

The World of Joseph Fielding: Chapter 8

The Missionaries Prepare to Leave New York

Joseph Fielding recorded an event which occurred during this waiting period:

It was asked, “Is there any hard thoughts of each other among us, etc.” All was silence at first, till I said that I had something on my Mind; it was that I thought the Lord did not intend Bro. Russell should go to England. All appeared struck. I told them why I thought so. As to myself, I had plenty of evidence. . . .He had not been faithful in his temporal concerns to his Family. He was next Neighbor to me for 2 or 3 years in Canada, and I knew his conduct, and I knew that the Blessing of God was not upon him in this respect. There was little Order, economy or diligence about him. He did not guide his affairs with Discretion, as the Psalmist says a good Man will

The missionaries worked to resolve Joseph’s concerns so that the group could travel to England in peace, although Joseph did not forget speaking up and referred to this occasion later.¹

Heber C. Kimball recorded in his journal that Elijah Fordham had expressed a desire to accompany them, but they felt it greater wisdom to leave him to build up the Church in New York. Brother Fordham gave them ten dollars, and another unnamed individual gave them sixty dollars.²

Joseph told his sister Mary that while in New York City, the missionaries had been busy preparing Orson Hyde’s pamphlet *A Prophetic Warning*, which had been written the previous year for the missionary work in Canada. They had taken it to a printer with some minor changes and renamed it *A Timely Warning to the People of England*. Joseph then took the pamphlets to the post office for distribution to the priests in the city. Heber C. Kimball wrote, “We also distributed many to the citizens, and at the same time conversed with them on the subject of the Gospel.”³

The pamphlet, impressive even today in its content, briefly reviewed the prophecy of the angel at the time of Christ’s ascension into heaven recorded in Acts, “This same Jesus who is taken up from you into heaven, shall so come in like manner....”

The pamphlet described the destruction of Jerusalem by the Romans and the trials of the Jews. It stated the prophecies concerning the great apostasy and called upon the world to repent and to “Pray, therefore, that God may send unto you some servant of his, who is authorized from on high, to administer to you the ordinances of the gospel.”⁴

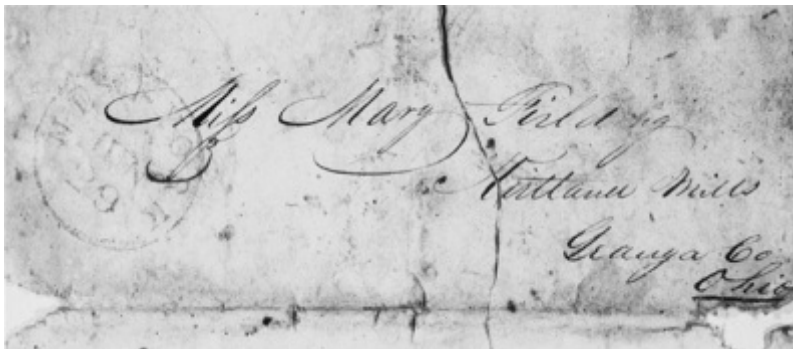
Regarding this pamphlet, Joseph wrote, “One expected it will make a stir among them. There are honest men here.”



The missionaries printed copies of a pamphlet written by Orson Hyde to take with them to England.

Joseph then confessed to Mary that he had forgotten their brother James's address, but he "supposed we can find it out by a Directory. Pray the Lord to direct us in all things. You may write to us as soon as you can directing to Bro. J's."

Joseph then mentioned that he had forgotten to take a few things with him, such as his shaving box. He then described the weather, which had been rainy. He also told her the price of flour and butter, which cost less in New York than in Kirtland. A postscript on the envelope, which was postmarked the 29th, said, "We go aboard this afternoon."



Joseph Fielding wrote his sister Mary in Kirtland several letters while he awaited passage to England.

Mary Fielding Writes to Her Sister Mercy Thompson

After receiving Joseph's letters, Mary wrote their sister Mercy in Canada. Reassuring Mercy about the money which she had for their brother, she wrote, "Joseph says I must send the money when the next Elders go . . . which will probably be in the fall."

Informing Mercy of the ship on which Joseph sailed from New York, she then expressed concern for their brother James. "Poor Brother James will soon have to receive or reject them. Our prayer to God must be unceasing that he may become as a little child that he may enter into the Kingdom."

Mary also told Mercy of wonderful meetings in late June and early July, implying that the apostates had ceased their attacks on the Church. President Rigdon had spoken in the temple about the latter days and quoted Daniel, "the kingdom which was set up should never be destroyed nor be left to other people."

Mary described seeing Joseph Smith, Senior, sitting in his place in the upper stand next to his brothers John and Asahel. Below them sat Joseph, Hyrum, William and Don Carlos.⁵ "While I looked at them all my heart was drawn out in earnest prayer to our Heavenly Father in their behalf and also for the prophetess their aged mother whose eyes are frequently bathed in tears when she looks at, or speaks of them."

Mary told of a recent meeting held on Thursday, July 6th:

The hearts of the people were melted and the spirit and power of God rested down upon us in a remarkable manner. . . . It has been said by many who have lived in Kirtland a great while that such a time of love and refreshing has never been known. . . . Although the house of the Lord was more than half filled during this time there were few dry faces. The brethren as well as the sisters were all melted down and we wept and praised God

together. . . Brother Hyrum Smith's prediction that from that hour the Lord would begin to bless his people has been verily fulfilled, I believe as do many others that angels were present with us. A bright light shone across the house and rested upon some of the congregation. What I felt that day seemed to outweigh all the affliction and distress of mind I have suffered since I came here.⁶

Mary mentioned to Mercy that Vilate Kimball and Marinda Hyde had written letters to their husbands in care of James Fielding in Preston. For the next year James's home in Preston would be the address those in Kirtland would use to reach the missionaries. At this time Mary Russell also directed a letter to:

Mr. Isaac Russell
c/o Rev. James Fielding
Oxford St. #15
Preston, Lancashire, Old England⁷

In early July, Thomas Marsh, president of the Quorum of the Twelve Apostles, and David Patton, a senior apostle, arrived in Kirtland, having just traveled from Missouri. Mary Fielding met them and wrote, "Elder Marsh is a most excellent man. He seems to be a man of great faith. He says he believes the difficulties between the presidency and the twelve will very shortly be settled, and then we can expect better days than ever." They had Elder Pratt with them, whom they had encountered on their way to Kirtland.⁸

Parley P. Pratt Repents of His Errors

Of this time, Elder Pratt wrote about "jarrings and discords in the Church in Kirtland." He said:

. . . many fell away and became enemies and apostates. . . By such spirits I was also accused, misrepresented and abused. And at one time, I also was overcome by the same spirit in a great measure, and it seemed as if the very powers of darkness which war against the Saints were let loose upon me.

Elder Pratt went on to say:

[The] Lord knew my faith, my zeal, my integrity of purpose, and he gave me the victory. I went to brother Joseph in tears, and, with a broken heart and contrite spirit, confessed wherein I had erred in spirit, murmured, or done or said amiss. He frankly forgave me, prayed for me and blessed me. Thus, by experience, I learned more fully to discern and to contrast the two spirits, and to resist the one and cleave to the other.⁹

Although still in Canada at this time, John Taylor later wrote that Elder Pratt, "soon made all right with the Prophet Joseph, and was restored to full fellowship."¹⁰

In July of 1837 Elder Pratt left Kirtland for New York in full fellowship of the Church. Upon arriving, he wrote his well-known *Voice of Warning*, which was used by missionaries for decades, and he preached and worked there with Elijah Fordham until the following spring.¹¹

LDS Missionaries Depart for England on July 1st, 1837

Joseph Smith's scribe wrote of the departure of the British missionaries:

They went on board the *Garrick* on the 29th, and left the dock; on the 30th, lay at anchor in East River; and at 7:30 a.m., on the first of July, were towed out of harbor by a steamer, hoisted sail, and were out of sight of land at 4:30 p.m.¹²

Elder Kimball wrote:

Our passage was very agreeable, and the winds for the most part very favorable. On the banks of Newfoundland we saw several large fish nearly as long as our vessel, called by some, whales. . . . We were kindly treated while on board, both by the officers and crew; and their conduct was indeed praiseworthy; had we been their own relatives, they could not have behaved more kind, or have treated us better. Thus the Lord answered our prayers in this respect, for which I desire to praise his holy name.¹³



The seven missionaries sailed to England on the packet ship *Garrick*, arriving in 18 days.

Joseph Fielding wrote about their departure in his journal:

We humbled ourselves before the Lord together, got more into one Spirit, and were far better prepared to enter upon our long journey. We paid our fares, got in our stuff and set sail on the 1st of July in the large packet ship, *Garrick*, in company with the ship *South America*. Between the two there were considerable bets made as to which should reach Liverpool first. We started with a steady fair wind, the weather very warm.¹⁴

Joseph continued:

After we had sailed, 2 or 3 days, the weather became cold, and we were obliged to put on our cloaks, but the wind continued fair and good so that we got on our way pretty rapidly. During the night and sometimes during the day we lost the other ship, but saw her from time to time all the way. . . . Bro. Kimball rebuked the fever in a little child which was in a very low way. It soon got quite well. This was not known to any but the parents. Bro. Hyde preached once on board, spoke of the promise to Abraham and his seed, etc., but there appeared no desire to hear or understand. We would often lay in our berths & converse. Bro. Hyde dreamed that he was reaping with others in a large field of wheat which was remarkably fine and good.¹⁵

Two weeks into their voyage Elder Hyde preached a Sunday sermon on board. "The cabin passengers listened with attention and were particularly affected during prayer."¹⁶

Joseph Fielding recorded a dream he had about his brother James:

As I was almost constantly praying to the Lord to prepare my Brethren to receive our message, especially my Bro. James to whom I expected to go first, I dreamed of him, but all appeared gloomy and uncomfortable. I could not remember all, but shall mention one. It seemed that he was driving an old cart, I know not whether he had a horse or oxen. He was going from an old yard or place of some kind. The cart seemed to have no body but a sort of sticks or poles, loaded with old rubbish, not properly straw or manure, but just such as I when a farmer would have thrown on the land and set fire to, as I have done in America. As Bro. James was walking on by the side of it, the fore end of the cart pitched into the ground, the hinder part standing erect. It appeared as though I was tossed off from the load to a distance of 8 or 10 rods.¹⁷ I was something surprised, but found myself light on a corner of a field of young wheat. The land was in fine condition, and my feet sunk into the mould. I was upright and not the least hurt. I looked off to the old cart and saw it standing on one end as above. Bro. James appeared very shabby and uncomfortable. I did not at all think of applying this to him at that time, but hoped better things.¹⁸

Joseph wrote of their arrival:

Our passage was pretty free from storms and sickness, and was expeditious. We arrived at Liverpool on the 19th in a little more than 18 days, not ten minutes before the *South America*, on Wednesday.¹⁹

Heber C. Kimball wrote:

When we first sighted Liverpool I went to the side of the vessel and poured out my soul in praise and thanksgiving to God for the prosperous voyage and for all the mercies which He had vouchsafed to me, and while thus engaged, and contemplating the scene presented to my view, the Spirit of the Lord rested down upon me in a powerful manner, and my soul was filled with love and gratitude. I felt humble, while I covenanted to dedicate myself to God, and to love and serve Him with all my heart. When we were within six or seven feet of the pier, I leaped on shore. . . and for the first time in my life I stood on British ground, among strangers, whose manners and customs were different from my own. My feelings at that time were peculiar, particularly when I realized the importance and extent of my mission—the work to which I had been appointed and in which I was shortly to be engaged. However, I put my trust in God, believing that He would assist me in publishing the truth, give me utterance, and be a present help in time of need.²⁰

Liverpool

The Liverpool docks would have felt familiar to Joseph, who, with his sister Mercy had emigrated from this port five years earlier. The Liverpool port was one of the busiest and most advanced in the world, with its interconnecting docks protecting ships from both high and low tides. Traffic from Europe brought trade goods, but those ships also returned to ports throughout the world

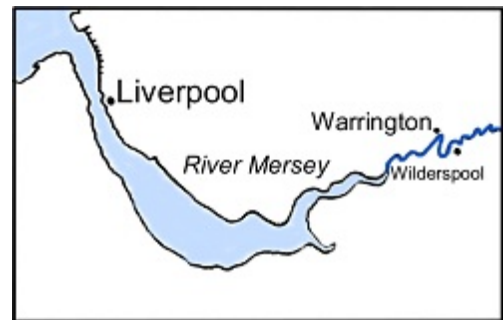
with valuable commodities, a factor in England's growing position in the world.



These two photos show Albert Dock in the Mersey Harbor, which was completed in 1846. Top photo courtesy Geneil Harris, whose husband Blaine is a descendant of Mary Fielding. Right photo from Keith Foulger, a descendant of Joseph Fielding.



This 19th century drawing shows that some of the harbor structures in existence today were buildings Joseph Fielding would have seen.



Ruins found at Wilderspool indicate a significant Roman settlement forty miles from the harbor.

The Romans Used the Liverpool Harbor

Almost two millennia earlier, the Romans used this area to supply their armies. Ruins at Wilderspool, far enough inland that the tides have no effect on the depth of the River Mersey, are all that remain of a large Roman industrial settlement. Inland mines produced iron which was smelted and smithed there, along with copper and bronze. The Romans also made glass and pottery. These items, essential to the level of the civilization the Romans brought to the island, were transported north to supply the armies at Hadrian's Wall and even farther north at Antonine's Wall. These two walls protected the Romans and the conquered Celts from the invading northern tribes, the Scots and Picts.²¹



Roman emperors Hadrian and Antonine directed the building of two barrier walls in 122 A.D. and 142 A.D.

However, while the succeeding Saxons used the Roman roads, the advanced Roman industry could not be maintained by the technologically-disadvantaged successors. Until the 1700s, Liverpool was little more than a backwater port. Most of the country's trade shipped out of London via the Thames.

Queen Anne and King George I

At the turn of the eighteenth century, and with the last Catholic king, James II, dead, his Protestant daughter Anne ruled England from 1702 to 1714. As the religious wars subsided and Parliament gained firm control of the government, peace once again proved beneficial for prosperity.



After Anne's death, fifty-six Catholic relatives were bypassed in order for the British crown to be given to her third cousin, George I, a German Protestant, whose great-grandfather had been James I. While George was the absolute monarch in his native electorate of Hanover, one of the German states of the last vestiges of the Holy Roman Empire, he governed England through Parliament.

Queen Anne was the daughter of King James II. King George I of Hanover ruled England from 1714 to 1740.

Hanover was a fraction of the size of England, but George believed that with English support, he would rise from a member of royalty in Europe to one of the continent's principal masters, perhaps equal or greater in power than the Hapsburg Emperor and king of all the German states, Charles VI.²²

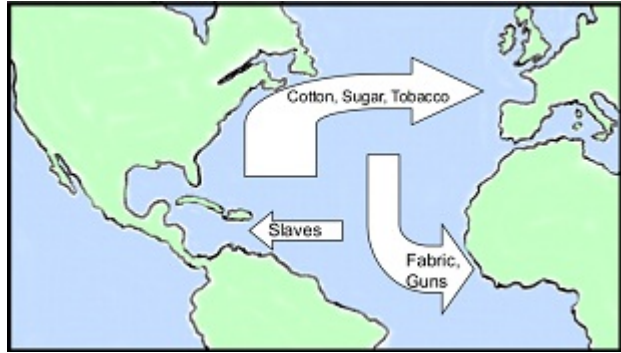
George I and subsequently his son George II were the kings to whom the British colonists in America proclaimed allegiance. Direct descendants of these two men still reign in England today, with Queen Elizabeth II being a great-great-granddaughter of George III, the king who lost the American colonies during the Revolutionary War.

The Industrial Age

This British government, ruled by a German king but led by a Puritan Parliament, preceded the Industrial Age. Coal had been used for centuries for cooking and heating, but before 1700 the coal was procured from surface mines or small shaft mines where miners were lowered with a winch. As the steam engine improved, additional energy from coal was required, and mines became more sophisticated. Better power, combined with improvements in mechanical inventions, including those which replaced hand looms and spinning wheels, brought about critical changes and improvements in technology.

In less than a decade, manufacturing moved from home production to industrial centers. Goods which for centuries had been locally produced for trade within villages soon became abundant enough for export. The textile industry in particular was greatly impacted by increased machinery and power. Manchester became a large manufacturing hub in Lancashire and a center for displaced home workers. Its fabric was transported thirty miles to the Liverpool port. Textile manufacturing was not the only industry affected. Salt from mines in Northwich and cheese from farms in Cheshire became high-value shipments out of Liverpool. By 1715, the Liverpool dock was exporting more goods than any other port in England except London.²³

Surprisingly, the textile industry played a significant role in the slave trade. Half the fabric from the looms in Manchester was loaded onto ships in the Liverpool port and exchanged in West Africa for slaves. By 1760, forty thousand slaves a year were being transported by British ships.²⁴



At the turn of the nineteenth century, George Cannon was a quintessential captain involved in this murky business, loading textiles at the

The Industrial Age brought the energy necessary to increase production of goods in England and Europe, in part fueling the slave trade in the Americas.



William Wilberforce, a member of the British Parliament until 1825, worked to ban slavery.

Liverpool port and bartering them for

slaves on West Africa's Gold Coast. In exchange for their live cargo in the Americas, ship captains returned to the Liverpool port with sugar, coffee, tobacco and other goods, fueling this highly-profitable triangle of trade.²⁵

By 1833, through the efforts of William Wilberforce and many other reformers, trading slaves was banned throughout most of the British Empire.

had deteriorated so badly that traveling by horseback or by foot were almost the only options.

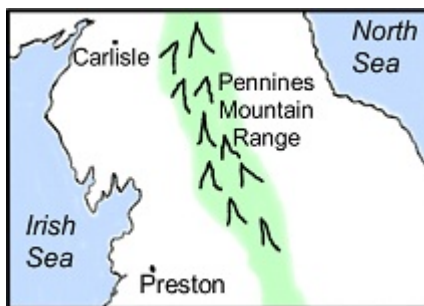
The ancient Roman roads had been the main arteries into Liverpool and Preston for well over a thousand years, but by the eighteenth century these roads



The Romans built 2000 miles of roads in England to move their military troops. Many Roman roads are still in place.

John Wesley, who rode his horse extensively throughout England in his missionary labors in the mid-eighteenth century, complained about the roads, a stumbling-block in the country's otherwise growing economy.²⁶

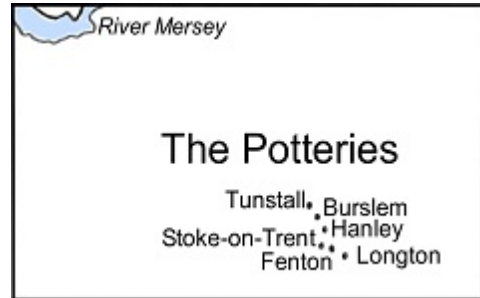
As peat bogs were drained, with the peat itself becoming a valuable source of exportable fuel,



The Pennines Chain is often called the backbone of England.

agricultural yields greatly expanded. Cattle and sheep production increased, and farms spread to the new soil, sending produce, wool, cotton and linen to European ports from Liverpool but also on canals through the Pennine mountains to the east coast, the North Sea and on to Europe.²⁷ During the mid-1700s, Liverpool rivaled the London port. By 1780, publicly funded turnpikes were being constructed throughout Lancashire and Yorkshire, and in 1830 these routes could handle the increased traffic and wagon-loads of goods which were carried from the interior to Liverpool.²⁸

By the time Joseph Fielding returned to England as a missionary, flint from France was being imported to Liverpool and hauled overland seventy miles south to The Potteries, an industrial area encompassing several towns which used water from the River Penk to power their mills, thus allowing pottery from Staffordshire to be included in this trade.²⁹

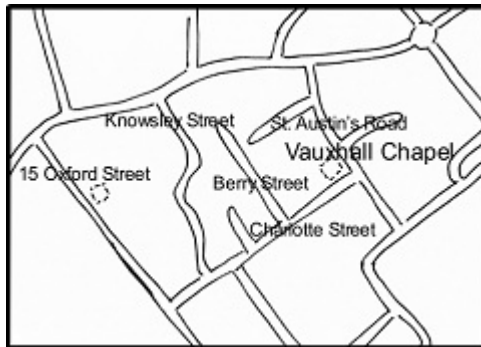


The area known as The Potteries was 70 miles southeast of Liverpool.

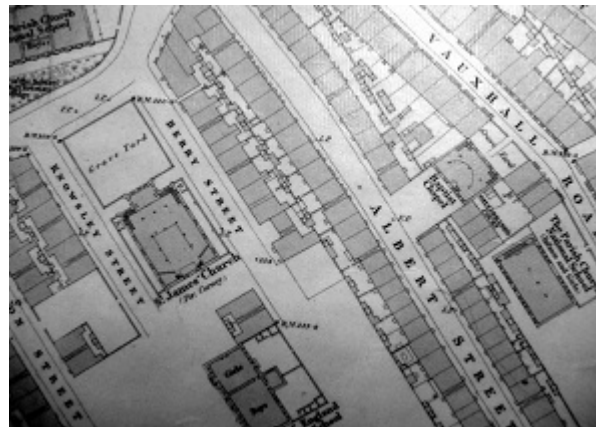
Joseph wrote a few paragraphs about his short stay in Liverpool:

We took lodging at Widow Norman’s in Union Street where we stayed until Saturday. We did not think of beginning our work in that place, but as I had a brother in Preston, it was concluded that we should proceed thither, 31 miles. On the next Saturday, therefore, we left Liverpool for Preston, where we arrived after a very pleasant ride half past 3 P.M.”

It was in Preston that James Fielding had established a successful congregation at Vauxhall Chapel.



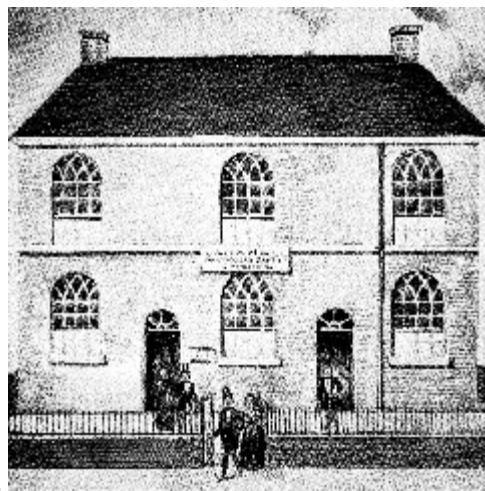
The site of James Fielding’s home at 15 Oxford Street, and the site of the Vauxhall Chapel are shown on this modern map.



James Fielding’s chapel was between Albert Street and Vauxhall Road, where the map shows a Baptist Chapel. Map and information courtesy of Peter Fagg of Obelisk tours.



The chapel was a favorite site for LDS missionaries serving in Preston. It was torn down about 1960.



A 19th century drawing of Vauxhall Chapel shows its quaint appeal.

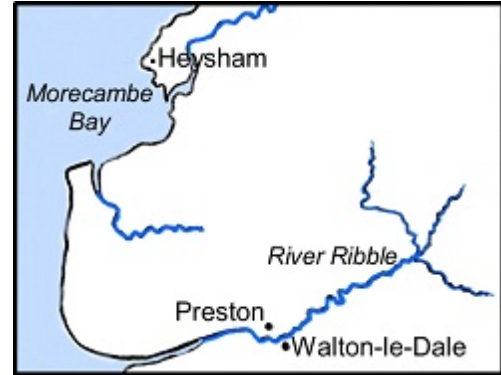
Preston

For millennia, Preston, on the north side of the River Ribble, and Walton-le-Dale, on the south, were crossing places for north and south travelers. Preston is an ancient word meaning “settlement of the priests,” indicating that in early times this was the location of a chapel or



St. Patrick, an early Christian missionary to England

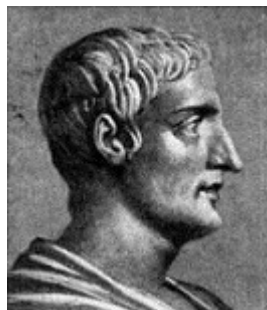
monastery, perhaps even a major center for the much earlier Druids. A later local tradition is that St. Patrick was shipwrecked off the coast in this area, perhaps thirty miles north at Morecambe Bay. The Saxons built chapels in this area during the ninth century, but none early enough to exist at the time of St. Patrick’s arrival.³⁰



Heysham, 30 miles north of Preston, is the traditional location of St. Patrick’s landing.



The Saxons build a chapel in honor of St. Patrick in Heysham.



The Roman historian Tacitus wrote of the Celts.

During the Roman era, the Preston area was known as the Country of the Brigantes, the Celtic tribes who lived in northern England. The Roman senator Tacitus wrote that the Brigantes were the largest of any Celtic tribe in Britain.

Julius Caesar, writing a century before Tacitus, described the Druids living in a “class of dignity” among the Celts, settling their disputes and enacting punishments. Caesar was not unfamiliar with the Celts and their Druid leaders, as the Romans had broken out



Julius Caesar made his first visit to the British Isles in 55 BC.



The Celtic tribe Brigantes lived in the area between the River Mersey and the Scotland border.

from under the bondage of the Gauls, cousins to the Celts, across southern Europe three hundred years earlier. At the time of the Roman invasion of the British Isles, the Celts were described as “a ferocious people who disfigured themselves by . . . tattooing.” They processed blue dye from seaweed to color their skin, and they wore animal pelts.³¹

The Brigantes inhabited the area between the Scottish border on the north and along the Mersey River, which flows into Liverpool, on the south.³² For a century the Celts resisted the Roman advance, but ultimately they succumbed not only to the superior

Roman forces, but also to their luxuries and civilization to the point that they shed their animal hides for togas. The ruling Druids were killed and their religion suppressed, acts the Romans felt necessary to quell the rebellious.³³

Tacitus, writing toward the end of the first century, described the insidious approach of his father-in-law Julius Agricola, the general who finally subdued the Brigantes:

Agricola personally inspected his soldiers, praised the forward, stirred up the slothful, and marked out the stations himself. He explored the estuaries and woods, and kept the enemy in continual alarm by sudden incursions. When he had completely over-awed the people, he stayed his operations in order to exhibit to them the blessings of peace. By these means many cities, which till then had been free, submitted and gave hostages, and were surrounded by posts and fortified places. These were selected with so much skill and judgment that no newly-explored part of Britain was ever before so peaceable. The following winter was spent in the execution of the wisest designs. To pacify men rejoicing in warfare, and to incline them by idleness to pleasure, he exhorted them privately, and assisted them publicly, to erect temples, courts of justice, and habitations. By praising the forward and chastising the slothful, he diffused a spirit of emulation which operated like a sense of duty. He instructed the sons of their chiefs in the liberal arts; and professed to prefer the genius of the Britons to the attainments of the Gauls. Thus, those who lately disdained the Roman language began to cultivate its beauties. Our dress became the fashion, and the toga was frequently seen. By degrees they yielded to the charms of vice, the porch, baths, and elegant banquets; and that was called humanity by the simple-minded natives which in truth was but a link in the chain of slavery.”³⁴



Julius Agricola.

Celtic ruins and artifacts abound in Preston, as do Roman relics, sending a quiet message through time that neither civilization was ultimately superior.



Known as the Cuerdale hoard, this cache of gold and silver was discovered in 1840.

The Vikings invaded Preston in the 10th century, leaving a large hoard of gold and silver buried across the River Ribble from Preston. The cache, discovered only three years after the LDS missionaries’ arrival in Preston, included eight thousand items. Coins from the reigns of Anglo-Saxon kings were mixed among Byzantine, Italian, Scandinavian and even Islamic mints and were possibly from Viking raids and trades spanning decades. Included in this booty were silver rings, brooches and hacked fragments, and the hoard appears to have been sorted into portions but buried and abandoned before it could be distributed.³⁵

Just as the Romans before them, the Vikings used the River Ribble to control the passage used by travelers crossing from the North Sea on the east through the Pennine mountain range to the west. Guarding the Preston area protected the access point on the Irish Sea which was within easy reach to the Isle of Man and Ireland.³⁶

The Romans built a fort at Ribchester, twelve miles east of Preston where their roads from Chester, York and Carlisle met. Ruins of their baths, still impressive, can be seen today. The fort housed a cavalry unit manned by Imperial troops from Europe, with remnants of accouterments for horses uncovered in the nineteenth century.



A thriving Roman military outpost was built at Ribchester, which left impressive ruins.

Ten miles downriver was another Roman fort, this one at Walton-le-Dale, which is very close to Preston. This was the site of a large contemporary industrial center on the south side of the River Ribble. The second-century Greek astrologer and mathematician Ptolemy lived here for a short period. Remains show that the surrounding community spread north across the River Ribble to where Preston is now.

While Roman industry was not maintained after their departure, the communities remained. William the Conqueror's great survey of 1086 named both Walton and Preston, indicating their prominence.³⁷



James II, the son of Charles I, was the last Catholic king of England.

King Charles I refused to submit to a constitutional monarchy and as a result was beheaded. Oliver Cromwell, one of the signers of the 1649 death warrant for King Charles I, was a military leader in the defeat of royalist forces.

Six hundred years later, the great Puritan defender Oliver Cromwell defeated Royalist supporters from Scotland at Preston, which led to the beheading of Charles I in 1649. Charles's son, James II, was the last Catholic king of England.

In the succeeding two centuries, campaigns and public voting for representation in Parliament

became commonplace, and the LDS missionaries arrived in Preston during the preparations for an election. Two months earlier, William IV, grandson of George III, had died, opening the door for his eighteen-year-old niece Victoria to begin her reign.



Victoria began her 63-year-reign in 1837, upon the death of her uncle.



Before ascending to the British throne, William IV served his father George III in the American War of Independence.

Chapter 8 Endnotes Pages 119-131:

1. Joseph Fielding Diary, page 37, dated in June 1839 after the apostasy of Isaac Russell was made known.

2. Journal of Heber C. Kimball, page 11.

3. Life of Heber C. Kimball, Whitney, page 123.

4. The pamphlet is available online at <http://olivercowdery.com/texts/Hyde1836.htm>.

5. 8 July 1837 Letter, Mary Fielding to Mercy Fielding Thompson. Mary only wrote that Joseph Smith Senior sat with two of his brothers in the upper stand, and that below them were four of his sons. I have assumed that the two brothers of the prophet's father were John and Asahel. At this time five sons of Joseph and Lucy Smith were alive. I have assumed that Samuel was the one not seated on the stand.

6. 8 July 1837 Letter from Mary Fielding to Mercy Fielding Thompson, LDS Church History Library, MS 2779, third letter of Mary Fielding Smith to Mercy F. Thompson Collection.

7. 8 July 1837 Mary Fielding to Mercy Fielding Thompson. Mary only mentioned that the letters were being written. I have assumed they were sent in care of James Fielding, as there was no other address to use. Mary Russell's letter of 17 July 1837, dated from Kirtland, confirms this supposition. Her letter is part of the Isaac Russell Collection at BYU Special Collections, MSS 497.

8. 8 July 1837 Letter from Mary Fielding to Mercy Fielding Thompson. "They met Elder Pratt 300 miles on his way thither and brought him back with them."

9. Autobiography of Parley P. Pratt, page 144.

10. Life of John Taylor, page 40.

11. Autobiography of Parley P. Pratt, pages 145-148.

12. History of the Church, Volume II, page 495. Joseph had earlier stated that “The brethren remained in their lodgings [in the Fordham warehouse] fasting, praying and counciling for the success of the mission, and had a joyful time. In the afternoon two sectarian priests came in to talk and find fault, but they were soon confounded and left. On the 28th the brethren deposited one of Orson Hyde’s ‘Timely Warnings,’ in the New York post office, for each of the sectarian priests in the city, amounting to some hundreds.”

13. Journal of Heber C. Kimball, page 13.

14. Joseph Fielding began his diary on August 8, 1837, after he had arrived in England. The first eight pages of the typed transcription cover his conversion and travel to England. This incident was covered more thoroughly in his letters to Mary Fielding in June, but he wrote this short paragraph in his journal on page 5: “On the thirteenth of June Elder Heber C. Kimball and Elder Orson Hyde, two of the Twelve, Elder Willard Richards and myself having been set apart by the Presidency for that purpose, left Kirtland for New York, there to meet Elder John Goodson, Elder Isaac Russell and Brother John Snyder, then a Priest, and thence to start for England. We came to N. Y. On the 22nd, found our Brethren, and expected to sail on the 24th, but the ship was too full to take us, and we were obliged to wait until the 1st of July. We found it was for our good that we had to wait. We were kindly accommodated by Elder Elijah Fordham.”

15. Joseph Fielding Diary, page 5.

16. History of the Church, Volume II, page 498. Joseph Smith’s scribe inserted the daily progress of the ship into his log with notes which surely came from letters once the missionaries arrived in England. For example, the ship passed the banks of Newfoundland on July 7th, and on July 20th, the *Garrick* weighed anchor in the River Mersey. While the cable chains were still rattling as the ship settled, the “merchant ship *South America*. . . [under a \$10,000 bet], came alongside, having kept in sight daily during the voyage but never getting ahead.”

17. A rod was a common surveyor’s tool and would have been very familiar to Joseph as a farmer staking out new properties. It was five and a half yards in height, so a distance of eight or ten rods would have been quite a distance, 160 feet, perhaps.

18. Joseph Fielding Diary, pages 5-6. The first entry was dated from Preston, August 8th, 1837 and covered many pages, including these two.

19. Joseph Fielding Diary, page 6.

20. Journal of Heber C. Kimball, pages 14-15.

21. Cheshire Historic Towns Survey, Warrington, Archaeological Strategy, Cheshire City Council: 2003, page 2. Also, the Origins of Lancaster, by Denise Kenyon, Manchester University Press: 1991, page 116.

22. Peter the Great, His Life and World, by Robert K. Massie, 1980, page 727.

23. Lancashire, Cheshire and the Isle of Man, by T. W. Freeman, H. B. Rodgers and R. H. Kinvig: 1968, page 56.

24. The Abolition Project, found online at abolition.e2bn.org/slavery_45.html.

25. My husband and I served an LDS mission in West Africa during 2004-2005. One of the most disturbing things I learned was that slavery was a part of the African culture long before the Europeans arrived. The Africans captured and sold neighboring tribe members, those who might be in debt to them, or even family members with whom they might have disagreed. Arriving Europeans found this slave business already underway. They did not

create it, although surely they increased the demand significantly. However, the Europeans were not tramping through the African jungles capturing slaves. The Africans captured the slaves and took them to ports along the coasts where they were sold. An excellent resource on this topic can be found in John Reader's excellent book *Africa, The Biography of the Continent*, Vintage: 1999.

26.Lancashire, Cheshire and the Isle of Man, page 61.

27.Lancashire, Cheshire and the Isle of Man page 55.

28.Lancashire, Cheshire and the Isle of Man, page 58-61.

29.Lancashire, Cheshire and the Isle of Man, page 65.

30.Origins of Lancaster, page 62.

31.History of the Borough of Preston and Its Environs, in the County of Lancaster, by Charles Hardwick, Preston: 1857, page 2.

32.History of the Borough of Preston, page 3.

33.History of the Borough of Preston, page 4.

34.History of the Borough of Preston, page 5.

35.History of the Borough of Preston, pages 74-76.

36.History of the Borough of Preston, page 34.

37.Origins of Lancaster, by Denise Kenyon, Manchester University Press: 1991, page 115.