



# DAILY ITINERARY

Mormon Heritage Association – 801-272-5601

## Day 1 Wednesday, September 13

Date	airline	flt#	departs	from	destination	arrives
09/13	SW	585	6:20A	SLC	CHCGO-MDW	10:25A
09/13	SW	278	12:55P	MDW	BFFLO	3:20P

TOUR DIRECTOR: Bill Rowley

ASSISTANT DIRECTOR: Janet Rowley

**-AT SLC AIRPORT:** Arrive inside airport 2 hours prior to flight departure wearing nametag, check in at Southwest desk. **Check with MHA representative PRIOR to going through security** to the gate. (Flight changes planes at Chicago-Midway, baggage checked through to Buffalo.)

**-AT BUFFALO AIRPORT:** Pick up your baggage and gather with guide.

**GREET those who arrived on their own.**

Bus is outside the baggage claim doors to the left about 50 yards. Follow sidewalk. **Look for Coach USA.**

Take your luggage to the bus, board the bus. **The front row of seats on the left and right always reserved for the tour directors with sound manager on row 2.**

**Approximate Schedule** (airline arrival, considered)

**3:50 pm** (about) Bus loaded, depart for **Niagara Falls USA—if flight on time!** (40min)

- PRAYER START DAY 1: Stacy Tanner
- HYMN #227 THERE IS SUNSHINE IN MY SOUL: Matt Maddox

### Business items:

- **Note the time change** (Eastern Time Zone)
- **Restrooms** can be rare. Take advantage at visitors' centers, etc. Save bus restroom for emergencies, only.
- **Seats rotation:** Self-rotate each day to a new seat, keeping the front row for guide use & row 2, one side, for sound manager.
- **Tour manual** – keep readily accessible, refer to it often.
- **Itinerary** - please read every day, note 'On the Bus' times. Please be considerate of all concerned by boarding the bus on time and quickly taking your seat.
- Anticipate your **parts assignments** - be ready for your turn with papers in hand. Be sure to have studied and practiced. Keep distractions to a minimum. Eye contact is effective for both the presenter & the listener.
- Presenters must **keep the microphone close** to their mouth to be heard, especially on the bus with engine noise! Speak up when praying or giving parts! We want to hear you well.

- On and off the bus smoothly and on time. Alternate left and right sides off first. Listen for instructions of where to gather when unloading/boarding.
- **Masks:** Wear if you get ill (cough, sore throat, snuffle, etc), wear properly to cover nose & mouth. We insist!
- Keys Sheriff, Food Committee, & Luggage Crew (*bless them!*) save precious time!
- Keep guide informed of any motel issues--for resolution.
- Spiritual opportunities abound and vary from person to person, prayerfully seek out yours! Flexibility and a good attitude will also help ensure a great experience.
- Itinerary updates, if any.

- NIAGARA FALLS FUN FACTS: Guides
- PARLEY P PRATT at Niagara: Guides

**4:30 pm** Unload bus at **Goat Island** – view falls from overlook (45min).

**5:30 pm** Bus departs for **dinner** (30min).

- BLESS DINNER DAY 1: Troy Tanner (on bus, on arrival)

**6:00 pm** **Dinner, Bob Evans** in Amherst NY. Order from menu using **\$15** pre-tax budget.

**7:30 pm** *about* Board bus, drive to motel in Palmyra (1hr 25min).

**8:50 pm** About 10 min before arrival, guide announcements, then sing hymn:

- HYMN #144 SECRET PRAYER: Lee Costantino

### Prayer on arrival at motel:

- PRAYER END DAY 1: Bryan Davis

**NIGHTLY PROCEDURE: Keys Sheriff & guide check in while Luggage Crew unloads bags; group to gather your items & wait on bus for room keys.**

**BW PALMYRA INN**  
955 Canandaigua Rd (315-597-8888)



History compiled by Frances Orton

## **Wednesday, September 13, Niagara Falls to Palmyra**



Looking back toward the falls from the New York side

On the bus we heard information about Parley P. Pratt's experience at a meeting in Niagara.

### **Niagara Falls by Parley P. Pratt**

From: [historyofthesaints.org](http://historyofthesaints.org) –

Elder Pratt was called to serve as a missionary in Toronto, Canada. He and a companion traveled into Canada via Niagara Falls where they stopped and marveled at the wonders of God's hand in creation. Elder Pratt arrived in Hamilton, Ontario. Here he found a flourishing community, but he was bound for Toronto, on the other side of the Lake. If he walked around the Lake, it would take days and be an arduous journey. If he took passage across the Lake, he would be there by day's end. The problem—he was out of money. "Under these circumstances," he wrote, "I pondered what I should do. I had many times received answers to prayer in such matters, but now it seemed hard to exercise faith...because I was among strangers and entirely unknown."

How could the Lord possibly help him? No one in the town knew him. Nonetheless, at the Spirit's urging, the missionary retired to a secret place in the woods to pray for the money to make the boat journey across the Lake.

Upon concluding the prayer, he returned to Hamilton and began to talk to people. "I had not tarried many minutes," he said, "before I was accosted by a stranger who inquired my name and where I was going. He also asked me if I did not want some money."

Elder Pratt said, yes, whereupon the man gave him ten dollars and a letter of introduction to a man named Taylor in Toronto. Elder Pratt arrived in Toronto that night, called on the Taylors, and put up for the night. The next morning he traveled throughout the city seeking to establish contacts to begin his work, but no one would allow him to preach, nor would anyone open their houses to him. He had been promised great success in this city and yet, he could not so much as open a conversation with anyone in town.

Once again he retired to the woods and poured out his heart to God. "I had exhausted my influence and power without effect," he said. Upon the close of the prayer, he returned to the City and, having no other recourse, went to the home of the Taylors to collect his bag and be on his way. Just then a woman entered the home. Her name was Isabella Walton. The Taylor's explained Elder Pratt's presence, and upon hearing the tale, she said, "Passing your door the spirit bade me go in, but I said to myself, I will go in when I return; but the Spirit said unto me, 'go in now.' I accordingly came in and I am glad that I did so. Tell the stranger he is welcome to my house. I am a widow, but I have a spare room and bed, and food in plenty. He shall have a home at my house and a room to preach in just when he pleases. ...I feel by the Spirit that he is a man sent by the Lord with a message which will do us good."

That very night, Isabella Walton took Elder Pratt to her home, invited all her friends and relatives, and with them listened attentively to the message. Like a sunrise over the mountain it was the opening of a miracle in Canada and subsequently in England. From that night forward the work grew until Elder Pratt had to request help. Hundreds and finally thousands joined the Church because of that mission. That praying missionary was Elder Parley P. Pratt. The year was 1836, and among the significant converts made—Isabella Walton, Joseph, Mary, and Mercy Fielding and John and Leonora Taylor. Indeed, nothing is too hard for the Lord, if we ask.



Portrait of Parley P. Pratt from *The Autobiography of Parley Parker Pratt*

Source: The Autobiography of Parley P.

Pratt: <https://archive.org/stream/autobiographyofp00pratt/page/146/mode/2up>

## Niagara Falls by Parley P. Pratt

Where now is Nimrod's mighty tower? Where the  
Majestic walls, the warlike battlements,  
The splendid palaces, the hanging gardens  
Of Babylon?  
Where the proud Nebuchadnezzar, who, with  
Golden sceptre, swayed the world, and made  
The nations tremble? Where the proud Ninevah, —  
The strong Thebes, with its hundred gates?  
The golden Tyre, the splendid Athens, the  
Majestic Rome, with all their works of art —  
Their monuments of fame, once the pride  
And glory of the world?  
Where the mighty Pharaoh's, the terrible  
Alexanders, the invincible Cesars,  
The warlike Hannibal? Tyrants in turn.  
Where now the gifted poets, the splendid  
Orators, the profound philosophers  
Of Greece and Rome, whose mighty genius  
Hurled royal tyrants headlong from their thrones, —  
Made senates weep or laugh at will, and ruled  
The nations? They are swept away by time;  
Their beauty, like the morning flower, is withered  
Their pride and glory gone like leaves of autumn; —  
Their grandest works are fast decaying,  
Mouldering to ruin, soon to be forgotten.  
But still my store house is unexhausted,  
My fountain full and overflowing — my  
Solid munitions of rocks stand secure. —  
My voice as mighty as when the beauteous

Colors of the rainbow first sported in  
The sunbeams:  
As when the intelligences of olden worlds  
First gazed with admiration upon my  
Expanded waters; or, animated at  
The music of my voice joined in the chorus,  
And all the sons of God shouted for joy.

But, boast not, proud Niagara! Though  
Thou mayest withstand the ravages of time, —  
While countless millions, swept away with all  
Their mighty works, are lost in following years. —  
Yet there is a voice to speak, long and loud;  
'Tis Michael's trump, whose mighty blast shall rend  
Thy rocks, and bow thy lofty mountains in the dust,  
Before whose awful presence thy waters  
Blush in retiring modesty ; and in  
Respectful silence thou shalt stand in listening  
Wonder, and admire, while thunders roll  
Majestic round the sky, the lightnings play, —  
The mountains sink — the valleys rise — till Earth,  
Restored to its original, receives  
Its final rest, and groans and sighs no more.

Till then, weep on, and let thy voice ascend  
In solemn music to the skies, — 'tis like  
A funeral dirge, — 'tis fit to weep o'er the miseries  
Of a fallen world in anguish deep.

Source: Pratt, Parley Parker. *The Autobiography of Parley Parker Pratt, One of the Twelve Apostles of the Church of Jesus Christ of Latter-Day Saints, Embracing His Life, Ministry and Travels With Extracts, In Prose and Verse, from His Miscellaneous Writings*. Chicago: Law, King & Law, 1888.

As a group, we all went to a Bob Evans for dinner. At first, the restaurant said they didn't have a record that we were coming in. They said they were short staffed. The Rowley's had all the paperwork from Mormon Heritage showing that we indeed had everything in order. The manager called in a waitress to help that lived across the street. It was her day off, so they didn't know how it was going to work out. At the end of the evening, the waitress pulled Bill Rowley aside and said, "When they called and to ask me to come in, I wasn't excited about it. A tour bus came in a day ago and they treated me horribly. This group has been so kind and pleasant. Then she thanked him."

As preparation and background for the next day, while we were traveling to Palmyra, the Rowley's played a video of a talk given by Elder Marlin K Jensen on May 6, 2012, about the scared grove called, Stand in the Sacred Grove <https://www.churchofjesuschrist.org/broadcasts/article/ces-devotionals/2012/01/stand-in-the-sacred-grove?lang=eng>. This truly set the tone for a miraculous experience.

## DAILY ITINERARY

Mormon Heritage Association – 801-272-5601

Day 2 Thursday, September 14

**7:00 am Breakfast** at motel lobby.

**7:45 am Board bus** (no luggage today; visit restroom before leaving motel)

- PRAYER START DAY 2: Suzanne Jones

**7:55 am Depart for Sacred Grove** - we will first walk to "gathering place" for presentations, then have free time; 9:50am make your way to the white Welcome Center to start missionary tours of homes (3 groups, different start times).

**8:00 am Arrive at Sacred Grove**, walk to gathering area (reserved 8am-9am). Distribute hymn copies.

- FIRST VISION READING: Dan Adams
- Comparing First Vision Accounts: Guides
- HYMN #26 HOW LOVELY WAS THE MORNING: Matt Maddox
- Private time on your own to walk the grove.  
*Per missionaries: **STAY ON THE PATHS!** Take nothing from the grove, no rock, no leaf—nothing. Reforesting. (It's okay to take a leaf from the "farm area.")*

**9:55 am** As you finish your private time in the grove, meet at the **white Welcome Center** to begin missionary tours of the **Smith frame home and log home**. Missionaries will divide us into 3 groups & stagger start times: 10am, 10:15am, 10:30am - 45min tours.

**10:15 am Board bus**, drive to **Palmyra Temple** for quick family group photo!

**11:45 am On bus to Grandin Press** for 12:00noon missionary tour – 3 groups. Note "4 corners churches" as cross Main St intersection - churches on all four corners and others nearby – Six large churches in small town Palmyra! Recall Joseph Smith's description of the religious furor in Palmyra (JS 2:5-6).

*Guide & driver to pick up lunches at Nima's.*

**1:00 pm Board bus, Food Committee to distribute lunches – bless lunch, depart for Fayette** – eat lunches on the way (40min drive). *Note Erie Canal crossing along the way.*

- BLESS LUNCH DAY 2: Stephen Jones

- FAYETTE SUMMARY: Janet Rowley
- DAVID WHITMER'S TESTIMONY: C F Diamond
- MARY WHITMER SEES MESSENGER & PLATES: Kris Patrick

**1:55 pm Arrive Peter & Mary Whitmer Sr farm for 2pm** tour appointment. Divide into 2 groups for tours with missionaries.

- Missionary tour – visitor's center & home
- Restrooms

**3:15 pm On bus to Cumorah** (40min)

- MORONI STATUE-FACE OF AN ANGEL: Maria Blanchard
- SMITH, EMMA-AT CUMORAH: Joni Robison

**5:00 pm Board bus**, depart for motel in Palmyra (5min).

- HYMN #13 AN ANGEL FROM ON HIGH: Stacy Tanner

**5:30 pm Dinner** at motel (catered) to have time to change clothes for the fireside, as you wish.

- BLESS DINNER DAY 2: Sue Tanner (on the bus, on arrival)

**6:45 pm Board bus**, drive to **7pm Palmyra Stake Center** for **Moroni Day fireside**

After the program: on bus to motel (2min)

**BW PALMYRA INN** (2 nights)  
955 Canandaigua Rd (315-597-8888)



## The Smith Family at the Sacred Grove and Smith Log and Frame Homes

Thursday, September 14, in the morning, our group met at the Sacred Grove for a meeting which was very good. We went over the different First Vision accounts from the Saints volume:

Saints, Chapter 2 – Hear Him

*Joseph rose early on a spring morning in 1820 and set out for the woods near his home. The day was clear and beautiful, and sunlight filtered through the branches overhead. He wanted to be alone when he prayed, and he knew a quiet spot in the woods where he had recently been clearing trees. He had left his ax there, wedged in a stump.<sup>1</sup>*

*Finding the place, Joseph looked around to make sure he was by himself. He was anxious about praying out loud and did not want to be interrupted.*

*Satisfied he was alone, Joseph knelt on the cool earth and began to share the desires of his heart with God. He asked for mercy and forgiveness and for wisdom to find answers to his questions. “O Lord,” he prayed, “what church shall I join?”<sup>2</sup>*

*As he prayed, his tongue seemed to swell until he could not speak. He heard footsteps behind him but saw no one when he turned around. He tried to pray again, but the footsteps grew louder, as if someone was coming for him. He sprang to his feet and spun around, but still he saw no one.<sup>3</sup>*

*Suddenly, an unseen power seized him. He tried to speak again, but his tongue was still bound. A thick darkness closed in around him until he could no longer see the sunlight. Doubts and awful images flashed across his mind, confusing and distracting him. He felt as if some terrible being, real and immensely powerful, wanted to destroy him.<sup>4</sup>*

*Exerting all his strength, Joseph called once more to God. His tongue loosened, and he pleaded for deliverance. But he found himself sinking into despair, overwhelmed by the unbearable darkness and ready to abandon himself to destruction.<sup>5</sup>*

*At that moment, a pillar of light appeared over his head. It descended slowly and seemed to set the woods on fire. As the light rested on him, Joseph felt the unseen power release its hold. The Spirit of God took its place, filling him with peace and unspeakable joy.*

*Peering into the light, Joseph saw God the Father standing above him in the air. His face was brighter and more glorious than anything Joseph had ever seen. God called him by name and pointed to another being who appeared beside Him. “This is My Beloved Son,” He said. “Hear Him!”<sup>6</sup>*

*Joseph looked into the face of Jesus Christ. It was as bright and glorious as the Father’s.*

*“Joseph,” the Savior said, “thy sins are forgiven.”<sup>7</sup>*

*His burden lifted, Joseph repeated his question: “What church shall I join?”<sup>8</sup>*

*“Join none of them,” the Savior told him. “They teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.”*

*The Lord told Joseph that the world was steeped in sin. “None doeth good,” He explained. “They have turned aside from the gospel and keep not my commandments.” Sacred truths had been lost or corrupted, but He promised to reveal the fullness of His gospel to Joseph in the future.<sup>9</sup>*

*As the Savior spoke, Joseph saw hosts of angels, and the light around them blazed brighter than the noonday sun. “Behold, and lo, I come quickly,” the Lord said, “clothed in the glory of My Father.”<sup>10</sup>*

*Joseph expected the woods to be devoured by the brilliance, but the trees burned like Moses's bush and were not consumed.<sup>11</sup>*

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*When the light faded, Joseph found himself lying on his back, looking up into heaven. The pillar of light had departed, and his guilt and confusion were gone. Feelings of divine love filled his heart.<sup>12</sup> God the Father and Jesus Christ had spoken to him, and he had learned for himself how to find truth and forgiveness.*

*Too weak from the vision to move, Joseph lay in the woods until some of his strength returned. He then struggled home and leaned against the fireplace for support. His mother saw him and asked what was wrong.*

*"All is well," he assured her. "I am well enough off."<sup>13</sup>*

*A few days later, while talking to a preacher, Joseph told him about what he had seen in the woods. The preacher had been active in the recent religious revivals, and Joseph expected him to take his vision seriously.*

*At first the preacher treated his words lightly. People claimed to have heavenly visions from time to time.<sup>14</sup> But then he became angry and defensive, and he told Joseph that his story was from the devil. The days of visions and revelations had ceased long ago, he said, and they would never return.<sup>15</sup>*

*Joseph was surprised, and he soon found that no one would believe his vision.<sup>16</sup> Why would they? He was only fourteen years old and had practically no education. He came from a poor family and expected to spend the rest of his life working the land and doing odd jobs to earn a meager living.*

*And yet his testimony bothered some people enough to ridicule him. How strange, he thought, that a simple boy of no consequence in the world could attract so much bitterness and scorn. "Why persecute me for telling the truth?" he wanted to ask. "Why does the world think to make me deny what I have actually seen?"*

*Joseph puzzled over these questions for the rest of his life. "I had actually seen a light, and in the midst of that light I saw two Personages, and they did in reality speak to me," he later recounted, "and though I was hated and persecuted for saying that I had seen a vision, yet it was true."*

*"I knew it, and I knew that God knew it," he testified, "and I could not deny it."<sup>17</sup>*

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*Once Joseph discovered that sharing his vision only turned his neighbors against him, he kept it mostly to himself, content with the knowledge God had given him.<sup>18</sup> Later, after he moved away from New York, he tried to record his sacred experience in the woods. He described his yearning for forgiveness and the Savior's warning to a world in need of repentance. He wrote the words out himself, in halting language, trying earnestly to capture the majesty of the moment.*

*In the years that followed, he recounted the vision more publicly, drawing on scribes who could help him better express what defied all description. He told of his desire to find the true church and described God the Father appearing first to introduce the Son. He wrote less about his own search for forgiveness and more about the Savior's universal message of truth and the need for a restoration of the gospel.<sup>19</sup>*

*With each effort to record his experience, Joseph testified that the Lord had heard and answered his prayer. As a young man, he learned that the Savior's church was no longer on the earth. But the Lord had promised to reveal more about His gospel in due time. So Joseph resolved to trust in God, stay true to the commandment he had received in the woods, and wait patiently for further direction.<sup>20</sup>*

1. Joseph Smith History, 1838–56, volume A-1, 4–5, in JSP, H1:220 (draft 2); Joseph Smith History, circa Summer 1832, 1, in JSP, H1:11.

2. "Joseph Smith as Revelator and Translator," in *JSP*, MRB:xxi; Turley, Jensen, and Ashurst-McGee, "Joseph the Seer," 49–50; see also Mosiah 8:17; Alma 37:6–7, 41; and Doctrine and Covenants 10:1, 4 (Revelation, Spring 1829, at josephsmithpapers.org).
3. Bushman, *Rough Stone Rolling*, 48–49; Bushman, "Joseph Smith as Translator," 242. **Topic:** Seer Stones
4. Lucy Mack Smith, History, 1845, 95; see also Alma 37:23.
5. Joseph Smith History, circa Summer 1832, 4, in *JSP*, H1:13–14; Joseph Smith—History 1:28–29; Joseph Smith History, 1838–56, volume A-1, 5, in *JSP*, H1:218–20 (draft 2).
6. Lucy Mack Smith, History, 1844–45, book 3, [10].
7. Joseph Smith History, circa Summer 1832, 4, in *JSP*, H1:13–14; Joseph Smith—History 1:29–33; Joseph Smith History, 1838–56, volume A-1, 5, in *JSP*, H1:218–22 (draft 2); Pratt, *Interesting Account*, 6, in *JSP*, H1:524; Hyde, *Ein Ruf aus der Wüste*, 17–20. **Topic:** Angel Moroni
8. Joseph Smith, Journal, Nov. 9–11, 1835, in *JSP*, J1:88.
9. Joseph Smith—History 1:35; Joseph Smith History, 1838–56, volume A-1, 5, in *JSP*, H1:222 (draft 2); Joseph Smith History, circa Summer 1832, 4, in *JSP*, H1:14; Oliver Cowdery, "Letter IV," *LDS Messenger and Advocate*, Feb. 1835, 1:65–67 (see also later version, in *JSP*, H1:54–60); Turley, Jensen, and Ashurst-McGee, "Joseph the Seer," 49–54; "Mormonism—No. II," *Tiffany's Monthly*, July 1859, 164. **Topic:** Seer Stones
10. Joseph Smith—History 1:36–41; Joseph Smith History, 1838–56, volume A-1, 5–6, in *JSP*, H1:222–26 (draft 2); Joseph Smith, Journal, Nov. 9–11, 1835, in *JSP*, J1:88–89.
11. Oliver Cowdery, "Letter IV," *LDS Messenger and Advocate*, Feb. 1835, 1:78–79 (see also later version, in *JSP*, H1:59); Lucy Mack Smith, History, 1844–45, book 3, [11].
12. Joseph Smith—History 1:42–43; Joseph Smith History, 1838–56, volume A-1, 6, in *JSP*, H1:226 (draft 2).
13. Lucy Mack Smith, History, 1844–45, book 3, [10]–[11]; Oliver Cowdery, "Letter IV," *LDS Messenger and Advocate*, Feb. 1835, 1:79–80 (see also later version, in *JSP*, H1:60); Oliver Cowdery, "Letter VII," *LDS Messenger and Advocate*, July 1835, 1:156–57 (see also later version, in *JSP*, H1:74); Joseph Smith—History 1:44–46; Joseph Smith History, 1838–56, volume A-1, 6–7, in *JSP*, H1:230–32 (draft 2); Joseph Smith, Journal, Nov. 9–11, 1835, in *JSP*, J1:88–89.
14. Lucy Mack Smith, History, 1844–45, book 3, [11]; see also Smith, *William Smith on Mormonism*, 9.
15. Lucy Mack Smith, History, 1844–45, book 3, [11]; Smith, *Biographical Sketches*, 82; Joseph Smith—History 1:48–49; Joseph Smith History, 1838–56, volume A-1, 7, in *JSP*, H1:230–32 (draft 2); Joseph Smith, Journal, Nov. 9–11, 1835, in *JSP*, J1:89.
16. Joseph Smith, Journal, Nov. 9–11, 1835, in *JSP*, J1:89.
17. Oliver Cowdery, "Letter VIII," *LDS Messenger and Advocate*, Oct. 1835, 2:195–97 (see also later version, in *JSP*, H1:79–82). **Topic:** Treasure Seeking
18. Oliver Cowdery, "Letter VIII," *LDS Messenger and Advocate*, Oct. 1835, 2:195–97 (see also later version, in *JSP*, H1:79–82); Joseph Smith—History 1:51–52; Joseph Smith History, 1838–56, volume A-1, 6–7, in *JSP*, H1:230–32 (draft 2); see also Packer, "A Study of the Hill Cumorah," 7–10.
19. Joseph Smith—History 1:52; Joseph Smith History, 1838–56, volume A-1, 7, in *JSP*, H1:232 (draft 2). **Topic:** Gold Plates
20. Joseph Smith, "Church History," *Times and Seasons*, Mar. 1, 1842, 3:707, in *JSP*, H1:495.



The Smith group waiting for everyone to get to the gathering place in the Sacred Grove



Frances in front talking with some before the presentation directed by Janet Rowley in the Sacred Grove

We closed our meeting as a group singing, How Lovely Was the Morning. All had private time to walk through the Sacred Grove.



## Sacred Grove



Photo credit: Daniel Adams

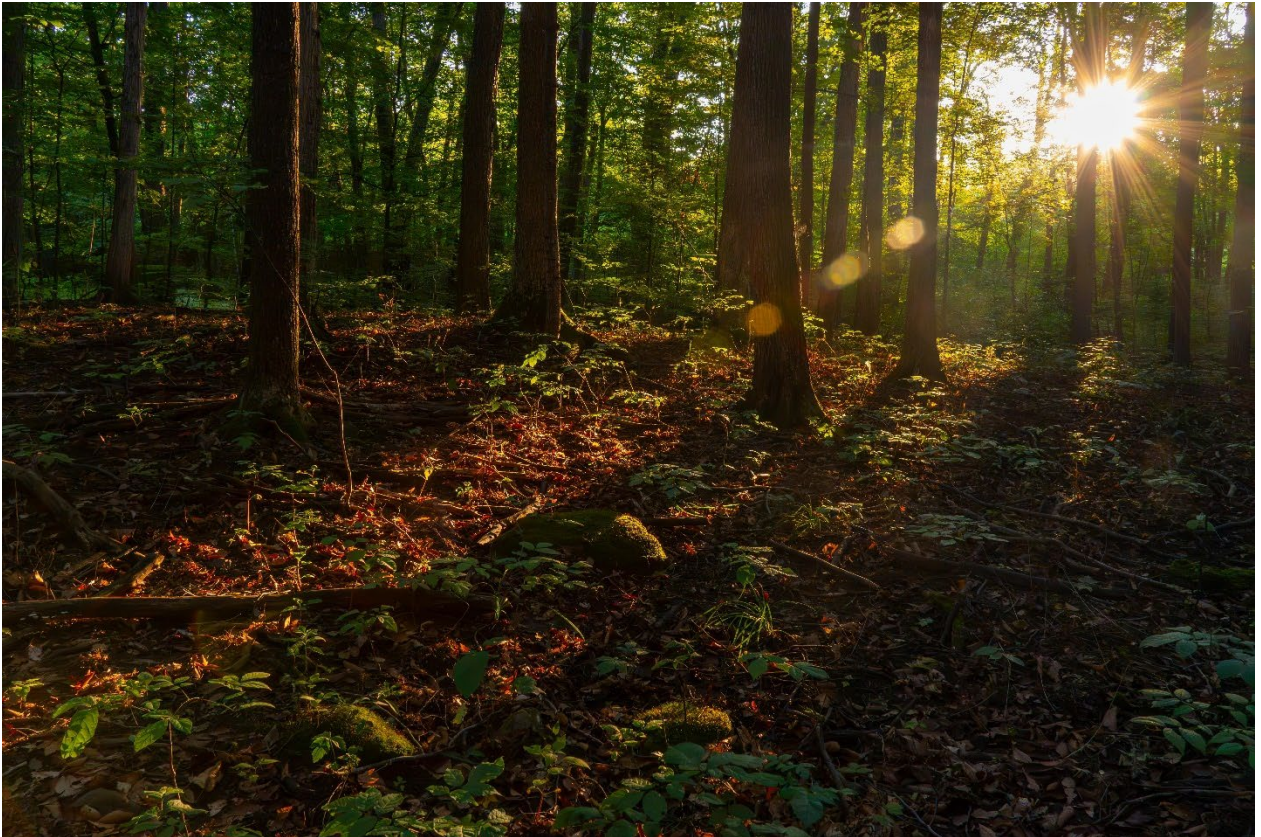
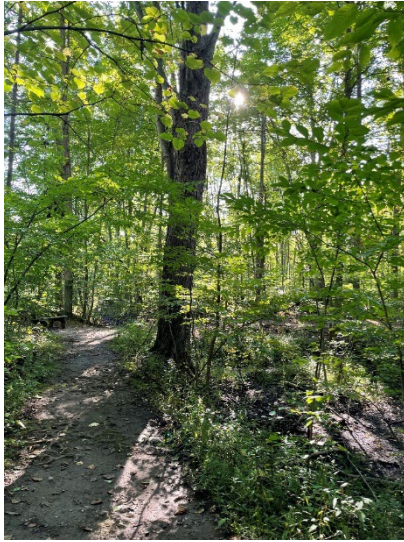


Photo credit: Daniel Adams





The mushrooms growing out of these trees were fascinating

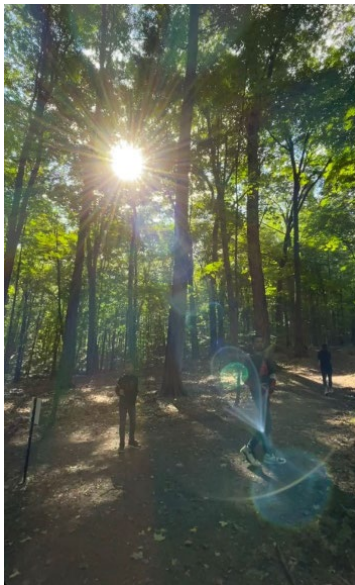
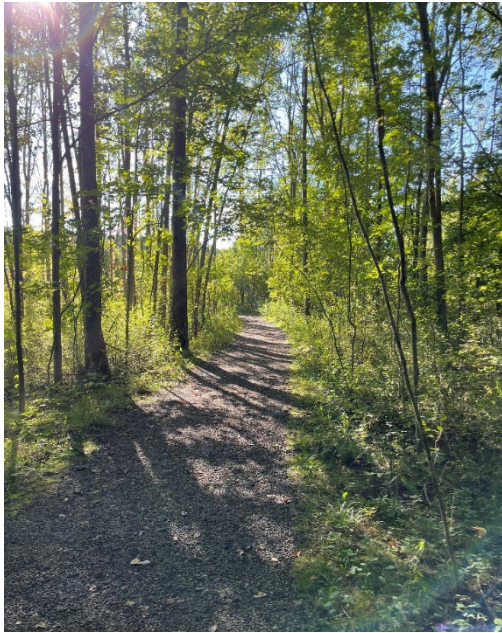


Photo by Joey Orton



The roots in the pathway were interesting





Walking out of the sacred grove



This little stream is right as you leave the grove



Photo credit: Daniel Adams



Walking along the Smith Farm property



Drone shot by Joey Orton





The Smith Family Log Cabin kitchen and living room area



Zella Jones, Allen & Sue Tanner, standing – Stephanie Schwantes, Brian, Alice, and Lucy Walters, Don Blanchard, Joni Robison, Matt Maddox standing in the back, Doug & Maria Blanchard listening to the stories being shared inside the Smith Frame Home in Palmyra



Sheradon & Joey Orton, Catherine Diamond, Daniel Patrick, Dave Robinson, CF Diamond, Julie Maddox, and Linda Marshall inside the Smith Frame Home in Palmyra



CF Diamond, Julie Maddox, Linda Marshall, Dan Adams with the camera, Kim Poole, Zella Jones, Allen & Sue Tanner, standing – Stephanie Schwantes, and Brian, Alice, and Lucy Walters inside the Smith Frame Home in Palmyra



The Smith Log Cabin in Palmyra



All photos on this page were by Daniel Adams



Seth Orton lifting the 40-pound plate replication.



Standing behind: Maria Blanchard, Suzanne Jones, Joey, Frances, Josh, Seth, and Sheradon Orton watch as Scott lifts 40-pounds.



Lucy Walters lifting the imitation of the plates with Zella & Rowan Jones, Sue Tanner, Stephanie Schwantes, and Brian & Alice Walters in the background.



Inside the Alvin Smith home: Scott, Seth, Sheradon & Joey Orton, Julie Maddox lifting the replica 40-pound plates, Catherine Diamond, Linda Marshall, Kris & Daniel Patrick, Dave Robison, and C F Diamond





Joey Orton took this looking out the back door of the Smith Log Cabin and toward the Sacred Grove



The side of the Smith Log Cabin looking toward the Sacred Grove



Looking from the Smith Farm toward the Sacred Grove





Photo credit: Daniel Adams



Looking from the farm toward  
the temple



The view from the temple  
toward the sacred grove



Palmyra Temple





Photo credit: Daniel Adams

Back row standing: Sheradon & Joey Orton, Sue Tanner, Carol Quinn, Sidney & Ron Stowe, Ernie Costantino, Dave Robison, Lee Costantino, Stanley & Marlene Stowe, Elizabeth Funk, Bryan Davis, Stacy Tanner, Stephanie Schwantes, Kim Poole, Julie Maddox, Jared Glade, Lynne Isom, Shauna Glade, Chick Little, Charles Olsen, Mary Lou Little.

Front row: Seth Orton, LuAnn Adams, Frances Orton, Scott Orton, Josh Orton, Matthew Maddox.



Sue Tanner, Stanley & Marlene Stowe,  
and Sidney & Ron Stowe



LuAnn and Daniel Adams





Joey Orton drone footage



We then drove to the Grandin Press. Along the way we drove past the intersection with a church on every corner.

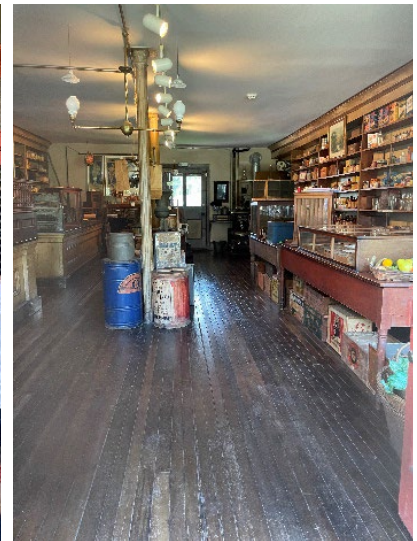
Joey Orton drone footage



Joey Orton drone footage



Bryan Davis telling the group about a museum down the street from the Grandin Press – called, Phelps General



Online it states, "The museum "where time stands still," has served the needs of Palmyrans and Erie "Canawlers" as a boarding house, tavern, bakery, and general store since its construction in 1826. Proprietor William Phelps completed renovations to the store by 1875, subsequently left untouched by his son Julius who locked the doors in 1940, leaving a curious retail time capsule for you and your family to explore. Upstairs you'll visit the elegant Phelps' family home with post-Civil War furnishings and Victorian splendor, unspoiled by electricity or indoor plumbing, where Sibyl Phelps resided until her passing in 1976!"

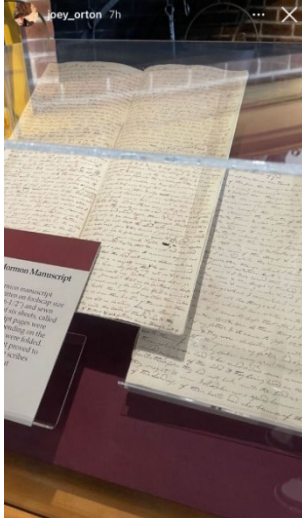




Photo credit: Daniel Adams



## The Smith Family marveled at the sights at the Grandin Press



Manuscripts



First edition of the Book of Mormon



Learning about the printing process at Grandin Press





A demonstration on how they added the book covers

From lds.org:

The Prophet Joseph Smith called the Book of Mormon the “keystone of our religion.”<sup>1</sup> It is not only evidence of Joseph Smith’s prophetic call, but it is also a testament of the reality and divinity of Jesus Christ. Together with the Bible, it witnesses that “Jesus is the Christ, the Eternal God, manifesting himself unto all nations.”<sup>2</sup> It was this very printing press that issued the first copies of the Book of Mormon in 1830.

Now on display at the Church History Museum, this printing press came from the shop of Egbert B. Grandin in Palmyra, New York. Modern for its time, the Smith Patented Improved Press greatly simplified the printing process and allowed the pressman to make an impression with one pull of a lever. Without this press, it is unlikely that Grandin would have been able to take on such a large printing job as the Book of Mormon.

Joseph Smith made arrangements to print the Book of Mormon in 1829, before the translation was complete. He secured a copyright and contacted several printers. Ultimately, Grandin agreed to print 5,000 copies for a cost of \$3,000.<sup>3</sup>

In 1829, a print run of 5,000 copies was extremely large. By comparison, the first edition of Nathaniel Hawthorne’s classic *The Scarlet Letter* was only 2,500 copies.<sup>4</sup> In order to finance such a large printing job, Martin Harris mortgaged part of his farm and later sold 151 acres of his property to cover some of the costs.<sup>5</sup>

After making these arrangements, Joseph returned home to Harmony, Pennsylvania, leaving his brother Hyrum and Oliver Cowdery to supervise the printing. Joseph was concerned about the security of the manuscript, having lost 116 pages earlier in the translation process when he let Martin Harris borrow them. Joseph’s mother recorded the measures they took to safeguard the manuscript during the printing:

*Joseph . . . received a commandment which was in substance, thus: First, that Oliver Cowdery should transcribe the whole of the manuscript. Second, that he should take but one copy to the office at a time; so that, if one copy should be destroyed, there would still be a copy remaining—Third, that, in going to and from the office, he should always have a guard to attend him for the purpose of protecting the manuscript.—Fourth, that a guard should be kept constantly on the watch, both night and day, about the house, to protect the manuscript from malicious persons, who would infest the house for the purpose of destroying it. All these things were strictly attended to, according to the commandment.<sup>6</sup>*

The copy that Oliver made is called the printer’s manuscript, and it was used in setting the type. The original copy remained at the Smith home for safekeeping. Hyrum visited the printer almost daily to oversee the work.<sup>7</sup>

The printing process at that time was slow and labor-intensive. A typesetter had to place each letter into a tray by hand. These lines of type were transferred to a form that, in the case of the Book of Mormon, included eight pages.<sup>8</sup> To complicate matters, the original manuscript included no punctuation or paragraphing. Hyrum permitted the typesetter to add the punctuation and paragraphing himself.<sup>9</sup> Oliver was also allowed to help with the typesetting.<sup>10</sup>

Once each letter and punctuation mark was in place, “the type was inked, and large sheets of paper were placed in a frame and positioned over the type. Pulling on a lever lowered the heavy iron plate onto the paper and type. This



process was repeated five thousand times, and each sheet was hung up to dry.” Then the process was repeated for the reverse side of those sheets. “The resulting sixteen pages were folded and sewed into the book and trimmed to size when it was bound.” The 16-page unit is called a signature. The Book of Mormon included about 35 signatures.<sup>11</sup>

According to one study, “it took eleven hours a day, six days a week, excluding Sundays and holidays, for nine months” to print the 5,000 copies of the first edition. At nearly 600 pages per copy, that is nearly 3,000,000 pages.<sup>12</sup>

Finally, the Book of Mormon was ready. On March 19, 1830, a Palmyra newspaper ran an advertisement that said, “We are requested to announce that the ‘Book of Mormon’ will be ready for sale in the course of a week.” A week later, another advertisement announced that the Book of Mormon was for sale.<sup>13</sup>

Missionaries took these first copies of the Book of Mormon to neighboring towns and regions. Passed from one hand to another, the Book of Mormon was eventually instrumental in converting thousands to the Church in the United States and Europe.

President Joseph F. Smith purchased this press in 1906 as part of his efforts to preserve the heritage of the Church. A replica of the press is also on exhibit at the Book of Mormon Historic Publication Site in Palmyra, New York. Today, the Book of Mormon is translated into 82 languages, and more than 150 million copies have been printed.<sup>14</sup> Millions of people throughout the world can add their testimony that the Book of Mormon is the word of God and that Joseph Smith truly was a prophet.

#### Sources

1. *History of the Church*, 4:461; introduction to the Book of Mormon.
  2. Title page of the Book of Mormon.
  3. See “[History, circa June 1839–circa 1841 \[Draft 2\]](#),” 34, josephsmithpapers.org.
  4. See John Stephen Martin, “A Note on the Text,” in Nathaniel Hawthorne, *The Scarlet Letter*, ed. John Stephen Martin, 2nd ed. (2004), 71.
  5. See *Church History in the Fulness of Times Student Manual*, 2nd ed. (Church Educational System manual, 2003), 63, 65.
  6. Lucy Mack Smith, “[Lucy Mack Smith, History, 1845](#),” 158–59, josephsmithpapers.org.
  7. See *Church History in the Fulness of Times Student Manual*, 63–64.
  8. See *Church History in the Fulness of Times Student Manual*, 64 caption.
  9. See *Church History in the Fulness of Times Student Manual*, 64.
  10. See *Wayne County Journal*, Lyons, New York, May 6, 1875, quoted in *Church History in the Fulness of Times Student Manual*, 64.
  11. *Church History in the Fulness of Times Student Manual*, 64 caption.
  12. “[Historic Discoveries at the Grandin Building](#),” *Ensign*, July 1980, 50.
  13. *Church History in the Fulness of Times Student Manual*, 66.
  14. See “[Book of Mormon: Another Testament of Jesus Christ](#),” Newsroom, newsroom.org.
-

Then the group went out to Fayette. As we drove, we heard stories of David Whitmer's testimony and Mary Whitmer seeing the messenger and plates. We also stopped to see one of the Erie Canal locks.



The Erie Canal is a historic canal in upstate New York that runs east–west between the Hudson River and Lake Erie. Completed in 1825, the canal was the first navigable waterway connecting the Atlantic Ocean to the Great Lakes, vastly reducing the costs of transporting people and goods across the Appalachians.



*Mary Whitmer and Moroni, Earliest of the June 1829 Witnesses, Love's Labors Blessed*, by Robert T. Pack (2017), oil on copper ACM panel, 32" × 26".

The story of Mary Whitmer is given here: <https://byustudies.byu.edu/article/mary-whitmer-and-moroni-experiences-of-an-artist-in-creating-a-historical-painting/>

### A Compelling Story

Besides Joseph Smith, twelve people viewed the golden plates directly: 1 the Three Witnesses, the Eight Witnesses, and Mary Musselman Whitmer. Of these twelve, five were Mary's sons and two were her sons-in-law.<sup>2</sup> Others were men of the Smith family and Martin Harris. As far as we know, Mary was the first person besides Joseph and was the only woman to see the plates. She was also one of only five people who were shown the plates by Moroni (Joseph and the Three Witnesses being the others).

Our knowledge of Mary Whitmer's experience comes mainly from an interview with her son David, recorded forty-nine years following the event. In 1878, Elders Orson Pratt and Joseph F. Smith were called on a history fact-finding mission to Church historical sites in the Midwest and New England.<sup>3</sup> On their way, they visited Richmond, Missouri, to interview David. By that time, he had been separated from the Church for many years. Joseph F. Smith described David as "a good-sized man, 73 years of age last January, and well preserved. . . . He has a large head and a very pleasant manly countenance that one would readily perceive to be an index to a conscientious, honest heart."<sup>4</sup> David told the story of what happened during the first week of June 1829:

Joseph sent for me (D. W.) to come to Harmony to get him and Oliver and bring them to my father's house. I did not know what to do, I was pressed with my work. I had some 20 acres to plow, so I concluded I would finish plowing and then go, I got up one morning to go to work as usual, and on going to the field, found between 5 and 7 acres of my ground had been plowed during the night.

I don't know who did it; but it was done just as I would have done it myself, and the plow was left standing in the furrow.



This enabled me to start sooner. . . . When I was returning to Fayette with Joseph and Oliver all of us riding in the wagon, Oliver and I on an oldfashioned wooden spring seat and Joseph behind us, while traveling along in a clear open place, a very pleasant, nice-looking old man suddenly appeared by the side of our wagon who saluted us with, “good morning, it is very warm,” at the same time wiping his face or forehead with his hand. We returned the salutation, and by a sign from Joseph I invited him to ride if he was going our way. But he said very pleasantly, “No, I am going to Cumorah.” This name was something new to me, I did not know what Cumorah meant. We all gazed at him and at each other, and as I looked round enquiringly of Joseph the old man instantly disappeared, so that I did not see him again.

J. F. S. [Joseph F. Smith] – Did you notice his appearance?

D. W. [David Whitmer] – I should think I did, he was, I should think, about 5 feet 8 or 9 inches tall and heavy set, about such a man as James Vancleave there,<sup>5</sup> but heavier, his face was as large, he was dressed in a suit of brown woolen clothes, his hair and beard were white like Brother Pratt’s, but his beard was not so heavy. I also remember that he had on his back a sort of knapsack with something in, shaped like a book. It was the messenger who had the plates, who had taken them from Joseph just prior to our starting from Harmony. Soon after our arrival home, I saw something which led me to the belief that the plates were placed or concealed in my father’s barn. I frankly asked Joseph if my supposition was right, and he told me it was. Sometime after this, my mother was going to milk the cows, when she was met out near the yard by the same old man (judging by her description of him) who said to her, “You have been very faithful and diligent in your labors, but you are tired because of the increase of your toil, it is proper therefore that you should receive a witness that your faith may be strengthened?” Thereupon he showed her the plates. My father and mother had a large family of their own, the addition to it therefore of Joseph, his wife Emma and Oliver very greatly increased the toil and anxiety of my mother. And although she had never complained she had sometimes felt that her labor was too much, or at least she was perhaps beginning to feel so. This circumstance, however, completely removed all such feelings, and nerved her up for her increased responsibilities.<sup>6</sup>

1. Others, including Emma Smith, Lucy Mack Smith, and Katharine Smith, saw the plates indirectly, with the plates wrapped in cloth, for instance. the Three Witnesses, the Eight Witnesses, and Mary Musselman Whitmer. Of these twelve, five were Mary’s sons and two were her sons-in-law.<sup>2</sup>

2. Richard Lloyd Anderson, “The Whitmers: A Family That Nourished the Church,” *Ensign* 9 (August 1979): 35–36. Others were men of the Smith family and Martin Harris. As far as we know, Mary was the first person besides Joseph and was the only woman to see the plates. She was also one of only five people who were shown the plates by Moroni (Joseph and the Three Witnesses being the others).

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3. Reid L. Neilson and Mitchell K. Schaefer, “Excavating Early Mormon History: The 1878 History Fact-Finding Mission of Apostles Joseph F. Smith and Orson Pratt,” in *Joseph F. Smith: Reflection on the Man and His Times*, ed. Craig K. Manscill and others (Salt Lake City: Deseret Book, 2013), 364–67. On their way, they visited Richmond, Missouri, to interview David. By that time, he had been separated from the Church for many years. Joseph F. Smith described David as “a good-sized man, 73 years of age last January, and well preserved. . . . He has a large head and a very pleasant manly countenance that one would readily perceive to be an index to a conscientious, honest heart.”<sup>4</sup>

4. “Report of Elders Orson Pratt and Joseph F. Smith,” *Deseret News*, November 27, 1878, 2. David told the story of what happened during the first week of June 1829:

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5. James Vancleave, a newspaperman from Chicago, was among several people present during the interview at David's request. but heavier, his face was as large, he was dressed in a suit of brown woolen clothes, his hair and beard were white like Brother Pratt's, but his beard was not so heavy. I also remember that he had on his back a sort of knapsack with something in, shaped like a book. It was the messenger who had the plates, who had taken them from Joseph just prior to our starting from Harmony. Soon after our arrival home, I saw something which led me to the belief that the plates were placed or concealed in my father's barn. I frankly asked Joseph if my supposition was right, and he told me it was. Sometime after this, my mother was going to milk the cows, when she was met out near the yard by the same old man (judging by her description of him) who said to her, "You have been very faithful and diligent in your labors, but you are tried because of the increase of your toil, it is proper therefore that you should receive a witness that your faith may be strengthened?" Thereupon he showed her the plates. My father and mother had a large family of their own, the addition to it therefore of Joseph, his wife Emma and Oliver very greatly increased the toil and anxiety of my mother. And although she had never complained she had sometimes felt that her labor was too much, or at least she was perhaps beginning to feel so. This circumstance, however, completely removed all such feelings, and nerved her up for her increased responsibilities.<sup>6</sup>

6. "Report of Elders Orson Pratt and Joseph F. Smith," 2. Citations of this 1878 newspaper article have created three oft-repeated errors. The report was printed on November 27, 1878, not November 16. The newspaper states that Moroni said to Mary Whitmer, "You have been very faithful and diligent in your labors, but you are tried because of the increase of your toil, it is proper therefore that you should receive a witness that your faith may be strengthened?" "Tried" has been incorrectly reported as "tired," and the question mark has been omitted.

Further accounts of Moroni's interaction with Mary Whitmer are given by her grandson John C. Whitmer (son of John Whitmer) and adopted granddaughter Elvira P. Mills (daughter of Christian Whitmer by marriage). John reports that he was told by Grandmother Whitmer that the encounter happened in the evening, on Mary's way to milk the cows and that Moroni was "carrying something on his back that looked like a knapsack." He then untied the knapsack and showed her the plates by turning the leaves of the plates over, leaf after leaf, showing her the engravings upon them.<sup>7</sup> Elvira reports that Grandmother Whitmer told her the event happened at daybreak and she had two full buckets of milk in her hands. The description of the man is the same as David's: "a short, heavy-set, gray-haired man carrying a package."<sup>8</sup> Otherwise, the three accounts are substantially the same.

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Fayette, New York







Hearing the stories of Fayette, New York



Peter and Mary Whitmer Sr. Farm –  
Catherine & CF Diamond, Suzanne & Stephen Jones



Peter and Mary Whitmer Sr. Farm



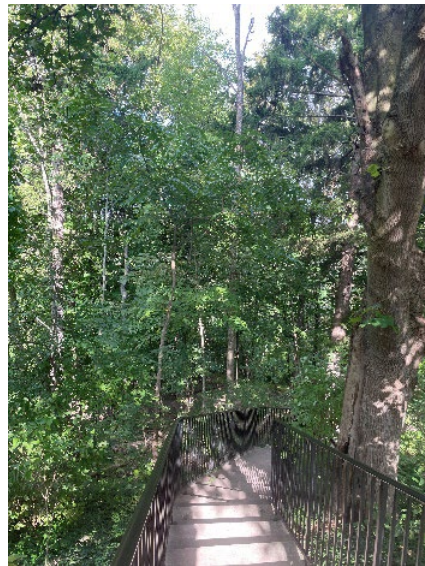
Peter and Mary Whitmer Sr. Farm

After touring Fayette, we traveled to the Hill Cumorah.

When Joseph Smith visited the Hill Cumorah, he was instructed to bring the “right person” with him the following year in order to receive the plates. The Lord told Joseph this person was his oldest brother, Alvin. Tragically, Alvin died just two months after this direction was given. Joseph was then instructed to bring Emma, his wife of less than a year.



Emma would go with Joseph on September 22, 1827, to finally retrieve the plates, waiting in the wagon at the bottom of the hill. In her patriarchal blessing, the Lord reminded Emma of the sacred moment: “Thou shalt ever remember the great condescension of thy God in permitting thee to accompany my son when the angel delivered the record of the Nephites to his care.”



Seth, Scott, and Josh Orton at the Hill Cumorah

As a group we listened to a story of sculpture, Torleif S. Knaphus, who designed and created the Angel Moroni Monument. Go to: <https://scholarsarchive.byu.edu/cgi/viewcontent.cgi?article=1367&context=jbms> and read all about this amazing work.

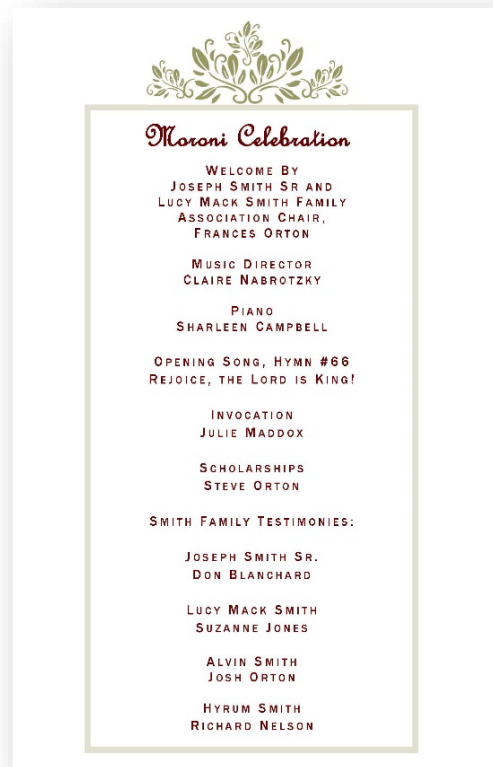
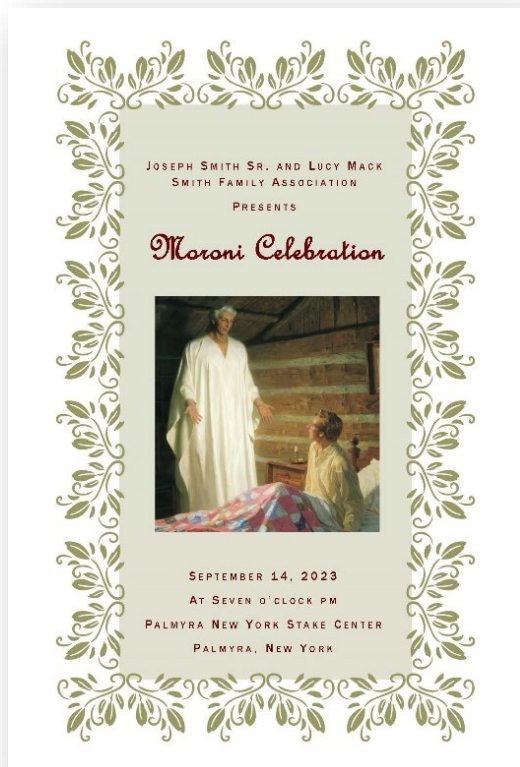
The group headed back to the motel to eat a catered dinner before changing and attending the Moroni Celebration at the Palmyra Stake Center. While everyone was eating, Steve and Frances Orton met the Palmyra Stake Center Building Scheduler and a Stake Technology Person who was setting up the requested microphones for the choir. Bryan Davis came and joined them to hook up his sound system to the buildings.

### Joseph Sr and Lucy Mack Smith Moroni Celebration

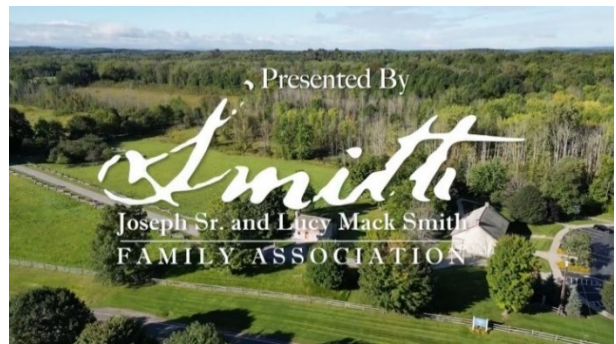


Frances Orton tried to discreetly take a picture, but it was before everyone was in the building and sitting down. We had 90 people attend the meeting.









Frances Orton introducing the Moroni Celebration



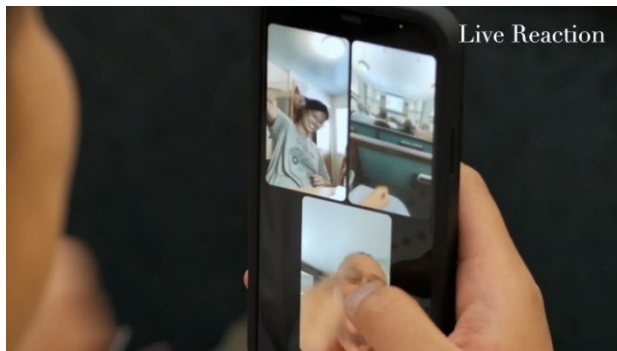
Claire Nabrotzky led the music and Sharleen Campbell playing the piano



Julie Maddox offered the opening prayer



Steve Orton announced the 2023 Joseph Sr. and Lucy Mack Smith Family Scholarship



Bryan Davis noticed this reaction on a family members phone, who happened to be on the Smith Tour, during the meeting when Chloe "Cricket" Isom heard she won first place



Don Blanchard for Joseph Smith Sr.



Suzanne Jones for Lucy Mack Smith



Josh Orton for Alvin Smith



Richard Nelson for Hyrum Smith



Dave Robison for Joseph Smith Jr.



Lee Costantino for Emma Smith



Charles Olsen for Samuel Smith



Doug Blanchard for Don Carlos



Stephanie Schwantes for Katharine Smith





Troy Tanner for William Smith



Carol Quinn for Sophronia and Lucy Smith



Matthew Maddox sharing Joseph and Hyrum Smith's Dying Testimony by Elder Holland



The Erie Chorale singing An Angel From on High arranged and conducted by Claire Nabrotzky



Daniel Adams speaking during the Moroni Celebration





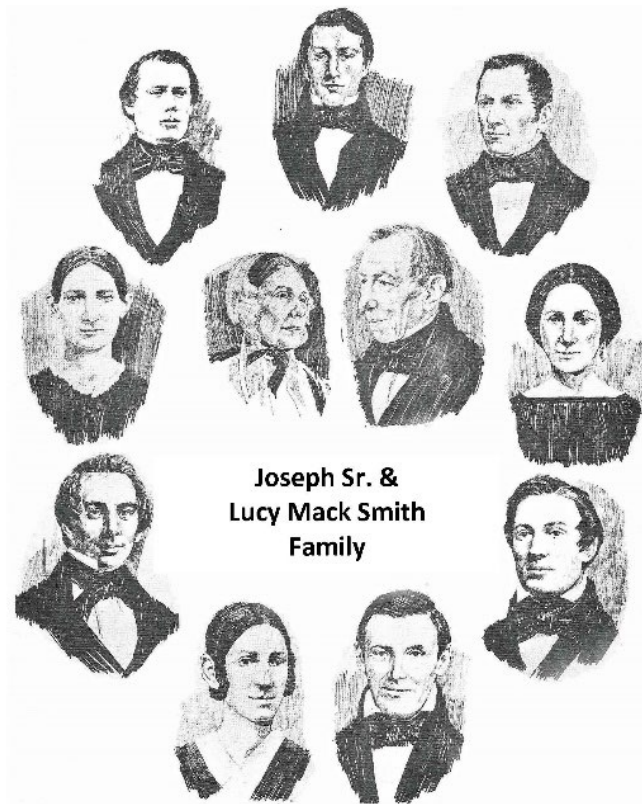
Daniel C. Patrick offered the benediction



Celebrating the 200<sup>th</sup> Anniversary of Moroni's visit to Joseph Smith Jr. – September 21-22, 2023



Each person attending received an Angel Moroni pin



**Book of Mormon Testimonies of Each Family Member**  
Commemorating the 200<sup>th</sup> Anniversary of Moroni's Visit to Joseph

A booklet of the Smith Family Testimonies of the Book of Mormon was given out to each person



## DAILY ITINERARY

Mormon Heritage Association – 801-272-5601

### Day 3 Friday, September

**7:00 am** Breakfast at motel lobby

**8:00 am** Luggage to bus, board bus

- SEATS ROTATION!
- PRAYER START DAY 3: Allen Tanner

**8:15 am** Depart for **Palmyra Cemetery**

- HYMN #7 ISRAEL, ISRAEL GOD IS CALLING: Margaret Penfield
- SMITH, LUCY AT ALVIN'S GRAVE: Julie Maddox

**9:00 am** Depart for **Martin Harris farm**

- MARTIN HARRIS SUMMARY: Matt Maddox

**10:00 am** Depart for **Harmony** with lunch pick-up stop on the way

- TRANSPORTING THE PLATES: Kim Poole
- PROCESS OF BOM TRANSLATION: Dave Robison
- PERSPECTIVE ON BOM MANUSCRIPTS: Steve Orton

**11:00 am** Pick up lunches at Wegmans, 500 S Meadow St, Ithaca NY

- Restrooms (20min stop)
- Guide & Food Committee pick up lunches (distribute on bus)

**11:20 am** Board bus, distribute lunches,

- BLESS LUNCH DAY 3: Stanley Stowe

**11:30 am** Continue to **Harmony & Susquehanna River** (1hr 20min)

- COWDERY TO PALMYRA TO HARMONY: Don Blanchard
- ISAAC HALE FAMILY: Frances Orton
- RESTORATION OF THE AARONIC PRIESTHOOD: Guides

**1:00 pm** Arrive **Harmony**

- **Susquehanna River** – unload bus, walk pathway to river's edge for discussion

**2:00 pm** On bus to **Priesthood Restoration Visitor's Center** for 2:30pm missionary tours

- Restrooms first
- View film in chapel (25min)
- **Tours with missionaries:**
  - Sugar Maple Grove
  - Joseph & Emma's re-built home
  - Isaac & Elizabeth Hale's re-built home
  - Aaronic Priesthood Restoration Monument
  - McKune Cemetery (Graves of: baby Alvin, Isaac & Elizabeth Hale)
- Restrooms

**4:00 pm** On the bus to **Colesville**

- COLESVILLE SAINTS: Bill Rowley
- JOSEPH KNIGHT SR FAMILY: LuAnn Adams
- JOSIAH STOWELL FAMILY: Doug Blanchard

**4:30 pm** Tour **Joseph Knight** home in Colesville (now Nineveh) – home of the **Colesville Branch**, the first branch of the Church with Hyrum Smith as Branch President.

*These homes are owned & lovingly restored by a non-profit organization. If you would like to contribute, mail funds to: **Colesville Restoration Inc**, c/o Robert Whetstone, 1079 N 350 W, Layton UT 84041.*

**5:30 pm** On bus to dinner & motel (2hr to Clifton Park)

- HYMN #136 I KNOW THAT MY REDEEMER LIVES: Daniel Patrick
- BLESS DINNER DAY 3: Marlene Stowe (on bus, on arrival)

**8:45 pm** (about) Arrive at **motel**

- PRAYER END DAY 3: Ann Haws-Alleman (on arrival at motel)

**HAMPTON INN-CLIFTON PARK NY**  
620 Plank Rd (518-373-2345)



## Alvin's Grave – Martin Harris Farm – Harmony & Susquehanna River - Coleville

Friday, September 15, beginning the day early the group met at the Palmyra Swift Cemetery to visit Alvin Smith's grave. While traveling to the grave we discussed Lucy Mack Smith's account of Alvin's passing:



Climbing the stairs to the cemetery is Matthew Maddox, Joni & Dave Robison



Bill Rowley standing by Daniel Adams who is taking the picture of the group at Alvin's grave



Bill Rowley and Daniel Adams

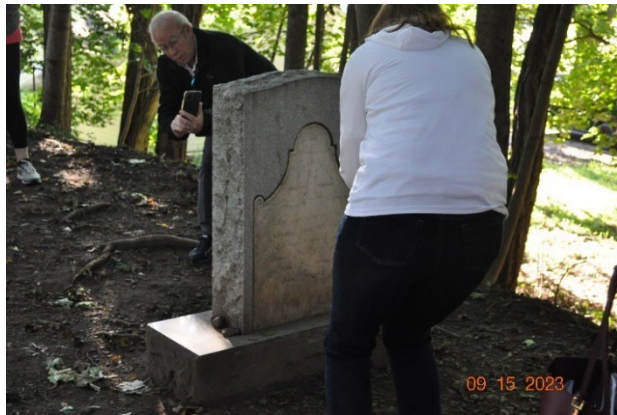


The group gathering by Alvin Smith's grave



Stephen Quinn, Ernie Costantino, Daniel Adams, Bryan Davis, Lynne Isom, Dave Robison, and Margaret Penfield viewing Alvin's Grave





Stanley Stowe



Stanley Stowe and Stephen Quinn



South of Four Corners in the Palmyra Swift Cemetery is where Alvin's Grave is situated



Walking back to the bus – on the left is Lee & Ernie Costantino and coming down the cement stairs starting at the back: Doug Blanchard, Eleanor Isom, Lynne Isom, and Margaret Isom, Ann Haws- Alleman, and Marlene Stowe



Alvin Smith's Grave site photo credit: Daniel Adams

Back: Rick Nelson, Dave & Joni Robison, Carol & Stephen Quinn, Elizabeth Funk, Troy Tanner, Don Blanchard, Maria & Doug Blanchard, Margaret Isom, Bryan Davis, LuAnn Adams, Ron Stowe, Stephen & Suzanne Jones, Margaret Penfield, Matthew Maddox, and CF Diamond. Front: Stephanie Schwantes, Stacy Tanner, Lynne Isom, Julie Maddox, Steve & Frances Orton, Eleanor Isom, Ann Haws- Alleman, Marlene Stowe, Lee Costantino, Catherine Diamond, Kim Poole, and on the end is Ernie Costantino.





Coming back from Alvin's grave Joni Robison, Margaret Penfield, Julie Maddox, and Stephanie Schwantes



Maria Blanchard, Sue Tanner, Lee Costantino, Eleanor & Margaret & Lynne Isom, Doug Blanchard, Allen Tanner speaking with Charles Olsen getting back on the bus



Stephanie Schwantes and Don Blanchard

The group shared Lucy Mack Smith's written record of Alvin's death:

On the fifteenth of November, 1823, about ten o'clock in the morning, Alvin was taken very sick with the bilious colic. He came to the house in great distress and requested his father to go immediately for a physician, which he accordingly did. But the doctor who generally attended upon our family being absent, Mr. Smith was compelled to go further than he expected. However, he found in the next village one Dr. Greenwood, who, when he came, immediately administered a heavy dose of calomel to the patient, although he objected much against it.

This calomel lodged in his stomach, and all the powerful medicine which was afterwards prescribed by skillful physicians could not remove it.

On the third day of his sickness,[1] Dr. McIntyre, the favorite of the family and a man of great skill and experience, was brought and with him four other professors of medicine. But all their exertions were of no avail, just as Alvin had declared would be the case. He said, "The calomel is still lodged in the same place and you cannot move it. Consequently, it must take my life." He then called Hyrum[2] to him and said, "Hyrum, I must die, and now I want to say a few things to you that you must remember. I have done all that I could do to make our dear parents comfortable. I now want you to go on and finish the house and take care of them in their old age[3] and do not let them work hard anymore."



Alvin lovingly completed much of the workmanship in the Smith frame home before he passed away.

He then called Sophronia[4] to him and said, "Sophronia, you must be a good girl and do all that lies in your power for Father and Mother. Never forsake them. They have worked hard, and they are now getting old. Be kind to them and remember what they have done for us."

In the latter part of the fourth night he called for all the children and again exhorted them separately to the same effect as before. But to Joseph[5] he said, "Joseph, I am going to die now. The distress which I suffer and the sensations that I have tell me my time is very short. I want you to be a good boy and do everything that lies in your power to obtain the record. Be faithful in receiving instruction and in keeping every commandment that is given you. Your brother Alvin must now leave you, but remember the example which he has set for you, and set a good example for the children that are younger than you. Always be kind to Father and Mother."

He then asked me to take his little sister Lucy[6] up and bring her to him, for he wished to see her. This child was the youngest of the family, and he was extremely fond of her and was in the habit of taking her up and caressing her, which naturally attached her to him. She could not then talk plainly, and always called her brother "Amby." I went to her and said, "Lucy, Amby wants to see you." At this she started out of her sleep and screamed out, "Oh, Amby, Amby." We took her to him, and she sprang from my arms and caught him round the neck and cried out, "Oh, my Amby," and kissed him again and again. To Lucy he said, "You must be the best girl in the world and take care of Mother. You can't have your Amby anymore. Amby is going away; he must leave little Lucy." He then kissed her and said, "Take her away. I think my breath offends her."

We took hold of the child, but she clenched hold of him with such a desperate grasp that it was very difficult to disengage her hands.

As I turned with the child, Alvin said, "Father, Mother, brothers, sisters, farewell! I can now breathe out my life as calmly as a clock," and immediately closed his eyes in death.[7]

The child still cried to go back to Alvin. One present said to her, "Alvin is gone. An angel has taken his spirit to heaven." When the babe heard this, she renewed her cries, and as I bent over his corpse with her in my arms, she again threw her arms around him and kissed him repeatedly, screaming as before. And until the body was taken from the house, she continued constantly crying and showing such manifestation of affection mingled with terror at the scene before her as is seldom witnessed in a child.[8]

This harrowed up our feelings almost to distraction, for Alvin was a youth of singular goodness of disposition-kind and amiable manners, so much so that lamentation and mourning filled the whole neighborhood where we lived, and, of course, more than usual grief filled the hearts of those from whose immediate circle he was taken, those who felt and saw the effects of his nobleness and generosity every hour of his existence.[9]

It was the wish of the principal physician that Alvin's body should be cut open to ascertain, if possible, the cause of his disease and death. When this was done, they found the calomel still lodged in the upper bowels, untouched by anything which he had taken to carry it off. It was as near in its natural state as it could be, surrounded as it was with gangrene.

Dr. McIntyre and Dr. Robinson performed the operation. The last named doctor was seventy years of age. He spoke long and earnestly to the younger physicians upon the danger of administering powerful medicine without the thorough knowledge of the practice of physic. "Here," he said "is one of the loveliest youth that ever trod the streets of Palmyra destroyed, murdered as it were, by him at whose hand relief was expected, cast off from the face of the earth by a careless quack who even dared to trifle with the life of a fellow mortal."

When the time for interment arrived, the inhabitants of the surrounding country gathered together, and during the funeral obsequies they gave the most affectionate manifestations of their sympathy; but there was one that felt our grief more deeply than the rest-a lovely young woman who was engaged to be married to my son. The disconsolate girl was rendered most desolate by his unexpected death, and as long as we knew her, she never recovered her wonted animation and good spirits.

Thus was our happiness blasted in a moment. When we least expected the blow, it came upon us. The poisoned shaft entered our very hearts' core and diffused to deadly effect throughout our veins. We were for a time almost

swallowed up in grief, so much so that it seemed impossible for us to interest ourselves at all about the concerns of life. The feeling of every heart was to make speedy preparation to follow him who had been too much the idol of our hearts. And then if it pleased God to take us also, we would receive the call as a favor at his hands from whom it came.

The Smiths were still living in this small home when Alvin passed away.

Alvin had ever manifested a greater zeal and anxiety, if it were possible, than any of the rest with regard to the record which had been shown to Joseph, and he always showed the most intense interest concerning the matter. With this before our minds, we could not endure to hear or say one word upon that subject, for the moment that Joseph spoke of the record it would immediately bring Alvin to our minds with all his kindness, his affection, his zeal, and piety. And when we looked to his place and realized that he was gone from it, to return no more in this life, we all wept with one accord over our irretrievable loss, and we could “not be comforted, because he was not.”[10]

#### Notes

[1] November 17, 1823.

[2] Hyrum was twenty-three years old

[3] Joseph Smith Sr. was fifty-two years old and Lucy Mack Smith was forty-eight.

[4] Sophronia was twenty years old.

[5] Joseph was one month less than eighteen years old.

[6] Little Lucy was twenty-eight months old at this time.

[7] He died sometime in the early morning hours of Wednesday, November 19, 1823.

[8] Crossed out in the Preliminary Manuscript is this poignant sentence about little Lucy’s grief: “She would run out of the house and drag in a board and lie beside the corpse, then take a white cloth and wrap herself in it and lie down on the board by his side.”

[9] On August 22, 1842, Joseph expressed his love for his dear brother taken in his prime: “Alvin, my oldest brother-I remember well the pangs of sorrow that swelled my youthful bosom and almost burst my tender heart when he died. He was the oldest and the noblest of my father’s family. He was one of the noblest of the sons of men. Shall his name not be recorded in this book [the Book of the Law of the Lord]? Yes, Alvin, let it be had here and be handed down upon these sacred pages for ever and ever. In him there was no guile. He lived without spot from the time he was a child. . . . He was one of the soberest of men, and when he died the angel of the Lord visited him in his last moments.” (History of the Church 5:126-27.)

[10] See Matt. 2:18; Jeremiah 31:15. The Smiths had now lost three children; that is, Alvin, Ephraim, and their firstborn son. The vision given in the Kirtland Temple, January 21, 1836 (twelve years after Alvin’s death), was especially powerful to Joseph: “The heavens were opened upon us, and I beheld the celestial kingdom of God, and the glory thereof. . . . I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter; . . . also the blazing throne of God, whereon was seated the Father and the Son. . . . I saw Father Adam and Abraham; and my father and my mother; my brother Alvin, that has long since slept; and marveled how it was that he had obtained an inheritance in that kingdom, seeing that he had departed this life before the Lord had set his hand to gather Israel the second time, and had not been baptized for the remission of sins. Thus came the voice of the Lord unto me, saying: All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom; for I, the Lord, will judge all men according to their works, according to the desire of their hearts.” (D&C 137:1, 2, 3, 5-9.)

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Leaving Alvin’s grave, the group discussed how much Martin Harris did to move the restoration work forward.

We reviewed several things similar to what is found at - <https://ensignpeakfoundation.org/martin-harris-farm/>:

*Martin Harris was an early supporter of the Prophet Joseph Smith and lived on a 300-acre farm outside of Palmyra. Martin received a portion of the farm from his father’s original 600-acreage.*



*Martin was considerably older than Joseph and first learned of the boy Prophet in 1827 when he hired Joseph, Sr. and Hyrum.<sup>1</sup> Martin aided Joseph by giving him 50 dollars to help defray the costs of going to Harmony and acted as scribe as Joseph began the translation of the plates that contained the Book of Mormon.*

*Martin's wife Lucy became offended that she was not allowed to see the plates which Martin was helping Joseph translate. After pleading with the Prophet to allow him to show his family the manuscript, it was here that Martin Harris brought the 116 page manuscript which was stolen from him. As a result, he was no longer allowed to act as scribe in translating the Book of Mormon.*

*Notwithstanding, Martin Harris was still allowed to be one of the Three Witnesses of the Book of Mormon and was shown the plates through a divine manifestation.*

*Martin also mortgaged 240 acres of his farm on August 5, 1829, in order to secure payment for the printing of the Book of Mormon and authorized Mr. Grandin to sell the land at auction to cover the debt if Martin defaulted.<sup>2</sup> Eventually, Martin was required to sell 151 acres of the farm in order to pay the debt.<sup>3</sup> It was bought by a man by the name of Thomas Lackey.<sup>4</sup>*

*The home that currently resides on the farm is not the original home and is privately owned.*



This home was built on the site where the Martin Harris home, Palmyra, NY was once situated. Photo (2009) by Kenneth Mays.

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## SOURCES

<sup>1</sup> Susan Easton Black, *Who's Who in the Doctrine and Covenants* (Salt Lake City: Bookcraft, 1997), 124.

<sup>2</sup> Milton V. Backman, Jr., and Richard O. Cowan, *Joseph Smith and the Doctrine and Covenants* (Salt Lake City: Deseret Book Co., 1992), 24 – 25.

<sup>3</sup> Ibid.

<sup>4</sup> Andrew Jenson, *Latter-day Saint Biographical Encyclopedia: A Compilation of Biographical Sketches of Prominent Men and Women in the Church of Jesus Christ of Latter-day Saints*, 4 vols. (Salt Lake City), 96.

## Bus Fun

As the family group travelled to Harmony we reviewed the transporting of the plates, the process of the Book of Mormon Translation, and discussion on the Book of Mormon manuscripts.

Then during the travels, Dan Adams, introduced the wheel of death. He would ask various questions and if the answer was wrong the person had to eat a jellybean. Online it is explained “spin the big wheel on top of the tin to decide which bean you will get. Will it taste great or gross? BeanBoozled includes 20 flavors of jellybeans: 10 weird and wild flavors that looks identical to 10 classic and delicious flavors. Think you can tell the difference between the tasty Toasted Marshmallow and pungent new Stink Bug? What about delicious Birthday Cake and not-so-delicious Dirty Dishwater?”



The first question asked was how many women saw Angel Moroni? The answer – three:

- Mary Whitmer
- Lucy Harris
- Rhoda Greene



Daniel Adams  
explaining the “Wheel  
of Death”



Marlene Stowe spun the  
wheel



Marlene Stowe got it wrong and picked  
the flavor stink bug - you could smell  
her wrong choice in the bus



Margaret Penfield guessed three  
and luckily chose the flavor  
buttered popcorn



## Priesthood Restoration Sites

The bus unloaded and everyone walked the pathway to the Susquehanna River's edge for a discussion. The group also sang a song from the Children's Songbook, "Baptism". There was a wonderful spirit present.



Dave & Joni Robison heading to the Susquehanna River by the Priesthood Restoration Site



The group walking to the banks of the Susquehanna River



Mary Lou Little talking with Daniel Patrick in front and Margaret Penfield taking a picture of Joni & Dave Robison behind them



Kim Poole, Margaret Penfield, Dave Robison, Sidney Stowe, Lynne Isom, Matthew & Julie Maddox



Bill Rowley sharing stories and history with the group.

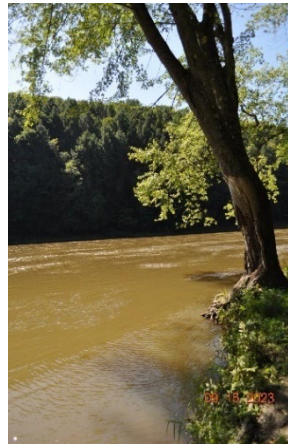




Stephen Quinn, Lynne Isom, Lee Costantino, Sidney Stowe, and Bryan Davis



Bill Rowley pointing out an eagle on the other side of the river



The banks of the Susquehanna River in Pennsylvania



Brian & Alice Walters with daughter, Lucy, standing with Don Blanchard, and Doug & Maria Blanchard by the Susquehanna River



Stephen & Suzanne Jones by the Susquehanna River





Matthew & Julie Maddox with LuAnn & Daniel Adams



Dave Robison, Julie Maddox, Bill Rowley, Bryan Davis, Frances Orton, Sidney & Ron Stowe, Stephen Quinn



The group gathering at the shores of the Susquehanna River



The Susquehanna River behind Ron & Sidney Stowe



Bryan Davis is using FaceTime to connect his mom, Kim Smith, with Ann Griffin Alleman and Marlene Griffin Stowe



Lynne Isom, Eleanor Isom, Margaret Penfield, and Margaret Isom

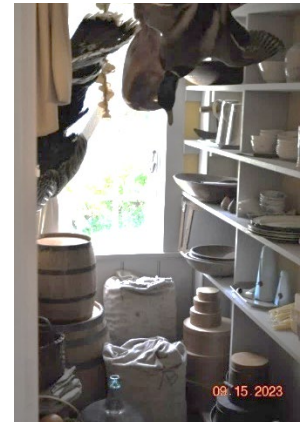




Julie Maddox, LuAnn & Daniel Adams, and Matthew Maddox



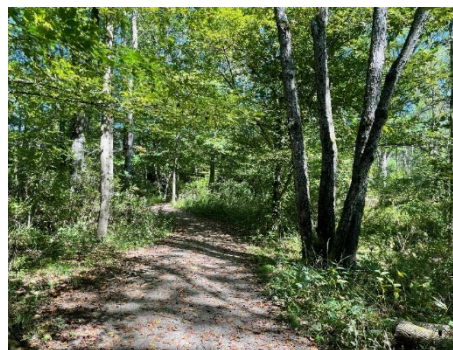
The Isaac Hale home in Harmony



Inside the Isaac Hale home in Harmony







Joseph & Emma's home in Harmony



"Emma As Scribe" by Robert T. Pack

Emma Smith, the wife of the Prophet Joseph Smith, served as his initial scribe in translating the gold plates into the Book of Mormon. She explained that Joseph used seer stones to translate. He would place them in a hat with which he could use to block out the light to read the words that appeared.

Emma would later say "The Book of Mormon is of divine authenticity—I have not the slightest doubt of it. I am satisfied that no man could have dictated the writing of the manuscripts unless he was inspired; for, when acting as his scribe, your father would dictate to me for hour after hour; and when returning after meals, or after interruptions, he would at once begin where he had left off, without either seeing the manuscript or having any portion of it read to him."



After touring the Priesthood Restoration Sites, we stopped at the cemetery.

From <https://history.churchofjesuschrist.org/> it explains, “In June 1828, Joseph and Emma buried their first child, a son who died the day he was born, in this cemetery. His grave marker is now encased to protect it from decay. Isaac and Elizabeth Hale and a few other Hale relatives are buried close by, in the northeast corner of the cemetery. Isaac was initially buried on the Hale property, but his remains were later moved because of concern that the incoming railroad would disturb the grave.”



Seeing Isaac Hale's gravesite





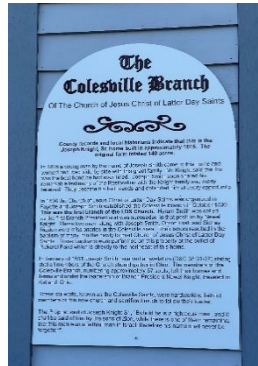
## On the bus to Colesville



During the bus drive, we watched a recording of Karl Anderson who introduced the family who bought and restored the Knight and Stowell homes



The Family group gathering to tour the Joseph Knight home



Looking toward the Susquehanna River from Joseph Knight's home



LuAnn & Daniel Adams – LuAnn (a Knight descendent) is pointing to her grandmother's name who was part of the Coleville Branch



The group heard stories before going into the Joseph Knight home





Hearing many of the amazing things that took place at the Joseph Knight home



Joseph Knight Home, Photo credit: Daniel Adams



Knight descendant, LuAnn Adams



Julie & Matthew Maddox inside the Joseph Knight home



We stopped in Colesville on our way back to Palmyra. We stopped at Joseph Knight's and Josiah Stowell's homes in Colesville. (This area is now called Nineveh.) This site is not run by any church, but members of the Church of Jesus Christ of Latter-Day Saints do run the site. In fact, it is supervised by the descendants of the Knight Family.

This was the place of the Colesville Branch – the first branch of the Church. Hyrum Smith served as the Branch President.

Inside the home is a framed description given for the sale of the Knight property. Joseph Knight apparently had difficulty selling his land and was required to secure the services of an attorney, William M. Waterman. An ad in the Broome Republican bore this notice:

#### **Joseph Knight Sr. Land For Sale**

“FOR SALE: THE farm lately occupied by Joseph Knight, situate in the town of Colesville, near the Colesville Bridge – bounded on one side by the Susquehanna River, and containing about one hundred and forty acres. On said Farm are two Dwelling Houses, a good Barn, and a fine Orchard. The terms of sale will be liberal” – Apply to:

Wm. M. Waterman

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<https://doctrineandcovenantscentral.org/people-of-the-dc/joseph-knight-sr/>  
By Susan Easton Black

In 1810 Joseph Knight Sr. and his family moved to Colesville, New York. There Father Knight purchased a farm and built a gristmill near the Susquehanna River. In 1826 he became acquainted with twenty-one year old Joseph Smith. When Joseph told the Knight family of his visitations with angel Moroni, Joseph Knight Jr. recalled, “My father and I believed him, and I think we were the first to do so, after his own family.”<sup>1</sup>

Joseph Smith was grateful to Father Knight for his financial assistance. Father Knight later recalled, “I let him have some little provisions and some few things out of the store, a pair of shoes, and three dollars in money to help him a little.” Perhaps more importantly, he gave Joseph money to buy foolscap paper so he could continue the translation of the Book of Mormon rather than relinquish it for a season.

However, Father Knight hesitated to be baptized into the Church of Christ. Although he had thoughts of going forward with the ordinance, having not read the Book of Mormon he believed it appropriate to wait. Aware of his reticence to be baptized, Joseph Smith prayed for Father Knight and received a revelation in April 1830 encouraging him to “unite with the true church, and give your language to exhortation continually” (D&C 23:6-7).

Father Knight entered baptismal waters on June 28, 1830. Following his baptism by Oliver Cowdery, he became a target of religious persecution. Rather than deny his faith, he and his family moved away from persecution in Colesville to the small community of Thompson, Ohio, and then to Jackson County, Missouri. By 1839 they had settled in Nauvoo. The Nauvoo High Council, aware of Father Knight's faithfulness and increasing poor health, donated a house and acreage to him. When Joseph Smith saw Father Knight hobbling along the streets of Nauvoo without a cane, he approached his elderly friend and pressed Father Knight's fingers on the top of his cane and said, “Brother Knight, you need this cane more than I do.” On January 22, 1842 the Prophet Joseph wrote of his faithful friend:

*Joseph Knight... was among the number of the first to administer to my necessities.... For fifteen years he has been faithful and true, and even-handed and exemplary, and virtuous and kind, never deviating to the right hand or to the left. Behold he is a righteous man, may God Almighty lengthen out the old man's days; and may his trembling, tortured, and broken body be renewed ... and it shall be said of him, by the sons of Zion, while there is one of them remaining, that this man was a faithful man in Israel, therefore his name shall never be forgotten.<sup>2</sup>*



Father Knight and his family joined other Latter-day Saints in the 1846 exodus from Nauvoo to the Territory of Iowa. Although Father Knight had hoped to reach the Rockies, he died in February 1847 at age 74 in Mount Pisgah, a Latter-day Saint encampment in Iowa.

## SOURCES

1. Joseph Knight Jr., "Joseph Knight's Incidents of History from 1827-1844" compiled August 16, 1862, film of holograph, as cited in William G. Hartley, "They Are My Friends": A History of the Joseph Knight Family, 1825-1850 (Provo, UT: Grandin Book, 1986), p. 18.
2. Reflections and Blessings 16 and 23 August 1842, p. 179. Joseph Smith Papers.



The Josiah Stoyal (Stowell) Home



Josiah Stowell Home  
Joseph and Emma spent their honeymoon here

Late fall of 1825, Josiah Stowell employed Joseph Smith Jr. to dig for purported Spanish treasure (see Joseph Smith History 1:56). Their exploration was near Harmony, Pennsylvania. While boarding with Isaac Hale in Harmony, Joseph became acquainted with Emma, Isaac's daughter. The digging for the treasure lasted only a month, but Joseph and Emma's relationship was just beginning.

In 1826, Josiah Stowell and Joseph Knight Sr. provided further work for Joseph Smith on their farms and through their business ventures, thus allowing the couple's courtship to progress. Emma and her family were acquainted with Josiah Stowell, who strongly encouraged her relationship and marriage to Joseph. It was near Josiah's home that the young couple would marry.

Though engaged in the early events of the Restoration and baptized a member of the Church, Josiah Stowell remained in New York following the exodus of the Colesville Branch to Ohio. It is unclear what his association with the Saints was after the Church left New York. However, seven months before the martyrdom of the Prophet, Martha L. Campbell, a member of the Church, wrote to Joseph Smith Jr. on behalf of Josiah Stowell. Her letter is as follows:

"Brother Smith by the request of Brother Stowell I now set down to write you he is quite unwell & is some times fearfull that he cannot stand it through the winter & wishes me to say to you that he wants your prayers & the prayers of all the saints for the recovery of his health to in able him to gether among the Saints & he also wishes to know if you could receive him as a brother he says he shall come out [to Nauvoo] next spring if he lives & has health to indure the journey he says if he remains as well as at present he shall venture to start].he says he never staggard at the foundation of the work for he knew to mutch concerning it if I understood him right he was the first person that took the Plates out of your hands the morning you brough[t] them in, & he observed blessed is he that seeth & says he has seen & believed ... he gave me strict chup [charge] to say to you his faith is good concerning the work off] the Lord he has ever manifested good feeling toward [you] and your fathers family & also the Church •... we do earnestly solicit your prayers for us in regard to our health & also to besech the Lord for us that he may open the way for us to come up to Zion the next season for to meet with the saints would be a delicious morsel"

(as quoted in Larry C. Porter, the LDS Church Historian's Office). Brigham Young University Studies, spring 1970, 377; see also "Josiah Stowell Papers," located in the LDS Church Historian's Office).



## DAILY ITINERARY

Mormon Heritage Association – 801-272-5601

### Day 4 Saturday, September 16

**7:00 am Breakfast** at motel lobby

**7:45am Luggage to bus, board bus**

- SEATS ROTATION!
- PRAYER START DAY 4: Ron Stowe

**8:00 am Bus departs for Gilsum NH** (2hr 15min drive)

- HYMN #3 NOW LET US REJOICE: Catherine Diamond
- MACK FAMILY ANCESTRY: Guides

**10:00 am Restroom stop** – 20min here  
**Continue** to Gilsum (25min)

**11:00 am Mack grave dedication, Gilsum cemetery**

**12:00 noon Board bus, drive to lunch**

- BLESS LUNCH DAY 4: Lynne Isom (on bus)

**2:00 pm Dedication program at the Keene Ward Meetinghouse** – 99 Hastings Ave, Keene NH 03431

- Restrooms

**3:30 pm On bus to Lebanon, NH** (1hr 10min)

- Joseph's Leg Operation – DVD & discussion

-Drive by **Smith home site** (197 S Main St, West Lebanon NH)

**5:00 pm Continue to Dartmouth** (10min)

- DR NATHAN SMITH: Guides

**6:15 pm Dinner**

- BLESS DINNER DAY 4: Daniel Patrick

**7:15 pm about On bus to motel**

About 8 minutes before motel arrival

- HYMN #85 HOW FIRM A FOUNDATION: Elizabeth Funk
- PRAYER END DAY 4: Zella Jones

**COMFORT INN-WHITE RIVER**  
**56 Ralph Lehman Dr (802-295-3051)**

Saturday, September 16, as we headed to Gilsum, New Hampshire for the dedication of the Solomon Mack Family Graves, the tour directors, Bill and Janet Rowley gave some information on the Mack ancestry.



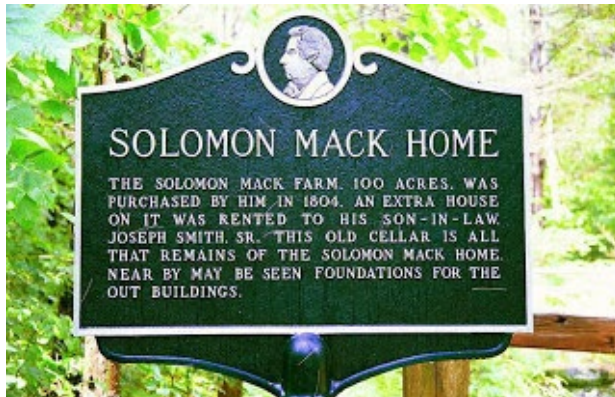
Tour Director: Bill Rowley



Tour Director: Janet Rowley

Additional Information was posted by Smith Family Committee Member over Historical Outreach, David Adams. He shared information on Solomon Mack on his blog, A Visionary House - <http://avisionaryhouse.blogspot.com/>

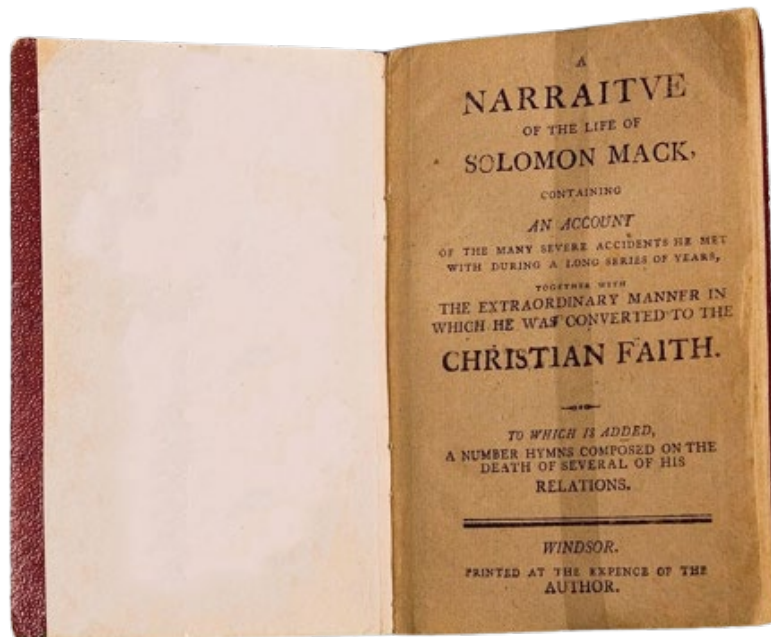
## An Ordinary Vision



This sign was erected at the home site where Solomon Mack lived in Vermont



Site of the Solomon Mack Home. Solomon Mack was the maternal grandfather of the Prophet Joseph Smith. Joseph Smith was born in a house next door to Solomon Mack's home on this farmstead owned by Solomon Mack.



Solomon Mack wrote this narrative of his life in 1811

## Raised as a Slave

Solomon Mack, the father of Lucy Mack Smith, had a hard life. His parents had been wealthy, but through a series of misfortunes, which he did not explain, they became debtors and were left destitute, to the point where the children had to be "bound out" as servants in neighboring households. Solomon was four years old when he was sold to a farmer where he was essentially treated as a slave. His period of servitude was to end when he reached the age of 21. Solomon withheld the name of this farmer to prevent prejudicing his readers against the other family, but his daughter Lucy believed that the farmer withheld from Solomon the knowledge of his true age in order to obtain more years of service. During this period of servitude Solomon worked hard with little rest "being frequently abused". He received neither instruction on reading nor writing, nor on principles of religion.

Throughout his life Solomon keenly felt the disadvantage of a lack of education and knowledge on subjects of religion. Eventually he taught himself to read and write, and eventually gained religious learning. He knew how to work hard and had many practical skills.



## Service as a Soldier

As soon as he gained his freedom in 1755, Solomon enlisted as a soldier in the French and Indian wars and fought in many serious engagements and suffered many of the afflictions of war. After the war's end he married.

I was distressed to think how I had abused the Sabbath and had not taken warning from my wife. About midnight I saw a light about a foot from my face as bright as fire; the doors were all shut and no one stirring in the house. I thought by this that I had but a few moments to live, and oh what distress I was in. I prayed that the Lord would have mercy on my soul and deliver me from this horrible pit of sin. I thought myself that I had been such a vile wretch that the Lord would not have mercy on me, and I thought as I had slighted so many warnings from my companion and so abused the Sabbath; but I perceived my body and soul was in danger; oh reader, you may think I was in distress.

Another night soon after, I saw another light as bright as the first, at a small distance from my face, and I thought I had but a few moments to live. And not sleeping nights and reading, all day I was in misery; well you may think I was in distress, soul and body. At another time in the dead of the night I was called by my christian name; I arise up to answer to my name. The doors all being shut and the house still, I thought the Lord called, and I had but a moment to live. Oh what a vile wretch I had been. I prayed to the Lord to have mercy on my soul. I called upon the Lord the greatest part of the winter, and towards spring it was reviving and light shined into my soul. I have often thought that the lights which I saw were to show me what a situation I was in. I had slighted his calls and invitations and warnings from my companion, and what a sandy foundation I was on. The calls, I believe, were for me to return to the Lord who would have mercy on me.

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While we were travelling, Daniel Adams shared the story of Solomon Chamberland.

Sometime between the fall of 1829 and March 26, 1830, while the Book of Mormon was being printed at the Egbert B. Grandin printing press, a most curious visitor came to the Smith home in Palmyra.

A man named [Solomon Chamberland](#) was on a personal mission, and much like Parley P. Pratt would do the following year, he set out from home carrying copies of a tract with information about his own visions. He started out with an aim of going to Canada, but when his boat stopped in Palmyra, he had a distinct impression to get off the boat, which he did. The Spirit directed him to travel south, which he did for some three miles until evening where again the Spirit directed that he stop at a farmhouse for shelter, which he also did.

In the morning the farm family was talking about a gold bible that had been found. Solomon said, "When they said Gold Bible, there was a power like electricity went from the top of my head to the end of my toes. This was the first time I ever heard of the Gold Bible. I was now within half a mile of the Smith family where Joseph lived. From the time I left the boat until now, I was wholly led by the Spirit ... The women spoke considerable of the Gold Bible that Joseph Smith had found. When she mentioned Gold Bible, I felt a shock of the power of God go from head to foot. I said to myself, 'I shall soon find why I have been led in this singular manner.'"

At the time the Smiths were accustomed to intruders, mobsters, ruffians, and religionists of various stripes arriving unannounced and seeking to stop the work of translation and publication of the Book of Mormon. They had plied every trick to steal the plates from Joseph<sup>1</sup>, they had stolen the first 116 pages of manuscript<sup>2</sup>, and now that the rest of the translation was done they had, according to Lucy's record, attempted to determine the location of the manuscript with the intention of casting it into the fire.<sup>3</sup>

So it was that when our visitor, Solomon Chamberlain, arrived, he found Hyrum pacing the floor. Solomon entered with the greeting, "Peace be to this house."

"I hope it will be peace", Hyrum replied, with a look of astonishment on his face.

"Is there anyone here that believes in visions or revelations?" Solomon asked.

Hyrum responded, "Yes, we are a visionary house."

"Then I will give you one of my pamphlets, which was visionary, and of my own experience", Solomon said.

Hyrum stopped whatever he had been doing and called family members to gather. Father Smith was there and so were some of the Whitmer boys. They took turns reading from [Solomon's pamphlet](#). Hyrum began the reading, but soon became so affected by what he was reading that he choked up and could not continue. He passed the pamphlet to Christian Witmer, who continued reading.

We continue the story in [Solomon's own words](#),

"I then opened my mouth and began to preach to them, in the words that the angel had made known to me in the vision, that all churches and denominations on the earth had become corrupt, and [there was] no church of God on the earth, but that he would shortly raise up a church that would never be confounded nor brought down and be like unto the Apostolic Church. They wondered greatly who had been telling me these things, for said they we have the same things wrote [written] down in our house, taken from the Gold record, that you are preaching to us. I said, 'The Lord told me these things a number of years ago.' I then said, 'If you are a visionary house, I wish you would make known some of your discoveries, for I think I can bear them.' They then made known to me that they had obtained a gold record, and just finished translating it here. Now, the Lord revealed to me by the gift and power of the Holy Ghost that this was the work I had been looking for."

Solomon stayed with the Smith family for two days, after which time Hyrum took him to the printing office and gave him 64 pages of the Book of Mormon, which apparently was what had been printed so far. Solomon took that portion of the record and went on his way some 700 or 800 miles into Canada, preaching by the way to all who would listen.

After this short mission, Solomon returned to Palmyra and found that the book had now been printed. He purchased "8 or 10 of them" and went preaching again, principally among contacts he had with the Reformed Methodists. During this mission he had some contact with Brigham and Phineas Young.

Soon after Solomon returned to Palmyra again, the church was organized, and Solomon was baptized. He organized a branch of the church in Lyons, Wayne County, New York<sup>4</sup>. He emigrated with the saints to Kirtland, to Jackson County Missouri, to Davies County, to Nauvoo, and finally went west with the Saints after having suffered all things with the saints of God.

Solomon Chamberlain's life demonstrates the value and relevance of personal visions and spiritual experiences; so did the lives of Joseph Smith Sr. and Lucy Mack Smith and their children. It is good to seek for and find the hand of God in our lives. That's what Smiths do. We are a visionary house.



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One of our directors, Janet Rowley, shared a story:

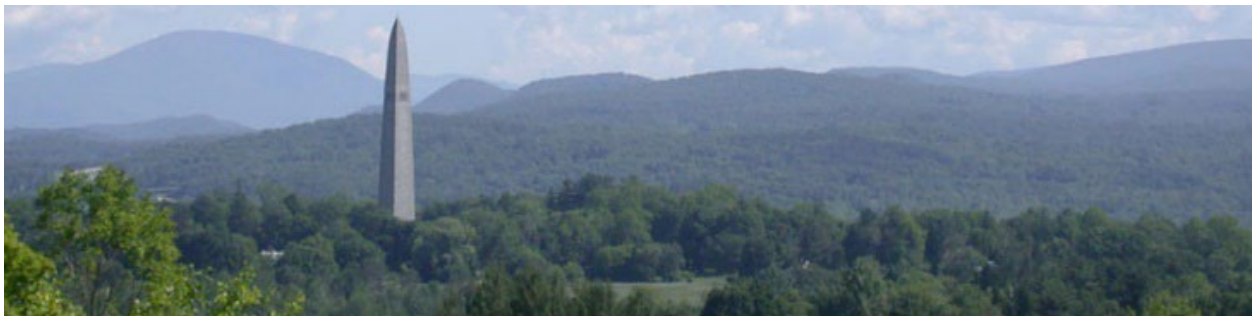
*My son, Paul Rowley, is in the bishopric of his Nazareth Ward. True Story - He lives in Nazareth which borders Bethlehem, Pennsylvania. He was preparing for the Sacrament Meeting to begin. About 15 minutes before the meeting was to start, he was in the foyer. A very well-dressed older woman came. Then he said, "Probably about your age." Janet jokingly said, "So, really old." My son said, "I did not recognize her. She was looking rather concerned and a little confused. He asked if he could help her. She said, "First I need to tell you I am not crazy. You are probably going to think I am crazy." Her son reassured her he wouldn't think that, and he wanted to help her. She said, "I have dreams. My husband believes in my dreams. All my life I have had dreams of significance. Last night, I dreamt a dream so vivid that I was up all-night doing research. I dreamt I was in Salt Lake City, but I have never been to Salt Lake City. I have never been to Utah. So, I immediately googled Salt Lake City and the information that kept coming up The Church of Jesus Christ of Latter-Day Saints. She asked my son, "You're the Mormons?" He replied, "Yes, that's a nickname." She said, "I know nothing about you but I googled Mormon's Near Me and this is the location. I am being brought here by God. I need to know why I am here." Then she continued, "I really am not crazy. You're Christian because you are the Church of Jesus Christ." My son replied, "That's right." This woman then said, "You remember Paul had visions on the road to Damascus." Then my son told her, "Ironically, my name is Paul and I am from Salt Lake City, Utah." This woman came to Sacrament Meeting and Sunday School. Of course, God is a wonderful architect – what was the lesson? Paul on the road to Damascus. She left weeping and has a baptismal date in two weeks.*

Janet continued, "God still gives visions and dreams. God is gathering Israel in profound ways."

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During the day's travels, Stephanie Schwantes brought the book Solomon Mack wrote with her. She read a poem by Solomon Mack. It was very sweet and touching.

Rick Nelson, who lives in New Hampshire but loves to travel with his family and visit historical sites, shared information on the Mack Family. He also gave the background on the Bennington Battle Monument.



The tallest man-made building in the State of Vermont commemorates the Battle of Bennington, a pivotal victory for American forces on the New England front of the American Revolution. On August 16, 1777, Vermont's Green Mountain Boys, the New Hampshire Militia, and volunteers from Massachusetts, defeated British troops charged with capturing provisions stored at the Bennington military supply depot—the site where the monument stands today.

Rick Nelson mentioned in South Shaftsbury, Vermont is the Robert Frost Stone House Museum that is now overseen by Bennington College. He also told us that Bennington Museum holds the largest public collection in the world of paintings by Grandma Moses.

Daniel Adams shared the stories of the visions that were witnessed by 8 people, including Brigham Young and Heber C. Kimball, on the night that Joseph Smith received the Gold Plates from the Angel Moroni. You can read these on his brother, David Adams, blog <https://avisionaryhouse.blogspot.com/2018/04/a-most-remarkable-vision.html>.

Steve Orton offered a truffle for whomever could name the US Presidents who died on the 4 of July.

Doug Blanchard got the last answer and the truffle. Dave Robinson got the first two answers and pointed out he should get the first bite as the truffle was being passed back.

Answer:

1. Thomas Jefferson – July 4, 1826
2. John Adams – July 4, 1826
3. James Monroe – July 4, 1831

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*“The family of Solomon Mack settled in Gilsum, New Hampshire. Solomon was the grandson of John Mack, who was the first of that family to sail to America from Scotland.<sup>18</sup> While living in Gilsum, Lucy, mother of the Prophet Joseph Smith, was born in a log cabin July 8, 1775. Two years previous Solomon and his wife, Lydia, had moved from nearby Marlow, New Hampshire. Solomon’s brother, Elisha, owned sawmills and gristmills, and many of his Mack cousins had settled in Gilsum, being among the original proprietors who laid out the town. Indeed, the Mack family remains a prominent name in Gilsum more than two centuries later. The site of the home in which the Macks lived when Lucy was born is located on the southwestern edge of the Centennial Bond Cemetery in Gilsum. It is a private, fenced residence and is inaccessible to the public. After living for a time in the Tunbridge Gore of Vermont, Solomon Mack returned to Gilsum, where he died on August 23, 1820, at eighty-eight years of age, and was buried in the Centennial Bond Cemetery. Three individuals, all named Solomon Mack, played an important role in connecting Church History to Gilsum, New Hampshire. They are the Prophet Joseph Smith’s maternal grandfather, his uncle, and his cousin.”*

*“Solomon Mack II, Lucy’s Mack Smith’s older brother and the Prophet’s uncle, built this home in 1835. It was the second home that he built in Gilsum. Lucy commented that, unlike other members of her family, Solomon II lived in Gilsum all of his life. On January 8, 1831, Lucy Mack Smith wrote to Solomon and his wife, Ester, about the coming forth of the Book of Mormon and the Restoration of the gospel. Her encouragement to investigate the fulness of the gospel bore fruit in the Macks of Gilsum. Although the records are not complete, it is clear that Solomon II and his family were baptized and remained a strength in the branch at Gilsum. Solomon’s two sons, Solomon III and Chilion, served as branch president and branch clerk, respectively. This home was the meeting place of the branch reorganization in 1849.”*

[Glimpses of Church History in New England: A Photo Essay, by Craig J. Ostler]



## Solomon Mack & Lucy Mack Smith Commemorative Program



The Nashua New Hampshire Stake set up a beautiful scene at the Centennial Cemetery

### Solomon Mack & Lucy Mack Smith Commemorative Events

Gilsum & Keene New Hampshire - September 16, 2023

#### 11:00 AM Program at Centennial Cemetery

Welcome & Introductions	President Gary Gustafson
Prayer	Richard Nelson
Importance of Mack Family in Gilsum History	Katharine Schillemat
Read Words on Lucy Mack's Sign & Solomon Headstone (And identify other graves and relationships to Lucy)	Bishop David Pinegar
Short Remarks	President Gary Gustafson
Dedication of Solomon Mack & Related Headstones	Daniel Adams



Rick Nelson and LuAnn Adams helping set a few things up for the meeting before it began, Daniel Adams finishing his thoughts for the dedicatory prayer, President Gary Gustafson preparing at the pulpit right before the dedication began



President Gary Gustafson welcoming all assembled

President Gustafson thanked The Gilsum Select Board namely Bart Cushing who is the Chairman, Clem Lounder, Brian Bazarnicki, Olivia Rodriguez, and other town officials, including Deborah Riley who is the town clerk, and Thomas Ballou, the town sexton. We also want to acknowledge the Joseph Sr. and Lucy Mack Smith Family Association and particularly Frances Orton, who is the Chair of that organization, and Karl Anderson, who is the Secretary of the Foundation for their generous support in making this all possible.

We also want to thank the organizing committee for putting all this together. Rick Nelson, who is a member of the Smith Family, Kurt Fogelman who is also related to the Smiths, Jeff Hillam, who started this whole project, and member of our Stake. President Jim Parker, my counselor, and Rick Pearson. I want to thank everyone who will be participating in this service today.

Rick Nelson offered the opening prayer.

Then Kathy Schillemat gave some words. She is a member of the Nashua New Hampshire Stake in the Keene Ward but also as a member of the Cheshire County Historical Society. She will talk about the importance of the Mack Family in Gilsum and their history. [4:41]

After her remarks we will have some remarks from Bishop David Pinegar of the Keene Ward. Bishop Pinegar is a member of the Smith Family. He will be reading the inscriptions on the headstones and the monument sign.

Following his remarks we will have the dedicatory prayer by Daniel Adams, a member of the Smith Family Committee.



Historian Kathy Schillemat with the Historical Society of Cheshire County shared some background on Solomon Mack and his family

## **The Macks of Gilsum and Marlow, New Hampshire**

**Compiled by Katharine Schillemat, Keene Ward, Nashua New Hampshire Stake, and administrative assistant at the Historical Society of Cheshire County, Keene, NH**

**On the occasion of the Dedication of a sign commemorating the Birthplace of Lucy Mack Smith and of the Graves of the Mack Family in Centennial Cemetery, Gilsum, NH September 16, 2023.**

I have lived in the same small town for 40 years, and I am aware of the importance of families of “doers” in keeping the town running. I married into a family of doers. In due course, I became a doer in my town, serving on the Planning Board, Conservation Commission, the Old Home Day Committee, the Trails Committee, the school PTO, Girl Scouts and Boy Scouts and I helped to organize a town-wide community forum a few years ago. I have worked with other “doers” in my town over the years: selectmen and selectwomen, Scout leaders, PTO, and school board members.

My husband’s family has lived in our little town for at least three generations. His mother served as Tax Collector for several years. His father was a selectman. My mother in law’s mother is buried in the Munsonville Cemetery, as are her stepbrother and other family members.

Other families in our town have lived here for many generations and their influence is felt today in place names and yearly traditions, and on the land, as they had the foresight to see that special places were conserved for the future and available to be enjoyed by their descendants and “newcomers” alike.

The Mack family’s influence on the towns of Gilsum and Marlow is similarly felt. I have hiked on Mack Hill and driven on Mack Road in Marlow, and war memorials commemorate members of the family who fought for independence during the Revolutionary War as well as in other 18<sup>th</sup> and 19<sup>th</sup> Century conflicts.

As I prepared for this event, I discovered that the Mack family figures prominently in the history of the town of Gilsum. From its beginning as the town of “Boyle” when John and Abner Mack were listed as officers of the town in 1761, to Solomon Mack the third serving on the committee tasked with creating the town history in 1879, the Macks were a family of “doers.”

56 individual members of the Mack family from the mid-18<sup>th</sup> Century to the late 19<sup>th</sup> Century are mentioned in the History of the Town of Gilsum, NH.

Abijah, Josiah, John and Abner Mack were grantees in the town of Gilsum in 1764. “Tradition says there was a dispute whether the town should be called Gilbert or Sumner. Rev. Clement Sumner, of Keene, was the son of Thomas Sumner, and had married Elizabeth, daughter of Samuel Gilbert. Possibly this family connection led to the compromise by which the first syllable of each name was taken to form the unique name of Gil-Sum.” (History of Gilsum, page 19)



Joseph Mack was a member of the committees charged with laying out the roads and highways and laying out the proprietors' lands in Gilsum in 1764 and was among the petitioners to form the town of Surry from parts of Gilsum and Westmoreland in 1768.

Members of the family from Gilsum served in the local militia, and in companies during the French and Indian War, Revolutionary War, War of 1812 and the Civil War. Captain Elisha Mack, brother of Solomon Mack, played a pivotal role in what was known as the "Keene Raid," of May 31, 1779. He and a company of men went to the houses of the 13 "Tories" in Keene who had refused to sign the Association Test. He intended to execute them all but was dissuaded from this object by his commanding officer, Colonel Alexander, who said, "you must prepare for eternity, for you shall not be permitted to take vengeance, in this irregular manner, on any men, even if they are Tories." The Gilsum History relates that "seeing the determination of his superior officer whose orders he was under obligations to obey, and no doubt beginning to realize that his proceeding was entirely unlawful, Capt. Mack soon after led his company back silently toward home."

In town and school affairs, members of the Mack family served as selectmen, moderator, cemeteries' sexton (specifically of the Bond cemetery, which is the cemetery in which we stand today), superintendent of building of the County Road (now Route 10) in 1839, and on the Superintendent of Schools committee. Berzeleel Lord Mack taught at the South School House No. 3. One of the town's schools, District No. 7, was in the ell of Chilion Mack's house in 1836. Chilion Mack also served as postmaster from Dec. 20, 1828, until October 1842.

The Mack family engaged in social causes. Hannah Mack was listed as a member of the Gilsum Anti-Slavery Society in 1838. In 1851, Solomon Mack Jr was listed as a member of the Sons of Temperance, Upper Ashuelot Division, No. 35, and later, a new division of the Sons of Temperance (which included women) listed Adaline K. Mack as a member and Solomon Mack as "Worthy Patriarch." Chilion and Solomon Mack were members of the Literary Societies and Gilsum Lyceum.

Hannah Mack is listed as a member of the Congregational Church in 1796. An 1807 list of Congregational Church members includes Rachel Mack, and the charter for the Congregational Church was signed by Berzeleel Mack and Berzeleel Lord Mack in 1816. In 1823, Solomon Mack was Marshall of the 4<sup>th</sup> of July celebration in Gilsum.

A branch of the Church of Jesus Christ of Latter-day Saints was organized in Gilsum, sometime around 1842, after Elders E.P. Maginn and Austin Cowles received 16 converts to the church from Gilsum and neighboring towns. When some contention came to the branch, Elder Joseph Grover, recommended by the "Twelve Apostles," came to reorganize the branch as the "Cheshire County Branch of the Church of Jesus Christ of Latter-day Saints," in 1849. This new branch was organized in the home of Solomon Mack, Jr. Chilion Mack had served as a clerk in the earlier Gilsum branch and Solomon Mack became Branch President of the Cheshire County Branch in 1855. Adeline and Hannah Mack were listed as members. Some members of the branch travelled to Utah, others fell away from the church and according to the Gilsum History of 1879, "Elder Mack is the only one who openly maintains the doctrine at present."

The Mack family also contributed to the industry of the town. Elisha Mack built what was known as "the Great Bridge" over the Ashuelot River in 1778 or 1779. It stood where the current stone arch bridge now stands and was apparently "the only river bridge at that time." Because it was a wooden bridge, and owing to the spray from the dam below, the timbers rotted and it often needed repairs.

The dam was probably constructed by Samuel, Elisha, and Solomon Mack to accommodate the Grist Mill and Sawmill at the site, which they built in 1776. The Grist Mill in particular "became a place of great resort, people coming from the towns above as far as Camden, (now Washington,) often bringing their grists upon hand-sleds or on their backs. This mill was kept running for 75 years." Another sawmill was built upriver by Orlando Mack and his father in 1830. In 1830, Chilion Mack built a shop where he made awls and built a wheelwright shop.

Samuel Mack was a noted bridge and dam builder. "He was the first man to build dams across the Connecticut river; [He] was employed...to build one at Bellows Fall, where he was assisted by his brother Solomon, and *his* son Solomon Jr. The water being deep, he made himself a water-proof leathern suit with a pipe to supply air, with which he went under the water to place the stone and timbers... He also invented a machine for hulling wheat, but while at Washington to secure a patent, he became insane, and soon after died." (Gilsum History, p. 432)

**The History of Gilsum includes some humorous stories which involved members of the Mack family. I would like to share a few short anecdotes.**

### **Wildlife Encounters**

“Capt. Solomon Mack with some of his neighbors went coon-bunting in the woods on the hill in what is now Smith's pasture, over east of the Stone Bridge. Having treed their game, they built a fire, and began chopping down the tree, when a huge bear came backing down the trunk. In their astonishment, they failed to use either ax or gun, and the bear ‘cleared out.’ “

“When Solomon Mack and his brother Daniel were boiling sap by night in the woods, the one whose turn it was to watch, got asleep. Solomon happening to awake, saw a large bear sitting up between him and the fire. In his fright he called out, ‘Dan, Dan, here's a moose!’ The bear hastily made off.”

### **The Walpole Cannon**

“A cannon provided by the King before the Revolution and kept at the fort in Walpole was long a source of contention among the towns of this vicinity. The rivalry between Keene and Walpole is related in the Annals of Keene. The finale of that history is not, however, given correctly there. William Banks relates the following incidents *quorum pars [magna] fuit* (in which he played a part.) About eight o'clock one evening in April, 1823, a party of 17 mounted on horseback met by appointment at Lieut. Samuel Bill's. There they got a cart, two yoke of oxen, ropes and skids. The cannon was known to be hid in Daniel Day's cellar, on the road from the Peter Hayward place to Keene street. Loren Loveland who had lived at Mr. Day's conducted the company. He went ahead and made friends with the dog and got the hatchway open. The cannon was taken and put on the cart, when they hurried away as quickly and quietly as possible till they got out of hearing, when they stopped and fastened it securely for coming up the long hills. One of the party went back through Surry and got eight pounds of powder which was fired in three charges; the first when they got back to Mr. Bill's, and the other two in front of Dudley Smith's tavern near the meeting house. The last charge contained nearly half the powder, and the report broke both windows and bottles in Smith's tavern. The difficulty now was to keep the cannon. It was first carried back and hid in Mr. Bill's cellar. It was then moved to Berzeleel Mack's cellar; but he got frightened, and said he wouldn't keep it, for he heard men around the house in the night. It was then buried in the path between Deacon Pease's house and the spring. But fearing lest Keene folks had got track of it, it was put under Deacon Pease's bed, where it was kept for a long time, except when brought out for use. Keene never got it again. Gilsum let Marlow take it, [on] the Fourth of July after their own celebration, on condition of returning it when wanted. It was afterwards carried to Westmoreland to celebrate the first steamer's arrival, and was there purposely exploded, being filled with an enormous charge of powder jammed down with brick- bats and stone. *Exit Walpole cannon.*”

Solomon Mack seems to have been particularly accident-prone, having cut his leg once, broken his wrist twice, had trees or tree limbs fall on him twice, both times narrowly escaping with his life and taking months to recover. He recovered from sicknesses throughout his life including smallpox. He fell on a waterwheel and was badly bruised. He fell on ice and was knocked unconscious for four hours. He escaped injury when he felled “seven large trees against another, and very imprudently went to cut away the prop; -when suddenly the whole fell together, and I in the midst of them, this time I remained unhurt; but thought nothing of the power that protected me. (blind as ever.)” (Narrative of Solomon Mack)

In his autobiography, Solomon Mack recounts three times that he was thrown from his horse, once that he fell and broke his shoulder, and that he suffered from Rheumatism and fits. Owing to his many accidents and infirmities, he found it hard to sustain sufficient means to take care of himself and his family. He concludes the account of his life with these words:

“My friends when you read this journal remember your unfortunate friend Solomon Mack, who worried and toiled until an old age, to try to lay up treasures in this world, but the Lord would not suffer me to have it, but now I trust I have treasures laid up that no man can take away, but by the goodness of God....Although I am a poor cripple unable to walk much, or even to mount or dismount my horse I hope to serve my God by his assistance to divine acceptance, that I may at last leap for joy to see his face and hold him fast in my embrace.” (Narrative of Solomon Mack)



Solomon Mack and his family were significant citizens in the town of Gilsum. They were indeed “doers” despite their foibles and weaknesses. Their names and deeds are memorialized in *The History of the Town of Gilsum*. We are grateful for the influence that they had on this small town, but we are also very grateful that the Lord, who knows all things from the beginning to the end, saw fit to preserve the life of Solomon Mack, that he and his wife, Lydia, could bring Lucy Mack into the world in a small log cabin just steps from where we stand. Lucy Mack lived to marry Joseph Smith, Sr., and raise up the “notorious Mormon prophet,” the Prophet of the Restoration, even Joseph Smith, Jr.

Resources:

Hayward, Silvanus, 1828-1908, "History of the town of Gilsum, New Hampshire from 1752 to 1879, with maps and illustrations." (1881).

A Narratve [sic] of the Life of Solomon Mack, Containing An Account of the Many Severe Accidents he met with during a long series of years, together with the Extraordinary Manner in which he was converted to the Christian Faith (Windsor [VT]: Printed at the Expense of the Author [1811]).

“Solomon Mack and His Family”, *Improvement Era*, 1955 and 1956 (This was a series of articles spanning from October 1955 into 1956).

**Note from author:** I have quoted extensively from the *History of the town of Gilsum, New Hampshire*, cited above, but have not, in every instance, noted the page number from which the quote or story was taken. The reader is invited to search the *History of the town of Gilsum* for more information. All resources cited in preparation for this presentation are available online.

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Bishop David Pinegar and Smith Family Member discussing the sign and headstones

*Bishop David Pinegar shared:*

**Solomon Mack and Lucy Mack Smith Family Dedications  
16 September 2023  
Centennial Cemetery, Gilsum, New Hampshire**

The Nashua Stake, in conjunction with the Joseph Smith Senior and Lucy Mack Smith Family, has asked that I read the contents of a new historic sign that has just been placed on the road near this Centennial Cemetery, near the place where the Solomon Mack home stood and where Lucy Mack Smith was born. The sign reads:

## LUCY MACK SMITH

Lucy Mack Smith was born near this spot on July 8, 1775 to Solomon and Lydia Gates Mack. In 1796 she married Joseph Smith, Sr., and became the mother of eleven children. She was taught by a saintly mother to love God and revere scripture. Lucy taught her own children to love scripture and to seek God in prayer. Lucy's fourth son, Joseph Smith, Jr., restored in 1830 what would become The Church of Jesus Christ of Latter-day Saints. Lucy sustained her prophet son, and provided leadership and succor to the growing body of converts. She counseled the women of the Church, "We must cherish one another, watch over one another, comfort one another, and gain instruction that we may all sit down in heaven together."

### ERECTED BY JOSEPH SMITH, SR., AND LUCY MACK SMITH FAMILY FOUNDATION

In addition to this sign that has been unveiled today, the headstones for Solomon Mack and some of his descendants, including a brother of Lucy Mack Smith and other relatives, have been restored, cleaned, and replaced on this spot. I would like to read the contents of their headstones now.

First, the headstone of Solomon Mack, father of Lucy Mack Smith. The stone has a wise inscription, and reads:

Solomon Mack (the First)

Died August 23, 1830, aged 84 years.

"I have a love to all rich and poor, kings and nobles, black and white, come all to Jesus and he will in no wise cast you off."

Next, the headstone of Solomon Mack II, known as Captain Solomon Mack, Lucy Mack's brother. This headstone, now restored, has a tender poem.

The stone says:

Solomon Mack

Died October 12, 1851, aged 78 years.

"Tread softly by this sacred spot  
Where parents sleep though not forgot.  
In life we shared their love.  
May we in Heaven meet them above."

Captain Solomon Mack's wife—Lucy Mack Smith's sister-in-law—is also buried here. Her stone reads:

Esther, wife of Captain Solomon Mack

Died April 13, 1844, in the 70th year of her age.

Captain Solomon Mack and his wife Esther buried three children here. To Lucy Mack Smith, these are two nephews and a niece. They are:

Dennis Mack

Died August 4, 1811, aged 1 year.

Amos Mack

Died 17 October 1824, aged 17 years

Esther Mack

Died 26 October 1824, aged 9 years

In addition, here in the Mack family section are buried a later wife of the widower Captain Solomon Mack (Betsey Alexander Mack) and one of Betsey's sons:

Betsey A. Mack

Died October 5, 1863, aged 62 years

Wife of Solomon Mack, Jr.



Chauncy Alexander  
Died April 25, 1851, aged 19 years

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Daniel Adams offered the dedicatory prayer

Daniel Adams began with a couple of notes before he offered the beautiful and heartfelt dedicatory prayer. He said, “We assume there are other Mack Family descendants buried in the cemetery although we haven’t been able to identify them. So, we will only be doing the dedicatory prayer for those we are aware of.” He also said, “Maybe I missed this, but Bishop Pinegar is also a descendant of Solomon Mack. Although he didn’t get his height from Solomon. I think Solomon was just over five feet tall. We worry that David is an imposter. He is my cousin, so we have to love him.”

#### **Mack Family Plot Dedication**

*“Our Most Gracious Father In Heaven, who according to Thy foreknowledge, hath watched over and guided the restoration of the gospel and Thy Kingdom on this earth, and especially over the pre-eminent families of that restoration, among whom the Smiths and the Macks played a prominent role, we thank Thee today for the opportunity to honor the Mack family, our ancestors, and stalwart supporters of the Smith family and that restoration.”*

*“Father, we are grateful for their courage and examples, their fortitude and endurance through great hardships, for their overcoming the adversary, and for their diffusing the love of civil and religious liberty into the souls of their posterity. We thank thee especially for the life and example of Solomon Mack, who loved freedom and fought in the French and Indian War, and later he and his sons Jason and Steven in the Revolutionary War. We acknowledge Thy hand in miraculously preserving Solomon and his sons in those battles, and the many times later that his life was spared, and he was healed.”*

*“Father, we recognize that Solomon was taken from his parents as a small child and was deprived of a religious upbringing. Therefore, we are the more grateful for Solomons’ repentance later in life, his conversion, and his covenants with Thee. We are comforted by the redeeming love he felt in return. We thank Thee for the visions of light Thou gavest him, and the profound effect they had on him and his family—especially those that portended the coming light of the restored gospel.”*

*“Father, we are also grateful for the efforts of those who have identified and preserved these gravesites, and for those who maintain this beautiful spot. Please bless them, and bless those whose continuing efforts may help to identify additional members of this family, we are truly grateful.”*

*“Now Father, by the authority of the Melchizedek priesthood, I dedicate this family burial plot as the resting place for the bodies of the Mack family:*

1. Solomon Mack
2. His son, Capt. Solomon Mack II
3. Captain Mack's first wife, Esther Hayward Mack
4. Captain Solomon Mack II sons Dennis and Amos, and daughter Esther
5. Captain Mack's third wife, Betsey Way Alexander Mack
5. and Captain Solomon Mack II's stepson, Chauncy Alexander, son of Betsey."

*"I consecrate this burial plot as a sacred and hallowed place, where the spirit of peace of our Savior may abide; that it may be protected from the elements, and the ravages of the world, and that it may be a haven to all who come to remember their ancestors and to honor these noble men and women. I consecrate this spot as a place of testimony where those who visit this place, may feel the sweet confirming witness from Thee, O Heavenly Father, of the truthfulness of this work and the role they played in supporting and establishing Thy kingdom on this earth. I consecrate this plot to be a sacred garden spot, until the morning of the resurrection, when we shall all strike hands and embrace each other as Thy sons and daughters, in the name of Jesus Christ, Amen."*



Short remarks were given by President Gary Gustafson



Photo credit of Solomon Mack's headstone: Bryan Davis

President Gustafson invited everyone to the Lucy Mack Smith Celebration service at 2:00 where we will learn more about the Solomon Mack Family. He thanked everyone for being in attendance.





Rick Pearson, Nashua Stake Public Relations Director whose idea this project was, and the Gilsum Cemetery Sexton, Thomas Ballou



Steve Orton with Kathy Schillemat after the dedication



Kurt, Jacob, and Carol Fogelman descendants of Solomon Mack



Frances & Steve Orton, with Joseph Smith Sr. and Lucy Mack Smith Family Association, helped coordinate the Moroni Celebration Tour with the Dedication so the family could participate in this great event



Photo credit: Daniel Adams

**Solomon Mack Family Headstones and Graves  
Gilsum, New Hampshire – September 16, 2023**

Back: Partially hidden – Rowan Jones, LuAnn & Daniel Adams, Jacob Fogelman, not identified, Stephen Quinn, President Gary Gustafson, Carol Quinn, Don Blanchard, Doug Blanchard, Matthew Maddox, Bishop David Pinegar, Ron Stowe, Dave Robison, Elizabeth Nelson, Joni Robison, Bill Rowley, Rick Nelson.

Third row: Stephanie Schwantes, Allen Tanner, Bryan Davis, Sue Tanner, Margaret Penfield, Kurt & Carol Fogelman, C F & Catherine Diamond, Maria Blanchard, Stanley Stowe, Alice Walters, Brian Walters, Suzanne & Stephen Jones, Janet Rowley, Lynne Isom.

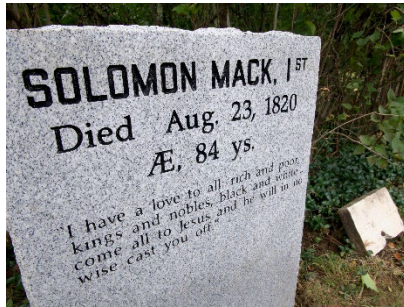
Second row: Kathy Schillemat, Steve & Frances Orton, Chick & Mary Lou Little, Charles Olsen, Sidney Stowe, Ann Haws-Alleman, Marlene Stowe, Lee & Ernie Costantino, Julie Maddox, and Linda Marshall.

Front: Thomas Ballou, Elizabeth Funk, Scott Siebers, Carol Olsen, Stacy & Troy Tanner, Kris & Dan Patrick, Rick Pearson & wife Margaret Isom, Lucy Walters, Eleanor Isom, and Kim Poole



## Solomon Mack Family Headstones in Gilsum, New Hampshire

Photo credit for all the headstones: Bryan Davis



Solomon Mack Family Headstone Row in Centennial Cemetery, Gilsum, New Hampshire



Solomon Mack, 1<sup>st</sup>

Died August 23, 1820, aged 84 years.  
"I have a love to all rich and poor,  
kings and nobles, black and white,  
come all to Jesus and  
he will in no wise cast you off."

Betsey A. Mack

Died October 5, 1863, aged 62 years  
Wife of Solomon Mack, Jr.

Solomon Mack Family



Solomon Mack Family Headstone Row in Centennial Cemetery, Gilsum, New Hampshire

Solomon Mack (the First)



Amos Mack  
Died 17 October  
1824, aged 17  
years

Dennis Mack Died  
August 4, 1811,  
aged 1 year

Esther, wife of  
Captain Solomon  
Mack

Solomon Mack  
Died October 12,  
1851, aged 78 years.

Chauncy Alexander  
Died April 25, 1851,  
aged 19 years

Esther Mack Died  
26 October 1824,  
aged 9 years





Photo credit: Daniel Adams



The historic sign placed on the road near the Centennial Cemetery, near the place where the Solomon Mack home stood and where Lucy Mack Smith was born, was written by Smith Family Historical Outreach Committee Member, Vivian Adams, who is the mother of committee members in this photo - Daniel Adams and Julie Maddox. In this photo: LuAnn & Daniel Adams, Matthew & Julie Maddox.



Frances & Steve Orton by the tribute to Lucy Mack Smith



Vivian Adams at a Joseph Smith Sr. Family Committee Meeting in 2001, Salt Lake City. Vivian serves with Historical Outreach, and she penned the words to Lucy Mack Smith's memorial sign.



Lucy Mack Smith was born here



Coming down from the Centennial Cemetery is the river and property where Solomon and Lydia had their daughter, Lucy Mack. They lived on the right-hand side of the river – Photo: Frances Orton



Stone Bridge photo credit: Daniel Adams

“By the year 1773, Solomon and Lydia Mack had moved to the town of Gilsum, New Hampshire. Solomon and his brother built the first bridge over the Ashuelot River. The stone bridge seen above replaced that original bridge. At least two of the Mack children were born in Gilsum. In 1773 Solomon Mack Jr. was born in Gilsum. His sister, Lucy Mack, was born at Gilsum, NH July 8, 1775, somewhere near the clearing seen below.” – Ensign Peak Foundation



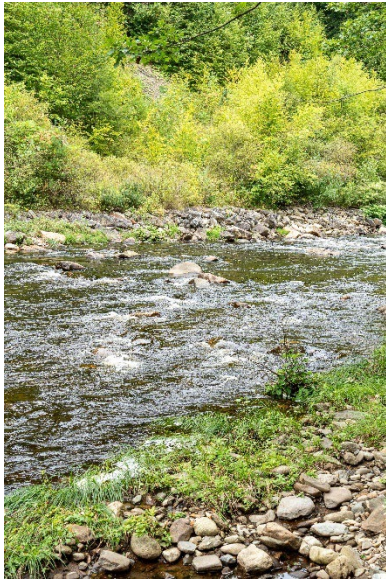


Photo credit for both images: Daniel Adams

Lydia Gates Mack's final expression of faith to her daughter, Lucy Mack Smith, *"I have lived long. My days are nearly all numbered. I must soon exchange the things of earth for another state of existence, where I hope to enjoy the society of the blessed. And now as my last admonition, I beseech you to continue faithful in the exercise of every religious duty to the end of your days, that I may have the pleasure of embracing you in another, fairer world above."*

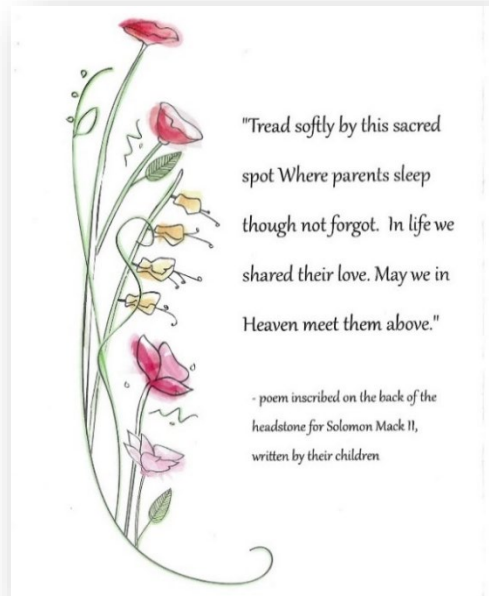
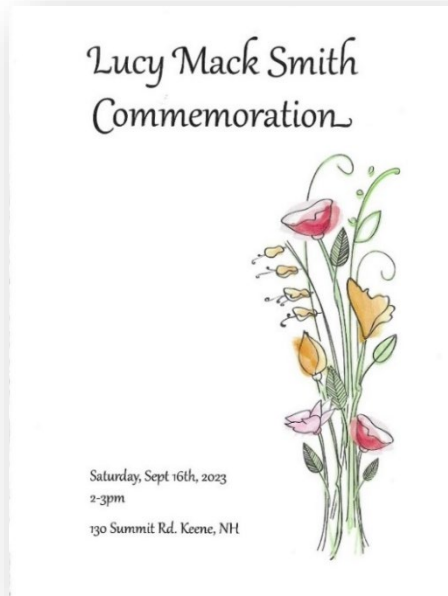
Lucy Mack Smith wrote, "This parting scene was at one Willard Pierce's, a tavern keeper. From his house my mother went to Daniel Mack's, with whom she afterwards lived until her decease."

---

## Lucy Mack Smith Commemoration

September 16, 2023 –in Keene New Hampshire

Later in the afternoon, the Nashua Stake and Smith Family Members came together to celebrate together in an inspiring meeting where all learned more about Solomon Mack and his daughter, Lucy. President M. Russell Ballard gave a recorded final message.



Participants were descendants  
of Macks and Smiths



## The Nashua Stake and Smith Family – September 16, 2023



Family and friends gathered to celebrate this wonderful occasion together



Nashua Stake President, Gary Gustafson presiding and conducting the Lucy Mack Smith Commemoration



Steve Orton gave the opening prayer



On behalf of the Association, Frances Orton introduced the Joseph Smith Sr. and Lucy Mack Smith Scholarship winners for 2023

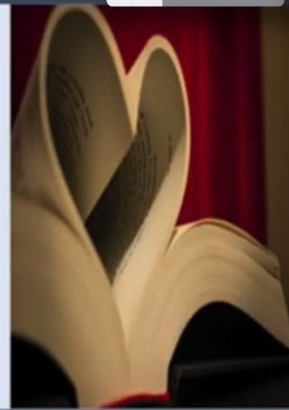
Joseph Sr. and Lucy Mack Smith 2023 Scholarship Winner



1<sup>st</sup>

Chloe "Cricket" Isom  
Cedar City, UT

Slam Poem "Related"



*Smith*  
Joseph Sr. and Lucy Mack Smith  
FAMILY ASSOCIATION

Joseph Sr. and Lucy Mack Smith 2023 Scholarship Winner



2<sup>nd</sup>

David Pinegar Jr  
Chesterfield, New Hampshire  
/ Buenos Aires Argentina

A Musical Arrangement  
Miraculous Power of God



*Smith*  
Joseph Sr. and Lucy Mack Smith  
FAMILY ASSOCIATION

Joseph Sr. and Lucy Mack Smith 2023 Scholarship Winner



3<sup>rd</sup>

Jeannette Baird  
Spokane, WA

Service Through Music –  
Inspired by Lucy Mack Smith



*Smith*  
Joseph Sr. and Lucy Mack Smith  
FAMILY ASSOCIATION





Matthew Maddox's words brought Solomon Mack to life



Margaret Penfield shared insights on Lucy Mack Smith



Mary Pinegar at the piano



Smith Family Descendants: Abigail Pinegar, Lincoln Pinegar, and Hyrum Pinegar played the violin, Joseph Smith's First Prayer



Closing remarks were given by  
President Gary Gustafson



President M. Russell Ballard sent a recorded message to honor his ancestors  
for this wonderful occasion



Jacob Fogelman who is a descendant of Solomon Mack was  
the chorister for the event



Carol Fogelman (Solomon Mack Descendant) offered the closing prayer



## Bus Travel Discussions

Rick Nelson shared some experiences and miracles with this dedication planning process while we traveled to our next spot.

He said, “Last Saturday I drove up here to see how things turned out. We had planned early and expected things to be done early. Last Saturday the sign was supposed to be in, and all of the stones were to be done and placed. I was coming to do a final inspection. The stones were not done. Two of them weren’t even there. The sign, when it had first been delivered two and a half weeks ago, arrived damaged and bent. The company was going to have to redo it. They told me they would have it replaced by last Friday. When I came to check on Saturday it wasn’t there. All weekend it was rainy here. Monday was like a monsoon here all day. The company said they couldn’t place it if it were too wet. So, they put the sign in on Wednesday. While I was on the tour, I called Brother Fogelman to ask how it looked. He replied, “Fine, except the sign is in backward.” They came up on Thursday and fixed it. The stones were put in place on Wednesday this week. There were a lot of answers to prayer in the last minute to make sure today turned out. In a way we had a small miracle that the weather held off while they installed everything and while we enjoyed today as well.”



Richard Nelson photo credit: Daniel Adams

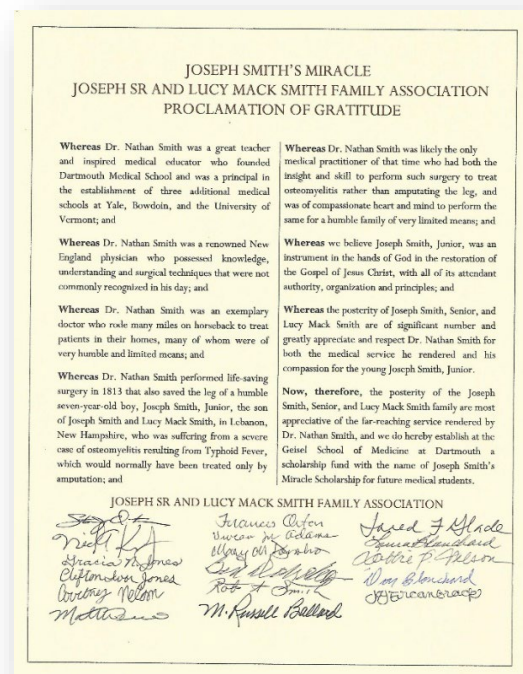
When the meeting ended, the group traveled to Lebanon, New Hampshire to see where Joseph’s leg operation took place. Continuing to the Geisel School of Medicine at Dartmouth in Hanover, New Hampshire. Along the travels the group discussed the work of Dr. Wirthlin that led to Steve Orton’s idea to honor Dr. Nathan Smith, the doctor who performed lifesaving surgery on Joseph Smith’s leg. Everyone was taught a little about Dr. David Longcope, an eighth-generation doctor and descendant of Dr. Nathan Smith who traveled from Denver, CO to Salt Lake City to attend the Association’s Joseph’s Miracle Run.

Frances Orton shared a little about the recognition the Smith Family had in the first and second footnote about President Nelson's work being donated to the University of Utah:  
<http://byustudies.byu.edu/wp-content/uploads/2020/01/RobinsonDiscovering.pdf>.

byustudies.byu.edu

## Notes

1. LeRoy S. Wirthlin, "Nathan Smith (1762-1828) Surgical Consultant to Joseph Smith," *BYU Studies* 17, no. 3 (1977): 319-37.
2. Oliver S. Hayward and Constance E. Putnam, *Improve, Perfect, and Perpetuate: Dr. Nathan Smith and Early American Medical Education* (Hanover, N.H.: University Press of New England, 1998). Wirthlin's work still continues to foster interest and goodwill within the Latter-day Saint and medical communities. One manifestation is the funding of a medical student scholarship by the descendants of Joseph Smith Sr. in honor of Nathan Smith at Dartmouth. See Lucy Schouten, "Race Marks Bicentennial of Surgery That Saved Joseph Smith's Leg," *DeseretNews.com*, August 4, 2013, <http://www.deseretnews.com/article/865584072/Race-marks-bicentennial-of-surgery-that-saved-Joseph-Smiths-leg.html?pg=all>.



The Smith Family presented this Proclamation of Gratitude  
September 2015

The article, *Discovering a Surgical First Russell M. Nelson and Tricuspid Valve Annuloplasty* by Austin A. Robinson and Curtis T. Hunter, was released by BYU Studies the week before the tour. It was exciting to see the work our family did holding Joseph's Miracle Run to raise funds for a scholarship in honor of Dr. Nathan Smith for saving Joseph Smith's leg.

It was arranged with the school to meet in the room that houses Dr. Nathan Smith's medical bag. This same room is where the Smith Committee awarded the scholarship at Dartmouth as seen in the picture below.

The group discussed Dr. Nathan Smith and his work. Then we talked about the Joseph Smith Sr. and Lucy Mack Smith Family Association awarding a \$25,000 scholarship to the Geisel School of Medicine to honor the work of Dr. Nathan Smith on Friday, September 11, 2015. The fund has added additional donations from other sources since this time.

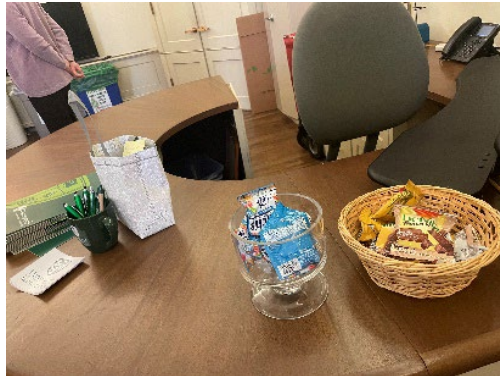


Descendants of Joseph Smith, founder of the Mormon Church, have created a scholarship at the Geisel School of Medicine to honor and give thanks for a pioneering surgery that Dartmouth's Dr. Nathan Smith performed on young Joseph. Photo from Spring 2016 Dartmouth Medical Magazine

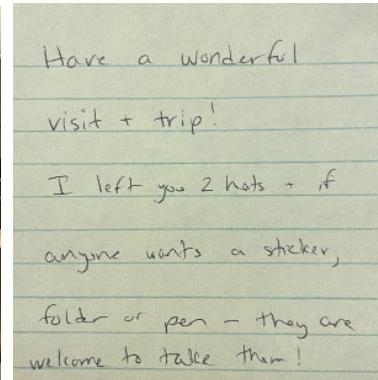




Steve & Frances Orton at the Geisel School of Medicine at Dartmouth in Hanover, New Hampshire



Pens, stickers, folders, and a few other items were left out with this note for the family



The group had a family prayer offered by Sue Tanner gratitude for Dr Nathan Smith and some other family matters. The unity and love felt in the room was life changing.



Julie Maddox, Joni Robison, Troy Tanner, and Bryan Davis looking at Dr. Nathan Smith's medical bag and memorabilia



Charles Olsen, Suzanne Jones, Kim Poole, Carol Olsen, Stephen Quinn, and Maria Blanchard



This room is in the administration building





Photos of Dr. Nathan Smith's medical items by Daniel Adams



Bill Rowley sharing some insights



All who wished were able to see the cabinet with Dr. Nathan Smith's medical things – Stacy Tanner and Linda Marshall look inside







Mary Lou Little, Janet Rowley, Sue Tanner, and Kim Poole enjoy each other's company



Ann Haws-Alleman and Julie Maddox



Chick Little and Rick Nelson



Dan Adams and Steve Orton, major planners with Joseph's Miracle Run, wearing Geisel School of Medicine at Dartmouth hats



Sidney Stowe, Marlene & Stanley Stowe



The group taking in all the history





Visiting the Geisel School of Medicine at Dartmouth gave the Smith family a view into the life of Nathan Smith and all he did for young Joseph.



Traveling on the bus, the group watched the movie *Treasure in Heaven: The John Tanner Story*. One fun fact about this family tour is the person who played John Tanner, Matthew Maddox, was traveling with us.



Matthew Maddox as John Tanner

As a group, and using Bill Rowley's phone, we made a FaceTime call to Karl Anderson. It was so much fun to speak with him and let him know how much we appreciate all the work he does for the Smith Family. It was good to hear his laugh.



Karl Anderson at the 2022 Nauvoo Smith Family Reunion – photo by Lee Costantino



## DAILY ITINERARY

Mormon Heritage Association – 801-272-5601

Day 5 Sunday, September 17

**7:30 am Breakfast** at motel lobby

NOTE: If you want to change clothes after Sacrament Meeting, please have those clothes *with you* on the bus (no luggage access).

**8:30 am Luggage to bus, board bus**

- SEATS ROTATION!
- PRAYER START DAY 5: Eleanor Isom

**8:45 am Bus departs for Norwich (10min)**

- HYMN #104 JESUS SAVIOR PILOT ME: Rick Nelson
- YEAR WITHOUT SUMMER: Sidney Stowe
- Drive by **Smith Home** in Norwich

**9:30 am Continue to Lebanon (20min)**

**10:00 am Sacrament Meeting with Lebanon Ward** - 667 Dartmouth College Hwy, Lebanon NH (15min, 12mi) – **we will only attend Sacrament Meeting**, make your way to the bus as soon as you can right after the meeting.

**11:20 am SHARP!** Bus departs for South Royalton (35min)

- **Lunches** from South Royalton Ward - *Food Committee* to pick up & distribute lunches to the group. Continue to **Joseph Smith Birthplace** – Sharon VT

**12:00 Noon Eat lunches** at grassy area/picnic area by director's home - if inclement weather, eat on the bus.  
➤ BLESS LUNCH DAY 5: Margaret Isom (on bus)

- **12:45 pm Tour site** with missionaries – divide into smaller groups for tours. *Tour site with the missionaries.*
- Restrooms
- Change clothes, if you wish (*no luggage access*).

**2:00 pm On the bus for Tunbridge & Royalton** (16min to Tunbridge; another 15min N to Royalton)

- TUNBRIDGE SUMMARY: Mary Lou Little
- Tunbridge Town Hall
- Village Store (Joseph Sr & Lucy met here)
- Mack Sawmill
- **Royalton** – drive-thru; Lydia Gates (Lucy Mack's mother) died here

**3:00 pm Bus departs for dinner in Manchester NH (1hr 40min)**

**4:45 pm Dinner, Golden Corral**

- BLESS DINNER DAY 5: Stephanie Schwantes
- Restrooms

**5:45 pm Bus departs for Topsfield (1hr)**

- **Pine Grove Cemetery** – **Smith family plot** with graves & 2 monuments to Smith ancestors (one dedicated by George A. Smith in 1873; and one dedicated by President M. Russell Ballard on Ma 14, 2022)

**7:15 pm On bus to motel (15min)**

- HYMN #264 HARK ALL YE NATIONS: Elizabeth Nelson

**7:30 pm Arrive motel – Boston-Peabody area**

- PRAYER END DAY 5: Ernie Costantino

**Pack luggage for flights home** – remember liquid/gel restrictions in carry-on bags

*Mormon Heritage office to check in group online; you will receive boarding passes at airport.  
Remember VERY EARLY bus departure in the morning ...*

**HAMPTON INN BOSTON-PEABODY**  
59 Newbury St (978-536-2020)

We drove to Norwich and pulled off to the side of the road to view the home where the Smith Family lived.



The Smith's rented this home in Norwich for about 3 years. It has been added on several times.



Smith Family Norwich Home Group Photo, Photo credit: Daniel Adams

Back: Don Blanchard, Elizabeth Funk, Stephanie Schwantes, Kim Poole, Dave & Joni Robison, Troy Tanner, Margaret Isom, Kris Patrick (hidden), Daniel Patrick, Stanley Stowe, Stephen Jones, Doug Blanchard, Rick Nelson, Matthew Maddox, and CF Diamond.  
 Middle: Charles & (partially hidden) Carol Olsen, Lynne Isom, Stacy & Troy Tanner, Stephen & Carol Quinn, Margaret Penfield, Suzanne Jones, Bryan Davis, Maria Blanchard, Elizabeth Nelson, Julie Maddox, and Catherine Diamond.  
 Front: Rowan & Zella Jones, Eleanor Isom, Marlene Stowe, Ann Haws Alleman, Sidney & Ron Stowe, Ernie & Lee Costantino, Mary Lou & Chick Little, Frances & Steve Orton, Daniel & LuAnn Adams.





Smith Family Norwich Home, Photo credit: Daniel Adams

In 2015, a tour had been arranged for the Smith Committee by Karl Anderson with the lady who was renting the home, Paula Thereby. Below are a few details from a home where the early Smith ancestors walked. The below pictures were by Daniel Adams.



Corner cabinet would have been original with the house



These are the original floorboards that the Smith's would have walked on



The current decorative ceiling boards are from the original ceiling joists

Karl Anderson's notes on Norwich, Vermont:

- First settled in 1763 as wilderness was cleared and 1st hand-hewn log buildings erected.
- The Smiths moved to Norwich about 1816.
- Mother Smith said that they were "in quite low circumstances .... We were compelled to strain every energy to provide for our present necessities."
- They rented a farm from "Squire Moredock" [Constant Murdock] and went into "business."
- For at least the 1st year, Lucy learned to paint oilcloths, which were popular for floor coverings and tablecloths. Joseph Sr. might have peddled small items and hired out as a farmhand.
- Their crops failed the 1st year, so they lived on the sale of fruit from their orchard and took work in town.
- Their crops failed again the 2nd year.
- Joseph Sr. planted the third year, determining to move if they failed again. Again they failed. Lucy said, "This was enough: my husband was now altogether decided upon going to New York." New York seemed logical. Vermont papers advertised new land in the Genesee country (Palmyra area) for \$2 to \$3 an acre.
- In 1816, Joseph Sr. made arrangements to allow the family to go to New York. He then preceded them in order to get settled and then send word for them to come later. Lucy had the help of her mother and the older boys to collect provisions and clothing and pack the wagon. She had sewn woolen clothing for the children and "had on hand a great deal of diaper and pulled cloth in the web."
- In probably late in the Fall of 1816, word came from Joseph Sr. He arranged for Caleb Howard to come and get them with a team. Lucy said, "Snow covered the ground" when they started from Norwich with Lydia, Lucy's mother, and the children. (Lydia had lived with them for "some time" in Norwich.) They went first by sleigh to Royalton.
- Joseph Smith Sr., in compliance with "Poor Laws" was "warned out of town."
- Child Born in Norwich
- Don Carlos 1816

### **"The Year Without a Summer"**

The year of the final crop failure was known as "the year without a summer." "Lucy spoke of an 'untimely frost.' Actually, on June 8 several inches of snow fell all across the highlands of Northern New York and New England, and ice formed on the ponds." The cause of the disastrous weather was a volcanic eruption of Mount Tambora in Indonesia. Tambora erupted in 1815 making it the largest eruption since AD 181. Tambora spewed Sulphur-rich gases that rose to a height of 28 miles and created a giant sun filter in the Northern Hemisphere that caused the spring and summer of 1816 to be extremely cold across Europe and North America. Snowfalls and frost occurred in June, July and August and all but the hardiest grains were destroyed.

Destruction of the corn crop caused farmers to slaughter their livestock. Soup kitchens were opened to feed the hungry. Sea ice formed in the Atlantic shipping lanes and glaciers advanced down mountain slopes to exceptionally low levels. Hundreds of thousands died of starvation as crops failed, touching off a wave of migration to the American South and Midwest. Farmers repeatedly tried to get a crop in the ground, but each time a killer frost withered the tender roots.

Corn and grain prices shot up to \$5 and \$10 per bushel and oats that had been 12 cents a bushel rose to 92 cents. Riots erupted in Britain and France as starving citizens broke into grain warehouses and left them empty. Violence was even worse in Switzerland where the Government declared a national emergency and grain purchases from Russia were intercepted at the border and confiscated by hungry citizens. "Thousands of Vermonters left the state.

Migration in 1816 and 1817 dealt a blow to the state's prospects from which it did not recover for a century."

The Smiths Financial Situation in 1816 - "The Smiths had woven themselves into the web of debts and credits that substituted for money in that period. All of the debts had to be paid, a point of honor with the Smiths. They would not run out on their creditors as others did. For over a decade, weather, crop failures, creditors, illness, and business



failures had battered the Smith household economy. They were in desperate shape by the time they left Norwich, but not without resources. Stories of New York land available on long credit gave them hope. They

were never forced to bind out their children, the ultimate admission of failure. The four boys and two girls were all potential workers. Family, as always, held their world together. Lucy assured Joseph Sr. of her ability to make the preparations and suggested that "he might get both his creditors and debtors together, and arrange matters between them in such a way as to give satisfaction to all parties concerned." That satisfactorily accomplished, Joseph Sr. felt free to go." (Bushman)

#### "Warned Out of Town"

Before the Smith family left Norwich, Joseph Smith, Sr., received an official notification by the local authorities of Norwich that he was to be "warned out of town. " The constable was "required to summon Joseph Smith and family now residing in Norwich to depart said town hereof fail not..." It was signed by the selectmen of Norwich on 15 March 1816. On 27 March 1816, the constable signed the town record attesting to the fact he had served the warning to Joseph Smith. This was an early effort to get rid of poor families by having them move rather than face the possible need to support them with public or private funds. No doubt the official "warning" added insult to injury.

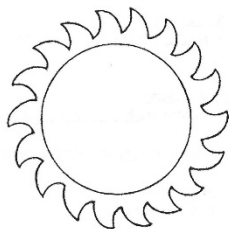
Note: The above is an outline compiled by Karl Ricks Anderson. It is extracted significantly from sources including, Lucy Mack Smith, Richard Bushman, Richard L Anderson, Lavina Fielding Anderson & other sources.

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We attended Sunday Meetings at the Lebanon Ward on Dartmouth College Highway.

## The Church of Jesus Christ of Latter-day Saints

September 17, 2023  
The Lebanon Ward Welcomes You



"Then spake Jesus again unto them saying,  
I am the light of the world:  
he that followeth me shall not walk in darkness,  
but shall have the light of life."  
John 8:12

### Sacrament Meeting

Presiding.....Bishop Chapman  
Conducting..... Josh Gailey  
Organist.....Elizabeth Anderson  
Chorister..... Aleta Billadeau

#### Welcome and Announcements

Opening Hymn.....#1  
*The Morning Breaks*

Invocation..... by invitation  
Ward and Stake Business

Sacrament Hymn.....#180  
*Father in Heaven, We Do Believe*

#### Sacrament Ordinance

Speaker: Nathan Duncan

Intermediate Hymn.....#260  
*Who's on the Lord's Side?*

Speaker: Jacob Smith

Closing Hymn.....#222  
*Hear Thou Our Hymn, O Lord*

Benediction..... by Invitation

## Joseph Smith Birthplace Memorial

Picnic lunches were eaten at the Joseph Smith Memorial Birthplace before tours.

### Sharon, Vermont

- Sharon was created on August 17, 1761, by King George III.
- Sharon was home to the Mack family, Lucy's parents, and siblings.
- Solomon Mack purchased 100 acres straddling the Sharon-Royalton line in August 1804.
- The Smiths lived in Sharon for "a few years" from about 1803 to probably 1807.
- The Smiths rent a farm from Solomon Mack on the Sharon - Royalton town line.
- Joseph taught school in Sharon in the winter and farmed in the summer for a few years.
- Lucy said, "Our circumstances gradually improved until we found ourselves quite comfortable again."
- Joseph Sr. has a dream and he essentially concludes that no religion on earth represented God.
- The Smiths move back to Tunbridge from Sharon before March of 1808.
- Child Born in Sharon
- Joseph 1805

Joseph Smith Sr. First Dream About This Time in His Life - Lucy said, "About this time my husband's mind became much excited upon the subject of religion; yet he would not subscribe to any particular system of faith, but contended for the ancient order, as established by our Lord and Savior Jesus Christ and His Apostles. One night my husband retired to his bed in a very thoughtful state of mind, contemplating the situation of the Christian religion, or the confusion and discord that were extant. He soon fell into a sleep, and before waking had ... [a] vision." He was "traveling in an open, barren field, and as I was traveling, I ... could see nothing save dead, fallen timber. Not a vestige of life, either animal or vegetable, could be seen .... I was alone in this gloomy desert, with the exception of an attendant spirit, who kept constantly by my side. Of him I inquired the meaning of what I saw, and why I was thus traveling in such a dismal place. He answered thus: 'This field is the world, which now lieth inanimate and dumb, in regard to the true religion, or plan of salvation; but travel on, and by the wayside you will find on a certain log a box, the contents of which, if you eat thereof, will make you wise, and give unto you wisdom and understanding .... From this forward, my husband seemed more confirmed than ever in the opinion that there was no order or class of religionists that knew any more concerning the Kingdom of God than those of the world, or such as made no profession of religion whatever.'"

Note: The above is an outline compiled by Karl Ricks Anderson. It is extracted significantly from sources including Lucy Mack Smith, Richard Bushman, Richard L Anderson, Lavina Fielding Anderson & other sources.





## Joseph Smith Birthplace Memorial – Group Photo



Joseph Smith Birthplace Memorial, Photo credit: Daniel Adams  
 Back: C F & Catherine Diamond, Rick & Elizabeth Nelson, Julie Maddox, Chick & Mary Lou Little, Lee & Ernie Costantino, Eleanor Isom, Lynne Isom, Frances & Steve Orton, and Dan Patrick. Middle: Janet Rowley, Stephen Jones, Elizabeth Funk, Kim Poole, LuAnn Adams, Suzanne Jones, Charles & Carol Olsen, Bryan Davis, Carol & Stephen Quinn, Margaret Isom, Stacy & Troy Tanner, Don Blanchard, Maria & Doug Blanchard. Front: Stephanie Schwantes, Ron Stowe, Stanley & Marlene Stowe, Linda Marshall, Ann Haws-Alleman, Sidney Stowe, Zella & Rowan Jones, and Allen & Sue Tanner, Matthew Maddox, and Bill Rowley.





Siblings: Frances Orton  
and Daniel Patrick



Steve & Frances Orton  
by Solomon Mack  
property





Photo credit: Daniel Adams

## Tunbridge, Vermont

It had been arranged for the Smith's to visit the town clerk's office in Tunbridge, Vermont and see the book that has Joseph Smith Sr. and Lucy Mack Smith's signatures and family information in them. All the books have been microfilmed now.

The last day of the yearly Tunbridge World's Fair happened to hit this same Sunday, September 17. As the group were picking up their sack lunches, it was recommended we skip going to Tunbridge. The news announced cars were lined up with an hour delay just driving there. We were told finding a place for our bus to turn around would also be a challenge. Our main problem was the limit of time the bus driver was allowed to operate. A hard decision with great disappointment was made to miss Tunbridge and allow a little more time in Sharon before going to Topsfield. We do want to include a little history of that area.

The following photos are from September 2015 when many of the Joseph Smith Sr. and Lucy Mack Smith Committee members traveled to Dartmouth to make the Joseph's Miracle Run donation.



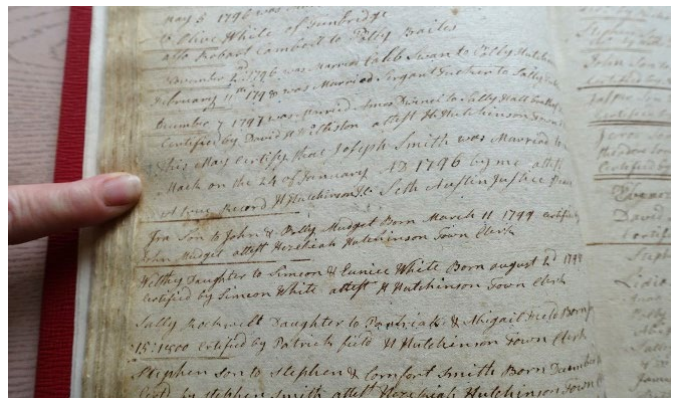
The vault that the historical records are kept inside



Some of the information inside the vault are in these files



One wall inside the vault housed many old records



Close up view of marriage record





Karl Anderson, Don Blanchard, Laura Blanchard reaching for the top of the book, Rosemarie Larsen, Dan Larsen and Frances Orton inspecting the record more closely, LuAnn Adams, and Steve Orton in September 2015

Inside the cover page, is written the history and how the town of Tunbridge was created on September 3, 1761 by way of a royal charter which King George III of England issued to Governor Benning Wentworth of New Hampshire. The name Tunbridge was chosen by Wentworth and most likely in honor of (or to gain favor with), the English noble William Henry Nassau de Zuylestein (1717-1781), fourth Earl of Rochford, Viscount Tunbridge, Baron Enfield and Colchester. De Zuylstein's secondary title is derived from the old "royal borough" of Tunbridge Wells (sometimes Royal Tunbridge Wells) in England.



Back row: Daniel & LuAnn Adams, Karl Anderson, Michael Kennedy. Front row: Laura & Don Blanchard, Rosemarie & Daniel Larsen, Joyce Anderson, Frances Orton, Janine & Micah, & Michael Maddox - Steve Orton taking the photo  
Tunbridge Town Hall viewing a historical record of Joseph Smith Sr. Marriage entry in 1796



Tunbridge Town Hall



After looking at the documents the group walked to the nearby covered bridge which would have been on some of the Mack property.





A picture from 2015 of the store that has been suggested is where Joseph Smith Sr. met Lucy Mack

### Tunbridge, Vermont

- Tunbridge created on September 3, 1761 by a royal charter by King George III.
- Last major New England Revolutionary War raid in 1780. British soldiers led 300 Indians.
- Asael Smith, (Joseph Sr.'s father from Topsfield) first acquired land in Tunbridge in 1791.
- Joseph Sr. Moved to Tunbridge with Jesse, his brother, in 1791 to clear land for Asael.
- Stephen Mack, Lucy's brother, came in 1793 from Gilsum NH & thrived as a merchant.
- In 1794, Lucy Mack visited her brother, Stephen Mack, from her home in Gilsum, NH.
- She returned one year later for a longer visit that resulted in her marriage.
- Lucy spoke of the Smiths as "a worthy, respectable, amiable, and intelligent family."
- Joseph & Lucy Mack are married in 1796 in Tunbridge.
- Asael provided Joseph with part ownership of a "handsome" four-year-old farm and Stephen Mack and his partner John Mudget gave Lucy \$1,000.
- In the next 23 years, the Smith family would move more than 10 times before leaving for Palmyra in 1816.



### Children Born in Tunbridge

- First son died in childbirth 1797
- Alvin 1798
- Hyrum 1800
- Sophronia 1803
- Samuel Harrison 1808
- Smith Religious Activity
- Asael & his 2 oldest sons, Jesse and Joseph Sr. organized a Universalist society in Tunbridge
- In 1797, 17 members of the Tunbridge Universalist Society asked to be exempted from ecclesiastical taxes. Asael was group moderator and Joseph and Jesse were among the 17.
- Lucy attended Methodist meetings in Tunbridge, and Joseph Sr. obligingly accompanied her. The news of this angered Asael and Jesse, who pressed Joseph to stop.<sup>2</sup>
- Asael Smith wrote an address to his family in 1799. In it, he wrote, "The soul is immortal .... Do all to God in a serious manner. When you think of him, speak of him, pray to him, or in any way make your addresses to his great majesty, be in good earnest. ... And as to religion, study the nature of religion, and see whether it consists in outward formalities, or in the hidden man of the heart .... "Sure I am my Savior, Christ, is perfect, and never will fail in one circumstance. To him I commit your souls, bodies, estates, names, characters, lives, deaths and all-and myself, waiting when he shall change my vile body and make it like his own glorious body."

Smith Political Activity - "Beginning in 1793, Asael was frequently elected one of three selectmen to manage town affairs; he occasionally served as moderator and highway surveyor. His son Jesse was chosen trustee of the school district when it opened in the southern portion of the town near the Smith farms and later was elected selectman and town clerk." (Bushman)

1. Lucy bought her household furnishings with other resources and laid away the \$1,000 as a cash reserve
2. Lucy reported that one day Asael came to the door "and threw Tom Paine's age of reason into the house and angrily bade him read that until he believed it."?" While the details are somewhat out of character for Asael (Lucy told the story only in her draft manuscript), it is not surprising that Asael should oppose Joseph Sr.'s association with an evangelical church. Universalists thought evangelical belief slandered a loving heavenly father. If grace could save one, it could save all. There was no need for the anxiety, humiliation, and depression of rebirth. Asael was understandably disgusted with Joseph for listening to Methodists, who preached little else but conversion. Asael may have thrown Paine at his son to startle him into reconsideration. (Bushman)

Land Transactions - "Asael purchased 83 acres of uncleared land in Tunbridge in 1791. He sent his 2 oldest sons, Jesse and Joseph' ages twenty-three and twenty, to clear the Tunbridge land before the family's arrival the next spring .... In November 1791, the Smiths crowded into the fourteen-by-ten-foot hut built by Jesse and Joseph and prepared for the Vermont winter." In 1803, Joseph Sr. & Lucy Mack sold their farm, which was worth about \$1500, for \$800. Lucy said, "My husband sold for \$800 in order to make a speedy payment on the Boston debt; and, as I had not used the check of one thousand dollars, which my brother and Mr. Mudget gave me, I added it to the eight hundred dollars obtained for the farm, and by this means the debt was liquidated." By 1802, the Smiths had a compound of adjoining farms totaling between 300 and 400 acres.

### Moves involving Tunbridge

- Joseph Sr. & Lucy Mack live in Tunbridge from 1796 to 1802.
- In 1802, the Smiths leave Tunbridge and rent out their Tunbridge house and land and move to Randolph, a village seven miles to the west.
- In spring 1803, the Smiths return from Randolph to their Tunbridge farm.
- In 1803, the Smiths move to Royalton for a few months after they sell the farm in Tunbridge.
- By March 13, 1808, the Smiths return to Tunbridge. (Samuel Harrison is born here in 1808.)
- By March 13, 1810, the Smiths move back to Royalton.

Asael and Mary Duty family leave Tunbridge - Between 1811 and 1820, Asael and Mary and at least seven of the eleven children moved from Tunbridge. Six of the seven settled around their parents in Stockholm and Potsdam in St. Lawrence County, New York. Lucy Mack Smith Pursues Religious Leanings in Tunbridge & Has Dream

"While we were living in the town of Tunbridge .... I commenced attending Methodist meetings, and in order to oblige me, my husband accompanied me; but when this came to the ears of his oldest brother, he was so displeased and said so much in regard to the matter that my husband thought it best to desist.

He said that he considered it hardly worth our while to attend the meetings any longer as it would prove of but little advantage to us; besides this, it gave our friends such disagreeable feelings. I was considerably hurt by this, yet I made no reply. I retired to a grove not far distant, where I prayed to the Lord in behalf of my husband--that the true gospel might be presented to him and that his heart might be softened so as to receive it, or, that he might become more religiously inclined. After praying some time in this manner, I returned to the house much depressed in spirit, which state of feeling continued until I retired to my bed. I soon fell asleep and had (a dream). In it she saw a meadow with two trees. "one of them was surrounded with a bright belt, that shone like burnished gold." The other one "was not surrounded with the belt of light as the former, and it stood erect and fixed as a pillar of marble."

When winds came, the one was rigid, but the other flexible. She said the conclusion given her was that, "these personated my husband and his oldest brother, Jesse Smith; that the stubborn and unyielding tree was like Jesse; that the other, more pliant and flexible, was like Joseph, my husband; that the breath of heaven, which passed over them, was the pure and undefiled gospel of the Son of God, which gospel Jesse would always resist, but which Joseph, when he was more advanced in life, would hear and receive with his whole heart, and rejoice therein; and unto him would be added intelligence, happiness, glory, and everlasting life."

Note: The above is an outline compiled by Karl Ricks Anderson. It is extracted significantly from sources including Lucy Mack Smith, Richard Bushman, Richard L Anderson, Lavina Fielding Anderson & other sources.

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## Topsfield, Massachusetts



Congregational Church, Photo credit: Daniel Adams

Back: Bryan Davis, Ron Stowe, Rick Nelson, Troy Tanner, Stephen & Suzanne Jones, Don Blanchard, Maria & Doug Blanchard, Stephen Quinn, Dave Robison, Daniel Patrick, Bill Rowley, Carol & Charles Olsen, Matthew Maddox, Kim Poole, Daniel Adams, C F Diamond, Sue Tanner, and Margaret Penfield.

Middle: Stanley & Marlene Stowe, Sidney Stowe, Elizabeth Nelson, Stacy Tanner, Ann Haws-Alleman, Lynne Isom, Chick & Marly Lou Little, Kris Patrick, Lee & Ernie Constantino, Zella & Rowan Jones, Elizabeth Funk, Janet Rowley, Catherine Diamond, and Allen Tanner.

Front: Joni Robison, Steve & Frances Orton, Carol Quinn, Stephanie Schwantes, Eleanor Isom, Margaret Isom, LuAnn Adams, and Julie Maddox.

