

The World of Joseph Fielding: Chapter 17

Joseph Begins Making Plans to Proselyte in Bedfordshire

Although hundreds of emigrants had left England for North America by July, 1840, Joseph and Hannah were not among them. Joseph had spent almost three years in England and had not yet seen his brother Thomas. Perhaps he felt it important to preach the gospel to him before leaving his homeland for the last time. It appears this was a topic of conversation with Joseph's sister Ann while she was in Preston.

On the 18th of July, Joseph visited his Ann again during her visit in Preston and took her a *Millennial Star*. He wrote:

Had some talk in a comfortable Spirit. She is afraid I should go to Bedford in her Absence lest I should hurt their cause, but is very kind. . . . She asked me of some points of Discipline, and I explained many things to her. She said our System was good, and she believed I and Brothers Kimball and Taylor were good men. My brother questions everything and disputes at every Point. . . . I left her with a Voice of Warning till I see her in Bedford. . . . It does not seem likely that she or my Brother James will come into the Kingdom unless it be through tribulation.¹

The following day was the Sabbath. Joseph wrote about the success of their long day:

Elder Kimball preached in a Room which the Church has taken, and as the day was very wet. . . we were glad to get into a House of some kind. It is not a good one. The people crowded in and it was very hot. 3 were ordained & 4 confirmed & 2 baptized. But it was a day of humility. . . I preached in the Eve & felt well and good was done, so that I had to go and baptize 2 men late in the Eve, so it was toward 12 o'clock before I had done.²

Joseph Fielding Heads South for Bedford

On July 21st Joseph sent his luggage ahead on a coach and left Preston at noon with Theodore Turley, intending to walk twenty miles to Bolton. Preaching to other travelers as they walked, they arrived that night about nine and stayed with William and Mary Ann Greenhalgh. The next morning Sister Greenhalgh paid their train fare to Manchester, twelve miles farther. At the headquarters of the mission, Joseph wrote:

[They found] the Brethren well. Elder P. P. P. gone to New York to fetch his Wife; Elder B. Young editing the Star.³

By this time Joseph would have known that the Greenhalgh families were among those planning to emigrate to the United States. In the next month Mary Ann, her husband William, and his brother Nehemiah would each travel separately to receive a patriarchal blessing under the hands of the British patriarch, Peter Melling.⁴

In her blessing, Patriarch Melling told Mary Ann that she was "of the blood of Ephraim," and that

she “would inherit the promise, even that goodly land that floweth with milk and honey. . . .” He continued, “Fear not, Sister, for the Lord shall make a way for three and shall cause all things to work together for thy good.”⁵

The next day Joseph preached in Stockport:

[To] an attentive congregation. I bore my testimony to them in plainness and with Liberty. The Church there is doing well; they are increasing daily. Many have the Gift of Tongues. They want to be watched over.⁶

The previous month Joseph had toured a coal mine and found it very interesting. A small railroad operated completely underground in the mine, moving the coal from its source to the opening of the mine. Horses were kept at the bottom of the mine and were for all intents and purposes blind but got along well. Young boys and men of all ages worked there, and Joseph seemed quite impressed with the work and described it in great detail. However, while in Stockport he toured a factory and had nothing good to say:

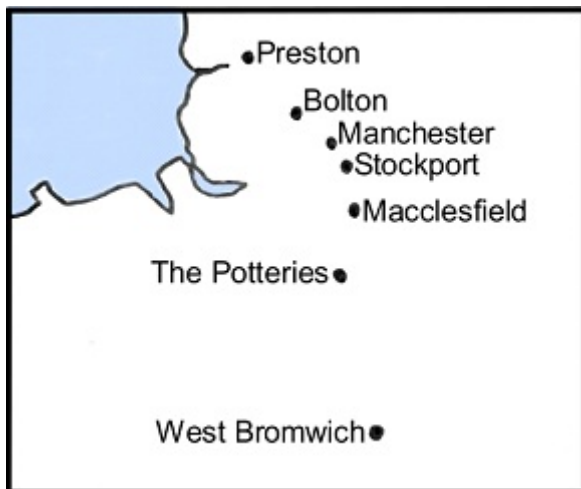
I was much affected to see the Slavery that is there endured, the Dust, the bad Smell of oil, etc., the deafening Noise, and the confinement. With a constant aim of the Masters to sink their Wages or fine them for any and every trifling defect. . . We felt a great desire to see them delivered out of such captivity & Bondage.⁷

The following day Joseph and Brother Turley rode a coach thirteen miles to Macclesfield. They were clearly on a schedule, and members in advance of their arrival had arranged for them to preach. Joseph wrote:

[That night we] spoke to a good congregation, very attentive. Almost the first thing we saw when we left the coach was a Lad with a Board lifted up with a Timely Warning on one Side and a Notice of 2 Men to preach in the Eve, etc. I spoke of the Covenant being broken and renewed.⁸

Joseph spent the next few days preaching in the Potteries while Brother Turley traveled a short distance to work with members there.⁹ On Sunday evening Joseph “bore a plain and faithful Testimony to a goodly number; very attentive. I felt that I had done my Duty this day.”

He and Brother Turley then traveled by coach to West Bromwich, riding forty miles together. “We had a pleasant Ride,” he wrote. Joseph was often very frank about people he worked with. In West Bromwich Joseph got to know John Needham, who Joseph described as “a faithful young Man who came into the Church in Preston.” Brother Needham would later emigrate to the United States, bringing with him many family members and becoming a great strength to the Church in Winter Quarters. He ultimately settled in Logan.



Joseph Fielding, in the company of Theodore Turley, preached as they traveled to Bedford in July, 1840.

The *Britannia* Arrives in New York City with LDS Immigrants

In the meantime, the *Britannia* docked in New York City after a rough, six week voyage. John Moon wrote a letter to the Saints in England and sent it with a returning ship. He described the beauty of Long Island from his view of *Britannia's* deck, and then mentioned that all the passengers were quarantined for three days upon their arrival in the United States. However, during this period, he alone seemed to have obtained permission to leave the ship on a Sunday morning. He wrote:

It was with much trouble I found the Saints. I was at the meeting in the afternoon. I told them who I was and from when I came and whither I was going. Their hearts were filled with joy and their eyes with tears. They received us with all the care possible [the next day].

Brother Moon mentioned that he had asked after other members who had sailed earlier, including Brother Benbow, “but they have not seen him.” Brother Moon’s group left New York and headed west, although they didn’t arrive in Illinois for quite some time.¹⁰

Joseph Fielding Arrives in Bedford at the End of July, 1840

Joseph Fielding arrived in Bedford at the end of July. He had left the large manufacturing areas of Lancashire and was now amidst a tremendous farming area in the center of England with vast fields ripe with their harvests.

Joseph wrote:

Found the Saints at Brother James Lavender’s, looking for me or Bro. Richards. I attended the Prayer Meeting with them in the Eve. The Times here are better than in the North; the Harvest is just begun. All things look pleasant.¹¹



Leaving Theodore Turley in Birmingham, Joseph Fielding traveled by coach and train to Bedford, arriving on July 29th after a week of traveling.

James Lavender was one of many in his family who had embraced the gospel and who would later emigrate to Utah. The morning after he arrived in Bedford, Joseph wrote Hannah, whom he had left in Preston with Rachel.¹²

On the first day of August Joseph went to the priory in the center of Bedford where his sister Ann lived.¹³ He wrote:

They were absent. I looked into the house, particularly I went into the Room where my Beloved Father died, on the 3rd of March, 1836. Here he had been nursed with all care and tenderness in his last days by his Daughter, Ann Matthews. He died in peace. I have often felt thankful that he and my Mother died even before the Message of the Covenant,

being renewed, came to this Land, for my Brothers & Sisters did not receive the Message, I fear they would also have rejected it through their Influence. . . . I hope soon to behold him again in a better Condition.¹⁴

Joseph preached in a few homes over the next few days. When his sister Ann returned, she invited Joseph to stay with them in the priory. They had several good gospel conversations:

She is of a far better Spirit than my Brother James. I do not hold one principle but she consents to. She says our System is good, and she believes we are good Men, but yet perhaps Joseph Smith may be a Deceiver, perhaps the Beast like a Lamb.¹⁵

Joseph used her questions to form twelve specific issues which he then put in a letter to President Young in Manchester. He felt they would be good questions for all the members to see answered in the *Millennial Star*.

It appears that Joseph was free to borrow books from the Matthew's library, because over the course of the next month Joseph mentioned reading the Ecclesiastical History of Eusebius from the third and fourth centuries. He wrote:

Here I see the sad Effects of departing from the Truth. What Affliction and what Deaths, and what Torments were inflicted on the early Christians. . . .It is evident that the light began to fall as the Apostles were cut off, so that instead of Instruction and Revelation from God, they began to write Commentaries on the Writings of the Apostles, and soon the Church became divided for wants of the pure Light. . . . I see how necessary it was that God should make a new Covenant with us.¹⁶

On Friday night, August 7th, Joseph was invited to speak at a home where he had preached earlier in the week. His sister Ann and her husband Timothy attended. Joseph wrote:

As I often heard talk of Conversion, I told them what it was according to the Gospel, etc. I made it plain to them, that they might be converted many ways, from Methodism to Calvinism, etc., as we might convert a Table into a Stool. But the gospel Plan was, that we must be born again, of Water first and then of the Spirit, by which we are translated out of the Kingdom of Satan into the Kingdom of God's dear Son, so that instead of being the Children of the Devil, we become the Children of God. The Subject appeared very plain. I find that even Mr. Matthews, although he has been professing to baptise for the Remission of Sin, yet he does not understand the Subject, but still talked of People being converted without Baptism. I see plainly that no one can fully understand the Gospel unless he come into it in a lawful way.¹⁷

On the following Sunday, Joseph preached three times, baptizing one person. He wrote:

Had liberty in speaking. . . Spoke of the happy state of the Earth in the Millennium, of the nature of Ordinances, etc., and of the Faith once delivered to the Saints. The People are beginning to think more about it. The Saints are much encouraged; they look like new People since I came to Bedford.¹⁸

Joseph Fielding Visits His Brother Thomas

After a week in Bedford, Joseph, having the records kept by the earlier missionaries, visited the members in the surrounding areas, often walking ten or twenty miles each day to reach them. He wrote:

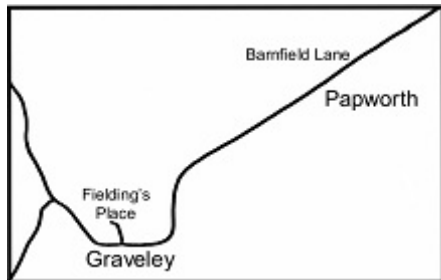
Left Bedford to go to Peter's Green, 23 Miles. [Along the way, I] walked to Silsoe, 9 miles. . . [At Peter's Green] I found five Members. Stayed with them the next Day, and spoke to a few in the Eve. 4 of the 5 seem to be faithful. . . . [Two days later I] left this Place and walked 27 Miles to Whaddon, through Hitchin, Baldock, etc., hoping to ride a part of the Road, but was disappointed.

I called at Bassingbourn where Elder Richards baptised several Persons when he was in that Part about 3 years ago. I found one faithful. . . . I wonder how Elder Richards got so far about? Bedford, Peters Green and Bassingborn are about 23 or 24 miles apart from this Place.¹⁹



Joseph Fielding walked to distant towns to find members Willard Richards had baptized.

On the 14th of August, Joseph finally saw his brother Thomas again. He wrote:



I walked 13 Miles to Papworth to my Brother Thomas, whom I had not seen for more than 8 years. I washed my Feet, got Dinner, etc., and walked up to Graveley to see my Brother John's Family.²⁰ Joseph knew well the short route, as he had worked on John's farm for several years.

The road at the location of John Fielding's farm in Graveley is still named Fielding's Place. It is one mile from Papworth, where Thomas Fielding lived.

As Joseph traveled during this week, he found it difficult to preach because everyone was engaged in the harvest. He wrote, "Took a Walk through the Corn Fields and felt to long to be farming again; nothing looks so desirable to me."

Joseph was not above helping, and he assisted some in their harvests.²¹

Upon reaching the home of John's widow Ann, he found hundreds of acres being harvested. He wrote:

The World and Satan would have tried me or tempted me when I saw the Prosperity of the Farmers, and being so very fond of the Busyness myself, it brought to my Mind the flattering Prospect I had in America, etc., but all these things have no effect on my Mind because I believe the Word of God.²²

On Sunday he attended the Anglican Church with Thomas. Joseph wrote:

It was no food for me, only to shew me the State of Darkness in which the People are

living. I had now been at my Brother's 2 or 3 Days and he would not so much as look at or hear my testimony. If I asked him if he would read my Books, the Voice of Warning in Particular, he said, 'No,' he might as well read Pain's Books, an Infidel of the Last Century. He had never asked me to pray or even bless the Food.²³

Joseph did mention that Thomas's wife Hannah had questions "which I had to answer. She said she would wish to do anything that God required of her, and was very kind." However, the distance between Thomas and Joseph over religion became so great that Joseph chose not to stay any longer. "I could not be comfortable to stay with him, and went to Graveley." Joseph later returned to Papworth to see Thomas again, but was treated so poorly that he "could not bear to hear him, and left him."

However, he was not received as a bearer of the truth in his brother John's home, either. Joseph wrote:

Here. . . I should have been more welcomely received, but for the Prejudice entered by my Bro. John, so that his Wife was fearful of doing contrary to his desires.

On the following Sunday Joseph listened to a Methodist minister preach at the home where he was staying. The man spoke about who stood next in line to the British throne. Joseph "made myself as friendly as I could to get the good feeling of the People, expecting to have a Chance to preach to them soon."²⁴

Joseph then found a ride to St. Neots with an old friend. He wrote:

I called on several . . . old acquaintances, but an evil Report of me had got before me, and some of them looked shy. One said he should keep in the old Ship; it had taken many safely through and he expected it would him.²⁵

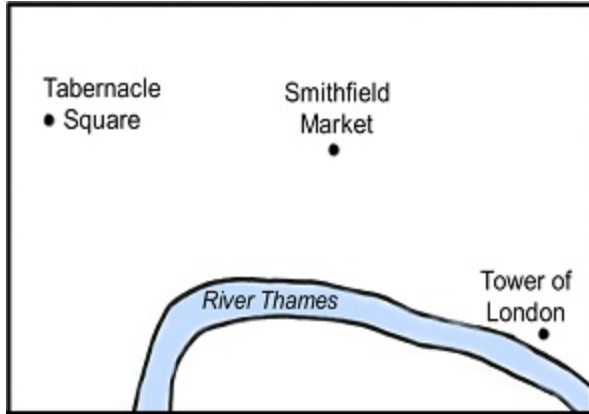
Three Apostles Visit London as Missionaries

At this same time, mid-August of 1840, George A. Smith, Heber C. Kimball and Wilford Woodruff arrived in London to follow up on efforts by earlier LDS missionaries.

Elder Woodruff described the city and the many attractions they saw, such as large museums and beautiful cathedrals, but, similar to Joseph Fielding, he also described the difficulties of preaching.

Unable to procure a hall where they could preach, Wilford wrote, "We are now determined in the name of God to go into the Streets & lift up our voices & warn the people."

Even that proved difficult. They attempted to preach at the Smithfield Market, less than two miles from the Tower of London where non-conformist martyrs, such as John Rogers in 1555, had been burned at the stake. They were stopped by the police and told street preaching was not allowed.



Elders Smith, Kimball and Woodruff preached in Tabernacle Square, 3 miles from the Tower of London where early dissenting ministers were executed.

An interested man guided them a short distance to Tabernacle Square where George Whitefield was known for preaching in the open air. There they encountered members of Aitken's society who hindered their efforts, although they were able to preach in a few homes and several were baptized.²⁶

One who heard them preach in Tabernacle Square was an American woman, Susanna Mehetable Rogers Sangiovanni, the wife of an Italian diplomat. As it so happened, Elder Kimball had a letter for Susanna from her father, David Rogers, who had joined the Church in New York through the efforts of Parley P. Pratt. Elder Pratt was at

that time in the United States preparing to return to England with his family, and Susanna had only recently moved from Liverpool to London.

Elder Kimball held the letter from her father, possibly having carried it for months, filling this duty for Elder Pratt, and he gave it to her. Only then did Susanna learn that her parents and siblings had joined the LDS Church and were now living in Montrose, Iowa, across the river from Nauvoo.²⁷

Over the next few months Elders Woodruff and Kimball visited the Sangiovanni home several times. Elder Woodruff wrote of one occasion where they enjoyed a meal in Susanna's home:

The dinner was composed of Italian Macaroni, beef, plum puddings, nut cakes, porter, wine, oranges and etc. We spent quite a pleasant evening in conversing with Mrs. Susanna M. Sangiovanni concerning the Gospel and the Kingdom of God. She received our testimony and desires to be baptized with all her heart. She conversed much about her father's family and friends in America. We spoke of our wives and our children which we had long been separated from.²⁸

Beneditto Sangiovanni became opposed to his wife's fellowship with the missionaries. However, on Sunday, February 8th, 1841, Susanna slipped away from the house with her son and met with the elders, where she was baptized in a public bath three miles from her home. When Elder Kimball returned to the United States the following April, he carried a letter from Susanna to her father.²⁹

Joseph Fielding Visits the Methodist Chapel in St. Neots He Attended as a Young Man

While in St. Neots, Joseph reminisced. He visited the Methodist chapel to which his family had walked four miles each week until he left for Canada. He wrote of James and Thomas both leaving the Methodist Church, James to preach his own doctrine and Thomas to become an Anglican in order to teach school. He wrote that his brother John, now deceased, was the only sibling who had remained a Methodist. He and his siblings, he pondered:

. . .are now all of different opinions. I and my two Sisters in America are of one Faith, and we are the only ones in the Family that are, and we were about the last to leave our old Sect. It is remarkable that hundreds of Strangers receive my testimony and none of my Friends do; they all say they love me and believe me sincere.

Joseph then made a uncomplimentary observation about the leaders of the congregation of which many of these listeners belonged:

While I was in the Chapel at St. Neots, my Heart ached so that I could scarcely sit upright. Several of the main Pillars are as fat as a stalled Ox, and they do not seem to hear, but sleep. I see plainly that coldness is come upon the different Sects. It is high time for God to plead his own Cause, for they have made void his Law. They have almost a new Chapel at St. Neots, and an organ in it. This is my Bro. John's doing, and they surely need something to keep them awake.

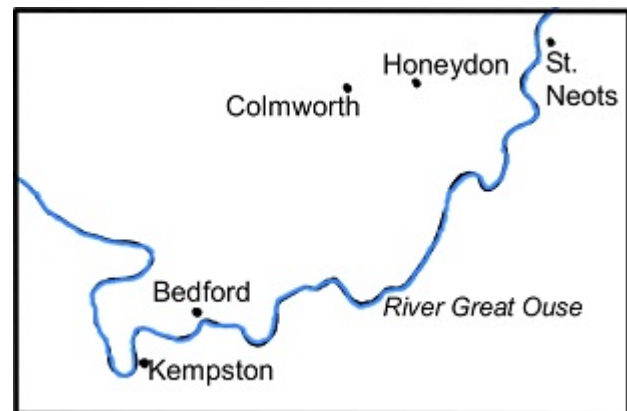
Sunday night, on 27th of August, after three weeks in the Bedford area, Joseph preached in a barn made available by a friend.

As I had lived here several years with my Brother, I was well known. It was made public that I should preach and near 200 came. [The barn] was filled with attentive Hearers. I spoke of the Rest that remains, or the certainty of Christ reigning on Earth and the Blessed State of the World at that time. It appears that the People received it; they said they could not do otherwise, as it was all Scriptures, and they have a Desire that I should stay here awhile.³⁰

Joseph Fielding Visits the Home of His Birth

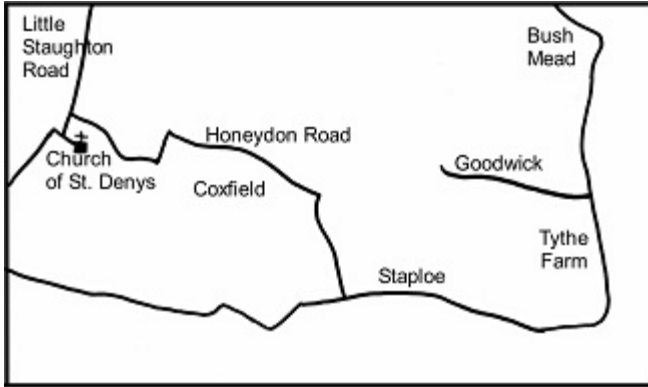
On September 7th, 1840, Joseph knocked on the door of the home where he was born.

Went over to Honeydon, my Native Place, where I was treated kindly by Mr. & Mrs. Brightman, who live in our old House. I looked over the old Fields where I spent the Days of my Youth, with peculiar feelings. I saw how one Generation passeth away & another cometh. Some of my Friends say they wish I had stayed there. The Farm is improved, though the House is not, but the Place as a Gift now would be not temptation. . . . I feel willing to be a Stranger. I bowed down before the Lord in a hollow in the Field and renewed my vows with him to be his forever. Left an appointment to preach in the old House on Wednesday of the next Week.



Late in the summer of 1840, Joseph Fielding walked through the areas he knew well before emigrating in 1832.

After leaving the family home, he walked two miles to Colmworth. There he walked in the graveyard of St. Denys.



Based on information from the 1841 census, the Fielding home was on Honeydon Road, 2 miles from St. Denys.



Joseph visited his father's grave in 1840.



Joseph would have crossed this Bedford bridge over the River Ouse upon his return.

Joseph wrote:

The Priest of the Parish has for his own Pleasure enclosed a Portion of the Church yard with a Quick, or Thorn Fence, and planted it with Shrubs and Flowers, and my Father & Mother and Sister Sarah are just in the enclosure. Their grave Stones look well furnished by my Brother John, at least the 2 former. Mother died October 15, 1828, aged 61 – and Father, March 3rd, 1836, in the 77th year of his Age. They died in Peace, but neither of them ever heard of the fullness of the Gospel. And as my Friends reject it, I am glad they died before it came, lest they should have been influenced by them to reject it also.

I returned to Bedford on the 8th and preached again in the Market Place with Liberty and great Plainness on the first Principles of the Gospel, giving out to be there on the next Friday Eve.

NAME	AGE	SEX
Shadrach Brightman	35	M
Rebecca Do	30	F
Joseph Do	10	M
Thomas Do	7	M
Martha Do	1	F
Charles Do	20	M
Martha Do	20	F

Shadrach Brightman was enumerated in the old Fielding home in the Eaton Socon Parish. He was age 35, with a wife, 3 children, and two servants.

The following day Joseph went on to Kempston, “A Brother went with me,” possibly Joseph Saville, who was baptized two years earlier on the day the Reverend Matthews did not show up for his scheduled baptism. Brother Saville and his wife Rhoda were from Kemspton, just a mile from Bedford’s market. Joseph wrote:

I preached to them in the open Air on the Ordinances being changed, etc., with a great plainness. A goodly Number stood to hear, and some seemed to believe. I told them where we had our Preaching in Bedford, so that if any wished to hear more, they might.³¹

No. of Enumeration District 17.
Description of ditto *All that part of the Parish of Eaton*
Loose, which is bounded on the west by the
Parishes of Colmworth and Little Staughton
in the south by Colmworth Brook, on the East
by Shepherds-way-Road; and on the North by
Staples and Bushmead Brook, comprising
the localities of Bushmead, Staples, Honeydon,
Goodnick, and the like.

Joseph visited Shadrach Brightman, who lived in Joseph’s former home and was enumerated there on the 1841 census. Shadrach was shown as being in Honeydon, with other locations in the district as Tythe Farm, Coxfield, Goodwick and Bush Mead.

Today, the LDS Bedford Ward meetinghouse is in Kempston.

Chapter 17 Endnotes Pages 277-286:

1. Joseph Fielding Diary, page 83.

2. Joseph Fielding Diary, page 83.

3. Joseph Fielding Diary, page 83.

4. The patriarchal blessing index provided birth dates for William and Nehemiah. Even with these dates in hand, I was unable to locate a birth family for the three Greenhalgh men, although I believe they are brothers. I was surprised that the three family members who received patriarchal blessings did so separately. Mary Ann appears to have traveled to Peter Melling’s home in Longton on August 14th. Nehemiah received his blessing in Penwortham five days later. William Greenhalgh received his blessing in Preston on August 24th. It appears that neither Robert, his wife Elizabeth, nor Nehemiah’s wife Margaret received their blessings.

5. Mary Ann’s patriarchal blessing includes the names of her parents, Dinah Walker and Robert Peak. Her birth date is given as 1 Oct 1807. The patriarch wrote her birth place as Deane, but it has been transcribed as Orage. A direct descendant of Mary Ann, Peggy Ryskamp, shared her copy of Mary Ann’s blessing with me. Copies of Nehemiah’s and William’s blessings are only available to direct descendants.

6. Joseph Fielding Diary, page 84.

7. Joseph Fielding Diary, pages 78, 84. Joseph and Elder Kimball visited the coal pit on June 22nd. “One of our Brethren was employed as a Collier and invited us to go to see it, so we went together, about mile out of town.”

8. Joseph Fielding Diary, page 84.

9. Joseph wrote “Laneend.” In context, I know this is close. I can find a reference to an old story, where a Lane End House is named in Bursley. This is the area, but I cannot locate it on a Google map.

10. John Moon’s letter, written 22 July 1840, can be found many places online, but I read it at Mormon Immigration Index at this link:
http://mormonmigration.lib.byu.edu/Search/showDetails/db:MM_MII/t:account/id:159.

11. Joseph Fielding Diary, page 85.

12. Joseph Fielding Diary, page 85.

13. Joseph specifically wrote in his journal that he “went into the Room where my Beloved Father died.” In 1836, John Fielding was living with Timothy and Ann Richards in Bedford, where Reverend Matthews was the minister of his own church, The Primitive Episcopal Church. In 1841, the Matthews family was enumerated in the St. Paul district of Bedford in the center of town, where they had lived for nine years.

14. Joseph Fielding Diary, page 85. Because I have already used a quote from this memory of Joseph’s earlier in the biography, I left it out of this paragraph. However, it was at this time that Joseph wrote, “The last time I saw him, he said if he should die while I was in America, he would, if the Lord would permit, visit me in the Spirit. He may have done so, but not so as for me to see him, but I hope soon to behold him again in a better Condition.”

15. Joseph Fielding Diary, page 86.

16. Joseph Fielding Diary, page 89.

17. Joseph Fielding Diary, page 86.

18. Joseph Fielding Diary, page 86.

19. Joseph Fielding Diary, pages 86-87. I found Joseph’s words here very interesting. One of the issues my husband and I dealt with during our mission to West Africa in 2004-2005 was that missionaries would baptize people who lived too far away to attend meetings. The philosophy of the Church today, fortunately written in a directive so we could use it, was to grow from centers of strength. Many problems arose, especially in West Africa, when missionaries tried to baptize people, often wonderful people, who could not get to church. This was not an isolated problem for us, and Joseph’s words struck a chord with me.

20. Joseph Fielding Diary, page 87. Joseph spelled Graveley as Gravely, but I have quietly altered his and other’s spelling of this word so as to not cause confusion, just as I have done with Honidon/Honeydon. It does not appear to be a town per se, but is about a mile or so from Papworth. I was delighted to find a lane named Fielding’s Place, obviously marking the location of John’s farm. From Google Earth, the structures look to be more recent than the early 19th century.

21. Joseph Fielding Diary, pages 87-88.

22. Joseph Fielding Diary, page 87.

23. Joseph Fielding Diary, page 87.

24. Joseph Fielding Diary, page 87.

25. Joseph Fielding Diary, pages 87-88.

26. Waiting for the World’s End: The Diaries of Wilford Woodruff, pages 32-33. History of the Church, Volume IV, pages 183-185. I referred to Tabernacle Square in an earlier part of this biography as I briefly reviewed George Whitefield.

27. In Search of Living Water, page 47.

28. In Search of Living Water, pages 50-51.

29. In Search of Living Water, page 58.

30. Joseph Fielding Diary, page 88. The date is August 23, 1840. There was quite a bit of information packed into one paragraph. I will put the first part of the paragraph here. "At Mr. Day's, Wintringham, Sunday, went to the Methodist Chapel at St. Neots, 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. This was our Place of Worship, but soon after my Brother James left Busyness to go to Preston as a Preacher, but not in that Society, and one or two of my Sisters with him, one of whom came to America to me (Sis. Mary). My Father went to live with my Sis. Ann Matthews. My Brother Thomas soon after went to live at Papworth under Mr. Spurling, a Priest of the Church of England, so that was no longer among the Methodists, and none of my Family were among them but Bro. John, and they are now all of different opinions." I have incorporated each detail into different parts of this biography.

31. Joseph Fielding Diary, page 90.