

“Lord, Roll on Thy Work” The World of Joseph Fielding

by Julie Cannon Markham, 3rd Great-Granddaughter

Chapter 1

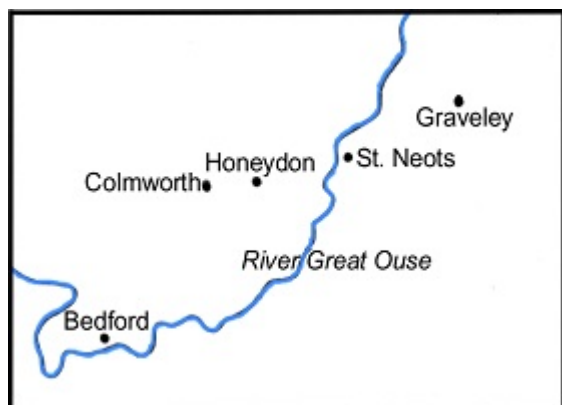
The day before Joseph Fielding’s thirty-sixth birthday in 1832, he boarded a ship in Liverpool and began his journey to North America. With an opportunity to care for a gentleman’s farm outside Toronto, Joseph believed he was facing a business venture with great prospects.¹ Joseph wrote, “The Lord was very kind to me, as to temporal things. I had all things needful and something more.”²

Joseph was well-respected in his circle, being a class leader in the Methodist Church in St. Neots, not far from where he worked on his brother John’s farm in Graveley, about sixty miles north of London.³



Joseph Fielding turned 36 on his voyage to Canada.

Before Joseph’s departure, his family met together, possibly at his sister



Bedford, 60 miles north of London, was 13 miles from St. Neots.

Ann’s home in Bedford where their father John Fielding was living. Joseph’s father was a retired Methodist circuit preacher, but who worked as a farmer on family property in Bedfordshire which was called Honeydon Farm.⁴ Joseph’s mother Rachel, a deeply devout and industrious woman, had died four years earlier. Two older brothers, John and Thomas, were farmers, married with families, and were also very religious.

The brother closest to Joseph in age, James, was a businessman in Bedfordshire.⁵ However, he felt called to the ministry and at this time had plans to organize a congregation in Preston. His sister Ann,

two years younger than Joseph, was married to Timothy Matthews, a leader of a large reformed congregation in Bedford.⁶

Three younger sisters, Mary, Martha and Mercy Rachel, were unmarried. Mercy, age twenty-four, had chosen to accompany Joseph to Canada. Joseph would later write, “The feeling that prevailed in our Family [was] that the Hand of God was in it.”⁷ Even later, Joseph wrote that the Lord directed him to America so he could meet Joseph Smith.⁸

Joseph Fielding was a spiritual man from his youth, although he confessed, “I was preserved from outward sin, but was not as faithful as I ought to have been.”⁹ His mother Rachel took great pride in the knowledge that all eight of her children had been converted to Methodism.¹⁰ Religion shaped the life and family of Joseph Fielding, whose siblings were “taught to love and honor God from their childhoods” by both parents.¹¹ Ultimately, religion would not only physically separate three siblings from the rest, across the Atlantic, but the religious schism would cause a long-lasting and bitter division.

A Brief Overview of England's Invasions

Joseph's mother, Rachel Ibbotson, was born in Halifax, in Yorkshire, where her family had lived for generations, possibly amidst the trailings of great wealth.¹² Halifax was the religious center of northern England for over six hundred years after recovering from the devastation inflicted by William the Conqueror shortly after his arrival from Normandy in 1066.

Before William, waves of Saxon invaders and immigrants¹³ from northern Europe had controlled much of England for five centuries. The Saxons filled the gap left after the fall of the Roman Empire in the 5th century. The Romans, in their turn, had ruled England for the first four centuries A.D. after decimating the ancient Celtic tribes who had lived in the British Island for centuries.

Hadrian, who began his rule of the Roman empire in 117 AD, saw himself as a brilliant military commander. Still well-known today is a defensive wall named in his honor which stretches 80 miles from the Irish Sea on the west to the North Sea on the east coast. This wall, bearing Hadrian's name, is about 120 miles north of Halifax.



A wall built during Emperor Hadrian's rule was intended to stop invaders from the north.

During the next three centuries of Roman occupation, the wall kept out the "ferocious hordes of the Scots and Picts"¹⁴ from the north. However, after the demise of the Roman Empire, Yorkshire was unable to defend itself against its northern neighbors or stop the invading Saxons and Danes.

The Saxon kings, of Germanic descent, themselves brutal leaders, alternated between fighting off the invading Danes and intermarrying with them. William's arrival ended the Saxon rule, although for a time the Danes and Saxons allied to keep the Normans out of England's northern counties, including Yorkshire. William's solution to this revolt was to decimate the area. Estimates today indicate one hundred thousand people died at the hands of William's armies, leaving large portions of the area uninhabited for decades.

Rachel's heritage undoubtedly included a small mix of the remnants of these early populations: Celts, Romans, Anglo-Saxons and Danes. However, the majority of her heritage would have come from the French of Brittany across the English Channel, who were rewarded with available land by William after what is now known as the Harrowing of the North.

This destruction was so thorough that three centuries later when the Scots invaded northern England, King Edward II had to bring soldiers from the south to defend the area, as the population hadn't recovered enough to muster an army.¹⁵ The small population of this area spoke French until the 14th century, when Edward's son, Edward III, took the throne from his mother after his father's death and overthrew the French kings. English was once again spoken in British courts.

Joseph Fielding's Mother, Rachel Ibbotson

Fortunately, a biography of Rachel exists.¹⁶ This priceless memoir was written in 1830 by her daughter Ann, who wrote that at the age of fourteen, with both her parents deceased, Rachel was taken in by an uncle and his wife in 1781. Having no children, the couple loved her as their own, "and she was ever afterward treated by them with parental tenderness."¹⁷ The uncle was a practicing physician, and it appears new opportunities for entertainment presented themselves to her while living in their fortunate circumstances. Ann wrote about her mother, "At this period of her life she took delight in different kinds of vanity, such as cards, plays, and dress."

Rachel's extended family had followed the doctrines of Calvinists who, along with the Lutherans and other groups, separated from the Catholic Church during the period of the Great Reformation in the 15th century. King Henry VIII, whose rule of England began early in the 16th century, took advantage of this Age of Reformation and placed himself at the head of the Church of England, an act which officially separated himself and his country from the powerful influence of the Catholic pope and his European ties. The Reformation did not end with Henry. Voices of dissent agitated religion throughout the next two centuries, swaying and persuading families, neighbors, congregations and countries to ally or fight with each other.



Puritans, many of whom embraced Calvinist doctrines, began leaving England for the New World in 1620 from East Anglia, which covers the counties of Suffolk and Norfolk south of Yorkshire. This Great Migration swept thousands of Pilgrims across the Atlantic but came to a sudden standstill in 1640 when the British Puritans battled the Royalists. The latter supported the monarchy of Charles I and his control not only over the Church of England, but over Parliament as well. With his life at stake, King Charles I moved his court to York from London during the height of hostilities.

York is about 200 miles north of London and was where King Charles I moved his court he was executed in 1649. The following century, Methodism would rise from the actions of students at Oxford.

The war ended in 1651 with a Parliamentary victory for the Puritans and the king was executed for high treason. At that time the Commonwealth of England replaced the English monarchy as the ruling body.

These tides of history changed the face and religious nature of England, and Rachel's upbringing was greatly affected by the actions and reactions of her ancestors during these turbulent times.

Rachel Ibbotson Follows Methodism

From her youth, Rachel was taught the Calvinist doctrine about Adam, whose action of partaking the forbidden fruit condemned all men to a sinful existence. Ann wrote that her mother Rachel had been known to say during her young life that she "would gladly have exchanged [her] condition with brute creatures, thinking their state far preferable to her own, as she did not know but that she was unalterably destined to endure eternal misery."

At the age of twenty-one, while on a Sunday walk, Rachel and a friend passed a woman on her way to a church meeting. Ann wrote, "Conviction immediately seized her," and Rachel left her friend and followed the woman who led her to a Methodist chapel. There Rachel listened to the Reverend Joseph Entwisle, a venerated Methodist circuit preacher who carried great devotion to his faith. Mr. Entwisle is known to have said, "I feel myself transparent in the sight of God, which is a powerful preservative from evil, and a strong motive to Christian action."¹⁸

That Sunday, Rachel heard Reverend Entwisle read a passage of scripture from the New Testament, "How shall we escape if we neglect so great salvation?"¹⁹ Daughter Ann wrote, "The word came with power to her heart."

From that moment on, Rachel sought to be a true follower of Jesus Christ through the doctrines of the Methodist Church. Ann wrote:

Having set her hand to the plough, she never looked back. Though my dear mother's conviction of sin was deep and powerful, it was not attended by. . . terrors and fearful apprehensions. . . It pleased the Lord to deal gently with her, drawing her, as it were, with the cords of love. . . .

Rachel's view of sin was now seen through the doctrines of John Wesley, who, with his brother Charles, founded Methodism in England in the first half of the 18th century. John and Charles, both students at Oxford in the late 1720s, joined with fellow students who determined to live a holy life. Members of this group, mocked by other students as a "Holy Club," fasted twice a week, took food to the poor, visited prisoners, and educated orphans.



George Whitefield brought a religious awakening to the New World.

Besides the Wesley brothers, others in this group later became distinguished in their own right.

George Whitefield

One member in particular was George Whitefield, who, after leaving Oxford, became very well-known in America. There he impressed such notables as Benjamin Franklin and is often credited with establishing Methodism in the American colonies.

Reverend Whitefield visited America seven times between 1730 and 1760, often preaching in the open air after the established clergy turned him away from their chapels. Mr. Franklin intently listened to the strength of Whitefield's voice during a sermon preached from the steps of the courthouse in Philadelphia in 1739. He then calculated that thirty thousand people could potentially hear his outdoor speeches. Audiences were often humbled during his

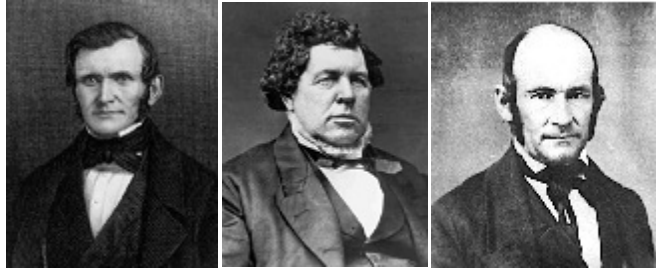


John Wesley founded the Methodist Church after his attempts to bring spiritual gifts to the Anglican Church failed.

sermons, their souls “awakened.” George Whitefield is acknowledged to be the father of the Great Awakening.²⁰

This movement would lead to New York’s “burned-over district” in the following century. That revival was part of the Second Great Awakening in America, where in 1820 Joseph Smith sought divine aid in seeking answers to his religious questions. While Joseph’s mother and three siblings had joined the Presbyterian Church, he “became somewhat partial to the Methodist sect [and] felt some desire to be united with them.”²¹

George Whitefield was well-known for preaching in what was then called Tabernacle Square in London. There, he and his followers constructed a wooden tabernacle which was later replaced by a brick building.²² John Wesley preached Whitefield’s funeral sermon at this tabernacle in 1770. Seventy years later, three LDS apostles, Wilford Woodruff, George A. Smith and Heber C. Kimball would preach the Restored Gospel of Jesus Christ in this square.²³



Wilford Woodruff George A. Smith Heber C. Kimball

British culture at this time labeled worship outside the Church of England as an act of subterfuge against the king. However, the Wesley brothers’ intentions were not to begin a new church, but to strengthen faith in the Church of England, of which they were both ordained priests.

Methodism spread to Yorkshire in the 1740s as an improved method of worshiping within the established Church. Their intentions notwithstanding, itinerant circuit preachers teaching the beliefs of the Wesley brothers were often beaten by mobs and dragged before magistrates. In 1744 Charles Wesley willingly agreed to take an oath declaring his loyalty to King George II.

By the time Rachel Ibbotson was born in 1767, Methodism was established as a church in its own right in many areas, although in Yorkshire Methodist circuit preachers could not administer the sacrament or offer other ordinances, such as christenings, leaving those responsibilities to ordained Anglican ministers.

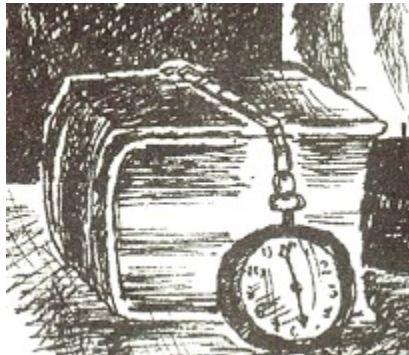
Joseph Entwisle and Parson Greenwood

In 1787, at the age of twenty, Joseph Entwisle had caught the attention of John Wesley, who invited him to preach in a circuit in Oxfordshire. By the time Rachel Ibbotson became interested in religion, Mr. Entwisle had been ordained to the ministry and was preaching in Halifax.²⁴ Another minister preaching at this time in and around Halifax was Parson Greenwood, who worked closely with John Wesley and Joseph Entwisle, and who, in 1808, would become the grandfather of Hannah Greenwood, the future wife of Joseph Fielding.²⁵



Parson Greenwood, the grandfather of Hannah Greenwood Fielding, was a close associate of John Wesley and other Methodist ministers in the 18th century.

Parson Greenwood raised his large family on the meager income of a preacher which he subsidized with weaving. Shortly before his death in 1810, when he was eighty-three,



This sketch of Parson Greenwood's bible was included in a 20th century Burton family publication.

Father Greenwood attended a church meeting. Rising up from the pew, he leaned on his staff and spoke to all present, giving them a solemn charge to adhere to their Christian duties.²⁶

Hannah would later inherit her grandfather's Bible. The book would likely have been one of two available Bibles. One edition, published in 1658, was a copy of a Bible printed by John Fields in London in 1653. The 1658 Bible was printed in Amsterdam. The description of the Bible indicates that at the time of a sketch written in the mid-1900s, it was still in the possession of a Burton family member.

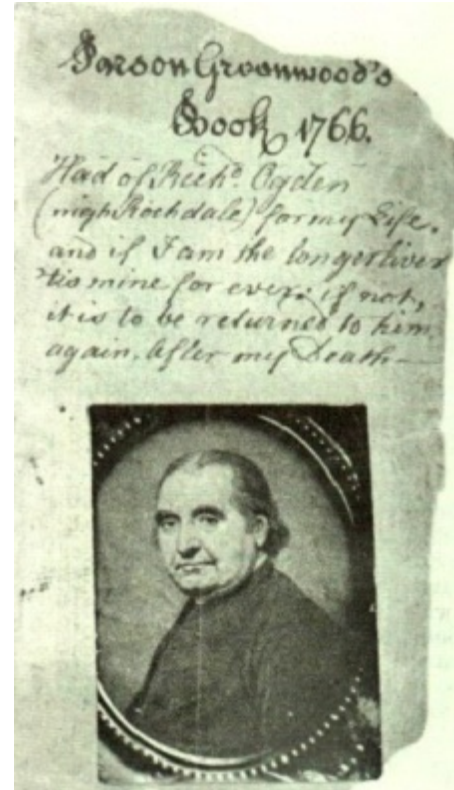
The bible is two and a half inches wide, about five inches long, and two inches thick, small enough for an itinerant preacher to carry. An inscription on the flyleaf reads, "Parson Greenwood's Book 1766. Had of Richard Ogden (nigh Rochdale) for my life and if I am the longer liver tis mine for ever, if not, it is to be returned to him again, after my death."²⁷

Methodist Class Leaders

Central to the lay preachers' efforts was the development of study classes where church members could encourage each other in living a life of faith. In agreement with the Calvinists, the Wesley brothers accepted the scriptures as the final word on doctrine. They taught that Christians did not need a preacher to mediate between people of faith and God, while Catholics and Anglicans taught that ministerial positions were necessary. Methodist preachers began traveling an established circuit where they taught the Christian faith and read scriptures to followers.

The Gift of Grace

Also in agreement with other Reformers, John Wesley taught that God's children were saved by the gift of grace. The Protestant doctrine of justification by faith alone teaches that personal good works are not the means by which a person is saved. The apostle Paul during his ministry taught a similar doctrine, that compliance with the Law of Moses did not provide salvation. This doctrine is based on a passage in the second chapter of Ephesians, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."²⁸ Instead, salvation comes only through the gift and grace of God, upon whom followers must rely.



This copy of the flyleaf of Parson Greenwood's bible indicates it was a borrowed book, but Father Greenwood outlived the lender.

The Book of Mormon also teaches this doctrine in 2nd Nephi: “Wherefore, redemption cometh in and through the Holy Messiah. . . he offereth himself a sacrifice for sin, to answer the ends of the law, unto all those who have a broken heart and a contrite spirit. . . .” However, in the 18th century, the plates with those sacred words were still buried in a hill in upstate New York.

Means of Grace

Means of grace was a religious practice of the Reformed churches. Grace was defined as having the Holy Spirit active in a person’s life. The *means* by which grace was received were explained in tenets of the various Protestant churches of the 18th century. John Wesley encouraged his followers to use means of grace to open their hearts so God could work through them.

There are many means of grace, and none will sound unfamiliar to those who follow the teachings of The Church of Jesus Christ of Latter-day Saints. These include works of piety, such as prayer, fasting, scripture study and healthy living. Participating in church sacraments such as baptism and marriage are essential. Means of grace through service and good works include visiting the sick and caring for the poor.

Rachel embraced these teachings of salvation which were precious to Wesleyan Methodism. Throughout her adult life she sought to be a true disciple of Jesus Christ, and she taught these means of grace to her children. Indeed, as Joseph Fielding reflected back on his departure from England, he wrote:

. . . as to Spiritual I was preserved from outward sin, but was not as faithful as I ought to have been. It seemed for some time very difficult to retain the spirit of God. I would sometimes get stirred up afresh, but it appeared almost impossible to keep it up. I was not diligent in searching the Scriptures and attending means of Grace. . . .²⁹

Rachel Marries John Fielding

In 1790, at the age of 23, Rachel married John Fielding, who, like Rachel, was a descendant of families who had lived in Yorkshire for multiple generations. John’s Fielding ancestors seemed to have had some wealth and property, and 19th century descendants held to a family tradition that they were descended from the heritage of William Fielding, the Earl of Denbigh, who was given his title by King James I in 1622. William and his heirs claimed nobility through the House of Habsburg, which held great power throughout Europe during the Middle Ages.

John Fielding’s father was christened Marmaduke Fielding in 1738. He was called Duke throughout his life and by his descendants. Duke owned property not only in Yorkshire, but also in Bedfordshire. While a connection between John Fielding’s and the Earl’s family is probable, modern research does not show any connection between the Fieldings and the Habsburgs.³⁰



John Fielding believed his ancestor was the 1st Earl of Denbigh, William Fielding, shown in this painting by Antony Van Dyke.

British descendants in communication with LDS cousins living in Utah in the early 20th century described their early Fielding ancestors as devout members of the Church of England. As a family which claimed close association with royalty, adherence to the state Church in the 17th and 18th centuries was necessary to prove loyalty. However, at some point a few of the Fieldings were swayed by the teachings of George Whitefield.

It is possible that Marmaduke Fielding, and possibly Marmaduke's father, who was named John Fielding, listened to the powerful teachings of George Whitefield as he preached in Yorkshire and the family was swayed toward the doctrines of Methodism.

As the Fieldings were "converted and came under the influence of John Wesley," the family coat of arms was destroyed. Sarah Fielding, a great-granddaughter of Marmaduke Fielding, wrote that the Fieldings "became Puritan," indicating they rejected the ornateness of the Anglican Church, "discarded worldly things & became extreme in their simple way of living."³¹ John, the third oldest of Marmaduke's nine children, sought the ministry. His youngest brother Thomas also became a Wesleyan minister.³²

John Fielding, Father of Seventeen Children, Including Three LDS Converts

John, a widower with two children, was seven years older than Rachel.³³ His first wife Sarah had borne seven children in her twenty-nine years, four of whom had preceded her in death. The seventh child, a son named William, was born in 1788 and christened on the day of his mother's burial. Sadly, William did not survive through the next year.³⁴ Upon her marriage, Rachel became the mother to ten-year-old Sarah who shared the name of her mother and John's mother, and five-year-old Marmaduke, his grandfather's namesake.



This copy of a 19th century silhouette of John Fielding was provided by Constance Matthews, a granddaughter of Ann Fielding Matthews.

John was a preacher in the Methodist Connexion, a group of congregations which by 1791 had denounced the main body of Methodists over a conflict with responsibilities of laymen in the church. Those in the Connexion chose enough lay preachers within their circuits so as to keep their numbers equal to the number of ordained ministers, while other Methodists wanted to remove paid ministry altogether.³⁵

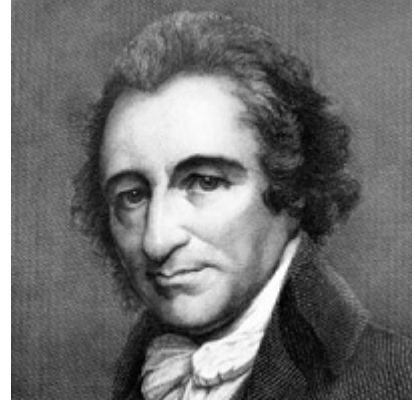
Before the turn of the 19th century, the Methodist New Connexion had separated completely from other branches of the Methodist Church, such as the Protestant Methodists and the Primitive Methodists, and its doctrines spread across England and Wales.



Fielding cousins in England and Utah corresponded in the 20th century, resulting in the Burton family receiving this silhouette of Rachel Ibbotsen Fielding.

The French Revolution's Effect on British Religious Views

While dissent over doctrine at this time was common, long-standing political disagreement about loyalty to the king and membership in the Anglican Church were also issues. Upheavals in France, a country long considered to be an enemy to England, brought this issue to a head toward the end of the 18th century. France's military and financial assistance to the American colonies during its revolution only aggravated the ongoing adversarial relationship between England and France.



Thomas Paine's pamphlet, *Common Sense*, was read by every Patriot rebel during the American Revolution.

The writings of British-born Thomas Paine, who emigrated to the American colonies just before the Revolution, were influential in rallying Americans to unite against England.

Subsequently, he directed a 1791 pamphlet to his native countrymen concerning their acceptance of the divine right of kings. This became a focal point of dissent in the Methodist Church.³⁶



King George III was simultaneously ruler of Great Britain and Hanover, one of the states of the Holy Roman Empire.

Emperor Napoleon had largely favored freedom of religion because his military forces kept him in power, not divine authority granted by church leaders. On the other hand, divine right protected the throne of England and many of the royal courts in Europe.

King George III was the son and grandson of two British kings who were both born in Hanover, a German-speaking state which was part of the Holy Roman Empire. For two centuries its kings claimed the right of electors and assisted in the selection of the emperors, who ruled much of Europe.

King George III maintained that only Anglicans were loyal to the monarchy, implying excommunication to religious dissenters. The king's concern was that his subjects would be influenced by the anarchy in France and follow suit, ending his reign and most likely his life. Mr. Paine, writing from France where he lived during most of the 1790s, wrote:

The government of England is no friend of the revolution of France. Of this we have sufficient proofs in the thanks given by that weak and witless person, the Elector of Hanover, sometimes called the King of England. . . . The English nation, on the contrary, is very favorably disposed towards the French Revolution, and to the progress of liberty in the whole world. . . .³⁷

Methodists Separate from the Anglican Church

After the death of John Wesley in 1791, Methodists sought to partake of the sacrament of the Lord's Supper in their own chapels under the direction of their own ministers. This desire led to a separation of the Methodists from the Anglican Church. By 1795 itinerant preachers such as John Fielding were allowed to administer the sacrament.³⁸

The Toleration Act of 1812 lifted much of the stigma Methodists had felt, and by the 1820s, the defensive attitude the Methodists had about their patriotism eased as they began to be accepted by the Anglicans as loyal British citizens.³⁹

By 1837, when missionaries from The Church of Jesus Christ of Latter-day Saints left America to preach in England, the century-long antagonism between the Anglican Church and the Methodists had greatly subsided. Quakers and other Protestants, in addition to the Methodists, were more than just tolerated. The LDS missionaries' success could not have occurred any earlier than it did, as those dissenting from the Church of England unintentionally paved the way for yet another new religion. In fact, many of the Methodists the LDS missionaries encountered were from congregations led by circuit preachers of the New Connexion.⁴⁰

Rachel Ibbotson's Marriage

Rachel's daughter Ann wrote that her mother believed that upon her marriage to John Fielding, her trials with sin would cease since she would be "in the constant enjoyment of the company of an exemplary servant of God, and an affectionate husband. She thought she should have no temptations, but that she and her partner should travel hand in hand, without interruption, on their heavenly journey."

However, Rachel found difficulties in being a step-mother. Many years later, Rachel cautioned her daughter Mary, "Never to enter into the important and responsible situation of Step Mother." Mary went on to recall that, "I have frequently heard her say that no one could tell the uneasiness and unpleasantness experienced by many in that situation."⁴¹ It is possible that Rachel received criticism from Sarah Kitson's family⁴².

Not long after her marriage, Rachel received a powerful manifestation of the "love of God. . .in her heart. . .and that she was a child of God." Words from the hymn, *Arise, My Soul, Arise*,⁴³ written by Charles Wesley, came into her mind:

My God is reconciled,
His pardoning voice I hear;
He owns me for his child,
I can no longer fear;
With confidence I now draw nigh,
And, Father, Abba, Father, Cry!

Rachel told her children that "her happiness seemed now as complete as earthly happiness can be, and her full cup ran over. In the possession of as much of this world's good as she desired, in her native place, surrounded by friends and relations. . . she had a fair prospect of a tranquil voyage over the ocean of this uncertain life."

By 1794, Rachel and John were the parents of two young sons, both born in Halifax. At this time, John's uncle James Dyson, the brother of his mother, found himself in need of a tenant farmer for an estate he owned in the county of Bedford.⁴⁴ Uncle James encouraged John to move his family to his property in Honeydon, about one hundred and fifty miles south of Halifax. John,

considering the offer, traveled to Honeydon, but was severely disappointed when he arrived.

“He found it by no means a desirable place in which to take up his abode for life. . . .” Ann wrote. Later, while studying his scriptures, “he cast his eye upon a passage which appeared so remarkably appropriate, that he could not but consider it as the voice of God, indicating his will that Honeydon should be his future residence, with a promised annexed, on his compliance.”

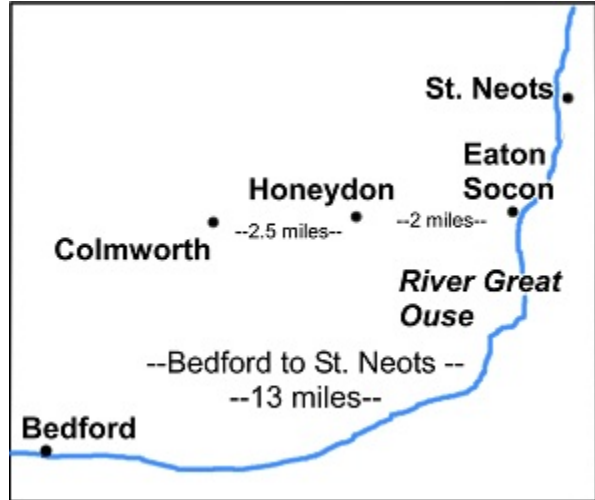
John presented his wife with his desire to comply with God’s will and move their young family to Honeydon. Rachel was determined not to leave her home and relatives in Halifax, and she refused to go. Ann wrote, “Many difficulties arose, amongst the chief of which was my mother’s objection.”

However, John’s “attention was arrested by another passage in the Sacred Volume exactly parallel to that he had met with a short time before: and so forcibly was it applied to his mind that he could now no longer doubt but that he had a providential call to settle in that place.” Ann continued:

He therefore immediately determined to act accordingly, and made preparations for the removal of his family. This was a heavy trial to my mother, who had now to encounter difficulties to which she had hitherto been a stranger.

About the middle of May, 1794, they arrived at Honeydon, where a new scene of things presented itself. They had exchanged a populous town for a lonely village; a large and commodious house for a small and inconvenient cottage; a circle of friends and relations for a place in which every face and character were to them alike unknown.

Another concern for Rachel was that the nearest Methodist chapel was four miles away, across the River Great Ouse in St. Neots.⁴⁵ Joseph Fielding would later write that this Methodist chapel was “the Place in which my Father & Family used to worship God, to which we walked 4 Miles every Sabbath for many years, often in bad Weather, up to the time I went to America.” He added, “This was our place of Worship.”⁴⁶



Joseph Fielding was born in Honeydon, spending half his life in this area.



This 19th century engraving portrays the chapel in St. Neots on the left, Eynesbury on the right. Both towns are on the east side of the Ouse.

St. Neots

The Iceni, a fierce Celtic tribe, lived in this area at the time of the Roman arrival in 56 BC. They called the river “Ouse,” which simply means “water.” The Celts built a defensive post on the east side of the river, but the Romans decimated the Iceni during their war with Boudicca and her rebellious forces in 61 AD. Following this destruction, the Romans built a road and a fort, the remains of which now lie under two ancient Saxon villages on the east bank of the Ouse, Eynesbury and St. Neots. A later Saxon fortress protected the inhabitants.

The name of the town of Eynesbury derived from the pious Saxon Hermit Ernulph who in the 9th century vowed to live a life of solitude and meditation.



Edgar was one of the Saxon kings who ruled England until William the Conqueror.

The adjoining town was the site of a monastery built by his contemporary Saint Neot. Legend says Neot was kin to Aethelwulf of Wessex, one of the many Saxon kings who ruled England after the fall of the Romans. Neot renounced the world and donned a monk’s habit, living a life of piety in this monastery on the west bank of the Ouse. Protected by Saxon armies, he organized his brethren into a religious society known as the Clerks of St. Neot.⁴⁷

About fifty years before the end of the first millennium A. D. and a century after St. Neot’s death, his body, by that time a relic, was stolen and moved to Eynesbury with the knowledge and approval of the Saxon King Edgar. A chapel was built over a chest containing his bones, and this new monastery was dedicated to St. Neots.

The Saxon kings lost their rule over England in 1066 when William the Conqueror of Normandy took the throne from the last Anglo-Saxon ruler Harold Godwinson at the Battle of Hastings. The towns of Eynesbury and St. Neots were soon overshadowed by a Norman fort built on the west bank of the Ouse at Eaton Socon. The Normans seized the monastery, enlarged it and built a chapel. The key to the chest containing St. Neot’s relics was taken to Norman France for safekeeping, but in 1244 the English Catholics regained control over the chapel.

By 1539, the monks serving at St. Neots had surrendered the chapel to the Church of England after King Henry VIII’s separation from Rome. Over the centuries, wealthy patrons funded the monks at St. Neots, and the surrounding town expanded, spreading across the river.

In the 1700s, John and Charles Wesley, and others, including George Whitefield, took Methodism throughout England. Fortunately for the Fielding



This scene of St. Neots Chapel, which dates to the 12th century, would have been one the Fielding siblings would have seen each week as they attended their nearby Methodist church.

family, a Methodist chapel was built in St. Neots in 1794, in close proximity to the ancient St. Neots chapel.⁴⁸ This is the chapel where Rachel and her family worshiped.

Rachel Fielding Struggles After Arriving in Honeydon

Perhaps oblivious to the rich history of the area, Ann wrote, “My dear mother was at first almost overwhelmed with anxiety and would gladly have returned to Yorkshire.” One of the problems Rachel and John had to deal with was John’s uncle and landlord. James Dyson had also been John’s godfather, and they had expected “kindness and forbearance” from him as they agreed to settle on his property. “Instead, he frequently received from him harsh and severe treatment.” Rachel quickly learned that “economy, diligence, and frugality were ...indispensably necessary.” However, “many times did she in [later] life, when recounting her mercies, reckon this among the chief of them.”

The property they farmed in Honeydon was in a beautiful valley where almost all of the land was cultivated. Wheat, barley, beans, peas, corn and oats all grew well.⁴⁹ Although the nearest grammar schools most likely would have been four miles east in Eaton Socon or ten miles south in Bedford, John and Rachel would have made arrangements locally and in their own home for the education of their children.

As nonconformists, their children were barred by law from attending grammar schools reserved for children whose parents attended the national church and were perceived to be loyal to the king. However, Bedfordshire had many nonconformist congregations whose members would have been able to educate their children.⁵⁰ The five volumes of Joseph Fielding’s handwritten journals and surviving letters by him and his siblings are evidence that they received excellent educations.



St. Paul’s Church can be seen in the center of this 1831 woodcut of Bedford.

Bedford

The area comprising Kempston and Bedford had once been an early Celtic settlement which had felt some impact by the Romans in the early centuries A.D.

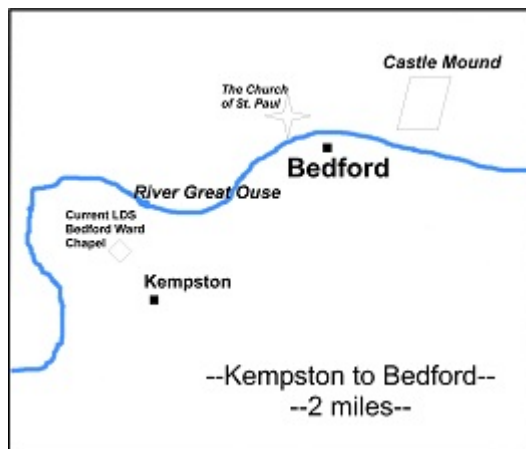
Celts living in the area after the Roman departure in the fifth century allied and intermarried with the Saxons for protection from Pict and Scot invaders who crossed Hadrian’s Wall after it was no longer defended.⁵¹

At this time British Christians were influenced by missionaries who came north from Ireland, which had cut off contact from Rome. Additionally, missionaries from the south which continued to keep contact with the Roman popes also proselyted. Early records tell of four priests who left Ireland to preach in Anglo-Saxon Britain, indicating that Christianity was preached from the

location of St. Paul's Church in Bedford three centuries before the turn of the first millennium.⁵²

A Saxon burial ground lies just outside of nearby Kempston and was excavated in 1863.⁵³ Early British Christians buried their dead in an east-west direction. However, they continued the Anglo-Saxon practice of including precious objects and possessions with the deceased.⁵⁴ The early Christians also clung to some of their pagan beliefs. The Saxon Goddess Eostre was traditionally worshiped during feasts in association with both dawn, east and spring. By the late seventh century, the crucifixion of the Savior replaced Eostre, with the name of the season being called Easter.⁵⁵

It was the Saxons who named the village after one of their Gods, Beda. The Saxons used very identifiable suffixes for towns which have passed through time to our century. Because the settlement is at a crossing of the River Ouse, the town was given the suffix "ford," and thus Bedford was named. The suffix "ton" indicates a settlement. Kempst could indicate a bend, so the name Kempston could have evolved from the name of a settlement at the bend of the river. The suffix "worth" specifically indicates an enclosed settlement, such as at nearby Colmworth.⁵⁶



Bedford began as a small market town in the Saxon era. By Joseph Fielding's time, the town had about 7,000 residents. Today, the Bedford-Kempston area has a population of 100,000.

Bedford grew into a market town about the time of the Saxons' arrival, drawing in vendors from neighboring areas with their wares and produce. By the 17th century Bedford had a stable population of about two thousand residents. In 1831 a census taker enumerated 6,969 residents.⁵⁷



This 19th century map, with a modern insertion of the location of Bedford, shows that the area of Joseph Fielding's nativity was part of the fierce struggle between the Viking invaders from the northeast and the Saxons of Wessex.



This Saxon urn was excavated from a burial ground near Kempston.

In the 10th century, Bedford's setting along the River Ouse made it a well-suited location for a boundary town, separating Wessex from Danelaw, the parts of the island not ruled by the Anglo-Saxons.

However, the Danish invaded through waterways, and with the proximity of Bedford to Wessex, it appears that the Bedfordshire inhabitants suffered at the hands of the brutal Danes. The term "Danish Axe" refers to the method used by the Viking invaders as they attempted to subdue Anglo-Saxon England.

At the end of the ninth century, the town of Bedford fell on the border of Danelaw and Wessex, the latter being ruled by

Alfred the Great until his death in 899. During these difficult years, a wooden fort was built amid streets which existed long before the fort and still bear their original names. Through the next century, the Danish settled and intermarried with the British.

By 1011 the word Bedfordshire appeared for the first time in a historical record, indicating that Danish possessions were being converted into English communities.⁵⁸ By the time of the Norman invasion in 1066, the villages of Bedfordshire which exist today had for the most part all been settled and the legal and religious structure of the county was in place.⁵⁹

After the Norman invasion in 1066, a stone castle replaced the fort.⁶⁰ The Normans also built a stone bridge across the ford in the river, making Bedford a very appealing market town.



A Norman castle replaced a wooden Saxon fort in the 11th century. A mound not far from St. Paul's chapel is all that remains today.

Honeydon is ten miles northeast of Bedford, a distance short enough for the residents to have been able to take advantage of what the larger community had to offer, such as frequent market days and occasional fairs which brought in commodities from an even larger area.⁶¹ This would have continued into the early 18th century.

Chapter 1 Endnotes Pages 1-15:

1. Joseph Fielding Diary, page 72. In 1840, after visiting some well-off relatives, Joseph wrote, "I might have enjoyed the World as well as they. My Prospect was good in America; I might have been rich, but I saw the Kingdom of God set up on the Earth and it attracted my Attention and took away all my desire for the Pleasures of this vain world."

2. The reference for this quote came from the first paragraph of the Joseph Fielding Diary. The title of this biography comes from a quote of Joseph Fielding's which he wrote on page 42, dated in August, 1839. In context, Joseph and William Clayton had completed a mission tour of the Saints in Downham, Clithero, Waddington Mill and other branches. "We will see that the Gospel will gather up all the upright in heart . . . Lord, roll on thy Work."

3. In a letter to Joseph Fielding from his sister Ann Matthews, dated March 22nd, 1833, Ann wrote to Joseph in Canada in response to his news that he had become a class leader in the Methodist Church in Toronto. "Nothing we have heard from you since you left us has given us so much pleasure as that which gave us the account of your accession to the same office you held while with us & O my dear Joseph what an important office is that of leading of souls & how necessary that we who are thus honored should take care to keep foremost or we shall be in danger of keeping them back instead of urging them forward. Do you impress upon the members of your Class the necessity of a clean heart?"

4. In a letter with a date of 18 March 1833, Mary Fielding wrote her siblings Joseph Fielding and Mercy Fielding in Toronto. In context, Mary was living in Bedford with her sister Ann and Ann's husband Timothy Matthews. The letter is preserved in the LDS Church Archives in a folder of letters from Mary Fielding Smith to Mercy F. Thompson 1833-1848, with an identifying number of MS 2779. This letter is filled with information and clues about the Fielding family circumstances at this time. Mary quoted their brother James, who referred to the property as Honidon Farm. The 1841 census called this area Honeydon, and it remains the correct spelling of this village. Fielding family members used the spelling "Honidon." To lessen confusion, I have chosen to quietly change any references of Honidon to Honeydon.

5. Joseph Fielding Diary, page 88. Joseph wrote that his brother James had left his “busyness” to become a preacher. I refer to this later.

6. *Mormons in Early Victorian Britain*, by Richard L. Jensen and Malcom R. Thorp, Salt Lake City: University of Utah Press, 1989, pages 52-54. The authors quote from an 1833 letter to Joseph Fielding from Ann Matthews. The letter, dated 18 March, is not one I have been able to locate. This letter states that nine hundred people had joined her husband’s congregation in Bedford, The Primitive Episcopal Church.

7. Joseph Fielding Diary, page 55.

8. In a letter dated 29 May 1839, from Joseph Fielding to Timothy Matthews, Joseph mentioned Joseph Smith, and then said, “My testimony not altogether unworthy of Credit, certainly believe the Lord sent me to America for this very Purpose.” The letter, most likely a copy of the original made by Joseph, is extremely difficult to read. This letter is part of the Joseph Fielding Correspondence MSS 670 held in the Special Collections at Brigham Young University. Initially, I had problems locating Graveley on a map. Joseph consistently names this location Gravelly, but I finally found what appears to be a community named Graveley about a mile from Papworth, where at one point Joseph mentions that he walked one night from Thomas’s home to his sister-in-law Ann’s home. Joseph wrote, on page 87 of his diary, “Here I had lived as a Servant to my Brother several years before I went to America, and labored hard.”

9. Joseph Fielding Diary, page 1.

10. Rachel was the mother of ten children. Her eighth child, Benjamin, died at twenty-two months in 1809. Her tenth child, Josiah, died as an infant.

11. In 1833, seventy-seven-year-old John Fielding wrote his son Joseph and his daughter Mercy in Toronto, saying, “Walk before God to the End, Whom you have been taught to love and honour from your Childhood and serve Him with a perfect Heart and I doubt but I shall meet you again, to be no more severed from you by the Atlantic for ever.”

12. According to a 1913 letter, Martha Ibbotson Fielding, daughter of Rachel Ibbotson, told her niece Sarah Marie Fielding that the Ibbotson family was very wealthy. “Aunt Watson whose second name was Ibbotson said the Ibbotsons were a wealthy family.” The letter was written in 1913 by Sarah Maria Fielding, who in the 1871 census was shown living with Martha. The letter was written to one of the Burton sisters, daughters of Rachel Fielding Burton, who were involved with genealogy and who corresponded with their British cousins. However, the recipient is not identified and I could only identify the writer from clues in the letter. The letter is preserved in the LDS Church History Library as MS 7618 Folder 2 #1.

13. Early scholarship portrayed the Saxons as brutal invaders. However, later historians and archaeologists have come to believe that their arrival was more peaceful than had once been assumed. An excellent book on this subject is *Britain After Rome*, written by Robin Fleming in 2010.

14. *The Civil, Ecclesiastical, Literary, Commercial, And Miscellaneous History of Leeds, Halifax, Huddersfield, Bradford, Wakefield, Dewsbury, Otley, and the Manufacturing District of Yorkshire*, by Edward Parsons, Published in Leeds, 1834, page 25.

15. *The Civil...*, page 38.

16. This biography was likely first brought to the attention of the Utah descendants in a 1914 letter written by Sarah Marie Fielding Wright, the daughter of James Fielding and granddaughter of Rachel Ibbotson Fielding. The letter was dated August 4th, 1914 and is held in the Church History Library as MS 7618 f0002 00029. Sarah, known as Lillie, corresponded with several Burton cousins, including Pearl Burton, the daughter of Rachel Fielding Burton. Sarah wrote, “The document I am sending will I am sure give you & your mother great pleasure to read, it is a copy of a memorial sketch of Grandmother Fielding in the Wesleyan Methodist Magazine for August 1830. The

original is at the Wesleyan Book room, London. They would not lend us the magazine, too precious, so my brother got them to make a copy. I am having one for myself. My brother James who died in South Africa had a magazine & I read the sketch there more than 30 years ago, but that cannot be found and his family did not take the same interest & they have lost the family bible too. I was distressed when I knew.” [In pencil along the edge someone has written “Rev. James Fielding’s Bible.”] Sarah is also responsible for providing her Utah relatives with the silhouettes of John and Rachel Fielding. Unless otherwise documented, all information about Rachel’s life comes from this memoir, which was written by Rachel’s daughter Ann.

17. Memoir of Mrs. Rachel Fielding, page 1. This memoir was originally published in 1830 in *The Wesleyan-Methodist Magazine*, but a copy was later included in the same document as the Joseph Fielding Diary. Minor punctuation and spelling changes have been included without comment in this biography.

18. *The Evangelist and Pastor: Being the Autobiography and Reminiscences of the Rev. Joseph Whitehead, Wesleyan Minister*, London: 1879, page 17. “I remember Mr. Entwisle, in relating his experience on one occasion, saying, amongst other good things, “I feel myself transparent in the sight of God, which is a powerful preservative from evil, and a strong motive to Christian action.”

19. Hebrews 2:3.

20. The National Humanities Center published an online article of Benjamin Franklin’s words about the Reverend Whitefield. Franklin wrote, “The Multitudes of all Sects and Denominations that attended his Sermons were enormous and it was a matter of Speculation to me who was one of the Number, to observe the extraordinary Influence of his Oratory on his Hearers, and how much they admir’d and respected him, notwithstanding his common Abuse of them, by assuring them they were naturally *half Beasts and half Devils*. It was wonderful to see the Change soon made in the Manners of our inhabitants; from being thoughtless or indifferent about Religion, it seem’d as if all the World were growing Religious; so that one could not walk thro’ the Town in an Evening without Hearing Psalms sung in different Families of every Street.”
<http://nationalhumanitiescenter.org/pds/becomingamer/ideas/text2/franklinwhitefield.pdf> .

21. Joseph Smith History 1:8. “During this time of great excitement my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often poignant, still I kept myself aloof from all these parties, though I attended their several meetings as often as occasion would permit. In process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them; but so great were the confusion and strife among the different denominations, that it was impossible for a person young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right and who was wrong.”

22. According to Wikipedia, this tabernacle, originally wooden, was located off Tottenham Court Road near Howland Street. Google maps shows a small street nearby called Whitfield Street. The tabernacle was built in 1756 and then rebuilt as a mission in the late 19th century. That building was destroyed in WWII. A newer church currently occupies the site.

23. *History of the Church*, Volume IV, pages 182-184. On Sunday August 30th, 1840, “Elders Kimball, Woodruff, and George A. Smith, after having spent ten days visiting the clergymen and preachers and others of the several denominations, asking the privilege of preaching in their chapels, and being continually refused by them in a contemptuous manner, they determined to preach in the open air, Jonah-like; and accordingly went to Smithfield Market (to the spot where John Rogers was burnt at the stake), for the purpose of preaching at 10 a.m. where they were notified by the police, that the Lord Mayor had issued orders prohibiting street preaching in the city. A Mr. Connor stepped up and said, ‘I will show you a place outside of his jurisdiction,’ and guided them to ‘Tabernacle Square,’ where they found an assembly of about 400 people listening to a preacher who was standing on a chair.” Wilford Woodruff wrote in his diary that the preacher was a follower of Mr. Aitken, and only with difficulty were they able to preach there. Mr. Connor invited the missionaries to his home and the following day the first person in London was baptized.

24. Joseph Entwisle has his own page in Wikipedia, but he is also named several times in Kirkgate Chapel, Bradford, and its Associations with Methodism, by J. Norton Dickons, published Bradford: 1903.

25. In reading the references to Joseph Entwisle and Parson Greenwood in Kirkgate Chapel, Bradford, and its Associations with Methodism, it is clear that the Methodist ministry in the northern areas was not cumbersome at all. These ministers were frequently moved and it is highly likely they all knew and worked with each other. John Fielding is not named in this book, but in reading of the history of Methodism, I am certain that even as an itinerant preacher, he would have known John Wesley and most likely Parson Greenwood. A comment in one of the many biographies written about Hannah Greenwood Fielding by her various granddaughters for the Daughters of the Utah Pioneers was that Parson Greenwood and John Wesley were “bosom buddies.” I have no doubt that this was not an exaggeration, but based on fact. Isabella Burton, Hannah’s oldest granddaughter, wrote in a short autobiography that, “My second great-grandfather Greenwood was an intimate friend of John Wesley and left the Church of England when John Wesley withdrew from it.” She was likely told this by Hannah, who would have known her grandfather’s legacy.

26. A small portion of this information was included in a large collection of Burton genealogy which I was given as a young woman. This includes information that Parson Greenwood had been a weaver in addition to a circuit preacher and included a drawing of Parson Greenwood with a short biography. In searching online for more information, I located a book from Kirkgate Chapel, Bradford, and Its Associations with Methodism, by James Norton Dickons, Bradford: 1903. There, several pages contained data about Hannah’s venerable grandfather. Included in pages 90-91 is obviously the original drawing of Parson Greenwood and was definitely the source the Burton family used. I will include all relevant passages here. Page 36: “Parson Greenwood was one of the band of earnest laymen who were trying to evangelise Yorkshire before the Wesleys arrived on the scene. Very little is known of his early life. He was stationed at Bradford in 1765, 1768, 1793-4. In 1781 he was sent to Liverpool. The state of Liverpool Methodism at that time may be judged by the following incident. In the old Ridgeway Gate Chapel William Grime used to conduct a band meeting every Sunday morning at four o’clock; and beneath ‘the pulpit’ Parson Greenwood, whose only home was two neighbouring attics, used to keep his victuals. Liverpool was the head of the Circuit, and when the new chapel was completed the sums contributed quarterly by the several Societies, including Liverpool, Bolton, Preston, Wigan, Chowbent, Arrington, and Northwich, was under L25, and out of these Methodist contributions three Methodist Preachers and their families had to be supported. No wonder that the cupboard beneath the pulpit was big enough to serve Parson Greenwood for a pantry. When the infirmities of old age constrained him to retire from active duty as an itinerant, he settled at Leeds, but continued to preach occasionally until a few months before his death in his 83rd year. At the last Quarterly Meeting before his death he rose up, and leaning upon the top of his staff, gave a most impressive and solemn charge to all present, informing them he believed it was the last quarterly meeting he should attend.” A footnote for Parson Greenwood’s solemn charge reads, “Minutes of Conference, 1811, page 10.”

27. A sketch of the bible was included in a compilation of Burton family histories published by Josephine Burton Bagley, as was this copy of the flyleaf. I spent quite a bit of time researching which Bibles might have been available to Parson Greenwood in 1766. His choices were limited, and the conclusion is mine. I have been unable to learn who holds this Bible today. However, in 2017, one year after publishing this biography of Joseph Fielding online, I was contacted by a book seller in Yorkshire who sold me a Bible commentary which had at one time belonged to Parson Greenwood. The signatures from the two books matched exactly.

28. I have long been a believer in this doctrine, that salvation is a gift from God and comes through the Atonement of Jesus Christ. I do acknowledge that works can change our hearts and help us become more receptive to the Holy Ghost, but our works are not the means of salvation. During the April 2015 LDS General Conference, President Dieter F. Uchtdorf also addressed this topic in an address titled “The Gift of Grace.” Joseph Fielding, in the first page of his diary, mentions “means of grace.” In studying this, which I describe in the following paragraph, I found myself in strong agreement with this Protestant doctrine, that there are means which bring grace into our lives, and these means can come through our works.

29. Joseph Fielding Diary, page 1. Joseph wrote this as he began his mission to England.

30. John Fielding's heritage was well-researched by the Smith and Burton families in the mid-20th century. The Fielding line stretches back to Robert Fielden, born in 1533 in Halifax. In surviving letters preserved by the LDS Church History Library, it is clear that Sarah Maria Fielding Wright, daughter of James Fielding, corresponded with the Utah Fielding descendants and expressed the family's belief that the Fielding name came from the Earl of Denbigh, William Fielding. The Burton family pursued this for quite some time, based on surviving records dated between 1934 and 1949. A professional researcher traced the descendants of the Earl, whose family claimed a royal connection from the German Habsburgs. At least one branch of this family owned property near Halifax. Sarah mentioned the Fielding coat of arms being destroyed, and this would align with the family being descended from this line of Earls who should have remained faithful to the national Church of England to show their allegiance. The research, performed by May Penrose-Pearce, while extremely thorough, was not conclusive. However, to my eyes it is reasonable to assume that there was a connection, and that was the sentiment of the researcher, also. This fits in context with the coat of arms and its destruction, which apparently was an actual event.

31. The information about the Fielding Coat of Arms came from two letters written by Sarah Maria Fielding Wright to Pearl Burton. She mentioned the coat of arms in a 1914 letter. In context, Sarah wrote, "I wonder if your brother knows anything of the Fielding Ancestors. My Aunt Martha Ibbotson Watson nee Fielding told me that the crest or Coat of Arms of the family was destroyed when they were converted & came under the influence of John Wesley. I could never get her to tell me more as she said it would foster my pride." Later in the letter, Sarah wondered aloud if their Fielding ancestors included the still well-known novelist Henry Fielding, and while this is not the case, Henry's lineage has been documented to be from the Earl's line. In a 1915 letter, Sarah wrote, "I will ask Cousin Constance if she had ever heard of the family crest & coat of arms that were removed from the linen & plate of the Fielding's when they became Methodists under the preaching of George Witfield. Have you heard anything about that? They became Puritans & discarded worldly things & became extreme in their simple way of living." Puritanism was long-established in England, but Sarah was referring to an austere way of life, not the religion per se. In looking at the names and birth dates John Fielding's parents and grandparents, I have extrapolated what might have happened. An ancestor, John Fielding, was born in 1691. His son Marmaduke, born in 1738, was one of the youngest of a very large family. It is possible and perhaps likely that John and his wife Mary listened to George Whitefield preach in Yorkshire, perhaps with a young Marmaduke and an even younger son Thomas in tow. Marmaduke would have grown up as teachings of Methodism gained prominence, and his sons John and Thomas would have reached adulthood at the perfect time to have become ministers. Sarah later wrote that she believed "the crest was destroyed [when] the Fieldings were living at Colmworth," indicating this happened late in the 18th century, at the height of persecution against the Methodists. This leads me to believe that Marmaduke Fielding and other family members followed Methodist doctrines, causing censure from the Church of England. A later letter which is only referenced in a collection of documents preserved by the LDS Church Family History Library (document MS 7618 f0003 00021) appears to have been written by Millicent Fothergill Wright, the daughter of Sarah Maria Fielding Wright. She wrote, "My grandfather was a Wesleyan & I believe most of his relatives were of the Church of England. This was somewhat of a barrier between us. Dissent in those days was looked down upon. My grandfather was one of ten children... You see there were a large family & there were several Church of England Clergymen among them." Thomas Fielding ultimately left Methodism so he could teach a school operated by the Church of England. Perhaps she also referred to Timothy Matthews, who began his ministry in with the Church of England, left it to start his own congregation, but by 1835 had returned to the national church (although that did not last). Several of the Reverend Matthews's sons and grandsons held positions of importance in the Church of England.

32. *Report on the Fielding Line* was a document created in 1934 by May Penrose-Pearce, a researcher hired by Burton family members to assist them with their Fielding lineage. The document includes what was known about the family, and the second item was, "That Thomas Fielding the second son of Duke was a local Wesleyan Minister and that he died and was buried in Halifax 22 Jan. 1855." According to records available today, Thomas was born in 1770, eleven years after John. It is now known that an older son James was born in 1758, and also an older sister, Elizabeth, born in 1757. Nine children seem to have been born into this family.

33. Salt Lake LDS Temple Records of the 21st of June 1899 indicate the family had acquired birth and death dates for most members of both families of John Fielding. Film #1239608 contains a record of events on this day where

Joseph F. Smith, a counselor in the LDS First Presidency and a son of Joseph Fielding's sister Mary Fielding Smith, and Rachel Fielding Burton, President Smith's cousin and the oldest daughter of Joseph Fielding, knelt in behalf of John and Sarah Fielding. Other family members were proxies for their children. These same cousins were also proxies for John and Rachel Ibbotson Fielding.

34. Nonconformist Parish records for Halifax show the christening of William Fielding and the burial of Sarah Fielding both occurring on the 26th of September 1788. "A Register of the Burials in the Halifax Circuit" gives this information about Sarah Kitson Fielding, "Sar – Wife of John Fielding of Halifax, Aged 29 Years, Inter'd Sept 26 – Halifax [1788]." Family records from the 1899 proxy sealing of William to his parents state that his birth was July 11th, 1788, and his death was in 1789. I could find no church record of his burial but his christening was recorded in Nonconformist Parish records.

35. Primitive Methodism, by Geoffrey Milburn, Epworth Press, Great Britain, 2002, Page 2.

36. The Primitive Methodist Connexion: Its Background and Early History, by Julia Stewart Werner, University of Wisconsin Press, 1984, page 4. "For Methodism the war years and their aftermath were a period of administrative reorganization, of exodus from the established church, and of serious internal schisms. The fissiparousness that plagued the connexion between 1797 and 1820 cannot be fully explained outside the wider context of political and social ferment....After 1791 even those among Wesley's heirs who opposed a breach could not overcome the mounting popular demand for denominational independence."

37. Thomas Paine wrote *Common Sense* in 1776 which in part inspired American independence from England. His publication, the *Rights of Man*, written in France in 1791, was better known in Europe and the United Kingdom than it was in America. He was convicted in absentia for seditious libel against Great Britain in 1792. In 1794, after serving time in a French prison, he wrote *The Age of Reason*, in which he denounced organized religion under the premise that kings used religion as a basis for their right to rule without question. Mr. Paine was again found guilty of sedition and sentenced to death by hanging, but as he never returned to England, he lived fifteen more years.

38. The Primitive Methodist Connexion, page 5. "By the end of the decade the trend toward Nonconformity was irreversible....Consequently, Methodist leaders faced an inescapable quandary – how to sever ties with an institution widely regarded as the main bulwark of national stability, while at the same time conveying an image of patriotic ardor."

39. The Primitive Methodist Connexion, page 8.

40. Mormons in Early Victorian Britain, page 36. "The single largest contributing group to Mormonism, however, seems to have been the Methodists. According to the only statistical study to date, more Methodists were baptized into the church than either Anglicans or Dissenters. This is significant when it is remembered that at the time of the earliest Mormon missions, there were four Anglicans for every one Methodist in England."

41. In 1832 Mary Fielding received a proposal of marriage from a man who was presumably a widower with children. Mary declined his proposal by quoting the words of her mother. The letter she wrote to him, most likely a copy she made of her response to him, is now in the LDS Church History Museum, MS D 2779 Folder 9. Of course the irony of this letter will not be lost to her thousands of descendants who were born of her marriage five years later to a widower with four surviving children whom Mary would raise.

42. I feel a need to mention the confusion with Sarah's last name. I have looked at Sarah's christening record, which is a handwritten transcription. It was not possible for me to determine if her surname began with a K or an R. Both are valid surnames. I have chosen to use Kitson.

43. These words, well-known by Protestants in the 18th and 19th centuries, were also treasured by my ancestor James Millard, a shoemaker from Somerset County who emigrated to Utah in 1854. Fellow pioneers in his company west sang this hymn with him in time with his hammer hitting his cobbler's anvil.

44. Don Corbitt, in his biography, "Mary Fielding Smith, Daughter of Britain," wrote that this uncle was James Dyson, John's maternal uncle and godfather. Sarah Marie Fielding Wright, in her early 20th century letters to Pearl Burton, seems to be answering an inquiry from Pearl about the Dyson name. Sarah wrote, "I do not know what the relation of Duke Fielding and Elizabeth Dison was to us, tho' I have some recollection of the name Dison."

45. Rachel's memoir states that the nearest Methodist chapel was "four miles distant." Since many of Rachel's children were born in Honeydon, we know this is where she lived, and in Joseph's diary, he specifically mentions the home where he was born in Honeydon. The ancient Anglican Colmworth chapel where Rachel was buried was about two miles west of Honeydon. Just across the River Great Ouse, to the east from Eaton Socon, was the chapel of St. Neots, in the Wesleyan Methodist circuit and where Joseph Fielding was christened in 1797. That chapel is almost four miles from Honeydon. After studying this issue, I concluded that the Methodist chapel Rachel referred to which was four miles distant was this chapel in St. Neots. This was later confirmed by an 1840 entry in Joseph Fielding's Diary. Honeydon was in the parish of Staploe, which was originally part of Eaton Socon and which was later merged with St. Neots. Rachel's burial record states that she died in Eaton Socon, although her history clearly states she died in her home in Honeydon. There is no conflict, as Honeydon was part of Eaton Socon. Shadrach Brightman was named in an 1835 letter from Martha Fielding as the owner of the home after the Fieldings left. The 1841 census shows Shadrach's residence to be in Eaton Socon, indicating this was a large area, and not just the town limits per se. After making this conclusion on my own, I found a passage by Don Corbett, the biographer of Mary Fielding. He stated, "The locale of their activities was Honeydon, the hamlet near where they lived, and the surrounding towns and villages within walking distance of each, such as, St. Neots across the river in Huntingdonshire where the family worshiped." Frank Foulger, a descendant of this family, has visited the chapel at Colmworth. It is known today as St. Denys and is Anglican, as it was after the Reformation.

46. Joseph Fielding Diary, page 88. Joseph fondly wrote these words on the 23rd of August, 1840, during a visit to St. Neots as a missionary. While reading his lengthy diary, I came to realize that Joseph often walked long distances, twice mentioning walking three miles late at night with his wife Hannah and very young daughter Rachel.

47. The History and Antiquities of Eynesbury and St. Neot's, in Huntingdonshire, and of St. Neot's in the County of Cornwall: With Some Critical Remarks Respecting the Two Saxon Saints from Whom These Places Derived Their Names, by George Cornelius Gorham, London: 1820, digitized by Genealogical Society of Utah, 2009.

48. Wikipedia, without a source, provided the detail that the first Methodist church was built in St. Neots on Huntingdon Street, near the St. Neot's chapel.

49. In an 1835 letter from James Fielding in Preston to Joseph in Toronto, the third letter in the Fielding Family Letters Collection, 1833-1845, preserved in the LDS Church History Library as MS D 2779 Folder 6, James wrote, "The harvest this year has been most abundant & seemed in good order. Such a harvest has seldom been known. I just give you the current prices of grain per imperial pounds as stated in the Bedford paper of Oct 24. Wheat from 35s to 40s, white ditto, 37 to 45, Barley 23 to 24 (grinding), Malting 27 to 33. Beans 30s to 34s, Peas 32s to 33s, oats 18s to 21s. You see this is still a land of plenty."

50. Mary Fielding Smith, Daughter of Britain, pages 4-14.

51. History of Bedfordshire, 1066-1888, by Joyce Godber, prologue, page 1.

52. History of Bedfordshire, page 5.

53. The Victoria History of the Counties of England: Bedfordshire, pages 172-175, London: 1972.

54. History of Bedfordshire, page 6.

55. History of Bedfordshire, page 6. The cemetery was found near Leighton, which seems to have been a town or township in Bedfordshire. Perhaps Leighton Buzzard is intended, which is 20 miles south.

56. History of Bedfordshire, Page 3.

57. A Brief History of Bedford, England, by Tim Lambert, easily found online.

58. History of Bedfordshire, page 11.

59. History of Bedfordshire, page 15.

60. History of Bedfordshire, page 17.

61. History of Bedfordshire, page 50.