

The World of Joseph Fielding: Chapter 14

Joseph Writes Hannah from Manchester

After their tearful separation in March, 1839, Joseph Fielding wrote Hannah a letter from Manchester, which began with the words, “All is well, All is well.” He added, “You know and approve of the work in which I am engaged, and that if you bear the cross with me, you shall also wear the crown with me.”¹

Joseph then told Hannah of the progress of the missionary work. He had preached three times on a recent Sunday in Bolton. “There were two Primitive [Methodist] Preachers from a distance, one said he would open his door for us at any time, said this was the right way and there was no other. . . . Both seemed well satisfied.”

He continued, “Pray for me, my love, that I may be faithful and useful, and so shall you do your part in the great and important Work, and we will at last rejoice together in the Kingdom of God; never was anything more needed since the world stood than the Gospel is now. . . . and remember that Joseph is ever the same whether present or absent, in life or in death.”

Joseph Fielding Receives a Letter from Heber C. Kimball with News from America

In early April of 1839, Joseph received a letter from Elder Kimball who told him of the extreme difficulties being faced by the members of the Church in Missouri and that Joseph and Hyrum were still in jail. Joseph wrote, “My dear Sisters have had great Affliction through the Winter.”²

Elder Kimball warned Joseph Fielding that Orson Hyde had threatened to return to England and “pull down what he had built up here.” Joseph was determined to unite the British saints so that a visit by Orson would not deter them from their faith. It was clear from this journal entry on April 24th that Joseph had already been informed of Willard Richards’s call to the Quorum of the Twelve Apostles, although Joseph remained president of the mission. He wrote:

I desire to do right before God and to be found faithful, since I understand that Brother Richards is to be ordained to the Apostleship, and as he has much greater Faith and Wisdom, and the Lord makes his Will known to him in almost everything. I feel it difficult to act in my Place, as above him yet I durst not give up my Place, though I feel to be nothing myself.³

Joseph and Hyrum Smith Escape Liberty Jail and Leave Missouri

During this same time period of early April of 1839, Stephen Markham carried one hundred dollars to the men in jail in Missouri, who had by this time been moved to Daviess County. Several trials were held, one in which Brother Markham was not allowed to testify, but a second in which he was. After that trial, ten men rushed Stephen and threatened to kill him. Family



Preston, Manchester and Liverpool form a triangle with approximately 30 mile sides.

traditions of Stephen Markham's physical prowess are apparently not exaggerated, because "Markham told them he could kill the whole of them at one blow apiece, and drove them off. . . [they] went home after their guns to shoot Markham. . . ."

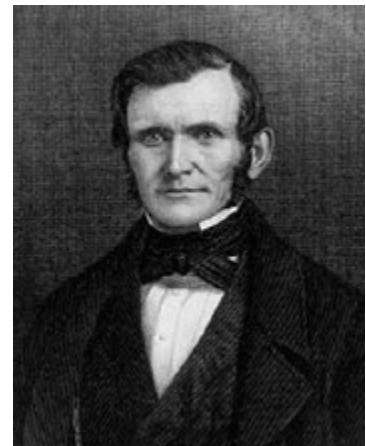
Stephen Markham spent that night with the prophet and other men in jail, believing it was safer there than anywhere else. He arose at dawn and left on horseback before the mob returned, staying nearby in the small community of Tenney's Grove where there were still a few members of the Church.⁴

On the night of April 15th, after having been transferred to another jail in Boone County, the sheriff provided the prisoners with two horses. Four of the guards deliberately drank whisky until they fell asleep, and a fifth guard helped the prisoners saddle the horses and sent them off in the night. Within ten days, Joseph, Hyrum and their associates arrived in Quincy. However, for the next few weeks the sheriff and guards were treated with great brutality by the Missourians, although never convicted of any crime.⁵

Apostles Return to Far West, Missouri to Fulfill Prophecy

While Joseph Smith was still in jail, the leaders of the Church met in Quincy in April to discuss what to do about the revelation concerning the apostles meeting in Far West on the 26th of that month. Apostle Wilford Woodruff wrote:

The Missourians had sworn by all the gods of eternity that if every other revelation given through Joseph Smith were fulfilled, that [one] should not be, for the day and date being given they declared that it should fail. The general feeling in the Church, so far as I know, was that, under the circumstances, it was impossible to accomplish the word; and the Lord would accept the will for the deed. This was the feeling of Father Smith, the father of the Prophet. Joseph was not with us [at this meeting], he was in chains in Missouri, for his religion. When President Young asked the question of the Twelve, 'Brethren, what will you do about this?' the reply was, 'The Lord has spoken and it is for us to obey.'



Although threatened with death, the apostles, including Wilford Woodruff, agreed to return to Far West on April 26th, 1839.

We felt that the Lord God had given the commandment and we had faith to go forward and accomplish it, feeling that it was His business whether we lived or died in its accomplishment. We started for Missouri. There were two wagons. I had one and took Brother [Orson] Pratt and President Young in mine; Brother Cutler, one of the building committee, had the other.⁶

Elder Taylor wrote that they returned to Far West via different routes.⁷

Shortly after midnight, in the early hours of April 26th, Stephen Markham met the apostles at the temple lot in Far West. Several other members of the Church attended this meeting, including Theodore Turley. During the meeting, those deemed to be apostates still living in Missouri were

excommunicated in abstentia. The list included the names of Isaac Russell and members of his family who had joined the Church in Canada, including his sister Isabella Walton. John Goodson was also among those excommunicated.⁸ All of the apostles present prayed in turn, including Brigham Young, Heber C. Kimball, Orson Pratt, John E. Page, John Taylor, Wilford Woodruff, and newly-called George A. Smith, Joseph Smith's cousin. "It was a brilliant, moonlit night, and out on the still air" they sang a hymn, *Adam-ondi-Ahman*, which remains in today's LDS hymnal. Alpheus Cutler, head of the church building committee, rolled a large stone into place at the southeast corner, and then they adjourned.⁹

As they departed Far West, Theodore Turley saw the home of Isaac Russell. He briefly left the group and knocked on Isaac's door, calling his name:

His wife answered, 'Come in, it is Brother Turley.' Russell replied, 'It is not; he left here two weeks ago,' and appeared quite alarmed, but on finding it was Brother Turley, asked him to sit down, but the latter replied, 'I cannot, I shall lose my company.'

'Who is your company?' enquired Russell.

'The Twelve,'" replied Brother Turley. Isaac was astonished, and Theodore continued, "Yes don't you know that this is the twenty-sixth, and the day the Twelve were to take leave of their friends on the foundation of the Lord's house, to go to the islands of the sea? The revelation is now fulfilled, and I am going with them."¹⁰

Four years later Jacob Peart, by then having emigrated to Nauvoo, would write Isaac Russell, who was remained in Missouri until his death:

And now my noble friend and cousin, I feel to say to you in the name of the Lord, You have left the work. You have turned aside from what you taught me, which has caused me much grief, yea, it has wounded me in the tenderest part, but I have said enough. I forbear. The great part of the Alston Church is now at Nauvoo. . . The work is rolling on both in America and the earth. . . . I should feel glad to see you here.¹¹

Joseph Smith Returns to His Family in Illinois

Upon returning to Quincy, the apostles met the prophet Joseph Smith, who had been greeted "amidst the congratulations of [his] friends, and the embraces of [his] family."¹²

As Joseph and Hyrum Smith fled their captors in Missouri, property in and around Commerce, Illinois was purchased from funds obtained from the sale of the Missouri properties handled by Stephen Markham. Joseph Smith and others began moving there in May and the area was soon renamed Nauvoo.¹³ Many Church members worked on farms and even bought property in Hancock and surrounding counties.¹⁴ In the next few years, several stakes were organized up and down the Mississippi River. The stake in Kirtland was reorganized, where many of those fleeing Missouri chose to settle. Branches and stakes would soon be organized as far away as Philadelphia, New York and Boston.¹⁵

Mary Fielding Smith Writes Her Brother Joseph Fielding in England

In June of 1839, Mary Fielding Smith wrote to Joseph and Hannah in Preston.¹⁶ After reporting that she had recovered from her long illness, she added:

It is now little more than a month since the Lord, in his marvelous power, returned my dear husband, with the rest of the brethren, to their families, in tolerable health. We are now living in Commerce, on the bank of the great Mississippi river. The situation is very pleasant; you would be much pleased to see it. How long we may be permitted to enjoy it I know not; but the Lord knows what is best for us. I feel but little concerned about where I am, if I can keep my mind staid upon God; for, you know in this there is perfect peace. I believe the Lord is overruling all things for our good. I suppose our enemies look upon us with astonishment and disappointment.

Mary sent her letter with one of the departing missionaries, so it was unlikely that Joseph received it for six months.

Elder Pratt, After Escaping from Prison, Plans to Join the Apostles in England

Elder Kimball wrote a letter to Joseph Fielding describing this time period.¹⁷ He told of his joy in finding Elder Pratt in Quincy after Parley's escape from prison. Heber had just relocated his family and belongings to Nauvoo but he returned to Quincy as soon as he heard the news that Parley was free. Heber and Parley worked together to move Parley's family to Nauvoo. Their intention was to settle Elder Pratt's family quickly so the two men could leave for the East in order to travel with the apostles for their upcoming mission to England.

Even at this early date, Elder Kimball spoke to Joseph Fielding of a route of immigration which would prove beneficial to British Saints. He described the location of Commerce in relation to St. Louis and New Orleans, believing that sailing to the Gulf port and traveling to Nauvoo by steamboat up the Mississippi River would only take eight days.

Heber had recently traveled by steamboat from Quincy to Nauvoo and had written about his short voyage, including the presence of several Native Americans who traveled alongside the steamer in their canoes but then boarded the vessel. He described their sparse dress but casually mentioned that he could speak to them in their native tongue. Elder Kimball also stated that the work was progressing despite the trials the Saints had faced:

The work of God is rolling on in this land in every direction. While I was in Quincy I was baptizing almost every day. I had calls in every direction to preach; I have to plead off and tell them I must go to England. They say, 'We can't spare you.'

Elder Kimball ended his letter with a statement of hope and encouragement:

The Saints are flocking from the East in great numbers. We would think naturally, the Saints would be discouraged. It does not make any difference with them. The more they drive the more they kindle the flame. I want to have you read this to the Saints and tell

them to pray for my arrival and my brethren. Give my love to all the Saints, and take a great share yourselves.”

This letter from Elder Kimball to the mission presidency was referenced in Joseph Fielding’s journal:

Letter from our beloved Brother, H. C. Kimball, dated Quincy, May 30 with some good news from afar. The Lord is with his Saints in Mercy as well as judgment. Bro. Joseph & 4 others were set free from Prison on the 5th of April, and through the Mercy of God got to Quincy. . . . The Work is still rolling on; my 2 Sisters well, etc.

The news greatly encouraged Joseph. He wrote:

The Lord is indeed laying the foundation of a great Work. . . . The Church has been purified by the Afflictions through which it has had to pass. . . .All things are going on toward the Accomplishment of the purposes of God.¹⁸

Joseph Fielding Continues with Missionary Work

During the period of severe difficulties in the States, Joseph Fielding continued to proselyte in England. In the spring of 1839 Joseph wrote that he had left Preston to visit some of the surrounding branches. On one particular Saturday he walked nine miles to Chorley and then eleven miles to Bolton.

The next morning he walked fast and reached his intended destination in time for the meeting, only to learn that the elder assigned to preach that day had taken ill. Joseph felt directed and sustained by the Lord in his efforts and preached three sermons that day. The next day he traveled by train to Manchester and “found all well [t]here.”¹⁹

Thoughts of his good friend Orson Hyde falling away distressed him and he wrote:

I see a great Work before me, a long storm to weather. Some of the Mighty are fallen. The thought often arises, how shall I get through? My hope and trust are in the Lord.²⁰

A letter to Hannah from this period survives. Joseph might have been thinking of Orson, but in context Joseph wrote of those who had not been faithful. “These things cause me to weep and mourn before the Lord, and rob use of my Sleep, but I console myself with the thought that I will be faithful myself if no one else is.”²¹

Joseph took the opportunity in this letter to reassure Hannah of his love for her. He acknowledged that it was difficult for him to be away, but reassured her, “It will be for the Lord’s sake, be not cast down my Love but pray for me that the Lord may still bless me, and he will still bless thee.”

He told her, “since I wrote you last I have felt much of the presence of God, and much of the Power of his Spirit.” Knowing she was soon due to deliver their first child, he wrote her a poem:

Oh God my heavenly bless
The Partner of my Heart
Preserve her in thy Righteousness
Thy Love to her impart.

Let Peace Divine inspire her Hand
And heavenly Wisdom give
And while eternal ages roll
May us together live.

Timothy Matthews Preaches in Liverpool

During this same time frame, in the spring of 1839, the Reverend Timothy Matthews began building a congregation in Liverpool where he would travel to preach. It appears that he had joined with Robert Aitken and was preaching in his chapel on Hope Street.²²



In 1839, Timothy Matthews traveled to Liverpool to preach in this Hope Street Chapel to Robert Aitken's congregation.

Joseph Fielding Bore Witness that He was Sent to America to Meet Joseph Smith

Joseph wrote his brother-in-law at the end of May, bearing testimony of a few particular principles of the Mormon Church, such as Priesthood authority, the great apostasy after the death of the apostles as foretold by Paul, and the Kingdom of God and covenants. In this letter Joseph testified that the Lord sent him to America “for this very purpose,” to meet Joseph Smith and learn of the Restored Gospel.²³

Willard Richards Visits Alston

In early June, Joseph Fielding received a second letter from Elder Kimball. This was the letter which had been written months earlier when Heber felt it important to warn Joseph Fielding that Isaac Russell might be attempting to lead the Alston Branch members astray.

Elder Kimball prefaced his letter by informing Joseph that despite their great trials, where ten thousand LDS members had been forced to evacuate Missouri, many were being baptized and one hundred and fifty men were being sent on missions.

Elder Kimball then asked Joseph to visit Alston and attend to the spiritual needs of the members. Joseph wrote:

Brother Richards and myself were preparing to go to Manchester when we got this letter, but at this time we changed our Course; he went to Alston 2 Days after, and I to Manchester. He soon found that Brother K. was right.

I have stated before that Elder Russell had written to Alston directing them to send 2 of their Brethren on to Zion to purchase Land, etc. for them. He had a Council with the Canada members, etc. He had written another and a third of later date, Jan. 30 '39, in

which he enjoins great secrecy. None must know of it except a few of the choice ones of them, none of us, and pronounces a Woe upon any one who shall divulge the Secret.

The Letter is too long to transcribe here, but we have it in our Possession—it exactly agrees with Bro. K’s Statement; professes that he, Elder R. has received Revelation from God, etc. It was well indeed that Bro. Richards went over; they were going astray sure enough, and because of the Wo they did not like to send to us on the Matter.

Bro. Richards took a copy, or an Extract from Bro. K’s letter, obtained Russell’s and read them to the Officers and then to the Church. Their hearts were set on Russell, but they were soon convinced of the truth of the matter.²⁴

Orson Hyde Returns to the Church

Not long after Willard Richards returned to Preston after handling the issues in Alston, a meeting was held in Quincy, Illinois, in June, with Joseph Smith presiding. On this occasion, Orson Hyde was restored to full fellowship in the Church and to a position in the Quorum of the Twelve Apostles. Wilford Woodruff wrote that Elder Hyde made “an humble Confession & acknowledgment of his sins.”²⁵

Orson would later write of his role in the tragic events in Missouri:

With me it was a day of affliction and darkness. I sinned against God and my brethren. I acted foolishly. I will not allude to any causes for doing save one, which was, that I did not possess the light of the Holy Ghost. I lost not my standing in the Church, however, yet not because I was worthy to retain it, but because God and his servants were merciful. Everlasting thanks to God, and may his servants ever find mercy.

Brothers Hyrum Smith and H. C. Kimball, men of noted kindness of heart, spake to me words of encouragement and comfort in the hour of my greatest sorrow. . . I seek pardon of all whom I have offended. . . .²⁶

Orson’s short dismissal from the Quorum of the Twelve Apostles would open the door for John Taylor to succeed him in seniority. Thus, when the First Presidency was reorganized in 1875 before the death of Brigham Young in 1877, John Taylor became the senior apostle and president of the Quorum of the Twelve Apostles, not Orson Hyde. But that was decades in the future.

Joseph Fielding wrote that in his travels that summer, he visited Bolton again. There he confirmed Nehemiah Greenhalgh to the Aaronic Priesthood and ordained him a teacher. Joseph mentioned that “Robert Greenhalgh was also chosen, but through diffidence could not take the office.”²⁷

This was not a time in the Church where one could come and sit in a pew and then quietly leave by the back door. Quite a bit was expected of new members, especially those ordained to the priesthood. These men, from the beginning, were not only asked to speak and teach in meetings, but were sent on short missions to preach to outlying areas.²⁸

Rachel Fielding is Born in June, 1839

In early July, Joseph Fielding wrote:

On Thursday last, June 27th, 1839, about 10 o'clock a.m. my Wife was delivered of a Daughter. In this as in all things the Lord has been very kind to us. She had suffered some, in little, while Pregnant, but was as well as usual till early in the Morning and by about 10 had gotten through her trouble. Truly the Blessing of God was upon her.

The next day at Noon she got downstairs until Night. On Saturday she ran down Stairs with the Child in her Arms as if she ailed nothing; on Sunday walked near half a Mile to Meeting. Many were surprised at this. One or two of the Elders [had previously] told her she should not take any harm. She had faith herself. When she got into the Meeting she rejoiced even to tears. She took no hurt, is well and the Child also, the Lord be praised. When I look at the dealings of God with me I feel lost in wonder, love and Praise; yet when I think that I hold the Office of High Priest in this Land, I feel to tremble at the Responsibility that rests upon me. I wish I could know exactly what the Lord thinks of me or what I am in his Sight.²⁹

Joseph was forty-two years old. Hannah was thirty. Little Rachel, named after her father's mother, was born at 8 Kirkham South Street in Preston. She would live to be seventy-five years old and have thirteen children and fifty-eight grandchildren.

One of Rachel's granddaughters, twenty-year-old Ida May Burton, would marry twenty-six-year-old Collins Telle Cannon, the son of Apostle George Q. Cannon. However in 1839, young George was a twelve-year-old boy living with his parents near the docks in Liverpool.



Rachel Fielding, born during her father's mission in England in 1839 lived until 1914, dying in her home in Ogden. Ida May Burton, one of 58 grandchildren of Rachel Fielding, married a son of George Q. Cannon in 1915.

Some of Rachel's great-grandchildren are alive today. Thousands of Rachel's and her two sisters' great-great-grandchildren are alive, many with great-grandchildren of their own. Joseph's patriarchal blessing was fulfilled in great force, considering it was given to a thirty-nine-year-old unmarried man.

The Apostles Head to England

The apostles began making preparations to leave Illinois for England. John Taylor was able to house Leonora and their three little children in the log barracks west across the river from Nauvoo, in Iowa Territory. He left Illinois on August 8th after dedicating his wife and family to

the care of the Lord. He wrote:

The thought of the hardships they had just endured, the uncertainty of their continuing in the house they then occupied—and that only a solitary room—the prevalence of disease, the poverty of the brethren, their insecurity from mobs, together with the uncertainty of what might take place during my absence produced feelings of no ordinary character. These solicitations, paternal and conjugal, were enhanced also by the time and distance that was to separate us. But the thought of going forth at the command of the God of Israel to revisit my native land, to unfold the principles of eternal truth and make known the things that God had revealed for the salvation of the world, overcame every other feeling.³⁰

Elder Taylor traveled with Wilford Woodruff, who had been quite ill and had remarked that he felt and looked more like a subject for a dissecting room than a missionary. As they left the new Nauvoo settlement, they passed Elder Pratt who was working with Elder Kimball on a log house. Elder Pratt gave them a coin purse, albeit an empty one. Elder Kimball gave them a dollar to rectify that situation. Elders Pratt and Kimball would leave Illinois later. Elder Pratt



In 1839, many of the apostles made their way from Nauvoo 1600 miles to New York before sailing to England.

carried a letter from David Rogers, who hoped that news of his joining the Church could be given to his daughter Susanna, who had married an Italian revolutionary in New York City before he and his wife Martha had joined the Church. Susanna and her husband currently lived in London.³¹

The two missionaries separated, with Elder Woodruff heading directly to New York. Elder Taylor traveled by foot, wagon and horseback for several weeks, preaching along the way and relying on the kindness of strangers to assist him, which he received in abundance.

In Dayton, Ohio, Elder Taylor encountered, to his surprise, Elder George A. Smith who had traveled for a time with Theodore Turley.³² Theodore had left his wife and six children in Nauvoo in order to serve this mission with the apostles. Elder Smith had room in his wagon allowing them to travel east together to Kirtland. There they met Brigham Young and Elder Kimball.

Upon arriving in New York City, they stayed with Elder Parley P. Pratt, who had been sent by Joseph Smith to preside over the large branch there. Elder Woodruff had arrived quite some time before John Taylor.³³

A Long Summer in England

As Joseph waited for the apostles to arrive in England, he wrote of the difficulties in leading the Church, mentioning a former member, “an Enemy who was once a Friend.” He wrote of criticisms others had against him and of difficult counsel he’d had to give to a member. He concluded, “When the Brethren come from America, it will be to release me. I will then turn humble Servant again,” indicating these problems would become someone else’s.³⁴

However, the apostles' arrival was months away. Shortly after becoming a father, Joseph visited his sister Martha. James, with whom Martha lived, entered the room:

As soon as he came in he asked how it was with our Sisters in America. I told him they were suffering great Persecution with the Saints. He could not bear this; said he should think it a good thing if the Lord suffered us to be afflicted till we should see the awful delusion we had got into, etc. etc. He began to talk very hard against the Book of Mormon, Joseph Smith, etc. in a violent manner. I felt I could not sit to hear it, so rose up, took my hat, told them they must excuse me for I could not hear such talk, shook hands & left the House. It seemed my Brother was troubled at this, and soon came up to my Lodgings to speak of it again, but his Conversation is very unsatisfactory.³⁵

Perhaps discouraged in the heat of the summer, and burdened with many responsibilities, Joseph then wrote:

The Church in Preston is in a peaceable State at present, but I greatly fear a lukewarm Spirit, and have cautioned them against it. The Elders are diligent in going out to preach, and also in the Streets in Preston. Our Congregation here does not increase. There are not many that desire to learn sound Doctrine, but few will take up their Cross & follow Jesus Christ, and the Seed that does take Root is not all on good Ground.

Joseph, looking at the branches outside which he needed to visit, wrote:

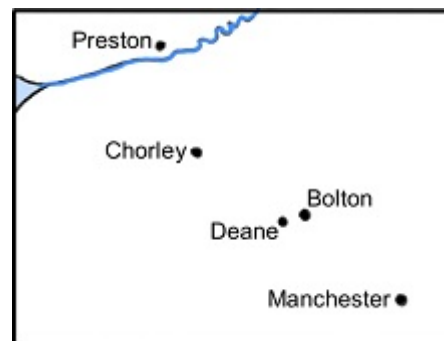
I never felt so much tempted to stay with my Wife as at this time. It is not nature's choice to leave my family and go out into a World like this. . . .I intend to go out today. It is two Weeks tomorrow since the Birth of the Child. Nature says, 'How can you leave them?' but the Lord says if I cannot, I am not fit for the Kingdom; if I do I shall have a reward.³⁶

Joseph Fielding Visits the Home of William and Mary Ann Greenhalgh

Joseph left the next day, July 11th, when baby Rachel was two weeks old, and spent a month traveling outside of Preston to visit the various branches.

He wrote, "I went to Chorley. Stopt at Bro. Wm. Greenhalgh's," indicating that he spent the night there. By this time he surely knew William and his wife Mary Ann well,³⁷ and he had recently mentioned William's brothers in his journal.

These are important details, because at this point, in 1839 when Joseph is married with a new daughter, he is completely unaware that in just a few years Mary Ann Greenhalgh will show up alone in Nauvoo. Today, Joseph's descendants know that Mary Ann would become his plural wife, but at the time Joseph wrote that he stopped at their home, he had no idea what the future would bring.



Mary Ann Peake Greenhalgh was born in Deane, about 11 miles from Manchester. Joseph Fielding spent a night in their home in Chorley.

Mary Ann Peake had married William Greenhalgh in 1823 in Deane, about eleven miles outside of Manchester, where Mary Ann had been raised in a large family. Her parents, Robert and Dinah Walker Peake, were still alive and helped to care for their children and grandchildren.³⁸

William was an engineer, likely highly skilled, who kept the machinery in Manchester's cotton factories operating. In 1839 William and Mary Ann were the parents of three sons. The oldest, Joseph, was a young teenager. Robert was ten. A third son, Thomas, was four. A toddler daughter had died a few years earlier.

On this particular journey, Joseph wrote of an unusual experience while at Manchester:

Found the Saints there doing well, the Work going on steadily. Tuesday Eve preached in the Street. Spoke of the Ministrations of Angels and of the Book of Mormon. When I had done speaking a Man named Ramsdale, a Professor of Religion, wished to speak and ask some questions. I told him to wait till we had done. He then told the People he had something to say to them, and wished them to wait. As soon as we had concluded he began to ask what testimony I had of the truth of the Book of Mormon. I told him living Witnesses, etc. He said we ought to prove it by Miracles, as the Bible was, and wished he could see and he would read some to them.

His friends soon got him a Chair [to stand on] and a Candle & he began to read to them of the Day of Pentecost, the Gift of Tongues, etc; read as long as he pleased, shewing that the Bible was proved by Miracles, etc. When he ceased I stood on his Chair & by his light read in the Book of Mormon of Christ ministering to the Nephies, etc. etc. and shewed that if Miracles were a Proof of one they were of the other also. Many were delighted at it. I bore my testimony to the Truth of the Book. . . I spoke again for some time & they listened attentively. When I had done he spoke again; said he cursed the B of M with all his Might.³⁹

Mr. Ramsdale and his group approached Joseph the following Tuesday, and a third Tuesday, but Joseph would no longer engage them. Mr. Ramsdale called him a coward, but Joseph and other members met in a house where Francis Moon, his companion on that trip, preached. The Ramsdale followers "sung and prayed as if worshiping God, yet their Talk was such that the Neighbors saw their wickedness and determined that the Police should stop them as they only came to disturb us."⁴⁰

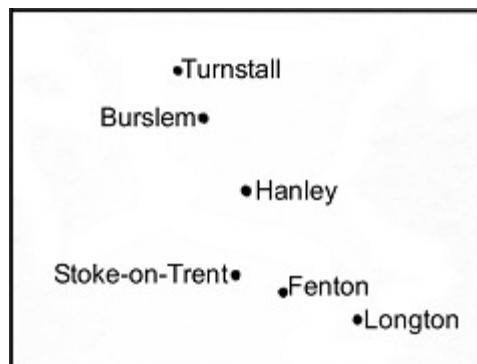
While on this same month-long missionary tour in July of 1839, Joseph wrote about a spiritual experience he had at the time of the ordination of John Moon. The names of Moon family members were occasionally mentioned in Joseph's journal.

This was a strong and faithful family in the Church, and Joseph began to rely on them more and more. Joseph Fielding and William Clayton had recently traveled to Eccleston to give a blessing to John's father, Matthias Moon, who had been ill. They had left him well. A few weeks later John "gave up his Business to go out into the Work." John, who had earlier been ordained a priest, met Joseph and William in Manchester.

Joseph Fielding wrote:

As soon as we got there it struck me that he might be ordained an Elder. . . I mentioned to Bro. Clayton that we might ordain him privately. He approved it but I thought we would mention it to Bro. Richards & wrote him. He approved, only said that perhaps to do it publicly would be best, perhaps in Preston next time he came there, so we let it rest.⁴¹

However, on July 25th they received a letter from some members in Burslem, forty miles south, who said that there were several “longing to be baptised.” The two presiding elders decided Brother Clayton should travel to Burslem, but felt it important that John Moon be ordained to the Melchizedek priesthood before William’s departure.



Preston is 60 miles north of the Potteries.
London is 150 miles south.

Missionaries Visit the Potteries

Burslem was one of six towns in the Staffordshire area, one third of the way from Preston to London. Because of the local production of the materials needed to make pottery, this area became famous for producing high-quality vases, pottery, and dishes. For example, the world-famous Wedgwood potters originated in this area.

The missionaries had tried for some time to establish a branch there, without success, and Brother Clayton’s visit to Burslem would be yet one more attempt.⁴²

Joseph Fielding wrote:

I went over to Bro. Clayton's lodgings for that Purpose, but when I got there found a Letter from Bro. Richards, part of which said thus: I don't know how it is, but it has been much impressed on my Mind this forenoon that you should lay your hands on Bro. Moon and ordain him an Elder to the World privately. This gave us much Satisfaction. We retired, prayed, and laid our hands upon him; had a Blessed time. He is a Man of an excellent Spirit. Bro. Clayton went off. We had laid our hands on him and given him our Blessing.⁴³

William Clayton was married to Ruth Moon, a member of the large Moon family, many of whom had joined the LDS Church. William himself was descended from a heroic French soldier, Robert de Clayton, who served under William the Conqueror, and most of the members of his large family, including his parents, joined the Church and would later emigrate. The parents of two young daughters, William and Ruth Clayton would eventually enjoy a large family, with most of their children being born in Utah.⁴⁴

Joseph Fielding thought highly of William Clayton and mentioned him on one occasion in context with a problem with some of the members of the Manchester Branch who had attempted to live in the fashion of a United Order, a trend which was popular with many religious groups at the time.

Joseph wrote:

The Brother who first proposed it was sincere and willing to help his Brethren, But Men it seems cannot live together in this way yet, nor does it appear that God ever intended they should live as one Family in one house. They have learned a good lesson, they will not do so again, but seem very humble and teachable. . . The Saints in Manchester are very loving; they love Bro. Clayton rather too much. . . . He is well calculated to open new Doors; the Lord blesses him greatly. If he keeps humble he will do well and become a mighty man in the Work.⁴⁵

Willard Richards Becomes a Father

Willard Richards had not traveled during July because Jennetta gave birth to a little boy on the 17th. Elder Kimball had left word that the child, if a boy, should be named after him. However, Jennetta wanted to name the baby John after her father, The baby was given the name Heber John, but called John, which pleased Jennetta's parents. Joseph Fielding felt it was inappropriate to name a baby after John Richards, a man who he described as "a Wicked Persecutor."⁴⁶

August 1839: Joseph and William Clayton Travel to the Branches Outside Preston

In August Joseph traveled with William Clayton to the Ribchester Branch, where they read a recent letter from Elder Kimball about good conditions in the Church in the States. They visited Clitheroe and then continued traveling to Downham. Joseph wrote:

There was a good feeling. The Saints were glad to see us . . . about 22 members. We felt thankful to see them so well. On Friday visited them at their Houses.

Joseph and Brother Clayton took the opportunity to climb Pendle Hill again, and then visited the members in Chatburn, which by this time was a large branch of eighty-five. At the conclusion of this trip, they stopped at Waddington Mill, where "The Saints came together from several Parts, to the Number of perhaps 150. . . We left them, both Parties sorry to part so soon."

They then visited Chaigley, "where the Saints had met from several Places." William Clayton spoke for some time, and then they took care of Church business, advancing men in the priesthood. One man was disciplined for a time because his girlfriend was expecting a baby and her father was upset about the situation. Despite the challenges they faced on this trip, Joseph wrote, "feeling thankful for the Goodness of God toward us and his Saints. We see that the Gospel will gather up all the upright in heart & none but them will come into the Kingdom of God."

In the next paragraph Joseph added these words:

I love my Brethren; they are a choice set of Men. We seem to recognize this as being the Word of God more & more & that the work must receive it or be lost. The folly of the traditions of Babylon begins to appear to the World. Lord, roll on thy Work.⁴⁷

More Good News from America

In September the British presidency received another welcome letter “from dear Bro. Heber C. Kimball, dated Commerce, July 25th, with Good news.” Elder Kimball explained that the Church had been able to acquire twenty thousand acres in Illinois and the members of the Church had moved there. “On the 20th read it to the Saints in Manchester.”⁴⁸

In late September William Clayton accompanied Joseph Fielding to Preston to visit with Robert Aitken. Joseph reminded any reader of his journal as to who this man was by adding, “the Man who . . . in his Pulpit prayed God to smite us.” Joseph described their conversation, writing that Mr. Aitken knew he was not called of God, so he assumed that no one else was. He was waiting for “some Manifestation from God,” but would not read the Book of Mormon. “He said that he believed we were good Men; had heard a good Character of me even from those who did not hold with us.” They listened to Mr. Aitken preach that evening. While his sermon was stirring, Joseph wrote:

He left them where he found them. . . shewed. . . the apostasy of the Gentiles, etc., but shewed them no way of escape. This did the Saints good who heard him. They saw what was wanting, viz, the Gospel of Christ.⁴⁹

Joseph wrote:

[The Church] has been in a depressed state; the Powers of Darkness have been heavy upon it. The Enemy, I suppose, sees the Elders on their Way to this Land. I long to see them; we want some Apostolic Power to stand against our Enemies.

Joseph felt very unworthy and in his journal asked the Lord to strengthen him.⁵⁰

On September 20th, Willard Richards returned from Burslem in the Potteries and updated Joseph on the members there. Joseph wrote, “Says it is a hard Place, was nigh giving it up but thinks there are some in that Region yet that will come in. Has left Bro. John Moon there.”⁵¹

Francis Moon, John’s cousin, was preaching in Burnley, a town twenty-five miles from Preston and which Joseph Fielding visited regularly.

Joseph Fielding Moves the Mission Headquarters to Manchester

The following month Joseph and Hannah moved to Manchester where they were greeted warmly by the members there:

This cheers my Spirits. Almost all the Saints look at me with a Smile. The Lord is wonderfully kind to me. Sometimes this is a temptation; that I am not afflicted as some of my Brethren are. My Wife is comfortable, the Lord blesses her & our Child. . . We often speak of the goodness of God to us. We have wanted for nothing yet & have always or nearly so had something to help the needy.⁵²

In the middle of October John Moon returned from Burslem, in the Potteries. Joseph wrote:

[He was] almost worn out with preaching. . . He says many come to hear in that Part but not many obey as yet; their prejudice is rather softening.⁵³

Joseph then told of a miraculous experience. A sister by the name of Katharine had a dream in which she saw a local Aitkenite minister by the name of Newcome “praying to God that he would send some relief to his Family who were wanting Bread. . .” Katharine visited them the next day and asked the wife, “if it were not so. She was much astonished at such a Question, but said it was so indeed. She gave her part of what she had & left her; she was very thankful.”

Katharine told Joseph that she knew of another preacher, also an Aitkenite, who was in a desperate situation. Joseph wrote, “It seems that the Hand of the Lord is against Mr. Aitkin’s Church, since he publicly called on God to smite us.”⁵⁴

Later in October Joseph observed that “The faith of the Saints is growing; they are often healed by the Power of God.” He’d enjoyed a good day that particular day in Manchester, even though some from other churches had tried to argue with him. “We refused to meddle with them”

Joseph then wrote, “It is remarkable that the Devil is sending his Servants to preach the Truth. They see the little Stone is shaking them. . . . Mr. Matthews still is baptising & laying on hands for confirmation, yet says he has not Authority from the Lord to do it.”⁵⁵

Missionary Work in England Continues as The Missionaries Wait for the Apostles

Joseph Fielding had been very busy in October and described many of his and Brother Richards’ activities, although Willard was in Stockport and Joseph was in Manchester. While aware that the apostles were coming but the time frame was not clear, Joseph wrote, “Had a good Day; felt great Love to God & his Saints; the feeling in the Church good, too. . . .”

In Bolton the following week he and Brother Richards ordained Robert Greenhalgh an elder and Nehemiah Greenhalgh a priest. In December Nehemiah sought out Joseph in Manchester. “Had let some of the Saints have Goods from his shop” but they weren’t paying their bill and he could no longer continue doing this. He was concerned for himself and also for the members of the Branch.⁵⁶

Joseph again mentioned missionary work in the Potteries. “Bro. Clayton had come a few Days before from Burslem, had walked 36 miles; his feel were sore and quite lame.” It was intended that John Moon would return to Burslem, but his father Matthias was near death, and he was unable to leave him.⁵⁷

John Fielding Dies in Tragic Accident

On November 21st Joseph Fielding wrote of a family tragedy:

My Brother John Fielding died through an Accident with a new Chaff-cutting Machine.

He had got rich – had all he could wish for. I wrote to him once since I came to England, and he sent me a severe letter,⁵⁸ inviting me to his house on Condition that I would renounce my Faith. He was highly esteemed among the Methodists, because of his Money, I suppose. His Riches have killed him.

I look upon his Letter as a poor farewell, but leave the Matter with Him who will do all things right. I think that if I had gone to his Neighborhood to preach, he would have been my greatest Opposer.⁵⁹

Joseph then referred to a letter he had received from James, still in Preston, informing him of the accident. A second letter followed, dated the 23rd of November, telling Joseph that John had died.

James Fielding wrote:

My dear Brother,

I conclude that you received the note I addressed to you two days ago containing the intelligence of our dear Brother John's accident. You will therefore be in some measure prepared for the still more painful intelligence I have now to communicate. A letter arrived yesterday informing us that there existed no ground of hope for dear brother's recovery as a mortification had already taken place. And we this morning received a letter from Mr. Maysy the Wesleyan Preacher in the St Neots Circuit written from Graveley by Sister's request informing us that our dear Brother John departed this life at about twelve o'clock on Thursday (the 21 inst).

We have as yet no particulars as to what transpired relating to our brother's state of mind; further than Mrs. Osborne, stating that when he was sensible he was very happy and Mr. Maysy says that there is no doubt of his being happy in Glory. Although we cannot but feel keenly on account of this sudden and distressing bereavement yet the bitter cup is in some degree sweetened by the consoling thought that ere long we may thro' grace hope to meet our beloved friend and Brother in that place where sin and sorrow shall be no more. O What a loud call is this to be ready every hour– I feel an inward assurance that this painful dispensation will be overruled to the Glory of God and the good of the whole family.

Sister Martha is just setting off for Graveley by the Railway and thinks of stopping a month or six weeks. She unites with me in sincere love to you – And believes me to remain your ever affectionate Brother not in the Mormon faith but in the faith of the N. Testament.

Jas. Fielding

P S – Our dear Brother's funeral takes place tomorrow, the time is short but we learned it was impossible for him to be kept longer.⁶⁰

Joseph did not miss the insult James included before the post script and recorded it in his journal.

John Fielding was forty-eight when he died. His widow Ann Osborne was forty-three, with her eight children still at home, including thirteen-year-old twins and a ten-year-old son. Ann was left with the custody of two hundred and forty-five acres, which she continued to manage with thirteen hired hands for three decades. She lived thirty-five more years, never remarrying.⁶¹

Joseph Fielding Receives More Harsh Criticism from Timothy Matthews

During this time of mourning, Joseph received a harsh letter from Timothy Matthews, who had been preaching in Liverpool. It appears that Reverend Matthews was unaware of the passing of John Fielding. Joseph wrote that his letter was, “full of hard Speeches against the Book of Mormon, and the whole Work, calling all a Fable, and the Men at the head wicked men, and said that many Prayers were offered up for my deliverance from the Delusion, etc.”



Joseph sent a reply with a friend which informed him of John Fielding’s death. The friend returned with the information that Timothy “seemed sorry he had written to me as he did.”

In 1839, England’s train system was in pieces. In traveling to Graveley after John Fielding’s death, Martha Ibbotson Fielding Watson would have been able to travel by various trains and coaches to Graveley.

However, apparently Timothy could not let go. Joseph wrote that Timothy then said “this was the greatest delusion that ever came from hell.” Joseph was mystified, saying that Timothy was “preaching as near the same things,” such as gifts of the Spirit, baptism and confirmation. Joseph replied to him again. “I did not fail to testify to him of the Truth as I had done repeatedly before.”⁶²

England’s Train System is Born

During the communications concerning John’s death, it became clear that Martha was going to travel from Preston to Graveley by train. In 1839, England’s wonderful train system, which vastly improved travel throughout the country, was in its infancy, with sections completed and operated between various communities by local agencies. The Preston train station had opened in 1838, one of the first in the country. Graveley did not have a train station at that time, nor did St. Neots. Martha would have traveled as far as she could and then taken a coach the rest of the way.

Missionaries Arrive in England from the United States

On December 3rd, three American missionaries arrived in Liverpool after a four week crossing of the Atlantic: Hiram Clark, Alexander Wright and Samuel Mulliner. They had left Nauvoo with Elder Pratt, but Parley was delayed in New York printing pamphlets, and he and Elder Woodruff sent the three men ahead. These new missionaries brought word that the apostles would soon be arriving.

The three missionaries did not have papers from the apostles, which concerned Joseph Fielding. He wrote:

The 3 brethren came here without direct Letters of Introduction, as we thought they should have had. . . but we soon saw testimony enough to justify our receiving them as true men. . . I felt a great love for the 3 Brethren.⁶³

Joseph had previously met Alexander Wright, as he had attended a meeting at his home in Charleton.

Joseph wrote:

They tarried in Preston 8 or 10 Days, and then Bros. Wright & Mulliner started off for Scotland, their native Place. The Saints are much encouraged by their coming. Many of the World disputed that any would come, and some of the Church rather feared. We find that the accounts of the Sufferings of the Saints are true indeed, but yet I feel better about them than I expected, and the Prospect generally there is plenty of proof that the Lord is with His People, even the People of this Church, and I rejoice greatly in it. The Work is great & I feel myself very weak, but my Prayer is that the Lord of the Harvest would send forth Laborers into his Vineyard.⁶⁴

Shortly before Christmas, Joseph wrote that William Clayton was finally having some success in the Potteries. Four men had been ordained to the priesthood. "There is great excitement in that Part."⁶⁵

After the departure of the two missionaries for Scotland, Joseph took Hiram Clark with him to visit the northern branches. He wrote:

Had meetings each Day for a Week; found them in a fair way. They & we were much edified with our Visit. 3 were baptised in Chatburn where Bro. Kimball once baptized 25 in one Day.⁶⁶

They returned on Christmas Day only to find Willard Richard's infant son dying of smallpox. After many prayers, the baby passed away the next morning.

Chapter 14 Endnotes Pages 218-235:

1. This letter from Joseph Fielding to Hannah Greenwood Fielding was dated 27 March 1839, and is found in the Family History Library as MS 749 f0002.

2. Joseph Fielding Diary, page 35.

3. Joseph Fielding Diary, page 36.

4. History of the Church, Volume III, pages 315-316, 340.

5. History of the Church, Volume III, pages 321-322.

6. Journal of Discourses, Volume 13:160.

7. Life of John Taylor, page 65.

8. An interesting document has been preserved in the Isaac Russell Correspondence Collection, MSS 497, at BYU's Special Collections. This is a handwritten account by William Dawson written on December 22nd, 1888, forty-eight years after the event in question – the placing of the cornerstone at the Far West Temple Lot. William was a nephew of Isaac Russell and a brother-in-law to John Goodson. However, William remained faithful to the LDS Church, participated in the rescue of the handcart companies in the winter of 1856, and raised a large family in Lehi, Utah. He testified to a Utah County notary that he was present at the Temple Lot on the night of the 25th and morning of the 26th, and that Isaac Russell and John Goodson were also present, which is in direct conflict with other accounts. William also referred to the company of Canadian members, which he only called “Emigrants.” He stated that Joseph Smith himself had told Isaac to lead them to Far West, but amidst rumors of mobs who threatened them, they would not leave their campground, even though Isaac did everything he could to convince them to travel to safety.

9. History of the Church, Volume III, pages 336-339. Life of John Taylor, pages 66-67. Joseph Fielding received news of these excommunications on July 26th, 1839. He wrote, “Bro. Isaac Russel was cut off from the Church. His Sister, Isabella Walton, the person who first received Elder P. P. Pratt into her House in Toronto, Upper Canada, was cut off, and also his Sister, Frances Dawson and John Goodson who left the Work in England, and several others. I. Russell sets himself up as a Prophet, and says Bro. Joseph is fallen and all that follow him. It is well to know his former disposition as it shews the Danger of following our own desires instead of going by the Order of God; this was his manner.” Joseph Fielding Diary, page 41.

10. History of the Church, Volume III, pages 339-340. Faithful LDS families remaining in Tenney's Grove left Missouri in the company of the apostles.

11. This letter, dated January 26th, 1843, was written by Jacob Peart in Nauvoo to Isaac Russell in care of Mr. John Dawson “near Richmond, Missouri.” John Dawson was Isaac's brother-in-law. A transcription is held at BYU's Special Collections, MSS 497.

12. Life of John Taylor, page 67. History of the Church, Volume III, page 327.

13. History of the Church, Volume III, page 342.

14. History of the Church, Volume III, page 260.

15. Nauvoo: A Place of Peace, A People of Promise, by Glen Leonard, pages 70-73, Deseret Book: 2002.

16. This letter, referred to earlier, is part of the Joseph Fielding Correspondence in BYU's Special Collection, MSS 670.

17. This letter is dated 25 July 1839, from Commerce, and was written to “Bros. Joseph Fielding and Willard Richards, William Clayton, and to all the faithful Elders in Christ Jesus our Lord, Heber C. Kimball sends greetings, and to all the Saints in Great Britain.” A copy of this letter is held in Special Collections at BYU's Harold B. Lee Library. The title of the collection is “Correspondence, Other/Fielding, Joseph 1797-1863. MSS 670.”

18. Joseph Fielding Diary, page 42.

19. Joseph Fielding Diary, page 34.

20. Joseph Fielding Diary, page 34.

21. This letter is dated 8 April 1839 and is part of the Joseph Fielding collection at BYU's Special Collections, MSS 670.

22. In Joseph's 1839 letter to Hannah, dated 8 April, he mentioned that Mr. Matthews was preaching in Liverpool and baptized several persons there. In *Mormons in Early Victorian Britain*, page 50, Malcolm R. Thorp states, "Matthews became the Aitkenite minister of the Hope Street, Liverpool, congregation." A website titled "Liverpool Picturebook" has a post about "Churches and Religions in Liverpool," and included an old photograph of the chapel Robert Aitken used.

23. This letter, dated May 29, 1839, is addressed to "Dear Sir," but internal comments, such as his accusation to the recipient that he had previously vowed to no longer baptize infants, and the mention of his sister Mrs. Matthews, indicates the letter was sent to the Reverend Matthews. This letter is part of the Joseph Fielding Correspondence held at BYU Special Collections, MSS 670. It is very difficult to read, with much of the letter being written 180 degrees on the page across sentences. I have extracted elements which are relevant.

24. Joseph Fielding Diary, page 36, dated June 9th, 1839. *History of the Church*, Volume III, pages 343-344.

25. *Waiting for World's End: The Diaries of Wilford Woodruff*, by Wilford Woodruff and Susan Staker, page 22, Signature Books: 1993. "June 27th I spent the day in Commerce in Council with the Presidency & Twelve. We had an interesting day. Joseph [Smith] was president of the Council. Brother Orson Hyde was restored to the Church and the quorum of the Twelve in full fellowship by a full vote of the Council, after making an humble Confession & acknowledgment of his sins etc."

26. *Autobiography of Orson Hyde*.

27. Joseph Fielding Diary, page 34. In a letter dated 8 April 1839, Joseph wrote Hannah in Preston from Manchester. He mentioned that Nehemiah Greenhalgh had been ordained a teacher and Robert Greenhalgh had declined the ordination to be priest. He abbreviated their names, strongly indicating to me that he was aware that Hannah knew the Greenhalgh family. This letter is part of the Joseph Fielding collection at BYU's Special Collections, MSS 670.

28. During the mission my husband and I served in West Africa in 2004-2005, a member of our Area Presidency, Elder H. Ross Workman, told me of a time when he gave personal instruction to a Nigerian stake president and then asked him to teach it to the members of his stake during the upcoming conference. President Workman then sat quietly during the meeting and observed how this man filled that assignment. That particular incident had not gone well, and Elder Workman said it impressed upon him the need for himself, as a leader, to give his instructions more clearly. He said that he had learned that a member did not truly understand a principle or doctrine until he could in turn clearly teach it. As a result, he had developed his pattern of teaching and then watching the "student" re-teach it. As I am studying Joseph Fielding's journal and reading of these new converts, and comparing that in my mind with the early Church records I have seen of this time period and these areas, of who confirmed and baptized, of who is leading congregations, I better understand the purpose of a lay ministry. This is not because the Lord is short of ministers. This process strengthens the testimony of the new convert and his family.

29. Joseph Fielding Diary, page 39.

30. *Life of John Taylor*, pages 67-68.

31. *In Search of Living Water, the Biography of Susanna Mehetable Rogers Sangiovanni Pickett Keate*, by Jane Rae Fuller Topham, page 47.

32. *Life of John Taylor*, pages 70-74. *History of Theodore Turley*.

33. *Life of John Taylor*, pages 68-71.

34. Joseph Fielding Diary, page 38, dated June 1839.
35. Joseph Fielding Diary, page 39. This paragraph was under the date of July 3rd, 1839, "Saturday last."
36. Joseph Fielding Diary, page 39, written Wednesday, July 10th, 1839.
37. Joseph Fielding Diary, page 39. In context, the Greenhalgh's lived in Chorley.
38. I have spent quite a bit of time researching this family and have posted my sources on Family Tree, the LDS Church's public database. In 1841, after Mary Ann had left England, her father Robert was enumerated with two granddaughters in his home. Dinah was enumerated that year as she assisted her daughter Elizabeth with her family. The information I have gleaned about this family has come from my own research.
39. Joseph Fielding Diary, page 40.
40. Joseph Fielding Diary, pages 39-40.
41. Joseph Fielding Diary, page 40.
42. Joseph Fielding Diary, page 40.
43. Joseph Fielding Diary, page 40.
44. At this writing, in the spring of 2016, two of William Clayton's descendants serve as Seventies: L. Whitney Clayton, and his brother Weatherford T. Clayton.
45. Joseph Fielding Diary, page 41.
46. Joseph Fielding Diary, page 47. Joseph revealed his feelings when the baby died of Smallpox just after Christmas.
47. Joseph Fielding Diary, page 42.
48. Joseph Fielding Diary, page 43.
49. Joseph Fielding Diary, page 43.
50. Joseph Fielding Diary, page 43.
51. Joseph Fielding Diary, page 43.
52. Joseph did not state that he had moved to Manchester. However, on page 44 of his diary he headed the page "Manchester" and underlined it. I had unintentionally skipped by it, but then noticed that the November letter James Fielding wrote to Joseph about their brother John's death was addressed to Joseph in Manchester. Clearly Joseph had relocated.
53. Joseph Fielding Diary, page 44.
54. Joseph Fielding Diary, pages 43-44.
55. Joseph Fielding Diary, page 44.
56. Joseph Fielding Diary, pages 45-46.

57. Joseph Fielding Diary, page 45.

58. The letter to which Joseph referred to was described in this biography with the material describing the latter part of 1837.

59. Joseph Fielding Diary, page 46.

60. This letter from James Fielding to Joseph Fielding is part of the Joseph Fielding Correspondence, MS 7617, Folder 1 #2. It was postmarked in Preston on November 23rd, 1839 and sent to Joseph in Manchester at No. 4 Chapel Court, Jersey Street, Greater Ancoats.

61. This information came from census records. The 1851 Graveley census specifically stated that Ann was a widow, age 53, "Farmer of 245 Acres, employing 13 labourers."

62. Joseph Fielding Diary, page 46.

63. Joseph Fielding Diary, page 47.

64. Joseph Fielding Diary, page 47.

65. Joseph Fielding Diary, page 47.

66. Joseph Fielding Diary, page 47.