Feb. 11. In company with Bro. Hatch and my wife, Emma S., started for Shawlow Ward to attend ward conference. Attended priesthood meeting in the school house at Fool's Hollow. Stayed at Willard Whipple's. Feb. 12. Attended the conference a.m. Bros. Freeman and Hatch spoke; p.m. I spoke, also Sisters Smith and Driggs besides the local authorities. Met Edmund Ellsworth who was in poor health. He told me he heard Joseph Smith say in Nauvoo that the outsiders would not let the Saints stay there. Said they would remove to the Rocky Mountains where they would spread abroad until Israel would become very great.


Mar. 31. (Fri.) Left home for Salt Lake City accompanied by my wife, Emma S., and my daughter, Bashiie, with many others. Reached Holbrook the same evening; in all some 38 persons including my brother, Joseph W., and his wife, Sarah E., and my daughter, Seraphine, and her infant son. Arrangements had been made with the railway companies for a rate of $45 for the round trip. Stayed at Mrs. Lindy Scott's by her invitation. April 1. Took the eastbound train for Albuquerque at 1 p.m., it being four hours late, where Sarah M. Rogers and her little boy turned off for Deming.

April 2. (Sun.) At the town of Springer in New Mexico we overtook a passenger train waiting for the clearing off of a snow storm on the track. Upon the train were some Saints from Mexico, among whom were my son, Jesse N., Bros. Lunt, Pratt, Nagle, Harris and others. While we were waiting for the train to start I observed a sandwich in my hand, which I had been given by my friend, who had gone to the temple and the temple could do as much ordinance work in an hour as the other brethren could do in a day. He prophesied that the presidency and Twelve would never again be disunited, but if any one of them got wrong the Lord would remove them. Said no one's standing is secure unless the person has a consciousness that his course is approved of God. I asked him if it had been shown him that God had accepted the temple and the temple of the people. F. D. Richards said it was of more importance for the people to be accepted than for the temple to be accepted. Pres. Cannon warned the Saints against a relapse into sinfulness and indifference. Pres. Joseph F. Smith said, "Don't be Saints today and sinners tomorrow."

April 19. Attended a meeting of the authorities of Zion comprising the general authorities of the church and various Stake to the number if 110 men. There were two very long meetings in the room of the first Presidency. All spoke. Bro. L. H. Hatch bore testimony to my integrity in the duties of my calling. April 20. Again met in the temple in the room of the Presidency, this time fasting. Pres. Woodruff was unable to be present. Instructions by the Presidency and Twelve: 110 of us clothed and held prayer circle in the Celestial room, each which we partook of members of our Stake. April 6. Upon arising with my wife, Emma S., we sought the Lord in prayer, and I received an assurance that my sins were forgiven me and at the same time a realizing sense of my littleness and comparative nothingness. I fell no enmity against any of the Lord's creatures, but a determination to do right with His assistance. Refrained from food and drink. Attended the priesthood dedication services in the temple at 10 a.m. The brethren all looked good to me, some of them better than I expected, and when I looked at Pres. Woodruff his soul looked white to me. He offered the dedicatory prayer. Attended the services in the p.m., it being the time appointed for members from our Stake; my wife and Bashiie attended. The prayer was offered by Pres. Cannon. Spent the evening by invitation at Pres. Joseph F. Smith's. In the course of the evening he made a remarkable statement to me and to others, that I was the best man among all his acquaintances. April 7. Visited friends; went to the theatre. Passed a large part of the time in the society of my brother, Silas, and his sons, Silas I and Albert R.
"Pres[ident] Woodruff taught that to enjoy the Holy Spirit was a greater testimony to any man than to enjoy the presence of an angel. Said he never witnessed so great an outpouring of the Holy Spirit but once before, and that was when Joseph Smith said that Adam lived to be older than any other man, but died inside the thousand year limit."

(Jesse Nathaniel Smith Journal, 8 April [?] 1893, p. 393, dedication of the Salt Lake Temple; on New Mormon Studies CD-ROM; check)
Journal of
Jesse Nathaniel Smith

SEALING
John Smith 1843-1906
by Joseph Smith
Mary Aikens Smith

JESSE N. SMITH FAMILY ASSOCIATION
SALT LAKE CITY, UTAH
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Chapter One

EARLY LIFE: FROM NEW YORK TO THE ROCKIES

I am induced to commence my autobiography, that facts and incidents which I deem interesting and important may be placed within the reach of my children.

I was born in the town of Stockholm, St. Lawrence County, New York, on Tuesday, Dec. 2, 1834, at 3:00 p.m. My father, Silas Smith, was born in Derryfield, N. H., Oct. 1, 1779; my mother, Mary Alkona, was born in the town of Barnard, Windsor County, Vt., Aug. 13, 1797. My grandfather, Ashael Smith, was born March 7, 1744; my grandmother, Mary Duty, was born Oct. 11, 1745. My great-grandfather, Samuel Smith, was born Jan. 26, 1714; my great-grandmother, Priscilla Gould, was born Aug. 4, 1707. My great-grandfather, Samuel Smith, was born in Topasfield, Essex County, Mass., Jan. 26, 1666; my great-grandmother, Rebecca Curtis, daughter of John Curtis, was born Jan. 20, 1688. My great-great-grandfather, Robert Smith, and his wife Mary, came from England.

Mary Alkona Smith was born in Barnard, Windsor County, Vermont, Aug. 13, 1797. She became a school teacher in her native state and in northern New York. While teaching at Stockhill, N. Y., she became acquainted with Silas Smith to whom she was married March 4, 1825. In the summer of the gospel which they later accepted.

They migrated to Kirtland, Ohio in the spring of 1838. During the next ten years this family suffered many privations and much persecution for the gospel's sake. As a result of the Missouri drivings Silas Smith took sick and died Sept. 13, 1839 leaving his family in destitute circumstances. A year previous to this their son John A. had died.

Mary was a courageous woman of unusual faith and strength of character. She struggled heroically to rear her two boys, Silas and Jesse to manhood. She seemed to know intuitively that a great destiny awaited them. She taught them to read and write and gave them the incentive to continue to study and improve themselves throughout their lives. Through her teachings and the wonderful example she helped her sons to acquire. Early in life, a firm testimony to the Gospel of Jesus Christ was always the thing of greatest importance in their lives.

She and her boys came to Salt Lake Valley in 1847. In 1851 they were called by Brigham Young to help build the new settlement of Parowan on the southern frontier. They answered the call and there Mary spent the remaining twenty-six years of her useful and eventful life.

With pride and satisfaction she watched her sons become prominent figures in the civic and religious activities of the community. They served with distinction in many fields; both filled foreign missions, served in the state legislature, in military and exploring expeditions and both became capable state presidents in Colorado and Arizona.

Mary felt rewarded for her years of struggle and sacrifice by having her sons become respected leaders in affairs of both church and state. She helped them with their families; taught the older children the three "R's" and gave them many valuable lessons on good habits and proper behavior which they always remembered. The following extract from a letter to her son Jesse gives an insight into her nobility of character and her strong spirituality.
My cousin Jesse J. Smith, son of Asahel, died of cholera in Zion's Camp. My father received a letter from the Prophet Joseph, which I here transcribe:

Kirtland Mills, Ohio, Sept. 26, 1835.

Respected Uncle Silas:

It is with feelings of deep interest for the welfare of mankind which fill my mind in the reflection that all were formed by the hand of Him who will call the same to give an impartial account of all their works in the great day to which you and I must in common with myself, be bound, that I take up my pen and say to myself in an attitude to address a few though imperfect lines to you for your perusal.

I have no doubt but you will agree with me that men will be held accountable for the things they have, and not for the things they have not, or that all the light and intelligence communicated to them from their beneficent Creator. Whether it is much or little, by the same laws, they in justice will be judged, and that they are required to yield obedience to, and improve upon that, and that our duty is given, for man is not to live by bread alone, but by every word that proceeds out of the mouth of the Lord.

Seeing that the Lord has never given them to understand what herefore was revealed, that He had ceased to give and that something would come forth in his place, near his death, his son Joseph, the father of Joseph the Prophet, visiting his son, brought to him the book of Mormon, and the glad tidings of the Gospel. Grandfather received with gladness that his son Joseph communicated, and remarked that he always expected that something would appear to make known the Gospel. This was the year the Church was organized, 1830. Grandfather Smith died Oct. 31, 1830, over eighty years old.

My father's first wife's name was Ruth Stevens; they were married Jan. 29, 1806. The following are their children: Charles Smith, born Nov. 11, 1806; Charity, born April 1, 1808; Curtis Stevens Smith, born Oct. 29, 1809; Samuel Smith, born Oct. 1, 1811; Stephen Asahel Smith, born Jan. 8, 1815; Susan Smith, born Oct. 19, 1817; and Asahel Smith, born Feb. 1st. My father's wife died March 14, 1826.

Of father's children, above, Charles, Samuel and Asahel, died in childhood. Susan lived to be married but died soon after that event. Curtis Stevens Smith was married three times, all his wives, also all his children but one, a boy named William, and died. Charity never married. Stephen was twice married. By the first connection, a son named Silas Augustus was born; by the second connection a son named Frederick. My father and mother were married March 4, 1829. My brother Silas Sanford was born Oct. 26, 1830.

My brother John Aikens Smith was born July 6, 1832.

Although my father had received the testimony of his brother Joseph concerning the Latter-day work, and of his nephew William Smith, yet he was slow in yielding obedience to the Gospel, owing to the determined opposition of my mother, and his factory, who also lived at Stockholm, had gathered with the Church at Kirtland, Ohio, and emigrated to till the spring of 1836. My uncle Smith and family who lived at Potsdam, 18 miles from Stockholm, emigrated the spring of 1835.
Paul said to his Hebrew brethren, that God might more abundantly show unto the heirs of promise the immutability of his counsel; He confirmed it by an oath. He also exhorts them who through faith and patience inherit the promises.

Norwithstanding, we (said Paul) have fled for refuge to lay hold upon the hope set before us, which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil, yet he was careful who then inherited the promises, might have the assurance of their salvation confirmed to them, by an oath from the mouth of God; but our fathers could not in that seem to be the example ancient, and Paul holds it out to us by reading the scriptures of truth, the saints, in the day of Paul, could learn promise or oath was no assurance to them of their salvation; but they could walk in the footsteps and continuing in the faith of their fathers, for themselves an oath for confirmation that they were meant to be partakers of the inheritance, with the saints in light.

If the saints in the days of the apostles were privileged to take the saints' exalted privilege of knowing that their names were written in the Lamb's Book of Life, and that in the same manner, to the children of men, the saints in ancient days, were saved in the Kingdom of God; neither do I doubt that in the flesh, as Paul said to his Corinthian brethren that the Lord Jesus showed Himself to above five hundred saints at one time after His resurrection.

Job said that he knew that his Redeemer lived and that he should see God and be satisfied. I may believe that Enoch walked with God, and by faith was translated. I may believe that Noah was a perfect man in his generation and also walked with God. I may believe that Daniel was communed with God and conversed with angels. I may believe that Jesus obtained renewal of the covenant made to Abraham by the direct voice of the Lord. I may believe that Jacob conversed with the holy Angel of our Lord, that he wrestled with the angel until he prevailed and obtained the blessing. I may believe that Elijah was taken up a chariot of fire with fiery horses. I may believe that the Lord saw the Lord and conversed with him face to face after His resurrection. I may believe that the Hebrew church came to Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. I may believe that they looked into eternity, and the brightness of their dominion. I may believe that they looked into eternity, and the brightness of their dominion.

But will all day, and seat me down in the presence of the King of Kings with my garments spotted, pure and white. Or must I not rather obtain in my own faith and diligence, in keeping the commandments of the Lord, assurance of salvation for myself? And have I not an equal privilege with the ancient saints? And will not the Lord hear my prayers and listen to the cries as soon as He ever did to theirs, if I come to Him in the manner they did? Or, is He a respecter of persons?

I must close this subject for want of time, and I may with propriety say at the beginning—We would be glad to see you embrace the New Covenant and be one with us. We sometimes think you are now one with us in heart.

I remain yours affectionately,

To Silas Smith.

My father was baptized in the summer of 1835, by Hyrum Smith, and in the spring of 1836 emigrated to Kirktland, Ohio; my mother had not yet joined the Church; but took with her a certificate of membership from the Presbyterian Church, and a recommend from the same. My brothers Curtis and Stephen also proceeded to Kirtland but did not join the Church, and soon after returned to St. Lawrence County, New York. My grandmother Mary Duty Smith accompanied us to Kirtland, but died soon after our arrival, on the 25th of May, 1836; she had expressed a desire to be baptized by an oath from the mouth of Jesus. It was not done. She was 93 years old. My mother was baptized July 19, 1837, by Hyrum Smith.

April 13, 1838, we left Kirtland for Far West, Missouri, (Caldwell Co.) traveling with a horse team. We started with two families named Tenney and Carter, but losing a horse we started near Mt. Vernon, Knox County, Ohio, but were lost here there occurred a total eclipse of the sun, and the others went on.

About the 26th of November we again resumed our journey in company with Philip String and wife, and that they were sealed there as a family, by Jackson Morgan, Marygan County, Ill. The same evening we were overtaken by Chaffee and Noble Rogers, brothers, with their families. In company with these families we pursued our road. We found that the saints in ancient days, were saved in the Kingdom of God; neither do I doubt that in the flesh, as Paul said to his Corinthian brethren that the Lord Jesus showed Himself to above five hundred saints at one time after His resurrection.

Job said that he knew that his Redeemer lived and that he should see God and be satisfied. I may believe that Enoch walked with God, and by faith was translated. I may believe that Noah was a perfect man in his generation and also walked with God. I may believe that Daniel was communed with God and conversed with angels. I may believe that Jesus obtained renewal of the covenant made to Abraham by the direct voice of the Lord. I may believe that Jacob conversed with the holy Angel of our Lord, that he wrestled with the angel until he prevailed and obtained the blessing. I may believe that Elijah was taken up a chariot of fire with fiery horses. I may believe that the Lord saw the Lord and conversed with him face to face after His resurrection. I may believe that the Hebrew church came to Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. I may believe that they looked into eternity, and the brightness of their dominion. I may believe that they looked into eternity, and the brightness of their dominion. But will all day, and seat me down in the presence of the King of Kings with my garments spotted, pure and white. Or must I not rather obtain in my own faith and diligence, in keeping the commandments of the Lord, assurance of salvation for myself? And have I not an equal privilege with the ancient saints? And will not the Lord hear my prayers and listen to the cries as soon as He ever did to theirs, if I come to Him in the manner they did? Or, is He a respecter of persons?

I must close this subject for want of time, and I may with propriety say at the beginning—We would be glad to see you embrace the New Covenant and be one with us. We sometimes think you are now one with us in heart.

I remain yours affectionately,

To Silas Smith.

Joseph Smith, Jun.
Joseph Smith to pilot the gathering Saints into Far West, but no authority to settle them anywhere else. Russell did not return, but was disfellowshipped for the course he had taken.

The camp broke up Feb. 21, 1839, crossed the river into Illinois the following day, reached Pittsfield, Pike County, the following day, here they halted and soon after one Thomas Edwards, who lived in the neighborhood, making them some advantageous offers to settle upon and occupy his land, they all concluded to do so. At this place our numbers were increased by the following men, the most of them with families: John Lawson, Micah B. Welton, Levi Gifford, Stevens, Elias Hoops, and Warner Hoops. My father presided until he died, when a branch of the Church was organized, over which Elder John Lawson took charge, until Harlow Redfield, moving into the branch claimed and obtained the presidency in his right as a High Priest. My father was a High Priest, he was ordained at Kirtland, Ohio. Father went up to attend the special conference held at Commerce where he saw the Prophet Joseph Smith, also Hyrum Smith and his brothers Joseph, Asahel, and John, with their families, and was counselled to move his family there without delay and returned with that intention. Meantime all our landlord's family joined the Church, followed by himself. Noble Rogers' wife, having never been baptized, also joined. My brother Silas S. was baptized by Elder Micah B. Welton, the last Sunday of July 1839, being the 26th; commanded by Chandler Rogers.

My father was taken sick soon after his return from conference and continued ill until he died, Sept. 13, 1839, at 8 p.m. He was buried near where we lived, at a spot where several members of the branch were laid. He received an Elder's license at the direction of a Conference of Elders held in Kirtland, Geauga County, Ohio, June 5, 1836. The certificate was signed by Joseph Smith, chairman, and F. G. Williams, clerk, and dated Jan. 13, 1837. He also received a certificate of membership of the quorum of High Priests, signed by Gideon H. Carter, president, Izrah Kollog and William Woodstock, counselors, and Thomas Burdick, secretary, dated Kirtland, Ohio, Feb. 10, 1833.

In the capacity of Captain of Militia, he went from Stockholm to the St. Lawrence River during the War of 1812, but I cannot exactly ascertain how long he was in service. Being my youngest child I have not had many opportunities of gaining information respecting his life, but I reverently put down this scanty record to his memory. At the time of his death I was but just dawning into the early morning of life, and to make the fullest note I can of him: My brother Silas had the misfortune to get the bone of his right thigh broken by a fall, and my mother had one of her feet severely scalded, in which distress Bro. Chandler Rogers and family came to our relief, removing us to their house and providing for our wants. We stayed six weeks at Bro. Rogers' when he moved us up to Nauvoo. Pres. Joseph Smith provided us a room in a house known as the Upper Stone House where Hyrum Smith lived at the time; here we remained during March and April, 1840.

Samuel and Amon Rogers, sons of Chandler, and Russell and Theodore, sons of Noah Rogers, lived with us and worked building houses while their fathers were engaged moving their families to Nauvoo.

Uncle John Smith asked us to move over to Lee County, Iowa and live near him which we did about May 1st, living awhile in his house in a little town called Ambrosia. The brethren took to us a log cabin where we lived until the spring of 1841. During the winter George W. Gee, having sold his place lived in the house with us; he was my cousin, Mary Jane Smith's husband. During the summer I went to school a few weeks kept by my cousin Martha Smith; also attended a school kept by Fanny Crosby.

A stake having been organized at Zarhetics, one mile west of Montrose, their last place was just across the river from Nauvoo, over which Uncle John Smith went over to preside, he moved down there two miles distant and we soon followed, the brethren moving our house for us.

At this place my cousin Elias Smith was Bishop, and A.O. Smoot one of his High Council. Here we took two acres of land and hired it fenced, giving an old wagon for the service; planting the ground principally to corn. We passed a pleasant summer. I recount Willard Snow gave us a pig, and the people were very kind to us. There was a little horse mill or corn cracker one mile away where we took a sack of corn to be ground, after long waiting we got it home, but so badly mangled that it could not be eaten. Pres. Brigham Young, happening to pass that way, called at uncle John's where his mother was relating her disappointment over the unplanned delays during the winter's time and it was all that could be asked in the way of meal. I went to school two months to Esther Rogers. We had a very fine teacher which was driven off by some in the town. An old man named Nathaniel Taylor and his wife lived with us through the winter. The 2nd of December, the day I was eight years old, I carried to Uncle John a present of cakes and cheese, which circumstance he enjoined me to always remember. In Feb. 1843 we moved to Nauvoo and lived a day a couple of months in Hyrum Smith's office, a small brick building. We afterwards lived a short time in a small log house at the foot of Main Street, viz., the late house occupied by the late prophet's office. While we lived here the Prophet gave me a book of Mormon to read in at school to Miss Mitchell. We next removed to a place in the lower part of the town, a house and lot given to my mother by Joseph Smith. It was a log house with two rooms.

My mother taught school during the summer. My uncle John Smith baptized and confirmed me on the 13th of August, 1843, the same day my mother was sealed to my uncle John Smith for time, Pres. Joseph Smith officiating. The following November Silas Tupper, my mother's uncle, with his family having joined the Church came on from St. Lawrence County, N. Y. They occupied a part of our house through
the winter. Went to school a short time to Miss Huldah Barnes. We tilled our city lot and raised an abundance of vegetables. When the summer advanced I went to school to Miss Mary Reese. In the winter I went to school a few weeks to Miss Hannah Tupper. In the course of the winter 1844, we moved over to a place called String Prairie in Lee County, Iowa, and lived at a Mr. Israel Duty's, who partook the cocoanut with the Church; he was my father's cousin. My mother was anxious to put her boys in a position where they would learn to work. My brother worked for Abraham Newbury who married Elisa Duty; and I worked for Daniel Miles who married Mary Ann Duty. The man I worked for was a very profane, and, to me, a very disagreeable man; he had a farm which he worked. I had to get up early and go a quarter of a mile for water which I got at a well. I then worked in the field with Miles until about 5 p.m., I started into the woods for the cow, which last was the most lonesome and tedious part of my service, as I was sometimes gone in the woods until after dark. On washing days I carried water the whole day. On Sundays I was permitted to go to Mr. Duty's where my mother lived and where I generally met my brother. The man where I lived would frequently abuse the Mormon intolerably, which with my great aversion for him induced my mother to take me and return to Nauvoo. Father Nathaniel Taylor and family occupied a part of our house. His wife's brother Theophilus Barberick, an eccentric old man, lived with him. On Sundays Silas would come home 11 miles, besides crossing the Mississippi River and some time return the same night.

During the spring and summer detachments of State Militia came frequently to Nauvoo, evidently with the view to oversee the people. I joined the boy company, and with my wooden gun drilled under Capt. Bailey. We carried our little banner proudly on which we inscribed the following: "Our Fathers We Respect; Our Mothers We'll Protect."

I remember well the time that Joseph and Hyrum Smith went to Carthage. I also remember the visit of Gov. Ford to Nauvoo with his military escort, and the speech he made near the Mansion from the unfinished frame building: I heard it; he charged the citizens of Nauvoo with insubordination. Among other things he said, "The torch is already lighted to demolish your beautiful city; a little more misbehavior on your part and it will be applied."

I need not dwell on the scene of the martyrdom of Joseph and Hyrum Smith; the subject has been treated on by others; the deep sorrow of a whole people who in their hearts called on God to avenge their wrongs. I saw the martyrs at the Mansion House as they were laid out before burial.

This summer I helped to hoe a piece of corn which Father Taylor planted and at the harvest I was forgotten. In the fall Silas came home and we dug potatoes on shares and secured fuel for the winter. Silas got a place to work at the Nauvoo House Store; mother was taken sick with chills and fever.

EARLY LIFE: FROM NEW YORK TO THE ROCKIES

I received the following Patriarchal Blessing at Nauvoo, Jan. 14, 1845.

A blessing by John Smith, Patriarch, upon the head of Jesse N. Smith, son of Silas and Mary Atken Smith, born Dec. 3, 1834, Stockholm, Sk. Lawrence County, N.Y.

"O thou art the son of my brother and thou hast no father to bless thee. I lay my hands upon thy head in the name of Jesus Christ and seal a father's blessing upon thee. Thy father was a righteous man; and I pray my heavenly Father in the name of Jesus to preserve thy life and health, even unto the coming of the Savior, that thou mayest be a mighty man. Now, Jesse, I charge thee to listen to the counsel of thy mother and strive to make her comfortable and be company for her, in her lonesome hours, and the Lord thy God shall bless thee. Angels shall be thy constant companions and thou shalt often converse with them; they shall defend thee from all dangers, heal thy sicknesses and heal back the power of the Destroyer. Thou art of the lineage of Joseph, as were thy fathers. Thou art a lawful heir to the Melchizidek priesthood; and in due time it shall be sealed upon thee with all its powers are benefits. And if thou wilt seek after knowledge and be sober-minded, thou shalt be like Moroni the mighty man and a mighty warrior. Thou shalt handle the sword of Laban with both hands, as to cut ten thousand of thine enemies to flight with the help of thy brother. Thy name shall be among thine enemies. Thou shalt cast thy brother in warning thy relatives into the Church, and they shall acknowledge the Lord their Redeemer; and the prayers of thy father shall not be vain, for he shall bring all his children to him, and reign over them with his companions to all eternity. Thou shalt live to see Israel gathered from the four quarters of the earth, to see all the enemies of the Lord swept from off the face of the earth, the earth cleansed from wickedness, and the Savior stand upon it; and thou shalt stand in His presence.

This is thy blessing which I seal upon thee at this time, and more shall be added to thee hereafter. And inasmuch as thou art faithful every word shall be fulfilled. For: seal it upon thee by the authority of the Holy Priesthood. Amen. (Recorded in Book C on pages 130 and 131, No. 176.)"

During the summer of 1840, the old mob spirit began again to manifest itself. As soon as the harvest was gathered, and even before, mob parties attacked the smaller settlements of our people in Hancock County, burning their houses and stacks of grain, and the fugitives came to Nauvoo for shelter and protection. It was thought that Nauvoo would be attacked, and we were told to be rendezvous at a certain place when we heard the big drum beat at night.

My mother received her endowments in the House of the Lord at Nauvoo. In the latter part of 1846 Uncle John Smith having left for the West with the authorities of the Church, and many others, we moved into his house where we lived until May. Meantime William Smith had tried to start a church for himself, also many others; he came to our house and asked us to join his church; this, we however, declined to do. In May we crossed over into Lee County, Iowa. Abraham Newbury furnished us an old house to live in. Silas worked for his brother James, and I worked for him. The house where we lived stood in the skirts of the timber fronting the prairie, and had been for a time deserted. The prairie hens and quail were very plentiful, the latter coming around the door like chickens. Mr. Newbury had previously belonged to the Church, but apostatized owing to the desire for gain, or something else; he was, however, very kind to us.