



JOSEPH SMITH, JR., FAMILY — CIRCA 1915

Joseph Smith, Sr., Family Reunion Nauvoo, Illinois
AUGUST 2, 3, 4 & 5, 1979



HYRUM SMITH FAMILY — CIRCA 1903



ALEXANDER HALE SMITH
(1838 — 1909)

JOSEPH SMITH III
(1832 — 1918)

CIRCA 1901

PATRIARCH AND PRESIDENT
OF THE
REORGANIZED CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Agenda



1771-1840

JOSEPH SMITH, SR., FAMILY REUNION

AUGUST 2, 3, 4 & 5, 1979

NAUVOO, ILLINOIS

THURSDAY, AUGUST 2nd:

6:00 p.m. — 10:00 p.m. NAUVOO RESTORATION VISITORS CENTER
Registration and Housing Assignments
Arts, Crafts and Relics Display
Get-Acquainted Reception

FRIDAY, AUGUST 3rd:

9:00 a.m. — 11:00 a.m. NAUVOO L.D.S. STAKE CENTER
Welcoming and Announcements by Buddy Youngreen, Executive Secretary
Oral Presentation "*The Patriarchal Family*" by Eldred G. Smith
Family Portrait

11:00 a.m. — 1:00 p.m.
Lunch

1:00 p.m. — 3:00 p.m. NAUVOO L.D.S. STAKE CENTER
Oral Presentation "*The Nauvoo Smith Family Cemetery*" by Kenneth E. Stobaugh
Oral Presentation "*Joseph Smith, Jr., Man and Martyr*" by Richard L. Anderson

3:00 p.m. — 8:00 p.m.
Tours / Joseph Smith Historic Center & Nauvoo Restoration Sites
Free Time
Dinner

8:00 p.m. — 10:00 p.m. . . NAUVOO RESTORATION VISITORS CENTER THEATRE
Dramatic Presentation - "*Dear Joseph - Dear Emma*" -
by Richard L. and Carma de Jong Anderson

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This booklet is being sold for cost to members of the Joseph Smith, Sr., family. The material presented in this booklet may not be used in any way without the permission of the authors.

PHOTOGRAPHIC CREDITS:

FRONT COVER:

Joseph Smith, Jr., Family Earlita Smith Inslee
Hyrum Smith Family Edith Smith Patrick

INSIDE FRONT COVER:

Alexander Hale Smith & Joseph Smith, III Gracia N. Denning

INSIDE BACK COVER:

John Smith & Joseph F. Smith Ralph G. Smith

BACK COVER:

Lucy Smith Millikin Church Archives, The Church of Jesus Christ
of Latter-day Saints

Herbert Spencer Salisbury &
Katherine Smith Salisbury Dorothy Dean

Julia Winter Smith & Samuel Harrison Bailey Smith Sue Beatie

William B. Smith Produced by Audio-visual Services of the
Reorganized Church of Jesus Christ of Latter-Day Saints

The 1979 Joseph Smith, Sr., Family Reunion Family Program
was prepared and edited by

BUDDY YOUNGREEN, Executive Secretary
JOSEPH SMITH, SR., FAMILY REUNION
1546 No. Moonriver Dr. # 9, Provo, Utah 84601

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SATURDAY, AUGUST 4th:

9:00 a.m. — 11:00 a.m. NAUVOO L.D.S. STAKE CENTER

Oral Presentation "*Martha Ann Smith Harris*" by Norell S. Manley
Oral Presentation "*The Testimonies of the Fathers*" by Lynn E. Smith

11:00 a.m. — 6:00 p.m.

Lunch

Tours / Carthage Jail & Hannibal, Missouri

Free Time

7:00 p.m. — 9:00 p.m. NAUVOO L.D.S. STAKE CENTER

Banquet

SUNDAY, AUGUST 5th:

9:00 a.m. — 11:00 a.m. NAUVOO L.D.S. STAKE CENTER

Joseph Smith, Sr., Memorial Service
Wreath Placing Ceremony
Farewell



SPECIAL THANKS TO:

J. LeRoy Kimball Nauvoo Restoration, Inc.
Kenneth E. Stobaugh Joseph Smith Historic Center
Kenneth E. Duke Local Arrangements
Joseph F. Patrick Bus Charter
Elaine C. Nichols Family Genealogical Project
Francis L. Urry Narration
Trifox Recording



TWO DOCUMENTS SIGNED BY JOSEPH SMITH, SR.

*This May Certify that Polley Beckwith
By her good attention to her Study and the
Rules and Discipline of the School this
winter that she excelleth the rest of her
in reading and Spelling and has stood at the
head the most of the winter and likewise
she stands at the head this day it being
the last day of the school
Attest Jos. Smith Teacher
Sharon March the 15th 1806*

This May Certify that Polley Beckwith
By her good attention to her study and the
Rules and Discipline of the school this
winter that she excelleth the rest of her
in reading and spelling and has stood at the
head the most of the winter and likewise
she stands at the head this day it being
the last day of the school
Semester
Jos. Smith, Teacher
Sharon March the 15th 1806

COPY / COURTESY OF WALTER H. SMITH, PHOENIX, ARIZONA

I hereby agree that Martin Harris shall have an equal
privilege with me and my friends of selling the Book of Mormon of
the Edition now printing by Egbert B. Grandin until enough of them
shall be sold to pay for the printing of the same or until such times as
the said Grandin shall be paid for the printing the aforesaid books or copies

*I hereby agree that Martin Harris shall have an equal
privilege with me & my friends of selling the Book of Mormon of
the Edition now printing by Egbert B. Grandin until enough of them
shall be sold to pay for the printing of the same or until such times as
the said Grandin shall be paid for the printing the aforesaid Books or copies
Manchester January the 16th 1830
Witness Oliver H. Cowdery
Joseph Smith Sr.*

Manchester January the 16th, 1830
Witness Oliver H. (P.) Cowdery

Joseph Smith Sr.

COPY / COURTESY OF HISTORICAL DEPARTMENT
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

A BIOGRAPHY OF JOSEPH SMITH, SEN., PRESIDING PATRIARCH OF THE CHURCH

by the Prophet Joseph, his Son

(As recorded in the History of the Church of Jesus Christ of Latter-day Saints,
Deseret Book Co., 1974, Vol. IV, pp 189-191)

Joseph Smith, Sen., was born on the 12th day of July, 1771, in Topsfield, Essex county, Massachusetts; he was the second of seven sons of Asahel and Mary Smith. Asahel was born in Topsfield, March 7th, 1744. He was the youngest son of Samuel and Pricilla Smith. Samuel was born January 26th, 1714, in Topsfield; he was the eldest son of Samuel and Rebecca Smith. Samuel was born in Topsfield, January 20, 1666, and was the son of Robert and Mary Smith, who emigrated from Old England.

My father removed with his father to Tunbridge, Orange county, Vermont, in 1791, and assisted in clearing a large farm of a heavy growth of timber. He married Lucy, daughter of Solomon and Lydia Mack, on the 14th of January, 1796, by whom he had

Alvin Smith, born February 11th, 1798, died November 19th, 1824

Hyrum, born February 9th, 1800.

Sophronia, born May 16th, 1803.

Joseph, born December 23rd, 1805.

Samuel Harrison, born March 13th, 1808.

Ephraim, born March 13th, 1810, died March 24th, 1810.

William, born March 13th, 1811.

Katherine, born July 28th, 1813.

Don Carlos, born March 25th, 1816.

Lucy, born July 18th, 1821.

At his marriage he owned a handsome farm in Tunbridge. In 1802, he rented it and engaged in mercantile business, and soon after embarked in a venture of [raising] ginseng* to send to China, and was swindled out of the entire proceeds by the shipmaster and agent, he was consequently obliged to sell his farm and all of his effects to pay his debts.

About the year 1816 he removed to Palmyra, Wayne county, New York, bought a farm and cleared two hundred acres, which he lost in consequence of not being able to pay the last installment of the purchase money at the time it was due. This was the case with a great number of farmers in New York, who had cleared land under similar contracts. He afterwards moved to Manchester, Ontario county, New York, procured a comfortable home with sixteen acres of land, where he lived until he removed to Kirtland, Ohio.

He was the first person who received my testimony after I had seen the angel, and exhorted me to be faithful and diligent to the message I had received.† He was baptised April 6th, 1830.

In August, 1830, in company with my brother Don Carlos, he took a mission to St. Lawrence county, New York, touching on his route at several of the Canadian ports, where his father, brothers and sister residing in St. Lawrence county, bore testimony to the truth which resulted eventually in all the family coming into the Church, excepting his brother Jesse and sister Susan.

He removed with his family to Kirtland in 1831; was ordained Patriarch and President of the High Priesthood [in Kirtland]‡ under the hands of Oliver Cowdery, Sidney Rigdon, Frederick G. Williams and myself, on the 18th of December, 1833; was a member of the First High Council, organized on the 17th of February, 1834 (when he conferred on me and my brother Samuel H., a father's blessing).

In 1836 he traveled in company with his brother John two thousand four hundred miles in Ohio, New York, Pennsylvania, Vermont, and New Hampshire, visiting the branches of the Church in those states and bestowing patriarchal blessing on several hundred persons, preaching the Gospel to all who would hear, and baptizing many. They returned to Kirtland on the 2nd of October, 1836.

During the persecutions in 1837, he was made a prisoner, but fortunately obtained his liberty, and after a very tedious journey in the spring and summer of 1838, he arrived at Far West, Missouri. After I and my brother Hyrum were thrown into the Missouri jails by the mob, he fled from under the exterminating order of Governor Lilburn W. Boggs, and made his escape in midwinter to Quincy, Illinious, from whence he removed to Commerce in the spring of 1839.

The exposures he suffered brought on consumption, of which he died on this 14th day of September, 1840, aged sixty-nine years, two months, and two days. He was six feet, two inches high, was very straight, and remarkably well proportioned. His ordinary weight was about two hundred pounds, and he was very strong and active. In his younger days he was famed as a wrestler, and, Jacob like, he never wrestled with but one man whom he could not throw. He was one of the most benevolent of men; opening his house to all who were destitute. While at Quincy, Illinious, he fed hundreds of the poor Saints who were flying from the Missouri persecutions, although he had arrived there penniless himself.

* Ginseng is a plant, the roots of which are highly esteemed as medicine, being quite generally regarded as possessing the most extraordinary virtues, and as a remedy for almost all diseases, but particularly for exhaustion of body or mind. In China ginseng is sometimes sold for its weight in gold. It was once introduced in Europe, but was soon forgotten. It is a native plant of Chinese Tartary, and grows from one to two feet in height. Its leaves are five fingered and almost smooth. It is doubted by many botanists if this species is really distinct from *phanx quinquefolium*, a common North American plant, doubtless the species referred to in the text, the root of which is now an article of export as a domestic medicine in the states west of the Alleghanies, but which European and American medical practitioners generally regard as almost worthless.

† From that time on the Prophet of the Dispensation of the Fullness of Times had no truer or more constant or faithful friend than his father.

‡ This term, "High Priesthood" is often used in these annals—as it is above—for High Priest. Intent of the above statement is to say that Father Smith, for so he was affectionately called by the Saints—was ordained Patriarch and the President of the High Priests in Kirtland. That he was not made President of the High Priesthood is evident from the fact that the Prophet Joseph himself at that time was President of the High Priesthood of the Church, a position to which he was ordained at a Conference of High Priests in Amherst, Loraine county, Ohio, in 1832 (see Church History, Vol. I, p. 242 and note) The Presidency of the High Priesthood carries with it the office of President of the Church: "And again, the duty of the President of the office of the High Priesthood is to preside over the whole Church, and to be like unto Moses. Behold, here is wisdom, yea, to be a seer, a revelator, a translator, and a Prophet having all the gifts of God which He bestows upon the head of the Church." (Doc. and Cov. sec 107, verses 91-9)(sic)

A BIOGRAPHY OF JOSEPH SMITH SEN.
PRESIDENT PATRIARCH OF THE CHURCH

By the Honorable Joseph Smith

(As recorded in the History of the Church, Vol. 1, p. 212, and in the History of the Church, Vol. 2, p. 107)



Kirtland Temple

KIRTLAND TEMPLE — TODAY

THE KIRTLAND TEMPLE AND TEMPLE WORSHIP

by Truman G. Madsen

(Based on a talk given at the Smith Family Reunion in Kirtland, August 1977)

Often the question has been raised, how early in the Prophet's consciousness, the idea that God would require the building and dedicating of temples and would reveal ordinances to be performed therein, occurred. One way of reading our history is that the first and last revelations he received had to do really with the temple though he may not fully have understood it at first. Remember that when he is given the blessing which is part of Section 2 of our *Doctrine and Covenants* of receiving the priesthood through John the Baptist he told, among other things, that this will never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness. Oliver Cowdery's wording, by the way, of that express statement is "that the sons of Levi may offer an offering in righteousness." It later became clear to the Prophet that that offering does have to do with the temple.

Elijah is a character whose life and promises are reviewed when Moroni teaches the Prophet over the successive years. The passages about Elijah from the Book of Malachi were quoted to the Prophet repeatedly that somehow the hearts of the fathers would turn to the children and the hearts of the children to the fathers and that this was a key or a power which Elijah would reconfer. One of the dramatic facts from the point of view of the Jewish people is that in their legends down through the centuries during passover week they on the second evening, by tradition, leave symbolically, the door open into their homes, leave an unfilled seat at the head of the table and a goblet of wine. This to remind them that the last promise of the Torah, the Old Testament, has to do with the eventual coming of Elijah. It happens and I don't think it just happens, that the night of April 3, 1836 was the second night of passover that year. Elijah came, exactly in the time that the Jewish people expected he would, though yet they still don't know that. So there was early an awareness in the Prophet's mind that something had to be done involving the building, dedicating, and utilizing of temples.

Now, Kirtland became the preparatory location for the full restoration of those keys and ordinances. It was a revelatory moment when the Prophet was told that a house must be built. The exact dimensions were spelled out and he was told it must be built by the sacrifice of the people, meaning among other things, it would not be easy. And that great blessings depended upon the completion of that work. Our condition at the time as a Church was feeble, struggling, difficult. The Prophet had come to Kirtland from New York only to find many divisions and there was a meeting he attended where they had already been influenced by the peepings and mutterings, as it were, of false spirits. Now, they weren't quite sure they were that and his initial statement was the Devil must leave here or I will. There were administrations, there was a reunion of faith and understanding. The Saints were given a revelation on how to discern between the Spirit of the Lord and other spirits. And the core questions the Prophet asked then and later are still applicable today. One, was any intelligence communicated? You see, just babbling or

speaking in an unknown tongue is not a communication of truth. Only when it is interpreted by a proper spirit is it so. So was any intelligence communicated, he oftentimes asked. And the other, was there anything indecorous in the experience? The bouncing, the violence, the hysteria that sometimes attended what people thought were religious experiences, were condemned by the Prophet as not of God. God's spirit is a refining and glorifying spirit, not a demeaning one.

Well, having faced that, we were not fully secure and having begun to establish as he had been taught the orders and patterns of Church organization, this commandment comes like a bolt from the blue. The Prophet was hesitant. Our people were financially in severe straits. Sickness was not uncommon. Just to have the rudiments of survival is difficult. But as we have earlier observed, in less than 30 days another revelation comes and the Prophet is told, "You have sinned a grievous sin." And what was that? Well, the Lord said, "I have given you a commandment and if you have faith and go forward you shall have power to build the temple. If you do not, the love of the Father shall not continue with you, therefore you shall walk in darkness."

In passing, I observe that it is interesting, love is in that passage made a synonym for light. And darkness follows the absence of love. I think a careful reading of the scriptures will show that there is such a close kinship, if not identity, between light and love in the divine equation that it is impossible to have the one without the other. In any case, he repented and laid the burden upon the people. Many of our enemies had become active and said, when they learned of our intent, that we would never finish it and that they would see to that. As it progressed, there were several attempts to prevent the building and George A. Smith records that on some occasions they had as many as three men guarding while only one man was working, some of them armed with pistols. But nevertheless, difficult though it was, they went forward. The Prophet himself not a skilled laborer could contribute at least his energy and muscle. He, with his old toe frock, went into the stone quarry and with his bare hands helped to quarry the stone. By careful organization it was arranged that every seventh day, (in this case every Saturday) every wagon in the Kirtland area was summoned to haul stone to the location of the temple. Artemus Millet, a convert from Canada (spoken of before) came and supervised. Truman O. Angell, a brilliant and inspired architect, came and had to do with the planning and the organizing of every element of the building.

The late Elder John A. Widstoe, who was one blessed to love the temple (he was in fact promised by a patriarch, "Thou shalt have great faith in the ordinances of the Lord's House) estimates that this building, if you use the measuring rod of the widow's mite, that is if you estimate cost in terms of what the Saints actually had, this building, the Kirtland Temple, cost more per capita than any religious building in American History. It was in that sense, an unprecedented sacrifice. Several of our

historians, Wilford Woodruff included, feel that though the Nauvoo Temple cost much more, it did not constitute the same level of sacrificial effort. It was an unprecedented sacrifice and it was met with an unprecedented divine outpouring. Thereby hangs a tale. But let me for a while talk about the preparatory events.

The Prophet Joseph had difficulty, personally, in making it clear to the Saints why a building should be built at all. We had need, of course, of meeting places. Most of Church gatherings in that period were held in private homes, Isaac Morleys, the Prophet's own front room, and else where. Sometimes they met on the flat, in the open down below Kirtland. And in some cases they simply gathered where they could with a log and a box. So there wasn't a feeling that we didn't need a place. But why this large costly structure? He would say to them over and over, "great blessings depend upon it." I can't make it clear now but you will know in due time." They were acting, therefore, out of trust and love for him more than they were out of knowledge. Had they known then what many of us know now about the temple, it might have been a more meaningful enterprise. But as it was, they had to go on faith. Joseph asked them to give one seventh of their time without pay. Those who worked more than a seventh of their time per week were to be paid in corn meal. The commandment was strong. And women worked just as hard as the men sewing and sealing sweaters and stockings and jackets and pantaloons. They were asked, which is not really a minor matter, to give up all of their precious glass and dishware. This, when Artemus Millet conceived the idea that a special mortar could be made for the outside of the temple and if ground into the mortar were bits and pieces of glass, it would shimmer in the sunlight. That was agreed upon and heirlooms and antiques and precious glass were given not grudgingly, broken into bits and mixed up with the mortar.

Both Heber C. Kimball and the Prophet Joseph comment on the faith of the women and Joseph said over his shoulder one day when he found them inside bustling and working in a systematic, patient way, "Yes, the sisters were the first anciently and they are the first now." Heber C. Kimball's phrase was, "They have born the burden and heat of the day" and that is true. I am informed from some other sources that there were more than 3,500 panes of glass that had to be installed and that was difficult. And the most elaborate window (which by the way has often attracted the attention of architects and there have been many offers of considerable amount of money for it) was the one near the east tower (which, by the way, was there when John Garfield who later became President of the United States used to go to school in an upstairs room in that building long after the Saints had moved).

Just to get the cornerstone laid under the crisis conditions was a major problem. There was hardly anyone in the Kirtland area with the priesthood when they laid the cornerstone. There were a few boys of 15 and 16. They hastened their ordination and made them elders specifically for the purpose and a few other older men somehow infirm served as officers in the ceremonies. We learn of this from President Brigham Young. The Prophet Joseph had received a revelation as to the order even of laying cornerstones. If you think the Lord's house is not a house of order you might observe that Brigham Young later, in connection with the dedication of the cornerstone at the Manti Temple,

arranged that it be done and he said this was according to instruction. At the southeast corner, the point of greatest light; at high noon, the time of the greatest sunlight; on the day of the summer or spring equinox, that season of maximum extent of sunlight; all that to remind us, I take it, that the Temple is indeed a house of light where the heavenly and earthly combine.

Well, there were many other details of labor and involvement on which I cannot now dwell. But we know a little of the period through the eyes of other witnesses and I am going to mention just two.

There was a convert girl named Elizabeth Rollins Lightner. She and her mother came to Kirtland, "gathered" as they said in those days, and the young lady asked to borrow one of the rare copies of the *Book of Mormon* in Kirtland. The man who loaned it to her said, "This belongs to the Prophet himself, and he will be back tomorrow for it. Can you bring it back?" She did, but he learned that she had spend the entire night awake reading it. He was so touched by that he said, "Well, when the Prophet comes, I'll tell him you still have it."

The Prophet came and he told him. "I would like to meet this young lady," said the Prophet. They were introduced at his home, her mother and herself. This was on occasion when they had a few boxes with logs across and the Prophet said there were enough here to hold a meeting. They held a meeting. The Prophet spoke. Present were his brother Hyrum, his father, mother, two of the three witnesses, one of them Martin Harris and others. The testimony of this woman, and she lived to a ripe old age past 90, the testimony of this 14 year old is that as the Prophet spoke that night in his own home, it seemed as if the light that emanated from his face was brighter than the candles on the mantle piece. It was as if, she said, a light had been turned on within him. He bore his testimony in power and then asked that all present kneel in prayer. He himself lead them in prayer. His prayer was so long on that occasion, she records, that several of the younger ones arose and rubbed their knees and then knelt back down to endure to the end.

"Such a prayer," she said, "I have never heard." Then he arose and said in effect, "Brothers and sisters, do you know who has been in your midst tonight?" Someone said, "Was it an angel, Joseph?" "No." Then Martin Harris said, "It was the Savior." And the Prophet put his hand on his head and said, "You were inspired to say that Brother Harris. Yes, the Savior has been in our midst and he has told me something of you. He has commanded me to say certain things to you," which the Prophet then did. And later he gave a blessing to this dear sister. She became one of the faithful who endured incredible struggles for the faith. I mention that of many other prayer meetings, John Murdock records several, Eliza R. Snow, still others. One of many to show that the outpouring and the spirit which sometimes attended the Prophets words were but a foretaste of what was to come through the sacrificial building of the temple.

We also have the testimony of Zera Pulsipher who was a convert in the Church at this time. And he talks of old Father Smith and says of him that when he came into that building (I suppose this would have been after its completion but perhaps also before) that he looked just like an angel. We have spoken often of the Prophet's likenesses but the venerable, aged, seasoned and through much affliction, mellowed father of the Prophet was a man who commanded the respect of the Saints. And the Prophet often put him in charge of fast meetings

which they held. And in those days they held them quite often on Thursdays. People putting away their implements and leaving their work where it was and gathering in the spirit of fasting for testimony meetings. In such meetings prayers were often offered, both in private and public for the completion of the temple. And one of Father Smith's frequent petitions was that it would be fulfilled upon that temple as upon the day of Pentecost, that is, that the Spirit of God would descend upon it as a rushing mighty wind, and that there might be tongues of fire. In due time, as you will see, that prayer was heard.

One other witness to all that went on in this period was a man names Daniel Tyler. And it was Daniel Tyler who became one of the leading patriarchs of the Church and who understood from the earliest Kirtland days that the priesthood, which was given to give efficacy and authority to ordinances, had several branches and ramifications, and that the patriarchal priesthood in the end was the most inclusive and important priesthood, that all men and through all men, all mothers, wives, should receive in a sacred place and that exaltation as it became clarified in subsequent revelations, was in effect, the extending, magnifying and intensifying of the patriarchal and matriarchal priesthood, if you will call it that, throughout the expanding of eternal lives. And that God Himself is the sovereign patriarch. Hints of that understanding came at Kirtland but not until Nauvoo did the full scope of the patriarchal priesthood and the temple and temple marriage become common knowledge to the Saints.

I turn next to an account in outline form of the actual dedicatory services themselves. This is sacred ground and I must go over it only summarily.

This much as background. You would guess knowing human nature, that everyone who had done anything to help with the temple would want to be there in the dedication and that many others who might have been slow or critical or distant would still out of curiosity want to be present. Your guess is correct. The actual capacity of the room is variously estimated but one account of those who came that morning is that there were over 930. The Prophet had said that if children who would be orderly and who were willing to sit on their parents' laps wanted to come they could come. That suggestion was expanded upon and when the Prophet came for the opening session there were two persons in each seat. It gives you a bit of a glimpse of their feeling.

Now the Prophet had had meeting after meeting to prepare them and especially the priesthood bretheren for what was to come. He told them that they must come in purity, come having studied and pondered prayerfully the revelations given on the subject. You might reread sometime with that in mind Section 88 of the *Doctrine and Covenants* where the Lord outlines that this will be a house of, and then several words, a house of glory, a house of order, a house of prayer, a house of fasting, a house of God. And you will note three specific commandments -- they were to be solemn, they were to cast away all lightmindedness. We are speaking here of that form of lightmindedness that betrays or makes light of, in the sense of ridicules, sacred things. Nowhere in the scriptures is lightheartedness condemned. Nor again, anywhere in scriptures is there a forbidding of genuine humor and appreciation for the foibles of ourselves and others. But lightmindedness in that context means ridicule of the sacred. And many, in spite of the admonition, found themselves upset not

thinking for example, that it could be appropriate that men should wash one anothers feet in the name of the Lord. They thought it was mischievous and that no good could result. They were warned to be solemn, and to avoid lightmindedness.

Secondly, as I have already said, they were warned to become as far as possible purified, to sanctify their hearts and hands, to cleanse their lives, to be clean in preparation for bearing the vessels of the Lord and, as the Prophet later taught, becoming the very vessels of the Lord.

And then third, there was an admonition to study, to read the revelations and to ponder and pray over them. On one occasion, as the climateric promise of all that, the Prophet said to the Bretheren, "Bretheren, all of you who are sufficiently pure shall see the Savior in the solemn assembly." What a promise!

So we have 930 people assembled early in the morning. The Prophet and others of the authorities of the Church on the stand and dedication begins. I think you are all aware of the date -- 27 March, 1836 and you should know they began assembling before 7 a.m. One witness claims that there were over 1,000 persons in attendance. He may have been counting the priesthood on the stand. Joseph the Prophet presided as we now say and Sidney Rigdon conducted. President Rigdon first read two of the Psalms. They are worth reading even now. The 96th and the 24th. Then a hymn written by Parley P. Pratt was sung called "Ere the Veil Rent in Twain." And then President Rigdon offered an opening prayer. The congregation and a small choir then sang William Phelp's hymn called "Waymouth" and then President Rigdon gave a sermon based on Matthew 8. That's where the Master says the foxes have holes, etc., but the Master has not a place to lay his head. He expanded on that, gave it a modern interpretation saying, "This house, today to be dedicated, will become the house of the Lord. For anciently the house had been left desolate, the priesthood had become apostate and Jesus Himself had to drive out of the temple money changers, abusers, and blasphemers, saying it is written, 'My house should be a house of prayer and ye have made it a den of thieves.'" There was a sobriety in what he said. He spoke at length. Then the sustaining of the leaders of the Church occurred in a more detailed fashion than we sometimes do it, Brother Rigdon conducting. And then they sang, "Now Let Us Rejoice," and that ended the morning service.

There was a brief intermission, 15 minutes, long enough for a few of the sisters to take care of their children, but hardly anyone left. Then came the moment for which they had all waited. The Prophet arose and gave the dedicatory prayer. Gave is the word I chose but in fact, he read it; for that prayer, which now constitutes Section 109 of the *Doctrine and Covenants*, was given the Prophet by direct revelation and it has been the pattern of all subsequent dedicatory prayers down to the present moment. That was a puzzlement to some of the saints. It seemed strange to them that God to whom we pray should give a revelation telling that person who was to pray, telling him what to say. But so crucial was that prayer and so important that it was one of the revealed word-by-word revelations. And it was magnificent!

I know students of Hebrew who know little of us and less of temples who comment that that prayer seems to them to partake of the Hebraic dualism, the balancing of phraseology and the insights of ancient Israel -- that it

seems to have echoes and kinship with the prayer fragments we have in the Old Testament having to do with the Temple of Solomon. So it does. But that is to be accounted for on the ground that the source ultimately of temple worship is not man, but God. "Oh hear, oh hear, oh hear us Lord," he finished, "That we may mingle our voices with the bright shining seraphs who surround thy throne."

Having given the prayer with the three Amens, all present arose and sang, "The Spirit of God Like a Fire is Burning." And then in due time, they did then partake of the sacrament and they did then have some testimonies from the Prophet himself, from Don Carlos Smith, from Oliver Cowdery, from Frederick G. Williams, from David Whitmer and from Hyrum Smith. Then came the Hosanna shout. The first time, so far as I know in this generation that it was introduced, the Prophet taught them how to do it and then they did it. A shout! How can we believe that God wants us to shout? Well, the hymn itself written with light was, "We'll sing and we'll shout with the armies of heaven, hosanna, hosanna, to God and the Lamb," meaning what anciently hosanna with palm branches raised up was, in effect, a two-way reaching. It was on the one hand a plea, "Oh save us," a plea for redemption. But at the same time it was a plea, as it was in the hearts of those who welcomed Jesus triumphantly into Jerusalem, a plea that he enter, that he come; an invitation, in other words, that Christ accept and visit this holy house. To put it still another way, out of their depths, they expressed totally their need for Christ and from the same depths, a prayer for Him to come. And that was done in a shout with the raising of their arms in prayer.

Eliza Snow records (and this is a sweet and to some of you, no doubt, incredible detail) that one mother had come and had been turned away at the door because her child was so small, only two months, that no one felt that he could endure through the entire day. But Father Smith welcomed the woman and said, "You come and I promise you all will be well." Psychologists today tell us that children have two instinctive fears. All others they learn. One, the fear of loud noises and two, the fear of falling. When this mother rose to join in the hosanna shout, the two month old child pushed back his coverlet and joined in the shout.

After that Brigham Young arose to speak and immediately the Spirit of the Lord descended upon him and he spoke in tongues. And David W. Patten was called upon to arise and interpret the tongues which he did. They were in essence, though there is hardly a note about the context, a message both of admonition and a message of divine approval. The Prophet then arose and left his own personal blessing upon the congregation and the service ended at just a little past 4 p.m.

The aftermath of this and subsequent sessions they held was something like a jubilee, for as everyone who could, participated either in person or in second-hand awareness, it drew the Church together into oneness. So intense was that feeling for days and even weeks that many thought the millennium had come, that all tribulation and temptation was past. Such peace was in their hearts that they had no will to do evil. None of the standard battlements were in their lives. And so the Prophet had to warn them more than once that all they were experiencing was of God, but that soon enough opposite experiences would come, the struggles with the adversary and darkness and that they would know again all the trials that are at the core of saintliness.

They couldn't believe that. They went house to house, for example, men, women, children, and would meet together almost as we do on a beautiful Christmas morning and would share their impressions, their experiences, each one having his own to report. And then would say often, "I have a blessing for you brother." And they would bless each other. And the person receiving would say, "I now have a blessing for you." And he would bless.

Outside the temple, even on the day of its dedication there were both members and non-members who sensed what was happening. Even little children, for example, in one case playing on the porch of a nearby home, ran to their mother and said, "Mother, there are men on the temple." She came out and squinted. They were not men...white personages. When her husband came home to report the Prophet had said that angels were present in the temple she understood. Some said that there was a light, some used the word fire, that tangibly emanated from that building and that at night, though in that generation there was no electricity, it still seemed to be illumined. Others feeling this outpouring of this pentecost were interested enough that they inquired and some even helped in the processes of the work of the Church not because they were members but because they were simply caught in the ways of love and light.

It seems almost bitter contrast that Joseph should have to say to the Twelve in one of their meetings, "Bretheren, God will feel after you and he will wrench your very heart strings and if you cannot stand it you will not be fit for the kingdom of God." How prophetic that 10 of the 12 were embittered by that wrenching that eventually came. But in the meantime and before that darkness there was more light. I have, for example, the journals of eight who were living in Kirtland at the time who describe their homes and their activities in this period. They record things like this, that occasionally the Prophet would ask them to come after fasting and meet late in the day in the temple and then would say we are going to be here in worship all night and he would arise at the beginning of the meeting after appropriate prayer and it was an orderly prayer that he said received by revelation and then he would say, "Now, as any of you are impressed by the Spirit, do what you are impressed to do." And such things as this occurred: Speaking prophetically and in tongues, arising to say that heavenly music had been heard and others rising and saying "I too heard it." Celestial choirs literally. And this remarkable touch; a father and a mother, (but not if I understand the record related) arose spontaneously on the impression of the Spirit, sang in beautiful harmony in language they did not understand to a tune they had never heard, and then sat down. And then another arose with the gift of interpretation and explained what they had revealed in that song.

Think for just a moment of the harmony of soul that is presupposed in such an experience. Think of that as one way that the promise of the Lord that we shall one day "see as we are seen and know as we are known" could be fulfilled. They speak of remaining through the night, no one tiring, no one falling asleep, feasting on what the Prophet called "the fat things of the Spirit." The effect produced by these was, in many of the Saints, overwhelmingly faith-promoting. There were some, who instead of being lifted and instead of being inspired, felt that this was not somehow what was to be expected. I don't know whether it was more or less that they anticipated and some shortly after this left the Church.

I have from Brother Phelps who wrote four of the hymns that were made classical in this dedication, the testimony that Brother Kimball as well as Brother Williams both while on the stand became aware of personalities, glorified persons present. In one instance, the person was identified as John the Revelator. In another, as Peter. From Eliza R. Snow I have this comment, as this was to be a day of sacrifice as well as of fasting there was a man placed at each door to receive the voluntary donations. On counting the collection it amounts to \$963. They didn't have that to give and yet they gave it. "No mortal language," says Eliza, who was herself something of a master of language, "No mortal language can describe the sweet spirit of love and union. No language can describe the heavenly manifestations. A sense of divine presence was realized by all. Each heart was filled with joy inexpressible."

And then the testimony of George A. Smith in fulfillment of the prayer of Joseph Smith Sr. He arose in a particular meeting, he, George A., and began to prophecy, when a noise was heard like the sound of a rushing mighty wind. It filled the temple and all the congregation simultaneously arose being move upon by an invisible power. Many began to speak in tongues and prophesy. Others saw glorious visions and I beheld the temple was filled with angels." We learned elsewhere that Father Smith, not quite aware of what was happening suddenly stood up and said, "What, is the house on fire?" And the Prophet Joseph replied, "Yes, (in effect) but not the way you think. It is filled with the light and power of God." There is more and yet more but we will leave it at that.

Now we turn to the Kirtland aftermath. You are aware that among the programs established there in the midst of the Saints was what was known as the Kirtland safety society which ironically turned out to be unsafe. It was established on sound principles. But one of its leading officers, (I will not mention his name) fraudulently issued notes contrary to instruction of the Prophet Joseph before he left for a trip to Canada and by the issuing of those notes and by a panic which took over 150 other banks down in the same period, the Kirtland Bank failed. It has been said that no part of man's anatomy is more sensitive than his pocketbook.

The spirit of speculation had become rampant at this time. Land speculation and other kinds. Many of the Saints, perhaps with a glimmer of inspiration but the rest I am afraid something else, really thought that it was intended now that they become in the temporal sense wealthy. They took risks, they made decisions that were foolish. Many of them had paper from the Kirtland Bank which, when it failed, left them without whatever savings they had had. The result, as you could expect, was terrible bitterness. And blame, of course, placed not where it belonged, but upon the head of the Prophet. I have somewhere an article on the entire period we are describing here, describing the banks that went along with this one and expressing conviction that no one could have prevented that bank going under. The national conditions being what they were, it would be a little bit like blaming President Kimball for the recent drought that we had. But in fact, the trial that came as had been prophesied, had its effect in purging. It purged the Church, in a way, of many who had been fair weather members; and it purged many of the faithful of their more greedy and selfish impulses. Another instance of where the Lord overturned a catastrophe to good.

For many years critical scholars of the Mormon historical past have assumed since the ledger book of the Kirtland Bank was not available that it somehow had been a record of illicit transactions and had been destroyed. I am happy to report that some five years ago, one of our students at the University of Chicago found in their library the Kirtland Ledger Book. It is now in our archives. It has been studied carefully by economists and historians. There is no illicit transaction in it. Sooner or later we will acknowledge that Joseph Smith was an honest well-intentioned and good man. No bank in the United States was ever established upon a better foundation, I submit, than the Kirtland Society Bank. And had those who were in charge followed counsel it might have, I do not say it would, have survived the panic.

Without the awful details of the sequence, the end of what happened with the Kirtland Temple is that it was turned by it's enemies, some of them under the direction of John Boynton who had become a bitter apostate, into a barn. A kind of platform was built so that cattle and swine could be herded into it. The very pulpits including that special pulpit which Truman O. Engel built with such care were filled with hay and straw. Contrast. It was to that pulpit, you remember, that the Prophet and Oliver Cowdery repaired with the curtains let down at each of the sequential pulpits and with all of the Saints still present in the temple and prayed as they knelt that they could receive a testimony that the Lord had accepted of the dedicatory prayer. I believe as a personal insight that what then occurred was one of the three highest moments in the life of the Prophet Joseph Smith. If you ask what three moments was he most exultant and filled with joy? This was one.

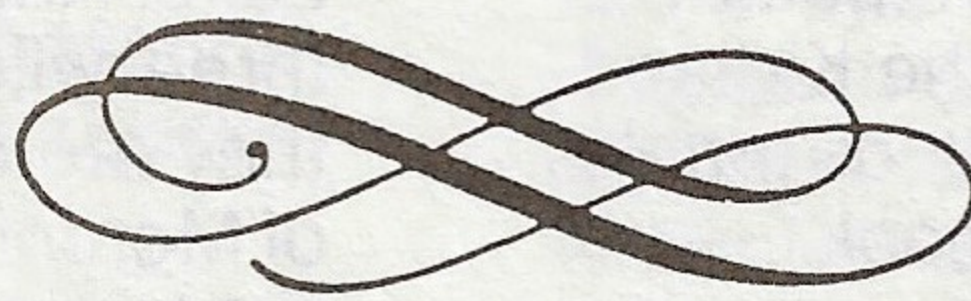
I will back up long enough to say the earlier one occurred the day the Church was organized in 1830 after he had already gone through a decade of buffeting and now at last with a sixsome he organizes the Church, receives a revelation. But what is even more to his heart, performs the baptism of his own parents in Seneca Lake. And as if that weren't enough, then goes with the three witnesses and after some difficulty with Martin, they are blessed and also burdened by a manifestation of Moroni. You know what happened. But what you may not know is what it meant to the Prophet. For his mother records that he went home in tears and said, "Now, at last, I am not alone. Now three more have been commanded of God that they must bear witness or be damned." So they were. The power of their testimony is not in any way diminished but is in fact enhanced by the fact (and it is a fact) that though they became embittered for various reasons against Joseph Smith, they did not to their death, we can say this confidently (Richard Anderson has spent 20 years tracing every utterance of those three men to their death). In all their kickings and floundering, they never once denied that they saw an angel, heard the commandment and were commanded to bear testimony that this man, Joseph Smith, had translated by the gift and power of God these plates. The world will learn that that is a binding testimony -- legally and theologically. But the Prophet said, I am no longer alone because they had been given this commandment. Joseph Knight said of that day that the Prophet could not stop weeping. All afternoon. "I never saw a man so wrought upon," he says. It was the gratitude of a soul that had come through his teen years and at last had seen the fruit of what he had done.

Now, back to the pulpit. As they knelt, the record says, the veil was taken from their minds and they saw the Lord standing upon the breastwork of the pulpit before them. Not exactly on it for under his feet, says the record, was "a paved work of pure gold." Strange, but is it the case that a glorified and resurrected Christ will not again touch directly this inferior planet until he descends on the Mount of Olives, touches with his glorified, celestial foot that mount and thus elicits the transformation and earthquake that prepare the earth for the millennium? Perhaps. In any case, the Prophet records, "His eyes were as a flame of fire. His countenance shone above the brightness of the sun. His hair was white as the pure snow. His voice was as the sound of the rushing of great waters even the voice of Jehovah saying..." What did he say? He said who he was. "I am the first and the last. I am he who liveth, I am he who was slain. I am your advocate with the Father." And now the phrase that I think meant more to young Joseph than any phrase up until that day. "Behold, your sins are forgiven you. You are clean before me. Therefore, lift up your head and rejoice." He did. "All who are sufficiently pure," he said, "shall see the Savior." He had now been declared sufficiently pure. Then came that series of manifestations accepting the temple by Christ Himself. "My name shall be here. I will manifest myself to my servants in this house. This is the beginning of the blessing that shall be poured about my saints through the world." That promise was made and then having prepared the way for those who had brought keys with them from former dispensations, Joseph and Oliver successively and as joint witnesses saw Moses who conferred the keys of the gathering of Israel and the restoration of the Ten Tribes. I stress this and because those are two, I believe, not one set of keys. And then they saw Elias whose identity remains somewhat mysterious since there have been many who bore that title. But who came with what is recorded as "the gospel of Abraham" promising both Joseph and Oliver that through them all generations afterward

would be blessed, the same promise made to Abraham, and then to culminate it all, Elijah. And with all that the warning which was at the core of the Prophets first vision, also the promise, "By this may you know, now that this happened in effect, now that Malachi's prophecy is literally fulfilled, you may know that the coming of the Lord is nigh, even at the very doors." The most sublime experience of the entire Kirtland days and within weeks they had turned that place into a barn.

We have too, the testimony of some who watched, declare that the way the Prophet Joseph Smith personally had to leave Kirtland is that he was put in a box, nailed in as if he were a corpse, put on a sled and taken out of town. Father Smith had to be let down through a window, a second story window, placed on a horse and he rode out. It was a bitter cold night in every sense of the word cold. I have not mentioned two other phases of the Kirtland experience in which the Prophet was intimately involved and these are not after thoughts but they fit through the entire warp and woof of the narrative. He established there, you will recall, a school, a school of instruction, and a school called the School of the Prophets. Section 88 has specific admonitions about who should come to that school. Other revelations say who should teach it and how and there is even a direction as to the blessings that would attend. Our time being far gone, let me just say that Parley P. Pratt expounded the scriptures including that set of lectures we call "The Lectures on Faith," in a manner so powerful that he was willing at all costs, including walking barefoot until his feet bled, to come periodically to do it. The other glimpse is that out of the same period came Joseph Smith's insight into the promises of family life as a result of the fact that he had to bury two of his own children.

Well, our time is gone, Thus far we then have a glimpse both of the high and low watermarks of the Kirtland Era and the next era we will move to Nauvoo.



THE ROLE OF WOMEN IN THE KIRTLAND ERA

by Gracia Denning

(A talk given at the Smith Family Reunion in Kirtland, August 1977)

I close my eyes and try to conjure up a vision of those years the Smith family spent in Kirtland ... and I catch a glimpse into what seems to me an alien time ... an alien place.

Erase all evidence of modern power ... gone the miles of poles and wires that spell refrigeration; central heating; air-conditioning.

Vanish ... hospitals; penicillin; insulin; toothpaste; pre-natal clinics; super markets; Avon Ladies; airplanes; no-iron shirts; telephones; television ... in short, wipe out the rat-race 20th century world of luxury, leisure and frenetic idleness ... enter the Kirtland Era 1831 - 1838.

It was a time of high hopes ... of free wheeling pioneer spirit. It was a man's world and all over the western reserve the men "played it to the hilt."

From homesteading new land to founding the Restored Church the Smith men set to with gusto. Andrew Jackson was in the Whitehouse. The Erie and Ohio Canals were finished. Money was scarce, but land was plentiful. Anyone with ingenuity, thrift and ambition could build an empire. This is what the Smiths proceeded to do in Kirtland.

In this era of men on the move, the woman's role was less than glamorous. In general, women were not considered capable of business activities. No respectable lady would travel without male escort nor could she "work out." A woman in those days had little or no legal status. If they owned property it had to be administered by a male gardian. Women were not allowed to vote. They seldom were educated. Many died young from consumption, childbed fever, or became prematurely old and worn out due to poor diet and over-work. Poor medical care took its toll. A common prescription for pneumonia at the time was to wrap the patient in cold wet sheets. Few survived the treatment.

Spinning wheels, looms, sad-irons, constant knitting and sewing engulfed their lives. Unlike their modern sister who does those things as a hobby, these women were required to make with their own hands nearly every article of clothing used by the family. Those same hands must make lye soap from the raw ingredients of fat and wood-ashes for the purpose of keeping the clothing clean. For the woman in Kirtland, domestic activities must have consumed almost every waking moment. She bore her children with the aid of a midwife and without painkillers ... add to all of this ... *persecution.*

Prior to the Kirtland years, the Smith women had already known persecution. From the moment the knowledge spread of the youthful Prophet's first vision, his family had been the center of bitter controversy. When Emma arrived in Kirtland it may have been her hope that this new place and new people would accept them and they would find a haven there. Certainly this was the hope of the Colesville group who made their way from New York with Lucy Mack Smith as their leader. As others flocked to Kirtland in obedience to the

call to gather there, nearly all who came had tasted the bitter gall of persecution. From a nucleus of six members on April 6, 1830, the church grew by leaps and bounds. Branches were established in Canada, England, and all over the New England seaboard as well as throughout the state of Ohio, with the center Stake or "hub" at Kirtland. There was another "hub" in Jackson County, Missouri. It was a thousand miles between.

So closely linked is the Smith Family to this phenomenal growth in the Restored Church, that it is impossible to discuss the one without mentioning the other ... for it was the Smith Family that lent stability and strength to the "hub" and it was the Smith women who helped form the life, breath and soul of that "hub" ... *Kirtland.* Lucy, after leading a group to Kirtland in 1831, proved herself an able, even a dynamic leader. Her faith seems never to have wavered ... her strength and endurance worthy of emulation. Keen, often outspoken, she became *Mother in Israel.*

Into Kirtland flowed convert families from all over the world and out of Kirtland went the men as missionaries, as soon as they were ordained and instructed and could find boarding places for their families.

In crowded houses, often women and children from three or four families lived together while they waited and waited and *waited.*

So ... a good title role for the women in the Kirtland Era could be "Ladies in Waiting."

Although the women seldom engaged in active missionarying, their state of waiting was not one of idleness. With the men off on missions, the farm chores, combined with the burdens of domestic routine aforementioned, would have been sufficient to keep the women occupied. Coupled with these duties in those difficult times it became the lot of many women to engage in "outside occupation" to raise money to support their missionary husbands, sons, and brothers as well as to meet their own living expenses. In an article in the *Evening and Morning Star*, July 1833, Joseph writes:

It is said, that women go out to work; this is a fact, and not only women but men too; for in the church of Christ, all that are able, have to work to fulfil the commandments of the Lord; and the situation in which many have come up here has brought them under the necessity of seeking employment from those who do not belong to the church."

In the same issue he writes concerning how a Bishop was to handle the receipt of property as to converts wishing to consecrate land to the church:

"Kirtland, the Stake of Zion is strengthening continually. When the enemies look at her, they wag their heads and march along. We anticipate the day when the enemies will have fled away and be far from us. You will remember

that the power of agency must be signed by the wives as well as the husbands, and the wives must be examined separate and apart from the husbands, the same as signing a deed, and a specification of effect inserted at the bottom, by the justice before whom such acknowledgment is made, otherwise the power will be of none effect."

This underlines the fact that within the Church, women were considered equal with men and although in the world of 1833, a man could sell his property or give it away or anything he desired with or without his wife's consent, in Zion, under the direction Joseph Smith, a wife's wishes were to be considered in any transfer of property.

Women in Kirtland worked in many occupations. Women like Mary Fielding taught public school. Mary Lightner made straw hats to sell, sewed fine shirts for gentlemen of position, and sometimes cooked at an Inn. Nearly every woman who had a roof of her own took in boarders and many women and girls served as maids in these boarding houses.

An unmarried woman, Hepzibah Richards, writes to her brother Willard who is in England on a mission and says: "There are in this house nine children under eight years old ... much noise."

For a maiden lady, the year of 1838 in Kirtland was one of great uncertainty. Her letters reflect this uncertainty, as well as confidence and despair mingled with fear and hope. Not yet a member of the Church, she comments, "I have never liked Kirtland.." and again she reflects, "I believe there are many good people in Kirtland but not a good place to make Mormons."

As she is packing to leave ... though when or where she was to go she had no idea, she went out to try to collect money owed to Dr. Willard Richards. She was unsuccessful so without money and without a male protector she pleaded with Willard to hurry home from England. She said that she hopes, if she goes to Far West she will find a more pleasant and permanent place. She mentions saving the seeds from any apples they eat because the seeds could be sold.

After Hepzibah Richards got to Far West she was baptized. She died within a short time of arriving in Far West. She got her wish for a more permanent situation. We can only hope it was a more pleasant one. Hepzibah was a great aunt of Aseneth Smith Conklin who is also a daughter of Joseph F. Smith. It is a great pleasure to have her here with us at this reunion. Her's is a doubly great heritage.

A favorite story of these waiting years is that of Lucy Mack Smith and the school house.

Everyone had agreed that it was necessary for the community to have a school building. An effort was made to raise money for one, but due to lack of funds and time, the preparations for Zion's camp taking precedence, the effort flagged.

Finally, Lucy decided to take matters into her own hands. She wrote up a paper stating that she would return every cent if it should not be possible for the money to be used to build the school. She took it to her husband and asked his permission to try to raise the money with this paper. He gave his consent and blessing and she went to work gathering subscriptions. Soon she had enough money to

begin the building. It was built of log and measured 14 feet by 14 feet. In her own history, Lucy writes that soon after her sons returned from the trip to Jackson County, Missouri and Zion's camp ...

"I took Joseph and Hyrum with me and showed them the new meeting house, with which they were highly pleased, and they approved all that I had done relative to the matter."

Another of the roles of the women ... as they waited and worked, was prayer.

While on the march with Zion's camp, cholera broke out among the brethren. The afflicted men called the leaders of the church to lay hands upon them to heal them...but since the affliction was a judgement from God, instead of healing, the disease fell upon those who administered.

Joseph and Hyrum were in a matter of minutes stricken with "an awful agony". They went out of the house and knelt together to pray that God would deliver them from this dreadful situation. So stricken were they that they could barely walk, bent double with cramps, they fell to their knees. They struggled to pray three times and finally succeeded. At last the cramp began to ease and in a short time Hyrum sprang to his feet and exclaimed, "Joseph, we shall return to our families. I have had an open vision in which I saw Mother kneeling under an apple tree, and she is even now asking God, in tears, to spare our lives, that she may again behold us in the flesh. The Spirit testifies, that her prayers, united with ours will be answered!"

When they returned home, Lucy confirmed what had occurred. Upon hearing this Joseph said, "Oh, my Mother!" How often have your prayers been the means of assisting us when the shadows of death encompassed us!"

William too recovered from Cholera at this time with careful nursing from his sisters. Lucy's precious sons were saved. But her grandson Jesse Smith died. One of the many grandchildren and loved ones Lucy was to lose in those Kirtland years.

It is no wonder that Joseph Sr. paid this tribute to his wife:

"Mother, do you not know that you are of the most singular women in the world?" And in 1833, the Prophet said of his mother:

"Blessed is my mother, for her soul is ever filled with benevolence and philanthropy; and not withstanding her age, she shall yet receive strength and be comforted in the midst of her house; thus saith the Lord, she shall have eternal life."

Building the Temple in Kirtland was one of the greatest achievements during the era. I don't think we can begin to comprehend the poverty they endured in order to build the "House Of The Lord". The sacrifice so often mentioned, of the women giving their glass dishes to be crushed to make a shining plaster is touching. This represents more than sacrifice of luxuries. In reality, the women sacrificed much, much more in the form of simple human necessities and even to the point of self denial of food and clothes in order that the needs of the workers could be met. No wonder Joseph commented "the enemies walk in the streets and wag their heads..." Their amazement is understandable. How could anyone

understand the spirit of sacrifice that moved upon all the Saints ...but most especially upon the women?

One of the first acts of violence against the church in the Kirtland era occurred in 1832 when Joseph and Emma were living at the Johnson home at Hiram, Ohio, a distance of about 30 miles out of Kirtland. This event set the stage for almost continual persecution and among the chief sufferers was Emma, whose hopes of better days was dashed to pieces.

On a cold March night, exhausted after tending the adopted twins who had been sick with the measles, Joseph and Emma had fallen asleep. A mob came into the room and carried Joseph out before he could fully waken. He was stripped of his clothing and his flesh was scratched with fingernails and then his tormentors poured hot tar into the wounds. They tried to put tar in his mouth and broke his front tooth trying to make him swallow poison. Imagine Emma's terror as the mob dragged her husband out into the night. Imagine her fear and anguish as she listened to the fiendish noises ... and her agony of spirit, as silence ... almost more foreboding and horrible than the noise ... and then came Joseph's appearance at the door. Naked and covered with tar, he called for a blanket. Seeing the terrible sight she thought he was covered with blood and she fainted. That night was spent in pulling the tar from his body. His hair on the sides of his head was pulled out at this time, and afterwards, he always combed his hair forward a little.

The *Times and Seasons* records this slightly humorous side of a hideous scene...

"The feathers which were used with the tar in this occasion, the mob took out of Elder Rigdon's house. After they had seized him, and dragged him out, one of the bandits returned to get some pillows; when the women shut him in and kept him some time."

Nothing more is recorded on this ... but one need only to imagine the brave act of those women shutting in that mobber. Did they hold the door until he broke free? Did he escape by way of a window ... with or without the pillows? We'll probably never know. But the women were not easily frightened, even by persecution.

The morning following this mobbing, Joseph appeared as scheduled and delivered a sermon on "brotherly love". Some in the crowd were his persecutors and later became members of the church.

As a result of the exposure to the weather, the infant son, Joseph Murdock Smith died three days later. In this great sorrow they were not permitted to mourn in peace but due to the constant threat of mobs, Joseph found it necessary to leave the area.

In the company of Newell K. Whitney, Peter Whitmer and Jesse Gauze, he set out on the 1,000 mile journey to Independence. Concerned about Emma, he was encouraged by Newell K. Whitney to have her go to his wife in Kirtland. Joseph wrote to Emma telling her to do so.

When Emma and little Julia arrived in Kirtland and the Whitney home, they had enjoyed only a two hour visit when she was asked to leave due to Sister Whitney's aged Aunt who lived there voicing her insistence that there was not room for them both. Emma went to Reynold Cahoon's, then Father Smith's and also Dr. Williams home. Tossed to and fro with an infant daughter, Emma, separated from her husband, estranged from her parents and family, suffered the pangs of pregnancy, loneliness and homelessness. Adding to her distress, rumor and dissention rocked the

members. When Joseph returned to Kirtland and two months later he found Emma "very disconsolate". His first order of business was to find a home for her. The place he found was an apartment above the Whitney Store. This was to be their home for years to come. In this home, Joseph was to have 19 of the revelations, a visitation of the Father and Son, numerous dignitaries of the ancient Gospel. Here he completed the translation of the scriptures and held the first School of the Prophets. In this home their first living child, Joseph III was born. Here, Brigham Young made his first acquaintance with the Smith family. Known for his conviviality and enjoyment of his friends, when Joseph was home, Emma must have been a busy hostess.

To what extent Emma may have shared in many of these glorious events is not known. Probably very few. In the *Doctrine and Covenants*, Emma is told "Murmur not for the things thou has not seen ..." Is it possible Emma lived in the bustling household tending to the children, cleaning and cooking ... barely aware of the events going on within that little room? Clearly the business of the Church was not woman's business and Joseph was away a good deal, the demands of the Church always taking precedence.

After the death of his son, Joseph went directly to Independence and held a conference at which he was voted President of the High Priesthood by acclamation. He received a revelation from the Lord declaring his sins forgiven.

"Verily, verily, I say unto you, my servants, that in as much as you have forgiven one another of your trespasses, even so I the Lord forgive you..." With the untimely death of his little son less than a month behind him, Joseph was still struggling with his feelings. From some distance away on his return trip to Kirtland he wrote to his wife:

"My situation is a very unpleasant one although I will endeavor to be contented, the Lord assisting me. I have visited a grove which is just back of the town almost every day where I can be secluded from the eyes of any mortal and there give vent to all the feeling of my heart in meditation and prayer. I have called to mend all the past moments of my life and am left to mourn and shed tears of sorrow for my folly in suffering the adversary of my soul to have as much power over me as he has had in the past but God is merciful and has forgiven my sins and I rejoice that he sendeth forth the Comforter unto as many as believe and humbleth themselves before Him.

"I was grieved to hear that Hiram had lost his little child. I think we can in some degree sympathize with him but we all must be reconciled to our lots and say the will of the Son be done..."

"I am happy to find that you are strong in the faith of Christ and at Father Smith's. I hope you will comfort Father and Mother in their trials and Hiram and Jerusha and the rest of the family. Tell Sophronia I remember her and Calvin in my prayers. My respects to the rest and I should like to see little Julia and once more take her on my knee..."

One may speculate upon Emma's feelings as she read this letter asking her to comfort others when she herself was without comfort and by no means settled,

having gone from place to place during Joseph's absence. For her there was no warm welcome, no acknowledging vote, no heavenly manifestation. Hers was the lot of a castaway ... and when Joseph returned, he records in his Journal ... I found Emma most disconsolate. He brought the first copy of Emma's hymnal, 90 hymns chosen by her at God's command. It was a small triumph, but it was Emma's.

After establishing Emma in the apartment over the Whitney store, Joseph left for New York to obtain paper for the printing press. He would be gone through August and September. While Emma waited the last miserable months for her baby to come. During this time the *Evening and Morning Star* carried an article that must have made the women's blood run cold as they waited there in Kirtland and many of their men were in New York.

The Cholera

"This desolating sickness is spreading steadily over the U. S. and a count of it's ravages and many cases in New York to July 1832 is 3,731. Deaths, 1,520."

Death was no stranger to the Smith family during the Kirtland years. Emma's own little twins, her adopted son, Joseph Murdock Smith and Hyrum and Jerusha's little Mary were a few whose graves lay in the cemetery across from the Temple. Another sad loss occurred in 1836 when Hyrum's wife Jerusha died while he was away on a mission. Lucy records this event with pathetic simplicity in her history:

"About one year after my husband returned from his mission, a calamity happened to our family that wrung our hearts with more than common grief. Jerusha, Hyrum's wife was taken sick and after an illness of perhaps less than two weeks, died while her husband was absent on a mission to Missouri. She was a woman everybody loved that was acquainted with her, for she was every way worthy. The family were so warmly attracted to her, that, had she been our own sister, they could not have been more afflicted by her death."

This lovely dark eyed woman's last words to her children were ... "Tell your father when he comes that the Lord has taken your Mother home, and left you for him to take care of..."

There is perhaps no outrage like that of the death of a mother leaving small children behind... and surely Jerusha's death was no exception. A victim of inhumane prescription for pneumonia (in those days they wrapped the patient in cold wet sheets, if they didn't die of the disease, they almost certainly died of the treatment) she left five young children, one an infant less than three weeks old. With Jerusha laid to rest beside her little Mary in the cemetery across from the Temple, Hyrum was burdened with his family, and unable to attend to his church duties. Presently he was directed by Joseph to marry Mary Fielding. It was the "will of the Lord."

Certainly it was not the most romantic reason to get married ... to secure a mother for five children. What woman in her right mind would accept?

There is every reason to believe Mary Fielding was in her right mind. And from her letters which span the years from 1833 when she first arrived in Kirtland to the exodus in 1837, this wonderful woman's spirit of sacrifice and service proves the Lord's choice an

excellent one... and of course, Hyrum's wisdom in accepting it.

That Mary Fielding adored Hyrum is evident from her first letters. She was not a stranger to the family. Her letters to her sister Mercy Thompson contain detailed accounts of the activities of Joseph and Hyrum. They reveal feminine interest in the doctrinal evolution taking place as well as the personalities involved. Mary, no doubt, is representative of the majority of the women in Kirtland during those years. Writing letters ... wishing to hear from far off loved ones. Too often when the longed for letters arrived, they contained the sad news of a beloved mother, father or brother or sister dying. Too seldom would letters bring cheering news.

Mary's letters tell of her situation as a live-in teacher and nurse to the Dort Children. Her joy as being at the Temple dedication ... her worries, her reflections ... all beautifully revealed in spidery writing as she wrote small to get as much as possible on a page.

Mrs. Dort was a niece of Lucy Mack Smith. While living there Mary wrote:

"My Heavenly Father has been very gracious unto me both temporarily and spiritually ... a kind sister has proposed my going to stay for a while with her to take charge of two or three children who have been in my school; they propose giving something besides my board and I think this will suit me better than a public school, if it is but little. I expect to go there in a day or two and hope to be quite comfortable as I know the family to be on the Lord's side; the mother is a cousin of Brother Joseph's and took care of him when a child. Their name is Dort."

Mary Fielding's letter continues in a breathless account of a narrow escape Joseph had with a mob. Her words reflect one of the chief activities of the women, recounting the latest experiences of the Church leaders and speculating as to the possibilities that the loved family members might come to Kirtland.

In October 1836, she writes ...

"I am still in Brother and Sister Dort's family as teacher besides which I make myself as useful as I can in needle work. I go out to the mears (lake) and visit among the friends at pleasure and am most kindly and respectfully treated by all the family and am as comfortable as I can be out of a home of my own, but I do not expect to remain here many weeks longer as only two or three months were mentioned when I was first requested to come. I know not where my next home will be, or what my next circumstances will be, but as I have said before, I will endeavor to trust in the Lord for all that is to come. Sister Dort is at this time much afflicted with a liver and complications of other complaints which almost disable her from moving around the house ... she is nearly as feeble a person as the late Mrs. Pratt. She has several times been confined to her bed or her room entirely, for a year or two at once; she is a second wife and has but one only darling child about four years of age being her first which she considers as a great miracle. As one of the twins died she is step mother to all but one ... a situation I desire as little as I ever did."

In another she writes ...

"I teach little Maria to read." And again ... "I frequently stop in to see after our things at Brother Humphrey's, it sometimes causes my spirits almost to sink when I look over them" Another time she wrote ... "I cannot help but feel that my lot is much worse than yours." A typical expression of joy and depression filled these days for the women.

The wedding of Mary Fielding and Hyrum was a quiet one. She was 36 years old ... and nowhere can I find recorded how she felt as the ceremony made her a step mother ... a lot which only a few months before she had admitted having such an aversion to. Perhaps the Lord listens when we utter a chance relection and may sometimes choose to test us in the thing we would least desire. If so, Mary passed the test with flying colors. Proving a devoted step mother to all of Hyrum's children and bearing him two others, Joseph Fielding and Martha Ann.

During the Kirtland years there were romances aplenty. With the entire Smith family at home together in the winter of 1833, the handsome Smith boys must have cut a wide swath. It must have been a great subject for speculation just which of the many unattached females would end up married to each of them.

When Samuel Smith and Orson Pratt were on a mission in Boston, they taught the Gospel to two worthy young women. Mary Bailey and Agnes Coolbrith. They were disowned by their families when they affiliated themselves with the Mormons. So, they went to board with a woman who was a member. It is said that their landlady had a dream in which she saw Mary Bailey and Agnes Coolbrith going to Kirtland and each marrying a man in high standing in the church. They did eventually get to Kirtland and they boarded the winter of 1833 in the home of Joseph Sr. and Lucy. About these two girls Lucy writes:

"They devoted their time to making and mending clothers for the men who were employed on the house ...(Temple)."

She goes on to describe the situation:

"There was but one mainspring to all our thoughts and actions, and that was the building of the Lord's house." (But for the young there is always courting time!) Lucy goes on to say, "How often I have parted every bed in the house for the accomodation of the Brethren and then laid a single blanket on the floor for my husband and myself, while Joseph and Emma slept upon the floor with nothing but their cloaks for bedding." Reading journals and letters of this period reveals an astounding number of entries "Boarded at the Smith's".

Sharing in these circumstances, the Boston girls must have had an inside track with the Smith boys, for Samuel married Mary Bailey and Don Carlos married Agnes Coolbrith.

Almost the entire Smith family came to Kirtland. Young Lucy, Sophronia and Katherine ... Uncles and Aunts and many cousins. Sophronia's husband Calvin Stoddard and Katherine's, William Salisbury united with the Church. These couples were having their young children during the Kirtland years and young Lucy typical with all teenage sisters, came in for a great deal of baby-sitting as the two Smith sisters worked to set up organized working plans for the women who made all the draperies and carpets for the temple on a large loom as well as making clothing for the men at work on the Temple. The momentum of the effort that built the

temple carried right through to it's dedication. Joseph noted the faithfulness of the sisters in their labors and commended them for it.

In 1836 an important and happy event took place. Uncle Silas brought Mary Duty from New York. She endured the 500 mile journey and enjoyed a joyful day with her children, grandchildren, and great grand-children around her. The first Smith family reunion ... held here in Kirtland! How appropriate that we, her descendants should meet here again over one hundred years later. That night, after enjoying the close family around her, she hung her pocket on the bedpost and slipped beyond the veil to meet Asael. For that day at least the family buried any unpleasantness and united in love and harmony. But tentionns there were, and the revelation on the word of wisdom seems to mark a certain point where it began. Apparently Joseph's uncles and family were able to accept any doctrine ... but that young "Whipper Snapper" was going too far if he denied a New Englander his favorite drink and his tobacco to boot! Some of the family left the Church at this time over these things. But the Church went on and even though they severed membership, they stayed in the group and endured all the joys and sorrows that were to come.

Of course, the high point was the dedication of the Temple. Singing was an important part of the life of the women in Kirtland and choir practice took place several evenings a week. At the dedication of the Temple, female voices rose high and clear in the glorious strains of "The Spirit of God like a Fire is Burning" found on page 120 of the tiny hymnal prepared by Emma.

In the closing days of the Smith family in Kirtland, the women once again endured great stress as the men left hastily in the night leaving the women to settle their affairs and follow. Due to the heavy financial involvement nearly everything that belonged to the Smith Family was subject to foreclosure. Emma soon found the store being stripped of goods but no money finding its way into the till. Many of her most bitter persecutors had once been guests at her table, ministers in the Priesthood with her husband and most hurtful of all, onetime friends. In May of 1837 Emma wrote to Joseph:

"I have been so treated that I have come to the determination not to let any man or woman have anything whatever without being well assured that it goes to your own advantage, but it is impossible for me to do anything as long as everybody has so much better right to all that is called yours than I have."

In the past few weeks I have in imagination trod the streets of Kirtland. I've walked hand in hand with those women who lived here ... worked here ... praised their God here ... wept ... suffered ... waited ... and died here ...

Many of our family are buried in that graveyard by the Temple. In that graveyard stands a monument inscribed ... "To the memory of two who symbolize the abounding faith, courage and fortitude of the pioneer women of the Church." No names declare an honor richly earned ... it is for us to privately enjoy the knowledge that those two women are ours ... Smith women ... Mary Duty Smith and Jerusha Barton Smith.

As the Kirtland era drew to a close, and they were faced with the loss of all that seven years hard labor and sacrifice had gathered ... how would the women react? Would Mary Bailey and Agnes Coolbrith return to Boston and renounce their foolhardy choice? Would

Mary Fielding take this perfect opportunity to flee the terrors of stepmotherhood? Would Emma cease to lead the singing of the congregation? Would Clarissa, wife of John, Betsy, wife of Aaseal, Mary, wife of Silas, all getting on in years, plead age and infirmities as an excuse to stop somewhere at peace? Would Lucy and Joseph Sr. disclaim their sons at this, their hour of obvious disgrace? No ... all proceeded as one thought and one action united in the service of one another and the belief in the divinity of their purpose and the eternal nature of their family. No earthly loss could annihilate the dream . . . their royalty is in the bloodstream of America.

I have not sought for chronology in this presentation . . . but for a mood. Not so much for bare facts as the essence of life as the role of the women in Kirtland era unfolded.

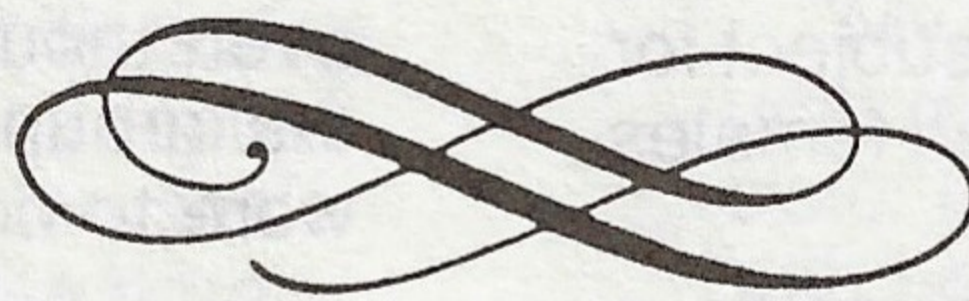
My feelings have grown very tender towards all the women who lived here. Their work worn hands scrubbed the floors and polished the woodwork of that Temple; how their tearfilled eyes must have lingered

wistfully upon the last sight of that building gleaming as the sunlight flashed upon the plaster made with powdered glassware. Their babies lie in that cemetery and some of them ...

Though many conflicts rose within the family during these Kirtland years, if wounds were made, they healed, and in the healing, formed a bond so powerful that only death could separate and even that separation cannot hold out against the eternal destiny of this, a remnant of the house of Israel.

When a mother calls her children, they come. Lucy has called, and we are here ... I feel her spirit here. I rejoice in my privilege as one of her descendants. I cherish within myself qualities I think were hers and I excuse (almost with a touch of pride) those faults we seem to share.

It is a woman's role to bind up all wounds and hold a family close. It is for woman to sacrifice her name, her life blood, her time, and strength, in short, to give her all on the altar known as "Family". It was so in Kirtland ... and it is so today.



NOTES & AUTOGRAPHS





JOHN SMITH
(1832 — 1911)

JOSEPH F. SMITH
(1838 — 1918)

CIRCA 1896

PATRIARCH AND PRESIDENT
OF THE
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS



LUCY SMITH MILLIKEN
CIRCA 1875



HERBERT SPENCER SALISBURY & KATHERINE SMITH SALISBURY
CIRCA 1893



JULIE WINTER SMITH & HARRISON BAILEY SMITH
CIRCA 1914



WILLIAM B. SMITH
CIRCA 1880