

Ann Howe Smith was given a remarkable and comforting Patriarchal Blessing by Joseph A. Quibell on November 22, 1921, which was about four years before she passed away. He blessed her that she would be strengthened in her faith and in her desire to serve the Lord in righteousness and in truth. He told her that the Lord loved her from before the foundation of the earth and that she was a savior upon Mt. Zion. She was promised that God would never forsake her because she was an heir to all of the blessings of the new and everlasting covenant. The Patriarch declared, "Thy posterity shall do thee honor as a mother in Israel. ...Continue to put thy trust in the Holy One of Israel, who shall prepare thy way before thee, thy faith shall not falter as thy years increase, but thy light shall grow brighter and brighter unto the perfect day. ...for the Lord is pleased with thy life and with thy devotion to His work in the interest of the living and of the dead. Thy name shall be had in remembrance by many of thy sex and thou shalt, with thy companion, rule and reign with him in the house of Israel forever. Thy posterity after thee shall become saviors upon Mr. Zion and thou shalt never be moved from thy steadfastness, but shall endure to the end and shall obtain a crown of righteousness which the Lord thy God shall give unto thee and to all who love His appearing." I feel to rejoice and shout Hallelujah, giving thanks for the spirit of God that gives such understanding, vision and wisdom to faithful patriarchs in the Church of Jesus Christ of Latter Day Saints. What a marvelous blessing for grandmother Ann and her posterity.

A sweet tribute was paid to Annie by Lettie B.H. Rich in a 4th Ward program in honor of Bishop Thomas X Smith in 1951. She spoke about Sister Annie Howe Smith, with whom she was well acquainted. "I can still see the sparkle in her eyes and feel her spirit as she talked on her temple work of which she did a wonderful work. She was the mother of 11 children, 7 girls and 4 boys." That kind of says it all. Ann Howe Smith lived for 75 years and died on November 16, 1925. She was buried in the Logan, Cache Cemetery in the plot including grandfather, Thomas X Smith and his other wives and some children.

The Blessings and Guidance of Patriarch Hyde

Thomas X and Margaret Gurney Smith both received their Patriarchal blessings from Charles Hyde on October 23, 1868 in Logan. They are quite remarkable with guidance and promises. Thomas was to perform a mighty work

in the Kingdom. He would proclaim the gospel and have faith to perform many miracles. He was promised protection against the winds and waves of the sea. He would bring many to Zion with songs of joy. He would be instrumental in redeeming the dead. He was blessed to attain glory and eternal life. Margaret was promised that much would be revealed to her, I believe in answer to her righteous hopes and petitions. She and Thomas were to enjoy the influence and protection of angels. She was blessed to be able to order her house in righteousness and to help redeem her progenitors. She would enjoy the blessings of the Priesthood with her husband and a kingdom forever and ever. What more could one hope for in all eternity? These were great blessings.

Participation in the Logan Canyon Company

“A Logan Canyon Company was formed in 1871 to collect the toll and extend the roads in Logan Canyon with the Bear Lake Valley as the objective. The officers were Wm. B. Preston, president; Thos. X. Smith, Cyrus W. Card, Niels Hansen, Alvin Crockett, Thos. E. Ricks, directors; Geo. Farrell, secretary and Joel Ricks, treasurer. In 1892 the citizens petitioned the County Selectmen and the Logan Canyon road was taken over by the county as a public highway.” Kate Carter, Vol. 6. Page 423, Daughters of the Utah Pioneers. Salt Lake City, Utah, 1957.

An Assignment to Help Clear the Railroad Tracks

A.J. Simmonds reported that the first train came to Logan on the newly completed track or Utah Northern Railroad Grade into Cache Valley on Jan. 31, 1873. “Two days later a snow storm blocked the tracks and kept them blocked until Thomas X. Smith arranged for a shovel brigade to clear the line between Logan and Mendon.” A.J. Simmonds, Winter Tasks, Looking Back, The Herald Journal/Valley, page 3. Logan, Utah, December 4, 1978.

A Stake of the United Order

“On May 2, 1874 Cache Valley was organized into a Stake of the United Order. Elder Brigham Young Jr. was elected as president, Orson Smith, Assistant Secretary and Thomas X. Smith as treasurer.” Pioneer Pathways, Daughters of the Utah Pioneers, Volume 1, page 259.

“Initially, the Valley depended on Logan as an industrial center as well as a commercial one. Smithies, tanneries and lumber yards grew along the new, dusty South Main Street. Beyond payment in kind, early firms relied on tithing scrip, territorial or co-op scrip and occasional cash. Many of the industries were operated under the United Order. The United Order Foundry, Machine, Wagon and Manufacturing Company was the most advanced industrial undertaking of the area. This company cast the life-size oxen that hold the baptismal font in the Tabernacle.” Yvonne Young Merrill, Cache Valley: A Guide to Northeastern Utah. Herald Printing Company. 1970. page 37.

Involvement in the Cooperative Store

In June of 1873 while T X Smith was President of the Logan Teachers Quorum, he “requested that the teachers visit every house in Logan between this and the next meeting to find out their feelings in regard to trading with the Cooperative Store and teach them the principles of right and truth.” By August Smith requested that he receive a written report of all who had traded with outsiders and their reasons for doing so and all complaints against the Cooperative Store. Later that year the Salt Lake City based ZCMI incorporated the LCMI. (I believe this stood for the Logan Zion’s Cooperative Mercantile Institution) Logan Teachers Quorum Minutes, pages 192-194.

Involvement in the High Priest Quorum

A search of microfilm records at the BYU Family History Center under the name of ‘High Priest Minute Book -- Cache Valley Quorum of High Priests’ provided the following information about his involvement. These minutes were written by pen and black ink by the various secretaries of the Quorum. This record covered the period from November 1859 to September 1883.

On August 3, 1873 Tho. X Smith dismissed (closed with prayer) a High Priest Court meeting that had been called by ‘special appointment’.

On April 23, 1876 it was recorded that Bp. Thom. X Smith said he felt well pleased with the liberal spirit manifested by brethren.

A November 19, 1876 notation about Thomas X. Smith indicated that, “He made some good remarks upon the principles of the Gospel and the necessity of obedience to the same to obtain the blessings promised.”

On March 9, 1877 the Quorum had 68 members in good standing. George Hymers was Secretary and Thomas McNeil was President.

On April 8, 1877 TX Smith was reported as one of the speakers.

He dismissed the meeting on April 22, 1877.

He made remarks again on May 6, 1877.

Some of his contemporaries that were frequently mentioned included: Joel Ricks, Ralph P. Smith, James O Peterson, William Ballard, Charles Cowley, George Taft Benson, George Baugh, John Parry, John Jacobs, Hans Anderson, Larce Hansen and Thomas Lockyear.

On July 29, 1877 he and others spoke their feelings and expressed themselves about doing good and living their religion.

On January 11, 1880 Thomas X Smith and John King were asked to go to Paradise and hold a meeting with High Priests of the First District.

On January 15, 1882 Bishop TX Smith selected Hans Andersen to visit the High Priests in the Fourth Ward and he was set apart by Bishop TX Smith.

On August 13, 1882 TX Smith helped set apart James O Petersen as visitor in the 4th Ward. It is obvious from these entries that he played an active and prominent role in the Quorum.

Fighting the Grasshoppers and Crickets

The grasshoppers and crickets were a great threat to the food crops that the saints were growing in their gardens and fields. During some years they

came in great hordes, flying together in swarms that made dark clouds in the skies. When they landed in a field they would quickly eat and ruin the tender shoots and leaves of the plants. They devastated hundreds of fields and gardens and left many without a significant harvest. This led to much suffering from the absence of grain and other foods that could be stored for human and livestock consumption. It was a major scourge and it must have had a profound impact of bringing discouragement, despair, hunger and weakness to many of the saints. When a swarm came, it must have been like an all out war of families and communities working together to counteract it. I recall that the problem persisted over a six year period in the Bountiful area and at least three years in the Cache Valley.

The challenges of the grasshoppers and crickets were described by Margaret Smith Watson. “The grasshopper pest and the cricket pest were terrible. They would hatch out every spring for a number of years, so thick that the children were out every day to keep them from devouring the crops. They drove them into trenches and threw dirt on them and destroyed them in every way. When they could fly they kept them in the air with sheets, caps and other things, so they could not rest and eat the crops. Rollers were placed across the canals which ran by flutter wheel water power that ground them, especially the ones 2 x 1 inches large. They were driven into canals and crushed by rollers, one above and one below. Another way was to place straw piles around the farm, when straw was available, and they would gather on that in the evening to keep off the cool ground by the millions, and then they would burn them. By these simple means and great diligence they managed to save food and seed grain during the years of the hopper war. Finally they died off and left the country.”

A special effort, which included Thomas X Smith, to fight this enemy is outlined in the next account.

A Cooperative Venture Against the Grasshoppers, Etc.

“Thomas X Smith was selected as an assistant to President Wm. B. Preston to implement a resolution to convert the farming land in Logan into a co-operative farm for the term of one year, and that as much of the land as

necessary for the raising of fall wheat, should be selected in one body, so that each man's portion or crop of wheat might join his neighbors." This was a community response to fight against the destruction of the crops by grasshoppers, blackbirds, and cattle." The History of a Valley, Joel Ricks, 1956, page 153. They may have intended to build some special fence around this particular co-op field for additional protection.

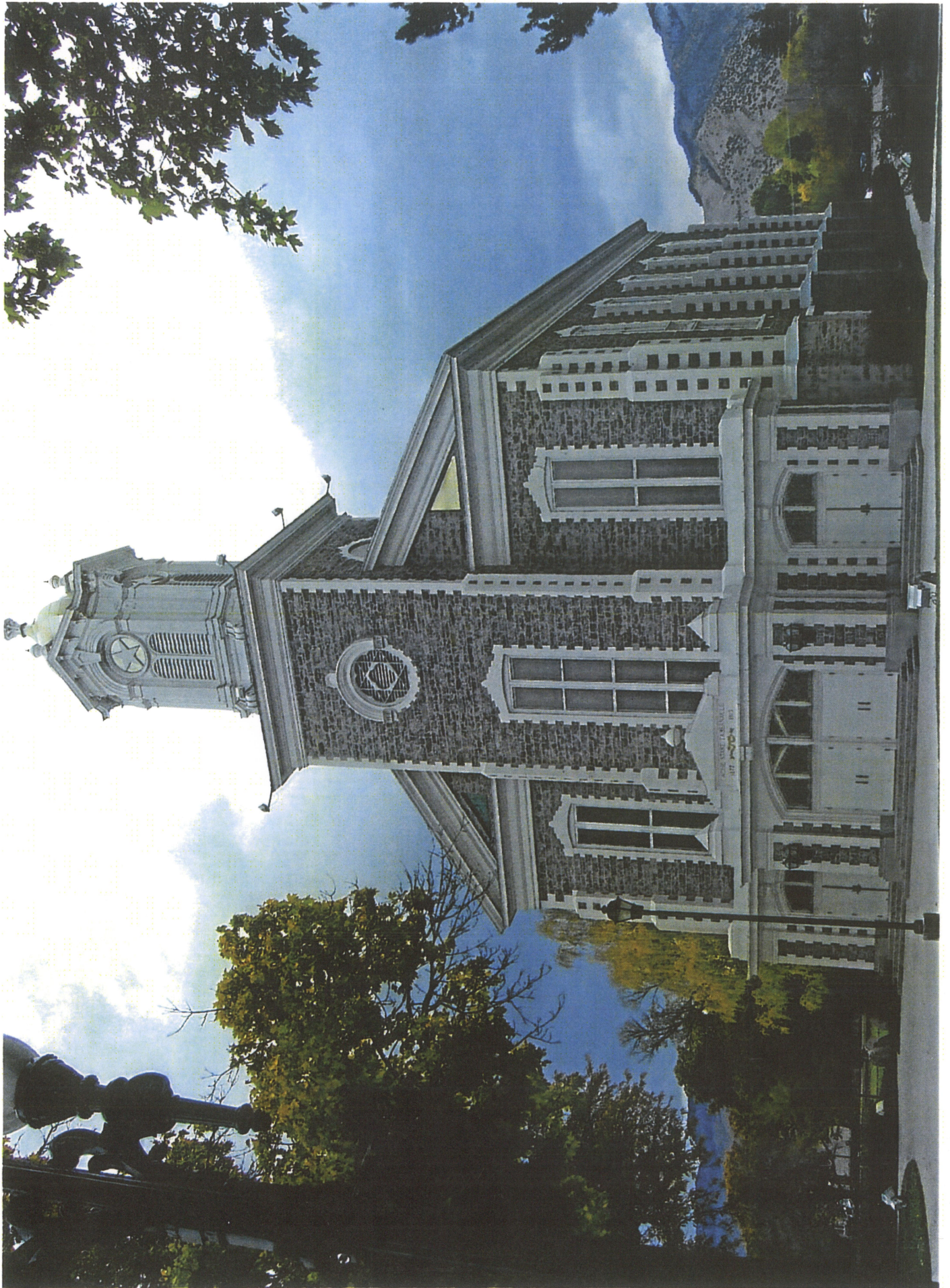
Elected as Alderman in the First City Election of Logan

In 1874 a municipal election was held in Logan. Alvin Crockett was elected Mayor. T X Smith was one of the People's Party candidates for alderman. He and several others were elected to be aldermen with 421 votes out of the 528 votes that were cast. The opposition party known as the "Liberal Party" had been growing in strength and it was highly motivated when the Church made recommendations to the members on how to vote.

At the time, the Church leaders also had considerable civic responsibility in terms of helping to govern their people and the emerging communities. This was manifested in part by an action taken by Thomas X and I suppose other Church leaders. He was one of the victorious Aldermen and also President of the Logan Teachers Quorum. He instructed the Teachers to visit "the Brethren and Sisters that voted the opposition election ticket and teach them their duties and what is required of them if they wish to keep standing in the Church. This was very intimidating to some people. Many members were disfellowshipped or excommunicated for their vote or their refusal to cooperate with the authorities." Logan Teachers Quorum Minutes, pages 192-194. I believe that we are very fortunate today that the Church does not make such recommendations and that the diverse choices are left to the voluntary personal decisions of the members according to their own philosophical and political views.

Service as a Judge and Member of School Board

Several sources have reported that Thomas X Smith was a Judge, and held this office a number of years in Logan. Some refer to him as being a Justice of the Peace. These include Orson Smith, Lucille Hansen, and C. Reed Smith. I don't know if it was for the city or Cache Valley. I have not found



documentation on the length of time or the specific years of this service, but it would have been a natural progression for this capable civic and religious leader. (See newspaper articles in Appendix provided by John Reese that confirm that he handled criminal cases.) He was also served on the School Board of Education.

Building the LDS Tabernacle in Logan

Relative to the Tabernacle “President Thomas X. Smith also sent out the members of the LDS priesthood teachers quorum to solicit donations, pledges of work or both.” F. Ross Peterson, History of Cache County, Utah State Historical Society, Cache County Council. 1997. This was certainly a major undertaking that required substantial resources of building materials and a great deal of human labor. The finished Tabernacle was a great accomplishment in which those who participated could take justifiable pride. More importantly it would serve the saints of many generations very well for their ongoing meetings and other functions. (Today, the Family History Library is in the basement. The Tabernacle and the Temple in Logan remain today as outstanding reminders of the significant architectural, aesthetic, and construction achievements of the pioneers. Amazingly, they did it all without modern heavy equipment like bulldozers, earth movers, trucks, cranes, and lifts.)

Work/Activities Related to Building the Logan Temple

In 1876 at the October General Conference, President Brigham Young said to the people living in Northern Utah and Southern Idaho, “to unite your labor and commerce as soon as you can to build a temple in Cache Valley. Campbell reported that by the time of the dedication @ \$607,000 had been expended on the sacred edifice.” The division was of particular interest to me and it was allocated as follows: 63 % labor, 5 % merchandise, 5 % livestock, 12 % produce, and 15 % cash. About 61 % of all this came from the residents of the temple district and 36 % came from Church Headquarters, leaving about 3 % from those outside of the temple district. Eugene E. Campbell, The Church of Jesus Christ of Latter Day Saints. The History of a Valley by Joel E. Ricks, page 283.

“At the time of temple cornerstone ceremonies, Thomas Forrest...was the leader. Other members of the band were...Thomas X. Smith. The band had uniforms made for the Civil War, and consisted of sky blue trousers trimmed with a yellow stripe, a dark blue coat, and a large soft black hat with an ostrich



The Rugged and Majestic Temple on the Hill in Logan, Utah

Spiritual Beacon and Center of Cache Valley

plume.” Logan Temple-The First 100 Years. Nolan P. Olsen. page 16. No mention is made of the instrument Thomas X played or how long he and others played together or for what functions. This is the first and only mention of his involvement in music in the literature that I have reviewed.

“On May 9, 1877, nine days before the dedication of the temple site, Charles O. Card and Thomas X Smith selected the place for the erection of a camp. At this spot two small canyons converged forming a small level area suitable for erecting a mill and also living quarters. This mill was about 25 miles east of the temple. A large stand of red pine (Douglas Fir) had been selected earlier and reserved for the temple.” Logan Temple-The First 100 Years. Nolan P. Olsen. page 61.

On May 18, 1877, President Brigham Young and Truman O. Angel, the architect, made a tentative selection of the site for the Temple in a prominent place on the bench overlooking much of Logan. The selection was finalized in conjunction with a number of Apostles, local church leaders and prominent citizens. Groundbreaking started at noon under President Young’s direction. Orson Pratt offered the dedicatory prayer and some man in the crowd laid his coat in the mud to keep the Apostle’s knees clean. Just three days after this dedication, the Cache Stake of Zion was organized. At that time it included all of Cache Valley in Utah and Idaho and the Territory as far north as the Canadian border. Construction of the Temple began in the summer of 1877 under the direction of Superintendent Charles O. Card. Thomas X Smith helped haul rock from one or more of the quarries. Hugh Adams was mentioned as with the masons. This man was the father of James S. Adams who married Patience Smith, a daughter of Thomas X and Ann Howe Smith. All were sorrowed to learn of the death of Brigham Young at the time the foundation was being dug for the Temple on August 29, 1877. *Herald Journal. May 13, 1959.*

The temple was opened on May 21, 1884 and a small company of saints met for baptisms for the dead and endowments. A total of 153 ordinances were performed the first day. “On June 5th, a prayer circle was organized in the temple with the presidency, recorder... Thomas X Smith...”
Logan Temple-The First 100 Years. Nolan P. Olsen. page 159.

Brigham Young College in Logan Starts in 1878

The Church founded BYC in Logan, Utah. It grew gradually in faculty, students and facilities. It served the people of the Cache Valley region and beyond for about 48 years. The final graduating class was in 1926 when the Church Board of Education decided to discontinue its system of Church schools. All of them were to be closed. Eugene E. Campbell, *The Church of Jesus Christ of Latter Day Saints. In The History of A Valley* by Joel E. Ricks, page 368.

I suppose that a primary reason for the closures was financial, and it was probably associated with other pressing priorities for church funds. The depression was about three years away. The difficult news about the closure was announced by Chairman John Widtsoe. Many people would have had their lives changed substantially by this key change. We know that the Church later sponsored educational programs and institutions at many levels which assured the opportunity for secular and spiritual education of many generations of Latter Day Saints. These are highly visible and important functions of the Church in many places of the world today.

Overview of Mission to England in 1880 and Return

Thomas X was called to serve a mission for the Church in 1880 to his homeland of England. He labored primarily in the Nottingham and Manchester conferences which are much further north than Eaton Bray. It was fairly common for such missions to last three years. However, he returned to Logan a few months after the death of his first wife, Margaret Gurney who died on December 3, 1880. At the time they had been married about 29 years and they had a large family. He also had three living children at home with great grandmother Ann Howe. These included my grandfather, David Howe Smith and his sister, Francis (Frannie) and his brother Eugene. Four of their children died while infants. Four more daughters were born after Thomas X returned from his mission. He returned home in 1881 with an honorable release.



52°38'38.31" N

1°37'20.25" W

elev 438 ft

Eye alt 114.30 mi

Missionary to England & Manchester Conference President

Elder Thomas X Smith was called to serve a mission in his native England at the age of 51. I can only imagine the mixture of emotion, thoughts and feelings that he must have had at this time. He had two faithful wives and a large family of living children, by today's standards. He had served as the President or "Acting Bishop" of the Logan 4th Ward since 1861, a period of 16 years. He had been ordained as the Bishop of Logan 4th Ward in 1872. He had labored long and hard to establish their families, their homes, and the Church in Logan and to help many other saints with their concerns and trials over the years since their arrival in 1859. Returning to his native homeland would also allow visits with his sisters, brothers and other family and friends.

It was a significant calling which would allow him to devote fulltime to the labor of teaching the gospel and helping in the gathering of more saints in England. From all of his experience, he knew exactly what was involved in the learning and conversion process, but also in the migration to America and joining with the faithful of Latter Day Zion. Many young saints had been born since the first arrival in the Salt Lake and other valleys and so much of a temporal and spiritual nature had been accomplished to create new communities and a civilized society. His call to serve in this new capacity came from John Taylor, Acting President of the Church after the death of Brigham Young. He was the President of the Quorum of the Twelve Apostles in Salt Lake City and the substance of the letter dated March 8, 1880 was written in longhand and signed with the very impressive signature of John Taylor as follows:

Elder Thomas X Smith, Logan

Dear Brother, Your name has been suggested and accepted as a missionary to Europe. This work of the Lord is progressing in the nations, and faithful energetic Elders are needed in the ministry to promulgate the everlasting Gospel, openings for doing good appearing in numerous directions. Yourself with others, having been selected for this mission; should there be no reasonable obstacles to hinder you from going, we would be pleased to have you make your arrangements to start at as early a date as April Conference. Please let us know at your earliest convenience what your feelings are with regard to this call.

Your brother in the Gospel

John Taylor

This calling was accepted and answered quickly, apparently on March 16, 1880. I am very impressed by the immediacy of the response and the intense preparations that would have been underway with such a short time line. There must have been many emotional and tearful goodbyes in the short interim before his departure from Logan. I suppose that no one on earth knew how significant the affectionate parting with his beloved wife Margaret, sweetheart of his young adult life and first marriage would be. It was certainly best not to know. On April 7th his call was announced along with others at the General Conference of the Church. By April 9th, Elder Thomas X Smith was in Salt Lake City at the Council House and was set apart for his mission by Elder John Vancott and Orson Pratt. He received a wonderful blessing and it must have been a real guide, strength and comfort to him. Elder Vancott said the following in this inspirational setting apart, prayer and blessing:

“Brother Smith: In the name of the Lord Jesus Christ, we lay our hands upon your head, having the authority of the holy priesthood, to set you apart to go upon the mission to which you have been called, even to Great Britain, there to lift up your voice and proclaim the everlasting gospel which God has revealed unto you and in which you have participated by obeying the same, and if you will go forth in all humility in meekness, trusting in God, the Holy Spirit will rest upon you abundantly witnessing the truth unto those who are honest in heart, and you shall see the fruits of your labors. The Lord will preserve you on your journeys, whether upon the water or upon the land. The way shall be opened up before you, and the Lord will bless you with every blessing which you may stand in need of in food and in raiment and a place to lodge and friends will be raised up unto you and many will rejoice in your labors. Therefore go forth trusting in God and you shall have joy in your labors and shall return in the due time of the Lord in peace and safety. And we ask thee oh God, our Heavenly Father, to seal upon this thy servant every blessing which thou seest is for his good, and may the holy spirit rest upon him to comfort his heart, to give him wisdom, understanding, and discernment, and that he may enjoy the gifts of the gospel which have been promised in this dispensation. These blessings, together with every other blessing which is for your good, we seal upon you in the name of the Lord Jesus Christ, by virtue of the holy priesthood, amen.” *(a few changes in spelling)*

Thomas X Smith reported in his journal that on April 10, 1880 he left Salt Lake City for Ogden and attended a meeting at the Ogden Tabernacle. He

wrote that Wilford Woodruff, Joseph F. Smith and Moses Thatcher addressed the congregation about this great latter day work. On the 13th he was on his way with other missionaries to Omaha, and then on to Chicago as they traveled to New York, where they arrived on April 18th. He wrote, "In the afternoon went to the Latter-day Saints in Brooklin. Spoke (a) few minutes and bore testimony to the truth." On the 19th he rode on the elevated rail road in New York and said it was "a very grand sight".

On April 20th they started from New York to Liverpool, England. On the 29th he reported that they had arrived, and that all was well. He did not comment on the details of the transatlantic trip by ship. On May 3rd he left Liverpool and reached Rugbe (Rugby) where he stayed with Solomon Gurney, a brother of his wife Margaret. He then traveled on to Eaton Bray. On May 5th he wrote that he walked from Eaton Bray to Dunstable and Luton to see his sisters and that he found them well. He spent some time and stayed overnight with one in Dunstable. What an experience and reunion this must have been after not seeing them since 1853, about 27 years earlier. The happiness of these reunions is best portrayed in his visit with his brother John who lived in Luton or near Stanbridge. Elder Smith wrote, "Had dinner with my brother John and rec'd me very kindley and treated me well. I had a good talke with him on many things. We enjoid our selves better than I expected. Stayed over night. The next morning he came to my room and wood take my boots and clean them."

On May 8th and 9th he was in Nottingham where a President Dunbar lived, perhaps in or near the Mission Conference home. Grandfather gave two sermons, one about the travels and trials of the saints and another on the first principles of the gospel and the authority thereof. He taught for 30 minutes on the first and 40 minutes on the second. I am sure that he was really feeling that he was a full time missionary and making a significant contribution to the work.

On May 10th he was in Nottingham with Elder D.D. Dunbar. He wrote of seeing the area known as Robinhood Chase and the old castle and wrote that these were beautiful places. He credited the officers of the city for their energy and perseverance. He commented on the fine and intelligent people of the city.

On May 14th he started in Derby and went to Haldom? to see his brother

Caleb. He found him and his wife well. Caleb was a foreman over a farm for Mrs. G.W. Banks. This was somewhere near Stanford or perhaps it could have been the community of Stafford. The record does not provide enough detail for me to be certain. The community of Derby was in the general area. He said that they received him very friendly and treated him well. The next day, he and Caleb had a good walk over the farm, had an agreeable talk and then had dinner. He wrote, "Great deal of difference with my brother since I left him twenty seven years ago." There were significant family issues about him joining the church and leaving England, and apparently no one in the family saw them off as they started their journey by ship from Liverpool.

By May 22nd he had traveled to Sheepshead and then on to Leicester. During the preceding 7 days he had gone to a number of member homes, had meals with them, stayed overnight and preached at various meetings that were held for members and nonmembers. On May 25th he wrote, "Had meeting at Br. Wooley at 8 o'clock and the Spirit of the Lord was with us. Br. Snow preached and I spoke 30 minutes." He indicated that he wrote letters to home, and one to Br. Farrell, and the next day he wrote to Thomas B. Cardon. He had heard from home that day and learned that a child was dead. He was glad to get a letter from home but was saddened by the news of a death in the family. He went to Ashby and then to Greasley.

The following days reflected a continuation of the meetings and sermons and staying with various people and having meals with them. The Burton Branch President, Hanks, moved to America and a new presidency was chosen to lead the saints. He wrote a few times about being in Burton on Trent. This is quite near Birmingham and Sutton Coldfield where Ann Howe and her family lived. He mentioned additional places like Witick, Wickwich, Belgrave, Helestone, Lount, Littleover, and Ayelstone where he had labored up to August 5 of 1880. He wrote about a number of the families that he visited. On this date another important milestone had been reached. He reported, "...Found them all well and bid them goodbye for I am called to go to Manchester Conference to preside there. This was a transition time from serving as missionary in the Nottingham area to becoming the President at Manchester.

He had received a Letter of Appointment from William Budge who was

the President of the Church of Jesus Christ of Latter Day Saints in the British Isles and adjacent countries. The Appointment read as follows:

Elder Thomas X Smith,
Beloved Brother,

This is to certify that you are appointed to preside over the Manchester Conference of the Church of Jesus Christ of Latter Day Saints. It is your duty to preach the Gospel, administer in all the ordinances thereof that pertain to your holy calling, and preside over all the interest of the work of the Lord within your jurisdiction, subject to the counsel and direction of those presiding over you. It is your duty to call the attention of the Saints, in a fatherly and instructive manner, to the importance of paying their Tithing, and of making deposit for their emigration as promptly and liberally as their circumstances will reasonably permit. You are expected to remit your monies direct to this Office once a month and also to forward a list of the Tithing-payers once a year, ending June 30th; also to see that there is a proper dissemination of the printed works of the Church, that the Book Agents' Accounts are correctly balanced and audited, and that no debts are allowed to accumulate on your Conference. Finally, dear Brother, be humble, be vigilant and faithful in your labors, praying always that the Holy Spirit and the power of the Priesthood may attend your ministrations; and the hearts of the people will be open to receive your counsels and to supply your wants, while you will be made a minister of Eternal Life unto them.

This Letter of Appointment came from 42, Islington, Liverpool and was dated on July 16, 1880. This is the same address that he first mentioned in his arrival in Liverpool.

After continuing his ministry in various locations he wrote that he took the train for Manchester with President Rider. I assume that he was the outgoing Pres. of the Manchester Conference. The first day they went to Rochdale and held a meeting for the Branch and reported that there was a good spirit in the Branch. They also went to Harwood. He then describes some activities and visits with various members. On August 28th he recorded an inventory of the tracts that he received from President Rider. They totaled 718 in number and were under the following titles: Latter Day Prophet; Marriage Institution; Only True Gospel; Gospel Message; and Comprehensive Salvation. These tracts were important in their missionary activities and he had mentioned some at earlier times during his missionary journal. He also listed some of the other books and documents that were probably in the Conference office.

His journal continues on with entries that deal with various meetings in

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William Budge

President of the Church of Jesus Christ of Latter-day Saints in the British Isles and adjacent countries.

42, Islington, Liverpool,

July 27th 1880.

homes and with branches. He writes of a district meeting. He starts the accounting of orders placed in behalf of the Conference for office supplies on September 1 and for books on September 10, 1880. He also makes an entry which summarized the financial contributions of 10 people toward expenses.

Apparently, we do not have a written record of his mission from September 18, 1880 to January 16, 1881. In the October General Conference in Salt Lake City, John Taylor was sustained as the Prophet and President of the Church. It was during this conference that the Pearl of Great Price was accepted as a major scripture of the Church. I don't know if the record got lost or if it was not maintained.

During this time, our dear grandfather suffered an awful blow, the tragic loss of his beloved Margaret Gurney, his first wife and mother of their eleven children. On December 3, 1880 a letter was written to our grandfather by Thomas B. Cardon that gave him some understanding of what had happened and how much effort had been made to support her through the illness. He wrote with great love and compassion on behalf of all members of the family. Thomas Cardon was the husband of Lucy, the first born daughter of Thomas X and Margaret Gurney Smith. The letter was addressed to T.X. Smith at 44 Emden St. in Manchester, England. It read as follows:

"Dear Father: After a long silence I again will try to write you a few lines. I would have written before only that others have written and I did not have anything special to write. But now, the others do not feel like writing, under the sad circumstances. I promised them I would do so by tonight's mail. Brothers G.Q. Cannon, M. Thatcher, C.C. Hurst, F.W. Hurst, Eli Bell, Thomas Morgan, Sisters Hurst, Barrett, Earl Crookston, and many others besides her own family did all that could be done to alleviate her suffering and we all exercised all the faith we could for her recovery. But after much suffering with great fortitude and meekness, without murmuring, she passed away to a better world this morning at fifteen minutes to eight o'clock, with good advice and counsel to her family who were all around her, except Flo who was at Paradise, and have been with her many days and nights doing all they could to comfort and cheer her in her sickness. Just before she died she bore a very strong testimony to the truth of the Gospel and exhorted all to faithfulness to it's... (not readable)...the Spirit of God and true love for her family could give. That testimony, those counsels and admonitions, can never depart from those who were present. When any one would in any way intimate that you ought to be sent for or be home, she invariably would say that she did not want you home until you had honorably filled your mission. Although she missed you. She often said that you could not have done more for her than was being done at

the time. Once last night she said, "Poor father will have enough trouble when he comes home." She wanted to go, as she said she had suffered enough and wanted rest. And the Lord, in his mercy, took her where the weary are at rest. Although we all feel her loss deeply, we are thankful the Lord has taken her to Himself where no more pain can reach her. For you, dear father, we all feel more and deeper sympathy, than we can express, and we can only pray our Heavenly Father to bless and comfort you as only He in his great love and mercy can comfort an afflicted servant. "The Lord giveth and the Lord taketh away. Blessed be the name of the Lord." We will all do what can be done for the comfort and welfare of the children. All send love and sympathy and desire to hear from you soon. May the peace and Spirit of God the Father and our Lord and Savior Jesus Christ be with you, is the sincere prayer of your children."

T.B.C. for the family (Thomas B. Cardon)

The next entry that we have now from his journal was on January 16, 1881. He wrote in part, "Brother Shane and Ashton were there and we held meeting and each one of us bore our testimony to the work of God and we had a good time and the Spirit of the Lord was with us." This was a hallmark kind of notation of this man of true faith and devotion in the cause of the Lord. It showed a resiliency of spirit and testimony even in the midst of sorrow in his great loss. To this one must rejoice and know of the peace and comfort that only the Lord and the Holy Spirit can give his faithful servants in their times of need.

On January 25, 1881 he prepared a very detailed letter to his son, Fred Smith and all the family. He wrote, "It is with pleasure that I sit down to write a few lines to you and to let you from home how well I can say that I am----well at the present and have been all---up to this time in body but not so well in spirit in consequence at the death of your mother, but I begin to feel more reconciled and say the Lord's will be done and I hope that you feel the same. I know you miss your mother very much and would expect that you feel the necessity of your father being home with you, but I don't know when that will be, but I will write to you often and let you know how I am. Be good children to each other and help one another all you can and the Lord will bless you and pray for your father and ask the Lord that he may have power to do good while I am here in this land, and have joy in my labors while I am here with my Brethren, who have left their homes as I have done to preach the gospel and to bring souls to a knowledge of the truth. Where ever I travel in the midst of the saints, been treated the best kind and do all they can to make us comfortable, but they are very poor, but they feel well in the work of God and try to do what they can to help it on. There are a few that are better off and they are sisters but have got bad husbands to the work of God. I was at one place yesterday to see a sister and she treated me well, but when her husband came riding home in his carriage to dinner he drove round to the back yard and I

came out of the front door all safe, which was done to keep peace in the family. She is a good woman and a lady and treats the elders well when they have a chance to go there. When she wants me she sends me word by her servant but one day I had like to have been caught. He came home a little early than usual and I was just finishing my dinner, but I had pretty well got through and he came in at one door and I went out at the other all safe. We have to scheme some times, and when you get a woman that will scheme on the right side, they can do wonders. I have just heard from Orson. He wrote me a letter from Saint Louis. He went there to purchase a new saw mill and load wagons for T.W. Young and Company and he bought all wanted and loaded up two cars and started back yesterday. He started back the 8th of January. It was yesterday that I rec'd his letter and he was well and is gaining on experience in traveling through the country, and he begins to see a little of the outside world and begins to see my situation, but I hope that he will be able to return home safe and sound in body and spirit. Well I have not heard from you since your mother died and have not had any papers for some time before then, but I wish that I could have the paper sent regularly to me, but maybe you cannot do that. If not, all right. I have not seen my paper or your Mother only from Bear Lake, a line or two. I received a letter from George a little while ago and also from Brother Caleb, the same day and at the same time Caleb thinks that Salt Lake is Babylon the great whore and the Roman Catholics are the next and that the Church of England is following in the same direction. So you see what he thinks of us people in the mountains. I sent him answers to it. I think he will reflect upon if he---any honest principles in him. I will teach him but he has fought against the truth for thirty years and he's in the dark because he has rejected the truth. We are having a very cold winter. Since New Year came in the cold has been down 33 degrees below zero. That is very cold for this country and the heavy fogs that have here it is very bad for the lungs, but I have stood it very well up to the present time and I hope that I may be able to stand it through. There is one thing that I can say that I have not had any tea or coffee or anything of the kind since I have been in this country and I--- this one thing that the Lord is as good as his promise. Can you my children say the same? I hope you can. If you cannot, try and work your selves into it. The time will come when the destroyer will be stalking about in the land more than it is at the present time and we should prepare our bodies for those events and keep the word that we may see the purpose of the Lord made on and that we may see the Kingdom of God grow and increase upon the earth through all opposition and that will be very great and it will take all the faith that we can muster to stand. The signs of the times are----the second Coming of our Lord and I hope me with my children may be prepared for that time. Attend to your prayers both night and morning that your faith may increase in the work of the Lord. Let T.B.Cardon see this letter and I want him to write to me and let me know how things are moving in our city and country. There is a great deal of suffering with the poor and there has been a great deal of destruction of life and property since the beginning of this year and it is not even started. For every day that comes there is the long(---)of difficulties of life or property and sometimes both end the (---) of man and preparation for the same. If alarming I think I will close at this time. Give my respects to all inquiring friends and then may the peace of God rest upon you all. Be good children to each other and (---)you take care of the stock as well as you can see after all things as you can and see after all things and if you possibly can keep two years like all in hand. I remain your beloved father.

Thomas X Smith

At some point, perhaps during or near this time, he composed the following poem about his beloved Margaret, their sweet relationship, their precious children, and eternal life, after he saw a picture of her at Crockston's.

And that's her sweet picture, so patient and kind
Expressing her likeness and goodness of mind.
Thou art missed, my good sister at noon and at night.
Love whispers, "I miss her, as day breaks the light."

It seems as I view the miniature, dear
That her spirit and presence, the loved one was here
As if the desire of her wishes could be
"Will you write a few verses in memory of me?"

Thy children are gifts of thy diligent care.
All faithful and good, no prodigals there.
A comfort to thee in thy glorified bliss.
For the grooming and training you gave them in this.

The love of thy husband eternal shall be.
As sweet as the dew of the morning for thee.
Unseen thou art soothing his slumbers so sweet
And straightening the quilts on his arms and his feet.

How much they must miss the husband and child
Who kiss the sweet photo that death has beguiled.
And tenderly tainted the sentence should shine
That echoes a verse of remembrance as thine.

An anchor of hope in the life that's to come.
And unite them with thee in thy glorified home.
How great will the height of their ecstasy be
To dwell in the heavens immortal with thee.

The great messages in these verses are very profound and reach right to the center of the heart, and they clearly reflect a marriage and a family worthy of emulation. They provide a major challenge and invitation to their posterity.

The following statements are selected from the mission journal entries from January 19, 1881 to the conclusion of his service in England, which was on June 23 of that year.

Jan. 19---Had breakfast at Conference House then made up my yearly reports and sent the stans?(perhaps stats) to the different branches and did some other writing and kept busy until ten o'clock at night, then went to bed.

January 23, Sunday---Had breakfast at conference house and dinner, then went to meeting. Took sacrament. Had testimonial meeting. Then went to the meeting and addressed the congregation for one hour on the first principles of the gospel, and a good spirit in our meeting. Returned to the conference house to sleep.

January 27---Went to Brother Hibbants. Had tea with them, had meeting at Brother House, the saints bore testimony to the truth of the work of God. Then I spoke to them for about 20 minutes and told the saints to be united together and the Lord would help them. Then we administered to Bro. Barton for his eye sight and I was mouth on that occasion. Slept at Br. Hibbant's.

February 12, Saturday---Had breakfast at conference house. Wrote letter to father Gurney to Eaton Bray, then went to see Mrs. M. Copland and took dinner with them and had a good talk with him and then returned to c. house and then went to Br. Wm. Langton's to meet a gentleman and lady to talk with them upon the principles of the gospel. Then returned home to c. house to sleep.

February 15, Tuesday---. Went to station with Bishop David James, then returned home. Wrote letter to Orson Smith. Then went to Mr. _____, and had a good talk with him and told him to search the scriptures for himself and obey the gospel of the Son of God and he would be blest.

February 20, Sunday---Brother Duffin spoke at the meeting and I spoke upon the unity of the saints and of the order of the priesthood for 30 minutes. Went to Sister Parkinson's to sleep. Bro. Jesse Hopkinson, her son in law is a first rate man and so is his wife a first rate woman.

February 23, Wednesday---Had my hair cut. Came and got the stans and journals ready and sent them to the different branches. Went to Hardwick Green to see Mr. Hulse and find out when we could baptize. Then I went from there to see Br. Langton and found him better than he had been. Wrote letters to Thomas B. Cardon and Thomas Morgan. Slept at conference house.

March 1, Tuesday---Wrote letter to T.B.Cardon. ... Mr. Fletcher came to the c. House to have a talk with me upon the thing of America and what prospects there were to get along in that country. I told him that it was good but it was not my business to brag up the country where I live, but it was to preach the gospel and the country would praise it's self.

March 6, Sunday---Had breakfast at Br. Jackson's, then Br. Brennen and I came to c. house and then went to meeting at 10:30. Prayer by Br. Duffin, and I read the financial report and the statistical report of the conference and presented the authorities of the Church of Jesus Christ of Latter-day Saints, then Br. Donelson spoke to the congregation for a great time. Meeting commenced at 2:30....Then Br. Stayner spoke for some length and the Spirit of the Lord was with him. ...Meeting in the evening at 6 o'clock. ...then Brother Carrington spoke for about one hour and a quarter and truly we had a good time. There were a great many Saints and strangers present. Dismissed by Thomas X Smith.

March 7, Monday---Had breakfast at conference house. There were seven or eight of the Elders that came to see me and we had a good time together, then they went to their field of labor and I got ready and started to Pendelton to see Sister Mason, Sisters Lessen and Sarah Nuton.

March 12, Saturday---Had tea party with them on Anene's birthday. She was fifteen years old and we kept it up until about 10 o'clock. There were some 12 or 15 present and we enjoyed ourselves first rate with plenty to eat and some music.

March 19, Saturday---Had breakfast at conference house. Rec'd letter from my son Orson and wrote another to him. Was glad to hear from him and that he was well and prospering.

March 21, Monday---Received letter from Lucy Cardon and some portraits of my wife and children and was glad to have them.

March 23, Wednesday---Had breakfast at conference house, then got the stans ready to send to the different branches. ...then went to Drysean. Held meeting at that place. Brother Schofield spoke for some time, then I spoke about 30 minutes. This was the first time that there has been meeting held at that place.

April 6, Wednesday---Attended to the ordinance of anointing with oil to Br. Braughton, Br. Duffin and Robt. Nuttle and myself being mouth. Went to Oldham to see Sister Williams, and stayed there all night. When I got up in the morning, my watch was missing. There was a man laying in the same room with Sister William's son....He it was that stole my watch, but could not find him. Went to the police station. This was on Thursday, the 7th of April and told them what had happened. They took down the testimony of Br. Williams and said they would try and find out the thief if they could. Then I left and started for Manchester on the bus. Went to meeting in the evening. Had a testimony meeting and the saints felt well and I spoke to them for about 20 minutes upon the unity of the saints. (On another day he went back to the police station and they did not have any information for him about the thief or the watch.)

April 24, Sunday---(*This was his longest entry to date. The entries have been more detailed and comprehensive in the last few months.*) (At Moreside near Swinton)...Had meeting in the afternoon and had the sacrament after which I spoke to the Saints for about one hour, then Brother Duffin spoke for a short time, then we set apart Bro. Alport to his office and calling and Br. Potter and Eden. They were brought before the Saints and it was unanimous that we sustain them in their calling. Went to Brother Cook's to tea. (I think this refers to lunch) Meeting in the evening. Brother Duffin read the vision of Joseph Smith and Sidney Rigdon, after which I spoke to the people for about one hour upon the different degrees of glory and who would be the proper persons that would inherit them, and upon the first principles of the gospel, and there was a large congregation present and good attention given.

April 26, 1881, Tuesday---(This was a very significant day in his

mission) Had breakfast at Conference House, then went to Liverpool. Had a good talk with Brother, (Apostle) Carrington upon the business of the conference and Bp. Preston wrote to him to let me return home and he told me that I could go home just when I pleased and I told him that I would go in the third company in June 25th if that suited him. He said that it was all right with him. Had dinner with them at the office, then I paid to them three hundred and fifty pounds for James Cook and got receipts for it, then returned to Manchester. Slept at Conference House.

April 28, Thursday---Wrote letter to Orson Smith, then went to Brother Cook's to attend funeral at his place, he having two of his children die in three days and they were buried both together. Then we returned to Brother Cook's and had tea with them and after that I spoke to them upon the death and resurrection for about 40 minutes. There were present some 5 or 6 strangers listening very attentively and we stayed until 10:00 o'clock. Returned to Manchester. Slept at Conference House.

May 2, Monday---Had breakfast at 42 (Islington in Liverpool), then started for Manchester. There was a great display of horses and different kinds of manufactory shown and it was very grand. There were two new steam engines drawn by twenty six horses, each up and down the street. I had a good view of all of these.

May 4, Wednesday---...Went to Br. William Lanston to fetch the Articles of Faith that we have printed in Manchester.

May 6, Friday---...from there to old Trafferd to see Brother Yard and family. Had tea with them. His wife is going to be baptized tomorrow evening. Came back from there and slept at Conference House.

May 7, Saturday---Baptized three at the baths by William Langton, then came home to Conference House to sleep.

May 19, Thursday---Had breakfast at Brother Hibbart's, then started to Manchester. Br. John Stoddard came to see me but I was not at home. He left \$20.00 for me which came in good play for me.

May 20, Friday---Had breakfast at Br. Hulse's then went to Victoria Station and he and I are to take the Saints and luggage to Liverpool. There was 29 of us altogether. Arrived at Liverpool all right. Got the luggage and Saints on ship, then went to visit some of the others, went on board and stayed there all night. (This must have been an interesting day of hard work.)

May 24, Tuesday---Had breakfast at Conference House, then started from Manchester to Stamford. Paid 9 #, nine shillings, and four pence...to see Brother Gulch. Found him well, had tea with him, then rested myself. Had some talk with him upon the principles of the gospel, but could not convince him of the truth of the Latter-day work.

May 25, Wednesday---Had tea with Caleb (his brother) and wife and had some more talk with him, but no better than I was before. His wife felt very well and I stayed there all night.

May 26, Thursday---Had breakfast at Caleb's then went and bid him good bye, started with his wife to the station, went to Petersborough, from there to Luton, to see Brother John (Smith) and family. Had dinner with them. Went to see William Nevel and family and found them well. Had a long talk with them, then came back to sleep to John Smith's.

May 28, Saturday---...went to see Brother's children, Ruth and family. Found them well, went to see Robert Rowe, found him very___. Came back to my sisters, Mary Ann and Ester. Had dinner with them, then bid them good bye. Reubin's daughter Betsey came with me to Lancet Hill, then she went back to Dunstable. Came to Eaton Bray. Saw John Cobb and wife, then went to Father Gurney. Found him and family all well. Had tea with them, went to see uncle Thomas and Bartle Shuitte. Saw William Orsborn, then went to the lower end of Eaton Bray, came through Lunnen Lazer back to Father Gurney's to sleep.

May 29, Sunday---Had breakfast at Father Gurney's, went to Northall to Elizbeth Peppit and husband. Found them well. Stayed there a little time, then returned to Eaton Bray. Had dinner with Father Gurney and family, went to see John Lutstene, Jabas and wife, found them in a poor condition. Aunt Lugstene

was well, went to John Cobb's took tea with them and stayed about four hours and talked with the. Gave them some good instructions. They were some good old saints but got in the background. I talked to them very kindly and told them to renew their covenants. Came to Father Gurney's to sleep.

May 30, Monday---Had breakfast at Father Gurney's then went and got my shoes, sold by Mr. Burrage, a man that used to work for me thirty years ago. Came to Father Gurney's for dinner. Bid the folk's good bye. Started to Stanbridge and to a train for Leighton (Buzzard) with Father Gurney. From there went to Rigby to see Solomon Gurney and family (brother of Margaret Gurney). Found them well, took tea with them, had a walk round some front of that town and it is a very nice place. Stayed at Solomon's all night.

May 31, Tuesday---Had breakfast at Solomon Gurney's then bid them good bye, took train for Burton and went to see John Allm (maybe Allen) and family. ...Started to Manchester. (It appears to have been an all night train ride.)

June 6, Monday---Had breakfast at Br. Turner's, then went to Bury, took train to Manchester. There was a grand display of exhibits from the different Sunday Schools of the Church of England. There were thousands of them and I should think there were a hundred thousand of people to see them. Then we went to Bellview to see the grand display of animals and fine works. There were tens of thousands there.

June 7, Tuesday---Had breakfast at C. House, then wrote letters to Orson and one to Caleb. Got the accounts all ready for turning over, that belong to the P.E. Fund (Perpetual Emigration Fund)...

June 8, Wednesday---Had breakfast at Conference House, then straightened up my journal, then went to Oldham.

The balance of his mission days were spent in meeting with the Saints around the Manchester area and saying good bye to them. He knew and loved a lot of people in England. He administered to the sick. He had meals with a number of them. He slept in their homes. He had his portrait taken. He enjoyed seeing the cucumber hot house and some nearby fields that belonged to a

Brother Cook's father. He wrote and received a number of letters. He received gifts to take home with him, like a straw hat for him and a shawl for his wife. He bought a new pair of shoes. In a one hour sermon he taught about the gathering and being faithful to the work of God and of our labors when we depart from this stage of action. At another meeting he spoke on the Progress of the Kingdom of God and the progress of the powers of wickedness and the unity of the Saints.

June 23, Thursday---Had breakfast at Conference House, went to Old Stratford, to Bro. Yard and family. Found them well, had dinner with them and then went to Chalton Comandy with Brother M. Brown to see Br. Cook and family. Found them well, had tea with them and had a good time. Then came to Manchester and went to see Br. McLeland at No. 80 George Moslane East. There was quite a gathering of Saints, had supper with them, then Br. Brown and I came to the Conference House to sleep. (This was probably a special farewell supper and visit for him and I imagine that it was gratifying to feel the love and support but also difficult emotionally to leave this place and these people that he had served and taught so diligently as the President of the Manchester Conference. (Mission)

The next morning he had breakfast at the Conference House and then went to Victoria Station in Manchester and from there by train to Liverpool to start home. He met with Bishop Roskelley for the first time since they arrived in Liverpool on their missions on May 29, 1880. He wrote that there were up to 600 seamen on board and from 100 to 150 English and Welsh Saints. A number of the Saints he knew came to say good bye and he reported that some felt very bad about him leaving. The ship left Liverpool at 6 p.m. Saturday the 25th and sailed along very well, and they were comfortable until Sunday morning. On the 26th he said there was some sickness and that he had taken sick for the first time. The next day the sea was very rough and people were afraid and sick. For the next four days the sea continued to be rough and sickness prevailed. Grandfather Smith was no exception. It was not until after about one week on rough seas and on Sunday that he reported the Saints began to get better and felt well in spirit. They were sailing about 200-300 or so miles per day. By Monday he wrote: "Morning very fine and calm. Traveled 302 miles. Held meetings with the Scandinavians at three o'clock and one for the English at 7 p.m. and a

good spirit prevailed with the Saints.”

This was the final entry he made in the two major books/journals that he had kept. Thank goodness for the sake of family history and for other reasons that he was dedicated and thoughtful enough to make these important records and leave them as part of his legacy for future generations. We are indeed the beneficiaries of all of this work. Apparently, the record of his return from New York to Utah is not available.

Exploration to Find and Start Cardston, Canada

Thomas X Smith traveled with other pioneers to Southern Alberta, Canada to find a place to develop a Mormon community. His associates were Charles Card and Thomas Ricks. Thomas X is credited with doing some of the first plowing to develop a field in that region.

Comforting the Bereaved

On Valentines night a number of young men were walking toward a dance being held at Logan Hall. They had been drinking heavily and laughed, jostled, and quarreled as they moved toward the dance. An argument turned nasty and suddenly Charles Benson drew a pistol and shot David Crockett in the chest. Crockett lay bleeding in the snow, he had died instantly. Benson holstered his gun and ran away. F. Ross Peterson, A History of Cache Valley. Utah State Historical Society, Cache County Council. 1997, page 95-99.

In regard to the funeral of young Charles A. Benson, Mary Ann Weston Maughan had written in her journal on February 22, 1873 and was quoted by F. Ross Peterson ...“and TX Smith spoke and said what could be said to comfort the mourners.” Benson had been taken out of a Logan jail cell by an enraged vigilante mob and hung after he had shot and killed David Crockett. The initial part of the sad affair took place in Logan on February 14, 1873. F. Ross Peterson. A History of Cache County. State Historical Society, Cache County Council. 1997, page 99.

Marriage to Elizabeth Fullerton Sweet

Elizabeth was the third wife of Thomas X Smith. She was born in Islington, London, England on December 19, 1830. Her parents were William Sweet and Ann Burns Maddix. She and Thomas X married when she was age 53 and they did not have any children together. They were married on July 18, 1884. At that time she had been the widow of Thomas Benjamin Smith for about twenty years. She had three daughters; Ann, Susannah, and Alice and one son, Edward, from this earlier marriage, but three had already died. One must have compassion for such sorrow and loneliness. All were sealed to Thomas X in the Logan Temple, becoming part of his great family. In 1884, her daughter Alice was living, in her mid twenties and married Sterling Lewis Bristol. No children are reported from their marriage. Elizabeth was eventually buried in the Logan cemetery with Thomas X and his other wives. Various records.

Kindness and Encouragement to a Prominent Stranger

“The story is told by Dr. Joel E. Ricks, that Noble Warrum, a young Indiana attorney, had come to Salt Lake City with his bride to practice his profession. The antagonism was so intense between the Mormon and the anti-Mormon groups that it disgusted the young lawyer, who decided to return to the Midwest. Before leaving Utah he promised his bride a week’s vacation in beautiful Logan Canyon. While enjoying camping near the inspiring Logan River, they were invited to join a supper party of Logan people who had camped nearby. In the Logan group was Bishop Thomas X. Smith. During the conversation that ensued, Mr. Warrum told why they had come to Utah and why they intended to return home. “Why don’t you stay in Logan and work on our newspaper?” asked Bishop Smith. “I understand they need an experienced writer.” “I’m not a Mormon and they wouldn’t want me.” “Well, of course, we are Mormons but what difference does that make?” asked Bishop Smith. “You’ll find that we will never interfere with your religious belief.”

That was the beginning of a most pleasant association lasting more than six decades between the Indiana attorney and the people of Utah, who always held Mr. Warrum in the highest esteem for his genial personality and tolerant

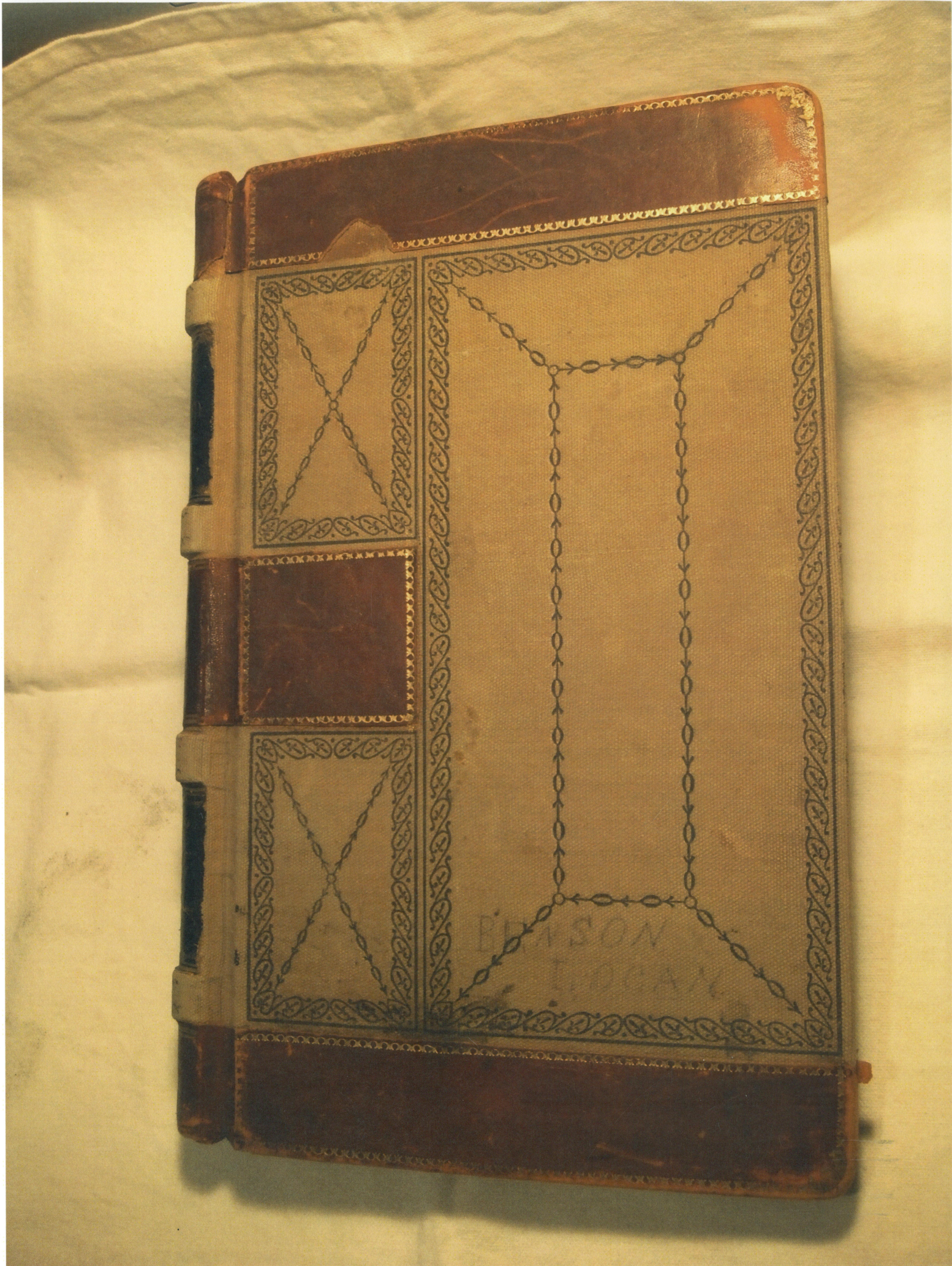
attitude. The appearance and contents of any Logan newspaper of those early days were never better than under the guiding hand of Noble Warrum.” The History of a Valley, Cache Valley Utah-Idaho, Utah Centennial Committee, Joel E. Ricks, 1956, pages 401-402.

USAC Established in Logan in 1888

Through an action of our national Congress known as the Morrill Act each of the states received the authority and some resources to establish a state agricultural college. There would be a continuation of support and linkage between the federal government and these colleges in the future. For a community, county and region to receive this designation with the accompanying resources was a very major event that had major consequences for the future of the chosen area. Thus it was considered to be a great thing and it actually turned out to be even more important than most people ever envisioned in the early years and generations of operation. From an educational perspective it became even more important to northern Utah and Southern Idaho when the Church closed Brigham Young College in 1926. Utah State University as it is now called continues to grow and thrive as a respected teaching and research institution in the Rocky Mountain West. It was this college that attracted many of the descendants of Thomas X Smith to spend a significant part of their lives in Logan to obtain higher education. This was true for my mother, her four brothers, my brother and I and I have no idea of how many others have had similar experiences in Logan and at USAC or USU as it is now known.

The Logan Nation Newspaper

Speaking about the Logan Nation newspaper...“Early in 1890 a daily newspaper appeared under the name of the Logan Nation. The editor was Harry E. Baker and Ezra T. Hyde was the business manager and city editor. The following year the paper was taken over by a group of Cache Valley Republicans; James T. Hammond, Charles W. Nibley, Joel Ricks, W.W. Maughan, Thomas X Smith and Thomas Morgan.” The History of a Valley by Joel E. Ricks, 1956, page 400. It appears that this was the newspaper that Thomas X was speaking about in the discussion with Mr. Warrum.



Since the first report that I completed on Thomas X Smith another very valuable resource became available to me dealing with the adult Teachers Quorum of the 4th Ward. I don't believe that the discovery of this resource by two of my cousins who are also descendants of Thomas X. and Ann Howe Smith was just a coincidence.

Record Book, 4th Ward Teachers Quorum, Logan, Utah

September 1889---December, 1895

This record book was delivered to me in late May of 2008 by Francine Kolster Medrano, one of my cousins. She is the granddaughter of Patience Smith Adams, a sister of my grandfather, David Howe Smith. Francine obtained this book from her sister, Kristine Kolster who now lives in the Adams home in Logan and had discovered that this record book was among several documents pertaining to family history. This is a treasure to find and to be able to use during my thinking and writing about Thomas X. Smith, the devout great grandfather that we share with a large number of his descendants.

There were usually about 24 members in this Quorum in addition to the four that served in the Presidency. The Recorders or Secretaries as they were called did a lot of work in their handwriting that was usually legible and which demonstrated excellent penmanship in many of the entries. I suppose that most of them took notes in the meeting and then entered them into this Record Book sometime later at home. This practice is not continued today in most meetings of the Church. I have only gleaned the highlights in the record that pertain to Thomas X. Smith who was the 4th Ward Bishop during this time. I was pleased to see that my grandfather David, a son of Thomas X Smith, was listed as one of the Quorum member's during 1900, the last full year of this record. This would have been shortly after he returned from his mission, that he served primarily in Kentucky and before he married Samantha Sessions from Bountiful.

First, undated minutes. Bishop Smith then rose and spoke on the progress of the work of God in the earth; not many converts are made although the Elders are received very kindly. Admonished the Teachers to visit the people and look after the children. Teach them to keep the Sabbath day.

to, said he would endeavor to do better in the future.

Bro Thomas Morgan spoke a few minutes on tithing said we should always pay a tenth of what we made, said it was one of the commandments of God.

Bishop T. C. Smith said he was pleased with the reports as far as they had been given, spoke of the instructions given by Apostle Taylor at the meeting in the Tabernacle Sunday, said we should try and understand the whisperings of the Holy-Ghost, and we would then avoid many temptations and dangers, also gave some good council, meeting adj. sing. ben. by
George W. Lindquist

At this time John Ormond was the President and remained in this capacity until the end of 1895. His counselors and a major secretary are identified at the end of this report. The record showed all of the names on the roll and the attendance record for each meeting held during every year. It also showed the home teaching companionships, of which there were twelve listed in each year.

No date given---Bishop Smith gave a financial report of the meeting house after which he instructed the people to come forward with their means in the erection of said house. The account of the same being considerable behind.

October 29, 1889---Bp. Smith presented the statistical quarterly report, which had been given in by the teachers, none of which proved correct. In reference to the meeting house the Bishop said the people were slow in prosecuting it, that there were but some five or six individuals who took any interest in it. Had entertained hopes of receiving grain after harvest but none of such has yet come in; requested that wheat, oats and any kind of grain be brought in for it could be used to good advantage.

November 12, 1889---The Bishop being present arose and asked the teachers to get the names of widows and the poor who are in need of wood; said that arrangement had been made with the Young Men's M.I.A to get out wood for the poor. He also asked the teachers to remind the people of their tithing wood. He desired the teachers to take the names of every man, woman and child over eight years of age and report such names on Friday next at the latest. He further spoke earnestly in regard to drunkenness and asked the teachers to visit all those who made it a practice to visit the saloons and ask them to refrain from it also coffee drinking. *(I have used three dots in the text to indicate a part of an entry that is not legible, starting in the next paragraph. The need in these minutes is quite rare.)*

April 19, 1890---Bishop T. X. Smith endorsed the remarks of Bro Ormond. Referring to that which was said in the Conference, not to go on excursions on Sunday but to...the place of worship of God and partake of the sacrament and thereby renew their covenants; the word of wisdom was touched upon that men ...should learn to keep it so that we might escape the time when pestilence comes among us.

May 4, 1890---Bishop Smith arose and spoke of gathering up some funds for ...Bro. ___ has been sick for years and we want to assist him on buying a ...The matter has been laid before the Teachers before but had only gathered \$10.00. The Bishop spoke of the error in the last statistical report. Owing to the mistake, a true report could not be given at this Conference.

July 27, 1890---The subject of the Central School was talked of; Bishop Smith laid the matter before the Quorum for the teachers to let the people understand it when the time comes for the meeting appointed for that purpose. It was to decide where the Central School should be built.

August 10, 1890---Bishop Smith arose and in the course of his remarks urged the teachers to call upon those who had lately come from abroad to encourage them in the work which they had enlisted to obey; to make it a point to let people know who their teachers are; together with various points pertaining to the interests of the ward.

September 7, 1890---Bishop Smith arose and endorsed the remark made by Brother Ormond. He also gave notice that the Teachers see the members of their districts and ask them to go to the Registration office and see that their names are on the Registration List. From past experience we have learned that we must be awake to our duties in this regard to guard our political rights.

November 8, 1890---Bishop Smith then arose and urged the brethren to see that people do their duty on the 4th in casting their votes for delegates to Congress; said the people had been very neglectful in seeing that their names were on the Registration List.

November 16, 1890---The Bishop took the time stating that the teachers should ask the people to attend to their ward meetings, more especially the young people, also the old.

December 30, 1890---T.X. Smith next arose, said he was pleased for what had been said. He referred to some member in the ward who could not attend to the public meeting to partake of the sacrament. Therefore he wishes the teachers to look after such person and administer the sacrament to the. He also reminded

the Quorum to gather some means for the missionaries to help them to their fields of labor.

March 24, 1891---Bishop Smith next arose. Told the teachers he wished them to get the names of all those who had been in the county over a year and had not obtained their endowments, and that are worthy. Hand their names in to him at the next meeting. Among other things, he said the young men should get married when they are old enough. Spoke on many other principles of the Gospel.

May 17, 1891---Bishop Smith next arose and continued the remarks of the previous speaker; reporting on getting our naturalization papers so we can vote and help sustain our people. Said the young men should register. Gave other good advice.

May 31, 1891---Bishop Smith next arose and began his remarks by saying that it was not expected that the teacher could visit often in the summer as in the winter but said we should not allow ourselves to go to sleep. He also spoke in regard to getting our papers so we could vote and sustain those nominated. He then began to speak of our indebtedness which we owe on our meeting house. Said he desired to have it paid so he could have the responsibilities taken off his shoulders. Spoke on many other principles. Exhorted the teachers to be faithful and asked the blessings of God upon them.

June 14, 1891---Bishop Smith stated that he did not want any one to suffer whether they were of our faith or not. Said we would furnish her with flour if her relatives would give her something else. Bishop said we should look after the poor that none should suffer. He spoke about indebtedness of the meeting house. Asked God to bless us that peace might rest upon us.

June 28, 1891---Bishop Smith arose and said he had nothing practical in his mind to say, but exhorted the teachers to faithfulness. Among other things he said the time had come for us to stand on our own footing. That is without counsel from our leaders, as it is now at present. Now we are called to be Democrats or Republicans. We must use our own judgment with the assistance of the spirit of God. Gave many other timely remarks; said in conclusion that

we should keep our minds high on the mark we have started out for.

July 12, 1891---Bishop Smith next arose. Said he was pleased with the work of the Brethren. Wished all the teachers had been present to hear what had been said. Next gave some advice to the Teachers in regard to getting our report for the quarterly Conference. Said he wished it to be correct after which he followed up the remarks of the previous speakers. Said we should study politics, as we should have to need them in our journey through life. Gave a great many other instructions for our good.

August 9, 1891---Bishop Smith next arose and began his remarks by referring to the teachers. Said he wanted them to attend to their meetings before they go visiting among the people. Said we must have a change in this regard. Also referred to many other things in regard to our standing in the church. Gave many other good instructions.

August 23, 1891---Bishop Smith gave some instructions to the teachers in regards to their drinks. Also spoke of how to bring up our children in the fear of the Lord; and much other good advice.

September 6, 1891---Bishop Smith arose and gave some advice to the teachers. Spoke on many principles of the gospel; asked the blessing of God upon us all.

September 20, 1891---Bishop Smith being present arose to address the teachers a short time, said they should commence to visit their district Said it was the teachers privilege to have influence with the people. Gave some timely advice in regard to the redeeming of our dead. Gave other counsel.

October 20, 1891---Bishop Smith being present arose and said he would like to see a young teacher with each old one in order to put them into the harness. Advised the Teachers to tell the people not to go to law about their difficulties but to settle them among themselves. Reminded the teachers about the meeting house debt, also the Tabernacle. Gave some good instructions concerning home industries.

December 15, 1891---Bishop Smith spoke of the indebtedness of the meeting house; said he apportioned a certain amount to each individual, and wished the Brethren to take this around and explain to the people. He made other interesting remarks. Bishop Smith asked the teachers to come up to the front and sit on Sabbath day.

December 29, 1891---Bishop Smith said that the teachers should let no one suffer for the necessary things of life whether in the faith or not. Spoke of the abundance the Lord had blessed us with. Asked the Lord to continue his mercies with us.

January 12, 1892---Bishop Smith arose and referred to our financial condition as a ward and also in regard to our tithing settling. Then began to speak on general principles which were interesting.

January 26, 1892---Bp. Smith desired to know whether the Brothers had visited the people in regards to the indebtedness of the meeting house. Said so few had responded. Made other interesting and timely remarks.

February 9, 1892---Bishop Smith arose and made a few remarks.

March 8, 1892---Next, Bp. Smith offered an exhortation to the brethren and among much good advice bore his testimony to the truth of Mormonism.

May 1, 1892---Bishop Thomas X Smith being present then spoke about the poor; urged the teachers to see that the brethren paid their tithing wood and see after the poor; and warned us about going to law with one another; referred to the special fast day and said it was our duty and set apart by the Presidency of the Church.

June 26, 1892---Bro. T.X. Smith being present spoke and instructed Charles Barrett to see after this family and find out and see what can be done; referred to fast day donations and urged the Brethren to meet them; spoke about the Gospel and said he wondered if the Saints are as strong in their faith now as they were twenty years ago; urged the Brethren to see after their children and see that they go to Sunday School and keep the Sabbath day; spoke about the

indebtedness of the Tabernacle and meeting house; urged the Brethren to keep it in their minds and see if they couldn't meet it.

August 21, 1892---Bishop Smith being present spoke and made a few remarks urging the Brethren to pay up the indebtedness of the Tabernacle and meeting house.

September 4, 1892---Bishop Thomas X Smith being present spoke and endorsed what Pres. Ormond had said. Spoke some about the indebtedness of the Ward; referred to the evil influences that are amongst us, and urged the Brethren to shun them; gave some very good instructions.

October 18, 1892---Bishop Thomas X Smith made a few remarks in regards to releasing some of the members; spoke some about bringing in our tithing wood; referred to the prophet Joseph Smith; and made some interesting remarks.

December 13, 1892---Bishop Smith made a few brief remarks in regards to the gospel; spoke about the quorum in time back.

January 10, 1893---Bishop Smith spoke and instructed the Teachers to visit the people and tell them about settling their tithing and made some very good remarks.

February 7, 1893---Bishop Smith spoke and instructed the Teachers in regards of their duties, and referred to the work in the Temple and instructed the Teachers to urge the people to work for the friends if they have any. (*presumably those who could offer employment*)

March 7, 1893---Bishop Smith being present called for the report of the ages of the children in the various districts, which was given; and gave some very good instructions in regards to the principles of the Gospel; and referred to the Temple work and urged the Teachers to press it upon the people's minds.

March 21, 1893---Bishop Smith read a piece from the Deseret News written by the First Presidency of the Church in regards to the dedication of the S. L. Temple and also the instructions given to the Saints to prepare themselves; also

cautioned the Bishop of the Wards and the Presidents of Stakes in the giving of recommends and said all was well pleased.

May 28, 1893---Bishop Smith spoke about the dedication of the Temple and said there is a circular around instructing the people to do better in the future than they have in the past; referred to the different denominations (*or perhaps he meant dispensations?*) of the Gospel. Urged the Teachers in regards of their duties.

June 11. 1893---Bro. T.X. Smith spoke and urged the Teachers to find out whether or not the people are willing to sustain the leaders of the Church or not; referred to the different Quorums and said there is a great neglect and gave some interesting remarks in regards to the principles of the gospel.

August 6, 1893---Bishop Smith urged the Elders to attend the Priesthood meetings; said the people were counseled to send their children to the B.Y. College. He spoke very interestingly on educational matters; he referred to the building of the Temple in Jackson County Missouri; said it would not be built unless the people are faithful.

September 17, 1893---Bishop Smith said it was some time since he was here; would like to see the Teachers attend their meetings; spoke of the young not attending their meetings.

October 17, 1893---Bishop Smith instructed the Teachers to see that the Brothers paid their tithing wood; referred to the conference and wished all to attend and gave some very good instructions that concern us of every day life.

November 14, 1893---Bishop Smith spoke in regards to our tithing; also spoke as to fast offerings; referred to the different organizations of the church; urged the Brethren to attend to their Sunday night meetings.

December 12, 1893---Bro. Thomas Morgan spoke and said the Bishop wished the people to get their genealogy ready so it could be got some time this month.

January 12, 1894---Bishop Smith spoke about getting fuel for the meeting house; instructed the Teachers as to their duties and give a report as to the members in their districts by January 15th; spoke of the hard times in early days; also spoke of the Temple work.

January 23, 1894---Bishop Smith spoke on the wood question and endorsed what Pres. Ormond had said; referred to our tithes and offerings; urged the Teachers to press it upon the people's minds to attend their meetings. The Bishop also spoke as to a Deacon for the meeting house and said it was very difficult to get one to act.

February 6, 1894---Bishop Smith spoke and endorsed what Bro. Jenson had said and spoke to some extent on home industry.

February 20, 1894---Bishop Smith spoke and said he endorsed what the missionary had said and made some interesting remarks.

March 20, 1894---Bishop Smith endorsed the remarks of the Brethren; referred to the sayings of the Savior; referred to the prophet Brigham Young's instructions upon home industries.

During this period, which goes from April 1, 1894 to March of 1895, the secretary must have used a lighter ink or one with less pigment because the minutes are more difficult to read. If the original text gets much lighter it will not be readable without some kind of technological enhancement.

September 2, 1894---Bishop Smith spoke in regards to the Temple donation and said his hands were tied on account of not getting means for the Temple; also read a statement from the Pres. Of the Stake asking for the balance of the money that was due from 4th ward to Logan Tabernacle, the amount being \$393.00. Also spoke of the necessity of having faith in the ordinances of God's house and the healing of the sick by faith; spoke to some extent about the missionary labors.

November 13, 1894---Bishop Smith said he was pleased with the reports; spoke about the needs of the poor in the ward; said we should try and pay up the

ward debt.

December 11, 1894---Bishop Smith referred to the yearly statistical report; advised the Teachers to attend their meetings and urge the people to come also; spoke about the supporting of the poor in the ward and said they should be supplied by fast offerings; referred to the collections of means for Pres. Brigham Young's monument.

January 8, 1895---Bishop Smith instructed the Teachers on their different duties now before them.

January 22, 1895---Bishop Smith spoke upon the same subject and hoped the Teachers would do the best they can in collecting the means that have been assigned the people in their districts; said the people in the ward had done well in the past, and if we could be united we could easily pay our indebtedness now.

February 19, 1895---Bishop Smith spoke of the indebtedness of the ward; urged the Teachers to press it upon the people's minds; referred to the sayings of the Savior; and gave some good counsel.

March 6, 1895---Bishop Smith was pleased with the reports given; said there is some slack in paying their tithes and offerings; referred to the sayings of the prophets; again urged the counseling of the indebtedness of the ward.

March 31, 1895---Bishop Smith spoke as to punctuality; urged the President and Teachers to ask the people if they are willing to liquidate the indebtedness of the ward; spoke about the seven years of plenty and the seven years of famine in Egypt; urged the people to attend these Agriculture Society meetings and make it a success; it was then discussed as to getting means for the meeting house and ward.

May 12, 1895---Bishop Smith arose and gave some good counsel and encouraging advice in regards to our labors among the Saints; spoke of the word of wisdom; the providing of the poor, and the duties required as to sustain the Kingdom of God.

October 15, 1895---Bishop Smith urged the Teachers to the counsel given; again referred to the indebtedness of the ward; urged the canceling of the same; referred to the counsel given from the authorities as to home industries, build factories, and be a self sustaining people; referred to when the army came; spoke of having a dancing hall erected.

November 12, 1895---Bishop Smith spoke and suggested that the Teachers be changed at the end of the year; spoke about getting wood for the poor; spoke to some extent upon the paying of tithing; again referred to the indebtedness of the ward; spoke again as to the erection of an amusement hall; gave some excellent remarks which were very interesting; referred to the prophet Joseph and Oliver Cowdery.

November 26, 1895---Bishop Smith spoke of the indebtedness of the ward; hoped we would be united and try and pay the debt so we could be free; spoke of the blessings we are enjoying; encouraged the Teachers to do their duty.

December 10, 1895---Bishop Smith spoke to some extent of the poor of the ward; said he did not want to see anybody suffer; again spoke of the indebtedness of the ward; urged the Brethren to be united and try and cancel the same; spoke to some extent upon Temple work; urged the Brethren to go and redeem the dead.

January 7, 1896---Bishop T.X. Smith said he was glad to meet with the Teachers; said that one of the instructions received at the Priesthood meeting was to release the President and his Council from presiding over the quorum; it was moved and carried that they be honorably released. He said the Teachers would not be released and hoped that we would continue to do our duty. Wished the Teachers to encourage the people to do their Temple work. Again spoke of the indebtedness of the ward, said he wished we would be united and get this debt off our shoulders.

This is the last entry about the meetings of the Teachers Quorum while John Ormond was serving as the President. He had served for at least six years. His counselors, Charles H. Lundberg and Christian F. Bessler had served faithfully with him along with several who had served in a secretarial capacity. In the

1900

Teachers Roll

Pres.	Thomas X. Smith		
tbl.	Thomas Morgan		
tbl.	Gustave Thomason		
ec.	Lorenzo J. Benson		
est.	sons P. Jonsson		
	John Armond	Robert Smith	
	^{released} James Quayle	Adolph Fjellstrom	
	Joseph A. Anderson	A. Z. Fjellstrom	
	Thomas J. Morgan		
	Lewis Boudreau	released	
	John Everton	Wm. M. Hansen	
	Jos Morrell	David H. Smith	
	Lars Hanson	released	
	H. J. Nielsen	Geo. Lundquist	
	Arvand Lundberg		
	Wm. O. Hansen		
	Jens C. Simson	Christians Ormson	
	C. P. Hansen	Hon. Released	
	Jos. Sells		
	Erza Morgan	John Whitman	
	Fredrick Grunder		
	Christian Schiffman		
	Adolph Fjellstrom		
	Wm. M. Hanson		
	James C. Johnson		
	Godleab B...		

organization that followed with Thomas X. Smith as President, Thomas Morgan and Gustave Thomason served as counselors during all of the years covered in the minutes of the Record Book I have reviewed. Lorenzo T. Benson was one of the faithful and competent secretaries starting in March of 1892 in the Ormond presidency. He continued to serve throughout the following years of the Smith presidency.

Record Book, 4th Ward Teacher's Quorum of Logan, Utah

January 21, 1896---May 5, 1901

Selected excerpts relevant to Thomas X Smith while he was President.

During this time Thomas X Smith was also serving as the Bishop of the Logan 4th Ward. The First Presidency asked the Bishop's to preside over the quorums. The old presidency was released at the last meeting in 1895 and Bishop Smith presided thereafter during this period, and probably longer. I have selected only the materials about him for inclusion in this report. My goal is to see what he emphasized and taught during this period of his life. He would have been 67 years old as this begins. Some changes have been made in punctuation and spelling but not in the content. These minutes were written in the handwriting of the various secretaries of the quorum. Most were very legible.

January 21, 1896 Bishop T. X. Smith said he was pleased with the reports as far as they had been given; spoke of the instructions given by Apostle Taylor at the meeting in the Tabernacle Sunday; said we should try and understand the whisperings of the Holy Ghost, and we would then avoid many temptations and dangers; also gave some good counsel. *(The reports spoken of were probably ward teaching (now home teaching) reports on the various districts.)*

February 4 Bishop Smith counseled the Teachers to instruct the people to pay their tithing; also spoke of getting wood for the poor; referred to the word of wisdom and instructed us to sustain the authorities.

March 3 Bishop T. X. Smith said he felt pleased as to the reports given; said he thought it would be a good plan to visit the infirm and administer the sacrament; spoke of Joseph being sold into Egypt; referred to the Temple that is to be built in Jackson County Missouri in this generation; gave good counsel and instructions as to our duties.

March 17 Brother Smith spoke about the boys going into the saloons,

said it was a hard matter to keep them out; referred to Father Adam and Mother Eve, said it was a hard matter for them to control their children; referred to the calamities that have swept over the land in the past; exhorted the teachers to visit their districts and see to the poor that none were in need; spoke about the death of Bro _____. (*I omitted the name to maintain confidentiality*) Said he would like to see the people help to bear the funeral expenses for they are poor; said he had been a friend to the missionaries in the Southern States.

April 12 Bishop T. X. Smith made a few remarks counseling the Brethren not to find fault with the authorities of the Church; also read the address which was read at the late annual Conference at S.L.C. which was sustained by uplifted hands by those who were present.

April 26 Bishop T.X. Smith urged the Teachers to visit their districts and report; urged the Saints not to find fault with the authorities; but to uphold and sustain them in their course and all would be well.

May 24 Bishop T.X. Smith then spoke to the Teachers and said that he would like to see the Teachers come to their meetings better in the future than they had done in the past. He spoke of the Teachers keeping a memorandum of their labors.

June 7 Bishop T.X. Smith spoke and endorsed the remarks of the Brethren, in regards to the transactions of the Quorums being published to the world, said those things are the very ones that are sapping the foundation of our faith; bore a faithful testimony but said that would not save him, nor anyone else unless they kept the commandments of God; referred to the early members of the church; also spoke of the late priesthood meeting and matters that came up; said the sacrament was talked of in regards to the way it should be passed around; also baptism for the dead and the way to confirm; exhorted the Teachers to visit their districts and see after the people.

June 21 Bishop T.X. Smith made a few brief remarks.

July 19 No reference to TXS. (my abbreviation, a counselor presided)

August 16 Bishop Smith spoke and urged the Brethren to attend to their sacrament meetings and also attend their Quorum meetings; made a few interesting remarks.

September 13 Bishop TXS counseled the Teachers to go and administer the sacrament to the sick; urged the Teachers to visit their districts and report.

September 27 Bishop TXS spoke and referred to the poor of the ward and announced the time of meeting would be changed to Tuesday evening at 7:30; urged the Teachers to visit their districts and find out where the young people stand that are now coming to school.

October 11 No reference to TXS. A counselor presided.

November 10 Bishop TXS spoke and gave good counsel, dwelt upon many points pertaining to our salvation; spoke of the indebtedness of the Tabernacle which was going on interest.

December 8 Bishop TXS then spoke of our indebtedness, asked the Brethren to cancel the same; spoke of the counsel given at our late priesthood meeting of having a sugar factory established in our valley.

January 5, 1897 Bishop TXS spoke and dwelt upon the principles of the Gospel; referred to the missionary field and gave some very good counsel; and urged the Teachers to invite the young men to attend to the mutual improvement meetings.

January 19 Brother Smith spoke and gave good counsel to the Teachers and said the people as a whole felt well in the Gospel, and in the report of the Teachers it stated the home missionaries had done a good work.

The minutes later reported that: Bishop TXS spoke a short time, read a notice that Bro's. Karl G. Maeser and Goddard will meet with the Saints of the Ward on January 21st in the interest of the Sunday School and religion classes and said he felt pleased with the report of the Home missionaries' meeting.

February 3 & 16 No reference to TXS. A counselor presided.

March 2 Bishop TXS spoke and endorsed the remarks of Brother Quayle; spoke of the strife and contention that is among the people at the present time; instructed the people to uphold and sustain the authorities.

March 19 Bishop TXS spoke and said he felt pleased with the reports given; spoke to some extent upon our temporal affairs; spoke upon the principles of life and salvation; instructed the Teachers to go and administer the sacrament to the sick. He spoke again of the condition of the poor and urged the Teachers to see after them, so anyone won't suffer and spoke of the prophet Joseph.

May 9 Bp. TX S spoke and endorsed the remarks of the previous speakers; spoke of the construction of the addition on the B.Y. College; exhorted the Teachers to take hold of it and push the thing along.

May 23 Bp. TXS made a few remarks about the condition of the people; also the building of the B.Y. C.; prayed for the blessings of God to attend us all.

June 20 Bp. TXS spoke in short regarding the duties as Teachers; referred to the building of the College and said they are in need of some means.

July 4 Bp. Smith then gave some instructions to the Teachers which had been given at the Priesthood meeting yesterday by Pres. Orson Smith and Presiding Bp. Preston. Also spoke to the settling of tithing; said there are about 40 persons in the ward who don't pay any tithing; instructed the Teachers to teach the people this principle, also morality and virtue.

August 1 Bp. TXS spoke and referred to a member being married to a woman for over three years living in adultery; was tried before the High Council, and he was cut off from the church; spoke to some extent upon the people attending their sacrament meetings; counseled the Teachers to see that no iniquity is in the Church.

August 29 Bp. Smith spoke and referred to the parable of Lazareth and the rich man; said that was nothing to do with the Latter Day Saints keeping the

commandments of God; said the rich man would have as many blessings as the poor man if he keeps the commandments of God; counseled the Teachers to see that there is no iniquity amongst our community.

August 15 Bp. Smith said the B.Y. College needed a few loads of hay; exhorted the Teachers to come to meeting; approved of remarks made; each work out his own salvation; urged the spirit of sacrifice regarding the B.Y. College..

September 26 The Bishop then read a letter from the B.Y. College stating they would like some wood delivered at the lime kiln; also read the apportionment made to each person for the B.Y.C.; spoke in short upon the liquor question.

October 10 The Bp. then stated the time of meeting would be changed from Sunday morning to Tuesday evening at half past seven; also gave some instructions pertaining to the duties as Teachers.

November 10 Bp. TXS endorsed the remarks of the Brethren; referred to a Conference held in Cincinnati by Apostles Lyman and Cowley; said he hoped the Lord would bless them in their labors; said they had gone forth to give them the voice of warning; spoke very strongly on the saloon question; said they ought to be abolished.

December 9 Bp. Smith said he was pleased to hear as good a report as had been given; said those that did not pay their tithing were the ones that did the most fault finding; he referred to the poor in the Ward and some were not thankful for what they get; he spoke about the Labor Bureau that was organized in Salt Lake City and said the people should make their wants known. He wanted the Teachers to get a statistical report before next meeting; also spoke about the liquor question condemning the same.

December 21 Bp. Smith spoke, said he was not pleased with the attendance of the Teachers; urged them to visit the people and press upon their minds the necessity of means for the B.Y. College; spoke to some extent about the work of the missionaries and the fuel for the poor.

January 18, 1898 Bp. Smith spoke and exhorted the Teachers to do their duty and visit the people and see if they obey the law of tithing; said they are in need of means and labor at the B.Y. College; spoke of preaching the Gospel to the outsiders in our midst.

February 1 Bp. Smith spoke and endorsed the remarks of Counselor Morgan (who had said he thought the Teachers were sleeping and slumbering, urging the Teachers to visit the people often, etc.) Urged the Teachers to give a complete report by next meeting.

March 1 Bp. Smith endorsed the remarks of the Brethren; spoke of the salvation of mankind; requested the people to plant beets for the sugar factory at Ogden and furnish employment for our people.

March 29 Bp. Smith spoke and endorsed the remarks of Counselor Morgan; exhorted the Teachers to give a complete report. Spoke to some extent upon Temple work; urged the people to go and work for their kindred; spoke about paying our tithes and offerings; made some encouraging remarks about being united.

April 24 Bp. Smith spoke and said he never saw a man leave the Church that paid his tithing; referred to the present conditions between the United States and Spain; urged the Saints not to cry war but pray for peace.

May 22 Bp. Smith spoke and exhorted the Teachers to attend to their duties; spoke of the influence Sister Sorenson had at the late Mother's Congress. Bp. Smith read a circular from the B.Y. College requesting the Saints to contribute with their means so work can be pushed to completion.

June 5 Bp. Smith then drew the attention of the Teachers to the blessings we enjoy in coming to this land; referred to those that go out in the different states and make homes for themselves; wished the young people would get married and go out and make homes for themselves.

June 19 Bp. Smith spoke and said if any one needed any thing to sustain life to come to him, and then it would not have to be reported at the Quorum

meeting; requested the Teachers to get a report of all those who have not contributed to the B.Y. College; said the people are better off when buildings of this kind are being erected, some got homes through the same. He then spoke and endorsed the remarks of Bro. Quayle; referred to the sayings of the Savior unto the prophet Joseph; referred to the missionary work and the good work done by the Elders.

August 14 Bp. Smith then spoke of the instructions given at our late Conference; spoke of the indebtedness of the B.Y. College; stated the Bp. and the Council were instructed to gather in wheat or means from the various Wards to help liquidate the indebtedness of the College. Stated Apostle Lyman said we would have good times for many years to come. Spoke to some extent upon the principles of the Gospel.

September 11 Bp. Smith read a circular from the Pres. of the Church asking for contributions to help the Saints of Park City to erect their meeting house which was destroyed at the late Park City fire; continued with a few remarks and spoke in high terms of Pres. Woodruff.

November 29 Bp. Smith spoke and exhorted the Teachers to encourage the people to contribute to the B.Y. College so it can be free from debt when dedicated; spoke about the Saloons, said they ought to be closed; referred to the Elder's preaching the Gospel to the Nations of the Earth.

January 10, 1899 Bp. Smith then spoke and urged the Teachers to visit every family in their district and gave some good advice; felt pleased with the attendance at the Mutual Improvement meetings. *(Later in the meeting)* Bp. Smith endorsed the remarks of Counselor Morgan on the Home-Industry question. *(This referred in part at least to the knitting factory and the good work they are doing. The location was not specified.)*

January 24 Bp. Smith then spoke and urged the Teachers to complete their reports, and touched upon our spiritual and temporal affairs.

February 21 Bp. Smith spoke and said we are more or less negligent; spoke upon the principles of the Gospel and the salvation of mankind; referred

to the early History of the Church and the persecution of the same; made some instructive remarks to the Teachers.

April 23 Bp. Smith spoke and said he felt pleased with the reports given; made encouraging remarks; referred to the Parable of the Virgins having oil in their lamps, well trimmed, with none to spare; exhorted the saints to be in like manner. Bp also spoke about the BYC and lighting of the meeting house debt; encouraged the Teachers to attend to their duties.

May 7 Bishop said half of the Teachers were present last meeting and the same today; said the expenses of keeping the Tabernacle and Grounds was portioned out and the 4th Ward portion was 186.00 per year which should be paid in monthly payments.

June 4 Bp. Smith then read a circular from Pres. Merrill asking for laborers to work on the Temple water cistern; asked for means for the missionaries; spoke about Canada and the good prospects there.

June 18 Bp. then spoke about the Tabernacle fund which should be replenished and said there had not been near enough means come in during last month; said Teachers should not stay away from their meetings because they have nothing to hand in; spoke of the bad results that could follow the violation of the Sabbath by amusements. He referred to the Church which is for sale now and asked the Teachers to see what the people would do.

July 30 Bp. Smith endorsed the previous remarks; exhorted us to cultivate the spirit of the Gospel, that we may enjoy the spirit of union.

September 10 Bp. Smith then spoke about the church authorities wanting missionaries to go to Canada for a short time to work on the canal.

September 24 Bp. Smith then endorsed the remarks of the speakers; spoke of the Tabernacle debt.

August 27 Bp. Smith read a letter from the Presidency of the Stake informing us to pay our portion to defray the expenses of repairing the roof of

the Temple which was \$16.00. Bp. Smith requested the Teachers to notify those who are not present; said it was very discouraging to see so small attendance; said there are a number of young brethren who have returned from missions who would shortly be called to act as Priests, to preach the Gospel to the people thinking that good will result from it; referred to the warning given us through President Snow in regard to our tithing.

October 8 Bp. stated that the time of meeting will be changed from Sunday to Tuesday evening; spoke of the Brigham Young monument and the debt of the same; said the time had come that we should visit the people and cheer them up in the Gospel; spoke of the marvelous change which had taken place in the worship of God since the visitation of the Father and the Son to the prophet Jos. Smith.

October 24 Bp. Smith stated that conference is coming and that we would be required to report our meetings; said we should make an effort to attend our meeting; and if some do not want to labor and want to be released to make it known; stated he had received a letter from his son that he would possibly reach home for conference.

November 7 Bp. Smith spoke and advised the Teachers to commence as soon as possible to visit the people and not miss any of them as some people say they never see a Teacher, hence do not know who their Teachers are. Referred to the Elders in the mission field and how glad they were to hear their testimonies. He spoke again and referred to the means require of us that it was good for the Teachers to put their names at the head of the list to set the example, be honest, virtuous, and pure and God would help us.

February 27, 1900 Bishop Thomas X Smith (spoke) for short time on the principles of the Gospel.

March 18, 1900 Bishop Thomas X. Smith presiding. *(Several that were named bore their testimonies.)*

There were no further entries for the year 1900 in this record book about the Teachers Quorum. The following was the single entry in this book that

seems to pertain to 1901 and it was given the date of May 5, 1901. I suppose that it could be for the year 1900. It is in the handwriting of the same clerk that made the March 18th entry in 1900, just above this one.

May 5, 1901 Bishop Smith spoke on the duties of Teachers. *(Two Smiths, by the names of Thomas P. and Robert were voted into the Quorum on this day.*

This record book has been kept in excellent condition with the exception of the last very few pages. Pages 199-200 have been torn from the binding but are still with the book and readable. It appears that two or three of the last pages have been removed and perhaps lost. At least one of those would have had some information on it.

Some Teachings and Emphases of Thomas X. Smith 1889 to 1900

A review and analysis of the excerpts associated with Bishop Thomas X. Smith of the Logan 4th Ward Teachers Quorum, helps me to understand our grandfather's religious teachings much more fully. He attended the vast majority of the meetings over these eleven years of time during which entries of attendance and minutes were completed. There were 65 substantive entries associated with him in the six year period from September of 1889 to December of 1895. In January of 1896 he became the President of the Quorum and this record book has fairly continuous entries until March of 1901, a little more than five years. There were 58 entries that were associated with his teachings and requests in this period.

Thus, we have 123 entries to consider in this summary and review. Of course, many of these entries include a variety of different subjects. I recognize that his messages to the Teachers Quorum are only a fraction of his teaching ministry. We do not have in this record book all of the subjects that he taught in Sacrament, regular Priesthood, and Sunday School meetings. I think we can safely assume that there would have been a considerable amount of overlap but certainly not anything like an identical pattern. During this time he would have been between the ages of 61 and 72 and he was certainly a mature person and a

seasoned leader. I am impressed with the diversity of his spiritual and temporal thought, teachings and the concerns that he expressed and that were recorded. I suspect that in the labor of writing the minutes, many topics he covered were not specified separately, but were handled in general phrases like, “he gave us good counsel, or sound advice or he taught principles of the gospel or of salvation”.

As I look at the many brief entries about the talks he gave and the comments he made, I see the challenging and hard work of a church leader who had much temporal and spiritual responsibility in this emerging community on the western frontier. Some of these are concerns about which we know very little from our own experiences today. For example, there was a great concern that all of the families would have enough wood for their fires with which they could cook their foods and heat their homes and keep them from freezing in the winter. Logan, with its high elevation is known for long, cold winters with a lot of snow. This meant that widows, orphans, disabled and elderly people, and those who were poor and could not go out, cut wood, and bring it to their homes were very dependent upon the other saints who could do these things. The latter had to have the energy, strength, horses, wagons, and other means that were required to get the large amounts of wood that were needed throughout the year for heating, cooking and baking.

One of the solutions was for the saints who were able to contribute tithing wood for those who were in need. This is a principle and practice about which I have known absolutely nothing in the past. And yet in the life of Bishop Smith, he had to emphasize and work on this with many families in the ward so that all those who were dependent on others for wood supplies would receive them. This was no small task, especially when those who were able were slow to respond.

Bishop Smith showed a great concern for the poor and needy in many different ways. He was clearly devoted to finding them, determining what their needs were and then going about the complex process of fulfilling those needs. It could only be achieved through the help of surplus foods, fast offerings, the labor of the saints, and so forth. It was a continuing concern throughout his ministry and no doubt it was a key to the love and affection that he earned

among the people of Logan. He frequently expressed his concern for the poor and needy, and that none should go without the necessities of life or suffer. He was explicit that this principle be applied to members and nonmembers alike and I am sure that it endeared him to many in the community. It was a very important duty of the Teacher's of the Ward to help identify the poor and needy and make their condition known to the Bishop so that appropriate help and resources could be provided.

We see in these efforts many evidences of the work of the good Samaritans; the ideals of the city of Enoch; and the accomplishments of the Nephites after their conversion at the Temple Bountiful. They were clearly following the teachings of the Lord and his prophets. It was for real, a continuing manifestation of the pure love of Christ, demonstrated in so many charitable and sustaining acts in behalf of the Lord's children in Logan, Utah at the end of the 19th century. Bishop Smith and his faithful ward members provide us a remarkable example to follow in their compassion and caring for the poor and needy.

Another major requirement of the Teacher's of the Ward was to visit the districts of families assigned to them each month and to report back at the Quorum meeting or directly to the Bishop as needed. Bishop Smith emphasized this particular duty most often among the duties of the Teachers. He taught them about their duties in many of the meetings that were held over these eleven years. They were of great importance to the work of the church in the emerging community, especially in the absence of automobiles, telephones, emails, cell phones, and other modern resources that enhance communication and help to maintain knowledge about others. The Bishop's relied heavily upon these men to be their eyes and ears in the Ward and of course this practice continues today but it can be fulfilled more easily and quickly now where these assets are available. The Bishop's were responsible for written statistical reports to be developed at the ward level that would be forwarded to the Stake and to the Headquarters. The home teaching reports were an essential part of these communications to the larger organizations of the church. When these did not get completed accurately, there was much consternation and follow up effort to improve the next ones.

The settlement of tithing was a very major job for ward and stake leaders in these early days of the church. The storage, accounting, transfer and sale of all of the different types of tithing in kind were major activities and I am sure that they required significant amounts of time. Our efforts of accounting for the money contributed with the help of modern computer systems are relatively easy at the ward level today. Bishop Smith and the Stake President had no such ease and could anticipate a substantial commitment of time to process the donations. Bishop Smith taught the principle of tithing frequently and with vigor and he encouraged the payment of tithes and offerings in many different ways. He was very dedicated to the fulfillment of all aspects of his temporal stewardship, which was indeed a major role in the church and community.

I believe that concern about the costs and associated debts of developing new buildings for the rapidly growing church was very high in the ministry of Bishop Thomas X Smith. He was anxiously engaged with the Teachers and other members, encouraging them to help at many different times and in different ways to help pay the debts associated with the meeting house, the tabernacle, the temples, the B.Y.C., the operations of the Ward and other things that were important. It was a heavy load for any group of people to bear in the provision of materials, labor and cash. I cannot fully comprehend the demands on the people, most of whom were not affluent and cash rich, and the pressure that these needs created for the leaders.

Grandfather Smith clearly felt the responsibility for these facilities and the debts that were associated with them. It was a certain kind of bondage associated with debt that was upon them. They would not be relieved and have the burden lifted from their shoulders until these debts were paid. Only then would they be free from the bondage which they felt. This was one of the great temporal burdens of the early pioneers in their new communities on the frontier. I am sure that it was hard for the Bishop to have to deal with these issues so often and continue to try to influence the members to help pay off these substantial debts. Many families today struggle so much for their own financial survival that they can barely live from one pay check to another. And of course there are many who are partially or fully dependent upon welfare payments and support by others. There were such families in pioneer communities who were unable to help pay off the debt of the buildings associated with the church and

the college. When the church in Park City was destroyed by fire, a call was issued for donations to help them rebuild. To those saints who were able to help with the great labor, material requirements, and cash to pay debts on all of these buildings, I say God bless them for their sustained and heroic efforts. They were the builders who gave us this legacy of resources that has blessed so many generations beyond their own. The saints also had to help develop the local elementary and high schools, and Bishop Smith encouraged the Teachers to get the members to take part in the meetings that pertained to the site for the Central School.

Involvement in the community and the nation was an important part of early living in Logan and throughout the Utah Territory. The Bishop taught the Teachers the importance of getting their naturalization papers completed so that they could participate in elections. They in turn, took this message to the members in their districts. The Bishop encouraged the saints to register so that they could vote and exercise their judgment and influence in political matters. He taught them to be active in politics so that they could guard their political rights. He knew all too well the dangers of a national government that had been against them at times and an army that had been sent to control the Utah Territory and subdue the Mormons. He had experienced the hostilities of the national community with respect to polygamy and it must have given him and others great motivation to exercise their vote on national issues including those that could affect their welfare, and their independence and happiness. I imagine that these teachings and recommended activities were given not only by the Ward Teachers but also from the pulpit at Sacrament meetings and in Priesthood meetings.

This Bishop was concerned about other dimensions of temporal welfare. He encouraged the saints to plant sugar beets to help provide employment and income and to support the development of factories that would process them into sugar. This was a major issue in the potential expansion of agriculture into a new and promising field. It may have had some better applications in southern Idaho and in the lower elevations and warmer climates of Davis, Salt Lake, and Utah counties. The sugar beet industry really flourished for many years in southern Idaho and we know that many families moved there from the communities of northern Utah. Bishop Smith spoke about the importance of

home industries, to help provide employment and income to the saints. I suppose that a number of different things were tried and some succeeded. One project that he mentioned was a knitting mill.

Bishop Smith encouraged the saints to become independent and self-reliant and to become able to stand on their own both temporally and spiritually. He encouraged the young men and women to get married when they were of age and to establish homes of their own. This was important to the parents and their younger children but also to the creation of many new families and homes in the emerging communities and rural areas. For those who would heed the call and who were enterprising, they could move forward quickly with land that was available at reasonable prices and lumber from local mills and many family and craftsmen who could help get a home built in a relatively short time. It sounds good in theory, but I am sure from my own experience in the construction of homes that it was much more complex in all of the details involved. One challenge was to get the cash necessary for the specific things that could only be purchased when cash was so scarce. Windows, hardware for doors, nails, some tools, and other metal products would be examples of materials that would probably need to be purchased.

This Bishop taught his people to “keep their minds high on the mark we started out for.” This was a powerful reminder of the idealism of those brave souls who immigrated to America, risking the dangers of the transatlantic ocean journey in fragile wooden ships. They arrived in the East with their hopes high and their dreams intact and then unexpectedly had to sacrifice so much in the long and arduous exodus to the West. Now they had to deal with all of the demands of surviving, and trying to succeed and prosper while at the same time they were building a livable community and a civilized society in what had been known as a wilderness. Many of these people were made of the best elements of faith, strength, courage and goodness. Their tenacity, resilience, hard work and accomplishments continue to amaze me. Many certainly qualified as the rugged pioneers with strong constitutions and magnanimous hearts. They were much disciplined, hard working and dedicated to their families. At the same time they were becoming the refined and righteous saints of the living God, doing their temple work to unite their families and progressing on their way toward an eventual perfection. There had to be a lot of

joy in this for Bishop Smith, his large family and all of the faithful saints in his ward.

Bishop Smith was a strong advocate of the Word of Wisdom. He taught about it on numerous occasions. He was especially concerned about the consumption of liquor, the presence of saloons in the city, and drunkenness. He was concerned about the young men in particular that they would not get involved with alcohol, drinking, and spending time in the saloons. He called for the abolition of the saloons completely. He had seen the terrible effects of drinking over the years.

The Bishop was very devoted to the prophet Joseph Smith and spoke about him on several occasions to the Teachers. He bore a strong testimony on the truth of Mormonism. I believe that one of his favorite activities was to teach the principles of the gospel and salvation. He referred to the teachings of the Savior and the prophets in his instructions to the Quorum members. He encouraged the Teachers to understand the whisperings of the Holy Ghost and that this would help them avoid the temptations of the world.

One very major emphasis of Bishop Smith was the ordinance work in the Logan Temple and the associated redemption of the dead. The dedication of the Salt Lake Temple was during this period and the saints were urged to prepare themselves to go. The Bishops and other leaders were given directions about the issuance of Temple Recommends. It must have been a wonderful time. Genealogy work was encouraged. He mentioned temple and genealogical work at least 15 times in his messages to the Teachers.

Bishop Smith was a strong advocate of missionary work and he was very interested in the progress of the church upon the earth. He encouraged missionary endeavors at home and abroad. He praised the work of Home Missionaries and rejoiced in the success of the Elders in their various missions. He invited members to help by contributing to missionary work. At least 15 of his recorded messages included something about missionary endeavors, difficulties and successes.

Bishop Smith was a peacemaker. He was friendly and helpful to the

Indians, even those who had caused problems for the saints. He supported the Brigham Young counsel of trying to live peacefully with them. This involved giving them food as requested and buying the things they had to sell, thus supporting the Indian economy. Bishop Smith said something that was very impressive to consider when the winds of conflict and war are blowing and contaminating the world. He urged the saints, “not to cry war but pray for peace.” The counsel is so relevant today. He also advised the saints who were in conflicts to not take their troubles to the law, but to solve them among themselves.

Bishop Thomas X Smith was a people person and supportive to others in leadership positions within the ward, stake and church. When they talked in meetings ahead of him he would make comments endorsing the truths that had been spoken. This was very evident in the minutes over the eleven year period, with at least 20 such comments recorded by the secretaries. Perhaps, it was a way too of using the principle of establishing the truth of things by two or more witnesses. The Bishop showed his approval and support for others by saying that he was pleased by what had been said or about the reports that had been given. He also made a number of remarks about the importance of sustaining and upholding the authorities of the church.

The Bishop was a great ‘father of the ward’. He taught the people to avoid the temptations and dangers of the world. He advised them to shun evil and to see that there was no iniquity in the church. He urged the Teachers to attend their meetings, to be punctual, to partake of the sacrament and renew their covenants. For those who were sick and could not come to their meetings, he asked the Teachers to visit them and administer the sacrament to them. He encouraged the Teachers to visit all of the people in their districts and to “cheer them up in the gospel.” He advised them to sit up toward the front and provide an example to others. He encouraged them to keep the Sabbath day holy and to avoid excursions on Sunday. He wanted the Teachers to look after the children and youth of the ward and teach the families to do this. He taught them to obey the commandments of God and to live by the principles of faith, morality and virtue. He knew the power of the Priesthood in healing the sick and gave some counsel to the Teachers to perform this work.

One of the great prophetic statements that he made was, “Be honest, virtuous and pure and God will help us.” Another teaching that touched my heart was his appeal for unity among the saints and he promised them that if they were united that they could work together and pay off the debts associated with the buildings of the church. He knew that if they worked together and each did his or her part that there would be a great spirit of unity. The opposite would undermine the purposes and the achievements of the ward. I think that this appeal and practice of unity is a wonderful model for the saints today in dealing with each important cause that needs the effort and support of any particular group such as the heads of households, the sisters in Relief Society or all of the families in a ward or stake. The Bishop knew that unity of purpose and action would lead to righteous accomplishments, thereby obtaining the blessings of happiness and peace that come from obedience to the Lord and the prophets and the building up of Zion. His influence has extended well beyond the boundaries of the city of Logan and the Cache Valley as described hereafter.

Cache Valley: The Mother of Many Wards and Stakes

Cache Valley was the fertile spiritual soil that helped to prepare individuals for leadership in many other areas of the expansion of Mormon communities and the Church. Eugene E. Campbell wrote very clearly about this, “The Cache Stake may be regarded as the mother of the wards and stakes in southern Alberta, Upper Snake River Valley and the Malad area in Idaho.” He mentioned that the Cache Stake added the Bannock Ward which is now Rexburg in 1883 and then added Cardston, Alberta Canada in 1890-1891. The Church of Jesus Christ of Latter Day Saints. The History of a Valley by Joel E. Ricks, 1956, page 282.

Thomas X Smith and his contemporaries had extensive influence as they helped in the development of the churches and communities of the Cache Valley. While doing so they were preparing leaders to go out from Logan and the valley to many other locations. Four of them (obviously a very small sample) are visually remembered with photographs of their cemetery monuments in the Appendix of this report. These include: Peter Maughan, Ezra Taft Benson (1st), Moses Thatcher, and William Preston. All were distinguished men in their many accomplishments and service to the people of the region. They along with

grandfather Smith and many others had a substantial impact on the growth of an expanding frontier of Zion into parts of Idaho and Canada. The Ricks name is well known in Logan and in the greater Rexburg area. The Card name will be remembered with appreciation and respect in Cache Valley and in Cardston, Alberta Canada. The church and community developments in Cache Valley and in these other communities represent the culmination of a lifetime of responsible and righteous endeavors which have not been adequately recognized by this brief review of the important life of Thomas X Smith.

Love and Respect for the Patriarch of the Smith Family

Orson wrote the following letter to his dad in behalf of all of his children and in honor and recognition of his 72nd birthday. *“Dear and Honored Father:*

It is but little that words can do, to express the feelings of the heart, and is by no means satisfying to us, on this your 72nd birthday. It would have been most pleasing to us to have met in a family reunion and there in deeds and words and actions, shown more deeply our appreciation for so noble and good ancestor. We congratulate you on attaining so great an age, and such perfect health. That God blessed you we cannot doubt. We have not known much of our ancestry, but that little learned, places them high in our esteem, and estimation, and stamps them as God's elect. Your faith has been enduring, unshaken through inclement seasons when to be clad only sparsely was a luxury; unshaken through adversity and made perfect through trial and suffering. It has endured through separation from kindred and home. Changed conditions, from the factory and farm, in the wilderness and desert, throughout that ever memorable journey over a trackless plain of a thousand miles and its trials and dangers. When the savages threatened destruction by their tomahawk and torch, and the grasshoppers threatened starvation by their consuming every green thing, yet your faith lived on, as if to more thoroughly stamp it as a guiding star of your hope. You have come and gone at the call of God's Holy Priesthood, at the sacrifice of every earthly care; obeyed every known law of God, and parted with youth's early loved companion while complying with these duties. Would that we could reward you while yet alive, for such a legacy as this—you could not leave us greater riches. Our healthy constitutions, our introductions to the Gospel, our location in this beautiful land and our glorious opportunities of the ever coming future, originate in you. If we do not appreciate and grasp them it is no fault of yours. We esteem them of far more value than anything else in this world. It is a beacon of light that will ever shine out as our guiding star, and our generations will call thee blessed, down to the last. Let your heart be comforted, for through you this life in the near or distant future you leave your posterity wealthy. A wealth of example in honesty, faith, kindness and patience, and these endureth forever. We trust that your days may be many yet on earth, to bless us with your presence and council. And to fully assure you that these are

the sentiments of our heart, we subscribe ourselves, Your loving children.

This wonderful letter from his articulate, faithful and poetic son Orson, in behalf of all the children must have brought great happiness to the heart of Thomas X Smith. It is a beautiful tribute to him and it was a source of well deserved commendation and comfort after fifty years of dedicated service to his wives and children. Another summary that touched my heart was found in the history written by Margaret Smith Watson. "He was honored and beloved by all who knew him. His family shared everything he did. What a heritage he left in faith, courage, determination, love for God's truths, honesty, integrity and loyalty to principles. It is a responsibility upon his descendants to see each one do his part as nobly as he did his. May their lives reflect credit on him and his labors."

Orson Smith: Selected Excerpts about His Mother Margaret

On October 16, 1926, Orson had many reflections about his mother that add much to our understanding and appreciation of her. Among many other things in this historical account, he wrote the following. "With all her faith she never faltered; her duration never diminished. Those were days of true friendships. What one had the others shared. Indians were numerous and must be fed, even at the expense of her own children. Many was the time that she wept because the food supply was inadequate. Hoppers, crickets devoured every green thing and starvation looked inevitable. Imagine if you can the feelings of a mother under such conditions. As days and years grew brighter, crops secured, and food plentiful, happier times came, until it may truthfully be said that her life was one continual round of suffering and sacrifice, tempered only by the testimony of the Gospel she had espoused. These were sunshine spots in the friendships made by common interest and mutual suffering. Log houses, dirt floors and roofs, clothing always scarce. Shoes a luxury, as also other things. She was a noble and devoted spirit, a refined nature, intellectually bright, loving and kind; always willing to do unto others as she would desire them to do to her. If ever there was any placed upon the altar of sacrifice for the work of the Lord, my mother was one of them in heart, soul and body. The history of such can never be written. It is written in deeds, only golden deeds. Sometime, perhaps, an adequate value will be placed on such as she. In the

great cycle of time, somewhere her star will shine out in all its glory. She labored with the Relief Society in every way possible for her. She did much hat making of straw, being a good plaiter. She would select the best straw at harvest and in every conceivable way assist in clothing family and friends. Mother of 11 children, a mission of itself, wonderful and great.” *(Minor changes in some spelling)*

Orson’s Perspective on Final Illness, Death and Responses

Orson was returning from work in Nevada and a trip to California and when he arrived in Ogden he learned of the stroke that his father had. He wrote: “Arrived in Ogden Nov. 25th, 1906 and learned that my Father had received a paralytic stroke. I came home and visited him and found him serious and apparently no show to recover. From that day he seemed to grow weaker and although at times he would rally a little, but only for a time. He retains his every faculty and talk and pleads with his children to follow him as he has followed after the ways of righteousness. His suffering was intense and wore on him very noticeably and he grew weaker and weaker. His soul’s desire was to bear a testimony to the end of his knowledge of the truth of the Gospel and his love for it, and to all who heard him it was a scene of sorrow and joy never to be forgotten. He lived great and he died greater for after 5 weeks of suffering he passed away surrounded by all his children and his wives, two of whom survive him. Thus we lost a noble father and an honored leader. Beloved by all who knew him of our faith. His life held out a picture for us all to look at and ponder over all our lives. His body was prepared and lay in state for 4 days and many called to view. His grave was built of brick and cement and after a funeral in the Logan tabernacle at which a host of friends attended and offered beautiful floral and expressive tributes, on the 4th of January, 1907 his body was carried to its resting place beside our dear mother.

...The tomb was covered with the cement cover and all securely sealed from wet weather. I know our Father was a good man and will get a good reward for his labors. I have never heard him in all my life utter one word I could not repeat before a lady. I have never seen him commit an act I could not emulate. His was an enabling life, uplifting everyone with whom he came in contact, whose whole desire was to do right and injure none. I am proud to be an offspring of so great and good man, and I feel myself indebted to him for all I enjoy and his obedience to the gospel, for my

everlasting advancement in God's noble work, for my family and for my knowledge of God and Godliness. He left 16 living children and 2 wives, 62 grand children and 7 great grand children. One wife and 6 children are dead. We cannot regret that he has gone, since if he had lived he would have been a cripple since he had the stroke. His years were 78 and he closed his life near his birthday."...

Death and Burial

Thomas X lived strong for 78 years and ultimately died in Logan on January 1, 1907. This was considered to be a long life at that time. Age cohorts born as late as 1890 in the United States had about 43 years to live on average. As late as 2004, the life expectancy for male babies born in the United States was less than 75 years. His life was longer than some of his children who lived to be adults. He was buried in the Logan cemetery on January 4th. The beloved members of the Logan 4th Ward bought a large granite monument for his grave and had it engraved in the language of their love and appreciation: "Erected by the Logan 4th Ward in honor of Thomas X Smith--Forty Years Bishop"

According to an observer writing about Orson Smith, the oldest son of Thomas X, when Orson died, "He was a son of our First Bishop, Thomas X. Smith, and represents the type of exceptionally strong leadership of which the past decade was noted....Those of us who watched closely know that he was a good, honest, upright citizen and a thorough Latter Day Saint. He came from one of the finest families in Logan, for no man ever came from a better family than that of former Bishop, Thomas X Smith; therefore President Smith couldn't help but have been a good man." M. Spencer, November 3, 1936, in Orson Smith History, Early Recollections of Utah by Joel Ricks in the L. Tom Perry Special Collections at the BYU Library.

It is hard to believe that it has been 179 years since his birth on December 25, 1828 and that at least 7 generations of his posterity have been born during the time since he was married in 1851. It would be very interesting to know how many grandchildren and great grandchildren he and his wives have by now. The following materials help us to put his great life into the right perspective and understand his profound contributions much more fully. The



ERECTED BY THE LOGAN 4TH WARD
IN HONOR OF
THOMAS X. SMITH
FORTY YEARS BISHOP
DEC. 25 1829
JAN. 1 1907

SMITH

loving and respectful evaluations of those who knew him best in the Church and community can teach us much and fill our hearts with gratitude. He was a personable, Christ-like man and a very important pioneer ancestor.

Wonderful Conclusions in His Obituary

I suppose that Thomas X Smith was familiar with some praise and gratitude for his many acts of kindness and service to others. But, he must have been overjoyed to hear and to learn of the remarkable things that were said after he died and during his funeral.

The following quotations are from his obituary in the Logan Journal on January 5, 1907 after he had been buried. The subheading read: "His Devotion to Cause of Christ a Marked Feature of His Career." The text began, "Few men of this community or any other for that matter have been more useful, faithful citizens than the late Thomas X. Smith. He was not one who sought great honors or public acclaim, but was content to go through life a worker, a helper of the needy and the disheartened--a good Samaritan--never giving up hope or getting discouraged, but always looking at the bright side of things and helping others to do so.

The greater part of his life was devoted to the service of his fellowmen largely in an ecclesiastical way of course, but nevertheless a public service. He never got rich at it either, accumulating but a scanty store of this world's goods, despite his great industry. He did a great and a good work and those who know him feel that his reward is sure." ... "Always an industrious, practical man, he did much in a material way to build up this section--he was one of those who helped to dig the canals, build the roads and bridges and develop the natural resources of the county. He was the youngest and the last of his family.... He was the father of 22 children, 16 of whom survive; he had 62 grandchildren, 52 of whom are living; and nine great-grandchildren. Two wives survive him."

His funeral was held in the Logan Tabernacle. "A great throng of people assembled to pay their respects to the departed leader, the whole lower floor being filled, while many were in the galleries. The Tabernacle Choir was present and rendered appropriate and very beautiful music. President C.H. Hart

offered the opening prayer, and Elder Thomas Morgan, who was associated with the deceased in the Fourth ward bishopric for nearly 30 years was the first speaker. He was much affected. He said he felt that he had suffered a personal bereavement in the death of Bishop Smith. He had been intimately acquainted with him for over forty years, and he knew him to be a man of sterling qualities. His soul was wrapped up in the work of God, the welfare of the gospel being always his chief concern. Thomas X. Smith was about as good a man as one could find anywhere. His family was devoted to him, a fact that brought the greatest satisfaction and pleasure to him in his illness.

Elder Thomassen, the other counselor in the Bishopric, mentioned, said Elder Morgan had spoken his sentiments exactly. No man could know Thomas X. Smith and not respect and love him. President Isaac Smith said he knew the deceased as a man of integrity and faithfulness. His first thought was of the gospel. "If I can make as good a record as Bishop Thomas X. Smith made", said the speaker, "then indeed shall I be grateful. He was always obedient to the authorities of the church and as nearly perfect as man can get to be."

"Apostle John Henry Smith said he knew of no higher attainment in this world than a condition like that of the deceased. He sacrificed all for the gospel sake, labored unceasingly all his life to promote its welfare and now has gone to a great reward. To have honored the gospel of Jesus Christ all one's days is certainly a grand and complete triumph. He is a Patriarch by right of God's promises, a blesser of his race, and he leaves his family the richest heritage humankind can bestow." "The speaker invoked the blessings of god upon the family urging its members to emulate the example of the departed leader."

"Bishop Newbold added a few words of praise and then thanked all the friends of the family for the assistance rendered and the respect shown the deceased. After a selection by the choir, President Wm. Budge pronounced the benediction."

I now think of great grandfather Smith and his life with so much added love, respect and appreciation. What a powerful and constant disciple of the great Redeemer, our Lord Jesus Christ. His wonderful example will shine forth like a pillar of light in the darkness to his posterity and to others in this troubled

world for many generations to come. He had great influence upon his children and I am very impressed with the life and service of many of them, including his oldest son, Orson Gurney Smith who followed so capably in his father's footsteps.

Newspaper Accounts of the Deaths of His Wives

As I reviewed the brief accounts of their deaths, I realized much more fully that women and mothers were the unsung heroines of the pioneer west and that they received a comparatively small amount of recognition in relation to the profound contributions they made. I believe this was especially true in the lives of Margaret Gurney and Ann Howe who each gave birth to eleven children during their marriages to grandfather Smith. They made the infinite contributions as mothers, 24 hours each day of raising all who survived the illnesses and accidents of infancy, childhood and up through the teen years. They bore the great burdens of sorrow and broken hearts about those who did not survive beyond these early, tender and innocent years. I am confident that this imbalance in public recognition of their achievements will be rectified by the great giver of life and our ultimate judge of things both great and small. I am aware that Elizabeth had four children presumably with Benjamin Smith her first husband and before she married my great grandfather, and I suspect that she was a hard worker, self sacrificing and less than adequately recognized for her contributions, like so many of the pioneer women.

Ann Howe Smith

I will begin this summary of the final information about their lives given to the public in the newspaper with the terse account about Ann, my great grandmother. The brief note was in The Journal, Logan City, Cache County, Utah on Tuesday, November 17, 1925 and is hereafter quoted in full. "Mrs. Anna Howe Smith, widow of the late Bishop Thomas X. Smith, following a long and useful life, passed away last night at the home of her daughter, Mrs. Charles Goodsell, 432 N. 4th E. Mrs. Smith was born in Birmingham, England, November 29, 1849, hence was practically 76 years of age. She came to the United States and directly to Logan when she was 18, hence had lived here for fifty eight years and labored as one of the pioneers and community builders.

Funeral services will be held in the 4th ward chapel on Thursday at 1:30 pm.”

The only additional information from her death certificate revealed that she had carcinoma of the stomach for about two years. This sounds like a condition that would have brought about considerable suffering and probably required a lot of care from her daughter Fanny and others who may have helped in various ways. Fanny’s husband, Charles Goodsell provided much of the information on the death certificate which was found in Utah archival records.

Margaret Gurney Smith

The account about Margaret Gurney Smith was somewhat more detailed. It was found in the Logan Journal of December 10, 1880. The news report read as follows:

Died

“Smith--At her residence in the Fifth ward, Logan, Dec. 3, 1880 of dropsy, Margaret Gurney, wife of Bishop Thomas X. Smith. Deceased was born in Eaton Bray, Bedfordshire, England, Sept. 29, 1830, was first baptized Sept. 30, 1849, by Elder John Mead, and emigrated to Utah in 1853. She was the mother of 11 children, nine of whom are still living. She passed through a great many trials and hardships incident to the early settlement of these valleys, all of which she bore with patience and fortitude. She was a kind mother, and tried to instill the principles of truth into the minds of her children. A few minutes before she died she called her family around her and bore to them a faithful testimony of the truth of the gospel, and exhorted them to remain faithful. Although her husband was on a mission in England, she expressed her desire that he should not be sent for on her account...” (One sentence omitted because it was not fully readable.)

This account was very hard to read because of the age and condition of the paper when it was microfilmed. I have filled in some unreadable dates. The individual that wrote this account had done some homework or perhaps knew of Margaret. It sounds like a family member or a church leader was interviewed about her and the experiences just before she died. I appreciated the references to some of her personal qualities, her testimony, and her efforts to strengthen her children. It must have been a heartbreaking time for them for her to die at

such a young age, 50, and with their dad so far away and not expected home any time soon.

Elizabeth Fullerton Sweet Smith

Another brief account was written about the death of his third wife, Elizabeth and it read as follows:

“Mrs. Elizabeth Smith, third wife of the late Thomas X. Smith, died on Sunday night after being ill for some time past. She was well advanced in years. Funeral services were held in the Fourth Ward meeting house yesterday afternoon at three o’clock. There was a very good turnout and the deceased sister was given a full meed of praise by H. C. Maughan, Thomas Morgan, Joseph Newbold and Bishop John H. Anderson. Internment was in the city cemetery.” (meed is an archaic word that meant an earned reward)

Her death certificate was somewhat hard to find in the Utah Archives, but, it was accessible on the computer via internet. Her middle name had been entered as Foulton rather than Fullerton, the name that is on our genealogical records. She lived to be 85 years old and 11 months and died on September 30, 1916. This date does not yet appear on our records but it will be added as soon as possible. She apparently died from unknown but natural causes, and had suffered from various complications of advanced old age at that time. Orson Smith, the first son of Thomas X, provided much of the information that was entered on the death certificate. I can only imagine that she was most grateful to be relieved of the trials of mortality and looked forward to the sweet reunions with loved ones that would follow the great transition through the veil into the joys of eternal life.

My heart goes out to these pioneer heroines and saintly women with gratitude for all they did to prepare the way for their children and many generations of grandchildren. I look forward to that future day when I will know them and when I can thank them for their kindness, faithfulness, tireless service and the great example they have provided for us and others in their posterity.

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Thomas X. Smith A Brief Chronology of Major Life Events

Born in Stanbridge of the Eaton Bray Parish, Bedfordshire, England : December 25, 1828
(180 years ago) (*Patriarchal blessing information*)

Joined the LDS Church at age 20: April 17, 1849 (*Eaton Bray Branch Record*)

Married to Margaret Gurney at age 22 in Eaton Bray: January 2, 1851

First child Lucy was born: January 5, 1852 in Eaton Bray Parish

Served as Branch President in Eaton Bray sometime during this period

Started migration to America: Spring of 1853

First son, Orson, was born in west central Iowa during wagon train journey: July 4, 1853

Arrived in Salt Lake Valley: October 16, 1853

First home 16'x20' in Farmington, Utah

Fought in the Grasshopper War: 1855-1856

Scout at Echo Canyon in potential war with Johnson's Army @ 1857-1858

Log house in the 1st Fort they built in Logan, Utah: Sept., 1859

Called as President or 'Acting Bishop' without counselors of Logan 4th Ward in 1861

Problems with the Indians for many years, Bear River Massacre in Jan. 1865

Married Anne Masters Howe, our great grandmother, January 19, 1869

Ordained a High Priest and Bishop of the Logan 4th Ward under the hands of Brigham Young, Orson Pratt, Brigham Young Jr. and George Q. Cannon, with Cannon as voice on April 7, 1872 (*Ordination signed by Geo. A. Smith*)

He was elected to be an Alderman for the City of Logan in 1874. He served three terms as an Alderman/City Councilman

Served as Treasurer, Cache Valley Stake of the United Order, May 2, 1874

Built a 5 room house on a ¼ block lot at the corner of 5th north and 2nd East in which Ann M. Howe lived most of the rest of her life (*Exact date unknown*)

Provided leadership to get men & materials to help build Logan Tabernacle

Involved in selecting site for a logging operation and camp to get Douglas Fir (red pine) for the Temple about 24 miles up Logan Canyon, May 9, 1877 He also helped haul rock from the quarry to the temple site

Helped Pres. Charles Card and Thomas E. Ricks with pioneering and the 1st plowing in the Cardston area of Alberta Canada: @ 1877

Mission to England, 1880-1881, President, Manchester Conference (Mission) for awhile

Appointed Special Commissioner by Governor Wells over Legislative road appropriations for Cache County (*Newspaper article in appendix, date unspecified*)

Served as a Justice or Judge in Logan and presided over various civil and criminal matters that came before the court (*News articles in appendix*)

Margaret Gurney died at age 50 on December 3rd 1880

Thomas X concluded his mission, left from Liverpool, England by ship on June 25, 1881

Marriage to Elizabeth Fullerton Sweet: July 18, 1884

Involved in a Logan Newspaper in 1890

He died on Jan 1, 1907 at the age of 78

Elizabeth Fullerton Smith died on September 30, 1916 at the age of 85

Ann Howe Smith died on November 16, 1925 at the age of 75

He was the father of 22 children born in equal numbers to each of his first two wives. Six of them died before he did. The four children of Elizabeth Fullerton Sweet were sealed to him in the temple. He may have legally adopted them.