph had a large lot across the corner from that of his mother on which he later established his home and lived there the rest of his life. At any rate the lot that was Dorothy's was on the main street, running east and west, near the west end of the town. The small log house she had in Lower Goshen (Old Town) was moved there and as the boys grew older and were able to help, a two-room, white clay, adobe house was built in front of the old log room. The old log house was allowed to stand for many years but even the "New" house has been added to and remodeled until not is could not be recognized as the old home built so long ago.

Dorothy Sarah made no entry in her personal record concerning the death of her husband Joshua. Family tradition is that he was hauling hay from his Goshen farm in the summer of 1869. That he came into the house very hot from the sun and work for a drink of water. Upon drinking the cold water he dropped dead at Dorothy's feet on the kitchen floor. The family tradition of his family from those living in Salem is that he died in Salem in the summer of 1870 from food poisoning which he had acquired on one of his work trips. No record of his burial has been found. It is not recorded in the cemetery records of Goshen, Payson, Salem or Spanish Fork which are the places it most likely would have been.

At any rate, Dorothy was again a widow. Her son Joseph secured whatever work he could find in the settlement, William still at Provo. He hired out as a farm laborer or herder for stock raisers. The family had a hard time getting enough to eat and many obliged to tie their feet in rags and "gunnysacking" to serve as shoes when it was snowy and cold outside. The children had little chance to go to school but were taught to read and write by their mother. The families in Goshen were harried by the Indians from time to time. They were advised by Brigham Young to feed them rather than fight them but sometimes the Indians came to steel cattle and would kill the herders to get them. So it was necessary, sometimes to kill Indians to keep the peace.

In 1873 Dorothy's sister Matilda who was 6 years younger came to Utah to visit her. this sister, Matilda, had married her own cousin John Bounser in England and they had separated because of his cruelty to her. She had born him two or three children but had gone to Canada



from England and was living with her youngest sister Millicent in London, Canada, when she received word that her husband was dead. Shortly afterward she met and married John Hobbs Leys. Then she learned that her husband was not dead as reported and intended to cause trouble because of her marriage to Leys, so to avoid trouble with him and to protect her child that was to be born soon she went down to Utah to stay with her sister, Dorothy. The child named Anna Lays was born 10 Dec. 1873 in Goshen. After the child was born she went back to Canada and lived happily with Mr. Lays the rest of her life. Dorothy Sarah kept the baby until it was about two years old then she took it to Canada to its mother.

About 1873 an old friend of hers living in Springville, Utah, contacted her. His name was John Hatfield, in fact back in the "old country" and in their young days they had been sweethearts. He was older than she was and her family had discouraged her marrying him. Each had married others and they had drifted apart. How she learned that he was a member of the church and was living not too far away. John had, had two or three wives, all except one, had already passed away. They were delighted to renew old memories and exchange stories of their lives since last they had seen each other. They were both in very poor financial circumstances but the old affections returned. It was love in December and as she told her family later the only real love she ever knew. They were married and received their Endowments in the Endowment House 11 May 1874, they were sealed on that date. He continued to live at his home in Springville and she in her little home in Goshen. He made candies, fancy fruit cakes, and raised strawberries and raspberries which he "peddled" to the housewives in Eureka and other mining towns near there. He had what was called a "white", too. It was a vehicle between a buggy and a wagon. It was drawn by two horses and could have the second seat removed to make room to haul things. He loaded the back with his merchandise to sell and when he went through Goshen he stayed at Grandmothers. The grandchildren always looked forward to his coming because he brought them candy which they seldom had and grandmother cooked extra special things to eat.

Jenny Jameson (Neagle) granddaughter of Dorothy says she used to sleep with grandmother at nights so that she would not be alone but when grandfather Hatfield came she stayed at home. The children were always pleased though, to have him come because it was like a celebration when he came to visit and grandmother was so happy. From his side of the family come the story that when other transportation was not available he even walked to Goshen to see "his Dorothy."

In January 1889, he and Dorothy were called to the Manti Temple and there at that time under the hands of Daniel H. Wells received their second endowments.

This was a happier time in her life. Her son, William, was not in Goshen but had married in 1881, Josephine Palmer, and they with their young family of three or four children were living on a farm at Dover, Sanpete Co., Utah. Her son, Joseph, had married his childhood sweetheart Annie Till, and they with their young family were living across the road from her in their new log house. Her daughter, Millie, had married Alex Jameson Jr. and they with their children were living near her. She still had her two "Ferris" boys unmarried, but Daniel and Charles were old

enough and were working in the mines in Mammoth. With their help a new house of white adobe was built nearer the street in front of the old log house. The boys bought her better furniture and a good bed. She was a visiting Relief Society teacher and was enjoying her work in the church and had good health.

In the fall of 1891 her daughter's husband, Alex Jameson Jr., had been called by Karl G. Maeser from the academy in Provo to move to Castle Dale, Emery Co., and start a branch of the school there. Dorothy had so much enjoyment in her daughter and hated to have her leave Goshen although she was glad for her opportunities. Alex persuaded Millie's half brother Charles Ferris to accompany them and begin school in Castle Dale. He received little schooling in Goshen and Alex felt he would make a good teacher later, Daniel was still working in the mines in Mammoth. He came home as often as he could but Dorothy was alone most of the time with only some of the grandchildren staying with her at night. She made a number of trips to Castle Dale especially when there was a new baby.

In September 1896, she received the unhappy news that her husband, John Hatfield, had died in Springville. He probably was dead and buried before the news was brought to her. Shortly after Millie's ninth baby, Charles Harold Jameson was born the 25<sup>th</sup> of Nov. 1899. She received word from Millecent that they were all moving to Mexico. Many of the Saints moved there, after polygamy was outlawed in the U.S. Father had a desire to live his higher law.

Dorothy realized how far away that would be and the conditions connected with the move, she felt she would never see her daughter again. Before they left she had Millecent and her own son, Joseph, go with her to the Salt Lake Temple and had them sealed to her and John Hatfield.

Her son, Charles, had married Emma Everetts in Castle Dale. They had, had four children. The mother died from the results of an accident. A sister of the mother, who had not children of her own, had taken the children into her home as her own and they were using the sister's husband name as theirs. Charles only son received a bad infection from which he died and Charles was so broken up from all the sad happenings that he had disappeared. It was reported that he had been killed in Wyoming in the "war" between the sheep and cattle men where he supposedly was working for cattle men.

After all this Dorothy lost interest to live and her health began to fail. She visited back and forth with her son Joseph and family across the road. The grandchildren carried her food from their mother's table and did all the heavy work for her but she had a cow that would allow only her to milk so she did the milking and tended her flowers a little.

One afternoon late in August, 1903, Joseph was hauling in the hay and grain from his fields. She walked across to see them build the stacks, probably stood too long in the sunshine. Upon returning home she felt ill and she never got out of bed again and died in the late afternoon of the 27<sup>th</sup> of August, 1903. She was not in severe pain, was just tired and felt her time had come to go and completely gave up.

She is buried in the Goshen cemetery under the name of Dorthy Hatfield, age 76 ½ years old. Her granddaughter, Zella Lichfield (Roberts) writes of her, telling how her testimony of the gospel had grown through the years and even with all the hardships she had she was glad she had made the sacrifice for the gospel's sake. Zella remembered her grandmother better than most of the children because she was older and had enjoyed closer contact with her. She told how sometimes grandmother would sit in her rocker in the evenings and quietly sing the church hymns often her son Joseph singing with her.

The Relief Society wrote a beautiful tribute to her at her passing.

Dorothy through her life had been warned by dreams of death and other important events in the lives of her family. When she dreamed of flowers there was usually a death in the family. When she told of these impressive dreams the family usually felt something would happen.

One dream she told was especially impressive. It was that in the days of polygamy in Utah (she had lived that principle) she dreamed that the government officers had sent out a command that all plural wives of Utah were to meet at the Brigham Young monument in Salt Lake City and that the government officers were there on horseback herding all the women together. Then the order was given for them all to march toward the wall of the temple, and they all understood that if they would deny their testimony they would be free, and many given the chance did, because if they did not they all knew they were to be driven inside the temple walls and there to be killed. At the time she had left England the mode of death was the guillotine, which was started in 1789 by a French physician. In her dream it seemed she knew this was the way all the plural wives would be killed if they would not deny their faith. Just before the gates were opened all were given another chance to deny and go free and she awoke from her dream in a sweat. As she related the dream to the family she was asked by her granddaughter if she would have gone in. Her answer was "yes," that the comparison to what she had already gone through it could be no worse and would have been short and over quickly.