

David Howe Smith and Samantha Sessions

And

Patience Smith and James S. Adams

Biographies Prepared and Talks Presented By

Gary David Hansen

Anne Smith Staheli

And

Fracine Kolster Medrano

July, 2011

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Introduction

This book contains three different divisions. The first and last divisions have a separate Table of Contents. The middle section, which is the reunion talk by Gary Hansen and Anne Smith Staheli, does not have a contents page. The first and major segment is the 2004 edition of the history of David Howe Smith and Samantha Sessions and their family. The second and condensed story about them was prepared for presentation at the 2011, Thomas X and George W. Smith Family Reunion. The final division of this book is about another one of our favorites in the family, a sister of David Howe by the name of Patience Smith Adams. It has been carefully researched and written by Francine Kolster Medrano, one of her very capable, thoughtful and devoted granddaughters.

We take great satisfaction in our grandparents considered in this book and appreciate all that they did to create, sustain and help in countless ways in the lives of our parents and our aunts and uncles and their families. They are to be commended for their positive examples and many contributions of love and service in the Church and in the wonderful communities in which they lived. Although substantial praise could be applied to many of the small communities along the Wasatch front, it is hard to improve upon Logan and Bountiful as great places to live and raise a family.

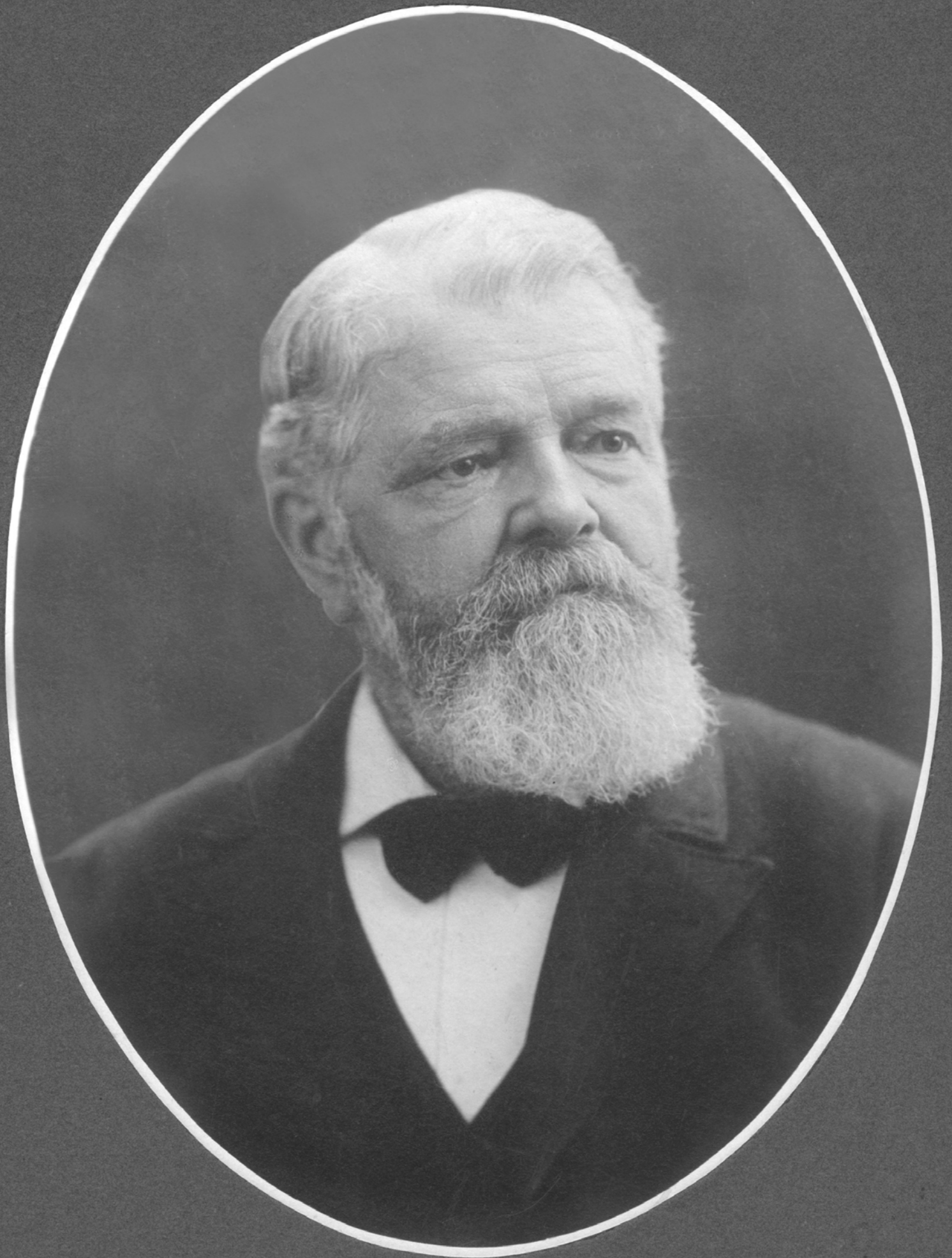
Table of Contents

Photo Gallery of David Howe Smith, Parents and Siblings

David Howe Smith of missionary age	1
David in young adulthood and middle years	2
His father, Thomas X Smith	3
His mother, Ann Howe Smith	4
The Thomas X & Ann Howe Family	5
David Howe, his brother Eugene and sisters: Mabel, Fannie, and Patience in middle row and Marie and Jennie in front row	6
David Howe Smith (Introduction and Background)	7-15
Ordination to Office of Seventy and Missionary Blessing	16-17
Mission of Elder David Howe Smith to Southern States/Kentucky	18-28
Photo Gallery of Samantha Sessions Smith (See list on page 29)	29-44
Samantha Sessions Smith, Marriage Certificate and her early timeline	45-47
Timeline of David's Early Life, Marriage and Family	48
Diversity in His Work Activities and Skills	49-52
Samantha's Love, Support and Letters to Her Children (Four Remarkable and Distinguished Sons)	52-56
Smith Home on Crockett Avenue in Logan	57
Grandma and Grandpa Smith (Some Talents, Gifts, Blessings)	58-59
Some of Their Favorite Places of Worship	60
Photos Late in Life and Their Last Years	61-63
Funeral Service for Samantha Sessions Smith	64-67
Logan 5 th Ward Meeting House	68
Burial in the Bountiful Cemetery	69-72
Appendix (Outline of Contents)	73
The Death of their son, Horace Sessions Smith	74
Patriarchal Blessing of Samantha Sessions	75-76
Poem of Support to a Departing Missionary Friend	77-80
A Few Letters to our Family	81-86
Picture of David H. and son, C. Ronald Smith with Zina's Boys	87
Traditional Genealogical Records Prepared by Lucille Smith Hansen	88-91
Charts and Names of Descendants to the Youngest Generation	92-





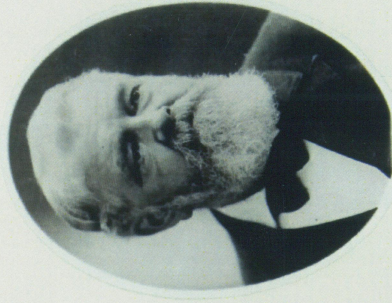




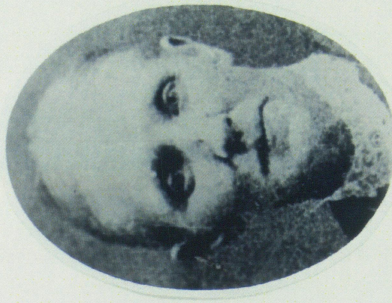
THOMAS X SMITH ~ ANN HOWE FAMILY



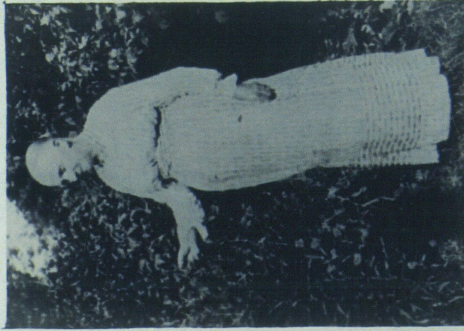
DAVID
MABEL S. BRADFORD
MARIE S. KIMBALL
EUGENE
FANNIE S. GOODSELL
JENNIE S. STODDARD
PATIENCE S. ADAMS



THOMAS X SMITH



ANN HOWE



ANN HOWE



David Howe Smith

My mother's father, and therefore my maternal grandfather, is David Howe Smith and he was born on October 17, 1876 in Logan, Utah. His parents were Thomas X and Ann Howe Smith who were among the earliest pioneer settlers in the Cache Valley. He was the fifth born child and their first born son that survived. When David was born he had only one living sibling. The first three, two brothers by the names of Walter and George and a sister by the name of Adelaide died on their birthdates or in infancy. What persistent and painful heartache his parents endured in these tragic losses that beset their early married life. David's sister of the first five that lived was Francis, who was known in the family as Fannie. She had been born about two and one half years before him. What a joy it must have been to have Fannie and David living and growing into their childhood years! David's parents had been married on January 19 of 1869, and were together for about 8 years when he was born.

Some Important Common Background

By the time Thomas X married Ann Howe, ten years after his arrival in Logan, a number of the issues and threats to the earliest pioneers had been moderated as the village was developed more and additional residents could help and protect each other to some degree. Ann Howe was the second wife of Thomas X and they shared much in common. They were both from England; both had been converted to the gospel in their homeland; each made the courageous journey across the Atlantic from Liverpool in the seemingly fragile, wooden Packet sail ships; and then they finished their westward journey to Utah by pioneer wagon train. These travels were far from identical though in terms of where they landed in America and where they started on the wagons. They must have had a lot to talk about and share in the wonderful times they had together.

David's Other Brothers and Sisters

When David was born he had another 'readymade family', but he did not live in the same house with any of them. In fact they did not all live in the same house, because some were adults, already married and had homes of their own. They were the children of Thomas X and Margaret Gurney Smith, his first wife that he had married in England. Their daughter Lucy was the oldest child in this

family and she would have been 24 years old in 1876. She was married to Thomas B. Cardon and had her own household. Orson Gurney Smith was their oldest son, whom David would have called his brother, and he was 23 years old at David's birth and married to Caroline Carpenter. They lived in Paradise where he was serving as a very young Bishop. The other living siblings in this family were: Thomas, Fredric, Catherine, Emma, Alice, Margaret Drucilla, Florence and Harriet. The last four sisters were between @ 10 and 4 years older than David, in the same sequence as listed, and none of them ever married. Thomas would have been age 19, the same as Ann Howe Smith, Fredric was age 17, Catherine was age 15 and Emma was age 13. It must have been quite an experience to have ten brothers and sisters from this family to know, build relationships with, care about and to enjoy some reciprocity in these potentially rich social and emotional bonds. I recall that he received letters from many of them later while he served on his mission and some of them sent money to help him. Orson was mentioned particularly in this regard in his missionary journal.

Now we know that David had eleven living brothers and sisters when he was born. That is quite a family circle of which to become an important part. He would enjoy the blessing of one more brother, Eugene, who was about one and one half years younger. They were probably the best of buddies and friends while growing up and beyond. Then Pricilla was born but she died at the age of one. The next four sisters survived to adulthood and included; Mabel, Patience, Marie and Jennie. However, Jennie would pass away in her mid twenties as the young mother of two children. These five additional siblings create a total of sixteen living brothers and sisters in his life. It must have been quite amazing, enriching, challenging and developmental all at the same time. We realize too that all of the older ones must have had significant responsibility to help their parents care for and provide for this large family.

The Early Pioneer Environment

It was their challenging work to tame the frontier and to make the wilderness a place for human habitation. They were an important part of the colonization of the west and the creation of a viable and self sustaining Mormon settlement under the direction of the great Prophet, Brigham Young. There was nothing in Cache Valley when they arrived that would reflect a modern community or civilization. All they had was raw potential, but I am sure that

they viewed it as very significant, with the 'glass more than half full'. We are talking about true faith and active, working optimism. However, they were in immediate competition with the Indians because this was their homeland and the pioneers were invaders. Land had to be cleared of sagebrush, wild grass, bushes and trees to make it useful for agricultural purposes. This was critical because they would only have an 'agricultural subsistence economy', and then only if they were successful in all that needed to be done. Freely running streams had to be controlled and directed through a system of canals and ditches to irrigate the parched land. Only then would the precious seeds in their fields and gardens grow to maturity and provide the all important harvest.

They would battle the wild, threatening creatures of the forest and desert like hungry bears and the dangerous rattle snakes with such lethal power in their venomous bites. They had to fight the crickets and grasshoppers with great energy and urgency to avoid total devastation to their crops and gardens. Their chickens and geese were at risk to the coyotes, badgers, bobcats, skunks and other predators which made a meal of birds or eggs. This was the very challenging environment that David's father faced when he moved to the Cache Valley in 1859 with his first wife Margaret. The early pioneer settlement was in a fort in what is now part of the old downtown area.

The Family Home, Garden & Farm

Ann's first home was relatively small and modestly furnished. It has been reported that his mother used some boxes, decorated with petticoat fabric for some of the furnishings. This was a do it yourself era! It was a time when you used things on hand, you were creative and made them or you went without. It was a good management strategy under these trying circumstances. Cash was very scarce. Foods had to be produced and then carefully preserved for the long winter months. The gardens, orchards, fields and farms were absolutely essential and precious assets, central to the necessity of sustaining life itself. And this pertained not only to human life, but the lives of the poultry, pigs, cattle, horses, mules, sheep and other animals like dogs and cats. There also had to be some extra food supplies for the Indians who wanted food and other things. The pioneers shared with them to maintain some kind of peaceful coexistence and to avoid more hostilities. Their production also had to be enough to help them pay their tithes and to help the poor and needy.

I am sure that David had considerable experience in the planting, watering, weeding, and harvesting the gardens, orchards and fields that were owned by his father Thomas X and his two wives. His mother Ann and Margaret lived in separate homes in Logan. The garden and orchard properties would have been in Logan and adjacent to their homes, but the farm acreage was reportedly about 10 miles to the south of where they lived. I don't know the exact location, but it would have been to the southeast somewhere near present day Hyrum or slightly southwest toward Wellsville.

It was a very long walk to the farm and even further on the return home after a long days work. If he was lucky or fortunate, David would get to ride on a wagon or perhaps a horse. The road would have been dusty during the hot dry days of summer. It could easily have been muddy and slippery after the rain or snowfall in early spring or late fall. I am convinced that he learned how to work and something about what was required to sustain a family in these early years. I can visualize him working with others especially during the times of planting and harvesting. I am aware that his mother Ann used to make major meals for the threshers including a large number of pies. They must have been very happy when these foods arrived at the fields to feed all of the hungry workers, David and other family members among them. This same tradition carried down to my generation when I helped at harvest time with all who came to haul and stack the hay or thresh the grain, dig the sugar beets or pick the potatoes and load them onto wagons or trucks. Mother made the wonderful meals and deserts for us and we usually ate in the house. After those generous meals we would take a break and rest out on the lawn in the shade of a poplar or a weeping willow tree. It was a coveted team to eat, visit, and rest up before the work of the afternoon.

Living in a Polygamous Family

I don't know what it would have been like to be part of the second wife's family with regard to the older brothers and sisters that were born to the first wife. There was what I would call a rather firm 'mandate of silence' that curbed the outward expression of complaints and problems. I suppose there was a lot of cooperation and working together, but one would expect that there were some of the normal tensions, conflicts, and jealousies too. The first wife and her children would have been more established, settled and comfortable in their home, having had much more time to develop it. I can imagine that the oldest

children of the first wife may have felt a loss and some deprivations when their father married his second wife. Lucy and Orson were older than Ann Howe and they were married adults in their own homes. Thomas was about her same age. Several were teenagers, just a few years younger than Ann. This would not be easy, especially considering that some were of the same generation as this much younger wife. No doubt there was a time of adjustment, testing and proving that went on in their minds and hearts. It may have taken a lot of favorable behavior on the part of Ann to build confidence and trust sufficient to be fully accepted and loved by all in this established family. She was ultimately known to be a kind, loving, sharing and compassionate person. All of these virtues would have endeared her to this new readymade family. I trust that there was an outpouring of love, sympathy, and compassion for her as she endured the deaths of her first three children all in a row and in the first four years of her marriage to their beloved father Thomas X Smith.

In terms of the time available with their father, children in polygamy had less time that they would be able to spend with him. However, Thomas X clearly had an unwavering love and kindness for his whole family. He had very good communication skills. He was such an example, gentleman, teacher, counselor, and friend that it is hard to imagine anything but a powerful and good influence upon his children, even if the quantity of time was somewhat more limited than in a monogamous family. I am certain that he was very cognizant of his stewardship as a Family Patriarch. The studies are explicit that show pioneer women at the emotional heart of the home, a tradition that has carried forward until today in many Mormon families. The wives and mothers tend to devote more time to raising, caring for and teaching the children. The fathers are usually more involved in working outside the home, making the income and providing the cash and other assets to support and maintain the family. However, in these pioneer families, the wives and children worked hard at maintaining the home, the gardens and orchards. The men were more involved in their farms, businesses, community and Priesthood responsibilities. When the men had to be away on missions or 'underground', or on business, the wives and children had to do more of all the work. I suppose that during these times, other men would offer to help and or some arrangements had been made in advance so that the entire burden would not fall solely upon the wives and children while the men were away.

The oldest living son of Thomas X and Ann would have had his share of opportunities to work along with his father in the farming and other domestic labors. There must have been some long talks as they walked or rode the wagon together to the farm. The conversations would have been very interesting, led by Thomas X who was so involved in building the Church and serving in leadership circles. There were the very difficult times too when Thomas X was away for long periods on his mission to England and in hiding (underground) to avoid being arrested and jailed by the police for being a polygamist.

This had to be a very stressful situation and it imposed a lot more work upon the wives and their oldest children. They had to provide for themselves and live much more like single parent mothers with their children today. However, these pioneer mothers typically had more children and lived on an agricultural subsistence economy, both of which imposed great demands upon them. In retrospect, it would be fair to conclude that they led valiant and faithful lives in sustaining the higher law of celestial marriage. It is also perfectly clear that they were heroic in the application of intelligence, ingenuity and hard work essential to providing and caring for their children, homes, and gardens. They are unsung heroines of the western frontier. They led truly remarkable lives of creativity, problem solving and survival through times of great demands and complex adversities. These mothers provided helpful examples for their children in the ways they adapted and managed their resources and circumstances effectively enough to sustain their families and maintain their properties. The opportunities for practical, temporal learning were significant and I am sure that David and his siblings were attentive and observant, and thereby learning and growing in their capacities to become more independent.

The Problems of Clothing and Shoes

I am certain that it was a continual challenge for both wives to clothe all of these growing children without much fabric or patterns and without good sewing machines available to sew the clothes. The problem was significant with respect to providing shoes for everyone. It was common for some pioneer children to go without shoes during the summer months. Refined leather was probably at a premium and shoemakers were scarce. I understand that one had to get on the schedule of the shoemaker in order to have a pair made. The luxury of nice fabrics, refined leathers, and machines for most pioneers would

not be available until the railroad came into Utah and cash was available to make needed purchases. It must have been a time of continual hand me downs. And one would be very grateful for such clothes. Some pioneer stories tell of mothers staying up all night to hand stitch the clothing needed by their children. No doubt, there was some sharing of clothing between and among the various pioneer families in the Ward as the needs changed and children moved into adulthood. It would have been an informal, neighborhood exchange. They would have been amazed at the variety of such goods available in the modern day Deseret Industries. Brigham Young and Thomas X were very supportive of home industries in different fields of work, fabrication and manufacturing. They would have been resourceful in making the best equipment and materials available to help families meet their needs. Orson Gurney Smith, the oldest son of Thomas X through Margaret Gurney, was very devoted to home industries and helped establish some of these in Logan, including a broom making factory and sales shop. He was also involved in the sale of different kinds of equipment for the home and businesses. No doubt David was aware of some of these activities that addressed a few of their diverse temporal needs.

David's Legendary Heritage

David was very privileged to be born into a family of great faith in the gospel and devotion to the Church of Jesus Christ of Latter Day Saints. They had been and continued to be stalwart in following the principles and practices that distinguished them as true disciples and saints. They were living in a most difficult generation which tried the souls of men and women alike. They were among the pioneers who literally established the foundations and institutions of the Church and the community in Cache Valley, and particularly Logan. In England, they lived in a country with several millennia of history, culture, and advancements in civilization. There they could have enjoyed the benefits of all this development and had potential access to many amenities. Now, they were at the heart and center of their own culture, actually making the significant history, and creating the institutions and facilities of a new settlement and society on the western frontier. It was a rigorous time of high adventure and challenge to the mind, body and spirit. Only those who were visionary could appreciate the importance of what they were doing. This vision would have helped them transcend the heavy demands of adversity and the toilsome routines required to provide the essentials and sustain their families.

Thomas X and his first two wives have become a major legend in our family history. He served as Bishop of the Logan 4th Ward about fifteen years before David was born and continued during all of David's early life and young adulthood. David would have been about 30 years old before his father was released from this calling of 46 and one half years. His mother was valiant as a Bishop's faithful and compassionate wife. She was also a very diligent patron of the magnificent Logan Temple having completed the proxy work for hundreds of people before her life ended. Thomas X was a principal in helping mobilize some of the manpower, materials, and money for the development of four major institutions of the community including: the 4th Ward Meetinghouse; the Logan Tabernacle which would serve as the Stake Center; the Logan Temple; and a major facility at the Brigham Young College. He was a devoted missionary and served as President of the Manchester Conference (Mission) in 1880, when young David was about 4-5 years old.

It is easy to see that David must have had a lot of responsibility, with his father so involved in various works of the Church and community. Thomas X served many years as a City Alderman/Councilman and as a Justice of the Peace/Judge over civil and criminal matters. It is apparent that there were profound influences of Church commandments and covenants and civic law and order in their lives as young people growing up in this conservative Mormon community. It was evident in David's adult life as he continued to be a serious minded individual who upheld and sustained these early teachings that he was given by the word and example of his faithful and service minded parents. At some point the family had the resources to build a larger and better home for all to enjoy. It was a real benefit and blessing especially for Ann who lived there as long as her health would permit, probably until her 73rd or 74th year.

Preparations for a Mission

David knew well the importance of missionary service in the Church of Jesus Christ of Latter Day Saints. He saw his father leave and come back from a mission and no doubt learned much of it as years passed. He would have been aware of some of the sacrifices and accomplishments associated with this and other missions. He grew up in the Church and advanced through the offices of the Aaronic Priesthood. He performed his duties as expected of all faithful young men in the Ward. His father had always been the religious leader of the Congregation and he would have facilitated mission calls among others who were eligible and willing to serve. I believe that David lived in a rich network of family and social relationships that sharpened his perceptions and skills in

human relations. David was well prepared in the teachings of the gospel that were lived in his family and in the majority of homes in Logan. David was appropriately schooled and knew the language well. He was articulate and willing and able to teach and to share his beliefs and testimony. These talents would be magnified as he served day to day in his missionary labors. He was a mature and friendly young man, ready and able to become a servant missionary for the Lord Jesus Christ. He would be endowed with added purpose and power through his ordination to the office of a Seventy by Seymour Young, the brother of the prophet, Brigham Young and by his wonderful blessing that preceded the departure from Salt Lake City to his field of labor in the Southern States Mission. It would be a demanding, fruitful and glorious experience for this able young man. He would endear himself to the hearts of many that he taught, served and led into the waters of baptism and the blessings of confirmation. His missionary ministry would be a defining time in his religious development that would help him throughout his mortal journey.

Ordination to the Office of a Seventy and A Missionary Blessing for Elder David Smith

Brother David Smith, in the authority of the holy Priesthood, we lay our hands upon your head, and ordain you a Seventy in the Church of Jesus Christ of Latter Day Saints, and we seal and confirm upon you all the blessings, powers and keys of authority belonging to this high calling in the holy Melchisedek Priesthood.

And we set you apart as a missionary to the Southern States whither you have been called by the voice of the Lord made known to His Prophet, and we now, dear brother, beseech of thee to be earnest, faithful and diligent; fit and qualify yourself for the duties devolving upon you to fulfill this mission in an acceptable way before the Lord; desire that you shall become a polished shaft, that you may be used as such to the honor and glory of your Heavenly Father.

Observe the Word of Wisdom; keep that law, that you may run and not be weary and walk and not faint, that the power of the destroyer and disease, when they come near unto you, shall pass you by and not slay you, for this is the promise to all who observe that law, and if you will keep that Word of Wisdom, given through the prophet of the Lord, you shall inherit all of its blessings, for we seal them upon you, and set you apart to this mission and ministry, and say unto you, go forth and proclaim the gospel of salvation long and loud.

Bear a faithful witness of the divine mission of the prophet Joseph; tell the people that the Gospel is again restored, with all its gifts and blessings and signs following the believer.

All that you desire in righteousness we seal upon your head, and say unto you, go in peace and return in safety. We renew upon you all your former blessings, and set you apart to this mission, and ordain you to this calling of a Seventy in the name of Jesus Christ. Amen

October 19, 1897

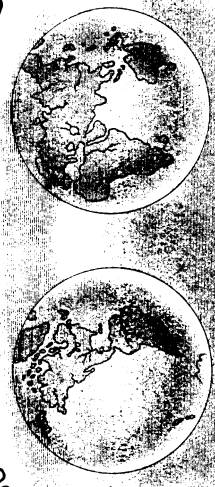
Salt Lake Temple Annex

Seymour B. Young, President

Martin S. Lindsay, Reporter

NUMBER 132

WITNESS TO THE LORD
GO YE INTO ALL THE WORLD AND



PREACH THE GOSPEL TO EVERY CREATURE

BOOK NUMBER

Journal

1897

CERRILICARIE.

This Certifies that David Smith was ordained one of the Seventy Elders of the Church of Jesus Christ of Latter Day Saints by J. B. Young on the 19 day of October A. 1897. and is therefore authorized to officiate in all the duties pertaining to said office and calling.

By order of the Council of the First Sevens, Presidents of the Seventy's, this 19 day of October A. 1897.

Wm. W. Woodruff, Clerk
Beynmore B. Young, Presiding

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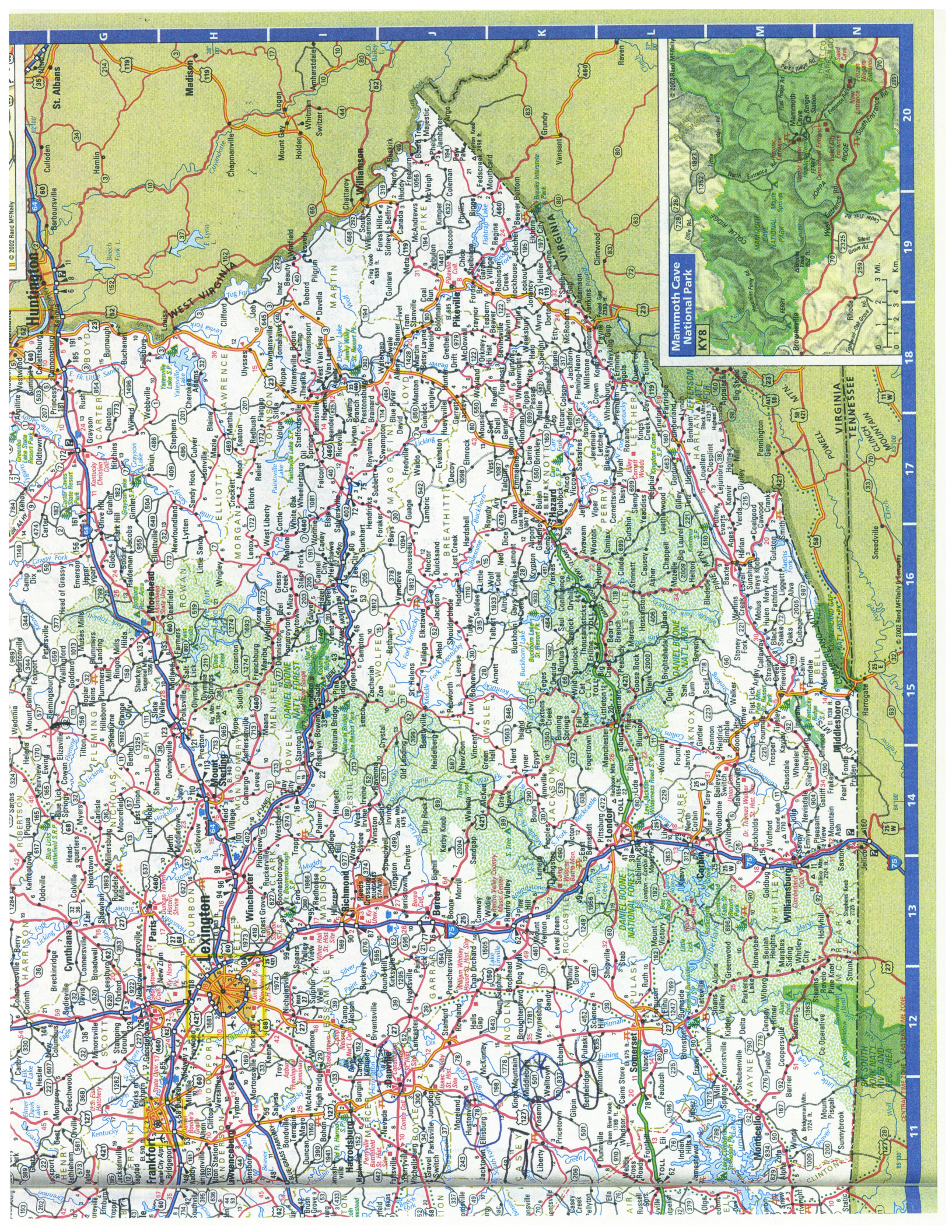
The Mission of Elder David Howe Smith to Kentucky

A Few Observations and Quotations

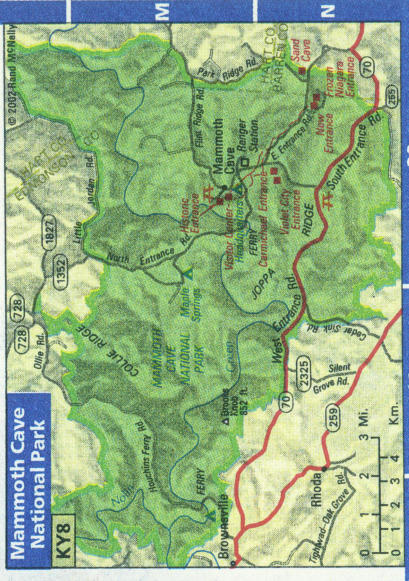
I have been reading about the mission of my grandfather, David Howe Smith from his journals. He served in the Southern States, with a particular emphasis in Kentucky. He departed from Logan, Utah on October 18th of 1897. He was ordained a Seventy and set apart as a missionary and given a blessing by Seymour B. Young, a brother of the Prophet Brigham Young on October 19, 1897. This took place in the Annex of the Temple in Salt Lake City. The next day he received a blessing from the patriarch of the Church, John Smith. Grandpa Smith and several other Elders apparently traveled by train to their mission fields. He wrote of having gone through Pueblo, Colorado, Kansas City and St. Louis, Missouri. He received his specific appointment to labor in Kentucky from a President Kimball who was in Chattanooga, Tennessee. He and others traveled to Lexington, Kentucky and then went to their different assignments from there. The last date entered in his first journal was March 1, 1899 which would have been about 18 months into his mission. His second journal is smaller and has fewer pages, but it contains some of his most important accomplishments on his mission with respect to effective missionary work, the influence of the spirit, his work as a Trainer, and a number of wonderful meetings and baptisms.

It was a challenging mission for many reasons. After arriving in their field of labor, the missionaries walked most of the time in the country and in the relatively small communities. Many of his entries refer to having walked 10, 12, 16, and sometimes 20 miles in a day and some of it was in what he called ‘rough country’. He mentioned the impact of the weather upon their work, particularly the many rainy days. Heavy rains led to muddy roads and trails for the missionaries to walk on, and as a result they had their share of muddy shoes, wet socks, and cold feet. On the rainy days they often stayed in homes of families who were hosting them overnight or who had provided a meal for them. Grandpa wrote about some days when they had significant snow and very cold weather. One day he wrote that they had to walk lively in order to keep from freezing. The winters in Kentucky can be bitterly cold with high humidity and winds that drop the wind chill factor to dangerously low levels.

The impact of this kind of missionary travel was profound upon their shoes. Grandpa refers to stopping to get a patch on his shoes, or other repairs



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Mammoth Cave National Park
KY8

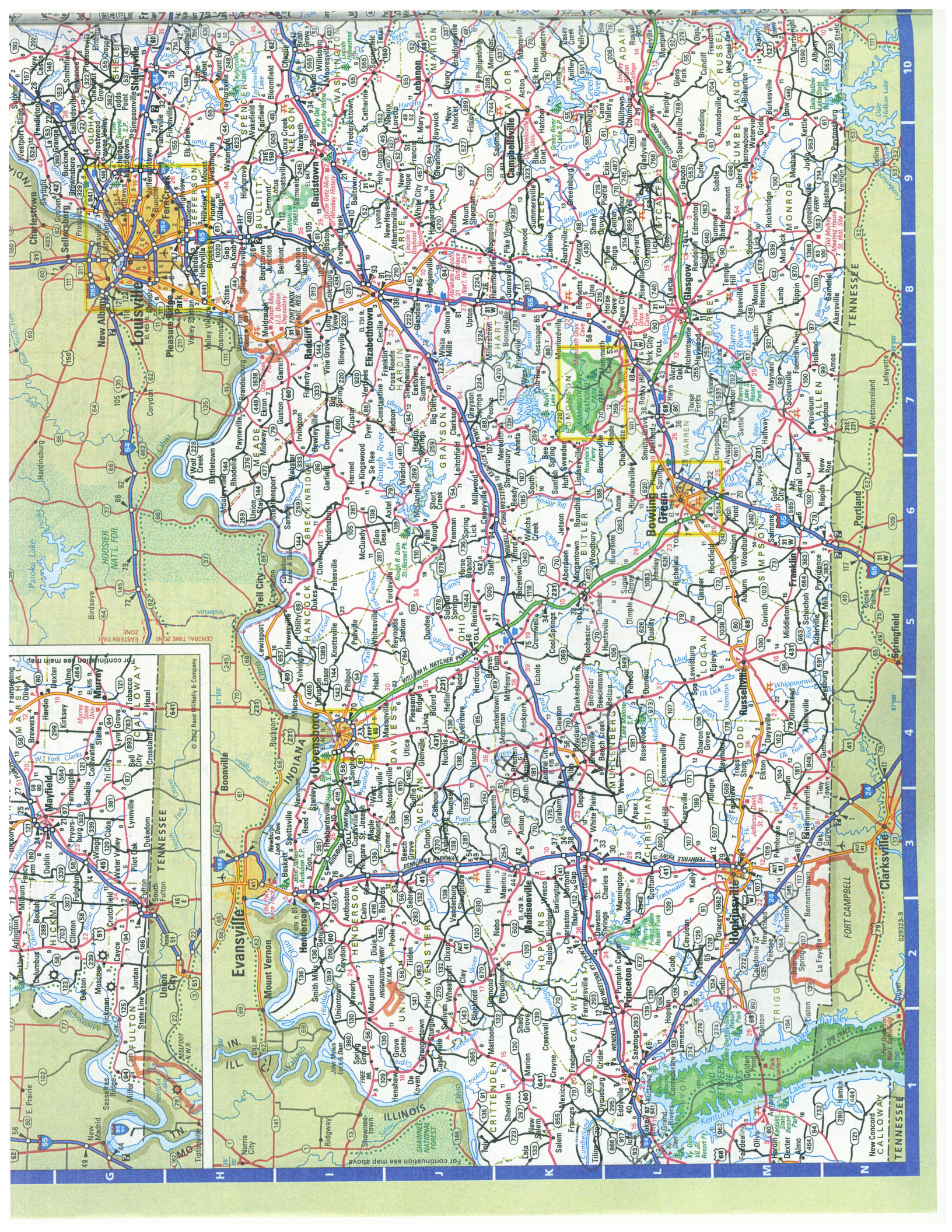
11 12 13 14 15 16 17 18 19 20

required on several occasions. New shoes, repaired shoes, and new socks must have been very appreciated. The opportunity for a comfortable bath and a totally fresh change of clothing would have been quite precious. There were times when they bathed in the streams or other natural bodies of water. They spent a considerable amount of time in the woods, just them, their scriptures, nature and God. At times it was like a retreat to help them prepare for a meeting that was coming up that night in a school, a church or a home.

He wrote about a few times when he was able to ride a horse or to get a ride on a buggy or on a wagon. It must have been quite a relief to get off his feet for some of the travel. I believe that he was able to ride more on some of the short and long distances toward the latter part of his mission. During his mission, the Elders did not always have to be together and he described a few solo walks and rides, such as to the Post Office.

Some of the communities and counties that he wrote about are familiar to me or can be found readily on current maps. Among the most notable to me have been the communities of Lexington, Bowling Green, Eddyville, and Paducah and the counties of Shelby and Marion. Some of the other communities were Bremen, Greenville, Smithland, Cumberland Valley, Oak Ridge, Athens, Mt. Olive, Joyce, Bethel, and Bethel Ridge, Clinton County was also mentioned.

It seems to me that there were four major regions in which he labored, all in the area south and west of Lexington and Louisville. He seemed to be quite satisfied particularly with the people and the work in and around Casey/Lincoln Counties, which are just southwest of Lexington. Here he mentioned working and traveling to towns like Ellisburg, Middleburg, Liberty, Walltown, Yosemite, Bethelridge, and Pulaski, among others. Another major part of his work took place in and around Metcalf/Green Counties, which are further to the west. Communities mentioned in his journal in this area included: Campellsville, Summersville, Greensburg, Center, and others. He worked in Muhlenberg County even further west, and he wrote about the communities of Bremen, Graham, and Greenville. His other area was very close to the western border of Kentucky in and around Caldwell/Crittenden/Hopkins Counties, including places like Eddyville, Princeton, Farmersville, and possibly Salem, New Salem, and Marion. It may have been while he was in this area that he talked about the Cumberland, the Ohio, and the Tennessee rivers and having to cross one or more of them by ferry or skiff. His missionary labors touched people



primarily in Kentucky, but he may have taught a few who were from Tennessee, Ohio, and perhaps Illinois. These observations are from my recollections about what he had written in his journals, but to get absolutely exact on the geographic details, one would have to read the journals again with this focus specifically in mind, in order to precisely map his travels chronologically throughout his mission.

Very early in his mission there was a Conference which involved some of the Apostles. He mentioned how the Saints were delighted to see the Apostles and that they treated them like Kings. From my perspective, this is certainly a preview of what it will be like in the next life. He also mentioned that they were advised to teach about the Book of Mormon and about the Prophet Joseph Smith ushering in the dispensation of the fullness of times. He wrote that they were taught that it was necessary to depend upon the spirit to guide and direct them in their speaking.

At another meeting of the Elders where they received a lot of instruction he wrote, "We should not be too friendly with the women folks that is not to take liberty with them but to keep them at arms length." After three days in Conference and Council with other Elders and leaders, he wrote, "It was a sorryful parting among the Elders, it seemed like parting from those of our loved ones at home."

For the most part the missionaries traveled without any money. They were repeatedly dependent upon the kindness and the hospitality of people that they met and taught for their meals and for their overnight lodging. It would have been a difficult and challenging time, but I did not read any complaints about hardships in Grandpa Smith's journal. Apparently they carried their extra clothing, tracts, and books in their grips, or what we would call a small suitcase or a similar bag. He mentions leaving their grips at different homes when they would be returning to them.

There were many contacts that were bitter and non-receptive. Some were cold and rejected them and openly denied their testimonies. They had to make arrangements for their meeting places and often taught in the homes of hospitable families and in schools when they could get the approval of the trustee or trustees of the schools. Occasionally they were able to preach in an existing Church upon the approval of the ministers or deacons, and of course it was not an LDS Chapel. They were refused access to many local facilities

partly because of prejudice against the Mormons and the risk of losing members of their congregations to the teachings of the LDS missionaries.

In the beginning, Elder Smith made frequent, dated entries in his journal and he provided some detail of where they had been, who they had seen, what teaching they had done, and he usually commented upon the receptiveness of the people. Of course, he was happy when their meetings were well attended and the people were interested. According to his journal, it appeared to be common for a missionary to preach a sermon of 40 to 60 minutes in their more formal or organized meetings. Family meetings were often held in the homes and I suppose there was more discussion and participation during these presentations.

From his journal I learned that Grandpa Smith gave many lessons on Faith, the Atonement, Repentance, the Holy Ghost, the Personality of God, the Prophet Joseph Smith, the Apostasy and the Reformation, the Gathering of Israel, the Kingdom of God, and an overview of the Gospel in a broad sense. On January 12, 1898 he wrote, “ I enjoyed my labors better that day than ever before, and it was a testimony to me that the best way to keep the spirit of my mission was to be hard at work.” This is certainly good and sound advice for all of us in the work of the Lord.

On January 22nd he wrote, “I and Elder Whitehead cannot enjoy the spirit of our mission as we ought too. We told each other of our faults, and decided to try to do better in the future. We held a meeting that night and had a very nice crowd. The people are beginning to have a little more confidence in us than at first. The Lord is opening up the way before us.” This sequence of events is very instructive in that they were able to experience more acceptance and success after they had improved their communication with each other and their repentance relative to their own weaknesses. This is another good example and prototype for all of us to consider.

An invitation to dinner and to stay overnight was of great importance. It appears that there were many simple meals of crackers and cheese and sometimes bologna. Grandpa Smith expressed the difficulty of saying good bye to people they had taught and who had been kind and charitable toward them. He also wrote about the fairly frequent meetings that he and his companion had with other missionary companionships and President Wakefield of his area.

He often commented on the weather conditions and having to deal with them. He spoke of one major flood that was experienced in one of the communities, Smithland, where they were getting their mail. He wrote, 'The backwater was very high and we had to cross the road in one place in a skiff. When we got on top of the hill, a grand body of water met my view. About half of the town was under water. We had to walk in a line of plank put upon barrels and trussels? about four hundred yards to get to the Post Office.' He wrote at other times of having to cross the large rivers like the Ohio and the Tennessee, sometimes on ferries.

On many of the bad weather days they would stay in someone's home and write letters to family members and what he called gospel letters. I believe these were to contacts that he wanted to teach further by letter through the mail. He frequently mentioned going to the post office to get mail and of course he expressed some disappointment when there wasn't any mail for him. He rejoiced over the letters and the cake and cookies that had been sent to him from his family in Utah.

Grandpa Smith wrote of having stopped to visit a penitentiary and the warden accommodated their interests since they were ministers. They had quite a tour and he described the prison in some detail, including the separation of the whites and the Negroes. I am not sure if he had lunch there or not. He thanked the warden for his kindness.

Grandfather Smith appreciated the people he taught and served. He frequently gave them credit in his journal for their kindness and their help. He was always happy when they had a good turn out for their meetings. He and the other missionaries worked hard to provide their contacts with appointments or I suppose we would call them notices for future meetings that would be held in their areas. They spent a great deal of time canvassing, tracting, and setting appointments.

Grandpa Smith encountered some of the typical problems with young women that were in the homes of families being visited or at other meetings. He spoke of one place where the man of the house went out and killed a wild turkey and they cooked part of it for their dinner. Grandpa said it was fine. He then mentions that the man's daughter fixed up some fine feathers for us and she also gave me a nice studd button. He concluded, "She seemed a little smitten on me."

Grandpa Smith first mentions that a man applied for baptism after the Elders Cobbley and Merrill spoke at a meeting on April 9th. By April 10th he was baptized in the Tennessee River with a large group present. Grandpa Smith wrote, “after Richard W. Smith was baptized we conferred the Holy Ghost upon him.” This is the first mention of his participation in a baptism and confirmation. He mentioned that on April 12 he and his companion blessed five children in two different families and that they also set out a number of fruit trees. By April 15 Sister Smith was baptized by Elder Cobbley and Grandpa confirmed her and wrote out her Certificate and took her genealogy. On April 19th they baptized and confirmed another man and his son. It appears that their name was Garland. Grandpa writes that they were on one side of the Tennessee River and that McCracken County was on the other side and that they visited some Saints there and contacted others.

On June 6, 1898, Grandpa Smith met two women who had been baptized at the home of a Bro. Graham and he helped share the gospel with them in a testimony meeting with other Elders. He described them as “a fine pair of women ...worthy of the gospel.” He said he could hardly bid the women good bye and as he left them he “asked God’s blessings upon them, and as I did so the tears ran freely down their cheeks.”

In mid to late June, Grandpa and his companion were meeting a lot of resistance among the people they were canvassing. There was so much rejection that the Elder’s felt an atmosphere of gloom. Such a feeling was not typical and Grandfather prayed for it to be lifted. They fasted and went into the woods to pray that the Lord would soften their hearts. They spent quite a lot of time in the woods, at different times, engaged in study and in prayer. They began to have the positive results they were seeking. The people were more willing to invited them into their homes and hear their messages. On Saturday, June 26th Grandpa wrote, the Lord had softened their hearts in answer to our fasting and prayers.”

Grandpa wrote about being in one area where the people seemed to be particularly corrupt. He mentioned that there were many stills for the making of whiskey in the area and he mentions some of the men being drunk. I didn’t get any sense of significant progress in teaching the gospel to the people of that area. He also wrote about the wealthy people in the Bluegrass area south of Lexington. Some were very kind and hospitable but

many others were not interested in the gospel or in helping the Mormon missionaries.

Grandpa Smith had some weakness in one of his knees and his leg. There were times when it caused him considerable pain and difficulty in walking. On one such occasion he wrote that the Lord had blessed him and he had almost no pain and had been able to walk many miles. There were several occasions when Grandpa Smith was seriously ill on his mission. Other missionaries were getting similar illnesses. He mentioned that at one of their conferences when he was sick that he looked around and many of the Elders were sick and pale. On one occasion he was ill for two or more weeks with pains in his head and back, with chills and then fever, and with considerable weakness. He was taken by buggy and wagon to a place where he could recover. At various times he was cared for by good people and friends that he had made during his missionary labors.

In the middle of April in 1899 Grandpa Smith wrote of several very positive experiences. In a meeting with some saints that he met earlier in his mission he wrote: "Here I had the happy privilege of meeting the saints of whom I thought so much. They seemed happy to see me, and while there I had a splendid time." In a Conference meeting of the Elders with their new mission President, Ben Rich, Grandpa wrote, "After all had become seated we listened with unspeakable joy to a brief but spirited address from Bro. Bunker and one from Pres. Rich."

During this Conference Elder Smith was called to be a Training Elder. He believed that he would thereby become more polished in his labors and be led more by the Lord and have more of His assistance in his spiritual development. He wrote, "I felt that if I had been called to that position by the will of God, He was able to make me equal." He and his companions would meet with other Elders coming to that region and help them with their missionary work. I suppose that a lot of this training was accomplished by taking the new Elders to become their companions and working with them for significant periods of time.

Grandpa Smith wrote about a memorable testimony meeting on June 28, 1899. "We had a splendid time in testimony meeting. All the saints bore a faithful testimony. The spirit of God was poured out in rich abundance upon the people." Grandpa also wrote of an evening meeting that was held in the home of a hospitable family on July 9, 1899. He wrote, "At night a

terrible crowd came out more than filling the house. (I guess it was terrible because it was hard to accommodate everyone.) I addressed them for a long time on the apostasy and the claims made by different reformers and then brought in the claims of Joseph Smith, guiding from the scriptures and the reasoning of Orson Pratt, and bearing to them my own testimony. All the time I was speaking the people sat with their mouths and eyes open taking in every word. Afterward we went home with an old man by the name of Reed. The people treated us like Kings, half a dozen at time asking us to go home with them. There also seemed to be a spirit of deep investigation among a good number of the people and we desired very earnestly that we might have the spirit of conversion rest upon us. I enjoyed the spirit of God while speaking to the people that night and felt to thank Him for the privilege of being one among His servants.”

On a Fast Sunday of August 6, 1899, after the regular meetings and one at the creek, Grandpa wrote that he baptized three bright young girls who went into the water as brave as ducks.” He recorded a brief genealogy of each one in his journal. On August 13 he wrote about baptizing a Brother Samuel Sandusky.

On August 20, 1899 he wrote about a meeting with the saints at the home of Pea Noe. (He was one who accepted the gospel, eagerly sought after the Elders, and then was baptized by them. I believe that his baptism was before this meeting.) “The Lord blessed me abundantly in speaking to the saints and during most of the time I was talking, many of the saints shed tears of joy.” As he was preparing to leave the saints at the end of his mission he wrote, “It seemed like leaving home.”

It is very clear to me that he touched a lot of lives for good and with many of the wonderful messages of the gospel. He was quite bold and entered into gospel conversation and debate with some ministers and others that had misinformation and negative attitudes about the Book of Mormon and the Mormon Church. I get the sense that he was very comfortable and happy teaching great sermons on the gospel. He wrote in his journal on various occasions that he had received a rich portion of the Spirit to help him teach these sermons. He wrote often that they had good meetings, the people were pleased, they made new friends, they invited them to their homes afterward or to come back and preach the gospel again.

Grandpa David Howe Smith was indeed a man of God and a faithful Servant of the Lord. He was a man with a strong faith, a great heart full of love for the people, a willingness to walk a lot and work hard, and a knowledge and testimony that enabled him to reach many of the souls of men. He and his companions taught hundreds of people during their missions in schools, churches, cottage meetings, and in other settings. They battled mentally and spiritually with many preachers and ministers. They dealt with considerable prejudice, negativism, bitterness, and rejection.

I believe that Grandpa Smith has been credited in the heavens with being a positive and helpful influence to many people who listened to him. Many of them received spiritual nourishment and guidance to help them along the journey of life and toward the salvation of their own precious souls. We as his descendants can be very grateful that he gave the time and energy to serve a mission and then to write frequently in his journal about this important mission to Kentucky in the early days of the Church of Jesus Christ of Latter Day Saints.