

## The World of Joseph Fielding: Chapter 20

### Seven Apostles Leave England for the United States

Over the third weekend in April, 1841, over one hundred members of the Church assembled in Liverpool. Most were from England, but some of these converts were from the Isle of Man and Ireland. Joseph Fielding and Amos Fielding assisted Orson Hyde and Parley P. Pratt, the latter remaining behind as the president of the mission. These four men worked to assist the converts in their voyage to New York on the *Rochester*.

Seven apostles were preparing to return to America with the emigrants: Brigham Young, president of the Quorum of the Twelve, John Taylor, Heber C. Kimball, Wilford Woodruff, Willard Richards, George A. Smith and Orson Pratt. Reuben Hedlock, who had preached the gospel in Ireland, sailed with them. Several of the apostles carried some of the British editions of the Book of Mormon back to Nauvoo, with one or two of the books finding their way into the hands of Joseph and Hyrum Smith.<sup>1</sup>

Joseph and Amos apparently worked very hard, and Joseph's entry describing his efforts shows a little resentment toward some of the passengers. He wrote:

It takes much to fit out such a Company, and after all we can do, we meet with dissatisfaction from those who are of the Church. For instance, we had a Load of Potatoes, 70 Bushels for the Company, laid down on the Dock a few yards from the Ship, and although we had such a Company and plenty of them strong Men, yet we had to hire other Men to put the Potatoes into the Ship.<sup>2</sup>

Brigham Young wrote:

It was with a heart full of thanksgiving and gratitude to God, my Heavenly Father, that I reflected upon his dealings with me and my brethren of the Twelve during the past year of my life, which was spent in England. It truly seemed a miracle to look upon the contrast between our landing and departing from Liverpool. We landed in the spring of 1840, as strangers in a strange land and penniless, but through the mercy of God we have gained many friends, established Churches in almost every noted town and city in the kingdom of Great Britain, baptized between seven and eight thousand, printed 5,000 Books of Mormon, 3,000 hymn books, 2,5000 volumes of the *Millennial Star*, and 50,000 tracts, and emigrated to Zion 1,000 souls, established a permanent shipping agency, which will be a great blessing to the Saints, and have left sown in the hearts of many thousands the seeds of eternal truth, which will bring forth fruit to the honor and glory of God, and yet we have lacked nothing to eat, drink or wear: In all these things I acknowledge the hand of God.<sup>3</sup>

A young Thomas Quayle, from the Isle of Man, would later write:

It was on that ship I first saw Brigham Young. He used to come through the crowded mass of people in the hold speaking kindly and fatherly to us. Everyone aboard the ship

worshiped and obeyed him. I could see why Father had been unable to resist his appeal. He was a huge man, broad shouldered and stout. With a masterful air he stood among his followers. Most of the time during that journey he spent preaching to us. He was of firm belief in the direct revelation of this New World religion. So sincere and honest was he that he inspired the same sincerity and honesty in the belief of his followers.<sup>4</sup>

On the 26<sup>th</sup> of April, Wilford Woodruff noted that it was two years ago that the Twelve had met in Far West before departing on their various missions.

Wilford Woodruff described a rough passage into the Atlantic, with many of the passengers quite ill. He, with the other apostles, tried to help as many as possible from their berths to the deck, believing the warm air and sunshine would help, but he finally succumbed himself and said he “never felt worse in any sickness.”

At the end of the month Elder Woodruff described a great storm which arose, a “tempest which scenery I have not language to describe. . . . the sea piling up into mountains.” Elder Woodruff, along with President Young and a few other apostles, stood on deck to “behold the raging of the tempest & the wonders of the deep & the movements of the ship which was the greatest scenery I ever beheld upon the water.” At one point a wave washed over the deck, completely drenching Wilford, but he held onto a bench and was not washed overboard. That night he failed in his attempts to sleep, as the ship rocked, boxes and barrels tumbled, and berths broke, “with all the men, women & children flung into a pile. . . but no lives lost or bones broken.”

Brigham Young wrote:

When the winds were contrary, the 12 agreed to humble themselves before the Lord and ask him to calm the seas & give us a fair wind, we did so & the wind immediately changed and from that time to this it has blown in our favor.<sup>5</sup>

### **Nine Apostles Disembark in New York City with Emigrants**

On the 17<sup>th</sup> of May, the *Rochester* approached the New York Harbor. A tug pulled alongside to guide them and the pilot came on board, bringing New York newspapers. At that time Elder Woodruff learned of the death of the ninth President of the United States, William Henry Harrison, who had died of pneumonia after only a few weeks in office.

After docking, the apostles assisted the passengers in unloading all the baggage. This process also involved protecting the cases and crates from disreputable carters and draymen, a problem which would plague every immigrant ship which docked at a United States port. President Young “was under the necessity of striking their fingers to keep them from carrying off the trunks they laid hold of.” Elder Woodruff wrote:

We were until 10 o’clock at night getting off the docks. . .I was the nearest tired to death by fatigue & labor that I ever was in my life.

The apostles and passengers took different routes to Nauvoo. Some traveled up the Hudson

River to the Erie Canal and headed west by that route. Some traveled overland. Others took trains part of the way.

After visiting family and meeting with members of the Church in the eastern branches, Elder Woodruff arrived in Nauvoo in September where he sold a few copies of the British Book of Mormon and *Millennial Star* issues which he had carried with him for five months.

One of those books found its way into the hands of Mercy Fielding Thompson where it became a family heirloom.<sup>6</sup>

### **Joseph Fielding Serves as a Missionary in the Isle of Man**

On Friday, the 23<sup>rd</sup> of April, Joseph Fielding boarded a ship in Liverpool and sailed to the Isle of Man. He was met at the dock by William Mitchell, who had joined the Church in Liverpool the previous year. The two missionaries hoped their efforts would counter a tremendous amount of persecution against the Church and its members.

On Sunday, Joseph spoke to the members in the Douglas Branch. He wrote:

I felt no particular Subject on my Mind, but gave the People an account of my first receiving the Word, etc., of the nature and operations of the Holy Ghost, and how I felt at the first. Some of them had thought they had not received it since their Baptism because it did not operate in the way they expected, and some thought that they should be baptised again, but from what I said they felt satisfied and thankful. I also through the Day bore testimony of the Truth. . . . I felt the Presence of God this Day, and I bless his holy name for his great Love and Kindness to me.<sup>7</sup>

Later in the week, in the company of Brother Mitchell, Joseph visited several small towns. Joseph wrote:

[We] crossed a lofty Mountain and came to a Sister's House, an old Woman. . . a Manx woman and her Daughter. This House was built of Sods; the walls were thick and the Roof was thatched with Straw. We had just a little time before taking Food, but they would not let us go without eating. So the bake pan was put on; the Girl was sent to fetch a Tea Pot, and the Daughter hastened to make Cakes of Barley Meal, and to cook some Eggs for us, but the House was so full of Smoke that I was obliged to get out of Doors, but yet the exceeding Kindness of the Sisters gave me great Pleasure.



In his October 2014 conference address, Elder Jeffrey R. Holland held an 1841 edition of the British Book of Mormon which was owned by Mercy Fielding Thompson.



After John Taylor returned to the States in 1841, Joseph Fielding preached in the Isle of Man.

They spent the night in the home of Charles Cowley, who had brought his family into the LDS Church the previous year after hearing John Taylor preach.<sup>8</sup>

Joseph Fielding, a farmer at heart, commented on the state of the people:

The Houses in the Country are the worse I ever saw in any country, and the living is no better, yet the People are not so poor as the Poor in England. The Land is badly managed in many Cases. They don't think of eating Wheat Bread; they say it is sure destruction.

Brother Mitchell returned to Liverpool, leaving Joseph in Peel, where he preached. After his sermon he was offered a meal and a bed at the home of a young man in the congregation. Joseph wrote of his dream that night:

. . .of being harrowing in Wheat on some new ground that was just broken up. The Land was good, but the Wheat was not covered, but I set a Person to do it better. I rose in the Morning, found a good Breakfast provided, was treated kindly, and felt thankful.

Knowing William Mitchell was going to return to the Isle of Man and preach there soon, Joseph wrote him a letter, telling him “to drive his Horses gently, lest he should turn the Sods back and set the old Turf a-growing again, but to go straight forward.”

On Saturday, May 1<sup>st</sup>, Joseph began his eleven mile return trip to Douglas:

The Day was warm, and the Road hard and dusty. At St. Johns, I passed through a Large Cattle Fair. The People seemed to be mostly Manx. The Cattle are much smaller than in England. The Land, as far as I have gone, is very Mountainous, and is a hard Country to travel in. Peel is a Sea port; is one of the 4 Principal Towns of the Island, but is not so large as Douglas. It seems that the Island has once been a Place of War, and at Peel is still the Ruins of an old Castle, built for the safety of the Island, and is said to be very ancient.

Upon returning to Douglas, he felt welcomed by the members of the branch.

### **Robert B. Thompson Appointed to be Associate Editor of Times and Seasons**

Interestingly, at this very time, Joseph's brother-in-law, Robert B. Thompson, was appointed to be the associate editor of Nauvoo's *Times and Seasons* and began working alongside Don Carlos Smith, the prophet's brother.

### **Joseph Fielding Continues to Proselyte in the Isle of Man**

After another week of traveling and preaching, Joseph met up with William Mitchell at Charles Cowley's home. He wrote:

In this too I saw the Hand of God. He had preached in Peel and was in good Spirits. The way was opening all around and the Prospect was fair. In the Eve I preached to a few who came together, some of whom seemed well-satisfied, and desired that I would come

the next Week, which I consented to do.

The next day he returned to Douglas, a walk of almost ten miles:

The Day was hot, and my feet felt it, having been wet the Day before, and when I came to take off my Cloak, I found myself in Possession of more lives than one or two, which had kept me in Motion and made me glad to change my Clothes.<sup>9</sup>

After three weeks in the Isle of Man, Joseph preached at the Market Place in Peel. He wrote:

Many came to hear, but it is difficult for me to preach out of Doors. Many Carts passed by and Much disturbed the hearing, but the People appeared satisfied, and said that what I had said was according to the Scriptures; and some of them say they will be baptised. . . . Left Peel and went 4 Miles to Brother Chas. Cowley's, where we found a home and the greatest kindness; and I spoke to the People in the Eve, but did not appear as though many of them would receive it, yet many of the People believe the Doctrine, but some are afraid of Persecution, and some are careless and indifferent about the things of God.

On a Sunday in the middle of May, 1841, Joseph was in Douglas:

Preached here twice, and felt as though I should not stay long in this Place, but felt the Spirit of God and of the Work. The Light shineth in Darkness, but the Darkness comprehendeth it not. I am grieved at the hardness of the Hearts of the People, and I could wish myself in Possession of more Power, so that I might as it were compel them to come in, but the Work is of God and my testimony is with him.<sup>10</sup>

On the 24<sup>th</sup>, Joseph "Saw a Ship launched; a Noble sight." A few days later he walked to Mount Rule and wrote:

. . . a great desire to have some Blessing from Heaven. . . But I feared lest I should ask for things which were not right, and while seated on the Ground, I opened the Book of Doctrine and Covenants and began to read the Instructions there: to be diligent in the Work of God, to teach from the Book of Mormon, etc. I saw that I had not been giving due heed to that Book. . . I felt humbled before the Lord. <sup>11</sup>

Joseph was discouraged, and in reality, the few who did join the LDS Church in the Isle of Man would ultimately emigrate, such as the Charles Cowley family. Even today, with a population of over eighty-thousand inhabitants on the island, there is only one ward, and it is part of the Liverpool Stake.

At the end of May Joseph received a letter from Hannah with news from those who sailed from Liverpool to New Orleans. The voyage had been difficult and several of their friends had lost family members to death during the trip. She ended her letter with these loving words, "I remain your affectionate Partner in all your Joys and Sorrows, and hope to see you at home soon."<sup>12</sup> A few days later Joseph received a letter from George Watt in Scotland, who was doing well.

On June 1<sup>st</sup>, Joseph left Peel on a packet ship, sailed to Liverpool and arrived at his home in Preston that night, finding his family well. Hannah was “living very carefully on scanty means.”<sup>13</sup>

### Fielding Family is Enumerated

On June 6<sup>th</sup>, the Fielding family was enumerated by a census taker. The resulting record provides a glimpse into their life. The enumerator recorded that Joseph was a “Dissenting person,” indicating he was not a minister of the Anglican Church. Later censuses recorded the birth location of the individual family members, but this year the enumerator only asked if the person was born in the county. Joseph, being born in Bedfordshire, responded no, but the rest of the household was born in Lancashire. For some reason Joseph was shown as the head of household, even though he rented from Ann Dawson. She is shown to have been employed at a factory as a “Cotton winder.” Her teenage daughters, Mary and Margaret, were employed as well.

Joseph Fielding	40	Dissenting person	N
Hannah do	30		Y
Rachel do	1		Y
Ellen do	4 Mos		Y
Ann Dawson	55	Cotton winder	Y
Mary do	15	do weaver	Y
Margaret do	15	do weaver	Y

Joseph Fielding and his family were enumerated on the 1841 British census where Joseph’s employment was given as a “Dissenting person.” Rachel was age 1. Ellen was 4 months.

### Joseph Fielding Embarks from Fleetwood



Joseph Fielding returned to Douglas by sailing from Fleetwood, a newly-constructed resort town.

The next week Joseph felt a need to return to the Isle of Man. He chose not to sail from Liverpool, but from Fleetwood, which was twenty miles from Preston and perhaps an easier journey. The town of Fleetwood was newly built, designed as a resort town just before the missionaries’ arrival. Its designer was Peter Hesketh-Fleetwood, who had been knighted at the time of Queen Victoria’s coronation.

Upon arriving at the dock in Fleetwood, Joseph learned

that a packet ship left only once a week, and he would have to wait several days. Concerned about his funds, he was grateful when a good member, Sister Cottam, took him into her home.

While there, he witnessed the Bishop of Chester's arrival to consecrate a new chapel and an adjoining cemetery. John Sumner, the bishop, was well-educated and became a great religious writer for the Anglican Church and would go on to become the Archbishop of Canterbury.



The Bishop of Chester consecrated a new chapel in Fleetwood.



Sir Peter Hesketh-Fleetwood designed the resort town on the west coast.

Joseph described this event with more than a touch of sarcasm:

They did not strew the Way with garments of Branches, but as it was dusty and the Roads newly made, they employed many Carts to cover it with Earth and to roll it. At the appointed time, the Lord came, for so he is styled, the Lord Bishop, not on an Ass nor on Foot, but in company with Sir P. Hesketh Fleetwood in a beautiful Chariot. He first rode to the Burying ground to consecrate it, and then returned to the Church in company with many other Men of Wealth, etc., stepped out of his Chariot and walked into the holy Place in his large and venerable Wig, but without a hat.

A number of men, called his guards, with white Rods in their Hands, walked on either Side of his Lordship, and all those who had obtained Tickets of Admittance at three Shillings each went in after him or before him. The street was thronged with Spectators, many of whom went and said, 'Lord, Lord, open to us,' but the Porter said, 'Where are your Tickets, or your Money?' And they could not enter. Not these words, but the Substance thereof. In about 2 ½ Hours the Ceremony ended, and they handsomely conducted the Lord back to the Chariot. . . the company [then traveled] to the Grand Hotel where a Sumptuous Feast was prepared, and also a Ball, and Music for those that could pay for such a treat, which was kept up till a late Hour. I am not sure that the Bishop attended the Ball; he might be at the Hotel.<sup>14</sup>

The next day Joseph learned that no boats were sailing from Fleetwood to Douglas in the near future. Sister Cottam generously gave him a Schilling and Joseph was able to take a boat from Fleetwood to Liverpool. Upon arriving, he learned that Elder Pratt was going to preach there the next day.

### **Sermon from John Wesley Published in the Millennial Star**

On Sunday June 13<sup>th</sup>, 1841, Joseph "Heard Elder Pratt twice, and enjoyed his Company very much in private." During this month, fifty years after his death, an excerpt from one of John Wesley's sermons was published in the *Millennial Star*<sup>15</sup> by Elder Pratt:

John Wesley A Latter-Day Saint  
In Regard to the Spiritual Gifts and the Apostasy of the Church!

*Extract from the 94<sup>th</sup> Sermon of John Wesley, on “The More Excellent Way.”*

It does not appear that the extraordinary gifts of the spirit were common in the church for more than two or three centuries. We seldom hear of them after that fatal period when the Emperor Constantine called himself a Christian. . . . From this time they almost wholly ceased. . . . The cause of this was not, as has vulgarly been supposed, because there was no more occasion for them. . . . The real cause was because the love of many waxed cold—the Christians had no more of the Spirit of Christ than the other Heathens! The Son of Man when he came to examine his church could hardly find faith on the earth. —This was the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian Church, because the Christians were turned Heathens again, and had only a dead form left.

### **Joseph Fielding Returns to the Isle of Man**

On Monday the 14<sup>th</sup> of June, Joseph Fielding returned to the Isle of Man, and that night had a dream. He wrote:

[I saw] a small Field of new corn in the midst of Mountains, and it looked better than I expected. This I knew was the Work in Douglas, and I was comforted. And when I got here I found it even so, that things had gone on in a comfortable Way, and the Saints were glad to see me.<sup>16</sup>

On Wednesday Joseph listened to an Anglican minister speak. Joseph wrote:

He told the People to come to Christ just as they were, in their Pews, and if they then should die, they would be saved. . . . He talked about the Gospel, but only said it was good news, [and] showed them how to be saved without it. . . . I thought what a pity that the Blind should thus lead the Blind.<sup>17</sup>

The following week Joseph visited Castletown on the southern tip of the island for the first time. He was aware that the sheriff had forbidden Brother Mitchell from preaching there, and as a result he did not have “any expectation of doing much.” Very discouraged, he went into a cemetery and read the passages of scripture on the tombstones. He wrote:

In Castletown the People are vain and wicked. No one seemed to desire to hear of the gospel but 2 with whom I conversed. . . . The Town is pleasant. Here is the Seat of the Governor, and the keeper of Keys as it is called, or the Parliament of the Island. . . . Here is also a large Jail and a College. I would gladly have preached to the People but could see no opportunity.

Joseph was able to stay the night with a member of the Church there, but he returned to Douglas the next day.

Joseph did not enjoy preaching out of doors. Perhaps the expectation was that he speak in a flamboyant manner designed to attract attention and compete with the noise of the market, but when he found a space available where he could speak quietly, no one came. He wrote:

I feel it a Cross to go into the Street which I cannot take up. This thing is quite Troublesome to me; I wish I had more Confidence and Boldness.<sup>18</sup>

### Joseph Fielding Receives Two Letters

Joseph received a letter from Hannah, who was worried about her finances. She lived off the charity of the members and this was a struggle for her. Joseph recorded in his journal that he expected to return to America and would be able “to take care of my own Family in a few Months.”<sup>19</sup>

It is possible that by this time a letter from Mercy had arrived from Nauvoo, which had been directed to Preston.<sup>20</sup> Mercy, upon hearing from the new immigrant Thomas Walmsley that Joseph and Hannah intended to leave England later in the year, quickly penned a letter to Joseph with the intention that it would be carried back to England with a returning traveler.

Brother Walmsley, it appears, had traveling advice for Joseph and Hannah, which Mercy repeated. Since travelers were allowed to take furniture, Thomas knew the value of Hannah filling a sturdy chest of drawers with her dishes. Mercy, however, seemed to be unaware of the serious poverty of her brother. While delighted at the prospect of seeing him and his family, she was thinking about the latest British fashions. Mercy sent her letter to Joseph in care of her sister Martha, and asked Joseph to see if Martha would procure bonnets to send with him. It is possible Martha was in a much better financial situation than Joseph and Hannah, and perhaps this wasn't the imposition that it might seem to be from today's vantage point:



Mercy asked Hannah to bring several straw bonnets from England with her.

Nauvoo April 20<sup>th</sup> 1841

My dear Brother

As Brother Herringshair has been detained waiting for a boat till now I thought of several things which I had forgotten before and being so hurried before I am afraid I made many blunders. Brother Walmsley wishes me to say that he has got a house and work already – they are in excellent spirits. Mr. W wishes me to remind Sister Fielding to pack her drawers full of things and bring them, also all her earthenware, and I should be glad if you ask Sister Watson to bring to Sister Mary for me and my little girl each one of those pretty bonnets which the English people wear so much and I should like one for Sister Emma very much. We cannot get anything like or near straw bonnet here for less than three

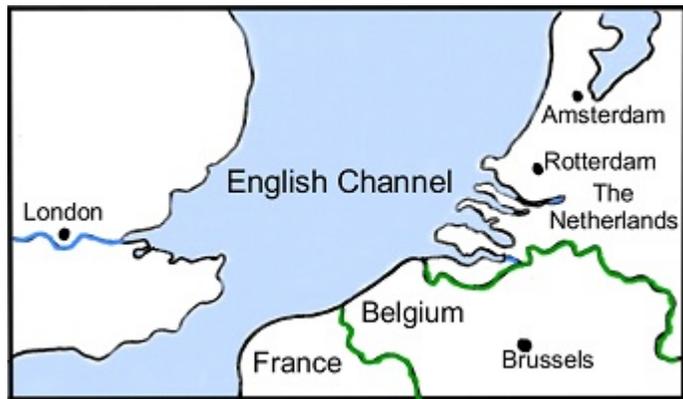
dollars. I can pay her very easy in provisions when she comes. It really seems a pity for English people to bring money here as they might lay it out there to so much better advantage – we can not get anything like a good print here for less than 3 York Shillings per yard, common plates 1 shilling each, Basin is 8 – I mean York, Common Bonnet Ribbon 1 shilling 2, good Flannel 6, & all other things in proportion. Sister Mary would have written but is not able being about to add another to her maternal ties – she wishes to be remembered to you and all friends. Bro Bennet & family are still with us. We have rented a School Room for one quarter expecting that you won't be here by the end of it.

Yours, M. R. Fielding

### Apostle Orson Hyde Leaves London for Rotterdam

At the same time Joseph was preaching in the Isle of Man, Elder Orson Hyde traveled across the English Channel on a steamer, the trip taking thirty hours.<sup>21</sup>

Once in Holland, Orson sought out a well-respected rabbi and discussed with him his expectations of the coming of the Messiah. Although the rabbi did not speak English, they managed to communicate.



After arriving in England in 1841, Orson Hyde left London for Rotterdam, heading for Jerusalem to preach the gospel.



Lord Palmerston, British Foreign Secretary during Joseph Fielding's mission, advocated for the return of Jews to Palestine.

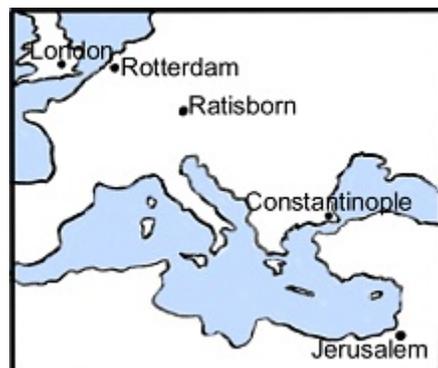
Elder Hyde asked him if he

expected the Messiah to come directly from heaven. The rabbi's response was that the Jews thought he would be born of a woman of the lineage of King David. Orson asked, "At what period do you look for this event?"

The rabbi answered, "We have been looking for a long time, and are now living in constant expectation of His coming." The rabbi also explained that they were at that time gathering to Jerusalem with the hope that they would be able to build a temple.<sup>22</sup>

The previous year, Lord Palmerston, the Secretary of State for Foreign Affairs,

published a full page article in the British *Times*, calling for the restoration of the Jews to Palestine.



Orson Hyde traveled over 4000 miles across Europe to reach Jerusalem.

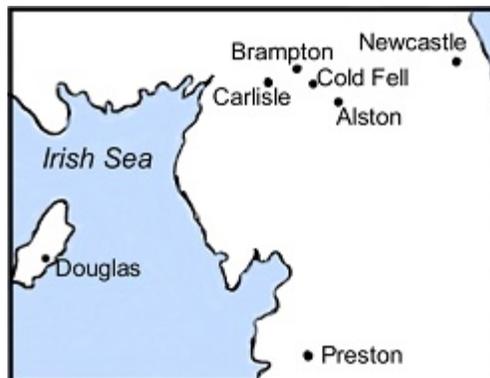
Elder Hyde prepared five hundred copies of his address to "the Hebrews." He left these copies at the rabbi's home the

following week before continuing east on his mission to Jerusalem.

Elder Hyde found himself stranded for five days in Ratisborn, Germany, because he had failed to procure a visa to cross Austria. He determined to use that time to learn German and found a teacher. He worked very hard, pleasing his teacher with his progress. His intent was to enter Constantinople and cross into Turkey, which had been under the control of the Ottoman Empire for four centuries.

### **Joseph Fielding Leaves the Isle of Man to Preach in Carlisle, England**

Through the rest of June, Joseph Fielding continued to preach and work with the members in Castletown. Brother Mitchell baptized several people and Joseph confirmed them. Over the next week he spoke with the saints many times. However, Joseph had received a request from Elder Pratt to assist John Sanders in Carlisle who had been serving as a missionary in Cumberland since he was taught the gospel by Isaac Russell.<sup>23</sup> Elder Pratt asked Joseph to travel there before returning to Preston.<sup>24</sup>



Parley P. Pratt, the new mission president, asked Joseph Fielding to leave Douglas and visit the members in Carlisle.

Preparing to leave the Island, Joseph wanted to strengthen the members as much as possible, and several people were baptized during this period. In a letter Joseph to Hannah before departing, he wrote:

Since my last [letter] I have been to Peel and in the Country baptized one last Wednesday and expect to baptise 3 or 4 to Night, and Bro Mitchell has baptized 4 in Peel last Week and is to baptise 2 or 3 tomorrow. Yet the Work goes hard, and even the Members here in Douglas are bad to manage some of them, it seems all the Elders who have been here before have been glad to get away yet there are some who are real Saints and I expect there will be more ere long.<sup>25</sup>

On July 7<sup>th</sup>, Joseph sailed across the Irish Sea, traveling to Carlisle, where he met John Sanders, the leader of the branch.<sup>26</sup> John was one of the early members of the Church and had served under Jacob Peart until the latter had emigrated in March. John's wife and her family had also joined the LDS Church.

Upon arriving in England, Joseph was able to send Hannah a half Sovereign, worth ten schillings, which surely was a great help to her. He wrote:

I expect it will not be long before I see you and the dear little Girls. I would to God that I could see you every Day and you could lay your Head on my Bosom every Night, but then we have made a Covenant with the Lord by Sacrifice, so we must abide till our Covenant be fulfilled. It is a Pleasure to see the great Work of God rolling on in the Earth.<sup>27</sup>

On Sunday Joseph blessed thirty-seven children. “There had been none blessed there before. I showed the Nature of the Ordinance, etc.”

Joseph’s intent was to strengthen the Church in this area, and he traveled to the surrounding areas, visiting members in Cold Fell, Brampton and Alston where he preached of the gathering. While in Cold Fell, they met Richard Benson, a faithful convert from Preston serving as a missionary in Newcastle with Amos Fielding. Richard would later marry and then emigrate, raising a large family in southern Utah.

On Sunday the 18<sup>th</sup> of July, Joseph held a conference in Carlisle. He wrote:

Several were there from Brampton and Alston, and we ordained 2 Elders, 4 Priests, 4 Teachers and 1 Deacon, and confirmed one. The Saints appeared quite to enjoy themselves; indeed it was a good Day. I preached twice, but I have not so much Liberty as I had at the Island. The Church here consists of 92 Members. The Prospect is fair.

Today, there is a branch in Carlisle, and a stake in Newcastle.

The members in Carlisle were very kind to Joseph, and gave him enough money that he was able to send more funds on to Hannah in Preston. “For this I feel thankful.”<sup>28</sup>

Amos Fielding joined Joseph in Carlisle for a short time to encourage some of the members to be ready to emigrate to America in September. Amos “spoke to the Saints on Wednesday Eve, and we had a good time.”<sup>29</sup>

Toward the end of July, 1841, after spending a month in northern England, Joseph wrote:

Met in Council with the newly ordained officers who asked several Questions, and we gave them answers and Instruction suited to their Case, and we had a comfortable time; quite a oneness of Spirit. On Sunday Bro. R. Benson Preached at 9 A.M. in the Market Place, I at the Room at ½ past 10 Church Meeting at ½ past 2 P.M. and Bro. Sanders preached at 5 in the Market, and I spoke a short time to a goodly number, and at ½ past 6 preached in the Room, on Babylon.

A few days later Joseph “spoke on the Book of Mormon nearly an Hour and a half, and felt the importance of the Subject, and the People appeared gratified.”<sup>30</sup>

Joseph had been comfortable letting his brethren speak in the Market Place, but on August 1<sup>st</sup>, Joseph took his turn, speaking with John Sanders. There they preached:

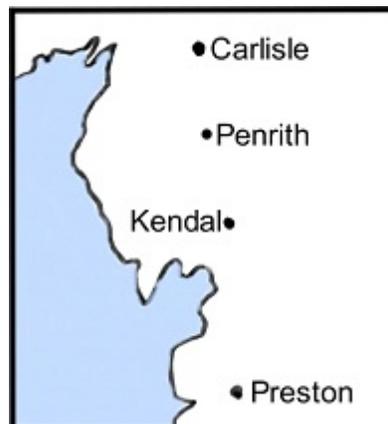
[for] some time to a large Congregation, very attentive. We bore a faithful testimony of the Work of God, and it appeared to have a good effect. I spoke again at ½ past 6. We spent the Day well, and I hope the Seed will grow and bring forth much fruit.

Joseph’s last day in Carlisle was Monday August 2<sup>nd</sup>, where that evening he “preached on the Gathering; had liberty and spoke at some Length.” He continued, “I had enjoyed myself while at

Carlisle, and I believe the Lord made me a Blessing to the Church there.”<sup>31</sup>

### Joseph Heads to Preston as the Time for Emigration Approaches

The morning of August 3<sup>rd</sup>, Joseph put his bag on a coach heading south. However, that coach and the next two were full of passengers, so Joseph started walking, intending to reach Kendal that night. Richard Benson accompanied him for six miles to keep him company. A few miles outside of Penreth, the coach with his bag caught up with him, perhaps an indication of the condition of the roads and why Joseph walked so often. The driver took him on to Penreth, where he had to disembark, as the coach had previously arranged to take other passengers. Joseph then walked twenty-six more miles to Kendal, later recording in his journal:



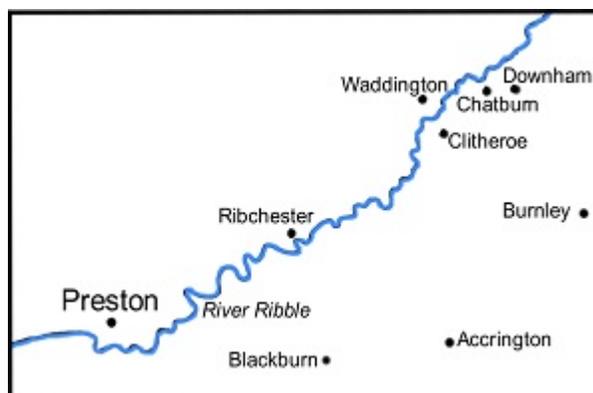
Joseph walked most of the 50 miles to Kendal from Carlisle. He rode on a canal the last 40 miles to Preston.

Most of this I walked, so I walked in all this Day, 36 Miles, and I reached Kendal soon after 7 P.M. My Feet were sore, but I felt determined to accomplish it, and so I did, and then ascended a steep Brow and preached in the open Air to a few attentive Hearers; and at the Request of the Saints, gave out to preach there again the next Eve, which I did to a company of very attentive People, many of whom seemed to believe the Word. Kendal is a very pretty, clean Town. . . There is a fine Spring here which is Stoned in and turns a Mill; it is the finest Spring I ever saw.<sup>32</sup>

### Joseph Fielding Returns to Preston and Makes His Last Missionary Visits

After two days in Kendal Joseph “came to Preston by the Canals; this is a pleasant Ride. The country is very variegated, and in some Cases, romantic. . . got to Preston by 4 P.M.; found my Family well.”

The following week, in the middle of August 1841, Joseph visited the members of the Church in Longton, who felt “lonely since a Number of them went to Nauvoo.” He visited other areas and returned home to Preston within a week’s time, but left the next weekend to preach to the members northeast of Preston. To these saints, Joseph preached on the subject of the gathering. He wrote:



At the end of Joseph Fielding’s mission, he visited the branches which he had helped create in 1837.

I saw no Subject as important at this time. . . The Saints have been kind to me on my visit, and many of them greatly desire to go with me to Zion. My Blessing is upon them: May the Lord bless them and gather them to Zion.<sup>33</sup>

Joseph found a ride from Blackburn to Preston which carried him part of the way home, where once again he found his family well.

The following Sunday, at the end of August, he walked to Bolton and listened to another elder speak to the members. "His text was the Marriage of the Lamb," but Joseph felt that there was "very little Light." As a result, Joseph sought to give "a better Example." He wrote that he:

Told them how to get ready for the Wedding Garment; that unless they put off Anger, Wrath, Malice, etc., and put on Bowels of Mercy, Charity, etc, the Wedding Garment would not fit them, etc. I felt the Spirit of God upon me.<sup>34</sup>

### **News of a Temple to be Built in Nauvoo Reaches England**

That afternoon Joseph spoke again. He then went to Manchester to see Elder Pratt, who had just received a letter from Elder Kimball. Joseph wrote:

It states that several who went from England in the Spring had died. . . [some] who I well knew. This cast a damp on my Spirits. . . It has been published in the Papers here that Joseph Smith was in Prison, but he was the first to meet the Elders on their Arrival there. A long Revelation also which has lately been given has come in the Times and Seasons; of vast importance and very glorious.<sup>35</sup>

This revelation would have been what we know today as section 124 in the Doctrine and Covenants and was received in January of 1841. This revelation included an admonishment from the Lord for Joseph Smith to share the gospel with world leaders. Many in the Church at this time were of the belief that the Second Coming of the Savior was imminent, and two verses read:

For the day of my visitation cometh speedily, in an hour when ye think not of; and where shall be the safety of my people, and refuge for those who shall be left of them? Awake, O kings of the earth! Come ye, O, come ye, with your gold and your silver, to the help of my people, to the house of the daughters of Zion.

Mercy's husband, who was serving as Joseph's personal secretary, was named in this revelation. The Lord said:

And again, verily I say unto you, let my servant Robert B. Thompson help you to write this proclamation, for I am well pleased with him, and that he should be with you; Let him, therefore, hearken to your counsel, and I will bless him with a multiplicity of blessings; let him be faithful and true in all things from henceforth, and he shall be great in mine eyes; But let him remember that his stewardship will I require at his hands.

This section also contained the commandment to build a temple for the purpose of performing ordinances for the dead.

And send ye swift messengers, yea, chosen messengers, and say unto them: Come ye, with all your gold, and your silver, and your precious stones, and with all your antiquities; and

with all who have knowledge of antiquities, that will come, may come, and bring the box tree, and the fir tree, and the pine tree, together with all the precious trees of the earth; And with iron, with copper, and with brass, and with zinc, and with all your precious things of the earth; and build a house to my name, for the Most High to dwell therein.

The baptisms for the dead which the Nauvoo members had been performing would soon need to take place in a dedicated temple. As this doctrine would be preached to the new converts in England, their desire to emigrate would increase, and as Joseph Fielding read this revelation, which had been published in the *Times and Seasons*, and which had been included in Elder Kimball's letter, he realized this.

In his letter to Elder Pratt, Elder Kimball also wrote of his return home:

When we got in sight of Nauvoo, we were surprised to see what improvements had been made since we left home. You know there were not more than thirty buildings in the city when we left about two years ago, but at this time there are twelve hundred, and hundreds of others in progress, which will be finished soon.<sup>36</sup>

### **Robert Blashel Thompson Dies**

Unbeknownst to Joseph, a tragedy had unfolded in Nauvoo since Elder Kimball had penned his letter. The summer in Nauvoo had been hot and wet, with an abundance of mosquitoes which carried the malaria parasite.

Early in the month of August, the Prophet Joseph Smith's younger brother Don Carlos Smith, age twenty-five, died of malaria. Don Carlos had been the editor of the *Times and Seasons* and his death was a blow to the entire family as he left a wife and young family.<sup>37</sup> A week and a half later, Joseph Smith's young son, named after Don Carlos, also died.



In August of 1841, the prophet's brother Don Carlos, and the prophet's son named after his brother, both died.

Then on the 27<sup>th</sup> of August, Robert Blashel Thompson, the husband of Hyrum Smith's sister-in-law, and Joseph Smith's personal secretary and close friend, succumbed to malaria.<sup>38</sup> Mercy wrote that Joseph stood at his bedside, "in sorrow, reluctantly submitting to the degree of Providence, while the tears of love and sympathy freely flowed."<sup>39</sup> Robert was thirty years old; their daughter Mary Jane was three.

At that time, John Taylor and Wilford Woodruff took over the printing of the *Times and Seasons*.

Mercy wrote of the kindness the prophet Joseph extended to her Mary Jane. "When riding with him and his wife Emma in their carriage, I have known him to alight and gather prairie flowers for my little girl."<sup>40</sup>

Joseph Fielding did not learn of his brother-in-law's passing before he boarded the ship to New Orleans three weeks later. Elder Pratt received word of his death in late October and in a letter to

Joseph Smith he wrote,:

We had previously heard of the Death of Gen. D. C. Smith and Colonel R. B. Thompson; Which filled our minds with sorrow, not for them, but for those who still live to feel their loss. Br Carlos, I had known for eleven years, and I never knew him to turn to the right or left from the path of Jesus, or the Duties of his holy profession. Br. Thompson was baptized by me in Toronto 5 years ago; and a more humble, and constant, and Charitable friend of Zion, I never knew, or one who grew faster in knowledge and usefulness. But they are Gone— and it must be for some wise purpose— and the Lord’s will be done!<sup>41</sup>

### Joseph Fielding Concludes His Missionary Labors

On the last day of August, 1841, Joseph and Amos Fielding traveled twelve miles from Manchester to Tottington to preach. Joseph Fielding wrote:

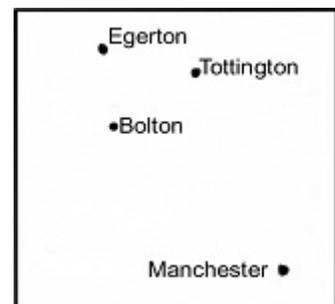
We walked most of the Way, and got there 5 Minutes past 8; found the Room full and some that could not get in. To this Place, my Brother James had been a short time ago to lecture against us or our Work. He published there that he would shew the Wickedness of the Mormons, etc. A great Company came to hear him and liked him well till he was near closing, when he told them that the Mormons were a dishonest People. One of his Flock had lately left him and gone to them and refused to pay his Seat Rent, and he would advise the Masters not to Employ them, etc. This was too much even for our Enemies, and it seems that those who had any feeling of Humanity left were disgusted at it. One of the chief Masters said he found them no worse for being Baptised, and they might baptise all the Village if they would.

This is why I desired to go there and bear my testimony of the Work to that Place, and caused it to be made known that I would be there. I spoke first of the Gospel, and then bore testimony of this Work, of Joseph Smith, the Book of Mormon, etc.

Joseph told his listeners that while still in Canada he had written to James who had then read his letters to his congregation, assuring them that his brother Joseph was “a Man of Truth.”

Joseph continued:

The people did pray, and the Lord sent his Servants, and many of them received their testimony and were baptised, but [my brother] did not. . . I said no more about him, but let them judge for themselves. They were very attentive, and I felt that I had done my Duty. I pray God to destroy the Influence of what my Bro. said there against the Saints.<sup>42</sup>



Joseph Fielding’s last missionary visits before returning to the States were to Egerton, Tottington, Bolton and Manchester.

The next day, Joseph traveled to Egerton and preached that evening. They were unable to rent the hall they desired and settled for a smaller one, but the people could not fit in and requested

that they all meet outside. Joseph wrote:

The Moon shone and the Evening was fine. Several hundred were present, and I spoke on 'Repent ye, therefore, & be converted' etc., and then bore testimony of this Work as I did in Tottington. All were attentive while I spoke more than an Hour. I felt thankful for this Opportunity.

Joseph returned home on September 2<sup>nd</sup>. He wrote:

I had walked as good as 12 Miles each Day and preached. My Feet were sore and I felt tired. I found my Family well; the Lord has been kind to us and is still kind. I am thankful for the good will of the Saints, and that I have been preserved from Sin in a good Degree since I came to this Land.<sup>43</sup>

For the next few weeks, Joseph did not write in his journal, his time being occupied by preparing his family and the other emigrants for their voyage across the Atlantic. Hannah packed carefully, having listened to the accounts from the other immigrants and what they had advised she would need in Nauvoo.

In addition to practical items, Hannah carried three of her mother's silver serving spoons across the Atlantic in 1841, to Winter Quarters in 1846, and then across the plains with her in 1848. In addition to a few pieces of fine china and some Wedgwood pottery, Hannah also packed some large pieces of white and blue checked material, woven with thick threads which resembled linen. This fabric likely came from her childhood home, a precious reminder of the love she had for her parents.<sup>44</sup>

Joseph had managed to acquire several yards of broadcloth. This he packed with the hope that the fabric would be made into a fine suit for himself once he was in America.<sup>45</sup>



Among the items Joseph Fielding carefully packed before embarking on the ship were two heirlooms, his glass lantern, which he carried throughout his mission, and Hannah's grandfather's Bible. Also shown in this sketch, included in a 1960s Burton Family History, are his watch and glasses.

## Chapter 20 Endnotes, Pages 317-333:

1. Wilford Woodruff took books to sell, likely not as a money-making venture, but to cover his costs.

2. Joseph Fielding Diary, page 110. Other references to this particular journey came from the Mormon Immigration Index, including the quotes by Thomas Quayle, Brigham Young and Wilford Woodruff.

3. Manuscript History of Brigham Young, found online at Mormon Migration:  
[http://mormonmigration.lib.byu.edu/Search/showDetails/db:MM\\_MII/t:account/id:1113](http://mormonmigration.lib.byu.edu/Search/showDetails/db:MM_MII/t:account/id:1113).

4. Autobiography of Thomas Quayle, found online at Mormon Migration;  
[http://mormonmigration.lib.byu.edu/Search/showDetails/db:MM\\_MII/t:account/id:1110](http://mormonmigration.lib.byu.edu/Search/showDetails/db:MM_MII/t:account/id:1110).

5.Mormons in Early Victorian Britain, Ronald K. Esplin, page 89.

6.This particular volume is held in the Church History Library. At the time of Hyrum Smith's death, he shared his home with two plural wives, Mary Fielding, and her sister, Mercy Fielding Thompson, who had been widowed. It is very possible that the book originally belonged to Mercy. Perhaps she had purchased it from an emigrant, or it had been a gift. It is also possible that the book had at one time belonged to Mary. This is the book which Hyrum pulled from the shelf in his home before leaving for Carthage in 1844. In any case, the book was in Mercy's possession at the time of her death. I asked the Church History Library about this volume, as Elder Jeffrey R. Holland used it in his conference address in October 2014. Two weeks later, I received the following response, "In the holdings of the Church History Library there are two copies of the 1841 Liverpool edition of the Book of Mormon with the corner of page 610 turned down. The one which was used by Elder Holland in his October 2009 General Conference address was passed down through Hyrum Smith's family (this is the copy kept by Mercy Thompson). It has been the opinion of the Church History Department that the copy which Elder Holland held up was most likely the copy that was originally used by Hyrum Smith. The other copy was mentioned in a Church News article from 5 May 2007 (page 10). It was passed down through the George A. and Bathsheba Smith family. The article states, 'Bathsheba's copy of the Book of Mormon has the corner of one page still turned down as mentioned in the Doctrine and Covenants 135:4, perhaps in honor of Hyrum Smith.'"

7.Joseph Fielding Diary, page 111.

8.Joseph Fielding Diary, page 112. The Biography of Charles C. Cowley, found on his page [KWJ5-SDZ] in Family Tree, states that he was baptized by John Taylor in 1839.

9.Joseph Fielding Diary, pages 112-114.

10.Joseph Fielding Diary, page 114.

11.Joseph Fielding Diary, page 115.

12.Joseph Fielding Diary, page 115. The letter from Hannah was dated 23 May 1841. A photocopy of the letter is part of the Joseph Fielding Letters Collection, MSS 670, held at BYU's Special Collections. Hannah mentioned receiving a letter from Mercy which was written on February 14<sup>th</sup>. That letter included a short note from Mary Fielding Smith.

13.Joseph Fielding Diary, page 116.

14.Joseph Fielding Diary, pages 116-117.

15.Millennial Star, June 1841, Volume 2, no 2, page 23.

16.Joseph Fielding Diary, page 117.

17.Joseph Fielding Diary, pages 117-118.

18.Joseph Fielding Diary, page 118.

19.Joseph Fielding Diary, page 118.

20.This letter, referred to earlier, is part of the Joseph Fielding Letters Collection at BYU. A photocopy of the letter is included, and also a transcript, which I am certain was made by someone, most likely Don C. Corbett, who had access to the original letter, as the photocopy is very difficult to read. Mercy signed her name as M R Fielding.

21.History of the Church, Volume IV, pages 384-388. This information came from a letter Orson Hyde sent to Joseph Smith from Ratisbon on the Danube on July 17<sup>th</sup>, 1841. In 1809 the city was the site of a battle between

Napoleon and Austria. Today this city is known as Regensburg and is in Germany.

22. In 1838 the British government established their first consulate in Jerusalem. Jews had begun to resettle in Palestine since 1492, when the Spanish Inquisition forced the Jews out of Spain. In an age of millennialism, many Christians believed the Jews had a role to play in the Second Coming of Jesus Christ and were supportive of the Jews establishing a homeland.

23. On 7 April 1838, John Sanders and Jacob Peart wrote Isaac Russell a letter before his departure from Preston. It is clear from their letters that they were actively proselyting and leading the branch in Alston. This letter is preserved as part of the Isaac Russell Correspondence Collection, MSS 497, in the Special Collections Vault at BYU.

24. Joseph Fielding mentioned this directive in a letter dated July 2, 1841, written in Carlisle to Hannah in Preston. This letter, referred to later, is part of the Joseph Fielding Letters Collection held in BYU's Special Collections, MSS 670. "I expect to go to Carlisle next Wednesday and I will let you know as soon as I get there. It is the Request of Bro Pratt and Bro Sanders that I go and perhaps stay there a few Weeks."

25. July 2<sup>nd</sup>, 1841 letter from Joseph to Hannah.

26. I had to hunt to learn who this man was, who Joseph only identified as Bro. Sanders until he was on board the *Tyrian*, when he called him John Sanders. Brother Sanders was born in Alston and was baptized early in the fall of 1837, shortly after the missionaries' arrival. He is L7NG-Y61 in Family Tree. He and his wife Margaret emigrated on the *Tyrian* with Margaret's brother John Bentley. John died in Nauvoo in 1844.

27. Joseph's July 2<sup>nd</sup> letter to Hannah is in response to a letter from her. It is clear she was destitute and it appears she was finding it difficult to care for her young daughters. Joseph reassured her he was doing the work of the Lord and promised to send her a Sovereign in his next Letter, which most likely would have been sent after crossing the Irish Sea on his way to Carlisle.

28. Joseph Fielding Diary, page 120.

29. Joseph Fielding Diary, page 120.

30. Joseph Fielding Diary, pages 120-121.

31. Joseph Fielding Diary, page 121.

32. Joseph Fielding Diary, page 121.

33. Joseph Fielding Diary, pages 122-123.

34. Joseph Fielding Diary, page 123.

35. Joseph Fielding Diary, page 123.

36. Nauvoo: A Place of peace, page 124.

37. History of the Church, Volume IV, pages 393-399.

38. History of the Church, Volume IV, pages 411-412. "Elder Robert Blashel Thompson died at his residence in Nauvoo, in the 30<sup>th</sup> year of his age, in the full hope of a glorious resurrection. He was associate editor of the *Times and Seasons*, colonel in the Nauvoo Legion, and had done much writing for myself and the Church." A biography written by Robert's widow Mercy is included, but much of that information has been already incorporated into this biography.

39. *She Knew Joseph Smith*, a biography of Mercy Rachel Fielding Thompson which appeared in a 1962 issue of the Relief Society Magazine, Volume 49, page 326, January 1962. Issues of the Relief Society Magazine are online through BYU Archives. This article includes many of Mercy's own words, and her autobiography was originally published in the *Juvenile Instructor*, Volume 27, pages 298-400. Mercy wrote, "in consequence of my husband being employed as his secretary, and to whom the Prophet became very much attached, so much so that one day he jocosely said to me, 'Sister Thompson, you must not feel bad towards me for keeping your husband away from you so much, for I am married to him'; they truly loved each other with fervent brotherly affection."

40. "Recollections of the Prophet Joseph Smith," *Juvenile Instructor*, July 1892, page 399.

41. Joseph Fielding Papers, Letter from Parley P. Pratt dated 24 October 1841 to Joseph Smith.

42. Joseph Fielding Diary, pages 123-124.

43. Joseph Fielding Diary, page 124.

44. These details came from a biography written in 1977 by Josephine Burton Bagley, Hannah's granddaughter. Josephine appears to have held the fabric as she described it, "In some respects it made one think of linen." It appears that Hannah never made anything from this fabric, carrying it purely for sentimental reasons, a practice with which I am personally familiar. Another biographer described this fabric as being appropriate for a valance.

45. Sketch of the Life of Rachel Fielding Burton, 1914. "Before the crops grew, my father was forced to sell a piece of broadcloth to get food for us to eat. This broadcloth he had brought from England to make a suit for himself, but it had never been made up."