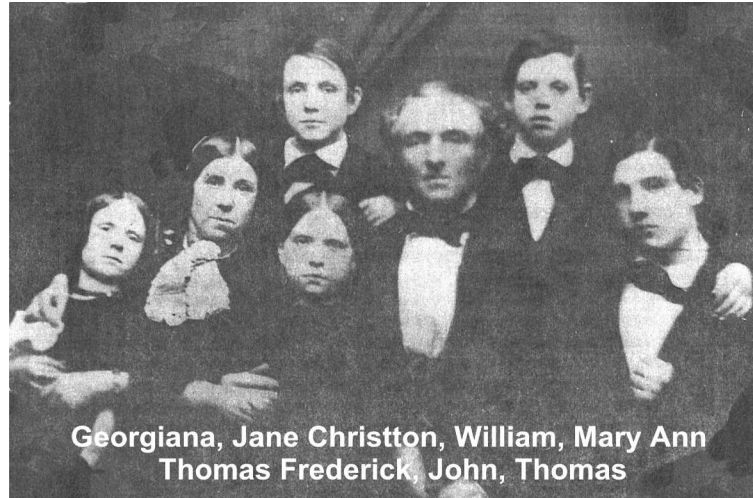


History of Thomas Frederick Fisher



THOMAS FREDERICK FISHER was born 18 February 1811 at Birch Copy Cottage, Llanfyllen (or Llangollen), Denbigh, Wales. His parents were Thomas Fisher, born at Chester, Cheshire (Chestershire), England, and Elizabeth Powell Fisher, born at Holywell, Flintshire, England. During his childhood, his parents moved to Woolwich, England, which became their permanent home. Here is where he learned the carpenter's trade (as did his eldest son, Thomas, later) and in the early 1830's he obtained permanent employment at the Government Dock Yards at Woolwich on the Thames River, where he served Queen Victoria faithfully for twenty-one years. By the time he was 23 years old, he was an artistic carpenter and cabinet maker. At that time, Woolwich was a suburb of London, five miles from the heart of the city, on the Thames River. By the late 1900's it was all part of greater London. The British government Observatory was and still is there, from which longitude and time is recorded for the English speaking world.

On 25 January 1834, he married 21-year-old Jane Christton¹ at St. Giles Parish, Cumberwell, County of Surrey, England. She was born 18 March 1812/1813 at Deptford, Kent, England, and was the third child in a family of six, born to William and Mary Hogarth Brown Christton, at Greenwich. Greenwich is across the river Thames on the west side of London. Her father was from Scotland and her mother was born at Berwick-on-Tweed, Northumberland County, England, on the banks of the River Tweedy, separating Scotland from England.

For twenty-one years, Thomas faithfully served Queen Victoria at the Government Dock Yards. Their home in Woolwich was on the east end of London on a street where the trolley car ran

¹ The Christton name has been spelled several ways but William Christton in the old Fisher Bible spelled it as I have written it. In his own writing on the 1st page in the Bible he wrote the date of her death." (A note written by Minnie Jane Ellsworth and in the possession of Hattie Moss.)

going to the dock and going to the Blackwell Tunnel. Their house number was either 26 or 28.² They established a house of comfort, even luxuries. There were brass stair rods, fine carpets, and Jane had rolls and rolls of linen throughout the house. Jane herself, presided in the home with something of the English aristocrat. From the day of her marriage, Thomas carried tea and toast to her bedside each morning before she arose, even though sometimes she arose only ten minutes later. He called her his "winsome wee lass". Of dainty form and features, even twenty years later when they left England, she still weighed a "witches weight" of 101 pounds. It was family banter that Thomas could span her waist with his hands.

Thomas may have naturally come by aristocratic blood in his own right, according to the thinking of Englishmen. His mother, according to family tradition as told by him to his family, was Elizabeth Powell, the daughter of the Earl of Salisbury from Flint, Wales, who fell in love with a commoner, Thomas Fisher. The old Earl forbade the marriage, so Thomas and Elizabeth fled to Llangollen, Wales, to escape his wrath. There they were married and lived until their first son, Thomas Frederick, was born. They then returned to England, but her father disowned Elizabeth and erased her genealogy from his records.³ [Note: This family tradition is not exactly correct. Thomas' mother Elizabeth Powell, was actually the daughter of Zachariah Powell and Mary Salisbury. Mary's father was David Salisbury, but there is no title of Earl associated with him. Also, when a man receives his Earldom he drops his surname, so the Earl of Salisbury would not be surnamed Salisbury.] All seven of their children⁴ were born to Thomas and Jane in England:

² Tom Fisher secured this information from a Mr. Purdy of Ogden, who served as a missionary in England and visited with the Thomas Frederick Fisher families there. He gave the number and description of the house to Tom as he, Tom, was leaving for his mission. He described the houses as being attached to one another. Tom went to England in 1888 or 1889.

³ "In a recent search I found the Powells or 'Ap Howels' as the original name was spelled in Welsh, are all from Denbigh--now the story as told to me by Grandmother was that Thomas Fisher aspired to the hand of Elizabeth Powell, a daughter of an Earl of Salisbury. He objected, so they ran away, pursued by an angry father (who didn't catch up) to Llangollen (a near-by town) and were married. Here Thomas Frederick Fisher was born—a week later he was christened in the Holy Trinity Church, London, England on Feb. 25, 1811 (this found in a Parish reg.). Thereby it would seem they returned to England, possibly to his people. In the Welsh records I find a great list of Ap Howels or Powells, including the Earl of Salisbury. Much of it is in Welsh (I can't read) but so far did not find a record of this runaway marriage nor her birth (as he discovered her and likely erased her record.)" from a note by Minnie Ellsworth. However, the following letter from the Family Research Director does not substantiate all of the family tradition:

"13 March 1964--In the last few weeks consideration has been given to your Powell line. You may recall that Elizabeth Powell married Thomas Frederick (the Frederick is in error—MM) Fisher in 1811 at Llangollen. Family record states she was born 13 Jan or July 1789, a daughter of the Earl of Salisbury. The tradition surrounding the Earl of Salisbury is typical of many that we have received. You may recall that he, the Earl of Salisbury, being angry because his daughter chose a commoner, the irate Earl chased the young couple into Wales hoping to prevent their marriage. "According to the 1861 census returns, Elizabeth Powell was age 73 and was born in Holywell, Flintshire. In Holywell registers is the following entry: 27 January 1788, Elizabeth, daughter of Zachariah and Mary Powell.

"This agrees exactly with the census returns and is one year earlier than family tradition stated. This one year discrepancy in the family tradition is not a serious discrepancy. You will notice that the christening took place 27th January, which is 14 days later than the stated date of birth and this is the customary period between birth and christening. Furthermore, Zachariah Powell married Mary Salisbury 18 Feb 1786 at Holywell. This is where the surname Salisbury fits into the family and shows that the family tradition about the Earl of Salisbury is 'misleading. Incidentally when a man receives his Earldom he drops his surname so that the Earl of Salisbury will not be surnamed Salisbury.

--Sincerely, Genealogical Society Research Department (signature) Frank Smith, Director Research Services"

⁴ Two of their sons, William Frederick and John, would later ride for the Pony Express.

Thomas William John, born 24 May 1835, died 23 July 1874 at Bountiful, Utah
Jane Elizabeth, born 26 July 1837, died 24 Feb 1840 in England
William Frederick, born 16 Nov 1839, died 30 Sep 1919 at Rigby, Idaho
John, born 7 Feb 1842, died 23 Oct 1905 at Bountiful, Utah
Mary Ann (called Minnie) born 21 May 1844, died 26 Dec 1887 at South Bountiful
Georgiana⁵, born 17 Aug 1846, died 20 Sept 1854 near the Sweetwater River in Wyoming
while crossing the plains
Stillborn son, born 5 Apr 1849

In 1841, Lorenzo Snow carried the Gospel of Jesus Christ to Great Britain. They were quick to receive the gospel. The family were all baptized. There was much talk of the wonders to be found in America and the blessing of being near the headquarters of the Church. Thomas is said to have declared he would have gone through hell and firewater to get to Utah.

Thomas began to fail in health in the early 1850s. He was transferred from the Woolwich Dock Yards to a mail steamer plying between Dover, England, and Havre, France, on the English Channel, as ship's carpenter. The Government Medical examiner at the time of his transfer to the mail steamer, believing that he was not long for this life, recommended that he be given a pension, and succeeded in securing for him, for the term of his natural life, twenty-five English pounds sterling per annum (about \$125) payable quarterly. This he continued to receive during the rest of his life. Life on the steamer, however, restored his health. About this time, from 1850 to 1854, he was Branch President of the small LDS branch in Woolwich.

They finally reached the decision to emigrate to Zion. The house they were to leave was furnished with treasures of many years. Most of them had to be left, no complaints, but Jane insisted that Thomas build her a chest to pack some of the things that were dear to her. Into it went the brass stair rods, among other things. A mirror was crated to be carried across the sea and later across the plains to the pioneer home.

On 8 April 1854, they left England. The good ship "Marshfield" of Bath, Maine, was towed down the River Mersey, docked in Liverpool, and the big sailing vessel was on its way to America, with several hundred saints. The Fisher family was part of the Robert L. Campbell Company. The seas were rough and the food and water were poor. There was scarcely any privacy and little sanitation. The ship was an old sailing vessel which rocked frightfully. Once a week the food was rationed out and had to be cooked in small cubicles on the ship. Once a week the bedding was aired.

⁵ Her name is spelled both Georgiana and Georgina. In the memory of family members she was called Georgina, but actually named Georgiana.

One day little eight-year-old Georgiana delighted the captain with a dance on board ship. For the occasion, she wore an exquisite white Swiss dress. It had been made by her mother with a pointed bodice, lace around the sleeves and neck, and eyelets perfectly hand worked down the back of the dress.⁶ Her shoes as well, were hand-made. With her chestnut curls, child and dress were alike beautiful. [Note: Thomas kept a journal while on board the ship. A copy of excerpts from his journal is at the end of this history.]

After six weeks, on 15 May 1854, the voyage ended at New Orleans, Louisiana. From this place, on 29 May, 1854, Thomas wrote a letter⁷ to his brother William in England, as follows:

Ship Marshfield, New Orleans, May 29, 1854

My Dear Brother William--I hail with joy this privilege of acquainting you of our arrival at New Orleans this morning, after a passage of 51 days from Liverpool, and I rejoice in having to say that our voyage has been more like an excursion from London to Margate, or Herne Bay, than a voyage across the vast Atlantic. I presume that I shall be perfectly safe in saying that a more pleasant, healthy, and happy voyage has never been known in the history of transatlantic emigration, for, although we had a few days' seasickness, we have been entirely free from disease, with but one exception -- Orson William Neild, son of a brother Neild from the Oldham Branch of the Manchester Conference, and who died on Sunday night, 23rd April, aged five months. As regards myself and family, I might say we have been first-rate. Jane has been a little poorly a day or two, and William was seasick one day, I had an attack twice of my old complaint, which brought me to an anchor one day, but all that is nothing. We are well now, and in first-rate spirits, thanks to our Heavenly Father.

Well, now for some information which may be useful to you as you come along. As regards provision, they have been of the best quality. I have been greatly deceived both in quantity and quality, both have been so very good. I bought one cwt. of biscuits, one third would have been enough. Half the bacon would have been plenty. The tea is quite sufficient to use twice a day. If you use coffee for breakfast, you save half your tea; and although the pork seems small per week, yet in a family, and in these warm latitudes, it is really more than you can use. I brought a quarter cwt. of flour; I could have used half as much more, for if you have flour you have soft bread every day. The cooking arrangements are very good, the company is divided into eight wards, and each has its turn or use of the galley alternately during the day, which makes the wards differ in their dinner times, but all goes on well.

⁶ This dress is still preserved in the family according to a letter written by Minnie Fisher Ellsworth in 19—

⁷ Fisher, Thomas F. [Letter] Latter-day Saints' Millennial Star 16:28 (July 15, 1854) pp. 446-448. (Historical Library)

A few red herrings, and a good supply of potatoes, are very acceptable. The potatoes relish the pork. The pork was very good; some we have had as good as you would buy in the shops in Liverpool.

I have found your little barrel very useful. In hot weather we have had frequent showers of rain, which has supplied us plentifully for washing our clothes. Some baking powders, carbonate of soda, and sherbet, are very useful, also some mustard, lime-juice, plums, currants, caraway seeds, spices for puddings, pickles, and a few pounds of sugar. Be sure to bring some preserves, and you may reckon upon having tarts all the voyage, which are very nice in these hot latitudes, for it is hot, and no mistake. Our only bed-covering is a sheet, and that is soon kicked off when we are in bed.

Well, now, a word about our Church government on board, for I presume you wish to know all. Elder William Taylor is our president, and a first-rate fellow he is--a better man, and one who feels more for the interests of the Saints, I never met with in my experience. I thank God I have the happiness of his acquaintance and friendship. Elder Gilbert Clements, another most excellent man, is one counselor, and your humble servant is the other. As I said before, the whole company was divided into eight wards, or, you may call them, branches of our Conference. Each ward had its president. Four wards on the starboard side were under my superintendence, while the other side were under Elder Clements'. President Taylor over the whole. We have had occasionally our council meetings, and sometimes to try offenders, for you must understand that offences will come. You would be astonished to see the wickedness of some men and women calling themselves Saints, when they are, like us, thrown into close quarters. Let no Saints attempt to gather, unless they are fully determined to love God, and work righteousness. All our company are not such. I have learned and seen more of the feelings and dispositions of the human heart in this short voyage than in the whole course of my previous life. O, how precious are wisdom and patience. But, upon the whole, we believe a better company of Mormons never crossed these seas.

Now for something about our ship and her officers. Our ship, if I know anything about ships, is about as good a one, for strength, ventilation, and every other qualification, as ever crossed these waters. Our captain is a perfect gentleman, in the fullest sense of the expression; he has been a captain in his ship, a father and a friend to his passengers. May God bless him. The mates and the seamen have behaved with the greatest kindness to all. I can say truly before God, that while I have been on board I have been treated as a gentleman by the captain, officers, and crew. Two of the crew--the carpenter and a sailor, are going with us to Zion. They have been engaged as teamsters by some of the passengers, and will be baptized after leaving the ship. It is not prudent to baptize seamen

on board -- it has been proved that they sometimes get baptized on board merely to assist in their designs upon the honor of our sisters. We might have baptized all our crew, mates and all, but President was too old for them.

We have had two marriages and two births on board.

From your affectionate brother, Thomas F. Fisher

They rested at New Orleans for a week before they went by steamer up the Mississippi River to St. Louis. They spent two months at St. Louis, then came by steamer up the Missouri River to what is now Kansas City. At Weston, four miles from Kansas City, they "fitted out a wagon and ox team with supplies for the overland journey across the plains, which they began with the Robert L. Campbell company. They were but one family among many of the saints who discovered they were loaded too heavily to make the crossing successfully. One by one many treasured possessions were, of necessity, discarded along the way, including the brass stair rods. The lovely mirror remained with them to their final destination in Bountiful.

As they were passing through Wyoming, the captain of the emigrant company asked Thomas if he would go among the ranchers to find oxen or horses to replace those that had been stolen by the Indians or died on the journey. Thomas secured another driver, unfortunately inexperienced. One night they traveled late to catch the rest of the train, through a mountain canyon over deep ruts. About 10:00 p.m. a wheel went into a deep rut. The lurching wagon jolted sleeping Georgianna from her bed to the ground, the back wheel passing over her head. Her crushed form was laid tenderly in the wagon, while the mother and brothers and sisters took up the sad journey and vigil. Twenty-four hours later the father joined them to help them pitch the saddest camp of the journey. The child was dressed and placed in a split rawhide for a coffin to protect her from the wild animals. On the wind swept plains of Nebraska at LaBonnee Creek, near old Fort Laramie, Georgiana was buried.

The company reached Salt Lake on 28 October 1854, six months from the time they began. Thomas and his family stayed two days in Salt Lake and then went to Sessions' Settlement (now Bountiful) where they established their Utah home. It was located on the corner lot, midway between the Bamberger depot and the Bountiful Lumber and Supply Company's store, just across the street to the west, from the John K. Crosby residence

The first winter was hardship with only a poor temporary home. The next year they built a new, more comfortable house. Thomas' carpenter skill soon placed him in useful employment. Much of the beautiful hand carving in the Bountiful First Ward Chapel is his personal work, done with his tools which he brought from England. Many handsome pieces of furniture were fashioned for his own home and the homes of others.

Early in the year of 1857, Brigham Young sent a young woman named Sarah Ann Smith to Bountiful where she obtained work as a housemaid in the Fisher household. This was about two years after they had established themselves in Utah. Thomas was married and sealed to Sarah on 10 April 1857, in the Endowment House in Salt Lake City.

SARAH ANN SMITH was born 18 January 1834 at Hern Hill, County of Kent, England. Her parents were William Smith and Sophie Butcher Smith of England. Sarah Ann was only eighteen when she was converted to the Gospel in England. Her family bitterly rejected her and her new religion and turned her from the house. She went to live with her Grandmother Butcher, who had also joined the church. To be nearer the headquarters of the church, she decided to go to America. Before she left England, her family, in a spirit of reconciliation, filled a trunk with all the clothes she needed to be adequately supplied.

On 31 May 1856, as a young woman of twenty-two years, she boarded ship with 146 saints to America. The saints were led by John Aubrey. Captain Welch was in charge of the ship. They arrived in Boston, Massachusetts on 13 July 1856.

She became a passenger in Captain John A. Hunt's ox train, the last one of the season. They left the camp ground near Iowa City, 1 August 1856. When well out on the plains, the company numbered 240 persons, 50 wagons, 247 oxen and cows and 7 mules and horses. Sarah was very happy when she began the trip, for the company was well provisioned with good teams and light loads. But they started late and winter began unusually early that year. The way became slow and difficult. Many immigrants walked most of the way to lighten their wagon loads. As Sarah walked through the snow in the mountains, her skirts became wet to her waist and never did dry out during the trip. They reached Florence, Nebraska, on September 2nd. They arrived at Fort Laramie 10 October 1856 in severe weather. Some of the Saints left the wagon train and stayed at Fort Laramie. Sarah went on. On the 20th of October, the snow was so bad the wagons could not move. The weather grew worse, with feed so scarce they cut willows for the oxen to feed upon. On November 5, they passed Independence Rock at 2:00 p.m. Six hours later and twelve miles closer to the end of their journey, they arrived at the Log House at Devil's Gate. Here they met one of the relief trains headed by George D. Grant, that had been sent out from Salt Lake City to assist the saints in great need of food and warm clothing. The handcart companies being in greater need of assistance than the wagon train were given preference and went on ahead while later help was sent out from the valley to relieve the suffering and hardships of those of the wagon trains. The Hunt companies of which Sarah was a passenger, arrived in sections in Salt Lake City from the 10th of December through the 15th of December 1856.

At the beginning of the overland journey, Sarah had paid a man \$50 to carry her trunk to Utah. He went on in a group ahead of her. During the trek, his team began to fail under the strain,

so he unloaded half of his load, including Sarah's trunk, in an old shack along the way, with the intention of returning for it. He delivered half of his load in Salt Lake, then departed to recover that left on the way. However, he did not return to Utah, but went on back east where he sold the contents of his load. So Sarah arrived in Salt Lake with nothing to wear except that which she had on. Her feet were so frozen she was unable to walk. Dr. Wiseman took her to his home to care for her. It was necessary for him to remove all the bones from her heel. Not for two months did she recover sufficiently to walk. Brigham Young then sent her out to the Sessions' Settlement (now Bountiful), where she obtained work as a housemaid in the house of Thomas Frederick Fisher. Two years later she was sealed to him as his wife. They had the following children:

George Christton, born 11 Feb 1858, died 30 July 1895

Albert Henry, born 3 May 1860, died 26 Dec 1863

Effie Eugenie, born 7 Oct 1862, died 7 Oct 1862

Lillie May, born 8 May 1865, died 27 July 1953

Victor Edward, born 15 Feb 1867, died 3 Feb 1885

Richard Erastus, born 25 Nov 1869, died 15 Jan 1870

Inez Lorene, born 12 Feb 1871, died 17 Nov 1924

Alfred Ernest, born 8 Feb 1874, died __ June 1965

Elizabeth Florence, born 13 June 1878, died 13 Mar 1952

The fine old house built for the family still stands.⁸ There were three large rooms with folding doors which could be thrown back to make one large commodious room. Cottage meetings were often held here, as well as weddings and family gatherings. Jane had one side and Sarah the other. Jane still presided as the English lady of the home. Sarah now carried the cup of tea and toast to her morning bedside.

The children participated in the labors for a livelihood for the families. Vegetables and fruit were picked in the early evening in preparation for the early morning markets. They would arise at 3:00 a.m. and start for Salt Lake with their wares to peddle. At the Hot Springs they would begin to sell and then continue down to Brigham Street toward the Tithing Office. Nobody turned them down and by noon they had sold every bit of their fruit and vegetables. Many a hot day, they would go to the Temple grounds to play around on the blocks that were being used to construct the Temple. But they always ended up at the Tithing Office where they paid their tithing from what they had earned that day and received a little refreshment before returning to their home in Bountiful.

⁸ Thomas' contribution in the building of the Bountiful First Ward chapel (Bountiful Tabernacle) has been mentioned. He designed the moldings and staircase. With his own tools he made the staircase "circular and elaborate like the ones on Her Majesty's Ships which made the Tabernacle a little more traditional than the ordinary ones built today." Proper timber was secured from Lake Tahoe, Nevada, with 20-mule teams.

Sarah worked hard in the home before and after her marriage. She with her children raised cows and chickens and pigs for their livelihood. Ernest, her young son, used to drive his mother every Saturday to the market with their produce. Butter sold for 25 cents a pound, eggs for 15 cents a dozen. She helped her boys with all the farm work. She shocked grain, helped care for the calves and the many chores on the farm. Besides doing her own work, she regularly helped in the home of Minnie Egan, Jane's daughter, who was the mother of fourteen children. They did wash all day on Mondays and ironed all day on Tuesdays.

Sarah died 19 April 1911, at the age of seventy-seven years. In her last years, she was cared for in the home of her son, Ernest. Near the end of her life, he asked her, "Mother, if you knew from the beginning how hard the way would be, would you accept the Gospel, knowing the price before hand?" Sarah was not old or feeble for the moment. She rallied to declare with fire, "My son, I would do it all again for the Gospel!"

When Thomas Fisher was seventy-five years old, he made a trip to town with his young son, Ernest, and they were caught in a furious blizzard. From this exposure, Thomas contracted pneumonia, from which he never recovered. He died on 3 January 1887. Thomas had served as Justice of the Peace in South Bountiful Precinct for twelve years. He was a High Priest in the Church and served a term on the home mission for the Church. He was an honored and respected citizen.

JANE CHRISTTON FISHER lived fifteen years after the death of her husband. Her grandchildren remember her as a short, roly polly little lady with a keen sense of humor, who possessed a long pocket in her full skirt in which she always tucked candy to pass out as favors on her visits. On the Fourth and Twenty-fourth, they could always count on her being at the celebration and giving each grandchild a dime or so to supplement the small amount each had to spend. Incidentally, each one earned the twenty-five cents he had to spend. Often this was done by getting up at day break to pick raspberries before the celebration began.

On occasion, Jane wore a claret silk dress with a beautiful paisley shawl pinned with a brooch containing a little lock of hair under glass. In later years she worked as a midwife. She helped bring many new babies at \$2.50 per baby, which included calls afterward to bathe the mother and child.

At an Old Folks party in Bountiful, when she was 85, she was called on to sing impromptu in a singing contest as part of the program. She said, "I'll sing if you will put a baby on my lap." A baby was brought and placed upon her knee. In her clear, sweet voice she sang an old lullaby to the baby and won the contest. Often she put her own grandchildren on her lap and sang all the English Mother Goose rhymes to them.

She was a proud old lady who hated it when she had to use a cane. Her grand-daughter used to rub her legs until she went to sleep. "Minnie," she used to say, "there isn't many young

ladies would leave her young man to comfort an old lady.” She wore long lovely bed jackets which came to her knees. One day in her declining years, as she sat in the home of William Fisher, she sighed and said, “Well, anyway I will be the first one to see him in heaven.” Jane Christton Fisher was cared for in the home of Irvin and Eliza Fisher, grandchildren, at the time of her death on 17 January 1902 at Bountiful, Davis County, Utah.

This history was compiled and retyped from several sources by Adele Newman Knudson 2005. The primary source was a copy of “The Family of Thomas Frederick Fisher” by Mary Meyers, which was received from Christie Egan Heath, great-granddaughter of Thomas Frederick Fisher. In it is given this acknowledgement:

“Acknowledgement is made to many family members for this history. Personal oral and written interviews from 1930 to 1965 with the following people have provided the sources: Irving Fisher, Tom Fisher, Minnie F. Ellsworth, Stella F. Brossard, Hattie F. Moss, Jane F. Toone, Ernest Fisher, Josephine Fisher, Eldon Fisher, and others. No liberties have been taken. It has largely been put down in the very wording of those interviewed. All are appreciated, but I would like to make a special recognition to Ernest Fisher, the only living son of Thomas Frederick Fisher at that time, for a most rewarding meeting and interview with him. – Mary Meyers”.

Other sources include--

- 1) A 2-page typed history of *Thomas Frederick Fisher*, unsigned
- 2) “*Riders of the Pony Express*” Centennial Edition, by Kate B. Carter
- 3) 1860 US Census taken at Bountiful, Davis County, Utah
- 4) *Millennial Star* 16:28 (July 15, 1854) pp. 446-448. (Historical Library) for letter to William

*Journal of Thomas Frederick Fisher
while on the Ship "Marshfield" of Bath, Maine*

Embarked on board the American ship, Marshfield of Bath, U.S. with my wife and five children, lying in Victoria Dock, Liverpool, on Friday, March 31. 1854.

Friday, March 31. Embarked, got luggage on board, took our berths and slept on board. Found things strange, but made the best of it.

Saturday, April 1. Busied in arranging luggage and making the berth straight and comfortable.

Sunday, 2nd. Attended meeting on the quarter deck which was alternately addressed by Pres. Wm. Taylor, Elders Gilbert Lamoreaux and Wilbert Clements, by whom some excellent teachings were given for the subsequent and present circumstances of the Saints who composed the company on board the Marshfield. Preaching between decks in the evening. Elders Bryson [Thomas Bryceson] and Labby [Phillip Labbey] occupied the time.

Monday 3rd. On shore with my shopping.

Tuesday 4th. Hauled out of the dock into the River Mersey.

Wednesday 5th. The passengers underwent medical inspection, the results terminating in the rejection of Sister Jane Hunter from the London Conference on the grounds of her being a colored woman of the Negro race. It appears that New Orleans is the capital of the slave state Louisiana, and that colored persons emigrating there are liable of being kidnapped on the plea of being runaway slaves.

Thursday 6th. This morning my brother Elder William Fisher came on board laden with presents of bread, oranges and a variety of other things. May the Lord bless him for all his kindnesses to me and mine. Appointed counselor to President Taylor. Wrote my farewell letter to my brother William.

Friday 7th. Still lying in the Mersey.

Saturday 8th. All hands called up at half past 5 a.m. Captain just came on board with orders for sailing. Saints passing general muster on deck, meantime between decks and ship generally rummaged to detect stowaways. None found. Half past 6, anchor weighed and ship underway in tow of a powerful steam tug. At 8 o'clock, had the pleasure of entertaining Elder Marsden to breakfast who sailed out with us 20 miles and left with Elder Lamoreaux. All well and in first rate spirits. We had a very pleasant day with little wind. Held meeting between decks in the evening. Elder Taylor preached an excellent discourse. Prayer and benediction by Elder Fisher.

"Sunday 9th. According to arrangement, the sound of a trumpet at 6 a.m. was to be a signal for the saints to rise. Attended accordingly. Met to prayers at 7 a.m. Had a refreshing time. Holyhead seen in the after part of this day. Weather very fine, yet some of the saints

seasick. My family, thank God, quite well. Wind right ahead. Held meeting in the evening between decks. Elder Clements spoke beautifully on the gathering of Jews and Gentiles in the last days, followed by Elder Fisher and Bryson. A good feeling prevailed. Much of the spirit enjoyed.

"Monday 10th. Weather fair. Ship going her course. Passed Holy head during the night. Wind fair but light. Met to prayers at 7 a.m. Provisions for the week served out this day. Cloven foot discovered on board. It appears in accordance with arrangements authorized by the Emigrating commissioner that measures are used in lieu of weights in the distribution of some of the provisions which indeed is necessary in order to facilitate the business.

"Some of the mistrustful weighed their provisions and finding the legal measure did not exactly correspond with the weight, gave way to a spirit of grumbling which was unfortunately fanned to quite a flame by one of the priesthood. Our president was much grieved at the circumstance. The principal offenders being summoned before our council. After a suitable admonition manifested contrition and all appeared to be well. Held testimonial meeting at night when a happy influence was enjoyed. All expressing sorrow for the sins of the day while the sacred Influence of the Holy Spirit was shed abroad in our hearts.

Tuesday 11th. In the Irish Channel. Wind fair. Prayers at 7 a.m. Much sea sickness this day although very fine. Met prayers at 8 p.m.

Wednesday 12th. In the Irish Channel. Wind fair with fresh breeze. Prayers at 7 a.m. Commenced schools for the girls and boys. Enter Western ocean. Many of the saints so affected with the seasickness as to be confined to their beds. My wife ill In bed. Prayers at 8 p.m. At 9 p.m. attended two marriages. Elder Taylor officiated for Elder Pincock and Hannah Blanch from the Newcastle conference and Elder Clements officiated for Teacher John Taylor and Harriet Hadley from the Warwickshire.

"Thursday 13. Strong breeze from the east. Heavy sea. Saints still very seasick. Prayers at 7 a.m. Ship rolled heavily all night. My wife still very ill. Prayers at 8 p.m.

"Good Friday 14. Ship rolling heavily. Many of the saint's greatly afflicted with seasickness, several quite prostrated. Assisted to administer to some of the worst cases. Prayers at 7 a.m. Few attended on account of the violent seasickness. The beds and bedding and the sick got on deck for the purpose of airing. My wife and family quite well. This afternoon Sister Allsop was safely relieved of twins. One died in the birth. Mother and surviving child, a boy doing well. They are from the Manchester conference. Prayers at 8 p.m.

Saturday 15. Wind light, ship going 2 points from her course. Prayers at 7 a.m. Saints much alarmed throughout last night through the heaving rolling of ship. Only a few cases of seasickness. Myself ill today, symptoms of my old complaint. Prayers at 8 p.m.

- Easter Sunday 16. Morning, fine wind. Ship going her course. Prayers 7 a.m. The saints with few exceptions, all well and in good spirits. Myself, thank God, much better. Meeting between decks this evening, addressed by Elders [William] Taylor, [Thomas] Fisher, and [Gilbert] Clements. Several bore their testimony. Wind now blowing fresh.
- Monday 17. Rain. Wind fresh. Prayers at 7 a.m. Fine on deck. At 10 a.m. provisions for week served out this day. Prayers at 8 p.m. Wind freshened the night to nearly a gale in the morning.
- Tuesday 18. Wind right ahead with rain. Ship close-hauled under close reefed top sails. Heavy sea. .Some of the Saints again very seasick. Prayers at 7 a.m. Scanty meeting. 10 A.M. weather fine. Wind abated. Ship rolling heavily. Hard work to keep our legs. Family well except Sister [Jane] Fisher who is ill in bed. At noon, wind fair but light. Prayers at 8 p.m. Some comforting instructions given. The ship rolled heavily all night.
- Wednesday 19. Wind fair, heavy sea. Many of the saints alarmed by the violent rolling of the ship. Prayers at 7 a.m. Meeting in the evening at 7. Elders Taylor and Clements gave some excellent instructions.
- Thursday 20th. Wind fair, heavy sea. Prayers at 7 a.m. Only a few cases of seasickness. Held a testimonial and prayer meeting at 8 p.m. Blowing hard during the night, with heavy rolling sea. Luggage breaking adrift in the berths. Saints much alarmed (without real cause). My son William very ill.
- Friday, April 21, 1854. Wind fair, strong breeze. Sea breaking over the weather side. Prayers at 7 a.m. Hard work to keep our equilibrium. Saints generally in good health and spirits. Held prayer and testimonial meeting at 8 p.m. Much of the Holy Spirit enjoyed, speaking in tongues, etc. (Note 6)
- Saturday, 22nd. Wind fair, light breeze, sea much more smooth. Climate getting warmer and very pleasant on deck. Prayers at 7 a.m. Elder Fording deposed this day from his presiding over the 5th Ward for cultivation and attempting to diffuse a rebellious influence among the Saints. Succeeded by Elder [Ebenezer] Gillis. My son, William, much better this morning. Myself and family, thank God, quite well. Seen from the ship this day a small whale and large shoal of porpoises and quite a number of what the seamen call Portuguese men of war, exciting much amusement among the Saints. Prayers and testimonial meeting at 8 p.m.
- Sunday, 23rd. 2,000 miles from Liverpool. Morning fine, wind aloft, light breeze. Prayers at 1/2 past 7 a.m. The weather is now exceedingly fine. Sort and genial. At 7 a.m. called to administer to our beloved president who was taken suddenly ill with violent cramps and pains in the stomach and bowels. Laid hands upon him with Elder Clements. Obtained speedy relief. Saints enjoyed the beautiful air on deck. All nearly convalescent and in first rate spirits. Short of preaching in the evening between decks. About 9 p.m. a large shark discovered

playing around the ship. Died this night at 12 o'clock Orson William Nield [Neild], aged 5 months, whose parents are from the Oldham Branch, Manchester Conference.

Monday, 24th. Morning fine, wind fair. Prayers at 7 a.m. 20 minutes past 9 a.m. a wreck discovered. No signal being given, the captain did not bear down to her. Provisions for the week supplied. Prayers at 8 p.m.

Tuesday, 25th. Beautiful morning, wind fair but light. Sea smooth. Enter the trades. Steering sails set. Prayers at 7 a.m. Passenger's beds and bedding taken on deck to be aired. 11 a.m. breeze increases. Ship going 10 knots. Rain this afternoon. Prayers at 8 p.m.

[Here the journal abruptly ends...]⁹

[Retyped by Adele Newman Knudson 2005 from a printed copy she received from Christie Egan Heath, the great-granddaughter of Thomas Frederick Fisher and Jane Christton. Sources are included in the text.]

⁹ Following are excerpts from other histories which contain information about the U.S. ship Marshfield of Bath, Maine.

1) Taken from the online history of John and Amelia Weight Larson--The Marshfield was under the command of Captain Joseph H. Torrey. The Yankee ship Marshfield sailed from Liverpool on 8 April 1854 bound for America. Aboard were 366 Latter-day Saints in the charge of Elder William Taylor. Some of the emigrants came from the island of Jersey. During the fifty-one-day voyage there were two births, one death, and one marriage. A number of sailors professed conversion and were baptized, but some did so in the hope of easier access to the Mormon women. On 29 May the emigrants landed at New Orleans, Louisiana. The Marshfield was owned by G. F. & J. Patten, prominent shipbuilders and ship owners of Bath, Maine. This square-rigger hailed out of Bath and operated under the Regular Line. She was later renamed the Jeanne Meyer.

2) Taken from the online history of James H. Fielding-- Date of Departure: 8 Apr 1854 Port of Departure: Liverpool, England. LDS Immigrants: 366 Church Leader: William Taylor. Date of Arrival: 29 May 1854 Port of Arrival: New Orleans, Louisiana. Source(s): BMR, Book #1040, pp. 63-82 (FHL #025,690); Customs #227. Notes: The Marshfield, Captain Torrey, cleared for New Orleans, April 5, with 370 emigrants, Elder William Taylor, late counselor to the president of the French Mission, being in charge of the company. Elder Gilbert Clements, late president of the Dublin Conference, sailed in this vessel."

3) From the Millennial Star, Vol XVI, pp.429-270, 425, 440, 446: "SEVENTY-SIXTH COMPANY, -- Marshfield, Captain Torrey cleared port at Liverpool, England, bound for New Orleans, on the eighth of April, 1854, with three hundred and sixty-six Saints on board, in charge of Elder William Taylor, who had acted as counselor in the presidency of the French Mission. Elder Gilbert Clements, late president of the Dublin Conference also sailed on this vessel. A number of the emigrants were from the Jersey Islands, of the French Mission. After a pleasant and prosperous passage of fifty-one days from Liverpool, the company arrived in New Orleans May 29, 1854, only one passenger died during the voyage, and two children were born; also one marriage was solemnized. A number of the sailors declared themselves converted to 'Mormonism,' but none of them were baptized on board, as it had been the experience of former companies, that some of the sailors would get baptized hoping the intimacy with the Saints thus afforded might assist them in their evil designs upon the honor of the young sisters. A portion of the company proceeded farther on the journey up the Mississippi River, May 31st, on board the steamboat James Robb; the other portion followed soon afterwards on board the Grand Turk. Both arrived safely at St. Louis about the middle of June, and thence the emigrants continued the journey on three steamboats to Kansas City.

4) "Sat. 8. [Apr. 1854] -- The ship Marshfield sailed from Liverpool, with 366 Saints, including about forty from the French Mission, under the direction of William Taylor. The company arrived at New Orleans May 29th."

Patriarchal Blessing of Jane Christton Fisher

South Bountiful, Davis County, 15 June 1884

A Patriarchal Blessing by James M. Works, upon the head of Jane Christton Fisher, daughter of William Christton and Mary Brown, born in Deptford in the County of Kent, England, 18 March 1813.

Sister Jane, in accordance with thy desires and according to the dictates of the Holy Spirit unto me, I lay my hands upon thy head at this time to seal a Patriarchal or Father's Blessing upon thee, that shall be a source of comfort and consolation unto thee in thy aged and declining years. For although thy head is beginning to be silvered over with age and is blossoming for the grave, the lamp that is burning within thee shall not receive one rude blast to hasten on it's extinction. And thy sight shall not dim, or thy faculties become impaired with age, until the time draws near for thy spirit to be released from this state of existence and go and visit thy friends among the spirits in prison and converse with them upon the principles of Eternal Life. For thou art one that has embraced this Gospel in thy native country, and the whisperings of the Holy Spirit to thee were to leave thy native country—even the land and home that gave thee birth, even the land of thy forefathers—and fly to the land of Zion, the Saints' secure and blessed abode, although thou hast encountered the dangers of a long journey, both by sea and by land in order to obey a command that the Lord has given. Wherein he has commanded his Saints to gather out from Babylon, in order that they might not partake of her sins, and thereby be made partakers of her plagues.

But the Lord has given thee a resting place for thy feet in the valleys of these mountains where thou art, comparatively speaking, free from the calamities that are about to over take the wicked and where you can be more properly entrusted [instructed] in the laws that pertain to life and salvation both here and hereafter. For thou art here in the midst of Prophets and Seers and Holy Men and Women, that speak and write as they are moved upon by the Holy Ghost. And if thou wilt listen to the counsel of those that God has called and set apart, to bear rule in his Kingdom, and will listen to the counsel of thy Husband, thou shall be blessed in thy labors among thy sex in comforting the sick and feeding the hungry, and in clothing the naked and destitute among the saints, and thy name shall be held in honorable remembrance among the Righteous for thy deeds of charity and benevolence. And they shall [thou shalt] teach many of thy sisters how to approach the Lord in a right and acceptable manner, and draw near unto [Him] with their hearts and worship Him in a right and acceptable manner. And thou wilt yet do much good in thy day and generation, for many of the young and rising generation will yet come to thee for counsel and to know what they shall do to save themselves from this untoward generation. And the Lord is beginning to feel after thy friends and relatives that are left back in thy native land, and also feeling after thy friends and relatives who have died without a knowledge of the truth. And they are anxiously awaiting to "be redeemed from their lost and fallen state" and are looking to thee for their future exaltation. And therefore I say unto thee, be of good cheer and be not cast down, because of thy cares and perplexities of life. For the Lord thy God loveth thee because of the integrity of thy heart, for thou hast thus far fulfilled the covenant that thou made with your Father in heaven, before you left the spirit world. Thou hast thus far kept thy first estate and have not sinned away the day of Grace. Therefore, the Lord is pleased with thee. Also His Holy Angels and His servants that bear rule in the Holy Priesthood here upon the earth are pleased with thee, and the saints with whom thou art acquainted are pleased with thee. And thy prayers ascended up unto the ears of the Lord of Sabaoth and all that have not been answered upon thy head, will be answered upon thy head in the Lord's own due time. For the Lord has accepted of thy tithes and thine offerings and thine obligations and therefore when they work is finished here upon the earth it shall be said of thee, "Well done, thou good and faithful servant, enter thou into the joys of the Lord." Thou shall be crowned with a Royal Diadem at the head of all thy posterity in connection with thy husband in the Redeemer's Kingdom and enjoy the presence of God and his Holy Angels. With Joseph and Hyrum, Brigham and Heber, David, Parley, William, Jedidiah, Brother George A. Smith, Brother Orson Hyde, Brother Orson Pratt, Brother Charles C. Rich, Brother Ezra T. Benson and Brother Edward Hunter with all the redeemed and sanctified of Adam's race. Thy lineage is of Abraham and Sarah, through their inheritance in Zion, when the earth is redeemed and sanctified and prepared for the abode of Celestial beings. These blessings I seal upon thy head in connection with all other blessings that were

promised unto thee by thy Father Morley and by the Elders of Israel upon conditions of thy faithfulness. In the name of Jesus our Redeemer, even so, Amen