

# MARTHA ANN

Daughter of Hyrum and Mary Fielding



*MARTHA ANN SMITH HARRIS*

Born 14 May 1841  
Nauvoo, Hancock, Illinois  
Daughter of Hyrum and Mary Fielding Sr

# MARTHA ANN

## Daughter of Hyrum and Mary Fielding Smith

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Front endleaf: Mount Timpanogos as seen from Provo, Utah in 1970 photo by *Richard Parkes Harris*, grandson of Martha Ann Smith Harris.

Back endleaf: Cover illustration from *The Friend*, July 1980 issue. *Peggy Hancock Curtis*, first cousin of author, is the artist. Permission given by Peggy.

Title page: Photo of Martha Ann Smith Harris, ca. 1857, courtesy of *Carole Call King*.

Note: Quotations have occasionally been edited for clarity.  
Sources are identified within parentheses (author page).  
See bibliography for complete reference.

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# DEDICATION



This book is dedicated to the more than 2,946 direct descendants or 4,430 descendants including spouses of Martha Ann Smith Harris. Martha Ann possessed a great love for babies, as evidenced in the above photo where she has a baby on each knee. She cared for three generations of babies. (Statistics as of 13 June 2002)

Scene is Provo Sixth Ward, location of the first family reunion of her descendants held 15 May 1917. At that time, she had approximately 300 descendants.

This book is written as a tribute to a wonderful matriarch, and has "Something for Everyone" of the descendants of Martha Ann Smith Harris.

# ACKNOWLEDGEMENTS



*“And whoso receiveth this record, and shall not condemn it because of the imperfections which are in the same, shall know of greater things than these.”—Moroni 8:12*

Publisher Phyllis C. Likes deserves the credit for the beauty of this volume.

David Jensen Harris, husband of auther and great-grandson of Martha Ann Smith Harris, researched, edited, and financed this project. He gave valuable help as consultant for the book. Included in this volume are several reproductions of his fine original oil paintings. Born in Provo, he paints many beautiful landscapes of the locality.

Great appreciation is extended to artist Vernon Murdock who gave permission to use his artwork from *Illustrated Stories from Church History*, Provo Utah: Promised Land Productions, 1977, 16 volumes. His artwork authentically portrays well-known individuals and events.

David J. Harris, Peggy Hancock Curtis, Jay Dee Bawden, David Lindsley, Ken Corbett, and Stanley J. Watts, graciously shared their artwork.

Carole Call King, great-granddaughter of Martha Ann, shared her valuable tintypes and rare photos and histories. Carole was responsible for spearheading the gathering of data on Martha Ann’s descendants. She then entered all this into her computer. How grateful I am that we met her in Nauvoo in 1999 at the Joseph Smith Sr. Family Reunion.

Martha Ann Smith Harris has five living grandchildren: Ann Adalaide Dennis Jaussi, John Doran Dennis, Martha Dennis Hoopes, Harry Walter Startup Jr., and Dorothy Passey Storrs. They provided many remembrances of their grandmother and her family with histories and photos we had never seen.

Carol Hafen Jones, great-granddaughter of

Martha Ann, provided many rare photographs of the Martha Ann Smith Harris family. Lowry Harris, g-grandson and Larry Harris, g-g-grandson, shared much information they researched and Afton Harris Felt, g-granddaughter, contributed many histories and photos.

We are indebted to Martha Ann’s children, many of whom left their written histories.

Descendants Carole Holladay Nixon, Marjorie Riley Tribe, Laurie Snow Turner, Nadine Snow Searcy, Mary Corbett Taylor, Martha Ann Ridge Hardy, Todd May, Betty Lou Forsey Attridge, Neola Peterson Miles, Debbie Dennis Twitchell, Jon Startup, Cheryl Startup Worsley, and Karen Startup Berrett collected, edited, and provided photos for histories of Martha’s children.

Visuals not specifically identified are from the Church Archives, the Museum of Church History and Art, Church Educational System, the Church Visual Resources Library. Thanks are extended to the Copyright Department of the Church of Jesus Christ of Latter-day Saints for the use of these.

Noted British author, H. G. Wells, observed: “There is no passion equal to that of editing another’s manuscript.” —Happy editing!!!



Ruth Mae Barney Harris



Phyllis C. Likes

*(Photos courtesu of Robbie Buss)*

*PART ONE*

*Martha Ann's History*





			<b>16 Samuel SMITH</b> B:26 Jan 1666 M:25 Jan 1707/1708 D:12 Jul 1748
		<b>8 Samuel SMITH</b> B:26 Jan 1714 P:Topsfield,Essex,Mass M:27 May 1734 P: D:14 Nov 1785 P:	<b>17 Rebecca CURTIS</b> B:20 Jan 1688 D:2 Mar 1753
	<b>4 Asahel SMITH</b> B:7 Mar 1744 P:Topsfield,Essex,Mass M:12 Feb 1767 P: D:31 Oct 1830 P:Stockholm,S-Lrnc,New York		<b>18 Zaccheus GOULD</b> B:26 Mar 1672 M:21 Jan 1701/1702 D:29 Apr 1739
<b>2 Joseph SMITH Senior</b> B:12 Jul 1771 P:Topsfield,Essex,Mass M:24 Jan 1796 P:Turnbridge,Orange, Vermont D:14 Sep 1840 P:Nauvoo,Hancock,Illinois		<b>9 Priscilla GOULD</b> B:4 Aug 1707 P:of Ipswich,Essex,Ma D:25 Sep 1744 P:	<b>19 Elizabeth CURTIS</b> B:15 Dec 1679 D:21 Jun 1740
	<b>5 Mary DUTY</b> B:11 Oct 1743 P:Rowley,Essex,Ma D:27 May 1836 P:		<b>20 William DUTY</b> B:Abt 1659 M:1 May 1684 D:
		<b>10 Moses DUTY</b> C:29 Dec 1700 P: M:1 May 1741 P:Rowley,Essex,Ma D:1778 P:	<b>21 Elizabeth HIDDEN</b> B:19 Feb 1666 D:7 Feb 1742
<b>1 Hyrum SMITH-17SQ-JR</b> B:9 Feb 1800 P:Turnbridge,Orange, Vermont M:24 Dec 1837 P:Kirtland,Lake,Ohio D:27 Jun 1844 P:Carthage,Hancock,Illinois		<b>11 Mary PALMER</b> B:1 Jun 1717 P:of Rowley,Essex,Ma D: P:	<b>22 John PALMER</b> C:21 Jun 1689 M:18 Nov 1709 D:2 Jan 1764
	<b>6 Solomon MACK</b> B:15 Sep 1732 P:Lyme,New London,Conn M:4 Jan 1759 P: D:23 Aug 1820 P:Gilsum,Cheshire,N.H.		<b>23 Mary STICKNEY</b> B:1 Mar 1686/1687 D:
		<b>12 Ebenezer MACK</b> B:8 Dec 1697 P:Lyme,New London,Ct M:30 Apr 1728 P:Lyme,New London,Ct D:8 May 1792 P:	<b>24 John MACK</b> B:6 Mar 1653 M:5 Apr 1681 D:24 Feb 1721
<b>Mary FIELDING-1SJK-P9</b> (Spouse of no. 1)		<b>13 Hannah HUNTLEY</b> B:22 Jul 1708 P:Lyme,New London,Conn D:1796 P:	<b>25 Sarah BAGLEY</b> B:2 Mar 1663 D:
<b>3 Lucy MACK</b> B:8 Jul 1775 P:Marlow,Cheshire,N.H. D:8 May 1855 P:Nauvoo,Hancock,Illinois		<b>14 Daniel GATES</b> B:5 Feb 1706/1707 P:East Haddam,Middlesex,Cn M: P: D:9 Mar 1776 P:	<b>26 Aaron HUNTLEY</b> B:1 Dec 1680 M:27 Jul 1707 D:26 Sep 1748
	<b>7 Lydia GATES</b> B:3 Sep 1732 P:East Haddam,Middlesex,Cn D:1817 P:		<b>27 Deborah DEWOL</b> B:1690 D:
		<b>15 Lydia FULLER</b> B:1 Sep 1709 P:East Haddam,Middlesex,Cn D:14 Aug 1778 P:	<b>28 Daniel GATES</b> B:4 May 1680 M:1705 D:24 Nov 1761
			<b>29 Rebecca DUTTON</b> B:13 Aug 1686 D:
			<b>30 Shubael FULLER</b> B:Abt 1684 M:7 Mar 1708 D:29 May 1748
			<b>31 Hannah CROCKE</b> B:26 May 1688 D:31 Mar 1751

## Chapter One



### *MARTHA ANN'S PATERNAL HERITAGE*



*Martha Ann Smith*

**M**artha Ann Smith was born to **Hyrum** and **Mary Fielding Smith** on 14 May 1841 in Nauvoo, Hancock, Illinois.

#### *Pilgrims and Puritans from Lucy Mack Smith's Line*

Martha Ann's heritage included five *Mayflower* passengers. One such ancestor, **John Howland**, was swept overboard during a storm and plunged several fathoms deep into the billowing ocean. He caught hold of ropes trailing in the water and was hauled to safety by the crew. **Elizabeth Tilley**, one of the few survivors of that first dreadful winter in the Plymouth settlement, became his wife in the "New World." [See Appendix A at back of this book for a pictorial description and history of the *Mayflower*].



*Lucy Mack Smith*

Grandmother of Martha Ann, descended from five *Mayflower* passengers.



### *Mayflower*

In 1620 the Mayflower landed at what became known as Plymouth, Massachusetts, the first permanent colony in America settled by families. Theirs was a storm-tossed 65-day voyage.

(Courtesy Compton's Encyclopedia, painting by Paul Strayer.)

The compelling motive for the coming of these Plymouth settlers who arrived on the *Mayflower* was to gain for themselves religious freedom, not to establish a place of religious liberty. This liberty as we now enjoy it was the result rather than the intention of their coming. (Jones 1)

Historian John Fiske writes that the Plymouth settlers were "...drawn from the sturdiest part of English stock.... In all history there has been no other instance of colonization so exclusively effected by picked and chosen men." In his election sermon of 1668, William Stoughton said, "God sifted a whole nation that he might send choice grain over into the wilderness." Edward Johnson in 1654 wrote, "The Lord Christ intends to achieve greater matter by this little handful than the world is aware of." (Anderson 463)

Gordon B. Hinckley, a descendant of a *Mayflower* passenger, wrote:

The hand of the Almighty was manifest

on this continent even before the United States of America came into being. I have walked aboard the re-creation of the *Mayflower*, that tiny craft in which a hundred men, women, and children crossed the Atlantic in search of freedom to worship God according to the dictates of their conscience. Before even disembarking from the *Mayflower* and stepping ashore after their long and grueling voyage, our Pilgrim Fathers drafted and signed the Compact that became the instrument of their governance, the first such document drafted on this continent. It began with these words: "In the name of God, amen." It went on to say that the signers "by these presents solemnly and mutually in the presence of God, and one another, covenant and combine ourselves together into a civil body politic...and by virtue hereto do enact... such just and equal laws...as shall be thought most meet and convenient for the general good of the colony." This was the first charter of civil liberty drawn in America, the first of a succession of instruments that became the foundation of the miracle that is America. (Hinckley xiv-xv)

**Samuel Fuller**, Martha Ann's ninth-great-grandfather, was a lad of five when he journeyed on the *Mayflower* with his parents **Edward** and **Ann\* Fuller**, who both died the first year in Plymouth, Massachusetts. Orphaned Samuel was raised by his uncle, Dr. Samuel Fuller, physician to the Pilgrims both on the *Mayflower* and in Plymouth, Massachusetts, where they landed. (Stratton 294-5) Young Samuel grew to manhood and married **Jane Lathrop**, daughter of Reverend **John Lathrop**. Captain Miles Standish performed the ceremony. (Holt 215)

John Lathrop was exiled to America in 1634 because of his religious views. He believed that an individual should worship according to the dictates of his/her own conscience. This was a novel idea indeed in England in the 1600's. It seems that when the Catholics were in power, the Protestants had to fear for their lives; when the Protestants controlled England, the Catholics were in grave

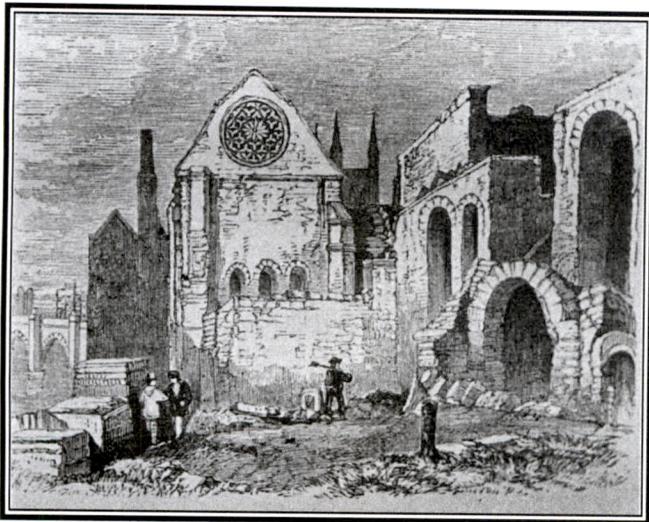
\*Given name of Edward's wife is unverified.



danger. Reverend Lathrop was imprisoned for his religious views. He was “thrown in the Clink,” a formidable prison in Southwark, from where is derived the above expression.

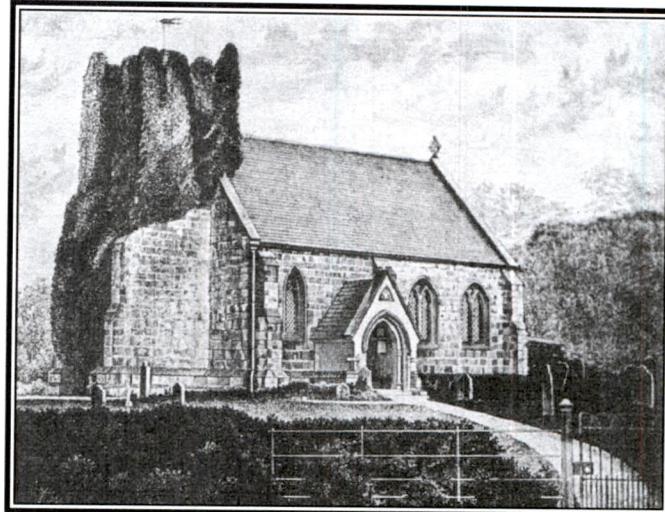
John Lathrop paved the way for the future restoration of Christ's true church centuries later by Joseph Smith Jr., uncle of Martha Ann Smith. Hyrum Smith, Martha Ann's father, supported his brother Joseph in this endeavor and was a patriarch of the restored church, which was eventually named the Church of Jesus Christ of Latter-day Saints.

Reverend John Lathrop kept a journal containing vital records of his congregations both at Scituate and Barnstable, Massachusetts. Among other items were recorded “Days of Humiliation,” wherein Lathrop and his flock beseeched the Lord for desired blessings of unity, protection from Indians, remission of sins, strength in keeping covenants, success with their crops, and for “Olde England.” Prayers answered brought “Days of Thanksgiving.” One entry, in the spelling of the day, reads: “June 14, 1652 which should



**Thrown in the Clink!**

The clink, now in ruins, is on the right. On the left are the remains of Winchester Palace, Southwark.



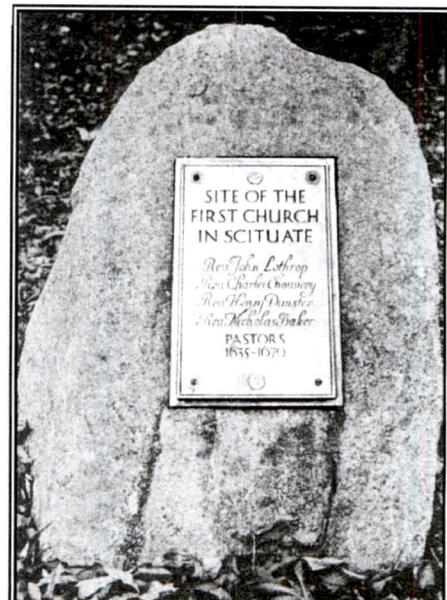
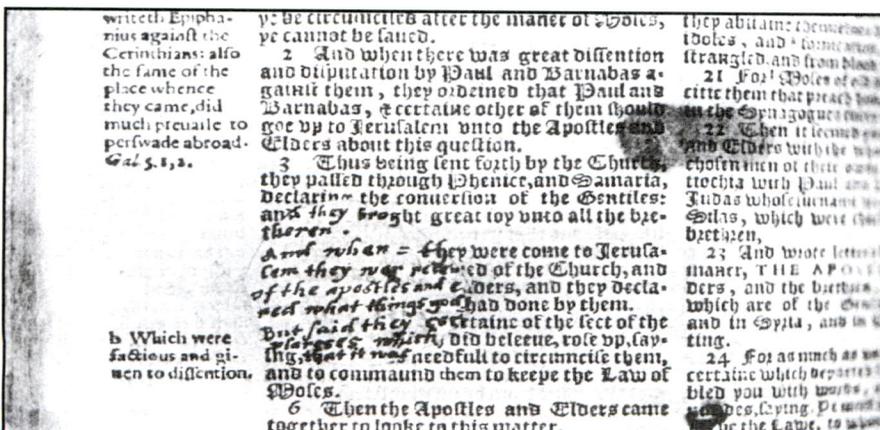
**Church at Lowthorpe Parish**

The Lowthorpe Parish is located in East Riding of Yorkshire, 180 miles north of London. The church was built in the 1300s.

(There are 12 spelling variations of the Lathrop name.)

(All photos on this page are courtesy of the Institute of Family Research.)

Below: While traveling across the Atlantic, John Lathrop fell asleep while reading and with hot candle wax burned his 1606 Bible—the only one on board. He pasted paper over the holes and printed the missing scriptures from memory. Right: John Lathrop was the first pastor of the first church in Scituate, Massachusetts in 1635.





A letter written in 1853 from Orson Pratt to his brother Parley now in possession of the Archives, Historical Department, Church of Jesus Christ of Latter-Day Saints. Salt Lake City, UT 84150.

*I have published the history and genealogy of Joseph Smith as written before his death: this includes six or seven generations of his ancestry. You will recollect that Joseph had a vision and saw that our fathers and his all sprang from the same man a few generations ago I should be pleased to trace both genealogies back to their junction, if it be possible.*

*Please write often and forgive my negligence.  
from your younger brother—  
Orson Pratt*

have been a day of humiliation for want of Raine, but the lord giving us in mercy on the day before raine, itt was turned into a day of Thanksgiving (Apocalypse 17).” Remembering to give thanks for blessings received is a wonderful trait.

George W. Bush, Harold B. Lee, Wilford Woodruff, Franklin Delano Roosevelt, Ulysses S. Grant, Eli Whitney, Douglas McArthur, Henry Wadsworth Longfellow, J.P. Morgan, Joseph Smith, and Parley P. Pratt are but a few of the many famous and influential people who trace their ancestry back to John Lathrop. See the “Appendix A” for a more complete listing. An article entitled “Puritan’s Progeny Makes Him the Grand Central Station of Genealogy,” appearing in the *Deseret News*, revealed that approximately one-fourth of the early Saints in Nauvoo descended from John Lathrop. One-half of the original Quorum of Twelve had John Lathrop as their ancestor. (*Deseret News*, 16 September 1988)

A letter written in 1853 to Parley P. Pratt refers to John Lathrop:

I have published the history and genealogy of Joseph Smith as written before his death; this includes six or seven generations of his ancestry. You will recollect that Joseph had a vision and saw that our fathers and his all sprang from the

same man [John Lathrop] a few generations ago. I should be pleased to trace both genealogies back to their junction, if it is possible.

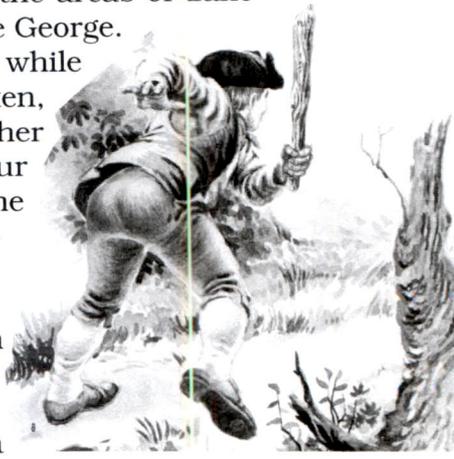
Please write often and forgive my negligence.

from your younger brother,  
Orson Pratt.

### Wise Solomon

On the early American scene Martha Ann Smith’s forefathers were among those who made a distinctive contribution to the growth and development of the United States. Her great grandfather **Solomon Mack** enlisted during the French and Indian War (1754-1759) and was active in the campaigns centering in the areas of Lake Champlain and Lake George.

During that conflict, while searching for lost oxen, Solomon and another man encountered four hostile Indians on the forest path immediately ahead of them. The Indians were armed with tomahawks, guns, and knives, while Solomon had only a





staff. Recognizing their extreme danger, Solomon used "stratagem" to deceive the Indians. Signaling to his companion, walking some 100 yards behind him, Solomon charged at the Indians exclaiming: "Rush on! Rush on! Brave boys, we'll have the devils! We'll have the devils!"

Concerning this incident, Solomon Mack recorded:

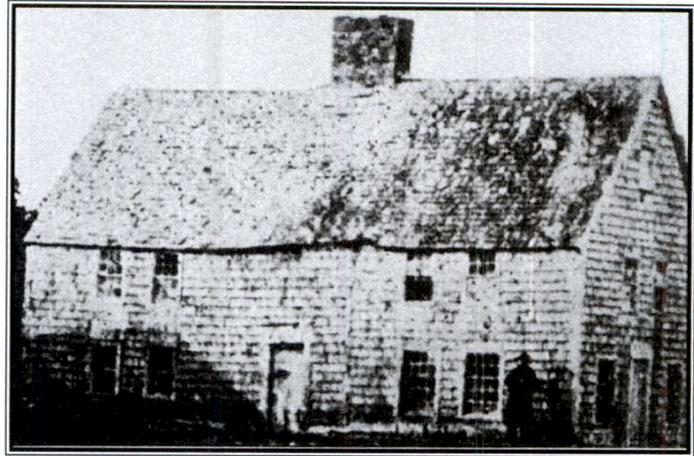
I had no other weapon, only a staff. But I ran towards them, and the other man appearing in sight gave them a terrible fright, and I saw them no more. But I am bound to say the grass did not grow under my feet. (Anderson 7-8)

### *The Smith's New England Heritage*

Twenty miles north of Boston, Massachusetts is the small township of Topsfield. Here lived five generations of Smiths, beginning with **Robert Smith**, Hyrum Smith's third-great grandfather. He immigrated to Boston from Topsfield, England in 1638 as a teenager. Robert married **Mary French**, and had 10 children. When he died in 1693 his estate was valued at 189 pounds, a comparatively large sum for that era. His son **Samuel Smith**, born 1666, was listed in the records as a "gentleman," and apparently held a public office. **Samuel Smith Jr.** was a patriot of the American Revolution. His son **Asael**

**Smith** felt that the teachings of established churches were not compatible with scripture and with common sense. He was more comfortable with a god who was more interested in saving than in destroying mankind.

He believed in life after death. Asael predicted, "God is going to raise up some branch of his family to be a great benefit to mankind." (HC 2:443)



### *Smith Home in Topsfield, Massachusetts*

Five generations of the Smith family lived in Topsfield: Robert Smith, Samuel Smith I, Samuel Smith II, Asael Smith, and Joseph Smith Sr.

Joseph Smith Sr. was born in this house on 12 July 1771. The home was torn down in 1875.

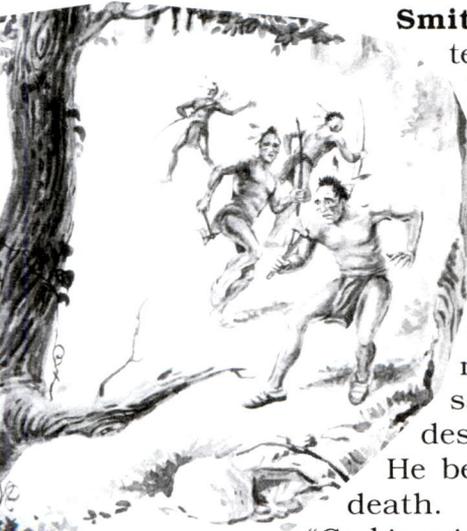
Many years later, **Joseph Smith Sr.**, Asael's son, gave his father a recently published Book of Mormon. Asael was vitally interested in this book his grandson had translated. George A. Smith wrote, "My grandfather Asael fully believed the Book of Mormon, which he read nearly through." (GA Smith quoted in Anderson 112-3)

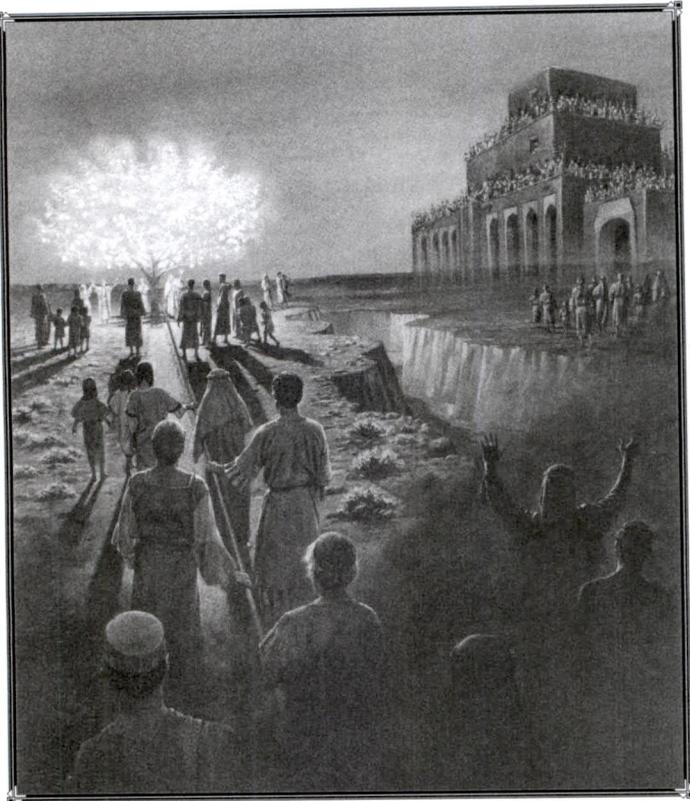


Asael died in the fall of 1830, confident that his grandson **Joseph Smith Jr.** was the long-awaited prophet to herald in a new religious age. (CES, *Church History in the Fulness of Times* 16-17)

Like Lehi of old [see *1 Nephi* 8], Joseph Smith Sr. had a vision of the Tree of Life. This occurred in the year 1811 and is as follows:

I thought I was traveling in an open, desolate field, which appeared to be very barren. As I was thus traveling, the thought suddenly came into my mind that I had better stop and reflect upon what I was doing, before I went any further. So I asked myself, "What motive can I have in traveling here, and what place can this be?" My guide, who was by my side, as before, said, "This is the desolate world;





### *Tree of Life*

Like Lehi of old, Joseph Smith Sr. had a vision of the tree of life. (Artist, Jerry Thompson.)

but travel on." The road was so broad and barren, that I wondered why I should travel in it; for, said I to myself, "Broad is the road, and wide is the gate that leads to death, and many there be that walk therein; but narrow is the way, and strait is the gate that leads to everlasting life, and few there be that go in thereat." Traveling a short distance further, I came to a narrow path. This path I entered, and, when I had traveled a little way in it, I beheld a beautiful stream of water, which ran from the east to the west. Of this stream, I could see neither the source nor yet the mouth; but as far as my eyes could extend I could see a rope, running along the bank of it, about as high as a man could reach, and beyond me, was a low, but very pleasant valley, in which stood a tree, such as I had never seen before. It was exceedingly handsome, insomuch that I looked upon it with wonder and admiration. Its beautiful branches spread themselves somewhat like an umbrella and it bore a kind of fruit, in shape much like a chestnut bur, and as white as snow, or, if possible, whiter. I

gazed upon the same with considerable interest, and as I was doing so, the burs or shells commenced opening and shedding their particles, or fruit which they contained, which was of dazzling whiteness. I drew near, and began to eat of it, and I found it delicious beyond description. As I was eating, I said in my heart, "I cannot eat this alone, I must bring my wife and children, that they may partake with me." Accordingly, I went and brought my family, which consisted of a wife and seven children, and we all commenced eating, and praising God for this blessing. We were exceedingly happy, insomuch that our joy could not easily be expressed. While thus engaged, I beheld a spacious building standing opposite the valley which we were in, and it appeared to reach to the very heavens. It was full of doors and windows, and they were filled with people, who were very finely dressed. When these people observed us in the low valley, under the tree, they pointed the finger of scorn at us, and treated us with all manner of disrespect and contempt. But their contumely we utterly disregarded. I presently turned to my guide and inquired of him the meaning of the fruit that was so delicious. He told me it was the pure love of God, shed abroad in the hearts of all those who love him, and keep his commandments. He then commanded me to go and bring the rest of my children. I told him we were all there. "No," he replied, "look yonder, you have two more, and you must bring them also." Upon raising my eyes, I saw two small children, standing some distance off. I immediately went to them, and brought them to the tree; upon which they commenced eating with the rest, and we all rejoiced together. The more we ate, the more we seemed to desire, until we even got down upon our knees, and scooped it up, eating it by double handfuls. After feasting in this manner a short time, I asked my guide what was the meaning of the spacious building which I saw. He replied, "It is Babylon, it is Babylon, and it must fall. The people in the doors and windows are the inhabitants thereof, who scorn and despise the Saints of God, because of their humility." I soon awoke, clapping my hands together for joy. (LM Smith 57-8)



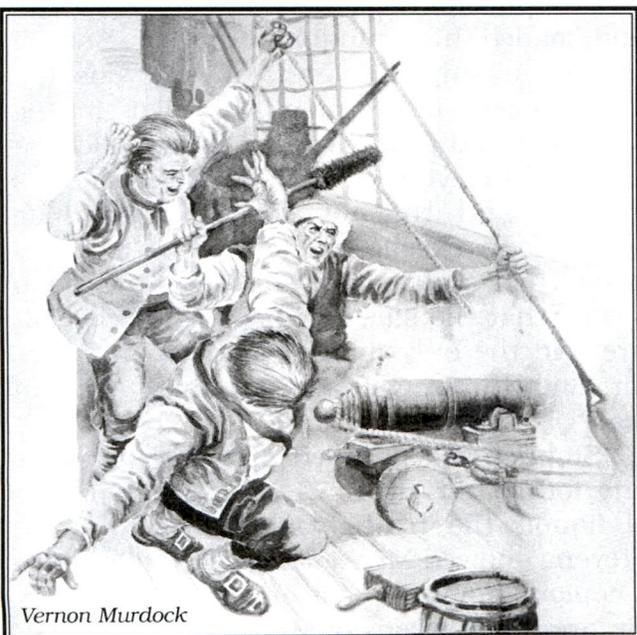
### Early American Patriots

Martha Ann's great grandfathers, Solomon Mack and Asael Smith, both served their country well during the Revolutionary War (1775-1783). Solomon enlisted in the army and shipped on board the *Beaver*, a 114-ton sailing vessel. This ship was attacked by five British ships and driven ashore at Horseneck, Connecticut. After repairs, the *Beaver* again set sail, but was attacked once more by several vessels. The Americans made shore and were able to repulse attacking forces with mounted guns on the stern of the ship.

Solomon records: "One of the row galleys went round the point of land to hem us in...but with our small arms we killed 40 of the enemy." (Porter et al. Vol.1:11)

Asael Smith enrolled in a regiment to defend New York's northern frontier. Asael expressed his great loyalty to country and constitution in an address to his family:

Bless God that you live in a land of liberty, and bear yourselves dutifully and conscionable towards the authority under which you live. See God's providence in the appointment of the Federal Constitution, and hold union and order as a precious jewel. (Anderson 92)



Vernon Murdock

Solomon Mack and Asael Smith, Martha Ann's grandfathers, both served in the Revolutionary War.



*Lucy Mack and Joseph Smith Sr.*  
(Artist, Vernon Murdock)

### A Marriage "Made in Heaven"

According to Brigham Young, the marriage of **Joseph Smith Sr.** and **Lucy Mack**, grandparents of Martha Ann Smith, was a marriage "made in heaven:"

It was decreed in the counsels of eternity, long before the foundations of the earth were laid, that he (Joseph Smith Jr.) should be the man, in the last dispensation of this world, to bring forth the word of God to the people, and receive the fullness of the keys and power of the Priesthood of the Son of God. The Lord had his eyes upon him, and upon his father, and upon his father's father, and upon their progenitors clear back to Abraham, and from Abraham to the flood, and from the flood to Enoch and from Enoch to Adam. He has watched that family and that blood as it has circulated from its fountain to the birth of that man. He was foreordained in eternity to preside over this last dispensation... (B Young 289-290)

Lucy Mack Smith's brother, Stephen Mack, presented her with a wedding dowry of \$1000.00. Lucy and Joseph established their first home in Tunbridge, Vermont, where their first two children Alvin and Hyrum (Martha Ann's father) were born.



Martha Ann – Daughter of Hyrum and Mary Fielding Smith

### Children's List

Joseph Smith Sr. and Lucy Mack had eleven children:

Firstborn **Son Smith**, 1797-1797

**Alvin Smith**, 11 February 1798

**Hyrum Smith**, 9 February 1800

**Sophronia Smith**, 16 May 1803

**Joseph Smith Jr.**, 23 December 1805

**Samuel Harrison Smith**, 13 March 1808

**Ephraim Smith**, 13 March 1810, died 24 March 1810

**William Smith**, 13 March 1811

**Catherine Smith**, 28 July 1813

**Don Carlos Smith**, 25 March 1816

**Lucy Smith**, 18 July 1821

### The China Disaster

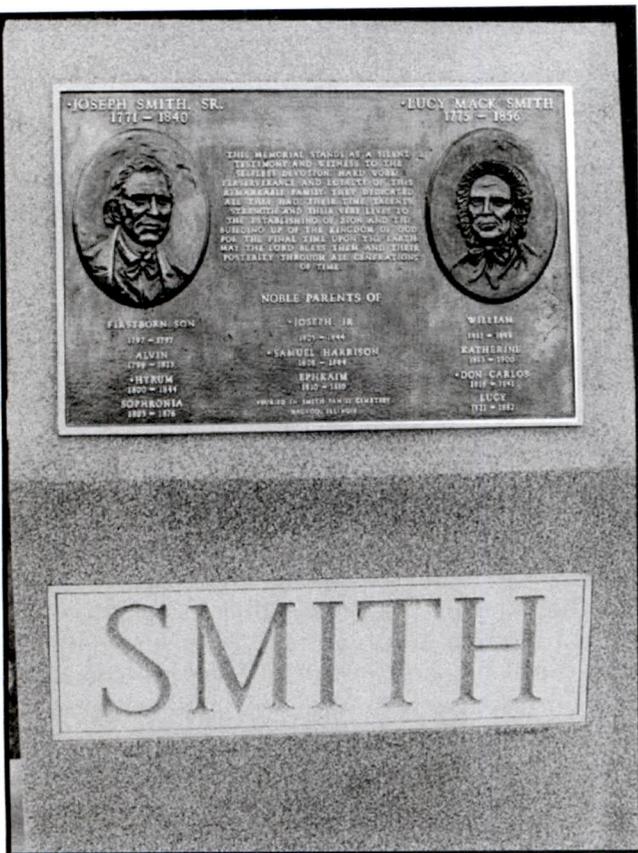
In 1801 the small family moved to Randolph, Orange County, Vermont and set up a mercantile business. Hyrum's father Joseph, found that the crystallization and sale of ginseng root held every prospect of providing great financial dividends. Ginseng is an herb whose roots have a high market value in China where it has been used from time immemorial as a purported cure for most diseases and infirmities.

Lucy Mack Smith wrote:

He [Joseph Smith Sr.] therefore concluded to embark in a traffic of this article, and consequently made an investment of all the means which he commanded, in that way and manner which was necessary to carry on a business of this kind, namely, crystallizing and exporting the root. When he had obtained a quantity of the same, a merchant by the name of Stevens of Royalton offered him \$3000.00 for what he had; but my husband refused his offer, as it was only about two-thirds of its real value, and told the gentleman that he would rather venture shipping it himself. (LM Smith 37)

Joseph Smith Sr. went to New York City and loaded his valuable cargo of ginseng root on a ship. However, Mr. Stevens followed Joseph where he put his own ginseng shipment and also his son on the same vessel. In China, young Stevens sold his father's ginseng and that of Joseph Smith. He received an excellent price for both. Upon his return, young Stevens lied to Joseph saying that the sale had been a perfect failure and the only item he had procured for Mr. Smith from China was a small chest of tea.

Stephen Mack called on young Stevens and found him drunk. Under the influence of liquor, the truth was discovered when Stevens showed Mr. Mack a trunk filled with a copious amount of silver and gold, "There, sir, are the proceeds of Mr. Smith's ginseng!" boasted young Stevens. Stephen Mack revealed this discovery to Joseph Smith Sr.



### Joseph and Lucy Mack Smith Memorial

Located in the Memorial Gardens in Nauvoo, Illinois, diagonally across from the Nauvoo Temple. The memorial was dedicated August 1999.

(Sculptor is Jay Dee Bawden.

Photo by Ruth B. Harris.)



### *Smith Family Counsel*

Led by Joseph Sr. and Lucy, the Smith family counseled together and conducted family business.  
(Courtesy of Ensign. Artwork by Paul Mann.)

who immediately went in search of Stevens. In the meantime, the young crook had recovered his senses and fled to Canada with the loot. Joseph was unable to apprehend him.

Joseph and Lucy Smith had invested heavily in the China ginseng venture. He

owed \$1800.00 to Boston merchants. To satisfy this debt, Lucy's \$1000.00 dowry was sacrificed as well as Joseph's interest in the Tunbridge farm, which sold for \$800.00. The Smiths paid their debts, but were now penniless. (Porter et al. 1:6-19)

### *The Lost Dowry*

by Vernon Murdock





## *Descendancy Chart*

Martha Ann Smith Harris' descendancy chart from Adam down to her 6 great-grandparents.

ADAM (mortal creation abt 4000 B.C.  
died abt 3070 B.C.)

Seth (abt 3870-2978 B.C.)

Enos (abt 3765-2860 B.C.)

Cainan (abt 3675-2765 B.C.)

Mahalaleel (abt 3605-2710 B.C.)

Jared (abt 3540-2578 B.C.)

Enoch (abt 3378-3013 B.C.)

Methuselah (abt 3313-2344 B.C.)

Lamech (abt 3126-7149 B.C.)

Noah (abt 2944-1994 B.C.)

Shem (abt 2442-1842 B.C.)

Arphaxad (abt 2342-1904 B.C.)

Salah (abt 2307-1874 B.C.)

Eber (abt 2277-1814 B.C.)

Peleg (abt 2244-2004 B.C.)

Reu (abt 2213-1973 B.C.)

Serug (abt 2181-1951 B.C.)

Nahor (abt 2152-2003 B.C.)

Terah (abt 2122-1917 B.C.)

Abraham (abt 2046-1872 B.C.) md. Sarah

Isaac (abt 1846-1766 B.C.) md. Rebekah

Jacob or ISRAEL (abt 1886-1739 B.C.)

Judah

Zarah

Darda

Erichthonius

Tros

Illus

Laomedon

Priam, King of Troy

Helenus

Genger

Franco

Eadron

Gelio

Basabilian

Plaserio

Plesron

Eliacor

Gaberiano

Plaserio

Antenor

Priam

Helenus

Plesron

Basabiliano

Alexandre

Priam

Getmalor

Almadion

Diluglic

Helenus

Plaserio

Diluglio

Marcomir

Priam

Helenus

Antenor, King of Cimerians, Chief Prince of  
Ephraim (430 B.C.)

Marcomir I

Antenor II

Priamus

Holenus

Diocles

Basanus Magnus

Clodomir

Nicanor

Marcomir II

Clodius

Antenor III

Clodimir II

Merodachus

Cassander

Antharius

(B.C.) Francus

King of West Frank

Clodius II

Antenor III

Raterius

Richemer I

Clodomir IV

Marcomir IV & Athildis

Clodomir V & Halfilda

Farabert

Sunno

Hilderic

Bartherus

Clodius, III

Walter

Dagobert, Duke of East  
Franks

Genebald

Dagobert

Clodius IV

Marcomir

Pharamond & Argott

Clovis, Ripuarian Frankish King of Cologne

Childebert, King of Cologne

Siegebert, the lame, King of Cologne

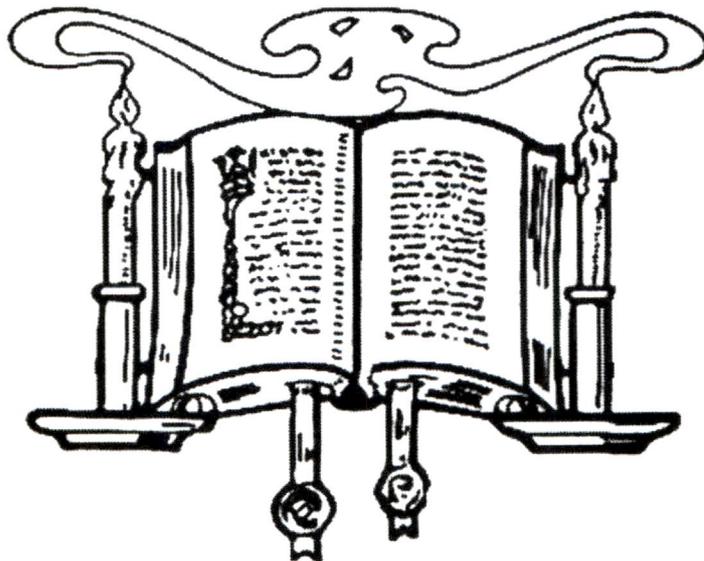
Cloderic, King of Cologne

Munderic of Vitri-en-Pertois & Artemia of  
Socerdos

Mummolin, Count of Soissons



- Baudgise II & Oda  
 St. Arnold of Metz & Dodo, the Saxon Lady  
 Anchius or Ansegisal or Angise & Begue or  
 Begga  
 Pepin of Heristal & Chalpaida  
 Charles Martel, Mayor of the Palace &  
 Chrotrudis  
 Pepin, King of Franks & Bertha  
 Charlemagne, King of the Franks, Roman  
 Emperor (747-814) & Hildegard  
 Louis I, "the Pious", Emperor of France  
 (778-840) & Judith of Bavaria (800-843)  
 Gisela, (820-874) & Eberhard, Count of  
 Friaul (died about 864)  
 Berengar I, Emperor of France (850-924) &  
 Bertilda, d. of Count of Spoletz, (d. 915)  
 Gisela, (880-910) & Adalbert, Count of Ivrea,  
 (d.923)  
 Berengar II, King of Italy, (c900-966) & Willa,  
 d. of Count of Boso, (d. 966)  
 Susanne, (c 950-1003) & Arnulf II, (c 961-  
 987)  
 Baldwin IV, (980-1035) & Otgiva, d. of Count  
 of Luxemburg (d. 1030)  
 Baldwin V, (c 1012-1067) & Adelaide, d. of  
 King of France, Robert II  
 Mathilde of Flanders (c 1061-1083) & William  
 I, "the Conqueror" King of England (1025-  
 1087)  
 Henry I, King of England, (1068-1135) &  
 Mathilde, d of Malcolm III, King of Scotland  
 Mathilde, (c1104-1167) & (2) Geoffrey, Count  
 of Anjou, (1113-1151)  
 Henry II, King of England, (1133-1189) &  
 Eleanor of Acquitaine, (1122-1202)  
 Eleanor, (1162-1214) & Alphonso VIII, King  
 of Castile  
 (2) Berengaria, (1181-1245) & Alphonso IX,  
 King of Castile, (1166-1229)  
 Ferdinand III, King of Castile, (1198-1252) &  
 (2) Joanna  
 Eleanor, Princess of Castile, (c1244-1290) &  
 Edward I, King of England, (1239-1307)  
 Joan Plantagenet "of Acre", (1272-1307) &  
 (1) Gilbert de Clare, Earl of Gloucester  
 Eleanor de Clare & Hugh de Spencer  
 Edward le Despencer  
 Margaret le Despencer & Ferrers  
 Lord Edward Ferrers  
 Lord William Ferrers  
 Ann Ferrers & Sir Roger Vychan, Jr.  
 Thomas Vaughn & Sybil Devereaux  
 Watkin Vaughan & Elizabeth Bakersville  
 Sybil Vaughan & John Scudamore  
 John Scudamore & Joan Payne  
 William Scudamore & Frances Lechmere—







## MARTHA ANN'S MATERNAL HERITAGE



A genteel English family, the Fieldings were devout Methodists, engaged in farming in the hamlet of Honidon [Honeydon], Bedfordshire, England. They belonged to the rugged class of Nonconformists. These people were free thinkers possessed of an independent spirit and sacrificed approval by the Crown for freedom to worship according to the dictates of their own conscience.

A letter from Sarah M. "Lillie" Wright, daughter of Reverend James Fielding [brother to Mary Fielding], dated 8 February 1915 to Pearl Vilate Burton, Ogden, Utah, suggests that the Fielding family crest and coat of arms were removed from the "linen and plate" of the Fieldings when they became

Methodists under the preaching of a George Whitfield. "They became Puritans and discarded worldly things and became extreme in their simple ways of living." (DC Corbett 6)

**Mary Fielding** was born 21 July 1801 in Honidon, England, to **John Fielding** and **Rachel Ibbotson**. John's parents were **Marmaduke "Duke" Fielding** and **Elizabeth Dyson**. Rachel Ibbotson Fielding came from an affluent and refined home and had received a good education. Mary Fielding was the sixth child in a family of ten children. Before moving to Honidon, John Fielding was a Methodist preacher at Halifax. His son James was founder and head of a Congregational Methodist Church.



### *Wesleyan Chapel in England*

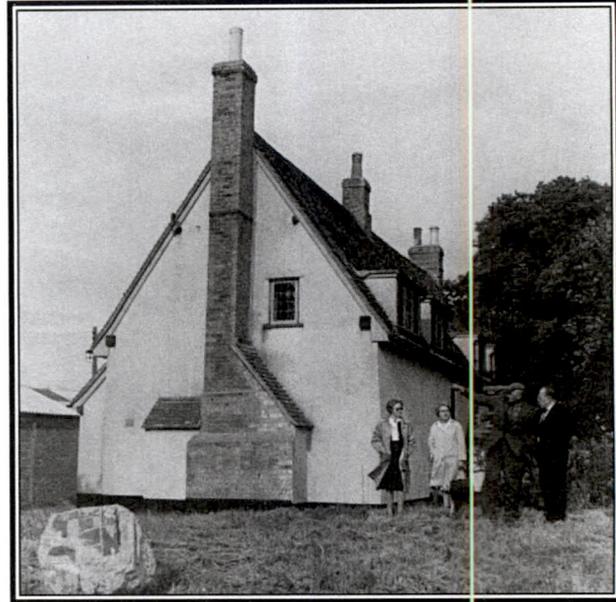
Reverend John Fielding (Mary's father) preached in this building. Richard P. Harris, great-grandson of Mary Fielding, is standing in the doorway.



*(Courtesy Corbett Family Foundation)*

### *Portrait of Mary*

Mary Fielding was reared quite happily on a quaint country estate belonging to her father's well-to-do uncle who was their landlord. Mary received a good education, was properly reared, and later on taught school. Mary possessed a good mind and an able pen, and was trained in all the homemaking arts. A cultivated person, she was learned in etiquette, literature, art, and music, and



### *Fielding Farmhouse*

Located in Honidon (Honeydon), Bedfordshire, England. Anna J. Harris, great-granddaughter-in-law of Mary Fielding, is standing on the far left.

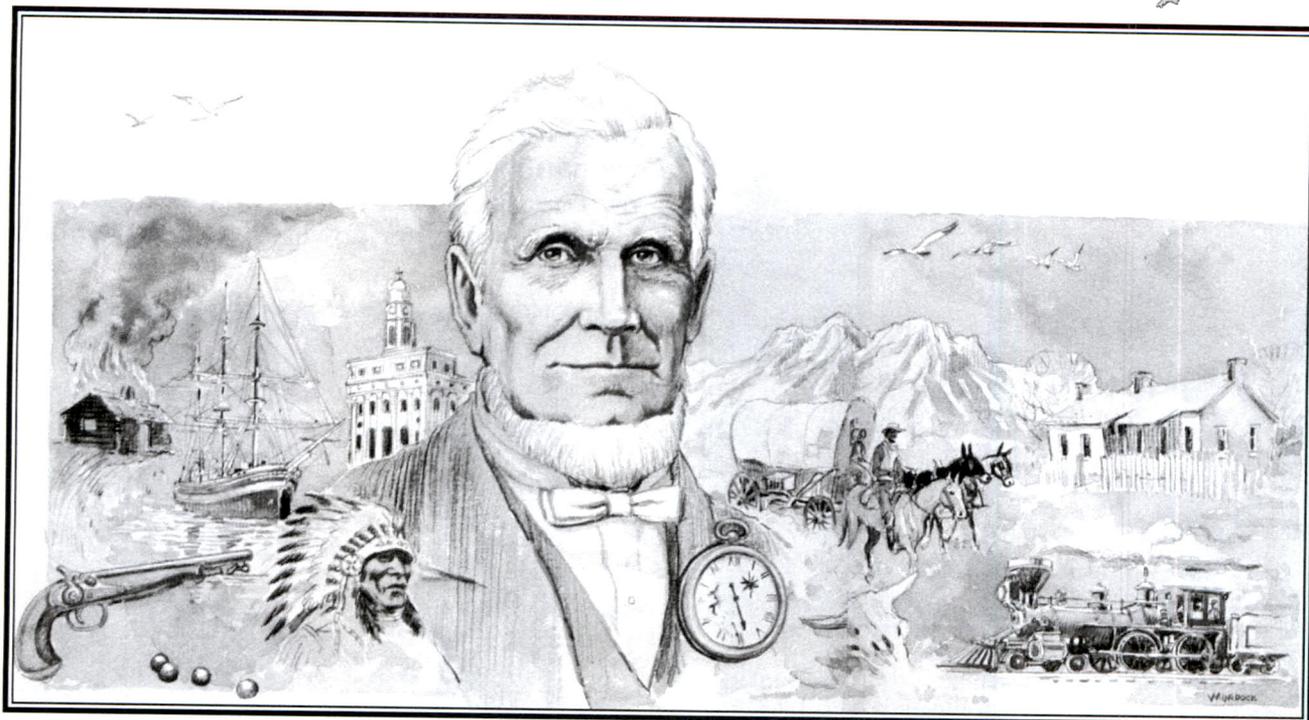
possessed a lovely singing voice. Mary was also a pioneer in every sense of the word—resolute, unflinching, tough-minded in the face of opposition, and tempered like fine steel. Tinged with the aesthetic, she was nurtured not to the soft life, but to the hard way.

Mary Fielding was to experience much of suffering and trial throughout her life. A further insight into Mary's character is expressed in her words:

I feel more and more convinced that it is through suffering that we are to be made perfect, and I have already found it to have the effect of driving me nearer to the Lord and so suffering has become a great blessing to me. I have sometimes of late been so filled with the love of God, and felt such essence of his favor as has made me rejoice abundantly indeed. My Heavenly Father has been very gracious unto me both temporally and spiritually. (DC Corbett 7, 14, 37)

Mary B. Norman, described her Aunt Mary as such:

I will give a pen picture of her. She had a fine personality, was at that time tall and rather slender, fair in complexion, and a perfect type of English gentlewoman. (RK Smith 92-3)



**John Taylor**

A collage of John Taylor's life by Vernon Murdock.

### **Canadian Conversion**

Mary's brother Joseph Fielding and her sister Mercy Rachel Fielding immigrated to Toronto, Canada in 1832. Mary came two years later. They became acquainted with John Taylor, Methodist preacher, who later joined the Church of Jesus Christ of Latter-day Saints and eventually became president and prophet of this religion. He had gathered a congregation of independent worshippers who believed in revelation, the gathering of Israel, and the gifts of the Holy Ghost.

Parley P. Pratt came as a missionary to this group:

My first visit to the country was about nine miles from Toronto.... John Taylor accompanied me—this was before he was baptized—we rode on horseback. We called at Mr. Joseph Fielding's, an acquaintance and friend of Mr. Taylor's. This man had two sisters, young ladies [Mary and Mercy], who seeing us coming, ran from the house to one of the neighboring houses, lest they should give welcome, or give countenance to "Mormonism." Mr. Fielding stayed, and as we entered the house he said he was sorry we had come, he had opposed our

holding meeting in the neighborhood; and, so great was the prejudice that the Methodist meeting house was closed against us, and the minister refused, on Sunday, to give out the appointment sent by the farmer.

"Ah," said I, "why do they oppose Mormonism?" "I don't know," said he, "but



**Parley P. Pratt**

An early missionary to Canada.



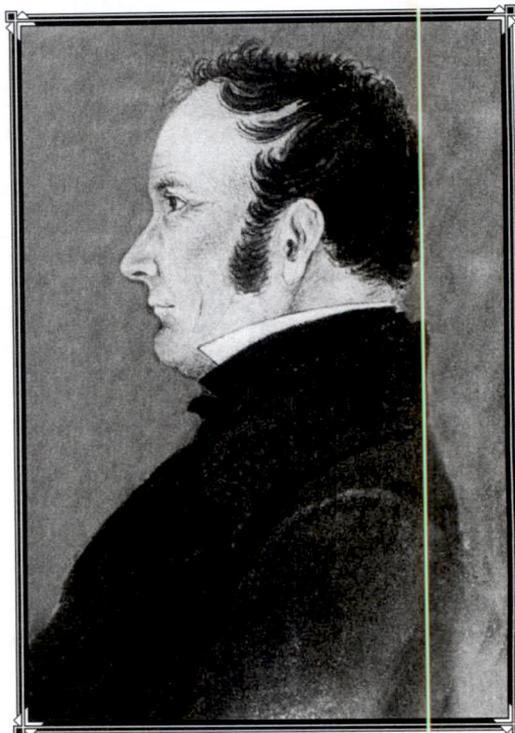
*London Temple*

Many of the early Saints emigrated from England. Charles Dickens referred to them as, "The pick and flower of England." Photo by Richard P. Harris, 1967.

the name has such a contemptible sound; and, another thing, we do not want a new revelation, or a new religion contrary to the Bible." "Oh," said I, "if that is all, we shall soon remove your prejudices. Come, call home your sisters, and let's have some supper. Did you say the appointment was not given out?" "I said, sir, that it was not given out in the meeting house, nor by the minister; but the farmer by whom you sent it agreed to have it at his house." "Come then, send for your sisters, we will take supper with you, and all go over to meeting together. If you and your sisters agree to this, I will agree to preach the old Bible gospel, and leave out all new revelations which are opposed to it."

The honest man consented. The young ladies came home, got us a good supper, and all went to meeting. The house was crowded; I preached, and the people wished to hear more. The meetinghouse was open for further meetings, and in a few days we baptized Brother Joseph Fielding and his two amiable and intelligent sisters, for such they proved to be in an eminent degree. We also baptized many others in that neighborhood, and organized a branch of the Church, for the people there drank in truth as water, and loved it as they loved life. (JF Smith 121-2)

John Taylor, destined to become an Apostle and later President of the Church, said of Mary, "Over all the strength and firmness of her soul she drew the veil of modest womanhood so closely that only her very own realized how great was her gift, how supreme were her powers." (Glade DUP files)



*Stalwart Joseph Fielding*

Mary's brother Joseph Fielding possessed a splendid character as revealed in the following:

Here [Canada] he established a farm, and with a team of oxen, and the primitive pioneer tools of his time, he tilled the soil and cleared the ground, his two sisters keeping house for him and aiding him in every way possible that they could. One day he was smoking as he followed behind his two plodding oxen and the plow they were pulling. Suddenly the thought came to him that it was a very silly thing to smoke in the sight of God with that pipe. Surely this habit was not pleasing to Him. He knew nothing of the scientific reasons against smoking [and the Word of Wisdom had not yet been revealed], but he decided at that moment not to smoke. He leaned



over the plow and dropped the pipe in the furrow, and it was covered by the brown earth as he walked on. (Holmes)

Joseph Fielding fulfilled a mission call to England. He hoped to convert his brothers and sisters, but his message eventually had the effect of causing a schism in the previously close and loving Fielding family. This was very hard to bear for Joseph, Mary, and Mercy Fielding who had all hoped otherwise. Mary was very troubled about her loved ones in England because they rejected the message of their brother Joseph. Joseph prayed that the Lord would "support" Mary's mind.

Mary told Joseph in a letter about a dream she had. She thought that some of the Elders had been to Jerusalem and had found the garment that Christ wore while on earth. It had been brought by them and was in the old Fielding home in Honidon, where, she saw her brother Joseph wearing it. Mary felt a great desire to have it in her hands and persuaded Joseph to take it off, which he did. As Mary examined it, she turned it inside out and found it covered with blood. This sight greatly affected her, and she, in her dream, turned with emotion to her mother and said: "O Mother, you remember it is said they scourged his back, and here are marks of His blood left upon His garment." Mary went on to say, "I mentioned this dream to Brother Joseph [Smith] who gave me this interpretation. He said it was evidence that you bore the priesthood of the Son of God, and you would have to endure his stripes." (Fielding 1:40-1)

Joseph recorded that he was ordained an Elder at about the same time Mary had this dream. While the dream appeared somewhat alarming to Joseph Fielding, it greatly strengthened his faith. He felt that it would be an honor to suffer as the Savior had. (DC Corbett 107)

### *Kirtland, Ohio Move of the Fieldings*

In the spring after their conversion, the Fieldings moved to Kirtland, Ohio to be near the Saints. Mercy Rachel Fielding married Robert B. Thompson and accompanied him

on a mission to Canada. More will be written later about the closeness of the two Fielding sisters Mary and Mercy.

The following description of Mary Fielding was published in the Relief Society Magazine:

She was beautiful to look upon. When she and her equally handsome sister, Mercy, came to Kirtland in 1837, trim straight, dark-haired and dark-eyed, with delicately blooming cheeks and finely molded, graceful figures, clad in dainty silks of modern grace, they were the observed of all observers. Their refined and stately ways made them a shining mark in Kirtland society. Wherever they went they were spoken of as those "Lovely English Girls." (Gates 123)



**Mary Fielding Smith**

A heroic-sized (seven foot high) statue of Mary Fielding Smith is in the process of being constructed to be placed in "This is the Place" State Park. (Courtesy of Stanley J. Watts, Sculptor)



*Mary Fielding Smith*

*(Courtesy Stanley J. Watts, Sculptor)*



The statue shows Mary Fielding Smith on her way to the tithing office with her widow's mite.



## Mary Fielding Smith

“She prospered because she obeyed the laws of God...”

“I recollect most vividly a circumstance that occurred in the days of my childhood. My mother was a widow, with a large family to provide for. One spring [between 1849 and 1852] when we opened our potato pits, she had her boys get a load of the best potatoes and she took them to the tithing office; potatoes were scarce that season. I was a little boy at the time, and drove the team. When we drove up to the steps of the tithing office, ready to unload the potatoes, one of the clerks came out and said to my mother, ‘Widow Smith, it’s a shame that you should have to pay tithing.’ . . . He chided my mother for paying her tithing, called her anything but wise or prudent; and said there were others who were strong and able to work that were supported from the tithing office. My mother turned upon him and said: ‘. . . Would you deny me a blessing? If I did not pay my tithing, I should expect the Lord to withhold his blessings from me. I pay my tithing, not only because it is a law of God, but because I expect a blessing by doing it.’”

**Joseph F. Smith**

The bronze sculpture of **Mary Fielding Smith**, by **Stan Watts**, renowned Utah sculptor, represents Mary’s faith in obeying the laws of God. The “basket of potatoes” is symbolic of the “load of potatoes” she took to the tithing office.

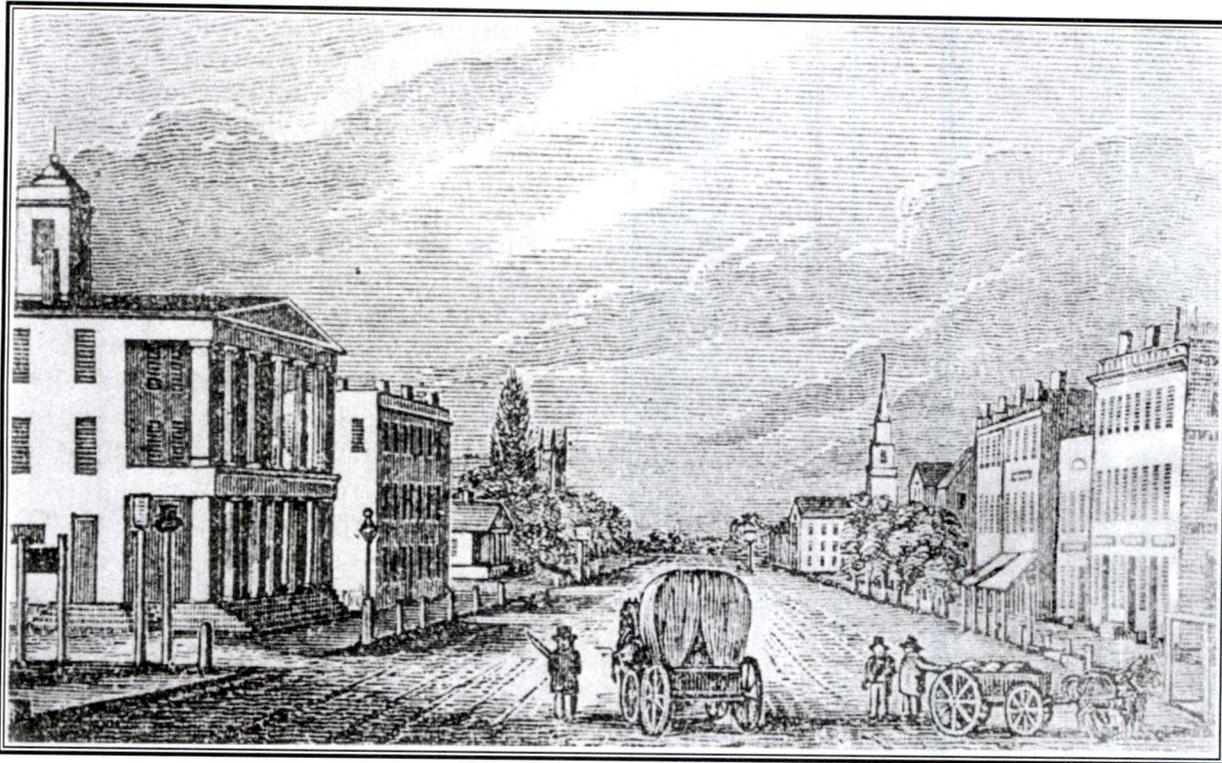


### *The First Vision*

This stained glass window depicting the First Vision was donated to the Salt Lake City Seventeenth Ward in 1907 by Annie D. Watkins. It was made by professional glass artists in Belgium.



## RESTORATION OF THE GOSPEL OF JESUS CHRIST



*Palmyra, New York*

A line engraving of the city of Palmyra as it looked during the time of the restoration of the Gospel.

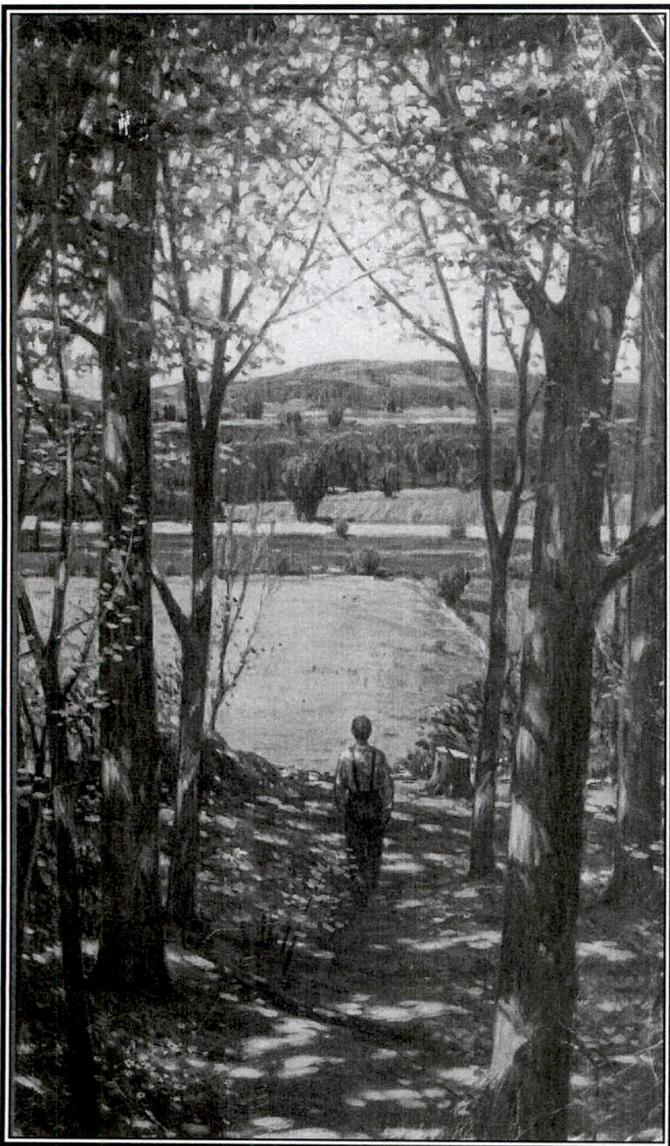
**Joseph** and **Lucy Smith** left Tunbridge, Massachusetts and settled in Palmyra, New York. At this time there was a great religious revival. Joseph and Lucy's fourteen-year-old son, **Joseph Smith Jr.**, was confused as to which church he should join. While searching for help in the Bible, Joseph read from James 1:5 the following:

*If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him.*

Joseph decided to put this scripture to the test. He walked into the nearby woods (now called "The Sacred Grove") on a beauti-

ful spring morning in 1820. In his own words he tells of a remarkable vision that followed:

After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I knelt down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.



*The Sacred Grove*

But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head above the brightness of the sun, which descended gradually until it fell upon me.

It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon

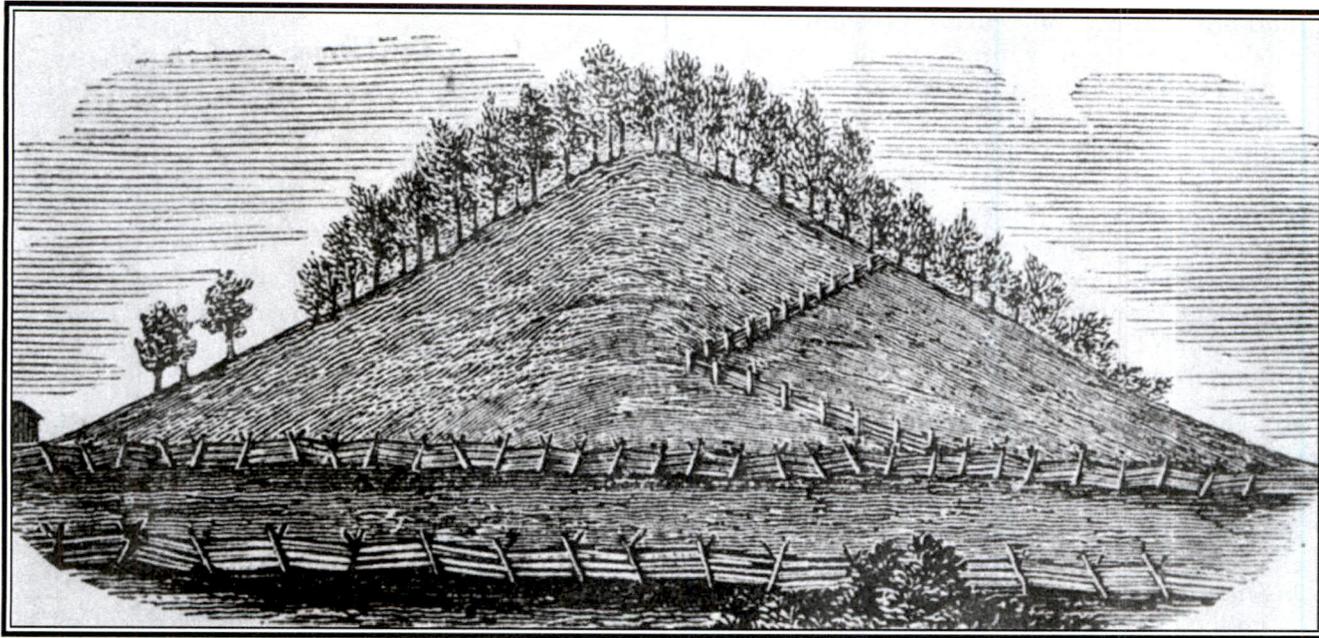
me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling my by name, and said—pointing to the other—“*This is my beloved son, hear him.*”

My object in going to the Lord was to know which of all sects was right, and I might know which to join. No sooner, therefore, did I get possession of myself so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right—and which I should join. I was answered that I must join none of them, for they were all wrong—and many other things did he say unto me, which I cannot write at this time. (Pearl of Great Price Joseph Smith—History 1:15-18)

Three years later, in 1823, Angel Moroni appeared to Joseph Smith Jr. Moroni was a resurrected being who had inhabited the Americas around 400 AD. He showed Joseph some ancient records inscribed on sheets of gold that were buried in the nearby Hill Cumorah. With the Lord’s help, Joseph translated this record. It was published 26 March 1830 as the Book of Mormon.



*Angel Moroni*  
(Millard E. Malin, Sculptor)



### *Hill Cumorah*

Line engraving of Hill Cumorah as it was in 1851.

The Church of Jesus Christ of Latter-day Saints was established agreeable to the laws of the United States of America on 6 April 1830. The six young men who acted as “trustees” in meeting the legal requirements of the State of New York, relative to the incorporation of a new religious society were Joseph Smith Jr., Hyrum Smith, Oliver Cowdery, Peter Whitmer Jr., Samuel H. Smith, and David Whitmer.

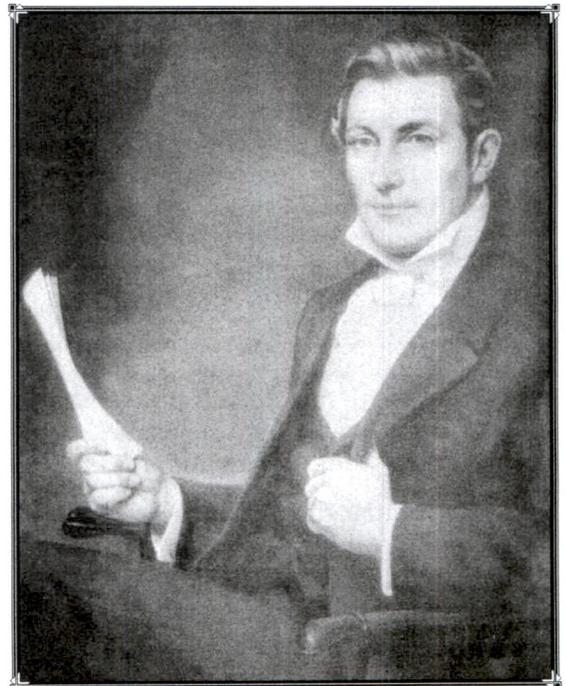
### *Character of Hyrum Smith*

In a letter written to his cousin Elias Smith, 17 February 1836, Hyrum expresses his testimony in a poetic manner that shows his appreciation for the beauties of nature:

When you lift your eyes to heaven, and survey the works of creation around you, what is so clear and undeniable, is that there is a God, supremely excellent in understanding who inspires, moves, supports, and governs all nature.

Yes, look with the eye of faith and consider the vast expanse of heaven and the rapidity of its motion; either when studded with stars by night or enlightened with the sun by day; contemplate the Almighty Hand which places them in their orbs, and balances them in their movement. Yea, and behold how the sun regulates the year by

its annual circuit, and how the moon measures 'round a month by its increase, its decline, and its total disappearance; the constant vicissitudes of light and darkness for the alternate separation of rest and labour, for man to study wisdom and obtain a divine acceptance; does not the



**Hyrum Smith**

(Photo used from program cover for Hyrum's 200<sup>th</sup> birthday celebration.)



standing variety of season presiding in goodly order bear witness to its Divine Authors? The spring with her flowers, the summer with her harvest, the ripening autumn with her grateful fruits, and the moist winter are all equally necessary, and all things abound in plenty for the use of man, all things proceeding in their order, governed by the Celestial laws of God; yes a field of contemplation [for] the days of past time and present and future. (Summerhays 12)

In the Doctrine and Covenants 124:15, the Lord gives his estimate of Hyrum Smith:

*And again, verily I say unto you, blessed is my servant Hyrum Smith; for I, the Lord, love him because of the integrity of his heart, and because he loveth that which is right before me, saith the Lord.*

Hyrum guarded Joseph as tenderly as if Joseph had been his son instead of his younger brother. Joseph had the following to say about his older brother Hyrum:

Brother Hyrum, what a faithful heart you have got! Oh, may the Eternal Jehovah crown eternal blessings upon your head, as a reward for the care you have had for my soul! O how many are the sorrows we have shared together; and again we find ourselves shackled with the unrelenting hand of oppression. Hyrum, thy name shall be written in the Book of the Law of the Lord, for those who come after thee to look upon, that they may pattern after thy works. (JF Smith 68)

I could pray in my heart that all my brethren were like unto my beloved brother Hyrum, who possesses the mildness of a lamb, and the integrity of a Job, and in short, the meekness and humility of Christ; and I love him with that love that is stronger than death, for I never had occasion to rebuke him, nor he me. (HC 2:338)

Hyrum's charity for others is revealed in his counsel as follows:

We ought to be careful of what we say, and take the example of Jesus; cast over men the mantle of charity, and try to cover their faults. We are made to enlighten and not to darken one another; save men, not destroy them. (HC 6:300)

### Hyrum

*The Lord has called thee by that name, and by that name he has blessed thee. Thou hast borne the burden and heat of the day; thou hast toiled hard and labored much for the good of thy father's family: Thou hast been a stay many times to them and by thy diligence they have often been sustained. Thou hast loved thy father's family with a pure love, and has greatly desired their salvation. Thou hast always stood by thy father and reached forth the helping hand to lift him up when he was in affliction... Thou hast never forsaken him, nor laughed him to scorn. For all these kindnesses the Lord my God will bless thee. I now ask my heavenly Father, in the name of Jesus Christ, to bless thee with the same blessing with which Jacob blessed his son Joseph; for thou art his true descendant and thy posterity shall be numbered with the house of Ephraim... Thou shalt be blessed with the good things of this earth in rich abundance: The Lord will multiply his choice blessings upon thee and thy seed after thee, and thou, with them, shalt have an inheritance in Zion. And they shall possess it from generation to generation, and thy name shall never be blotted out from among the just, for the righteous shall rise up, and also thy children after thee, and say thy memory is just, that thou wert a just man and perfect in thy day. Thy name is written in heaven and thy salvation sealed on high.*

*Patriarchal Blessing given through his father, Joseph Smith Sr.*

### Kirtland, Ohio Move of the Smiths

The Saints were commanded to move to Kirtland, Ohio from the Palmyra area in New York in 1831. Lucy Mack Smith demonstrated great leadership qualities when she was chosen to lead a company of 80 Saints down the Erie Canal by flatboat. It took five days and was a nightmare, for most of the Saints had not made adequate provisions for food or warm clothing. At Buffalo, Saints from the Colesville Branch were there also seeking boat passage to Kirtland. The Saints were stranded due to the ice-locked harbor.



The ice was measured a depth of 20 feet.



The Colesville brethren warned Lucy's group not to tell anyone they were Latter-day Saints, for then they wouldn't find boat or lodging. Lucy boldly spoke up: "I shall tell people precisely who I am, and if you are ashamed of Christ, you must not expect to be prospered; and I shall wonder if we do not get to Kirtland before you!"

Lucy's statement proved to be prophetic, for through her faith and prayers, she found passage for her group. While Lucy's beloved Saints waited on the deck of their ship, arguing and complaining loudly, her son William rushed up and implored, "Mother, do see the confusion yonder; won't you go and put a stop to it!"

Lucy was not tall, but she regally straightened up and with fire in her icy blue eyes, walked right into the noise and confusion. Her voice rang out with authority as she spoke:

Brethren and Sisters, we call ourselves Saints, and profess to have come out from the world for the purpose of serving God at the expense of all earthly things; and will you, at the very onset, subject the cause of Christ to ridicule by your own unwise and improper conduct? You profess to put your trust in God, then how can you feel to murmur and complain as you do! You are even more unreasonable than the children of Israel were; for here are my sisters pining for their rocking chairs, and brethren for whom I expected firmness and energy, declare that they positively believe they shall starve to death before they get to the end of their journey. And why is it so? Have any of you lacked? Have not I set food before you every day, and made you, who had not provided for yourselves, as welcome as my own children? Where is your faith? Where is your confidence in God? .... Now brethren and sisters, if you will all of you raise your desires to heaven, that the ice may be broken up, and we be set at liberty, as sure as the Lord lives, it will be done.

In a few minutes, Lucy's faith was rewarded as the ice miraculously parted and the Saints sailed into Lake Erie. The boat was so loaded that bystanders were certain it would sink. So sure of this, they

went to the newspaper office and published the news that the Mormon boat had sunk with all on board. Lucy and the Saints were amused when they arrived in Fairport to read in the papers the news of their own deaths! (Payne, *Ensign*, November 1972)

Lucy Mack Smith was a woman who stood firm in her convictions. Once when a pastor named Ruggles twitted her, "And you are the mother of that poor, foolish, silly boy, Joe Smith, who pretended to translate the Book of Mormon," she looked straight at the Detroit clergyman with her icy blue, penetrating eyes, "I am, sir, the mother of Joseph Smith, but why do you apply to him such epithets as those?"

"Because," the pastor chuckled, "that he should imagine he was going to break down all other churches with that simple Mormon book."

"Did you ever read that book?"

"No. It is beneath my notice."

"But," persisted Mother Smith, "the Scriptures say, 'Prove all things'; and now, sir, let me tell you boldly, that the book contains the everlasting Gospel, and it was written for the salvation of your soul, by the gift and power of the Holy Ghost."

"Pooh! Nonsense!" the minister scoffed, "I am not afraid of any member of my church being led astray by such stuff. They have too much intelligence."

"Now, Mr. Ruggles, mark my words: As true as God lives, before three years, we will have more than one-third of your church;



*Lucy and Reverend Ruggles*



(Vernon Murdock)

### Kirtland Temple

First temple of the Restoration at Kirtland, Ohio. Here Jesus appeared, as well as ancient prophets who restored the following keys: Moses—gathering of Iseael; Elias—dispensation of the Gospel of Abraham; and Elijah—sealing power.

and sir, whether you believe it or not, we will take the very deacon, too!"

Pastor Ruggles learned to his chagrin that whether or not Joseph Smith was a prophet, Mrs. Smith was. Well within the three-year limit, Mormon elders had converted 70 members of the congregation—including the deacon. (*Church News*. Week ending November 2, 1963)

In the spring of 1837 Mary, Joseph, and Mercy Fielding all moved to Kirtland. By mid-June, Mary was left alone in Kirtland while Joseph served a mission in England; Mercy married Robert B. Thompson and accompanied him on his mission to Canada.

Excerpts from two letters written by Mary Fielding to her sister Mercy are reproduced below. They are from original holographs housed at the Historical Department of the Church. The first letter tells of the outpouring of the Spirit that the Saints experienced in Kirtland.

Kirtland, July 8 [18]37

My Dear Sister

...You would hear what a glorious meeting we had on...Thursday.... On the Sunday following we had a quiet comfortable waiting upon God in his House.... It

was truly gratifying to see the venerable Patriarch [Joseph Smith Sr.] with his two aged Brothers in the upper stand and in the next, four of his Sons with president Rigdon in their midst, all I believe faithful servants of the living God. Joseph & Hiram I know best and love much. While I lookd at them all my heart was drawn out in earnest prayer to our heavenly Father in their behalf and also for the Prophetice their aged Mother [Lucy Mack Smith] whose eyes are frequently baithed in tears when she looks at, or speaks of them.

Our Thursday meeting was again better than any former one. The hearts of the people were melted and the Spirit & power of God rested down upon us in a remarkable manner. Many spake in tongues & others prophesied & interpreted. It has been said by many who have lived in Kirtland a great while that such a time of love & refreshing has never been known. Some of the Sisters while engaged in conversing in tongues their countenances beaming with joy, clasped each others hands & kissd in the most affectionate manner. They were describing in this way the love and felicity of the Celestial World. Altho the House of the Lord was more than half filld during this time their were few dry faces. The Bretheren as well as the Sisters were all melted down and we wept and praised God together.

Some of the prophecies delivered in touns and interpretd were so great that I cannot begin to describe them but I do assure you Brother Hyrum Smith's prediction that from that hour the Lord would begin to bless his people has been verily fulfilled, I believe as do many others that Angles were present with us. A brite light shone across the House and rested upon some of the congregation. What I felt that day seemd to out way [weigh] all the affliction and distress of mind I have sufferd since I came here. We have a promise of a still better meeting next Thursday if we humble ourselves as in the dust before the Lord. This weill be our fast day. May the promise be verifd indeed...(*The remainder of the letter is badly torn, and only parts of sentences remain.*)



Although there were great spiritual manifestations in Kirtland, there were also severe spiritual trials as evidenced in this next letter from Mary Fielding to Mercy F. Thompson:

[ca. September 1, 1837]

My dear Sister

...I do thank my heavenly Father for the comfort and peace of mind I know enjoy in the midst of all the confusion and perplexity, and raging of the devil against the work of God in this place. For although here is a great number of faithful precious souls, yea the Salt of the Earth is here, yet it may be truly called a place where Satan has his seat. He is frequently stering [stirring] up some of the People to strife and contention and dissatisfaction with things they do not understand. I often have of late been led to look back on the circumstances of Korah and his company when they roase up against Moses and Aaron. If you turn to and read 16th Chap[ter] of Numbers you will there find the feelings and conduct of many of the People and even the Elders of Israel in these days exactly described. Wheather the Lord will comeout in a similar way or not I cannot tell. I sometimes think it may be so, but I pray God to have mercy upon us all and preserve us from the power of the great enemy who knows he has but a short time to work in.

We have had a terrible stir with W[arre]n Parish the particulars of which I cannot here give you at length. We are not yet able to tell where it will end. I have been made to tremble and quake before the Lord and to call upon him with all my heart almost day and night as many others have done of late. I believe the voice of prayer has sounded in the House of the Lord some days from morning till night and it has been by these means that we have hitherto prevaile and it is by this means only that I for one expect to prevaile. I feel more & more convinced that it is through suffering that we are to be made perfect and I have already found it [to] have the effect of driving me nearer to the Lord and so has become a great blessing to me. I have sometimes of late been so filled with the love of God and felt such a sense of his

favour as has made me rejoice abundantly indeed, my Heavenly Father has been very gracious unto me both temporally and spiritually....

M. F.

This above letter reveals Mary's great testimony, faith, and optimism in meeting challenges. Nearly four months later she will marry Hyrum Smith in the Kirtland Temple and face the blessings and challenges of becoming a wife to the Patriarch and an instant mother to five small children.

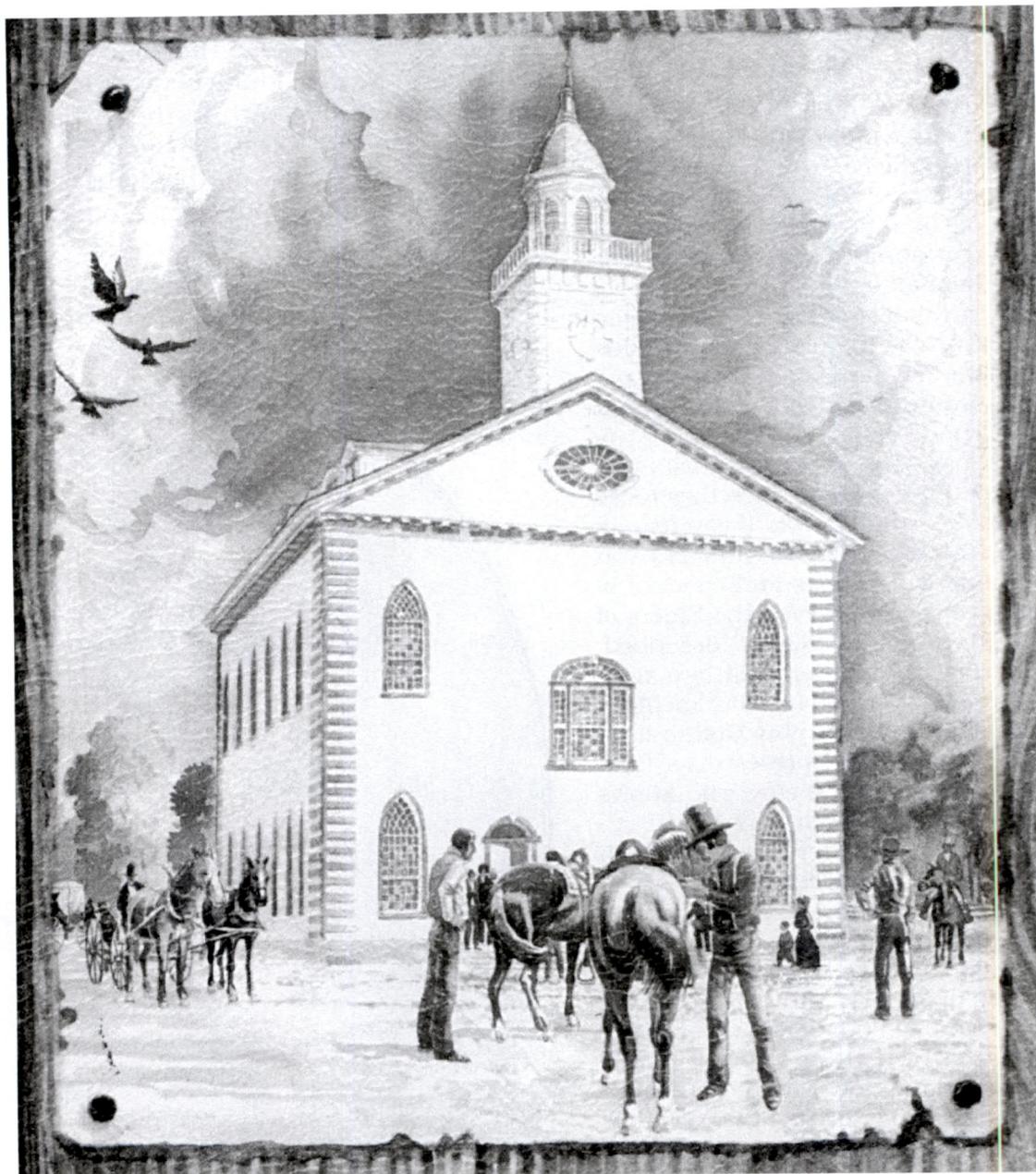


**Hyrum Smith**

Born 9 February 1800 at Turnbridge, Vermont.



Martha Ann – Daughter of Hyrum and Mary Fielding Smith



*Kirtland Temple*

Mary Fielding and Hyrum Smith were married in the Kirtland Temple, 24 December 1837.  
(Artwork by Vernon Murdock)

## Chapter Four



### *HYRUM AND MARY*



*Hyrum Smith*



*Mary Fielding Smith*

**H**yrum Smith was first married to **Jerusha Barden**. Their first two children were born in Manchester, Ontario, New York; the last three were born in Kirtland, Geauga, Ohio.

Children of Hyrum and Jerusha:

**Lovina Smith**, 16 September 1827

**Mary Smith**, 27 June 1829; died 29 May 1832

**John Smith**, 22 September 1832

**Hyrum Smith Jr.**, 27 April 1834; died 25 September 1841

**Jerusha Smith**, 13 January 1836

**Sarah Smith**, 2 October 1837

Hyrum and Jerusha were living in Kirtland, Ohio at the time of Jerusha's death. She died 13 October 1837 leaving the

following five small children: Lovina, ten; John, five; Hyrum Jr., three; Jerusha, one year and nine months; and newborn Sarah.

Joseph Smith Jr., realizing the necessity of Hyrum's situation, informed Hyrum that it was the will of the Lord that he marry again and take as a wife a young English convert living in Kirtland by the name of **Mary Fielding**. (JF Smith120)

#### *A Very Merry Christmas*

Descendant Don C. Corbett provided the following assessment of the revelation Joseph Smith gave concerning the marriage of his brother Hyrum to Mary Fielding:

In due course, and following his brother's counsel, Hyrum sought the hand of the lady whom it was providentially appointed that he should marry. This unusual cir-



cumstance, wherein the Lord revealed whom a person should marry, has few parallels. Subsequent events were to prove the rightness of Joseph's pronouncement in behalf of his brother. Mary, definitely, was the proper person for Hyrum. However, it must not be assumed that the marriage was one of convenience for either of them. Hyrum would not have wanted it that way. Neither would Mary's fine sensitivity have permitted it. [Mary was age 36]. Marriage was something she had looked forward to for a long time and which she regarded as very sacred. It had to have feeling and heart meaning. Hyrum was a handsome man and Mary a lovely woman. His gentlemanly and courtly proposal was the type that she had always anticipated. It provided the basis of lasting affection between them. (DC Corbett 44-5)

In the Kirtland Temple on the day before Christmas 1837, the Prophet Joseph Smith performed the marriage of Hyrum and Mary. The next day, Christmas in Hyrum's home, was a special one. The children would have the best of care again.

Children of Hyrum and Mary:

**Joseph Fielding "Joseph F." Smith**, born 13 November 1838, Far West, Caldwell, Missouri

**Martha Ann Smith**, 14 May 1841, Nauvoo, Hancock, Illinois

### Smith Hospitality

**Hannah Woodstock Grinnels** lived in the Hyrum Smith home and received her board and room by assisting with the care of the Smith children. She was called "Aunty Grinnels" or "Grandma Grinnels," and was much loved and appreciated by the Smiths. A handyman around the place was **George Mills**, often referred to as "Old George." He was not a Latter-day Saint, but this made no difference to Hyrum and his family. "Old George" was among the first pioneers to reach Utah. Hyrum possessed the inclination to take in those who had nowhere else to go or means of sustenance. Hyrum's household included as many as 12 to 20 in all. Out of pity he continually housed and fed certain elderly and unemployable persons. All the Smiths had this propensity. (DC Corbett 44-5, 49; PH Corbett 301)

Hyrum's parents set this example, as expressed by his mother Lucy Mack Smith:

How often I have parted every bed in the house for accommodation of the brethren, and then laid a single blanket on the floor for my husband and myself while Joseph and Emma slept upon the same floor, with nothing but their cloaks for both bed and bedding. (LM Smith 231-2)



*Tintype ca. 1868*

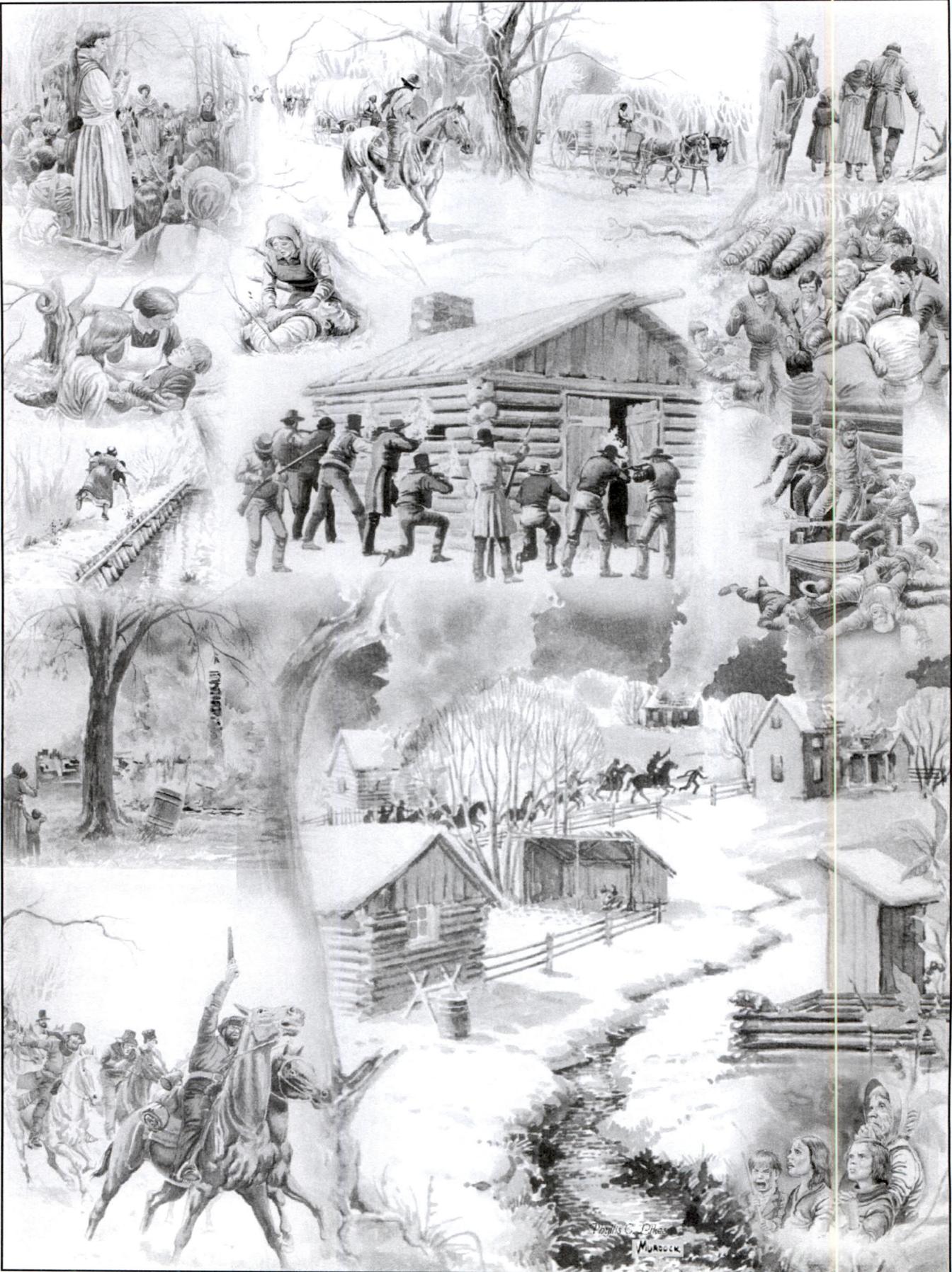
Joseph F. Smith, Martha Ann Smith Harris, Aunt Mercy Fielding Thompson, and Marv Jane Thompson (Mercy's daughter). (Courtesy Carole Call King)



**J**oseph and Lucy hospitably shared what they had. In Kirtland, Missouri, and Nauvoo, they often filled their house with guests, even offering their own beds.

*Smith Hospitality*

(Artist Paul Mann, courtesy Ensign)

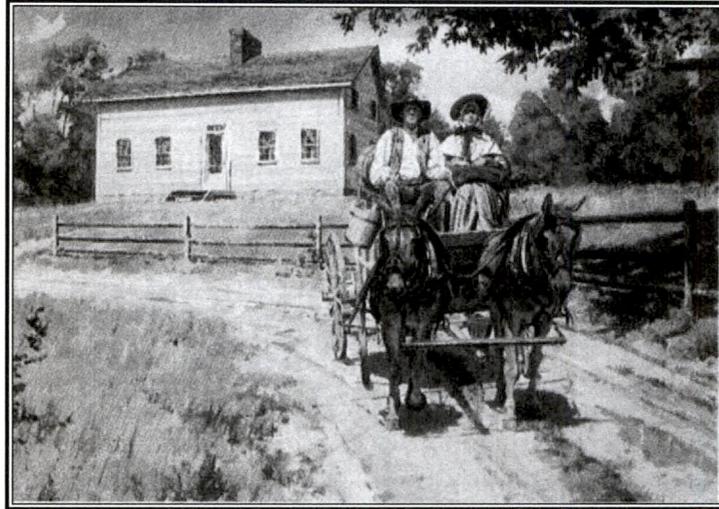


(Collage by Phyllis C. Likes from Vernon Murdock's artwork.)

## Chapter Five



### MISSOURI MISERY



#### *Losing Their Home*

Initially distressed at losing her home, Lucy found strength in her faith. "I now give it all up for the sake of Christ," she said. "I will not cast one longing look upon anything which I leave behind." (*Artist Paul Mann, courtesy of Ensign*)

After several years in Kirtland, Ohio, the Saints were again forced to move on. This time they settled in Far West, Missouri. On the journey from Kirtland to Far West, Lucy Mack Smith describes the weather they encountered, thus:

Sometimes we lay in our tents through driving storm; at other times were traveling on foot through marshes and quagmires.

Once in particular, we lay all night exposed to the rain, which fell in torrents, so that when I arose in the morning, I found my clothing was perfectly saturated with the rain. However I could not mend the weather by a change of dress, for the rain was still falling rapidly, and I wore my clothes



in this situation, three days; in consequence of which I took a severe cold, so that when we arrived at the Mississippi River, I was unable to walk or sit up. After crossing the river, we stopped at a Negro hut, a most unlovely place, yet the best shelter we could find. This hut was the birthplace of [my daughter] Catherine's son, Alvin [Salisbury]. (LM Smith 251-2)



EXECUTIVE OFFICE  
STATE OF MISSOURI  
JEFFERSON CITY

CHRISTOPHER S. BOND  
GOVERNOR

EXECUTIVE ORDER

WHEREAS, on October 27, 1838, the Governor of the State of Missouri, Lilburn W. Boggs, issued an order calling for the extermination or expulsion of Mormons from the State of Missouri; and

WHEREAS, Governor Boggs' order clearly contravened the rights to life, liberty, property and religious freedom as guaranteed by the Constitution of the United States, as well as the Constitution of the State of Missouri; and

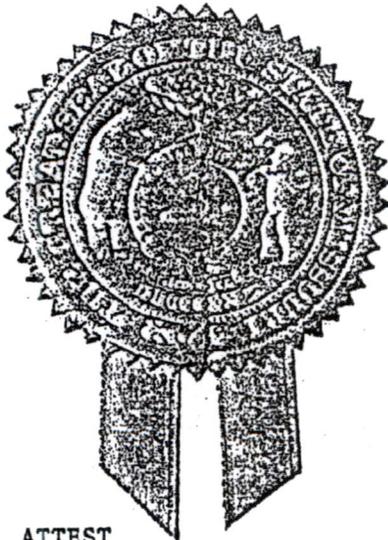
WHEREAS, in this Bicentennial year as we reflect on our nation's heritage, the exercise of religious freedom is without question one of the basic tenets of our free democratic republic;

NOW, THEREFORE, I, CHRISTOPHER S. BOND, Governor of the State of Missouri, by virtue of the authority vested in me by the Constitution and the laws of the State of Missouri, do hereby order as follows:

Expressing on behalf of all Missourians our deep regret for the injustice and undue suffering which was caused by this 1838 order, I hereby rescind Executive Order Number 44 dated October 27, 1838, issued by Governor Lilburn W. Boggs.

IN WITNESS WHEREOF:

I have hereunto set my hand and caused to be affixed the great seal of the State of Missouri in the City of Jefferson on this 25th day of June, 1976.



ATTEST

*Christopher S. Bond*  
GOVERNOR

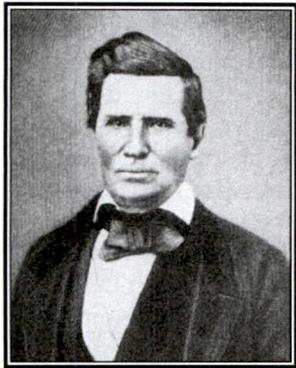
*James A. [Signature]*  
SECRETARY OF STATE



### Extermination Order

Life in Far West, Missouri became unbearable for the Latter-day Saints. Finally on 27 October 1838, Governor Lilburn W. Boggess issued an extermination order, reading in part, "The Mormons must be treated as enemies, and must be exterminated or driven from the state if necessary...." (In 1976, Governor Bond of Missouri rescinded this extermination outrage.)

Then Hyrum and Joseph Smith were arrested and scheduled to be shot in the public square at Far West come the dawn. Brigadier General Alexander W. Doniphan, a



**Alexander W. Doniphan**  
Man of integrity, the best friend a Saint ever had.

man of honor, spoke up and declared that he would not shoot the Mormon leaders, as he considered it to be cold-blooded murder. A court-martial ordered the prisoners to Jackson County for execution. Hyrum was allowed to go home for clothing, but was ordered to neither enter his home nor speak with anyone of his family under pain of death. He was given two minutes to obtain clothing. His wife Mary was nearly ready to deliver their first baby.

Hyrum:

I was obliged to submit to their tyrannical orders, however painful it was, with my wife and children clinging to my arms and to the skirts of my garments, and was not permitted to utter to them a word of consolation, and in a moment was hurried away from them at the point of a bayonet. (HC 3:415)

Parley P. Pratt witnessed the above scene at Hyrum's door:

As I returned from my house toward the troops in the square, I halted with the guard at the door of Hyrum Smith, and heard the sobs and groans of his wife at his parting words. She was then near confinement; and needed more than ever the comfort and consolation of a husband's presence. (Pratt 190)

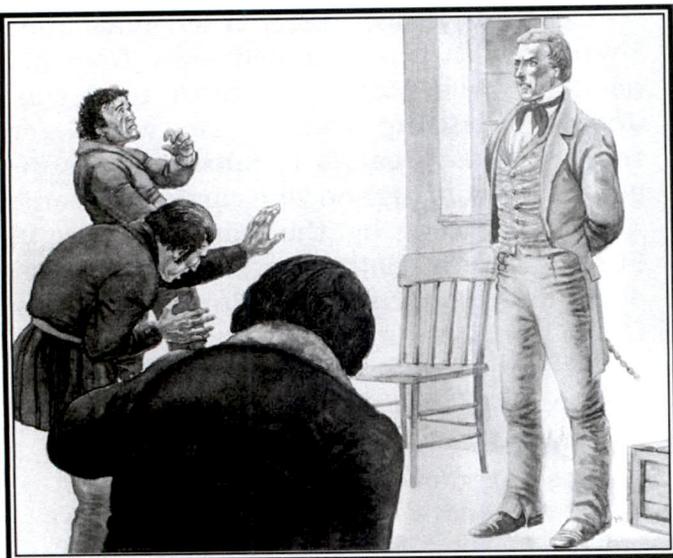
On 13 November 1838, a few days after Hyrum Smith was marched away from his door, his wife Mary gave birth to a son, **Joseph Fielding Smith**. He was later referred to as "**Joseph F. Smith**" to distinguish him from his son who carried his same name and went by the name of Joseph Fielding Smith. Both men served as presidents and prophets in the Church of Jesus Christ of Latter-day Saints.

Of her hardships at Far West, Mercy Fielding Thompson, stated the following:

To describe the suffering and privations we endured while there would be past my skill and would make this sketch too lengthy. Some few things, however, I will relate. My husband with many of the brethren being threatened and pursued by a mob fled into the wilderness in November leaving me with an infant five-months old. Three months' distressing suspense I endured before I could get any intelligence from him during which time I stayed with my sister who having given birth to a son, November 13 (while her husband was in prison) she took a severe cold and was unable to attend to her domestic duties for many months. This caused much of the care of her family, which was very large to rest upon me. Mobs were continually threatening to massacre the inhabitants of the city. At times I feared to lay my baby down lest they would slay me and cause it to suffer worse than death. (*Thompson Centennial letter*)

### Majesty in Chains

Instead of justice for the Saints who were being dispossessed of their property and freedoms, Hyrum, Joseph, and several of the brethren were imprisoned in an old vacant house in Richmond, Missouri. The guards were allowed to torment and abuse the prisoners unmercifully. Vulgar and foulmouthed, these base men kept up a torrent of oaths and obscene jests to torment their Mormon captives. One night this filthy language reached its zenith as the guards recounted deeds of murder and robbery committed against the Saints. Parley P. Pratt could scarcely contain himself. He lay next to the Prophet and knew he was awake and as troubled as himself.



**Majesty in Chains**  
(by Vernon Murdock)

Suddenly Joseph stood on his feet and in a voice of thunder exclaimed:

Silence, ye fiends of the infernal pit. In the name of Jesus Christ I rebuke you, and command you to be still; I will not live another minute and hear such language. Cease such talk, or you or I die this instant. (Pratt 211)

Elder Pratt expressed the effect of that speech on all the hearers:

He [Joseph] ceased to speak. He stood erect in terrible majesty. Chained, and without a weapon; calm, unruffled and dignified as an angel, he looked upon the quailing guards, whose weapons were lowered or dropped to the ground; whose knees smote together, and who, shrinking into a corner, or crouching at his feet, begged his pardon, and remained quiet till a change of guards.

I have seen ministers of justice, clothed in magisterial robes, and criminals arraigned before them, while life was suspended on a breath, in the Courts of England; I have witnessed a Congress in solemn session to give laws to nations; I have tried to conceive of kings, of royal courts, of thrones and crowns; and of emperors assembled to decide the fate of kingdoms; but dignity and majesty have I seen but once, as it stood in chains, at midnight, in a dungeon in an obscure village of Missouri. (Pratt 211)

## **Jailed at Liberty**

A mockery of a trial was held with the result being that Joseph Smith, Hyrum Smith, Sidney Rigdon, Lyman Wight, Caleb Baldwin and Alexander McRae were locked up in Liberty Jail, Clay County, Missouri. When the prisoners asked the charge, they were told, "Because you are Mormons."

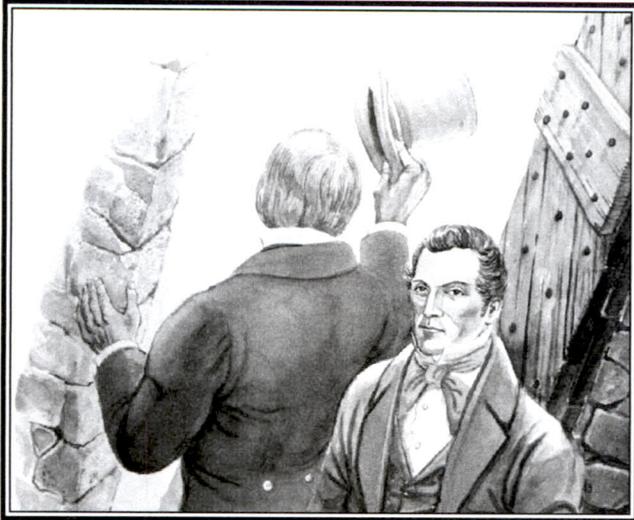
Hyrum:

The next morning a large wagon drove up to the door, and a blacksmith came into the house with some chains and handcuffs. He said his orders were from the judge to handcuff us and chain us together. He informed us that the Judge had made out a mittimus and sentenced us to jail for treason. He also said the Judge had done this that we might not get bail. He also said the Judge declared his intention to keep us in jail until all the "Mormons" were driven out of the state. He also said that the judge had further declared that if he let us out before the "Mormons" had left the state, we would not let them leave, and there would be another...fuss kicked up...the blacksmith proceeded and put the irons upon us, and we were ordered into the wagon, and drove off for Clay country. (HC 3:420)

Hyrum and his fellow prisoners were exhibited along the way to the local inhabitants—men, women, and children—as curiosities, or as Hyrum phrased it, "as though we were elephants or dromedaries or sea hogs or some monstrous whale or sea serpents," although, said he, "We have never [yet] had our teeth examined like an old horse.... (Summerhays 23)

Lyman O. Littlefield, a young Latter-day Saint in the crowd wrote:

The prisoners left the wagon and immediately ascended the south steps to the platform, around which no banisters were constructed. The door was open, and one by one, the tall and well-proportioned forms of the prisoners entered. The Prophet Joseph was the last of the number who lingered behind. He turned partly around, with a slow and dignified movement, and looked upon the multitude. Then turning away, and, lifting his hat, he said, in a distinct voice, "Good afternoon,



### *Good Afternoon Gentlemen*

(by Vernon Murdock)

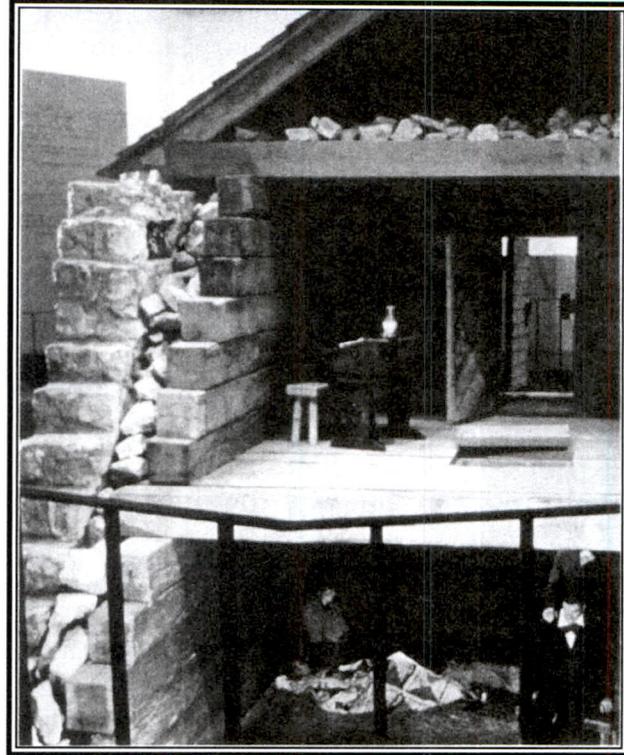
gentlemen.” The next moment he had passed out of sight. The heavy door swung upon its strong hinges and the Prophet was hid from the gaze of the curious populace who had so eagerly watched. (Littlefield 80)

Hyrum wrote in his diary an incident which showed how the wicked shrink before God’s power:

While getting into the wagon which was to convey us to our destination, four men rushed upon us, and leveled their rifles at us, seemingly, with the determination to shoot us, but this was not permitted them to do, no, their arms were unnerved, and they dropped their pieces and slunk away. While thus exposed I felt no tremor or alarm, and I knew I was in the hands of God, whose power was unlimited. (Summerhays 28)

From the end of November 1838 to the first part of April 1839, Liberty Jail was Hyrum’s place of confinement.

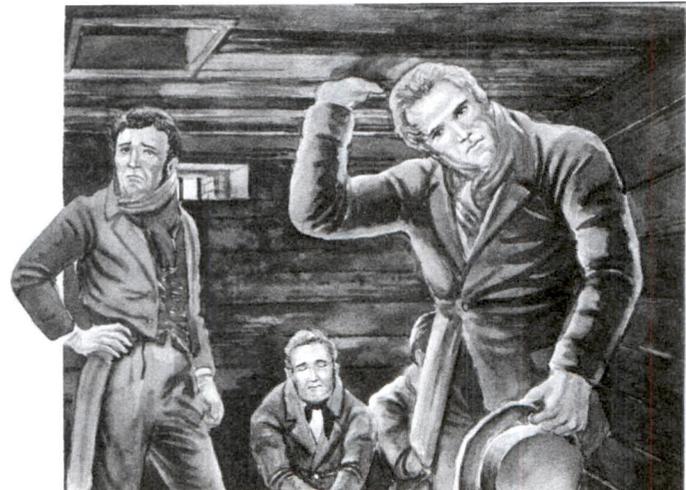
The jail was constructed of rock and wood. The walls were of double construction. The outer portion was stone and the inner oak-hewn logs. The space between the two walls was filled with loose rock, making the total thickness about four feet total. The overall size of the building was 22 feet wide by 22 feet long by 14 feet high. The structure was divided into two compartments, one above and one below. The upper story was



### *Liberty Jail*

A model cutaway of the interior of Liberty jail.

just over seven feet in height from floor to ceiling and housed the jailer and his family. The lower apartment or dungeon where the prisoners dwelt was just less than six feet in height. This meant that Hyrum and Joseph who were about six feet two inches tall could never stand up straight. This was very cruel punishment indeed! In 1839, the average height was shorter than it is today in the twenty-first century. It has been suggested that a man six feet two inches tall in 1839



(Adapted from artwork by Vernon Murdock.)



would be comparable to one six feet five inches by today's standards. (Statement of guide at Liberty Jail, July 1999)\*

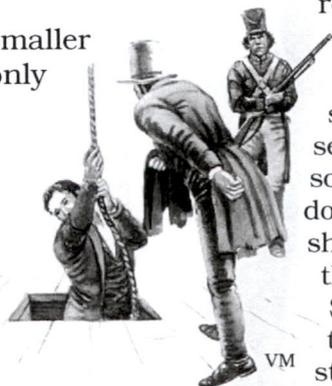
The dungeon chamber was smaller than the rest of the building—only about 14 feet square. The dungeon ceiling was constructed of logs and overlaid with rock to prevent escape through the upper compartment. The jail had a trapdoor leading down into the dungeon via a ladder or a rope. (Gentry 566-7) This was the only means of entry or exit.

The Prophet Joseph Smith described the conditions of Liberty Jail as such:

We are kept under a strong guard night and day, in a prison of double walls and doors, proscribed in our liberty of conscience; our food is scant, uniform, and coarse: we have not the privilege of cooking for ourselves. We have been compelled to sleep on the floor with straw, and not blankets sufficient to keep us warm; and when we have a fire, we are obliged to have almost constant smoke. The Judges have gravely told us from time to time that they knew we were innocent, and ought to be liberated, but they dare not administer the law unto us for fear of the mob. But if we deny our religion, we can be liberated. (*Times and Seasons* February 1840, 52)

A letter from Hyrum to his wife Mary while in Liberty Jail, dated 16 March 1839 records the following prayer:

When I think of your trouble my heart is weighed down with sorrow. Then to think that I cannot send you any assistance, it still adds sorrow upon sorrow. But what can I do or what can I say? O God, how long shall we suffer these things? Will not thou deliver us and make us free? Still thy will be done, O Lord. May the Lord bless you and give you strength to endure all these things— O Lord God, wilt thou hear the prayer of your servant? Wilt thou, O God, in the name of thy Son, preserve the life and health of my bosom companion, and may she be precious in thy sight, and all the little children, and all that is pertaining to my family. Hasten the time when we shall meet in each other's embrace, is the prayer of your husband and friend. Hyrum Smith. (Summerhays 19)



A glimpse of the suffering endured by Hyrum in Liberty Jail is chronicled in a portion of a letter written to his wife Mary on 19 March 1839:

God has said that he would deliver us from the power of our enemies in His own due time. We try to be as patient as possible. You must excuse my poor writing, my nerves are somewhat affected, and my hands are this evening quite swollen, and [my] fingers are stiff and painful with the rheumatism. Pray for us. Pray for me. My prayer for you is incessant. (Summerhays 20)

A short letter written 28 March 1839 also carried a three-page poem by Robert Burns, not included here:

Dear Companion, I feel to sit down this morning to write to you a few reflections of mine...and send them to you the first opportunity, for you to peruse them in your lonely moments whilst I am in prison.

It seems to me that man was made to bear sorrow and grief in



### Conditions in Liberty Jail

\*Journals of John Doyle Lee and Lyman Wight, contemporaries of Joseph Smith, recorded that Joseph was six foot two.



all his days if he will be saved in the world to come. And all these oppressions by the hands of his fellow man, although they are of the same blood, descendants of the same progenitor, yet their hands are unrelenting when they get the advantage of one another, and thus man causes his fellow man to mourn.

Please excuse me for bad writing and bad spelling, and also composition, for my confinement is so painful to me that I cannot write nor compose my mind.

Yours in the bonds of love, Hyrum Smith. (Summerhays 22)

Recorded in Doctrine and Covenants Section 121 is the following question Joseph Smith asked the Lord while incarcerated in Liberty Jail:

*“O God where art thou, and where is the pavilion that covereth thy hiding place? How long shall thy hand be stayed, and thine eye, yea thy pure eye behold from the eternal heavens the wrongs of thy people and of thy servants, and thine ear be penetrated with their cries?”*

The Lord responded: *“My son peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment; and then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes.”*

A letter from Hyrum to Mary, dated the same day [20 March 1839] as the revelation in D&C 121, gives his religious convictions:

Our sufferings will only call to mind the sufferings of the ancients. Daniel in the lions’ den, the Hebrew children that were cast into the fire, or furnace, and the deprivations of the saints when they (the enemies) took joyfully at the spoiling of goods at the time of the persecution at Jerusalem, when the Saints were scattered from that place. After these troubles leave us, they will fall upon the world, and they must perish, without hope, whilst we have a hope of everlasting life. We shall have joy when they have naught but sorrow, if we fail not in hearkening to the strict word of God. For he hath said that he will make a full end of all nations whither he has driven Israel. But a remnant shall be saved—

but a few, we may say, will be saved. We are frail mortals, worms of the dust. But remember that the grace of God is sufficient for us. (Summerhays 21)

Hyrum Smith later wrote of his trials in liberty Jail:

[In the fall of 1838, I was imprisoned with my brethren] for about six months...and suffered much for want of proper food, and from the nauseous cell in which I was confined.... How inadequate is language to express the feelings of my mind, knowing that I was innocent of crime, and that I had been dragged from my family at a time, when my assistance was most needed; that I had been abused and thrust into a dungeon, and confined for months on account of my faith, and the “testimony of Jesus Christ.” However I thank God that I felt a determination to die, rather than deny the things which my eyes had seen, which my hands had handled, and which I had bore testimony to...I can assure my beloved brethren that I was enabled to bear as strong a testimony, when nothing but death presented itself, as ever I did in my life.... I yet feel a determination to do the will of God, in spite of persecutions, imprisonments or death. (Hyrum Smith, “Communications,” *Times and Seasons* 1:23, 1839)

While Hyrum was jailed at Liberty, some ruffians barged into his home, ransacking and plundering. Joseph F. Smith records this near-death incident forced upon him soon after his birth:

I being an infant, and lying on the bed, another bed being on the floor was entirely overlooked by the family (my mother being very sick, the care of me devolved upon my Aunt Mercy and others of the family, during the fight and excitement.) So, when the mob entered the room where I was, the bed on the floor was thrown on the other, completely smothering me up, and here I was permitted to remain until after the excitement subsided. When thought of, and discovered, my existence was supposed to have come to an end; but subsequent events have proved their supposition wrong, however, well founded. (JF Smith 124)



### Mary's Visit to Hyrum

The ordeal at Far West nearly cost Mary her life. She became very weak and ill. In this condition she felt she must visit her husband Hyrum at Liberty Jail and allow him to see their new son. Mercy, eight-month-old Mary Jane Thompson, Mary, and three-month-old Joseph F. all journeyed to the jail. In February of 1839 a bed was placed in a wagon. Mary rested upon it. Forty miles of frozen, rocky road lay ahead. As the two sisters with their infants entered the foul dungeon, they experienced a sense of horror as the heavy door closed behind them on raspy hinges. The prison guards locked them up in that dark and dismal den fit only for criminals of the deepest dye.



Mary and infant son traveled 40 miles in extreme weather to visit Hyrum in Liberty jail. (By Vernon Murdock)

Hyrum's new son, whom he saw for the first time, was the center of attention. Both babies gladdened the hearts of the prisoners.

Don C. Corbett, great-grandson wrote:

The reunion of Mary and Hyrum Smith within the walls of Liberty Jail carried with it an element of heroic drama.... The wrong gesture on the part of a prisoner could cause a finger to tighten on a trigger. The jail's stale odor left its impact on the senses to linger in memory. The absence of light was heavy like the evil that held sway. The prisoners in their fetid surroundings languished in cramped quarters not dissimilar to the dungeons under the arenas where the early Christians awaited death at the hands of the Romans. This was the setting in which Hyrum and Mary met.... [Mary's] life had nearly ebbed away. Yet, heroically, she made the supreme effort to see her husband once more even if it should cost her, her life. The visit was the tonic that Mary needed.... It had been truly a happy reunion. (DC Corbett 87)

Mercy Fielding Thompson recorded the experience thus:

About the first of February 1839 by the request of her husband, my sister was placed on a bed in a wagon and taken on a journey of about 40 miles to visit him in prison, her infant son Joseph F. then being about 11 weeks old. The weather being extremely cold, we suffered much on the journey. We arrived at the prison in the evening. We were admitted and the doors closed upon us. A night never to be forgotten. A sleepless night. I nursed the darling babes and in the morning prepared to start for home with my afflicted sister, and as long as memory lasts will remain in my recollection the squeaking hinges of that door which closed upon the noblest men on earth. Who can imagine our feelings as we traveled homeward, but would I sell the honor bestowed upon me for being locked up in jail with such characters for gold? No! No! (Thompson Centennial letter)

Hyrum Smith gave the following evaluation of his suffering and damages sustained in Missouri:

In the meantime my family were suffering every privation. Our enemies carried off nearly everything of value, until my family was left destitute. My wife had been but recently confined and had to suffer more than tongue can describe; and then in common with the rest of the people had to move, in the month of February, a distance of 200 miles, in order to escape further persecution and injury.

The loss of property which I sustained in the state of Missouri would amount to several thousand dollars; and one hundred thousands dollars would be no consideration for what I have suffered from privation—from my life being continually sought—and all accumulated suffering I have been subject to. (HC 3:373-4)

[For the detailed affidavit by Hyrum Smith concerning affairs in Missouri 1831-39 as officially subscribed to before the



Municipal Court of Nauvoo the first day of July 1843, see *History of the Church* by Joseph Smith Jr., volume 3, pages 404-424.]

### *Escape from Liberty Jail*

In April, after languishing in Liberty Jail for months, a farcical court took place in Daviess County. The circuit judge was Esquire Birch, a man from the jury that had sentenced the prisoners to death. Members of the grand jury were all at the massacre at Haun's Mill where unarmed Mormons were shot to death by a mob. Judge Birch made no attempt to prevent abuse of the prisoners, and said within their hearing, that there was no law for the Mormons in the State of Missouri. After ten days of pseudo-court proceedings, the prisoners were indicted for false charges of "treason, murder, arson, larceny, theft, and stealing."

The prisoners then asked for a change of venue from Daviess to Marion County. They were refused. For some unknown reason, the court allowed them to change to Boone County. Judge Birch made out a mittimus without date, name, or place. They outfitted them with a wagon, horses and four men, in addition to the sheriff who acted as guard.

Hyrum told of the escape:

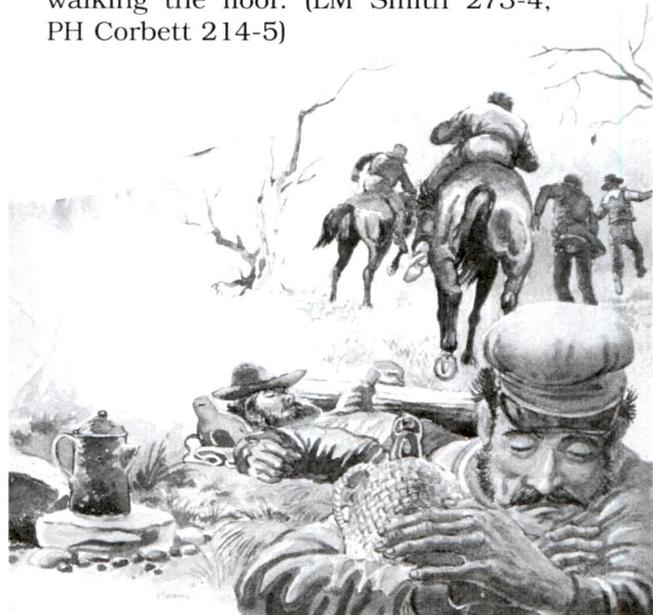
We started on our journey to Boone County, and traveled on the road about 20 miles distance. There we bought a jug of whiskey, with which we treated the company and while there the sheriff showed us the mittimus before referred to without date of signature, and said that Judge Birch told him never to carry us to Boone County, and never to show the mittimus, "And," said he, "I shall take a good drink of grog, and go to bed, you may do as you have a mind to." The judicial authorities were forced by public opinion to hold a make-believe court, knowing the prisoners were innocent, but defied the citizens in allowing the prisoners to escape. (PH Corbett 210)

Some of the Saints had given up hope of ever seeing Hyrum and Joseph again—but not their families, not their mother. Mother Lucy Mack Smith told Brothers Partridge

and Morley that she would see her sons before the following night. The Spirit had whispered this assurance to Mother Smith. That night Lucy Smith had a more sure manifestation, as described in these words:

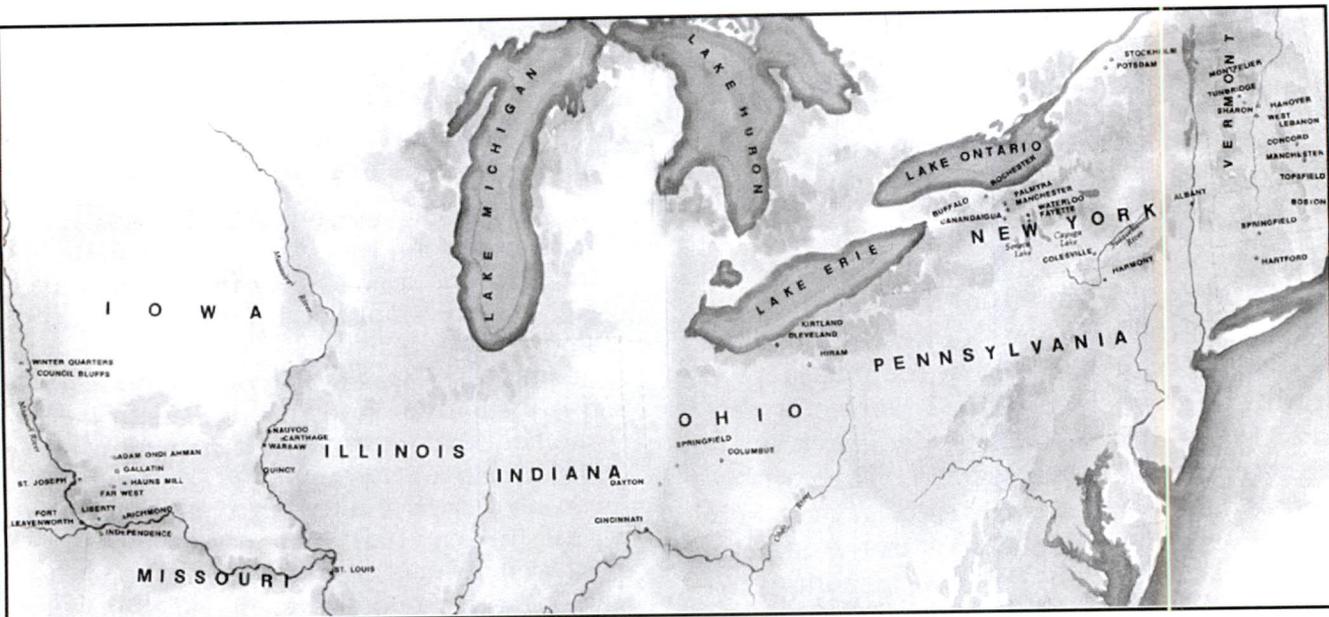
After falling asleep that night I saw my sons in vision. They were on the prairie traveling and seemed very tired and hungry. They had but one horse. I saw them stop and tie him to a stump of a burnt sapling, then lie down on the ground to rest themselves, and they looked so pale and faint that it distressed me. I sprang up and said to my husband, "Oh, Mr. Smith, I can see Joseph and Hyrum and they are so weak they can hardly stand. Now they are lying on the cold ground asleep. Oh, how I wish that I could give them something to eat!"

Mr. Smith begged me to be quiet, saying that I was nervous; but it was impossible for me to rest—they were still before my eyes—I saw them lie there full two hours, then one of them went away to get something to eat, but not succeeding, they traveled on. This time Hyrum rode and Joseph walked by his side, holding himself up by the stirrup leather. I saw him reel with weakness, but could render him no assistance. My soul was grieved; I rose from my bed and spent the remainder of the night in walking the floor. (LM Smith 273-4; PH Corbett 214-5)



### *A Good Drink of Grog*

And the prisoners escaped. (By Vernon Murdock)



*Map of Church History in Eastern United States*  
(By Vernon Murdock)

True to Lucy Mack Smith's prophecy, Hyrum and Joseph did appear home the next day for a joyful and grateful reunion with their families.

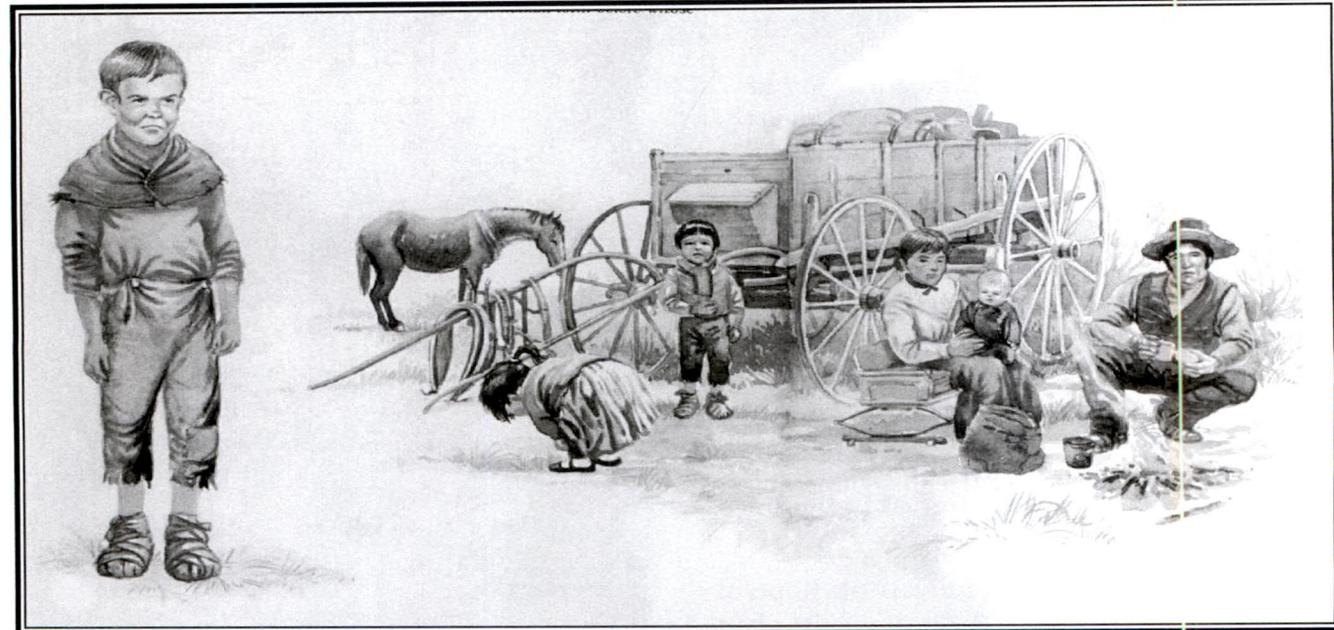
### *Flight to Illinois*

The Saints fled to the Illinois bank of the Mississippi River. Lucy Mack Smith chronicled some of the conditions encountered on

the harrowing trip from Far West, Missouri to Quincy, Illinois. She tells of a kind man who did all he could to help them, as they stopped overnight with him.

Lucy Mack Smith:

After spending the night with this good man, we proceeded on our journey, although it continued raining, for we were obliged to travel through mud and rain to



### *Fleeing Missouri*

This represents the thousands of Saints who were forced to flee Missouri for refuge in Illinois.  
(By Vernon Murdock)



avoid being detained by high water. When we came within six miles of the Mississippi River, the weather grew colder, and, in the place of rain we had snow and hail; and the ground between us and the river was so low that a person on foot would sink in over his ankles at every step, yet we were all of us forced to walk, or rather wade, the whole six miles.

On reaching the Mississippi, we found that we could not cross that night, nor yet find a shelter, for many Saints were there before us, waiting to go over into Quincy. The snow was now six inches deep and still falling. We made our beds upon it and went to rest with what comfort we might under such circumstances. The next morning our beds were covered with snow and such of the bedding under which we lay was frozen. We arose and tried to light a fire, but, finding it impossible, we resigned ourselves to our comfortless situation. (LM Smith 296-7)

Two months after Mary arrived in Quincy, Illinois, Hyrum and the other prisoners joined them. As previously mentioned, they had been permitted by the guards to escape while being transferred to another county. Mary's health had improved, but Hyrum needed nurturing back to health after five months confinement in that formidable dungeon.

Hyrum's diary reveals a glimpse of his suffering at Liberty Jail and of his resolve to serve the Lord at all costs:

From my close and long confinement, as well as from the sufferings of my mind, I feel my body greatly broke down and debilitated, my frame has received a shock from which it will take a long time to recover; yet, I am happy to say my zeal for the cause of God, and my courage in defense of the truth, are as great as ever. "My heart is fixed," and I yet feel a determination to do the will of god, in spite of persecutions, imprisonments or death; I can say with Paul "none of these things move me, so that I may finish my course with joy." (Summerhays 31)

Excerpts from a letter Mary wrote in 1839 to her brother Joseph Fielding, who was serving a mission in England, follow:

I have, to be sure, been called to drink of the bitter cup; but you know my beloved brother, this makes the sweet sweeter.

You have, I suppose, heard of the imprisonment of my dear husband, with his brother, Joseph, Elder Rigdon, and others, who were kept from us nearly six month; and I suppose no one felt the painful effects of their confinement more than myself. I was left in a way that called for the exercise of all the courage and grace I possessed. My husband was taken from me by an armed force, at a time when I needed, in a particular manner, the kindest care and attention of such a friend, instead of which, the care of a large family was suddenly and unexpectedly left upon myself, and in a few days after, my dear little Joseph F. was added to the number. Shortly after his birth I took a severe cold, which brought on chills and fevers; this, together with the anxiety of mind I had to endure, threatened to bring me to the gates of death. I was at least four months entirely unable to take any care either of myself or child; but the Lord was merciful in so ordering things that my dear sister could be with me. Her child was five months old when mine was born; so she had strength given her to nurse them both.

You will also have heard of our being driven as a people, from the State, and



from our homes; this happened during my sickness, and I had to be removed more than 200 miles, chiefly on my bed. I suffered much on my journey; but in three or four weeks after we arrived in Illinois, I began to mend, and my health is now as good as ever. It is now little more than a month since the Lord, in his marvelous power, returned my dear husband, with the rest of the brethren, to their families, in tolerable health. We are now living in Commerce, on the bank of the great Mississippi River. The situation is very pleasant; you would be much pleased to see it. How long we may be permitted to enjoy it I know not; but the Lord knows what is best for us. I feel but little concern about where I am, if I can keep my mind staid upon God; for, you know in this there is perfect peace. I believe the Lord is overruling all things for our good. I suppose our enemies look upon us with astonishment and disappointment.... As for myself, I can

truly say, that I would not give up the prospect of Latter-day glory for all that glitters in this world.

O, My dear brother, I must tell you, for your comfort, that my hope is full, and it is a glorious hope; and though I have been left for near six months in widowhood, in the time of great affliction, and was called to take joyfully or otherwise, the spoiling of almost all our goods, in the absence of my husband, and all unlawfully, just for the gospel's sake (for the judge himself declared that he was kept in prison for no other reason than because he was a friend to his brother), yet I do not feel in the least discouraged....here I am perfectly satisfied and happy, having not the smallest desire to go one step backward....

The more I see of the dealing of our Heavenly Father with us as a people, the more I am constrained to rejoice that I was ever made acquainted with the everlasting covenant.... (JF Smith.143-6)



### *The Transformation—Nauvoo in the 1840s*

About 300 Saints lost their lives in Missouri. The Lord saved the Saints and gathered them as the modern children of Israel into a new land. Here they would build a city and a temple where they might see the "Salvation of God" and watch for his "arm to be revealed."



***Maid of Iowa***

*(By Vernon Murdock)*

The Saints of Nauvoo owned this steamboat.



Missouri to Nauvoo—The Phenomenon of the Phoenix