

Robert Smith, Progenitor of The Great Mormon Prophet.

THE Mormon people generally, and readers of the Deseret News in particular, will be interested in the knowledge that the two hundred and thirtieth anniversary of the death of Robert Smith, the American progenitor of the Prophet Joseph Smith, occurred on Thursday, Aug. 30 of this week. They will likewise be interested in a perusal of the narrative that follows:

Perhaps there is no better illustration of the fact that the relative value of a character to history cannot be told until time has placed it in perspective, than the life of Robert Smith. While his life was passed in obscurity, there are probably few men whose names will be accorded a higher place on the nation's roll of honor by future generations than that of the Puritan third great grandfather of the Prophet Joseph Smith, so that a sketch of his career on this two hundred and thirtieth anniversary of his death, will be read with interest.

On the opening page of the sketch of his life, the Prophet Joseph Smith gives this brief account of his ancestry:

"I was born in the year of our Lord one thousand eight hundred and five, on the twenty-third day of December, in the town of Sharon, Windsor county, State of Vermont. My father Joseph Smith was born July 12, 1771, in Topsfield, Essex county, Massachusetts, his

ment of Puritanism would dare to break away.

ROBERT CAME ALONE.

Another question here presents itself, for which we can only conjecture an answer. Being a boy of not more than 15 years of age, what brought Robert Smith from home? Was he alone in the world, and but following out the teachings received at a devout mother's knee, or from the lips of an exiled father? Or is his case the parallel of so many such among the early settlers of Utah? Was he sent out to the Puritan Zion to prepare the way for parents and brothers and sisters who never came? As will be remembered, the civil war broke out four years after he left England. We are sure only of this, that so far as we know, no relative of his ever came to the new world. Robert Smith, in his struggle with the wilderness, stood alone.

HIS FIRST AMERICAN HOME.

His first home was made at Ipswich, a town on the seacoast of Essex county, first settled in March, 1633, by John Winthrop, Jr., and 12 others.

Of this locality, the noted Capt. John Smith, of early Virginia fame, who was himself a native of Lincolnshire, gives us an account. In a single boat, with eight or nine companions, he ranged along the coast from Penobscot in Maine, to Cape Cod, as early as 1614, six years before the advent of the Pilgrims; and of Ipswich, then called by the Indian name of Agawam, he writes:

"Here are many rising hills; and on their tops and descents are many corn-

know them, for the psalm of life in the colonies of New England was played all together on the minor keys. Joy was for the unsold life was a serious business. Religion entered into every act of life, every thought was colored by it, and the philosophy of mortality dwelt more at large upon the power of Satan than upon the mercy of God.

MARRIES MARY FRENCH.

About four years after the foregoing description was written, Robert Smith took to himself a wife. He married Miss Mary French of Ipswich, a devout religious woman, as the church records show, and a wise, saintly mother, as the lives of her children testify. After two children had been born to them at Ipswich, the purchase was made of a tract of irregularly undulating forest land, some four miles to the south and west, extending over 100 acres of ground, partly in the township of Rowley, and partly in Topsfield, and partly in Ipswich, which, with about 14 families, had been incorporated ten years before.

Here in the midst of the forest, near the center of his purchase, he cleared a timber from a commanding knoll, so as to be the better able to protect himself from the wolves, bears and Indians, and, over a mile from his nearest neighbor, built a home. Of his first dwelling we have no information, but the second one, built about 1685, is described to us by his descendants, and still occupy the spot of ground on which it was torn down some 20 years ago. It was built of squared logs, two stories high, with four rooms, 16 by 18 feet in extent, two below for kitchen and "best room," and two above for bedrooms.

The outside was covered with split oak clapboards, and the roof with split cedar shingles, while a large brick chimney, with huge fireplaces opening into the rooms on either side, reared itself in the middle. Samuel Smith, the son of Robert, and the ancestor of the Prophet Joseph, seems to have been the moving genius in the erection of this home, for, on one of the chimney bricks, still preserved among the antiquities of Ipswich, the young man, before the mud was yet dry, inscribed his name. The family in Utah preserve one of these relics, and, though over two centuries old, it still rings true as a silver dollar.

REMAINDER OF HIS DAYS.

In this home Robert Smith spent the remainder of his days. Though a short distance over the line into Boxford, and generally known as "Robert Smith, of Boxford," he claimed his church membership in Ipswich, and there his children were baptized into the all prevailing Congregationalist church. Here from the soil, the sea, the animals and the woods about him, he wrested all the necessities of life for himself and family.

Of the character of Robert Smith, of the striking incidents of his life, if there were any, we know but very little. In his forest retreat, he grew into the esteem of his neighbors for his honesty and industry and was known, according to the local historian, as a quiet, unassuming man, devoted to his family and to the welfare of the village, ever ready to lend a helping hand to the needy. But the highest encomium that can be passed upon the character of any man, is unwittingly paid him by those who knew him best. His own sons.

AN HONORED FATHER.

After the death of their father, in order to clear the title to their possessions, the several sons among themselves and with their neighbors, exchanged a number of quit-claim deeds to the land formerly owned by him, and in each of these conveyances, following the name of "Robert Smith," the makers have insisted upon placing on the records of Essex county, the clause "our honored father." These words bear to the heart of the reader an echo of the kindly counsels and wise paternal admonitions of that "honored father" in comparison with which the adulation of the world is as sounding brass.

Robert and Mary Smith had children as follows:

I. Thomas Smith, who was born about 1657, in Ipswich, Massachusetts. The early town records were very poorly kept and neither the exact date of the birth of Thomas, nor of the marriage of Robert and Mary Smith, can be found. Thomas married and is known as the "Inkeeper."

II. Mary Smith, who was born October 25, 1655, at Ipswich and who married John Towne, of Topsfield.

III. Phoebe Smith, who was born August 6, 1661, at the new home in Boxford, then Rowley. She married Jacob Towne, of Topsfield.

IV. Ephraim Smith, who was born October 29, 1663, in Boxford, married Mary Russell, of Topsfield.

V. Samuel Smith, who was born January 26, 1666, in Boxford, married Rebecca Curtis, of Topsfield.

VI. Amey Smith, who was born August 16, 1668, and who married Joseph Towne.

VII. Sarah Smith, who was born July 25, 1670, and who died August 28, 1673.

VIII. Nathaniel Smith, who was born Sept. 7, 1672, and who also died young.

IX. Jacob Smith, who was born January 29, 1674.

X. Mariah Smith, who was born Dec. 18, 1677, and who married Peter Shumway.

DON'T BE BLUE

And lose all interest when help is within reach. Herbie will make that liver perform its duties properly. J. B. Vaughn, Elba, Ala., writes: "Being a constant sufferer from constipation and a disordered liver, I have found Herbie to be the best medicine for these troubles. On the market I have used it constantly. I believe it to be the best medicine of its kind, and I wish all sufferers from these troubles to know the good Herbie has done for me." Sold by Z. C. M. I. Drug Dept., 112 and 114 South Main Street.

UTAH HEROES PULLED ALL ACROSS THE PLAINS.

(Continued from page twenty.)

our first experience in our start on foot. Finally the noble 600 made a start with their handcars, singing as they went along. "Some must push and some must pull as we go marching up the hill," etc. Bad roads and storms did not daunt these noble pioneers.

COULD NOT RAISE THE DEAD.

By the time we reached Florence, I became very sick. An elder, a captain of a company, was called by my parents to administer to me. He came, said he did not have faith enough to raise the dead, and left the tent. Elders Franklin D. Richards and C. H. Anseloni, having arrived in camp, were asked to administer to me. I was promised by them that I should live up to the end of my journey. Richard always remembered me by this incident, and spoke of it the last time we met.

It is true, I was hauled all the way across the plains in the hand cart until the teams met us, by my brother, John, who was a lad of 15 years, and Isaac Wardie, a pioneer, and a man team that I would give them some of my bread if they would try and miss the rocks in the road, which pay was better than gold at that time. Our ration was a quarter of a pound of flour and a pound of sugar, and a small cake and stood guard received no more than the women and the feeble ones.

The "half will never be told" of what we suffered before we reached great Salt Lake City, our promised land, our journey from Hungate's canyon Sunday, Nov. 26, will never be forgotten. I was lifted up in the wagon, more dead than alive, and saw in the distance homes. Christopher Columbus and his men were more pleased to see a habitation once more. When I saw a fire with the people were

coming out of meeting. Hundreds came and viewed us with much amazement. L. A. BAILEY.

THOMAS DOBSON'S EXPERIENCE.

Thomas Dobson, whose picture is reproduced on this page, was born June 14, 1831, in Preston, England, the city where "Mormonism" was first publicly preached in Great Britain. On the day and in the same church, that of Rev. James Fielding, where Elder Heber C. Kimball and others explained their doctrines on that memorable Sabbath in July, 1837, Thomas Dobson, then a little over a month old, was christened into the Church of England. Shortly afterwards his mother was baptized, being one of the first seven women to be converted by the "Mormon" elders. Thomas was baptized when he was eight years old. In 1854 the family, then consisting of the mother, two sons and one daughter, emigrated to America. They were members of the last handcart company of the season, the one that suffered most. Thomas was 19 years old, and from the Sweetwater to the end of the journey was entirely without shoes. Both his big toes were so badly frozen that it was thought he would lose the members. Elder Ephraim K. Hanks administered to the youth and promised him that his toes would be saved. Later in the evening

Thomas performed a clog dance, by request, and he declares that from the same moment until the present time the toes have never troubled him.

The members of the Dobson family arrived safely in Salt Lake valley. For 30 years prior to 1903, Thomas was a nightwatchman in this city, and few men in Salt Lake were more extensively known. Since the year mentioned he has resided in Centerville, Davis county, where, as he terms it, he is "taking life easy."

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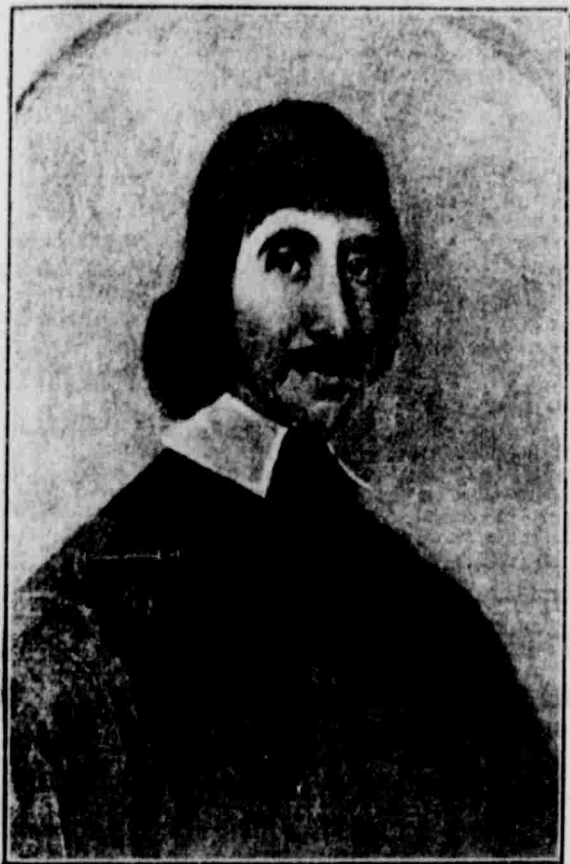
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JOHN WINTHROP THE YOUNGER.

Founder of Ipswich, and Governor of Connecticut. Under whose Grant Robert Smith Obtained Title to 208 Acres of Land, Part of Which is Owned by His Descendants Today.

father, Asael Smith, was born March 1, 1544, in Ipswich, Massachusetts; his father, Samuel Smith (second Samuel), was born Jan. 26, 1514, in Ipswich, Massachusetts; his father, Samuel Smith, was born Jan. 26, 1506, in Ipswich, Massachusetts; his father, Robert Smith, came from England."

ROBERT SMITH.

Robert Smith was born about 1623, and came to New England, in 1633, with a company made up by Baruch Whittingham, of Sutton, a village in the suburbs of Boston, in Lincolnshire, England. This company was a hotbed of Puritanism early in the seventeenth century, when John Smith led a congregation at Gainsborough-upon-Trent, just north of Boston. It was in Boston, Lincolnshire, that the Reverend John Cotton, a noted Puritan divine, conducted religious services for some years before his departure for the colonies in 1633. Speaking of the notable sections from which the Puritans came, Mr. Hutchinson says:

"Lincolnshire contributed greatly, and more of our principal families derive their origin from thence than from any part of England, unless the city of London be an exception."

But the company formed by Baruch Whittingham was not conducted to New England by himself, for shortly before they were ready to start he took sick and died. His wife, Martha Hubbard Whittingham, however, took up the project where he had laid it down; and after being detained in London by the officials of the commissioners of plantations for some weeks, finally got to sea, and landed at Salem, in May, 1633.

WHENCE DID HE COME?

From what part of England did Robert Smith come? Locating the former homes of these exiles, is very much like tracing a single drop of rain back to the particular spot in the ocean from which it came. He may have started with the company from Boston, or he may have joined them somewhere along the way to Gravesend, below London, where they took ship. But he is as likely to have come from the city of Boston, where the company was made up, or joined them during their detention in London, hailing from Ipswich, Essexshire, as family tradition has it, certain it is that he came to America at a time when the most strenuous efforts were being made by the crown to embarrass the departure of emigrants, when only the best ele-

WHERE TOWN LIES.

"This town lies in the Sagamore, or Earldom of Agawam, now by our English nation called Essex. It is a very good haven town, yet a little barred up at the mouth of the river. Some merchants here are; but Boston being the chief place of resort of shipping, carries away all the trade. They have very good land for husbandry, where rocks hinder not the course of the plough. The Lord hath been pleased to increase them in corn and cattle of late, inasmuch that they have many hundred quarters to spare yearly, and feed, at the latter end of summer, the town of Boston with good beef. There are many of them very fair built, with pleasant gardens and orchards, consisting of about one hundred and sixty souls."—Young's Chronicles of Mass., pp. 410-11 note.

Here Robert Smith lived, and from these goodly people he learned the work and the responsibilities of life. There were for him very few of the pleasures of youth and early manhood, as we



THE "PARSON CALEN HOUSE."

Located in 1630-8, a Home of the Type Built in the Time of Robert Smith.