

The World of Joseph Fielding: Chapter 19

1841 Conference Includes the “Principle of Expediency to Emigrate”

The LDS Church in England opened the year 1841 with a conference in Preston on Sunday, January 3rd. Brigham Young, Parley P. Pratt and John Taylor had traveled from their fields of labor to attend.

Peter Melling, in addition to serving as a patriarch, presided over several branches in Preston to which over six hundred members belonged. Another branch in the area totaled over one hundred members. One topic discussed at this conference was the gathering to Zion. Joseph Fielding wrote that it was not presented as a commandment, but more as a “Principle of expediency.”

The apostles encouraged each member to acquire four pounds to emigrate. An organized group was leaving in February, sailing to New Orleans instead of New York. The immigrants would then travel by steamship up the Mississippi River to Nauvoo.

The poor in particular, who were struggling with finding even the basic necessities of life, were determined to emigrate to America. They began seeking the money necessary to sail to New Orleans. With the new principle to gather, the poor would not be left behind, just as they were not left behind in Kirtland.

Joseph had been impressed with Elder Pratt’s sermon on Sunday evening, who “spoke on the Subject of putting new Wine into old Bottles, etc. He gave great Light, shewing that the Protestant Churches had tried to do so, beginning to build on the Foundation of the old Church, etc., and that their Foundation was a bad one.”¹

Parley P. Pratt Spoke in Bolton

Two weeks later, Elder Pratt spoke to the branch in Bolton and wrote of his sermon:

The subject was confined to a few scriptural observations, in which the precepts and promises of Christ were clearly set forth, as contained in the written word of the New Testament. These were contrasted with the systems of Christianity as they now exist, and the difference was so manifest that the people saw clearly that the religion of Christ was *one thing*, and modern sectarianism another.

Two ministers were present, and both began to interrupt Elder Pratt. One cried out:

This is a new doctrine, and we cannot believe it without miracles. . . You have preached a new doctrine—a new doctrine, sir, and we want the proof—we want the proof!

Elder Pratt explained, “We endeavored from the pulpit to command silence, and expressed our surprise that the New Testament doctrine should be a new doctrine; but we found that it was a new doctrine to him, as was manifest in his behavior.” After the closing hymn, the man and his associate caused such a disruption that they were arrested.²

Toward the end of January Hannah's pregnancy became very difficult and she required Joseph's help. He wrote:

I have been kept out of the Field sore against my Will, but I have felt satisfied that I am in the Place where God would have me be, or where I must be. It has been a time for me to learn Patience, and how to make a Bed, wash Basins, Plates, etc., and cook.³

Over the next month, the members of the Church worked together to raise funds for the emigrating saints. Joseph was concerned that some desired to emigrate for a better life, not necessarily to build Zion. He wrote:

I feel a fear that the Saints are only in a low way, comparable to Barley and not to Wheat, and their object in going to Zion is not pure. They do not see the nature of the great work of God as they should do. . . .

Joseph was, however, pleased with his brother-in-law George Greenwood, who, he wrote, "is liberal; he is helping several to a good amount, and in a good spirit. . . [He] has aided many of the Saints in getting away; he has acted nobly."⁴

Letter from Joseph Smith to the Apostles and Members in England

About this time a letter arrived from Joseph Smith, directed to the apostles serving in the British Isles.⁵ The prophet wrote:

Be assured my beloved brethren, that I am no disinterested observer of the things which are transpiring on the face of the whole earth and amidst the general movements which are in progress, none is of more importance than the glorious work in which you are now engaged, consequently, I feel some anxiety on your account, that you may, by your virtue, faith, diligence, and charity, commend yourselves to one another, to the Church of Christ, and to your Father which is in heaven, by whose grace you have been called to so holy a calling, and be enabled to perform the great and responsible duties which rest upon you. And I can assure you, that from the information I have received, I feel satisfied, that you have not been remiss, in your duty, but that your diligence and faithfulness have been such, as must secure you the Smiles of that God, whose servants you are, and the good will of the saints throughout the world.



Thirty-five-year-old Joseph Smith wrote the British apostles and saints from Nauvoo.

Commenting on the progress of the Church in England, he wrote:

The spread of truth throughout England is certainly pleasing; the contemplation of which, cannot but afford feelings of no ordinary kind in the bosoms of those who have had to bear the heat and burthen of the day, and who were its firm supporters and strenuous

advocates in infancy, while surrounded with circumstances the most unpropitious, and its destruction threatened on all hands. But like the gallant Bark, that has braved the Storm unhurt, spread her canvas to the breeze, and nobly cuts her way through the yielding wave, more conscious than ever of the strength of her timbers and the experience and capabilities of her captain, pilot and crew. It is likewise very satisfactory to my mind, that there has been such a good understanding existing between you, and that the saints have so cheerfully hearkened to council and vied with each other in their labors of love; and in the promotion of truth and righteousness; this is as it should be in the Church of Jesus Christ. Unity is strength.

In commending the apostles for their service, he wrote:

A man filled with the love of God, is not content with blessing his family alone, but ranges through the world, anxious to bless the whole of the human family. This has been your feelings and caused you to forego the pleasures of home, that you might be a blessing to others

The apostles had written Joseph Smith in Nauvoo asking about an appropriate time to return to their families. The prophet responded:

Being requested to give my advice respecting the propriety of your returning in the spring, I will do so willingly. I have reflected on the subject some time and am of the opinion that it would be wisdom in you to make preparations to leave the scene of your labors in the spring. Having carried the testimony to that land, and numbers having received it, consequently the leaven can now spread, without your being obliged to stay.”

This news surely would have been received with great joy by the apostles, most of whom had young families, with the exception of George A. Smith, who wasn't married. Elder Richards's wife Jennetta was with him in England, but they would emigrate with the other apostles in April.

In this letter, Joseph Smith sent advice to the British immigrants:

I would likewise observe that inasmuch as this place has been appointed for the gathering of the Saints, it is necessary that it should be attended to, in the order which the Lord intended it should; to this end I would say that as there are great numbers of the saints in England, who are extremely poor and not accustomed to the farming business, who must have certain preparations made for them before they can support themselves in this country, therefore to prevent confusion and disappointment when they arrive here, let those men who are accustomed to making machinery and those who can command a capital even if it be but small, come here as soon as convenient and put up machinery and make such other preparations as may be necessary, so that when the poor come on they may have employment to come to. This place has advantages for manufacturing and commercial purposes which but very few can boast of; and by establishing Cotton Factories, Foundries, Potteries &c &c would be the means of bringing in wealth and raising it to a very important elevation. I need not occupy more space on this subject as its reasonableness must be obvious to every mind.

Joseph Smith included in his letter a description of the situation in Nauvoo:

I am happy to inform you that we are prospering in this place, and that the Saints are more healthy than formerly, and from the decrease of sickness this season when compared with the last, I am led to the conclusion that this must eventually become a healthy place. There are at present about 3000 inhabitants in Nauvoo, and members are flocking in daily; several stakes have been set off in different parts of the county, which are in prospering circumstances. Provisions are much lower than when you left. Flour is worth about four dollars per barrel, corn 25 cents per bushel: Potatoes about 20 cents, and other things in about the same proportion. There has been a very plentiful harvest indeed, throughout the Union. You will observe by the *Times & Season* that we are about building a Temple for the worship of our God in this place; preparations are now making, every tenth day is devoted by the brethren here, for quarrying rock &c &c. We have secured one of the most lovely sites for it that there is in this region of Country. It is expected to be considerably larger and on a more magnificent scale than the one in Kirtland and which will undoubtedly attract the attention of the great men of the earth.

Joseph then wrote:

I have had the pleasure of welcoming about One hundred of the Brethren from England who came with Elder Turley, the remainder I am informed stopped in Kirtland, not having means to get any further. . . .Most of the brethren have obtained employment of one kind or another and appear tolerably well contented and seem disposed to hearken to counsel.

Joseph included an inspiring admonishment:

Let the saints remember that great things depend on their individual exertion, and that they are called to be coworkers with us and the holy spirit in accomplishing the great works of the last days, and in consideration of the extent, the blessings, and the glories of the same let every selfish feeling be not only buried, but annihilated, and let love to God and man predominate and reign triumphant in every mind, that their hearts may become like unto Enoch's of old so that they may comprehend all things, present, past, and future, and 'come behind in no gift waiting for the coming of the Lord Jesus Christ.' The work in which we are unitedly engaged in, is one of no ordinary kind, the enemies we have to contend against are subtle and well skilled in maneuvering, it behooves us then to be on the alert, to concentrate our energies, and that the best feelings should exist in our midst, and then by the help of the Almighty we shall go on from victory to victory, and from conquest unto conquest, our evil passions will be subdued, our prejudices depart, and we shall find no room in our bosoms for hatred, vice will hide its deformed head, and we shall stand approved in the sight of heaven and be acknowledged 'the Sons of God.'

Before concluding, Joseph Smith wished to clear up any possible questions which might have sprung up in the hearts of the British Saints:

I presume the doctrine of "baptism for the dead" has ere this reached your ears, and may have raised some inquiries in your mind respecting the same. I cannot in this letter give

you all the information you may desire on the subject, but aside from my knowledge independent of the Bible, I would say that this was certainly practiced by the ancient Churches, And St. Paul endeavors to prove the doctrine of the resurrection from the same, and says ‘else what shall they do who are baptized for the dead’ &c &c. The Saints have the privilege of being baptized for those of their relatives who are dead, who they feel to believe would have embraced the gospel if they had been privileged with hearing it But as the performance of this right is more particularly confined to this place it will not be necessary to enter into particulars, at the same time I always feel glad to give all the information in my power, but my space will not allow me to do it.

The prophet informed the apostles that he had recently received a letter from Orson Hyde who was in New Jersey en route to England.

He requested to know in his letter if converted Jews are to go to Jerusalem or to come to Zion. I therefore wish you to inform him that converted Jews must come here. If Elder Hyde’s testimony to the Jews at Jerusalem should be received then they may know ‘that the set time hath come.’

As Joseph Smith concluded this letter, he assured those serving in England by saying:

Your families are well and generally in good spirits, and bear their privations with Christian fortitude and patience. Brother Richards’ question respecting arriving in the spring is answered. I shall be very happy to see him & his family & likewise Brother Fielding, tell him that Bro Thompson is making preparations for his coming.

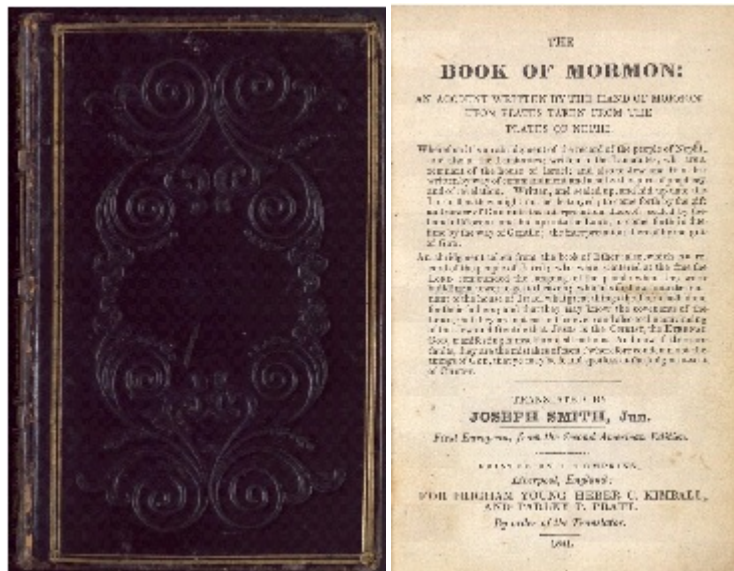
Joseph Fielding was surely delighted to know that arrangements were being made for his family’s return to the States. However, with Hannah soon due to give birth, his focus was on that impending event.

The British Book of Mormon is Published

The Liverpool Printer was finally able to deliver five thousand copies of the Book of Mormon to the bindery in mid-January, 1841. By early February, four thousand books were given to the Apostles.⁶

Some of these books might have been packed in the trunks of the British converts preparing to cross the Atlantic and join the main body of Saints in Nauvoo.

In any case, the Book of Mormon is the miracle the heckler who confronted



Elder Pratt in Bolton desired to see. This sacred volume is the tool missionaries have used since 1830 to gather lost Israel.

Over Two Hundred Saints Emigrate

On February 6th, over two hundred of the poorest members of the Church who had managed to raise four Pounds traveled to Liverpool. Much of the money for their journey was donated by other members. Joseph Fielding himself contributed, finding himself and his family with just one Shilling after their departure.

Apostles Brigham Young, John Taylor and Willard Richards met in council with the captain of the *Sheffield* to organize the saints before their voyage. Elder Hiram Clark, who had been serving as a missionary in England since 1839, was chosen to lead these saints to Nauvoo. Several faithful brethren were chosen to assist Elder Clark. One was Miles Romney, who was emigrating with his wife Elizabeth and five children. Miles and Elizabeth would later become the second great-grandparents of Mitt Romney, a faithful Latter-day Saint who would seek the office of President of the United States in 2016. Also on board were John and Mary Ann Roylance. A century after their voyage, their great-great-granddaughter Beth Innes would marry a grandson of George Q. Cannon. At this writing Beth has eighty-five descendants.⁷

Joseph Fielding Notifies His Sisters of His Plans to Return to the States



The *Sheffield's* 1841 voyage was the first to take LDS immigrants to New Orleans.

Also on board was Thomas Walmsley, who was among the very first men to be baptized after Joseph Fielding's arrival in England. He boarded the *Sheffield* with his wife Ann and three children. Most likely it was Thomas who carried a letter from Joseph Fielding to his sisters in Nauvoo, telling them of his plan to return with his family to the States later that year.⁸ In choosing the best time to leave England, surely Joseph and Hannah considered the ages of their children, and waiting for their as yet unborn baby to be six or seven months old was likely a large factor.

The *Sheffield* set sail on February 7th, arriving in New Orleans fifty-five days later at the end of March. In the middle of April, late in the evening, a steamer carrying the *Sheffield's* passengers traveled as far up the Mississippi River as it could, and small boats then carried the passengers to the Nauvoo dock. Hiram Clark wrote:

Many of the brethren stood on the shore to welcome us on our arrival. Not trifling emotions filled my bosom on meeting my family and the Saints. . . I felt pleased and rejoiced to see the improvements that had been made in the city during my absence. When I left, it was comparatively a wilderness, there not being more than from six to twelve houses visible from the door of my humble cottage then; but on my return I could count upwards of one hundred, while multitudes had been built in other directions.⁹

The following week, a second group of about one hundred poor saints left Liverpool on the ship *Echo*. They were organized in the same manner as the *Sheffield* passengers by Brigham Young, Willard Richards and John Taylor at the mission headquarters in Liverpool, which were at 72 Burlington Street. James Lavender, Joseph's missionary companion in Bedfordshire, was one of the leaders of this emigrating company. Due to calm winds, their voyage was almost a month longer than that of the *Sheffield*.¹⁰

Ellen Fielding is Born in February, 1841

Joseph Fielding began his fourth journal book on February 20th, in Preston. He was writing from his new home, No. 53 Lancaster Road, where he had moved Hannah and Rachel on February 8th. His first entry included his latest family event.

Just after breakfast on the 9th, a Tuesday, a member of the branch happened to drop in. She recognized that Hannah was in labor and began getting things ready for the delivery. Not long afterward two sisters who frequently acted as midwives to new mothers "came in very unexpectedly."

Joseph discussed with Hannah the possibility of him leaving to get an elder to help in giving her a blessing, when George Watt stopped by, and he assisted. Joseph left to get some bedding for the new child, and while he was out, baby Ellen was born, named after Hannah's mother. Joseph wrote, "I feel thankful that I and my Wife have the good will of the Saints and of the Elders."¹¹



Ellen Fielding, right, was born in Preston 20 months after her sister Rachel.

In the same paragraph which included the description of Ellen's birth, Joseph wrote that Elder Taylor needed his help in the missionary work in the Isle of Man.

Joseph Fielding Returns to His Missionary Labors

At the end of February Hannah was well enough that Joseph could leave her and their two little girls and continue his missionary labors. He took a coach nine miles to Blackburn, but he wrote that the horses were in such poor shape that they could barely walk the distance. He then visited Clitheroe and Downham, whose LDS population was diminished because many of these people had emigrated on the *Sheffield*. However, he wrote, "The Saints in those Parts are doing pretty well, twice as well as I expected to find them."¹²

Joseph returned to Preston and assisted Hannah for a few days and then departed on Thursday, the fourth of March, for Liverpool, intending to continue on to the Isle of Man. After arriving in Liverpool, "Just as I crossed over into Burlington Street, I said in my heart, 'Now, if Bro. Hyde were here how pleased I should be,' and I had no sooner got to the House at 72, than I was told 'Brother Hyde is come.'"

Joseph found his good friend Elder Hyde at a nearby member's home with George Adams, a new convert who had accompanied Orson. Peter Melling, Willard Richards and John Taylor were also

present. Elder Hyde had arrived in Liverpool the previous day on his way to his mission in Jerusalem. At this point there were nine apostles in England, the most ever assembled together in the history of the LDS Church outside the United States.

Joseph Fielding wrote:

I felt in my heart that there was no Soul on Earth that I should have been more pleased to see than Bro. Hyde. At his Proposal and according to my own desire, and what I considered my Privilege, I returned to Preston with him and Bro. Adams the next Day, where there was great Joy at his return among the Saints. . . .¹³

Joseph spent the next few weeks traveling with Elder Hyde in the areas around Preston. On Sunday the 14th, Elder Hyde spoke in the open air and confronted two men who had been preaching against the Mormons and who claimed that faith alone was enough to save. Joseph wrote, “Bro. Hyde replied and shewed that Faith and Works must go together, etc. in a very able manner, and to the Satisfaction of nearly all present.”

Joseph Fielding spoke to their listeners, and then Elder Hyde concluded, “and had much of the Spirit. The Place was crowded to excess, and I suppose the Effect was good.”¹⁴

Joseph traveled to Liverpool a second time to continue on to the Isle of Man but was called back to Preston again, “I believe providentially. . . particularly while Bro. Melling has been absent, visiting the Sick, etc.”

In the middle of March, Joseph and Elder Hyde visited Longton where they “preached to a vast number.” Upon their return to Preston they met with Heber C. Kimball. Joseph wrote:

He has been labouring in London, some time in company with Elder Woodruff, etc. where there is now a Church of Members. He has returned by Bedford where he had preached and stirred up the People very much. He also came out against my Brother-in-law, Mr. Matthews, shewing the People his folly, and pronouncing him an Imposter for having, after he had heard the fullness of the Gospel at our first coming to England, and after believing it or professing to do so, for he exhorted his People to believe it, gone, and without a Porter to open the Door, acted as Porter to himself, by immersing himself in Water to baptise himself, then baptising his Wife. He has thus taken upon himself the Honour of acting in the sacred Office of the Priesthood, and has baptised several Hundreds, professedly for the Remission of Sin, & then laying on his Hands for the Gift of the Holy Ghost, having no Authority but what he received from the Bishop of Lincoln; and he calls his People Latter-day Saints, as if to come as near as possible to the Truth, and yet maintain his own Cause and be his own Master.¹⁵

The rest of the month’s entries in Joseph’s journal were filled with descriptions of Church meetings and his travels to the branches around Preston. Joseph spent his birthday walking to Clitheroe with the two apostles. He wrote:

I am now 44. O Lord, help me to be faithful a few more years, that I may be found of thee

in Peace at thy Coming! My Health is good, and I hope to live long and do the Work of the Lord. My Wife's Health is also much better, and our two little Daughters are also thriving and doing well. I praise the Lord, our God, for all the Blessings he bestows upon us.¹⁶

Also, in March the third emigrant ship, the *Alesto*, sailed from Liverpool to New Orleans, their voyage lasting eight long weeks. Jacob Peart and his family emigrated at this time.

At the end of the month Joseph Fielding attended a meeting where both Elder Kimball and Elder Hyde preached. Joseph wrote:

[They spoke] to a very crowded Congregation. . . The Wicked would gladly stop its Progress, but we are in Possession of Principle which they do not understand, viz. the Priesthood. . . . The Priesthood is spreading its powerful influence, though hidden from the World. The Baptising and the laying on of Hands for the Gift of the Holy Ghost, and also for the Gift of the Priesthood, which is the Authority of Heaven, are things in which they see no power. . . they persecute it; they endeavor to influence each other's Minds against it, but still it goes on.¹⁷

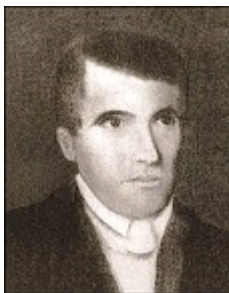
At the very end of March of 1841, Joseph returned to Preston. He wrote:

Found my little Family well, but began to remove them to another house. On the first of April we came to live in Kirkham Street North Road, Preston, No. 7.

At this time Joseph's sister Ann Matthews sent Hannah a small package with a kind note, likely a baby gift. Ann used this opportunity to mention that she and Timothy now believed that they would be gathered to Jerusalem. She also told Hannah that she hoped Joseph's "Eyes will be opened."¹⁸

A Conference was Held in Manchester on April 6th, Before the Apostles Left England

On the sixth of April, 1841, the nine apostles in England met in Manchester for a conference which was well attended by the members. Brigham Young, president of the Quorum of the Twelve, presided. Also present were apostles Heber C. Kimball, Orson Hyde, Parley P. Pratt, his brother Orson Pratt, Wilford Woodruff, Willard Richards and John Taylor. Still in Nauvoo were apostles John E. Page and William Smith, the prophet's younger brother. Lyman Wight would be ordained an apostle on April 8th.



John E. Page



William Smith



Lyman Wight

During the business portion of the meeting, the apostles established that there were over five thousand members of the Church in the British Isles, with almost seven hundred priesthood holders.



Lorenzo Snow, who left Nauvoo to serve a mission in England, presided over the London Conference.

Branches in collective areas were organized into conferences for the first time.¹⁹ George Watt, formerly a member of James Fielding's congregation, was called to serve as the presiding authority in Scotland. Lorenzo Snow, who had been serving in England for several months, was set apart to serve as the president of the London Conference. Wilford Woodruff would continue in the Potteries. Amos Fielding was sent to Newcastle. A second patriarch was called, John Albertson.

Conference minutes noted that eight hundred LDS converts had emigrated recently, and their numbers were not included in the LDS population in Great Britain.²⁰

Joseph Fielding wrote that after the business of the meeting where several were ordained to the priesthood, "several of the 12 spoke and gave some general Council and Instruction to the Church; a more unanimous Conference I never attended."

The wife of George Adams, still in New York, had sent "a large and handsome Cake. . . especially for the 12." It was large enough that the cake, perhaps gingerbread or a type of fruitcake, possibly covered with a thick, hard frosting to keep the cake moist, was shared with the entire congregation of seven hundred people, with some left over,²¹ and Joseph Fielding "had the Privilege of assisting and distributing it, and served the Officers of the church, who were nearly all sitting together." Joseph asked to say a few words, comparing the cake to the restored Gospel of Jesus Christ, both of which had come from America. "My Joy was full."²²

It was determined at this conference that those apostles who were returning to America would leave from Liverpool on the 17th of April. Before their departure, the elders desired to see some of the sights. Joseph Fielding took them to Manchester's Zoological Gardens. Joseph wrote:

I had seen it before and the Brethren had not. There are some of the Works of God, the dromedary, Lions, the Elephant, Tigers, etc. etc, a nice Collection of Birds and Monkeys, and also a large Serpent.²³

Chapter 19 Endnotes Pages 306-315:

1. Joseph Fielding Diary, pages 100-101.
2. Autobiography of Parley P. Pratt, pages 273-274.
3. Joseph Fielding Diary, page 101, under the date of 23 February 1841.
4. Joseph Fielding Diary, pages 101-102.
5. Joseph Smith Papers, Letter from Joseph Smith to the Twelve, dated December 15, 1840. The original letter mentions Apostle John E. Page, who intended to accompany Orson Hyde but never actually left the United States and ultimately left the Church. While this letter is quite lengthy, I found it very interesting and felt it important to include most of it. I found this letter when I searched for Joseph Fielding's name in the papers. A possible cataloging number associated with it is 2:258.

6. Men With A Mission 1837-1841, The Quorum of the Twelve Apostles in the British Isles, by James B. Allen, Ronald K. Esplin and David J. Whittaker, page 251, Deseret Book: 1992.

7. Beth Innes is my mother.

8. On April 20th, 1841, Mercy wrote Joseph from Nauvoo. She mentioned she was writing in haste, sending suggestions back to Joseph with a departing traveler as to what Hannah should bring with her when they emigrated. Mercy mentioned Brother Walmsley and said he had arrived safely, indicating that he had possibly carried a letter or perhaps many letters from Joseph to his sisters and perhaps leaders in Nauvoo. A photocopy and transcription of this letter is in the Joseph Fielding Letters Collection, MSS 670, at Brigham Young University Special Collections.

9. The Mormon Immigration Index, easily found online, has journal entries from Hiram Clark.

10. There is very little information on this particular voyage, but Hiram Clark mentioned their ship in becalmed waters several times, and I can only assume this problem befell the *Echo* the following week.

11. Joseph Fielding Diary, page 103. Joseph has labeled this page as Book 4, Page 1. I have used the page numbers on the typewritten manuscript.

12. Joseph Fielding Diary, page 104.

13. Joseph Fielding Diary, page 105.

14. Joseph Fielding Diary, page 105.

15. Joseph Fielding Diary, page 107.

16. Joseph Fielding Diary, page 108.

17. Joseph Fielding Diary, page 108.

18. Joseph Fielding Diary, page 109.

19. History of the Church, Volume IV, pages 332-333,

20. History of the Church Volume IV, pages 332-333.

21. History of the Church, Volume IV, page 335. "A very richly ornamented cake, a present from New York, from Elder George J. Adams' wife to the Twelve, was then exhibited to the meeting. This was blessed by them and distributed to all the officers and members, and the whole congregation, consisting, perhaps, of seven hundred people; a large fragment was still preserved for some who were not present. . . . Elder Fielding remarked respecting the rich cake of which they had been partaking, that he considered it a type of the good things of that land from whence it came, and from which they had received the fullness of the Gospel." I researched cakes, and found a description of a fruitcake in Idaho from the 1930s which had been baked in October, covered with a white frosting which hardened, and the family and their neighbors enjoyed it during both the Thanksgiving and Christmas holidays.

22. Joseph Fielding Diary, pages 109-110.

23. Joseph Fielding Diary, page 110.