

The World of Joseph Fielding: Chapter 12

1838: The Church in England and America

On January 12, 1838, Joseph Smith and Sidney Rigdon were forced by their enemies to flee in the night. The opposition hounded them even two hundred miles from Kirtland, where the group stopped for a time and the prophet, in need of funds to sustain his family, hired out in the bitter winter to chop wood.¹ By spring, the leaders of the church and their families were finally in Missouri with the main body of the Church.

Of this same time period in England Elder Kimball wrote:

We were continually engaged in the work of the ministry, proclaiming the everlasting gospel in all regions about, and baptizing all such as believed the gospel and repented of their sins. . . .The Holy Ghost the Comforter was given to us and abode upon us in a remarkable manner, while numbers thronged to hear our addresses. . . . We could baptize as many as fifty in Preston in a week, exclusive of those in the county. One short mission which Brother Hyde and I took into the country, after preaching five discourses on the principles of our holy religion, we have the pleasure of immersing one hundred and thirty in the waters of baptism.²

On January 13th, Joseph Fielding wrote:

Returned last Evening from a 16 days Mission into the Country. . . It seemed as though the Powers of Darkness were let loose upon me, as though I should sink into the Earth. In short, it seems that the Lord will lay as much upon us as we can bear . . . It is no small task to go forth in this wicked Generation trusting in the Lord for all things. Those who will receive the Gospel are mostly poor, and have more need to receive than to give. I have traveled 5 weeks and have received nothing, i.e. no money but 8 schillings. . . but I have baptized 12 during my last Tour, and have been kindly treated by them that believe my testimony. If it were not for the Priests of the Day, many more would come in.³

He then wrote:

We have baptized about 50 in three Weeks. . . .About two weeks ago [James] was lecturing against the Work of God and his Servants . . . He called my Brethren Kidnapers, said they had kidnaped a faithful Brother of his, and thanked God that he himself had escaped. . . . A man named Giles is lecturing against us, the Book of Mormon, etc.

The Reverend William Giles was the minister who James approached for baptism in the fall after rejecting Elder Richards' message. Joseph continued:

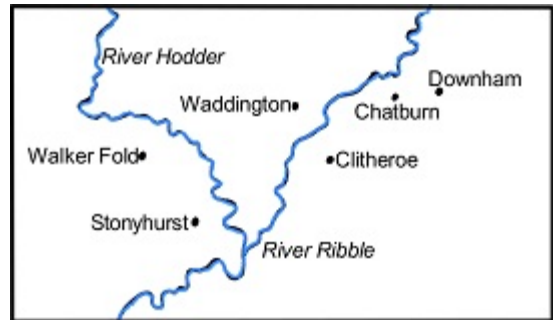
He treats us all with great contempt and Ridicule, and often makes his hearers laugh. He has given it out that he wishes us to hear him, but we have washed our Feet against him because he rejected our Testimony. At the first when we went to him to solicit his assistance, etc. to procure us a place to preach in, etc., and to inform him of our Message.

He told us he did not believe what we said.⁴

Mr. Giles started giving lectures against the Book of Mormon and the Preston newspapers began following him. However, they rejected rebuttals written by Elder Kimball on the grounds that they did not wish to be involved.⁵ Joseph wrote of their opinions:

It is curious to hear the opinion the People have of us sometimes. We are gathering up the ignorant. At other times we are aiming to overturn the Government. Sometimes we are weak Men and none but fools will listen to us. At other times we are carrying a wonderfully deep Plan, etc etc.⁶

In the middle of January Elder Kimball and Joseph Fielding left Preston for eighteen days to visit the branches in the surrounding areas. Joseph wrote that while crossing the frozen River Hodder, which is the largest tributary flowing into the River Ribble, “We stopped on the Ice and he offered up a Prayer to God for those dear Souls as we have been visiting, that they might be sealed up and be brought forth in the Celestial Kingdom.”



Joseph Fielding often preached in these villages. Walker Fold to Downham is about 8 miles.

Joseph wrote that this trip was very humbling for him. These were branches Joseph had helped establish. He said:

I had labored with them much, but I seemed as nothing in my own Eyes, and but little in some of the People’s Eyes. One, not a Brother, said if they had had Mr. Kimball before they would have had both a better congregation and more Members.

While those words possibly hurt, he did acknowledge in his journal, that:

[There] is not a Branch in the Church that has come on better than at that Place. There are many things to try one. The Lord will make us perfect through Suffering, but if we be made perfect it will be well. . . . I see my life as a life of Service, but I feel encouraged to go on.⁷

His attitude greatly improved and upon their return to Preston Joseph wrote:

Baptized 17. Had more liberty and Power than ever before. Have received great kindness from some of the believers . . . I feel much encouraged in the work, it is going on well in general.

Apostles Heber C. Kimball and Orson Hyde Make Plans to Return to America

However, it was during the month of February that Elder Hyde and Elder Kimball began making firm plans to return to Kirtland, leaving Joseph Fielding in Preston to lead the Mission.⁸ On March 13th, as the two apostles were making a concerted effort to visit every branch before their

departure and collecting donations to pay for their passage home, Joseph wrote:

Have been three Weeks off into the Country. Was joined by Elder Kimball about half the time in which time we baptized 83 in Waddington, Downham and other places. The Lord has blessed my weak endeavors to labor in his vineyard beyond my expectations for the short time I have been in the work. . . . I like Bro. K's Company, but he is so far before me that it casts me down.⁹

Elder Kimball wrote:

The time when we expected to return to our native land, having now nearly arrived, it was thought necessary to spend the short time we had. . . in visiting and organizing the Churches, placing such officers over them, and giving such instructions as would be beneficial to them during our absence. Accordingly, Brothers Hyde, Fielding and myself entered upon this duty, and we visited a Church nearly every day, and imported such instructions as the Spirit directed.

During this time Willard Richards, who had become quite ill, joined them in Preston from Bedford where he had established two branches.¹⁰ As his health allowed, he visited the branches with them.¹¹

In late March Joseph Fielding wrote that Elder Kimball had received a letter from Kirtland:

Which gives a sad account of the State of things, that Kirtland is likely to be destroyed by the Enemies. The Lord has given directions to the Saints to leave it. . . . My Sister Mary is married to president Hyrum Smith.¹²

Hyrum Smith and Mary Fielding Marry and Leave Kirtland for Far West

It appears Joseph learned the news of his sister's marriage from the letter to Elder Kimball. The recent widower Hyrum and Mary Smith were married on Christmas Eve after Joseph Smith directed his brother to marry her.¹³ Although many Church leaders had already left Kirtland, with some departing in the dead of night with only the basic necessities, Hyrum had felt safe enough to remain with Mary and his five children in Kirtland for a time.

Mary did not move into an empty house with her husband. Besides his five children, Hyrum had in his household two other adults. Hannah Woodstock Grinnell, a middle-aged widow and LDS convert who had helped Jerusha with her children, and George Mills, an irascible handy-man who had served in the British-Canadian army and had worked for Hyrum on his farm and doing chores in exchange for a place to live. Both were of great support and aid to Mary, and would continue to be throughout the remainder of her life.¹⁴

By the time Joseph learned of their nuptials, thirty-six-year old Mary was leaving Kirtland for Far West, eight hundred miles away. The Smith household departure was organized, with some of their belongings being sent ahead by barge on the Ohio River, likely with George Mills seeing to their security. The Smith company included Mercy and her husband Robert, who had returned

from Canada in March where “he baptized a considerable number.”¹⁵ Both women were pregnant, with Mercy giving birth in Far West in June to Mary Jane, who would be Mercy’s only child.¹⁶

Missionary Success in Downham and Chatburn

On March 31st Joseph Fielding described the missionary work along the River Ribble:

I have just returned this Day from Chatburn and other Places, where I have been laboring since I wrote last, and was joined by Elder Kimball a Week ago in Company with Elder Hyde. The Work is going remarkably well, especially since the Brethren went. About 100 have been baptized in that time. There is a wonderful Work in Downham and Chatburn, two small villages. It appears as though the whole of the Inhabitants were turning to the Lord from 10 to 90 years old. It is truly affecting to see them.



Joseph described the villagers of Downham flocking the streets as the missionaries departed. Photo courtesy of Keith Foulger.

While I was praying one day previous to baptizing 17, the little Girls kneeled around me; some leaned against my back and some against my Arm. They are full of Love for us and each other. The Brethren have organized them and left them for a short time. It was very affecting to witness our Parting with them. The Streets were almost lined with them, weeping and looking after us. Brother K. left his Blessing on them and the Whole place, walking with his hat off. They all followed us with their Eyes as far as they could see us, many of those even that had not been baptized.¹⁷

Elder Kimball wrote that they had been warned to not waste their time in these two small villages. He explained:

. . .as many ministers of various denominations had endeavored to raise church in these places and had frequently preached to them but to no effect, for they had resisted all the efforts and withstood the attempts of all sects and parties for thirty years. . . .I was also informed they were very wicked places and the inhabitants were hardened against the gospel.

Apparently his companions initially tried to dissuade Heber from going. He justified his decision:

I wanted to go. It was my business ‘to call not the righteous, but sinners to repentance.’ Accordingly I went in the name of the Lord Jesus Christ, and I soon procured a large barn to preach in, which was crowded to excess.

Joseph wrote that they preached in a Baptist chapel to “Six or Seven hundred people till ten o’clock,” which might possibly have been a separate occasion.

Elder Kimball continued:

Having taken my stand in the middle of the congregation so that all might be able to hear, I commenced my discourse, spoke with great simplicity on the subject of the gospel of our Lord and Savior Jesus Christ, the conditions of pardon for a fallen world, and the privileges and blessings of all those who embraced the truth. . . My remarks were accompanied by the spirit of the Lord and were received with joy, and these people who were represented as being so hard and obdurate were melted down into tenderness and love, and such a feeling was produced as I never saw before.

I then told them, that being a servant of the Lord Jesus Christ, I stood ready at all times to administer the ordinances of the gospel. After I had concluded, I felt someone pulling at my coat. I turned round and asked the person what it was they desired. The answer was, 'Please, Sir, will you baptize me,' 'and me,' 'and me,' exclaimed more than a dozen voices. We accordingly went down into the water, and before I left, I baptized twenty-five for the remission of sins, and was engaged in this delightful duty until four o'clock the next morning.

Elder Kimball went on to say that the crowds grew so numerous that he had to preach while standing on a stone wall in the open air. He wrote:

These towns seemed to be affected from one end to the other, parents called their children together, spoke to them of the subjects which I had preached, and warned them against swearing and all other evil practices and instructed them in their duty, etc. etc. Such a scene I presume was never witnessed in this place before. . .



Because of the large crowds wishing to hear him speak, Elder Kimball stood on a stone wall in a field. Thanks to Keith Foulger for this photograph.

When I left them my feelings were such as I cannot describe. As I walked down the street followed by numbers, the doors were crowded by the inmates of the houses to bid us a last farewell. . . . While contemplating this scene we were induced to take off our hats, for we felt as if the place was holy ground. The Spirit of the Lord rested down upon us and I was constrained to bless that whole region of country.¹⁸

Joseph Fielding Becomes the Presiding High Priest in England in 1838

Elder Kimball wrote:

On the first of April we returned to Preston and agreed to hold a general Conference. . . it being the day previous to our departure [on the 10th]. The interval was spent in preaching, baptizing, confirming, and setting in order the churches, and it being known that we had but a short time to remain in that country, great numbers flocked to hear us preach, and numbers were baptized. . . I have had to go into the water to administer the ordinance of baptism six or seven times in a day, and frequently after having come out of the water and changed my clothes, I have had to return back again before I reached my home

During this time not only were great numbers initiated into the kingdom of heaven, but those who were sick were healed, and those who were diseased flocked to us daily, and truly their faith was great, such as I hardly ever witnessed before, consequently many were healed of their infirmities and sicknesses. . . . Notwithstanding our unwearied and unceasing labors, we could not fill the calls we had from day to day, for the work kept spreading. . . the field opened larger and larger. . . The reader will not, I think accuse me of egotism, when I say that we were diligent, for I do not remember during the last six months I spent in that country, of retiring to my bed earlier than twelve o'clock P.M. which was also the case with Brothers Hyde and Fielding.

Elder Kimball added that during this period they were baptizing “as many as fifty in Preston in a week, exclusive of those in the country.”¹⁹

Isaac Russell joined his fellow missionaries in Preston for this conference with the intention of returning to Kirtland with the apostles. Elder Kimball wrote of Brother Russell:

[He] had been laboring in the county of Cumberland near the borders of Scotland, where numbers of his friends resided. While he was there he met with considerable opposition even from those of his own family, as well as the ministers of the different denominations who sought every opportunity to block up his way and to destroy his influence. However, notwithstanding the great opposition, he was instrumental of bringing upwards of sixty souls into the kingdom of God, and left them rejoicing in the truth and strong in the faith of the gospel. Thus the great work which is to go through the length and breadth of [the United Kingdom] . . . was commenced in three places, viz: Preston, Bedford and Alston²⁰

Isaac left his cousin and new convert, Jacob Peart,²¹ in charge of the branch.

After Brother Russell left Alston, Jacob Peart wrote him a letter which reached Preston only two days before they set sail. He said, “I can not express my thankfulness and joy that I have heard and embraced the everlasting gospel which has been restored in the last days.”²²

In 1841 Jacob Peart would emigrate to Nauvoo, cross the plains with President Young’s company in 1848, and raise a large family in Utah.



Jacob Peart, the 38-year-old cousin of Isaac Russell, was left in charge of the branch in Alston.

Sunday, April 8th was the day appointed for the conference, and members began to gather at the Temperance Hall early in the morning. By nine o'clock there were about six hundred assembled, many who had traveled from the areas surrounding Preston. Elder Kimball recorded the feelings he'd had during the opening hymn:

While I contemplated the congregation then assembled, which had been brought into the kingdom, through our instrumentality in such a short time, I was truly grateful to my heavenly Father, and my soul did magnify his holy name. . . .To one who has been the

humble instrument in the hands of God of bringing souls into the kingdom, and who has instructed them in the things of God . . .there is a tie of no ordinary kind. . .and it requires considerable effort of mind to tear himself away from such an affectionate and loving society.²³

Elder Kimball described the business portion of the meeting:

After the meeting was opened, we proceeded to give instructions to the official members, reminding them of their several duties, and callings, and the responsibilities which rested upon them, pressed upon them the necessity of being humble and faithful in the discharge of their duties, so that by patience, by meekness, and by love unfeigned, they might commend themselves to God and to the church of Jesus Christ, over whom the Holy Ghost had made the overseers.

Believing it necessary for the good of the kingdom, to have someone to preside over the whole church, we nominated Brother Joseph Fielding to be appointed to that office, and Brothers . . . Richards and Wm. Clayton to be his counselors. The nomination met with the approbation of the whole assembly.²⁴

Other men were ordained to priesthood offices in preparation for their missionary responsibilities. One was headed for Manchester, which Elder Kimball noted was a manufacturing center in England, and another elder was sent to London. Others were confirmed, children were blessed, and the sacrament was passed. Elder Kimball continued:

We then gave some general instructions to the whole church respecting their duty to God and to one another, which were listened to with great attention, and were treasured up in the hearts of most who were present. At 5 o'clock P.M. we brought the Conference to a close, it having continued without intermission from nine o'clock A. M. We then appointed seven o'clock the same evening to deliver our farewell addresses. At the time appointed we repaired to the meeting, which was crowded to excess. . . . Immediately after dismissing, we met [with the local priesthood leaders] at a private house, the number of whom were eighty, and instructed them further in their duty and broke up at one o'clock the next morning.²⁵

Joseph Fielding wrote of this meeting:

After Evening Preaching we met with the Officers of the Church in an upper Room for Council. Perfect Order and Union prevailed. The necessity of Order and discipline was strongly enforced; all appeared to be of one heart. Bro. K. and H. gave some excellent advice to us all & it was well received. Towards the end of the Meeting, after Prayer, as I was now considered as the Head or Representative of the Church here, that Authority having been delivered up by the Brethren to me, I rose and on my own behalf, and on behalf of the Church, and on behalf of my Native Land, returned thanks to Elder K. and H. for their kindness and faithfulness to me, for their faithfulness and Diligence in building up the Church. . . for coming from their homes and families to plant the standard of Truth which had been so long fallen, in this my native land. For these things I felt unspeakably

thankful, and pray that they might safely and pleasantly cross the great Waters, and find their Families in Peace, etc. etc.²⁶

Joseph Fielding, Willard Richards and William Clayton Remain as the New Presidency

Joseph wrote of the apostles' departure:

They have left near 1000 in the Church. . . 77 have been ordained to different offices, Elders, Priests, Teachers and Deacons; near 20 Branches of the Church, of which Preston is the Chief one. Of the five who have been laboring, I, myself, certain am the least, and yet strange as it may appear, they have ordained me Presiding High Priest, with Elder Willard Richards, one of the 5, i.e. from America, and Elder William Clayton in company with me as counselors.



New convert William Clayton joined Joseph Fielding and Willard Richards in the Presidency of the British Mission.

This work seems far too great for me; my heart is ready to sink at the Thought, and nothing but a full belief that it is the Will of God could ever have induced me to take it upon me, but I know that my Strength is in the Lord, and I intend to be faithful, if I die under it; but little did I think that such a thing would have fallen upon me in this way. I believe the Brethren have received Money enough to take themselves home comfortable and a little more, but not more than they need when they get there. The People of the Church have been very kind and have given them many Presents. They greatly lament their Loss.²⁷

Before leaving England, the apostles spent their last few hours blessing the members of the Church. Joseph specifically named Sister Ann Dawson, with whom the missionaries had lived during the past year. She received “a great Blessings . . . and justly. She has been as a Kind Mother to us. And a good and great Blessing was conferred upon Sister Hannah Greenwood.”

This was Joseph's first mention of the woman who would become his wife in two months, although he had known her since before Christmas.²⁸ Hannah, concerned about her older brother George's disapproval, had not been baptized until March 15th, during the missionaries' final efforts before their departure.²⁹ Her brother's fourteen-year-old daughter Ellen had been baptized just a few days earlier.³⁰

The missionaries' coach left Preston at noon with all five of the remaining missionaries who had come from North American the previous year. Elder Kimball wrote:

Notwithstanding the variegated scenery of the country, which in England is very beautiful, my mind reverted back to the time when I first arrived in that country, and the peculiar feelings of mind when I traveled from Liverpool to Preston some months before. Then I was a stranger in a strange land, and had nothing to rely upon but the kindness and mercy of that God who had sent me there. While I mused on these things my soul was humbled within me, and I had to exclaim, ‘Surely this is the Lord's doing and marvelous in my

eyes,' for then I had hundreds of brethren to whom I was united in bonds the most endearing and sacred, and who loved me as their own souls, and whose prayers would be continually offered up for my welfare and prosperity.³¹

After a four-hour ride, Elders Kimball and Hyde, with Isaac Russell, arrived in Liverpool only to learn that their ship, the *Garrick*, which had brought them to England, was stuck in the port due to a storm which had damaged several ships, with some loss of life, and the wreckage was strewn upon the harbor. As a result, the departure of their packet ship was delayed. Elder Kimball wrote:

While in Liverpool, we were waited upon by Elders Fielding and Richards, who, feeling desirous to obtain all the information they could respecting the government of the church. . .as our opportunities of instruction had been but limited while in Preston, and it being almost impossible to have much private intercourse. . .But in this thing they were disappointed, for as soon as it was known in Preston and regions round about that our departure was delayed, numbers of the brethren came from thence to visit us in Liverpool before we left their shores.³²

Joseph wrote that when he and Elder Richards realized their time would not be productive in Liverpool, they left their associates in Liverpool and traveled back to Preston via Churchtown and Longton, visiting the members of the branches there. Upon arriving in Preston, the two missionaries were met with some problems. Joseph wrote, "No doubt we shall have a Sifting. There are many in the Church who will not stand, but Purity is better than Numbers."³³

The New Mission Presidency Oversees Church Affairs in England

Joseph Fielding and Willard Richards left William Clayton in Preston and began a tour of the branches in the River Ribble Valley. Of his time in Waddington, Joseph wrote:

Many here who I once thought but little of are now doing well. They are diligent and increasing in Faith. About 80 have been baptized in this Branch and not one has fallen back as yet.

Later in the week they went on to Chatburn and Downham and were well-received as they preached and baptized. "The Lord was with us and with the Saints." Several ministers opposed to the LDS missionary work sought out the elders and "were very insolent and abusive."³⁴

While in this area, Joseph and Willard climbed Pendle Hill, a historic site where the Puritan founder George Fox received a vision two centuries earlier. At the summit, they "offered up a Prayer to our Father who seeth in secret." However, Joseph complained that "I suffered much in my legs by this. . . and was lame for several days."



Joseph Fielding climbed Pendle Hill in May of 1838 and had sore legs for several days afterward.

Upon returning to Preston, they found a letter from a missionary in London who had baptized his wife. Joseph wrote:

Many have been expecting to see the Work decline when our Brethren left us, but it is not so nor will it be. . . So the Lord is extending the work. The [letter] gave me great Pleasure; it filled my Heart with Gratitude and mine Eyes with tears.³⁵

Only speculation can allow readers today to imagine what Joseph's brother James was feeling about his younger brother suddenly being placed in the leading position in a church which taught doctrine he had once embraced but had since rejected. He might have felt shame, but more likely he was jealous.

There was also a critical difference between the two men. As quickly as new branches were being created, other men were called to lead them. Within two years, these new members would begin emigrating to the United States. Joseph was not building up a large congregation unto himself. This was in stark contrast to what his brother James had set out to accomplish.

Apostle Brigham Young Becomes a Leader in Missouri

In Far West, problems related to the financial panic in the United States hurt many of the members of the Church in Missouri. Some of these men blamed their problems on Joseph Smith and were disciplined. Members of the Whitmer family, including David and John Whitmer, both of whom had been witnesses to the plates from which the Book of Mormon was taken, and who both had been in the presidency of the Missouri Stake, were disfellowshipped. In April, senior apostles Thomas B. Marsh, David Patten and Brigham Young³⁶ were set apart by the Twelve as the leaders of the Church in Missouri, with Joseph Smith and Sidney Rigdon arriving later that month.

Returning British Missionaries Arrive in New York City in 1838

On the 12th of May, Heber C. Kimball, Orson Hyde and Isaac Russell landed in New York City, their ship *Garrick* beating the *New England*, which had left Liverpool at the same time, by just one hour. The three men located Elijah Fordham, who took them to see Orson Pratt who had been serving faithfully in New York with his brother Parley. Instead of just one member in New York City, which was the case ten months earlier, there was now a branch of eighty persons which had sprung up seemingly overnight after months of work.

In fact, LDS missionaries were preparing to leave New York City in the fall of 1837 when they received a revelation that they should stay. David White Rogers, a chair maker, was one of the first who joined the Church, and he and another convert rented a small room and filled it with chairs from his warehouse. Within a few weeks the missionaries were teaching in fifteen different locations.³⁷

After ten days of travel via rail and steam boat, the missionaries arrived in Kirtland on May 22nd after an absence of ten months. There, Heber found his "family in good health and as comfortably situated as I could expect, and our joy was mutual. The Saints in Kirtland likewise received us

with joy and welcomed us home.”³⁸

Elder Kimball found himself concerned for the members of the Church who had remained in Kirtland. He wrote:

The brethren who yet resided there, although very kind and affectionate, were weak in the faith, in consequence of trials and temptations. This caused us to grieve exceedingly. . . . Being solicited to preach in the house of the Lord, we did so, and after preaching a few times, and recounting our travels, and the great success which had attended our labors, and also the marvelous work which the Lord had commenced, and was still carrying on in the old country, they began to take courage, their confidence increased, and their faith was strengthened.³⁹

The two apostles took the time to write Joseph Fielding in Preston to give him some details of their voyage. Joseph mentioned this letter and said:

[The apostles had] found their families well, but the Place Kirtland is in an awful condition. Many of the Saints have fallen. Some of the Elders, even one or more of the Twelve, and one of the three Witnesses, O. Cowdery, have entirely fallen.⁴⁰



Heber C. Kimball preached from the pulpit in the Kirtland Temple in 1838 after returning from his British mission. Shown in this photograph are veils on the ceiling which were dropped to create private areas for teaching or prayers.

Elders Kimball and Hyde immediately began preparing to take their families to Missouri, where the rest of the Church leaders had located. Even the poorest Saints who had desired to go to Missouri had been evacuated earlier that spring.

Isaac Russell allied with his good friend Jacob Scott and with their families left Kirtland a few weeks later. They “traveled on land and water. . . [reaching Far West] in the latter part of September.”⁴¹ Elder Parley P. Pratt, who had remarried by this time, also moved to Far West.⁴²

The Church in England Continues to Grow

In England, Joseph Fielding led and organized the new members of the Church, leaving Elder Richards in Preston so he could visit the branches. In May of 1838, while the last of the faithful were leaving Kirtland for Missouri, Joseph Fielding wrote of his situation in England, “The work is spreading on every hand. An Elder is just gone to Wales. . . Brother Richards and myself intend to leave Preston tomorrow for a time.”⁴³

Joseph Fielding and Willard Richards were not working alone. As they ordained converts to the priesthood, these new members were sent on local missions and then they baptized, confirmed and led branches. Records of just the Preston Conference show that many others greatly assisted in the work.⁴⁴

On July 18th Joseph Fielding wrote of his missionary travels and spent some time explaining how he dealt with the significant opposition:

Our Enemies are still very busily engaged against us. Two short Pamphlets have been published lately, full of lies and Slander, the last in particular called an exposure of Mormonism, etc. Its Motto is, 'Let No Man Deceive You.' This must bring a signal Curse on the Author. It appears they want to provoke us to Controversy, but we have washed our feet against them all, so they may talk and write until they are tired, or till the Lord puts a stop to them.⁴⁵

Elder Kimball would later write about the British presidency:

When the Elders of Israel left their brethren in England, the downfall of the work was expected and ardently desired by the enemies of truth, but in this thing they were doomed to disappointment, for under the superintendence of Elders Fielding, Richards, and Clayton, and by the blessings of the Almighty, the cause continued to move forward at a steady pace.⁴⁶

Joseph Fielding Marries Hannah Greenwood

In June of 1838 Joseph wrote of his marriage:

On Monday, the 11th, I was married to Hannah Greenwood of Preston, after an acquaintance which commenced on the 27th of November last. In this I have the Approval of my Brethren, Elders Kimball and Hyde, and I think almost everyone else. Her Age is near 30. I have not sought for Money in this nor do I get much of it. I do not believe the Lord would we should get much money at present, yet he does and will supply our wants. I feel thankful to God for all his Goodness to me, an unworthy servant. Great responsibility rests upon me. May the Lord give me Wisdom that I may know his will and Power to do it.⁴⁷

Hannah, having learned to weave in her childhood, took a job at a cloth factory to support herself and Joseph.⁴⁸

In the middle of the summer, Joseph spoke at the Temperance Hall. His address covered:

[The] coming forth of this Work, the first Ministration of the Angel, and of the truth of the Book of Mormon, and it appears that several of the members of the Church were hurt at my setting it on a Level with the Bible. It grieves me to see some of the Church so weak in the Faith of the Church. It is Difficult to bring them to believe in their hearts that God has spoken as in Days of old, and that his Word is as important now as it was then. Yet I believe they must receive the whole of this Work before they can be gathered to Zion.⁴⁹

In July, Joseph made note of the one-year anniversary of his arrival in England:

I was then very weak and seem so still but the Lord has done much for me for which I

praise his Name. I see that he has done all things well for me, some things have sometimes appeared threatening, but it seems that every thing has turned out for the best.⁵⁰

Tragedy and Hope in Missouri, Late Summer and Fall, 1838

While Elders Kimball and Hyde made their way to Missouri, the saints in Far West held a conference on July 8th. During this meeting, Joseph Smith directed that the apostles would leave from the temple lot in Far West the following year on April 26th for a mission to England. He then publicly announced the call of John Taylor, who was also en route to Missouri,⁵¹ and Willard Richards, still in England, to be apostles.⁵²

After traveling nearly eight hundred miles, Elders Hyde and Kimball and their families reached Far West. Upon arriving on the 29th of July, Elder Kimball spoke to a Sunday congregation:

I related many things respecting my mission and travels, which were gladly received by the brethren, whose hearts were cheered by the recital, while many of the Elders were stirred up to diligence and expressed a great desire to accompany us when we should return to England.⁵³

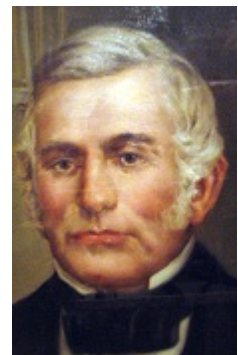
Elder Kimball was given some property by Bishop Edward Partridge, which included enough timber for a home:

While it was erecting, I lived in a place I built for my cow, about eleven feet square, and in which I could hardly stand upright. The brethren were remarkably kind and contributed to my necessities. One of them, viz: Charles Hubbard made me a present of forty acres of land, another gave me a cow, etc.⁵⁴

By August 6th, Elder Kimball, with hundreds of his fellow Mormons, were subjected to severe persecution. He wrote that they:

[Were] obliged to abandon [their homes] to the mob, who at that time commenced persecuting the Saints, driving off their cattle and destroying their property. . . . From about the 6th of August until the 1st of November, it was a continual scene of agitation and alarm, both by night and by day. The enemies of righteousness were determined to overthrow the Saints.⁵⁵

Orson Hyde and Thomas B. Marsh, disillusioned with what they were seeing in the Church, stirred up opposition and were both disfellowshipped, with Elder Marsh later being excommunicated. Lilburn Boggs, the governor of Missouri, issued an executive order, which he himself referred to as the Mormon Extermination Order. Characterizing the Mormons to be in “open and avowed defiance of the laws, [they] must be treated as enemies and must be exterminated or driven from the state. . . .”⁵⁶



Lilburn Boggs issued what he called an “Extermination Order” against the Mormon people.

During this time Apostle David W. Patten and others were killed in a battle at

Crooked River. Mercy's husband Robert Thompson was standing near David when he was mortally wounded.⁵⁷ A few days earlier, seventeen men, women and children were murdered in a massacre at Haun's Mill, twenty-five miles away.

Isaac Russell was not in Far West at this time, but was quite a few miles away with a group of Canadian converts who had been attacked by a mob. It appears that Jacob Scott, John Goodson, Isaac's sister Isabella Walton, William Dawson and their families were with this group.⁵⁸ Here, the record of Brother Russell is clouded by time and differing accounts. Isaac's nephew, William Dawson, insists that Isaac Russell was always faithful to Joseph Smith. Isaac's children, who all remained faithful in the Church and who emigrated to Utah, agreed with their cousin, but from this point on, Isaac was no longer associated with the Church,⁵⁹ although Church members wrote Isaac letters over the next few years imploring him to leave Missouri and join them in Nauvoo.⁶⁰

Joseph Fielding would write about this in his journal from information he received from Heber C. Kimball:

He feared Bro. R. was leading [the Alston Saints] astray from the truth, for he was gone astray himself, saying the Church was fallen; even Bro. Joseph, etc. and that the Church had no power to administer for the last 2 years, and all that had been done had been made void. He had led away about 30, chiefly of the Canada Members, his own Sister Isabella Walton, the Widow Woman who first received the Gospel in Toronto – to tell the truth, says Bro. Kimball, he is gone to the Devil. He is holy, but we are fallen—he is Prophet himself. . . .⁶¹

Chapter 12 Endnotes Pages 181-194:

1. History of the Church, Volume III, Pages 1-3.
2. Journal of Heber C. Kimball, pages 30-31.
3. Joseph Fielding Diary, page 16.
4. Joseph Fielding Diary, Page 16.
5. Truth Will Prevail, pages 94-95.
6. Joseph Fielding Diary, page 18.
7. Joseph Fielding Diary, pages 16-17.
8. Joseph Fielding Diary, page 17.
9. Joseph Fielding Diary, page 17.
10. Joseph mentioned that Willard had returned from Bedford. It wasn't until page 39 of Heber C. Kimball's journal where he mentioned Willard's return.
11. Journal of Heber C. Kimball, pages 31-32.
12. Joseph Fielding Diary, page 18.

13. Life of Joseph Fielding Smith, Sixth President of the Church, by Joseph Fielding Smith, Salt Lake City: 1938, page 120. "Hyrum Smith was left with five little motherless children, one [a sixth] having passed away. It was expedient under the circumstances that a companion should be found for him who could care for these children, the oldest of whom was only ten years of age. The Prophet Joseph, realizing the necessity of the situation, informed Hyrum that it was the will of the Lord that he marry again and take as a wife a young English convert, Mary Fielding by name, who but a short time before had arrived in Kirtland from Toronto, Canada." This book, a biography of Joseph F. Smith by his son, Joseph Fielding Smith, did not carry a footnote. I can only assume that this was family knowledge passed down to Mary's grandson Joseph.

14. Daughter of Britain, pages 43-49.

15. Autobiographical Sketch of Mercy Rachel Fielding Thompson, 1880, LDS Church History Library, MS 4580. After joining the Church and marrying in Kirtland, Mercy wrote, "Returned with my Husband to Canada, he being appointed to labor there as a Missionary. We remained there until March 1838 when we were appointed to journey with Hyrum Smith (to whom my sister had been Married in Decr 1837)." Biography of Robert Blashel Thompson by Mercy Rachel Fielding Thompson, ". . . being appointed to take a mission to Upper Canada, he . . . commenced preaching in Churchville and the villages adjacent, baptized a considerable number, continued his labors there until he was called upon to remove to Missouri."

16. Daughter of Britain, Corbett, pages 51-52.

17. Joseph Fielding Diary, page 18.

18. Journal of Heber C. Kimball, pages 33-34.

19. Journal of Heber C. Kimball, page 30.

20. Journal of Heber C. Kimball, page 40.

21. Mission To England, *Times and Seasons*. Knowledge that Jacob Peart and Isaac Russell were first cousins came from the article by Scott Esplin, Remembering the Impact of British Missionary Isaac Russell. Isaac Russell's mother was Isabella Peart, the sister to Jacob's father.

22. This letter is preserved in the Special Collections Vault as part of the Isaac Russell Correspondence Collection, MSS 497, at BYU.

23. Journal of Heber C. Kimball, pages 35-37.

24. Journal of Heber C. Kimball, page 38. Elder Kimball wrote "Levi Richards," instead of Willard Richards. Joseph Fielding clearly wrote "Willard Richards" in his journal.

25. Journal of Heber C. Kimball, page 38.

26. Joseph Fielding Diary, page 19.

27. Joseph Fielding Diary, page 19.

28. Joseph Fielding Diary, Joseph later would write that he was first introduced to her on November 27th.

29. The biography which later appeared in the DUP publication "Women of Faith and Fortitude" gave the date of March 15th, 1838 as Hannah's baptism. A biography with an unnamed biographer included this paragraph, "On the Sunday following her baptism, Hannah attended the Mormon service and upon entering the building she saw Brother Kimball nudge one of the brethren and whisper to him. They all looked at her and smiled, and she felt very much embarrassed at their strange actions, and did not understand until some time afterward when it was

explained to her that Brother Kimball had at that time pointed her out to Joseph Fielding as his future wife. At that time, however, they had not met, but they were at once mutually attracted and on the 11th of June, 1838, were married by a Mormon elder, after their acquaintanceship which began in November 27, 1837. In this marriage Joseph Fielding had the approval of Elders H. C. Kimball and Orson Hyde, and many others.” There are problems with this paragraph. First, according to the Marriage Act of 1753, only Anglican Priests could legally perform marriages in England. This was true until quite late in the 19th century. The date of November 27, 1837 from the unnamed biographer cannot be ignored. However, I have chosen to believe that Hannah first learned of the missionaries in November, which is consistent with Heber and Joseph’s accounts of proselyting in Preston. Until I find a record of her baptism date, which might not ever happen, I have accepted the March 15th date. I can accept that Joseph and Hannah carried on a romance for three months before Hannah’s baptism. Louise Burton Crossley wrote that Hannah attended her first meeting alone, “as she realized her brother, with whom she lived, would not approve of her interest in the Mormons.” This might have been the reason three months passed before her baptism.

30.Preston Conference Records, Film #87028. I found Ellen’s baptism record on the 11th of March, 1838. (She was named Helen in the record, but the birth date was an exact match.) She was baptized by Heber C. Kimball and confirmed by Orson Hyde. Her older brother George was baptized in 1840 by Joseph Fielding. These records were conveniently alphabetized in 1852. Likely the original sheet of paper containing Hannah’s record, and probably others, was lost before then.

31.Journal of Heber C. Kimball, page 41.

32.Journal of Heber C. Kimball, page 41.

33.Joseph Fielding Diary, page 20.

34.Joseph Fielding Diary, page 20.

35.Joseph Fielding Diary, pages 20-21.

36.While Brigham Young had been ordained an apostle a few days before David Patten, the practice at that early time in the Church was to base seniority in the council on age, and David was about two years older than Brigham. David was actually older than Thomas Marsh, but at the time there seems to have been confusion about David’s age, and Thomas Marsh was chosen to be the quorum president, with Joseph Smith believing him to be the oldest.

37.Autobiography of Parley P. Pratt, pages 145-146. I was delighted to come across this hitherto unknown reference to David White Rogers. He is my ancestor, the grandfather of Martha Telle who would later marry George Q. Cannon. George, who at this time was a young boy in Liverpool, was unknowingly awaiting the arrival of John Taylor, who would bring his family the restored gospel.

38.Journal of Heber C. Kimball, pages 42-44.

39.Journal of Heber C. Kimball, pages 43-44.

40.Joseph Fielding Diary, page 23. Their letter was written in May of 1838, before leaving Kirtland, and before Orson would become disillusioned.

41.Biography of Isaac Russell by his son George Russell. From the article, “Remembering the Impact of British Missionary Isaac Russell, Brother Esplin quotes from a letter by Isaac’s daughter Isabella, who stated that Isaac left Kirtland on July 6th.

42.Autobiography of Parley P. Pratt, pages 148-149.

43.Joseph Fielding Diary, page 21.

44.Preston Conference Records, LDS Film #87028. I studied this film looking in vain for Hannah Greenwood's baptism. However, the record in and of itself was very interesting. Francis Moon was a frequent officiator of ordinances, as was Peter Melling. It was clearly evident that the new members were embraced and quickly put to work.

45.Joseph Fielding Diary, page 21.

46.Journal of Heber C. Kimball, page 55.

47.Joseph Fielding Diary, page 22. When Joseph said he was not looking for money, it appears that he was referring to a dowry, leaving descendants today wondering who or if anyone paid one in Hannah's behalf.

48.This information came from one of the biographies written by Hannah's granddaughters, although this particular paper did not name a specific author.

49.Joseph Fielding Diary, page 22.

50.Joseph Fielding Diary, page 24. This comment was in the first paragraph of Book 2 of Joseph's Diary.

51.John Taylor did not state exactly when he arrived in Missouri, but his son was born in Indianapolis on June 8th, 1838. Minutes of the meeting the next month did not include him.

52.Doctrine & Covenants 118: 5. "Let them take leave of my saints in the city of Far West, on the twenty-sixth day of April next, on the building-spot of my house, saith the Lord." In the next verse, John Taylor, Wilford Woodruff and Willard Richards were called to be apostles.

53.Journal of Heber C. Kimball, page 44.

54.Journal of Heber C. Kimball, pages 44-45.

55.Journal of Heber C. Kimball, page 45.

56.History of the Church, Volume III, page 175.

57.Journal of Heber C. Kimball, pages 45-47; Biography of Robert Blashel Thompson, "He stood near to Brother Patten when he fell."

58.Because so many of Isaac's family were excommunicated on April 26th 1839, along with John Goodson, the Dawsons, and others, I have made the assumption they were all with the group of Canadian Saints who Isaac had either gone to rescue, join, or lead, depending on which account is read.

59.This subject is completely covered in Scot Esplin's article, "Remembering the Impact of British Missionary Isaac Russell." Son George Russell maintains that Isaac was "sent by the Prophet Joseph to assist a company of Canadian Saints who were attacked by a mob. This fact probably accounts for his not being taken prisoner with the Prophet and others."

60.Two of these letters are in the Isaac Russell Correspondence Collection, MSS 497, held in the Special Collections Vault at BYU, and were written in 1840.

61.Joseph Fielding Diary, page 36. The date was June 9th, 1839, and Joseph was paraphrasing what Heber C. Kimball had written to him in a letter which he had just received.