GENEALOGY.

The Joseph Smith Family - An Unbroken Chain Back to 1638-Remarkable Men-New England Pioneers - Revolutionary War Heroes-Prominent in Civil Affairs-Philosophical and Vivid-Last Testament of Asael Smith.

(This department is prepared by the genealogical committee of the Daughters of the Pioners. ELIZABETH CLARIDGE M'CUNE, Chairman.

EDITH A. SMITH.
MINNIE HORNE JAMES,
JOSEPHINE BEATIE BURTON.

T is proposed, in these columns, to give the genealogical story of some of the well known Utah families. These stories will be both interesting and suggestive. They will furnish data which will be of historical interest as well as of collateral value. At the head of the list is, properly placed the families of the man selected by the Lord as His chosen instrument in

JOSEPH SMITH.

The name of Smith has been used, with that of Jones and Brown, as a synonum of multiplicity of persons attached to one surname. This is hardy true. As a matter of fact, there are other names, as common, if not more so, than that of Smith. And, further, there appears to be no family name more easily traced than that of the Joseph Smith family. It is suggestive of eph Smith family. It is suggestive of an overruling Providence to find that the progenitors of the Prophet were moved upon by a strong impulse to re-

He died Nov. 14, 1785, leaving an estate valued at £544-12-8. The Salem Gazette of Nov. 22, 1785, in recording the fact of his death made mention of

Gazette of Nov. 22, 1785, in recording the fact of his death made mention of him in the following worthy terms:

"Died.—At Topsfield, on Monday the 14th instant, Samuel Smith, Esq., aged 72.—So amiable and worthy a character as he evidently appeared, both in public and private, will render the memory of him ever precious. For a number of years he represented the town in the general court, where he was esteemed a man of integrity and uprightness. His usefulness among those with whom he was more immediately conversant was eminent. He was a sincere friend to the liberties of his country, and a strenuous advocate for the doctrine of Christianity.

"The memory of the just is blessed." Asael, son of Samuel, was born in Topsfield, March 7, 1744, His mother died shortly after his birth and he was left in the care of his father's second wife, Priscilla. The greater part of his early life was spent in Topsfield. Feb. 12, 1767, he married Mary Duty, of Windham, New Hampshire, and took up his residence in that place about the year 1772. From there he moved to Dunbarton and from there he went to Derryfield, now the city of Manchester.

During the Revolution he followed

ter.
During the Revolution he followed
the example of his worthy father and
cast his lot on the side of thepatriots,
cast his lot on the side of the patriots,

the gold (viz.) all the monarchical and ecclesiastical tyranny will be broken to pieces and become as the chaft of the summer thrashing floor; the wind shall carry them all away, and there shall be no place found for them."

But perhaps the sentiments and character of the man are best depicted in his address to his family which is here produced in full:

"A few words of advice which I leave to you, my dear wife and children, whom I expect ere long to leave:

"My Dear Selfs—I know not what leisure I shall have at the hour of my death to speak to you, and as you all know that I am not free in speech, especially when sick or sad; and therefore now do speak my heart to you, and would wish you to hear me speaking to you as long as you live (when my tongue shall be mouldered to dust in the silent tomb) in this my writing which I divide among you all.

And first to you, my dear wife, I do with all the strength and power that is in me, thank you for your kindness and faithfulness to me, beseeching God who is the husband of the widow, to take care of you and not to leave you nor forsake you, or never suffer you to leave nor forsake Him, nor His ways. Put your whole trust solely in Him, He never did nor never will forsake any that trusted in Him. One thing, however, I would add, if you should marry again, remember what I have undergone by a stepmother, and do not estrange your husband from his own children or kindred, lest you draw on him and on yourself a great sin. So I do resign you into the everlasting arms of the great Husband of husbands, the Lord Jesus Christ.

"And now my dear children let me pour out my heart to you and speak first to you of immortality in your souls. Triffe not in this point; the soul is immortal; you have to deal with an infinite Majesty; you go upon life and death; therefore in this point; the souls is immortal; you have to deal with an infinite Majesty; you go upon life and death; therefore in this point; the souls is minortal; you have to deal with an infinite Majesty; you go upon life and

should not succeed according to your wishes,

Wishes,

"Persevere in the way of well-doing and you may hope for success. For myself (who had never your parts nor helps), I never found anything too hard for me in my calling, but discouragement and unbelief. If I was discouraged and did not believe I could do a thing. I never could; therefore, when you think anything is too hard for you, do not undertake it.

think anything is too hard for you, do not undertake it.

"As to Your Company—Abandon all infectious, self-serving companions; when once you have found them false, trust them no more. Sort with such as are able to do or receive good. Solomon gives you the best counsel for this in many places. Read the Proverbs and remember him in this. Forsake not an old friend; be friendly and faithful to your friends. Never trouble nor trust friends unless there be a necessity, and lastly be long in closing with friends and loth to lose them upon experience of them.

"As to Your Marriages—I do not think them."

and loth to lose them upon experience of them.

"As to Your Marriages—I do not think it worth while to say much about them, for I believe God hath created the persons for each other and that nature will find its own.

"But for Your Children—Make it your children work to believe them up in the

persons for each other and that nature will find its own.

"But for Your Children-Make it your chiefest work to bring them up in the ways of virtue that they may be useful in their generation. Give them if possible a good education; if nature hath made no difference do you make none in your affections, continuances nor portions; partiality this way begets envy, hatred, strife and contention.

"And as for Yourselves Within Yourselves—My desire hath been to carry an even hand towards you all and I have labored to reduce you as near as I could, all circumstances considered, to an equality; and, therefore, my last request and charge is, that you will live together in an undivided bond of love. You are many of you, and if you join together as one man, you need not want anything. What counsel, what comfort, what money, what friends may you not help yourselves unto. If you will all as one contribute your aids.

"Wherefore, my dear children, I pray, beseach, and adjure you by all the relations and dearness that hat ever been betwixt us and by the hearirending pangs-of a dying father whose soul hath been ever bound in the bundle of life with yours, that you know one another. Visit as you may each other. Comfort, counsel, relieve, succor, help and admonish one another; and, while your mother lives, meet her, if possible, once every year. When she is dead, pitch on some other place, if it may be your elder brother's house; or if you can; and when you have neither father nor mother left, be so many fathers and mothers to each other, so you shall understand the blessings mentioned in the 133 Psalm.

"As to Your Estates—Be not tre bleet."

133 Psalm.
"As to Your Estates—Be not trop bled

derstand the blessings mentioned in the 133 Psalm.

"As to Your Estates—Be not trop bless that you are below your kindred; get more wisdom, humility and virtue and you are above them, only do this. Deal with your hearts to make them less; begin low, join together to help one another; rest upon the promises which are many and precious this way. Love mercy and have mercy on yourselves and one another, and I know, I know, I say and I am confident in it, that if you will trust God in His own way He will make comfortable provisions for you. Mak no more objections but trust Him.

"For the Public—Bless God that you live in a land of liberty and bear yourselves dutifully and conscionably towards the outhority under which you live. See God's providence in the appointment of the federal Constitution and hold union and order precious jewels. And for the Church of Christ; neither set her above her Husband nor below her children; give her that honer obedience and respect that is her due. And if you will be my children and heirs of my comfort in my dying age, be neither anothers nor factions of any party or faction or novelty; it is true that this is not a rising way, but it is a free, fair, comfortable way for a man to follow his own judgment without wavering to either hand. I make no doubt but you will hear divers opinions concerning me both before and after I shall sleep in silence; but do not be troubled at that. I did what in my circumstances seemed best for me for the present; however, the event hath not in some points answered my expectations; yet I have learned to measure things by another rule than events and satisfy myself in this that I did all for the best as I, thought, and if I had not so much foresight as some others I cannot selp it.

"Sure am I, my Savior, Christ, is perfect and never will fail in one circum-

cannot salp it.

"Sure am I, my Savior, Christ, is perfect and never will fail in one circumstance. To Him I commit your souls, bodies, estates, names, characters, lives, bodies, estates, names, characters, lives, deaths and all, and myself, waiting when He shall change my vile body and make it like His own most glorious body. And wish to leave to you everything I have in this world but my faults, and them I take with me to the grave, there to be buried in everlasting oblivion; but leaving my virtues, if ever Land arm to revive and live in you.

I had any, to revive and live in you, Amen: so come Lord Jesus; come quickly, Amen. "The above was written April 10, 1799.

"The above was written April 10, 113, and left for my dearly beloved wife and children to view after my decease."

The original copy of this article, which is in a well preserved condition, is now in the possession of the Smith family. It was read and well understood by Asael's family many years before his death and no doubt had a great to the control of the smith statement of them in their actions for offuence over them in their actions for

good.

Asael was devotedly attached to his wife, his life-long companion, who survived him. The latter years of his life were spent at the home of his son Silas in Stockholm, St. Lawrence county, N. Y. where he died Oct. ? 1830, over 86 years of age. In status, he was tall, his body was well proportioned and powerful and he was capable of handling with ease two ordinary men.

The children of Asael and Mary were:

the year 1833 he was called to the onice of presiding patriarch of the church. He died in Nauvoo, Hancoek county, Ill., Sept. 14, 1840, of consumption which was brought on through exposure and suffering during the mobbings and persecutions of his people. The Prophet Joseph and his brother Hyrum, (the latter succeeding his father as patriarch), when under the protection of Gov. Thomas Ford of Illinois and while waiting trial on the charge of treason, were murdered in Carthage jail, June 27, 1844, by a mob disguised with painted faces. For what reason these men were charged with treason has never been made clear, unless, according to the ruling of Judge Austin A. King, "they believed that the kingdom of God would eventually be set up upon the earth and break in pieces all other nations, hence they were guilty of treason." The Church of Jesus Christ today numbers 300,000 souls.

Joseph (3) married Lucy, daughter of Solomon and Lydia Mack, Jan. 24, 1766. Their children were: Alvin, b. Feb. 11, 1758; d. Nov. 19, 1824; Hyrum, b. Feb. 9, 1800; d. June 27, 1844; Samuel Harrison, b. March 13, 1808; d. June 27, 1844; Sophronia, b. May 16, 1803; Joseph (Mormon prophet), b. Dec. 23, 1805; d. June 27, 1844; Samuel Harrison, b. March 13, 1808; d. March 13, 1810; d. March 13, 1810; d. March 13, 1810; d. March 13, 1810; d. March 24, 1810; William, b. March 13, 1811; Catherine, b. July 8, 1812; Don Carlos, b. March 25, 1816; d. Aug. 7, 1841; Lucy, b. July 18, 1821.

4—Asael, born May 21, 1773, in Windham, Rockingham county, N. H. He married Elizabeth Shellenger, March 21, 1802. In 1809 he settled in Stockholm, St. Lawrence county, N. Y., and in 1836 removed to Kirtland, Ohio. He accepted the mission of his nephew, Joseph, and became a member of the Mormon Church in 1835. From that time his life was spent in the ministry. He died July 21, 1848, at lowaville, Wapello county, Iowa, while on his way to the Rocky mountains. His son Elias, a pioneer of the west, became probate judge of Salt Lake county, Utah, in 1852 and served until

were: Charles, b. April 17, 1817, Laura, b. 1819; Horace J., Elizabeth,

He died in March, 1830. The children were: Charles, b, April 17. 1817. Laura, b, 1819; Horace J., Elizabeth, Sarah.

7—Silas, born Oct. 1, 1779, died Sept. 13, 1839, married, first, Ruth Stevens, Jan. 29, 1805, by whom he had the following children: Charles b, Nov. 11, 1806; d, May 7, 1809; Charity, b, April 1, 1808; Curtis S., B. Oct. 29, 1809; d, Sept. 23, 1861; Samuel, b, Oct. 3, 1811; d, March 7, 1826; Stephen, b, June 8, 1815; Sugan, b, Oct. 19, 1817; Asael, Cot. 12, 1819; d, May 15, 1834.

He married, second, Mary Aikens. Their children were: Silas Sanford, b, Oct. 20, 1830; John A., b, July 6, 1832; d, in 1838; Jesse Nathaniel, b, Dec. 2, 1834.

Stlas served during the war of 1812-15 as a captain of militia. In the summer of 1835 he was bartized by his nephew Hyrum Smith and became a member of the Church of Jesus Christ (Mormon). He moved to Pittsfield, Illinois, in the year 1838, where he died the following year nearly 60 years of age.

8—John, born July 16, 1781, in Derryfield (Manchester). Rockham county, N. H. In 1815 he married Clarissa Lyman by whom he had three children, George Albert, b, June 26, 1817; d, Sept. 1, 1875; Caroline, b, June 6, 1820; John Lyman, b, Nov. 17, 1823. He joined the Mormon Church in 1832 and became one of its most active workers. He was one of the pioneers of the west, having crossed the plains from Nauvoo, Illinois, to the Great Salt Lake by ox team in the year 1847. He died in Salt Lake City, Utah, May 23, 1854. His son, George A., was one of the most renowned leaders of the Mormon Church.

9—Susannah, born May 16, 1789, married Joseph Sanford, Oct. 15, 1899. 1816; John Lyman, b, May, 20, 1818. She died May 27, 1824. Their children were: Martin, b, Sept. 24, 1811; d, Nov. 24, 1817; Charlotte, b, March 4, 1814; William Wallace, b, June 18, 1814.

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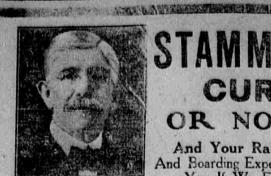
CALIFORNIA COLONY.

San Francisco, Cal., Jan. 10.—In company with Elder John H. Shaw, the presiding elder at Sacramento, I recently visited a number of our people who came to this state from Idaho in search

came to this state from Idaho in search of a milder climate.

Believing that the balmy air of sunny California would be conducive to long life and happiness, they have decided to remain here, and have negotiated for a tract of land in Butte county, near the town of Gridley, about 60 miles north of Sacramento.

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hors as a quiet unassuming man, devoted to the welfare of the settlement, and was ever ready to lend a helphy hand to the needy. He was the father of 10 children, namely: Thomas, Mary, born October 28, 1658, married John Towne: Phebe, born August, 26, 1661, married Jacob Towne, Ephraim, born October, 29, 1662, married Mary Ramsdell; Samuel, born January 26, 1666, married Rebecca Curtis; Amye, born August 16, 1668, married Robecca Curtis; Amye, born August 16, 1668, married Joseph Towne; Sarah, born June 25, 1679, died August 28, 1673; Nathaniel, born January 29, 1674, married Rebecca Symonds; Mariah, born December 18, 1677, married Peter Shumway. In his will dated August 7, 1693—23 days before his death—Robert appointed his wife Mary and third son, Samuel, his executors. Later by request of his mother and children, Samuel became the sole administrator of his father's estate. He received a letter of administration from Judgs Jonathan Corwin, October 3, 1698.

After the estate was divided, Samuel moved from Boxford to Topsfield where he became an influential member of society and held several offices of trust. He married Rebecca, daughter of John Curtis, January 25, 1707. He is sometimes vredited with a previous marriage, but whether this is the same Samuel has not been proved with any degree of certianity. The children of Samuel and Rebecca were: Phebe, Mary, Samuel, Rebecca, Elizabeth, Hephzibah, Robert, Susannah and Hannah, His son Samuel was born January 3, 1714, in Topsfield. He married (first) Priscilla Gould, daughter of Zaccheus Gould of that village. Their children were: Priscilla, Samuel, Vashit, Susannah, and Asahel. After the death of his wife. Samuel was born January 3, 1714, in Topsfield, He married first) Priscilla Gould, a cousis to his first wife. Samuel was grand juryman in 1760; in 1770, road supervisor; in 1779, 1789, 1782, 1783, 1784 and 1785 he was on the committee of safety; from 1771 to 1777 and in 1781 and 1782 he was moderator in 1758, 1759, 1769, 1762, 1763, 1766, 1767, 1768, 1769, 1762

serving in the American army during the war. After the death of his father, in 1785, Asael returned to Topsfield again to make his home on the paternal estate. He lived in the old home about one mile north of the town, where a number of his children were born, notably Joseph, father of the Mormon prophet. It is doubtful if Asael would have again left the place had he not aroused the prejudices of his neighbors. He was a man of very liberal views, with thoughts in advance of his time. He was noted for having opinions of his own which he would not yield to bigotry nor opposition. Some of his children were baptized in the Congregational church at Topsfield; but in cord in various interesting ways, their serving in the American army during | cord, in various interesting ways, their names and dates on history's page.

Some time ago, Joseph F. Smith, Jr., gathered and published, in a private way, some vitally interesting facts concerning this remarkable family, which goes back to 1638 in America. This information will be given here. Attention is called to the strong, splendid characters of these men, as evidenced in their writings as well as in their lives. A narative of their lives and deeds follows: In looking over the early history of the United States, one cannot help but see the truthfulness of the words of the Apostle Paul, that "the powers that he are ordained of God". I firmly hebe are ordained of God." I firmly be-lieve that through the inspiration of the Lord the first settlers of America were moved upon to take up their journey from the old world and make their homes in this land of freedom. Gen-erally they were of humble birth, yet honest, industrious and brave; men, craffy they were of humble birth, yet honest, industrious and brave; men, such as the Lord would choose to cope with the many problems which are always to be met and overcome in the settlement of a new country or in the framing of a new nation.

Among these early settlers was a Robert Smith who immigrated in the year 1638. Beginning life in the new world in a humble way he gradually won the esteem of his neighbors, and through his industry and integrity was able to gather around him some of the comforts of life. He married a Mary French and moved to that part of Rowley, in Essex county, which afterward became the township of Boxford, where he purchased 208 acres of land. Robert was known among his neighbors as a quiet unassuming man, de-

ROBERT SMITH HOMESTEAD, At Bosford, Essex County, Massachusetts, Showing Members of Smith Family in Front, December 25, 1905.

> gational church at Topsfield; but in his own religious views he was somewhat of a Universalist, and held to the truths that in America, all men should have free and equal religious liberty. It is commonly reported in the family that he brought the ill-will of his neighbors upon his head because of his too liberal religious views. It is well known that he was open and explicit and always expressed his honest opinions whether they were in accord with prevailing views or not.
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> It has been said of him that one of ional church at Topsfield; but in It has been said of him that one of his shouledrs was higher than the oth-

his shouledrs was higher than the other, but this is a mistake. He was not deformed in any way, but while a small child his neck was severely burned, which caused the cords to contract, making his neck stiff; and from this he received the undignified nickname of "Crook-neck" Smith, a term applied to him by his opposers. Nehemiah Cleaveland, in his address delivered at the two-hundredth anniversary of the incorporation of Topsfield, speaking of Asahel, said: "He was so free in his opinions on religious subjects that some regarded his sentiments as more distorted than his neck." But fortunately some of his writings in which he expressed his views have been handed down to us, and although his religious opinions were not always his religious opinions were not always in accord with public opinion or belief, yet he was honest in his convictions and held aloof from all denominations

of Him, pray to Him or in any way make your addresses to His great Majesty, be in good earnest. Trifle not with His name nor with His attributes, nor call Him to witness to any thing but is absolute truth; nor then, but when sound reason on serious consideration requires it. And as to religion, I would not wish to point out any particular form to you, but as to religion. I would not wish to point out any particular form to you; but first I would wish you to search the Scriptures and consult sound reason and see if they (which I take to be two witnesses that stand by the God of the whole earth) are not sufficient to evince to you that religion is a necessary theme. Then I would wish you to study the nature of religion, and see whether it consists in outward form. study the nature of religion, and see whether it consists in outward formalities, or in the hidden man of the heart; whether you can by outward forms, rites and ordinances, save yourselves, or whether there is a necessity of your having help from any other hand than your own. If you find that you stand in need of a Savior, Christ saith: 'Look unto me and be ye saved all ye ends of the earth:' then look to Him, and if you find from Scripture and sound reason that Christ hath come into the world to save sinners, then examine what it was that caused Him to leave the center of consummate happiness to what it was that caused Him to leave the center of consummate happiness to suffer as He did—whether it was to save mankind because they were sinners and could not save themselves; or, whether He came to save mankind because they had repented of their sins, so as to be forgiven on the score of their repentance. If you find that He came to save sinners merely because they were such, then try if there is any other so great that He cannot save him; but mind that you admit no others as evidences but the two that God hath appointed, viz.. Scripture and chim; but mind that you admit no others as evidences but the two that God hath appointed, viz. Scripture and sound reason. And if these two witness that you are one whit better by nature than the worst heathen in the darkest corner of the deserts of Arabia, then conclude that God hath been partial towards you and hath furnished you with a better nature than others; and that consequently. He is not just to all mankind. But if these two witnesses festify to you that God is just to all mankind. But if these two witnesses festify to you that God is just to all and His tender mercles are over all His works; then believe them, and if you can believe that Christ came to save sinners and not the Zighteous Pharisees, or self-righteous; that sinners must be saved by the righteous ness of Christ alone, without mixing any of their own righteousness with His, then you will see that He can as well save all as any. And there is no respect of persons with God, who will have all mankind to be saved and come to the knowledge of the truth, viz. 'that there is one God and one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all, to be testified in due time.' And when you believe this you will enter into His rest, and when you enter into His rest you will know what that rest is, and not before. And having gotten this evidence that God is true, be still adding to your evidence and enjoy your present assurance. Do all to your God has to your father, for His love is 10.000 times greater towards you than ever any earthly father's could be to his off-spring.

In the next place strive for those Switch the composed the view house of the contribute of the contri