

The World of Joseph Fielding: Chapter 18

The *North America* Sails to America with British Converts

During the first week of September, 1840, over two hundred British saints traveled to Liverpool to emigrate to Nauvoo via New York City. Among them were the three Greenhalgh brothers, William, Robert and Nehemiah, and their respective wives, Mary Ann, Elizabeth and Margaret. Between the three families were seven children, all sons except for Mary Ann's infant daughter Eva.

Apostles Brigham Young and Willard Richards accompanied some of the saints from Manchester to Liverpool and upon arriving organized the emigrants into six companies. Theodore Turley, returning to America with the emigrants, was chosen to preside over the entire company of saints.

William Clayton, who had served so closely with Joseph Fielding for two years, was chosen to lead one of the six groups under Elder Turley. Elder Clayton carried with him a new British edition of the LDS Hymnal.¹ William traveled with his wife Ruth Moon Clayton, many of whose family members had left on the earlier ship that year. Their two young daughters were also on board. The ship *North America* was pulled from the dock by a tugboat, but the two apostles remained on board overnight, traveling with them for fifteen miles and then returning to the dock on the tug.

Also onboard was the family of John Benbow, who had been baptized six months earlier in the Potteries and who had been instrumental in the great missionary work there. Brother Benbow had loaned a significant amount of money for the publication of the British edition of the Book of Mormon but had forgiven the debt in exchange for assistance to emigrate.

The first night on board, September 8th, was similar to the experience of the emigrants on the *Brittania*. Elder Clayton wrote:

Such sickness, vomiting, groaning and bad smells I never witnessed before. I add to this the closeness of the berths almost suffocated us for want of air.²

The next morning Elder Turley called everyone to the deck to enjoy the calm weather and admire the view of Ireland as they passed to the south. Elder Clayton mentioned in particular that the three Greenhalgh brothers, William, Robert and Nehemiah, were not sick and “were very kind on waiting upon” those who were.³

The voyage was difficult, including clashes with the crew, storms, and a fire which was quickly contained with aid from the members. On Wednesday, October 7th, just four weeks after leaving Liverpool, the ship was becalmed off Cape Cod. The next morning Brother Clayton fervently prayed for wind and “rejoiced to see that [the Lord] answered my prayers.” He wrote:

The wind is very favorable, near 10 miles an hour. This is the third instance of the Lord answering my prayer for fair wind in a calm.

On Saturday the ship was close enough to land that all the passengers were on the deck to see the east coast. Sunday morning the passengers disembarked. Brother Clayton was surprised to see so many boats and ships, but no docks, just a well-built harbor. He wrote:

I must confess I was delighted to see the superior neatness and tasty state of the buildings. Many painted white, others brick and some have the doors painted yellow. We bought some large red apples for a cent each which was truly delicious. The streets are wide but not so well flagged and paved as they are in England.



This late 19th century photograph of Lockport shows the five locks William Clayton mentioned in his journal.

They found the branch in New York, met with them and partook of the sacrament.⁴

On Wednesday they traveled by steamboat up the Hudson River, all while admiring the new views. At Troy they boarded barges and were pulled along the Erie Canal by horses. Brother Clayton mentioned that on Thursday, the 22nd of September, they passed Palmyra.

Many children died on the voyage and then on the barge, so many that Brother Clayton stopped naming them. It is possible and perhaps likely that Mary Ann's baby Eva was among those who died on this journey. The only record of little Eva

Greenhalgh is her name on the ship manifest.

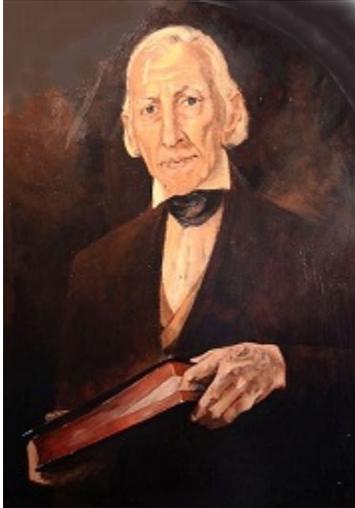
On Friday the company arrived at Lockport. "There are 5 locks which raise the canal 60 feet." William wrote that the locks were cut out of solid rock "and present a stupendous appearance."

Upon arriving in Buffalo, Elder Turley found that he could not afford passage for everyone to get to Chicago and then to Nauvoo. He had been told the fare was five dollars per person, but because it was late in the season and there was only one ship available, the cost had doubled. Elder Turley grieved over this and did not want to leave anyone behind.

After making many attempts to solve this dilemma, Hiram Kellogg, the presiding authority for the LDS stake in Kirtland, happened upon them. He offered to take half the company to Kirtland. Brother Clayton wrote that Hiram Kellogg stated, ". . .they would winter more comfortable there than in Commerce." This was a total deliverance to Elder Turley's mind and a relief of his burden.⁵



Half of Theodore Turley's emigrating company remained in Kirtland, with few ever reaching Nauvoo. The rest traveled to Nauvoo via Lake Erie, Lake Huron and Lake Michigan.



Joseph Smith, Sr., died from tuberculosis late in 1841. Mercy's husband Robert B. Thompson spoke at his funeral.

The next day Brother Clayton wrote that the Greenhalgh families had decided to go on to Kirtland, "which grieved me much."⁶

Seventeen families arrived in Kirtland in late September where they would spend the winter, with the three Greenhalgh families among them.

The rest of the company traveled via Lake Erie, Lake Huron and then Lake Michigan, ultimately reaching Nauvoo in November, eleven weeks after departing Liverpool. They arrived just a few weeks after the death of the father of Joseph Smith, who died at age sixty-nine. Tuberculosis, which is estimated to have infected more than half of Europe and America's urban populations in the nineteenth century, was the cause of his death.

Just before the Patriarch died, "he called his Children together, and blessed them, and ordained his Son, Hyrum, Patriarch, as his Successor."⁷

Robert Thompson Speaks at Joseph Smith Senior's Funeral

Joseph Smith asked his scribe and close friend, Robert Thompson, Mercy's husband, to speak at his father's funeral. Robert began his lengthy remarks by saying:

Not only has a single family to mourn and sorrow on account of the death of the individual. . . but a whole society. Yes, thousands will this day have to say, 'A Father in Israel is gone'. . . . If ever there was a man who had claims on the affections of the community, it was our beloved but now deceased Patriarch. . .

The life of our departed father has indeed been an eventful one, having to take a conspicuous part in the great work of the last days; being designated by the ancient prophets who once dwelt on this continent, as the father of him whom the Lord had promised to raise up in the last days, to lead His people Israel. . . .

Robert stated that when Joseph and Hyrum were arrested and jailed for so long in Missouri, the Patriarch "received a shock from which he never recovered."

Robert concluded his remarks by saying, "May we, beloved friends . . . be the humble instruments in aiding the consummation of the great work which he saw so happily begun. . . ."⁸

Joseph Fielding Preaches in Bedford

In the middle of September, Joseph Fielding preached in Bedford:

I spoke again in the Market Place, but felt no Liberty, but bore testimony to the People of the Gospel, etc., as the [Spirit] enabled me, but felt it was the last time that I would

trouble them or myself in that Place. My Brethren Richards, etc. warned them two years ago, and Mr. Matthews and others had told them many strange things about the Coming of Christ, the Judgments, etc. not according to Truth, so the People are quite choked with them, and think everything alike and will believe nothing. I feel sorry for them. I see that this is the Design of false Prophets, and the Way they will deceive many!

On Sunday, Joseph wrote:

Elder Lavender preached, and after him I spoke to the few Saints very plainly by way of Reproof, for some of them had not the Spirit. After Noon I spoke of the Covenant, shewed how we must partake of it by first coming into it, by baptism. In the Eve I spoke . . . Had liberty and the People attended well to it, though numbers stood in the Stairs & at the door, being afraid or ashamed to come in.⁹

In the middle of the week he preached in Malden, a village outside St. Neots where he had visited the previous week. Joseph wrote:

The Minds of the People were greatly filled with Prejudice, so but few came. . . This seems to have arisen from Mr. Matthews being with them so much, which, when I heard of it I did not wonder at them being as they are. . . The Whole Place was once in a State of great excitement through his Preaching, and he promised a great Reform, but it was not on the true Foundation, as he baptised himself because he would not submit to be baptised by the Elders.

He has done much hurt by his Preaching in the Country round, and is now tired of his People at Bedford. These things give me much Pain of Mind. How can I wash my feet against my Sister's Husband while she is as a Mother to me in temporal things, etc., but I do not intend to be there much more. I wish to do right. I wonder that the Lord lets such Men go on as they do, but he is wise.

Joseph returned to Bedford and wrote that:

[I spoke] to the Saints. I grieve that I have done so little since I came to this Part. The Work is going on well in other Places. At this I rejoice, but I want to have a Hand in it. Lord help me.¹⁰

Three Apostles Face Difficulties in London

Joseph was unaware that three of the apostles were having similar difficulties in London. Elder Woodruff wrote:

We held a meeting in the Temperance hall in the evening which was well lighted with gas. But we had almost bare walls to preach to as there were only about 30 persons present. The truth is, the minds of the people here in London are taken in with everything but the things of God & righteousness.

A few days later he left George A. Smith and Heber C. Kimball in London and returned to the Potteries. He wrote, "We all found as hard work to find Saints & build up a Church as in any place we ever visited."¹¹

However, not long after Wilford returned to the Potteries, he was again met with great success in preaching and baptizing. On the 20th of September, 1840, Wilford wrote of a day spent in church meetings with hundreds of new converts. He described them by saying:

[They] possess glad hearts & cheerful countenances & it is with no ordinary feelings that I meditate upon the cheering fact that a thousand Souls have been Baptized into the New and Everlasting Covenant within half a year in one field which God has enabled me to open. . . .



Late in the summer of 1840, John Taylor opened missionary work in the Isle of Man.

That day he ordained thirty men, healed "many that were Sick, Shaking hands with about 400 Saints. . . [and] I then lay down & dreamed of Ketching fish."¹²

Around this same time, John Taylor left Preston for the Isle of Man. He was accompanied by Hiram Clark and William Mitchell, the new convert from Liverpool. Elder Taylor began befriending girlhood friends of his wife, Lenora. With public preaching, he had soon built up a branch in Douglas, on the east coast of the island.¹³

Joseph Returned to Preach in Honeydon

On Thursday, the 16th of September, 1840, Joseph returned to his parents' home. He wrote:

[I] spoke to a House full of my old Neighbors, and felt thankful to see them, and had Liberty to speak and bear testimony to them. When the meeting closed, Mr. Hawkins, an old Man and Preacher, said I had told them what he had known a great Part of his Life. He was quite friendly and invited me to his house.

Friday morning he visited several of his old neighbors.

All seemed pleased. Dined at Mr. Lamb's, who gave me 3/6d for a Book which he had borrowed of my Father before his Death.

Left an Appointment to preach at Honeydon again next Wednesday and came on to Graveley, not knowing whether I should preach or not, but it was given out for Friday.



In 1840, Joseph Fielding returned to his boyhood home and preached the Restored Gospel to a full house. This 20th century photo shows descendants of Martha Ann Smith Harris during a visit.

Some here had been enquiring about me, having a Wish to hear me again.

On Friday morning, Joseph wrote:

[I] called on several. Gave out to preach in the Eve, and did accordingly at the House of Mr. Giddings, Senior, which was well-filled and I spoke freely. Gave out again to speak on Sunday Eve at the same Place. Today I also called on my Brother Thomas, but he is no L. D. Saint.

On Saturday Hannah Boot Fielding, Thomas's wife, gave Joseph a ride to Mr. Day's house in St. Neots, as Mrs. Day was her sister.¹⁴ In his heart Joseph lamented, "Only two have yet been baptised since I came to this Part."¹⁵

The following day, Joseph spoke to a house full of people in Toseland, four miles outside of St. Neots. He promised to return the next day, but that night Joseph was back in Graveley where he preached an evening sermon to a large number of people. "I had good liberty in speaking, and the People felt it. Many appeared to believe my Word." Afterward he received 12/3d from a collection the people took in his behalf.¹⁶

The next day in Toseland after speaking to a full house, he received 3/7d, but knew he had to return to Graveley to perform a baptism, which he did on September 22nd.

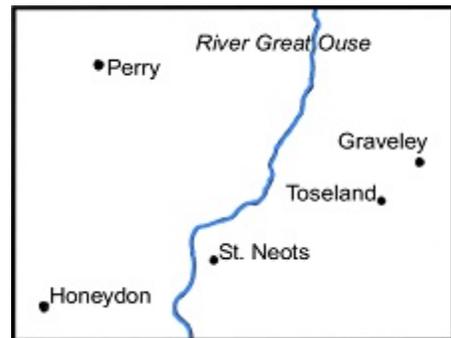
In the meantime, Hannah, in Preston, wrote Joseph saying that she had not been feeling well and Rachel was cutting teeth. Joseph was aware that Heber C. Kimball and George A. Smith were still preaching in London and he wrote to them.

Joseph spent the next week very busy, returning to Honeydon where he preached again "at the old house where I was born. My old Neighbors came to hear and some seemed to believe." He was able to spend the night with his neighbor Mr. Lamb and visited at length with his friend Mr. Hawkins, who wanted to hear about baptism but was not interested in being baptized himself.

Joseph traveled between Graveley, Toseland and Honeydon several times. "Most of them seem to believe my Doctrine, but few are ready to obey the Gospel."¹⁷

Joseph left St. Neots one day and walked seven miles to Perry, where the mother of John's widow lived, Mary Osborn. She would have been eighty years old. Joseph discussed baptism with her. "She says she would do anything to receive a Place in the Kingdom of God, but to obey the Gospel is, I fear, too much."

The first of October 1840 found Joseph in St. Neots again. There he called on old friends. He wrote:



Joseph Fielding taught in many villages at the end of his mission to Bedford in 1840. His brother John's 80-year-old mother-in-law in Perry listened to Joseph preach.

. . .but they are all afraid of me, and I seem quite a Stranger among them. Visited one & another till late in the Eve and slept at an Inn. The next Morning called on an old Friend of my Mother's who said she could not believe the Book of Mormon. I asked her if she had read it. She said she had read only a few Pages. . . I took Breakfast with her. Her Sons are wise in their own Eyes.

Joseph then called on Mr. Morrell, a "high Calvinist." Joseph wrote:

He said the Salvation of Man was entirely the Work of the Spirit. . . that just a certain Number are elected, and they would be saved and no more, that Christ would reign, but not in Person, that the Canon of Scripture is full & there will be no more Revelation. I did not reason much with him; he appears very firmly established in his own Ideas. I bore testimony to him of the Truth.

Joseph then called on Mr. May, a Methodist Preacher, who was very familiar with anti-Mormon propaganda. Joseph wrote:

[I] bore plain testimony to him; told him I knew Joseph Smith to be a Man of God. . . [and told him] that My sister's Husband had seen the Plates, etc. He did not wish to enter into the Subject, so I left him.

Joseph was very discouraged and named others with whom he'd visited and described some of their conversations. "I can get no door opened in this Place," he wrote in frustration. "There are many Baptists in this Part, and it is difficult to convince them of the Truth."

On Saturday the 3rd of October, Joseph helped his sister-in-law Hannah gather clover. The next evening he preached in Toseland where "Many came to hear, and felt the Word." After that meeting he walked over three miles to baptize a man from Bedford who did not want his wife to know he was joining with the Mormons. "I felt better tonight."¹⁸

On October 6th Joseph was aware that a conference was taking place in Manchester and he greatly desired to be there, but instead he visited Honeydon, talked with his old friends and stayed with the Lamb family. He gave a Book of Mormon to his friend Mr. Hawkins, who compared the LDS Church to Catholicism in that both stated they were the only true Church. One night that week he stayed in his old home at the Brightman's invitation and taught them. "They know me well and cannot think that I speak Lies."

Joseph continued to visit with the people he'd been teaching, but while there were good conversations, no one would accept baptism. Some circulated a pamphlet written by his brother James which Joseph stated was full of untruths. He had kept Elder Kimball apprised of his situation. Elder Kimball had advised Joseph to discontinue staying with his sister Ann.

In the middle of October Joseph wrote:

Left Bedford after visiting the Members, etc. Had to walk fast to get to Colmworth to preach at half past 6 P.M. A goodly company at Preaching. This Place has had much

Pains taken with it ever since I can remember. My Parents used to bring the Methodist Preachers here when I was a Child, and kept on for some time, but the People were very wicked and are still, as if to show me they are the same People. . . . At one time a Mr. Watts lived here, the Priest of the Church of England, truly a Son of Belial. For instance, he had several illegitimate Children in the Parish. And only this one thing I might mention more: Mr. Keel and others also, as destitute of the Love, or Fear, of God as Men could be, and they were the leaders of the people, and it was no Wonder that they were wicked. When Mr. Matthews married my Sister he and my Parents took great pains to instruct them for about 10 Years, and he was then removed, and another came who is there still, but knows nothing of God and the People are in Darkness. Many of them were pleased to see & hear me, but they have lost the Zeal they once had.

A few days later on Sunday the 18th of October 1840, Joseph walked eight miles early in the morning in order to preach in Toseland. He wrote:

Felt well, and the People, too. Before I had done, Elder Lavender and 2 others came in from Bedford, and he Preached in the P.M. at Graveley. I spoke again in the Eve; bore a faithful Testimony, as if I should not stay long.

Later in the week, after traveling quite a bit to preach, he received a letter from John Taylor who was in the Isle of Man and who extended an invitation for Joseph to preach with him. Joseph wrote of his indecision:

He has opened a Door there. . . I am at a Loss to know what to do. Have no Prospect here, but fear to move till I see plainly the Will of God in it.

The sign to move on came on the 24th when Hannah Boot Fielding's friends pressured her to refuse Joseph her hospitality anymore.¹⁹

On the 28th Joseph received another letter from his wife in Preston with a note from Elder Kimball encouraging him to leave the Bedford area and return to Preston. By this time Hannah was several months pregnant and presumably Joseph knew this.

Before leaving Bedfordshire, Joseph preached one last time in Colmworth and then baptized two people in Honeydon. On November 3rd Joseph saw his brother Thomas for the last time. Thomas's wife Hannah gave Joseph a schilling for Rachel. As he left, Thomas called after him, warning him about the Book of Mormon and the Smiths until he was out of earshot. Joseph stopped at the homes of several people before he left Graveley, with one man weeping at the thought of Joseph leaving. Joseph walked twelve miles to Honeydon and preached again at the Brightman's home. He wrote:

The House was full and I had liberty in speaking to them, shewing them to broken Covenant, etc. They were sorry for me to leave them.

Joseph's missionary labors in Bedfordshire were performed out of love for his family and for the area where he was raised. Even his brother-in-law, Reverend Matthews, would later comment on

the “loving spirit” which Joseph showed during his “walk and conduct at Honeyden, the kindness you manifested toward all. . . .”²⁰

On the 6th of November two members of the Church walked five miles with him to Blisworth where he caught the train to Birmingham and then to Preston, where he arrived home at ten in the evening.²¹

Kirtland, Ohio, in 1840-1841

While Joseph and Hannah spent the winter of 1840-1841 in Preston, the Greenhalgh families spent the winter in Kirtland. Snow had started falling before they even arrived, a factor in their decision to postpone their journey to Nauvoo.

Another factor was the uncertainty of Nauvoo. Kirtland had been an established community for over twenty years. Almost two hundred farmers lived in the Kirtland area, collectively owning thousands of acres of land, with about half of those farmers being LDS. Animosity against the Mormons had waned.²² There were homes and farms and plenty of work available. Hiram Kellogg, a veteran of the War of 1812 from Connecticut, had joined the Church after moving to Kirtland. While faithful to the Prophet Joseph, he had remained in Kirtland, shepherding the Saints there as president of the High Priests Quorum.²³ He was in contact with the leaders of the Church in Nauvoo and William Clayton had referred to him as the local stake president, although that position belonged to Oliver Granger who had been appointed to that position by Joseph Smith.²⁴

The Greenhalgh families were likely surprised to meet Martin Harris, one of the three witnesses to the Book of Mormon. Martin, who was also a veteran of the War of 1812, was in his late fifties by this time. A decade earlier, Martin’s wife Lucy had besought Martin to borrow one hundred and sixteen pages of the original transcription of the plates from Joseph and then, it appears, loaned them to her relatives and they had been, at best, lost. At worst, these pages had become part of a plan to discredit Joseph Smith.²⁵ Lucy died in Palmyra in 1836 where she had remained after Martin moved to Kirtland after the official organization of the LDS Church.

Shortly after Lucy’s death, Martin married Caroline Young, the twenty-year-old niece of Brigham Young. When the Saints evacuated Kirtland amid heavy persecution in 1838, Martin and Caroline stayed behind. As her parents and other close relatives had eventually settling in Nauvoo with the main body of the Church, Caroline pressured Martin to take her west, but Martin resisted, preferring the notoriety he received in Kirtland to the trials he might face if he moved.²⁶

It is possible that Mary Ann Peake Greenhalgh and Caroline Young Harris became good friends, both desiring to live with the main body of the saints. Unbeknownst to either Mary Ann or Caroline at this time, Mary Ann’s future daughter Josephine would marry Carolyn’s nephew, Orson Omer Heath, and this couple would raise a large LDS posterity.

Ultimately, Martin would move Caroline to Iowa in 1855, where they lived for a time near Caroline’s sister Louisa who was married to early LDS pioneer Lyman O. Littlefield. Both sisters moved west to Utah, Caroline moving without Martin, and both sisters settled in Cache Valley.

Caroline, having obtained a divorce from Martin Harris, remarried. After Caroline's second husband died, Martin sold his property in Kirtland and moved to the Logan area in 1870, where he lived near Caroline and she assumed the surname of Harris; but all of that was in the future.

Kirtland, in 1840, was still the home of the beautiful Kirtland Temple, which Martin cared for. Missionaries traveling east from Nauvoo and later from the Salt Lake Valley often stopped in Kirtland to visit Martin Harris, who willingly shared his testimony of the Angel Moroni and The Book of Mormon to anyone who would listen.

He felt a sense of pride concerning the Kirtland Temple and gave tours. Lyman Wight, an early convert who had left Kirtland for Far West in 1831, visited Kirtland in 1840 and while there re-baptized Martin Harris into the LDS Church.²⁷

In 1840, Kirtland was still considered to be a place for loyal Saints. Many former apostates left Missouri and other locations and located, not to Nauvoo, where life was difficult building a new city, but to Kirtland.



Martin Harris cared for the Kirtland Temple as long as he remained in the city.

Regular priesthood meetings were held in the Kirtland Temple.²⁸

William, Robert and Nehemiah Greenhalgh Remained in Kirtland, Ohio

The members of the Kirtland priesthood quorums welcomed the British emigrants and aided them in finding homes and work for the winter. Records from the spring of 1841 show that Robert Greenhalgh was present in some of these meetings, but by July Robert had withdrawn from the Church.²⁹

Nehemiah continued to be faithful and was president of the Aaronic Priesthood, an office held by adult men in that time.³⁰ William Greenhalgh was not mentioned in any minutes.³¹

William found work as an engineer, possibly maintaining the engines of steamships on the Great Lakes. His sons Joseph, Robert and Thomas were enumerated with him in Kirtland 1850, indicating they all remained behind as Mary Ann left Kirtland for Nauvoo.³² William Greenhalgh remarried a woman, likely a widow, who had a young daughter. He died in Kirtland in 1855.

Robert remained in Kirtland with his wife and two sons, dying there in 1869. Nehemiah's wife died in 1844. Nehemiah remarried and moved to Detroit where he worked as a sailor on Lake Michigan where he raised a second family.

William Clayton named fourteen families who intended to spend the winter of 1840-1841 in Kirtland. Only one family, that of Thomas Green, who was active in the Elders Quorum that winter, ultimately moved on to Nauvoo.³³

The Church in England in the Winter of 1840-1841

After leaving his field of labor in Bedfordshire in October of 1840, Joseph was happy to be back in Preston with his wife and daughter Rachel, now a toddler. In mid-November Joseph left Hannah and Rachel and walked twenty miles to Bolton. He wrote:

As several of the Members there had left and gone to America, I thought perhaps I should find no Lodgings, and that they might have given up the Room in which they used to preach, but to my Surprise I found the work double, and more than double what I had ever seen it before.

Joseph credited the growth there to the efforts of one man who had fallen away from the Church. Joseph wrote that this man had since repented:

[He was] ordained an Elder, & had been laboring there for some Weeks. He was truly glad to see me and I was as glad to see him in such a Situation.

On Sunday Joseph preached “to a goodly Number of People; in the afternoon far more than I had ever seen before. . . . Felt good Liberty & had a good time. . . the Church there is prospering well.”³⁴

By this time Elder Pratt had returned to England with his wife and family.³⁵ When Joseph arrived in Manchester, he entered a meeting already in progress at Carpenter’s Hall, a large meeting place seating fifteen hundred people and which Brigham Young had rented for twelve months.³⁶ Elder Pratt was preaching a sermon on the Godhead and Elder Kimball was seated on the stand. Having been in Bedfordshire since July, Joseph, the former mission president, wrote:

The Eyes of the Saints were turned towards me as I went into the Hall. . . It gave me great Pleasure to see them again, having been absent three months. . . . The Work here is prospering. The Gift of Tongues is very common. The Lord is shewing the Saints great things by the Gift of Prophecy, etc. Even Children speak great and marvelous things; it is truly astonishing to see it.

Over that November weekend in Manchester, Joseph wrote that he:

Spent some time with the Elders. Elder Kimball let me read two or three Letters from his Wife; the News is good from America. The Brethren are kind. Dined with Elder Richards on Monday. Elder Taylor came from the Isle of Man.

On his way back to Preston, Joseph spent the night at Egerton. The next morning a new convert took him to see a large factory powered by water. Joseph wrote:

The large Water Wheel in particular, I never saw such a one before. It is 64 feet in diameter and 12 feet broad; is about 130 Horse Power. . . This day I walked to Preston, 16 Miles. It was very wet and the Road bad. Found my Wife and Child well. I myself had a bad Cold.³⁷

Joseph Fielding Baptizes Hannah's Nephews

A few days later Joseph baptized Hannah's two nephews, sons of her brother George Greenwood. Thomas was twelve and young George had just turned eight.³⁸

At the end of November, 1840, Joseph Fielding and John Taylor traveled to Liverpool. While Joseph had preached in Bedford, Elder Taylor had been proselyting in the Isle of Man. Upon Elder Taylor's return to Liverpool, he rented a hall for forty-five Pounds a year. They fasted on the last Sunday of the month for the work to improve and for the ability to care for the poor. Joseph wrote that the meetings were good that day. "It was a time of Refreshing to the Saints. . . 4 came forward for Baptism."

Joseph mentioned that he looked over a proof sheet of the Book of Mormon, which was being prepared for publication by a Liverpool printer. He also received a letter from Hannah saying that Rachel was very ill. Joseph returned to Preston, where he "found my little girl something better, but sick." Joseph was still recovering from a cold he had picked up on his walk home from Bolton several weeks earlier. This hampered his ability to speak, although he still preached in meetings.

Joseph commented on the slow progress of the publication of the Book of Mormon. He wrote:

Money is rather short . . . Those of the Saints that have it are afraid to part with it. They are slow to learn the Lesson of making Sacrifice. If the Elders had been as slow to do it, they would have stopped at home. . . If those that have plenty of Money do a little more than others, they think they do great things. They are not aware of what the Lord requires of them; how hardly shall they that are rich enter into the Kingdom of God.³⁹

Doctrine of Baptism for the Dead is Taught

While at home in Preston, Joseph received a letter from Elder Kimball in London, where he and his associates were finding missionary work difficult. However, Elder Kimball had recently received a letter from his wife Vilate. She wrote:

. . . of a Conference which they had at Nauvoo on the 3rd of October. 3000 Persons present. The President, J. Smith, preached on the 15th Chapter of 1 Corinthians; spoke of being baptised for the Dead; said we have to be baptised for our Friends that have died; that they began that Day.

Elder Kimball included the important detail that they were confirmed in addition to being baptized.⁴⁰

Mary and Mercy Fielding were surely at this meeting, and the following year Mercy Fielding Thompson was the proxy in the baptism and confirmation of her deceased half-sister Sarah. Mary Smith acted as proxy for their mother, Rachel.⁴¹

In mid-December, Joseph wrote that he was still ill. "My little girl poorly and her Mother heavy."

This was his first mention of Hannah's pregnancy, who was seven months along. Joseph also wrote that he had recently visited his sister Martha. She and her husband Peter Watson, along with Joseph's brother James, seemed "quite bent on going to America . . . I hope it will be so. I told [Martha] I expected she would be a L. D. Saint yet."

Joseph continued, "She only smiled. She has never persecuted to my knowledge, but has ever been kind. I expect it will all be right with her." Joseph then added, "The Word of God is rolling on, on all Sides. In this, my heart rejoices, but I want to be in it more."⁴²

The following week, just a few days before Christmas, 1840, Joseph wrote that he and Rachel were both feeling well, "fresh cause for Gratitude, bless the Lord O my Soul." Likely in concern for her brother's welfare, Martha had visited Joseph a few days earlier. "Sister Watson paid us a Visit; brought us a Lot of preserved black Currants, etc., and shewd great kindness."

That week the eighth edition of the Millennial Star was published. Joseph spent time distributing them. He wrote:

Had a good Day in the Meeting. Preached in the Eve on the necessity of Revelation, which must come through the Priesthood.

Joseph also received an update from Elder Lavender in Bedford, who had been joined by another missionary there who had previously been serving in London. Elder Lavender reported that they'd just had a baptism, but otherwise "things there are much as they were when I left them."

In contrast, Joseph mentioned that his brother-in-law Timothy Matthews was preaching and baptizing many in Northampton, where he had established a large congregation who called themselves Latter-day Saints.⁴³ Joseph and his brother-in-law Timothy Matthews continued to exchange letters, with Joseph defending the LDS Church and Timothy trying to find fault with Joseph's beliefs.

In a letter written about this time, Timothy berated Joseph Fielding for not insisting that he be allowed to see the golden plates from which Joseph Smith translated the Book of Mormon. Mr. Matthews had said:

Had I been in America I would have seen the Plates – their being hidden does not look well – is the Way of the Lord to hide? Does the Lord need three or nine men to testify the Truth of the Bible?⁴⁴

On Christmas Eve Joseph dreamed of his father, who had been dead fourteen years. "I fell on his Neck and kissed him many times, felt great Joy."

Chapter 18 Endnotes Pages 289-301:

1. I have guessed that William Clayton carried a hymnal with him, because on December 15th, Joseph Smith wrote the apostles in England, saying, "I have been favored by receiving a Hymn Book from you and as far as I have examined it, I highly approve and think it to be a very valuable collection." This letter is part of the Joseph Smith Papers and is referenced in this paper's time line in late January of 1841, when the apostles would have most likely

received it.

2.Diary of William Clayton, found at Mormon Migration with this link:

http://mormonmigration.lib.byu.edu/Search/showDetails/db:MM_MII/t:account/id:1081

3.Elder Clayton's journal of his voyage is found online at [Mormonmigration.lib.byu.edu](http://mormonmigration.lib.byu.edu).

4.William Clayton Diary.

5.William Clayton Diary.

6.William Clayton Diary.

7.Joseph Fielding Diary, page 99. Joseph learned this in a letter from Heber C. Kimball who had received this information from his wife Vilate. Joseph's journal entry was under the date of December 9th, 1840. In this letter, which I reference later, Vilate tells of Joseph Smith teaching about the doctrine of salvation for the dead a month after his father's passing.

8.History of the Church, Volume IV, pages 191-197.

9.Joseph Fielding Diary, page 91.

10.Joseph Fielding Diary, page 91.

11.Waiting for the World's End: The Diaries of Wilford Woodruff, page 34. These two 1840 entries were written under the dates of September 7th and September 10th, respectively.

12.Waiting for the World's End: The Diaries of Wilford Woodruff, page 35. The occasion was the Froom's Hill Conference.

13.Life of John Taylor, pages 89-95.

14.Joseph Fielding Diary, page 87. On August 18th Joseph wrote, "I Rode to St. Neots by Mr. Day's, an old Methodist, a rich Farmer whose Wife & Sister I. F. are Sisters." I am reading from a transcription, but it is possible that Joseph wrote "Sister H. F." indicating Hannah Fielding, Thomas's wife. Then on September 19th he wrote, "Rode with Mrs. Fielding to Mr. Day's." That is also consistent with these two women being sisters. I have tried to cull out names and dates from these clues, having done more with far less, but the records are too sparse and I couldn't be sure of anything.

15.Early Bedford LDS records show that several were baptized by Joseph Fielding, but the records appear to have been compiled after the fact and are missing dates. In one case a record states that the person was baptized by Joseph Fielding on 11 April 1840, indicating the baptism happened in Preston

16.My British friend Christine Skelton has taught me how to properly write British money. In this case, the 12 stands for schillings, and the 3 is pence, represented by a d.

17.Joseph Fielding Diary, page 92.

18.Joseph Fielding Diary, pages 93-94.

19.Joseph Fielding Diary, page 95.

20.A photocopy of this letter is part of the Joseph Fielding Correspondence Collection, MSS 670, at BYU's Special Collections. It is not dated, but since Timothy Matthews refers to Joseph's labors in Honeydon, it must have been

during the fall of 1840 or the first half of 1841. In context, Reverend Matthews laments that Joseph Fielding and his two sisters had been deceived by Joseph Smith.

21. Joseph Fielding Diary, page 96.

22. I counted the farmers on the 1840 census, arriving at about 200 men. From *The First Mormon Temple*, by Elwin C. Robinson, Provo: 1997, page 102, "With the departure of most of the Saints from Kirtland, it is unclear if weekly worship services in the temple continued and, if they did, who might have officiated at them. Before long, however, opposition to the Saints must have waned, for by May 1839, Church members living in the eastern states were encouraged to settle in Kirtland, and a presiding authority was sent to oversee the group. Over one hundred members of the Church lived in Kirtland in 1840, and the following year, this number swelled to about five hundred, partly due to the arrival of English converts who did not have sufficient money to continue on to Nauvoo, Illinois. The community in Kirtland made plans to publish a newspaper, prepared the temple for a bell, and made capital investments in industrial enterprises. However, in October of that year, Hyrum Smith wrote to the group in Kirtland instructing them to gather with the main body of Saints in Nauvoo. Most of the new arrivals, who had no ties to the area, followed this instruction, but established citizens with economic interests were slower to leave."

23. Kirtland Priesthood Records at <http://www.boap.org/LDS/Early-Saints/Kirt-Elders.html>.

24. I have used quite a few sources to come up with some kind of an accurate portrayal of Kirtland in 1840. William Clayton, in his 1840 diary, named Brother Kellogg as the Kirtland stake president. I found him named in the Joseph Smith Papers and then easily found him as a landowner in Kirtland on the 1840 census, along with Martin Harris and others. He bears the title of "Captain" in Family Tree, indicating he was the captain in some military group. His age makes him a candidate for the War of 1812, which I have assumed to be the case. Captain Kellogg was named as the president of the High Priests Quorum in Kirtland and from the Kirtland Priesthood Minutes appears to have served in the role as a local judge, well-respected in the community.

25. Doctrine & Covenants 10:10-23.

26. Much of my information about Caroline Young Harris came from an article published in the *Journal of Book of Mormon and Other Restoration Scripture*. "Rest Assured, Martin Harris Will Be Here in Time," is found online and in volume 20, #1, page 6.

27. Interesting details of the life of Martin Harris came from "Martin Harris's Kirtland," edited by Ronald E. Romig. I became interested in Martin's life as I was researching the descendants of Josephine Fielding and her husband's extended family, and realized that Martin Harris had a connection to this family. I know of Lyman Wight from my research on my Bird line. An early convert to the Church and a stalwart in Far West, Lyman led a group from Nauvoo to Texas after Joseph Smith's death, believing he was following the will of Joseph Smith. Brigham Young sent several missionaries to visit him, but he would not join the Saints in Utah and was excommunicated in 1848.

28. Minutes from these meetings were kept in the possession of the RLDS Church for many years. They were published in 1985 by Milton R. Backman and are available online at www.boap.org/LDS/Early-Saints/Kirt-Elders.html.

29. According to Kirtland Priesthood minutes, "July the 23, 1841, "the hand of fellowship was withdrawn from Robert Greenalch as an Elder." On August the 8th, Voted that Robert Greenalch be not considered a member of the quorum of Elders." A separate note says, "Robert Greenalch Dismissed from Kirtland elders quorum 2 July 1841." There is no mention at all of William Greenhalgh.

30. Kirtland Priesthood minutes, " 22 May 1841, "Nehemiah Greenhalgh as president and James Crumpton and John Craig as counsellors were elected to preside in the lesser priesthood, and ordained. Resolved that the bishop organize the remaining two quorums of teachers and deacons hereafter."

31. There are several references to the Greenhalghs in Kirtland, including census records and tax records. An interesting record comes from a record titled, "Names of Women who were born in township of Kirtland, Ohio or came to it prior to 1840." This record is found on film #877763, titled Kirtland Township Records. There are three names of interest which identify Mrs. Robert Greenhalgh and Mrs. Nehemiah Greenhalgh, both arriving in 1840 and both from England. With their records is the record for Mary Ann, which gives her married name as Mrs. William Greenhalgh, but also her maiden name of Mary Ann Peake. This is not a complete list of all the LDS women who passed through Kirtland, as Mary and Mercy Fielding, both of whom married in Kirtland, are not on this list, but Emma Smith and her mother-in-law Lucy Mack Smith are included. Mrs. Thomas Featherstone is shown as having arrived in 1840 from England, and she is likely the wife of Thomas Featherstone who was shown on the manifest of the *North America*. I spent a morning searching through the names of the families provided by William Clayton who went to Kirtland instead of Nauvoo, and I can only find that the family of Thomas Green remained faithful and went on to the Salt Lake Valley. Of course, Mary Ann also left. When William Clayton described Theodore Turley's grief that half their company chose to remain behind, I grieved, too.

32. One of my reasons for believing Mary Ann did not arrive in Nauvoo until after 1843 is related to a census of Nauvoo's four wards which was taken between 1841 and 1846. Joseph Fielding is shown on this record, which is found on LDS Film #581219. The record is neat and orderly, indicating to me that it was compiled from other records from the time. The record names Mercy R. Thompson, obviously as the head of the household as she is first in her household. Her daughter Mary Jane Thompson is next. Robert B. Thompson is listed but marked as dead, so this part of the record was collected after 1841. As Mercy was not listed in her sister Mary's household as a wife of Hyrum Smith, although they were listed in the next column indicating they lived nearby, I believe this record was gathered before the summer of 1843. The next person on the list is Joseph Fielding, who was possibly living in another household. Next on the list is his wife Hannah. Then a woman named Susan Fielding is shown. The next two names are Rachael and Hellen Fielding, clear references to Rachel and Ellen, daughters of Hannah. Who is Susan? I suspect she is an unknown plural wife of Joseph Fielding. My research of the early families of the Church is not insignificant. Church leaders were very generous in ending a marriage that wasn't working out. I suspect for a short time Joseph lived in a polygamous marriage which didn't last. I have no other evidence, but Susan's place on the list right after Hannah, and with the surname of Fielding, and in comparison to the other names in this census of the four Nauvoo wards, lead me to suspect she was a plural wife. I also believe that if Joseph Fielding had married Mary Ann Greenhalgh by 1841 or 1842, she would have been shown living in this household. She is not on these records at all.

33. Kirtland Priesthood Minutes show that Thomas Green was a counselor in the Elders Quorum. A child was born to him in Nauvoo in 1841, indicating he left Kirtland when travel conditions improved after the winter.

34. Joseph Fielding Diary, page 97, under the date of November 14th, 1840. Joseph did not name the one man who had made this difference.

35. Autobiography of Parley P. Pratt, pages 271-272. He arrived in England in October with his wife, her sister, his wife's daughter from her first marriage, his son Parley who was born just before Thankful died, and his new son Nathan.

36. "Brigham Young As a Missionary," by Eugene England, November Ensign, 1977. "He had hired the huge Carpenter's Hall in Manchester for meetings for one year. . . . He also tells of organizing the priesthood in Manchester to gather on Sunday mornings and go out street preaching. . . notifying gathers about the regular meetings in Carpenter's Hall."

37. Joseph Fielding Diary, pages 97-98, under the date of November 19th, 1840.

38. Joseph Fielding Diary, page 98.

39. Joseph Fielding Diary, page 99.

40. Joseph Fielding Diary, page 99, under date of December 9th, 1840.

41. Baptisms, Nauvoo Temple Records, Book A, Page 51. Fielding, Sarah. Instance of Mercy Thompson, Relationship: Sister. When baptized: 1841. Fielding, Rachel, Instance of Mary Smith, Relationship: Daughter. When baptized: 1841. This data came from index cards in the Early Church Information File, Fenwick - Fishburn, images 2450 and 2442. The Early Church Information File can now be searched online through the Family History Catalog and is an extremely valuable resource. I tried to verify this record by reading the online version of the Nauvoo Temple Record Book, but found the document too difficult to read. The data was not verified in any of Susan Easton Black's published records of Nauvoo, but I am certain the information is valid.

42. Joseph Fielding Diary, page 99. I was actually quite surprised to read this. The exact quote is, "Last Week I called to see my Sis. Martha; found my Brother J there. They seem quite bent on going to America (i.e) their Family; I hope it will be so." James was not yet married. Martha and Peter had no children. This topic was never mentioned again.

43. Joseph Fielding Diary, page 100, under the date of 21 December, 1840. On November 5th, recorded on page 96, as Joseph was returning from Bedford to Preston, he spent one night in Northampton where he stayed with two members of the Church who told him that the Reverend Timothy Matthews "has baptized, I suppose, nearly 100." On page 107, in March of 1840, Joseph wrote that Orson Hyde preached against Timothy Matthews and stated that the Matthews' congregation was baptizing by immersion and calling themselves Latter-day Saints.

44. A photocopy of this letter is part of the Joseph Fielding Correspondence Collection, MSS 670, held at BYU's Special Collections. It is not dated, but Mr. Matthews refers to Joseph's labors in Honeydon, so it was written after the summer of 1840 but before Joseph and his family returned to the States in the summer of 1841.