

This program was created by Sariah Silver Hillam for the Joseph F. Smith Family Reunion held on Monday, November 14th, 2011. It is dedicated to Rick Silver, who inspired its creation in his comments to the author after the previous year's reunion in 2010, and who was kind enough to run the PowerPoint presentation during the program in 2011. The five parts of this document are each followed by references to the sources and websites their information and the corresponding pictures were taken from, with links where possible. A slightly abbreviated form of the entire document was read in the program while the PowerPoint was shown in the background. Readers currently at the approximate age Joseph F. Smith was at the time of each section read a selection from Joseph F. Smith's own account. Each of these readings are included in the text, though it should be noted the first was considerably edited in the program for easier reading by a child.

As is the tradition, living grandchildren of Joseph F. Smith were recognized and wore yellow boutineers at the reunion. Children who had turned 8 or 12 in the past year were given a small packet of candy and a candy kiss, since "Papa" would always greet family with a kiss and give children candy from a secret pocket in his coat. They were also given a copy of the postcard he had made up and sent to one of his granddaughters, Lucy Mack Smith, the first child born to him and Alice Ann Kimball Smith together, and the great-grandmother of the author. (A facsimile can be found in Holzapfel and Shupe's 2000 biography of Joseph F. Smith, p 200.)

The Life and Times of Joseph F. Smith

Joseph F. Smith's mother met his father only a short time before they were married, soon after she had come to Kirtland, Ohio to join other church members converted in Canada. At the suggestion of his brother the Prophet Joseph Smith, Hyrum Smith married Mary Fielding after Hyrum's first wife Jerusha passed away eleven days after the birth of their sixth child. One of their daughters had died when she was almost three some years before, so Mary took over a household where she became the instant mother for five children aged two months to ten years, and had two elderly dependents, "Aunty" Grinnels who had cared for the baby after its mother's death, and "Old George" Mills, who acted as a handyman.

Hyrum and Mary were married the day before Christmas in 1837. She became pregnant with Joseph F. in the spring around the time they were evacuating from Kirtland, moving to Far West, Missouri. On October 27, 1838, Missouri Governor Boggs issued an order declaring that all Mormons must be treated as enemies and exterminated or driven from the state of Missouri. The following week, Hyrum was taken from his home at gunpoint to join other imprisoned church leaders. After kangaroo court-martials, they were imprisoned in Liberty Jail. A few days later, Mary went into labor early and delivered her firstborn on November 13, 1838. His name Joseph recalled both Hyrum's younger brother the Prophet and

Mary's oldest brother, who was serving a mission in their home province in England.

Mary became very ill soon after the birth and was on her sickbed for months. Luckily her sister Mercy had given birth to a daughter a few months earlier and was able to nurse Joseph as well.

In January a mob broke into the house, forced the inhabitants out, and ransacked their possessions. Joseph had been laid down for a nap previously and ended up covered by overturned bedding. He was blue when his family found him after the mob left, but luckily was able to start breathing again.(1)

In February Hyrum's brother Don Carlos made Mary a bed in the back of a wagon, laid Joseph in her arms, and drove the forty miles to Liberty Jail together with Mercy and her baby Mary Jane so that Hyrum could see his son for the first time. According to Mercy,

"Shortly after our return to Far West we had to leave our cold, unfinished house and start in lumber wagons for Illinois, my sister again being placed on a bed in an afflicted state. This was about the middle of February, the weather extremely cold. I still had the care of both babies."(2)

Nearly everything of value had been carried off by their enemies.(3) They were forced to give up all their livestock, farm implements, furniture, and farm land and travel more than two hundred miles to leave Missouri for Illinois, Mary still on her sickbed in the back of a wagon. Three or four weeks after they arrived she began to mend, and felt her health was as good as ever by June.(4)

Mary stayed with Mercy and her husband in Quincy, Illinois until April when Hyrum and the other leaders were able to escape with the connivance of the officers who were charged to transport them from the Liberty Jail to a different county.(5) Hyrum soon made arrangements to move his family and they settled in Commerce, Illinois. The city's name was changed to Nauvoo. On May 14, 1841, Mary gave birth to Joseph F.'s younger sister, Martha Ann. That August two uncles, Don Carlos Smith and Mercy's husband Robert B. Thompson, died of pneumonia. In September Joseph F.'s 7-year-old brother Hyrum Jr. died.

Still, Joseph experienced a relatively happy childhood. They had a dog, old Tige, who would go to the store with a note in a basket and come back with whatever their grandmother had sent for. Tige also caused a ruckus by sleeping in the clothes Joseph's teenage sister Lovina left on the floor; she raised the roof with a tantrum when she came back from a party and he beat a hasty retreat out of the room.(6) Once Joseph found several dollars in his father's desk, collected to help in building the temple, that he

put in his pocket and went out to play. One of his neighbors took him to his mother—he never forgot his fright when he was told he was a thief.(7)

Before Hyrum left for Carthage in late June 1844, he prayed with his loved ones and bid all goodbye except Joseph, who was out playing. Hyrum mounted his horse and was about to ride away when he saw Joseph not far away in the street. He rode over, picked Joseph up, held him, kissed him, and told him to be a good boy while papa was away, then put him down and rode off. It was the last time Joseph would see his father.(8)

A few nights later on June 27th, Mary was keeping vigil over three-year-old Martha Ann who had a severe case of measles and congestion in her lungs, when there was a knock at the door and a messenger, George D. Grant, delivered the news that her husband had been killed. She stepped back and calmly exclaimed, "It cannot be possible, can it?" His answer was, "Yes, it is too true." She fell back against the cupboard and he helped her to a chair.(9) Joseph would always remember his mother's screams and the weeping and sobbing through that night, as well as standing in Joseph and Emma Smith's home and having his mother lift him up to look upon the faces of his father and the Prophet for the last time.(10) Joseph was only 5 years old.

7-9 years old: Fatherless

The family remained in Nauvoo until the summer of 1846, when Mary loaded their possessions on a wagon and took along all their livestock to cross the Mississippi River to Iowa in a flat boat, under threat from a mob army before the battle of Nauvoo.(S) They pitched camp and listened to the bombardment under the trees on the bank of the river.(11) They camped there as Mary left to exchange their property in Illinois for wagons, oxen, horses, cows, etc., in order to travel across Iowa to Winter Quarters. Joseph was not quite eight but had charge of one of the ox teams most of the way. They arrived on October 21, 1846, and stayed there two winters, trying to gather sufficient teams and necessities to journey across the plains. They lived in a crude log house with a dirt floor that they built and daubed with clay.(12)

Joseph worked as a herd boy during this time, caring for his mother's cattle. In the fall of 1847, when he was eight and a half, he had to defend the herd against Indians.

One bright morning in company with my companions, namely, Alan Burdick, almost a young man grown, and very sober, steady boy, Thomas Burdick, about my own age, but a little older, and Issac Blocksome, a little younger than myself, I started out with my cattle... to go to the herd

grounds about one and a half or two miles from the town (Winter Quarters). We had two horses, both belonging to the Burdicks, and a young pet jack belonging to me. Alden proposed to take it afoot ... and gather some hazel nuts for the crowd, while we took out the cattle and we would meet at the spring on the herd ground. This arrangement just suited us, for ... Alden ... operated as an extinguisher upon our exuberance of youthful feelings. I was riding Alden's bay mare; Thomas, his father's black pony, and Isaac, my jack. On the way we had some sport with "Ike" and the jack, which plagued "Ike" so badly that he left us with disgust, turning the jack loose with the bridle on, and he went home. When Thomas and I arrived at the spring we set down our dinner pails, mounted our horses and amused ourselves by running short races, and jumping the horses across ditches, Alden not having arrived as yet. While we were thus amusing ourselves, our cattle were feeding along down the little spring creek towards a rolling point about half a mile distant. The leaders of the herd had stretched out about half way to this point, when all of a sudden a gang of Indians, stripped to the breach-clout, painted and daubed and on horse-back, came charging at full speed from behind this point, towards us.

Thomas Burdick immediately started for home, crying "Indians!" "Indians!" Before he reached the top of the hill, however, for some cause he abandoned his pony, turning it loose with bridle and rope, or lariat attached. My first impression, or impulse was to save the cattle from being driven off, for in a most incredible short time, I thought of going to the valley; of our dependence upon our cattle, and the horror of being compelled to remain at Winter Quarters. I suited the action to the thought, and at full speed dashed out to head the cattle and if possible turn them towards home. I reached the van of the herd just as the greater number of Indians did. Two Indians had passed me, in pursuit of Thomas. I wheeled my horse in almost one bound and shouted at the cattle which, mingled with the whoops of the Indians and the sudden rush of a dozen horses, frightened the cattle and started them on the keen run towards the head of the spring, in the direction of home. As I wheeled I saw the first Indian ... He was a tall, thin man, riding a light roan horse, very fleet; he had his hair daubed up with stiff white clay. He leaped from his horse and caught Thomas Burdick's, then he jumped on his horse again and started back in the direction he had come. While this was going on the whole gang surrounded me, trying to head me off, but they did not succeed until I reached the head of the spring, with the whole herd under full stampede ahead of me, taking the lower road to town, the road Alden had taken in the morning. Here my horse was turned around at the head of the spring and down the stream I went at full speed till I reached a point opposite the hill, where other Indians had concentrated and I was met at this point by this number of Indians who had crossed the stream to

head me off. This turned my horse, and once more I got the lead in the direction of home. I could outrun them, but my horse was getting tired or out of wind and the Indians kept doubling on me, coming in ahead of me and checking my speed, till finally, reaching the head of the spring again, I met, or overtook, a platoon which kept their horses so close together and veering to right and left as I endeavored to dodge them, that I could not force my horse through. I was thus compelled to slacken speed and the Indians behind overtook me; one Indian rode upon the left side and one on the right side of me, and each took me by an arm and leg and lifted me from my horse; they then slackened their speed until my horse run from under me, then they chucked me down with great violence to the ground. Several horses from behind jumped over me, but did not hurt me. My horse was secured by the Indians and without slacking speed they rode on in the direction from whence they had come. About this moment a number of men appeared on the hill with pitchforks in hand, whom Thomas had alarmed with the cry of "Indians!" These men were on their way to the hay field, and ... as the men appeared on the hill, an Indian who had been trying to catch the jack with corn, made a desperate lurch to catch the animal and was kicked over, spilling his corn, which in his great haste to get away before the men could catch him, he left on the ground. The jack coolly turned and ate the corn, to the amusement of the men on the hill as well as my own.

At this point I thought I better start after Thomas, and as I reached the top of the hill I saw him just going down into the town... the men returned with the pitchforks to their wagons and I continued on to the town. ...My folks were glad to see me, you may be sure. A company was formed and on horses started in pursuit of the Indians, and a second company on foot with Thomas and myself to pilot them, went in pursuit of the cattle. ...we hunted most of the day and not finding our cattle we returned home disheartened, and I was filled with fears that we would not now be able to journey to the valley. When we returned home we learned that Alden had found the cattle and they were all home, safely cared for, and so this trouble was soon forgotten. Thomas' horse was recovered, but the one I was riding was not found. It cost the Indians too much for them ever to part with it.(13)

Many of the cattle and horses died during the winter and the jack, a pet donkey, was traded off for provisions.(14) Despite the hardship of not having enough teams to pull everything separately, Mary loaded up her old wagons, seven in number, including a large family carriage, or spring wagon, fastened two wagons together and yoked up the cows and calves and young steers and what oxen they had to commence the journey. Mary's household had dwindled from about twenty eating at Hyrum's table

to nine in her household crossing the plains.(15) The supervisor of public cattle sternly informed her that there was no use for her to attempt to cross the plains that year and advised her to remain at Winter Quarters another year, saying, "If you start out in this manner, you will be a burden on the company the whole way, and I will have to carry you along or leave you on the way." Mary straightened up and calmly replied, "I will beat you to the valley and will ask no help from you either." And she did.(16)

Mary located in Mill Creek, south of Salt Lake City, where she had found some natural springs that she got together with forty acres of the surrounding land where she expected to engage in farming with her boys. The first winter she caused a small cabin to be built in which to do the cooking, but they slept in their wagons during the winter of 1848.(17)

In the spring of 1849 they cleared a site not far from the springs and began building a 14' x 28' two-room adobe house, which was completed in 1850. It had a dugout barn on the side built of rocks for the animals.(18)

Heber C. Kimball baptized Joseph in City Creek in May 1852, and a few months later took Mary into his home while she suffered from complications of an illness. On September 21, 1852 she passed away. Joseph was thirteen years old.

When Joseph was fifteen he had a rather hard-hearted schoolmaster who would use a leather strap to discipline the children. Martha was called up to be punished and was told to hold out her hand. Joseph spoke up loudly and said "Don't whip her with that!" The schoolmaster came after him and, as Joseph later related, "Instead of him whipping me, I licked him good and plenty."(19)

Joseph wasn't allowed to go back to the school. For his part, the schoolmaster couldn't face the class and stopped teaching there as well. The question came up before Brigham Young and other leaders as to what to do with Joseph, and they decided to call him on a full-time mission to Hawaii, at that time still known as the Sandwich Islands. The call was announced from the pulpit at general conference in 1854.(20)

(1) Joseph F. Smith, quoted in Joseph Fielding Smith's compilation Life of Joseph F. Smith: Sixth President of the Church of Jesus Christ of Latter-day Saints (The Deseret News Press, 1938), p 126.

(2) Mercy Fielding Thompson wrote this on December 20, 1880 as part of a letter deposited in a time capsule Relief Society Jubilee box in Salt Lake City for opening on April 1, 1930. Quoted in Don C. Corbett's Mary Fielding Smith: Daughter of Britain, (Deseret Book Company, 1966), p 86.

- (3) Hyrum Smith in a statement describing the suffering and damages sustained in Missouri, History of the Church, vol III, Deseret Book Company, 1978, p 374.
- (4) Mary Fielding Smith in a letter to her brother Joseph, June 1839, quoted in Corbett, 1966, p 99.
- (5) Mercy Fielding Thompson in her *Letter to Posterity*, quoted in Don C. Corbett's Hyrum Smith—Patriarch, Deseret Book Company, 1963, p 213.
- (6) Martha Ann Smith Harris memories noted in Corbett 1963.
- (7) Smith 1938, p 128.
- (8) Related by Preston Nibley to Corbett, who accompanied his parents and Joseph F. Smith on a trip to Nauvoo. President Smith invited Preston to look around with him, and at a certain point in the road near where he had lived, he told Preston "It was about here where my father picked me up." Corbett 1966, p 164.
- (9) Martha Ann Smith Harris, *Message to My Posterity*, March 2, 1881, quoted in Corbett 1963, p 425-426 and Corbett 1966, p 162-163.
- (10) Preston Nibley, Presidents of the Church, Deseret Book Company, 1941, p 229, quoted in Richard Nietzel Holzapfel & R.Q. Shupe, Joseph F. Smith: Portrait of a Prophet, Deseret Book Company, 2000, p 14
- (11) Smith 1938, p 131.
- (12) Journal of Mary's brother Joseph Fielding, volume 5, p 113, LDS Church Historian's Office, SLC, 1839-1859. Reproduced in mimeograph form, June 1963. Quoted in Corbett 1966, p 205.
- (13) Smith 1938, p 134-137.
- (14) Corbett 1966, p 226.
- (15) Corbett 1966, p 223.
- (16) Smith 1938, p 148.
- (17) Smith 1838, p157.
- (18) Corbett 1966, p 254-255.
- (19) Smith 1938, p 229.
- (20) Smith 1938, p164-165. Also Holzapfel & Shupe, p. 20-21.

Slide 1 Many individual's pictures were found by using Google's search engine, naming the topic or name and "photo".

Slide 2 A number of relevant photos and a biography of Joseph F. Smith's life can be found in the Presidents of the Church Student Manual for Religion 345, Chapter 6: Joseph F. Smith—Sixth President of the Church, available online at <http://institute.lds.org/manuals/presidents-of-the-church-student-manual/pres-ch-04-06-6.asp>. Other chapters provided additional photos for the presentation.

Slide 3 Information on flat boats on the Mississippi River can be found at <http://steamboattimes.com/flatboats.html>

Slide 4 File photo of “The Mormon pioneers coming off Big Mountain into Mountain Dell. July 1847.” Available on Wikipedia.

15-19 years old: Orphan Missionary

Joseph was one of a group of twenty-one missionaries called to go to the Pacific Isles. Two of the others were his cousins Silas and Silas S. They set out on May 27, 1854, taking the southern route, sleeping on the ground under blankets. By the time they reached San Bernadino they were out of supplies because they shared their food with bands of famished Indians who followed them part of the distance. Joseph and another missionary went to work in the mountains making shingles until a group of Saints from Australia on their way to Utah bought most of the animals belonging to the party of missionaries, which aided his group to continue to San Francisco.(1) They thought to buy and fit out their own ship, but it didn't work out so they again sought employment.

Nine, including Joseph and his cousins, were finally able to take passage in a clipper ship, the Vaquero, leaving San Francisco Harbor on September 8, 1854. The cabin was full and there were no accommodations in the steerage for the missionaries, where others serving in Hawaii had travelled, so special quarters had to be provided in the forecastle with the crew.(2) It arrived in Honolulu on September 27th and was greeted by many natives who came out to meet the vessel in their canoes or by swimming. Joseph was assigned to labor on Molokai and Maui. He became sick when leaving Honolulu and for nearly a month was nursed on Maui by Sister Mary J. Hammond, who was serving with her husband Elder Francis A. Hammond.(3) When he recovered he was assigned to labor in Kula and was determined to learn the native tongue. One hundred days after he arrived in Honolulu he was able to fluently speak, pray, sing, and do other work in the Hawaiian tongue with greater ease than he could in English.(4) Joseph was sixteen years old.

Joseph suffered when the Church's storehouse burned down in 1856. He lost his clothing, family photographs, personal papers, and copies of the scriptures that had belonged to his father.(5) For a time Joseph and his companion had to share one suit between them. They traded off having one elder remain in bed while the other would wear the suit and go to meetings to preach. The next day they would trade places.(6)

In a letter written April 17, 1857 to Martha Ann:

Eight of us started from the Island of Lanai on Wednesday, and on account of contrary and high winds we were compelled to return to port, here we slept out doors with nothing but a verry thin mat for a bead, and another one for a covering, our carpet- sacks serving for pillows, at moon rise in the morning, (1 o'clock) we went on board of our little Boat and started

for this Island. Martha it would make you wonder if you could see us being tossed and driven by the waves of the mighty Pacific, when every wave seemed like it was the next moment going to engulf us in the its awful surge, yes, to see us in an open Boat, with a tract of Ocean before us of some 15 miles, and only a one fourth inch of pine boards between us and the tremendous, dreadful, yawning grave of thousands of poor ill-fated beings, who ware not so fortunate as ourselves; when you get with in a quarter of an inch of death itself, then who can save you? ...Well, we arived at this place, at 10 o clock in the morning of the next day, after we started.—and this morning several of the Brethren started for Wailuku leaving three of us at this place. I have been appointed to preside over the Molokai, conference, which is about 15 miles from this place, and on another Island, so you see I have to cross another strip of Ocean before I get to my field of labor. When we arived at this place we found that 33.50\$ of money recieved for Books of Mormon, that has been solde to the Native Saints had been stolen, who the perpetrator of this dead was, we are at loss to know or finde out. certain, it is we are in distress because of it, and that any person who would take money from us, who knew our situation, is wors than a murderor! but it seems that the Devil exerts his utmost power to thwart every thing that we attempt to do for the prosperity and emelioration of this people. the Lord only knows what will take place next. to impede his moste holy work, who could endure what we have to, but mormon Elders?(7)(8)

Joseph served on Maui for a year and a half, on the island of Hawaii for a year, and then was transferred to preside over the island of Molokai with Thomas A. Dowell as his assistant. There was a scarcity of food among the people, and the two elders traveled across the island from east to west, from thirty to forty miles on foot. There were times that all he had to eat was a potato and onion for days on end.(9) They were able to bring back many who had become indifferent to the church, though some had to be disfellowshipped. During his time on this island, Joseph became desperately ill with a raging fever that continued nearly three months. He was tenderly cared for at the home of a young native couple. The wife, Ma Mahuhii, became a second mother to him.(10)

Joseph returned to Lanai after he recovered and stayed there until the call came to go to Honolulu for a general conference of the mission. He reported his labors and received word that Brigham Young released all the missionaries who had gone to the islands in 1854. The missionaries sought employment to earn their passage back to the United States, and left on October 6th, 1857 in the hold of the ship Yankee because they didn't have enough for a cabin passage.(11) It was cold when they arrived in San Francisco, and George Q. Cannon was kind enough to

supply Joseph and Elder Partridge with good overcoats and a pair of blankets since they had lost most of their things in the fire. The two met up with a company of Saints on their way to the Salt Lake Valley in Santa Cruz County and traveled with them to the Mojave River, at which point Joseph and a few others went on to San Bernadino to find work so that he could procure clothing to travel comfortably the rest of the way. He got a job as a teamster across the desert to Salt Lake.

It was on this journey that one day after they had traveled a short distance and made camp, a group of drunken men rode in on horseback, swearing and threatening to kill any "Mormons" in their path. Joseph was gathering wood as they rode up. He was about to deposit it at the campfire when one of the ruffians pointed a pistol at him and asked "Are you a 'Mormon'?"

Joseph looked him in the eye and answered, "Yes, siree; dyed in the wool; true blue, through and through."

The man grasped his hand and said, "Well, you are the ____ ____ pleasantest man that I ever met! Shake, young fellow, I am glad to see a man that stands up for his convictions."(12)

Joseph arrived in Salt Lake City on February 24, 1858. He was asked to prepare himself to join the militia and go as a picket guard for the Utah army into Echo Canyon to await the approach of Johnston's Army, sent by President Buchanan to quell the rebellion. Judges Stiles and Drummond had reported that Brigham Young was leading. There was no rebellion beforehand, but Young was determined to hold the army off long enough for the truth to be carried to Washington. Residents of Salt Lake City evacuated to settlements in Southern Utah. They were determined to torch the city if the army came with a hostile attitude rather than let their enemies again possess their homes, as had happened in Ohio, Missouri, and Illinois.

Peaceful settlement was made and people returned. Joseph was appointed sergeant-at-arms in the council of the Territorial Legislature of 1858-9. In April 1858, still 19 years old, he married his sixteen-year-old cousin Levira A. Smith. In October he was called to the High Council of the Salt Lake Stake. The following April he was called on a mission to go to Great Britain. He crossed the plains to the Missouri River by team.(13) He and his cousin Samuel H. B. Smith visited Emma Smith as they stopped through Nauvoo and their other aunts in Illinois. They continued on to New York and embarked on the steamboat Edinburgh for Liverpool on July 14, 1860. Shortly after his arrival he was made president of the Sheffield Conference, and later pastor of the district until the fall of 1862. He was lucky to have been vaccinated against smallpox, as it was not generally

understood and only a sprinkling among the people had taken advantage of it. This turned out to be a very good thing, as a smallpox epidemic broke out in his district and a new widow let him know that the bed he was to occupy that night was the same one her husband had passed away on.(14)

While he was traveling to England, getting messages across the country became considerably easier with the completion of the Transcontinental Telegraph Line, which joined East and West in Salt Lake City in 1861. This discontinued the use of the Pony Express, which was plagued by hostile Indians and difficult weather. The builders of the Telegraph were both fair to Indian employees and helped in keeping other Indians away from damaging the wires when some Indians helping stretch the wires got shocked and electrocuted and spread the word that they were unsafe to touch.(15) It would still be a few years until the Transatlantic Telegraph Cable was laid successfully in 1865, allowing quick communication between the United States and Europe.

Joseph was able to visit his mother's family in England while there. In the fall of 1862, George Q. Cannon invited him to come on a tour of the conferences of the church in Denmark. He was able to visit Paris and other points with Brigham Young, Jr. before he was released with a large group of missionaries on April 25, 1863, left Liverpool on the steamship City of Washington on June 24, 1863, and arrived in New York at the time of the great riots. He sought employment to get the means to journey to Nebraska, where he obtained a position to cross the plains with a company as their chaplain and physician. When he arrived home in Salt Lake he found his wife Levira in a nervous state which required continued nursing day and night for six weeks. At length her health improved.(16)

The following February Brigham Young sent for Joseph to join Lorenzo Snow, Ezra T. Benson, Alma L. Smith and William W. Cluff to help resolve some problems that had arisen in Hawaii. Walter M. Gibson had asked for his mission call to the Pacific to be recorded on parchment, added other official-looking seals and ribbons to it, and used that to convince the members in Hawaii that he had supreme authority for the church there. He required payment for men to be ordained to the priesthood, made sure tributes to the church came directly to him, created new offices to be sold, and made a particular rock and his daughter objects of worship.(17)

Joseph travelled with his companions by stagecoach to San Francisco in March 1864, travelling through ice and snow on narrow roads over the Sierra Nevada mountains before sailing to Honolulu. There they took passage on the schooner Nettie Merrill and came to anchor one mile

from the little harbor of Lahaina on March 31st. The sea was rough and the captain wanted to land his passengers in the ship's freight boat, which was unwieldy. Joseph realized the danger and tried to persuade the captain and the others not to try to land just then. They told him to get in anyway. He said that if they ordered him by the authority of the Priesthood, then he would, but if not, he would not because it was not safe. He stayed with their belongings on the schooner and watched as they set out and then capsized under a huge wave. All but Lorenzo Snow and the captain managed to make it into a life boat sent by people on shore. A second boat went after the captain and one of the natives in the first boat finally felt Elder Snow under his feet and turned and pulled him out from under the boat. His body was stiff. The other brethren prayed over him across their knees on the way to the shore, where they rolled him back and forth to get out the water he had swallowed and attempted to stimulate breathing by compressing his chest and breathing in his mouth and drawing the air out again. It was an hour or more after the accident when he showed signs of life. Lorenzo Snow later said that it was revealed to him then and there, that the boy, with the courage of his convictions and the iron will to be laughed at and scorned as lacking courage to go in that boat, and who stayed on that vessel, would yet be the Prophet of God.(18)

After a few days of recovery, the missionaries continued across the channel to the island of Lanai. Walter Gibson was excommunicated, though he stayed in the islands and successfully ran for their legislature, eventually becoming the Prime Minister of Hawaii.(19) Joseph was instrumental in convincing the native members not to worship a rock, even if it had a Book of Mormon inside, and to bring many back to belief in the church. Joseph was left in charge of the church in Hawaii until December, when he was released and returned to Salt Lake City. There he worked in the Historian's Office under the direction of George A. Smith and was involved in ordinance work and recording in the Endowment House. During this time he was commanded by Brigham Young to enter plural marriage. With the consent of his first wife Levira, he married George A. Smith's 17-year-old niece Julina Lambson. A few months later Joseph was ordained an apostle of the church, though he was not set apart until the following year.(20)

(1) Joseph Fielding Smith's compilation Life of Joseph F. Smith: Sixth President of the Church of Jesus Christ of Latter-day Saints (The Deseret News Press, 1938), p 165-167.

- (2) Richard Nietzel Holzapfel & R.Q. Shupe, Joseph F. Smith: Portrait of a Prophet, Deseret Book Company, 2000, p 23. Also Smith 1938, p 168.
- (3) Smith 1938, p 169.
- (4) Smith 1938, p 173.
- (5) Holzapfel and Shupe, pp 25-26.
- (6) Ibid.
- (7) Letter of Joseph F. Smith to Martha Ann Thompson, 17 April 1857, quoted on pp 95-96 in David M. Whitchurch, "The Pedagogy of a Church Leader", in the article in The Religious Educator, Volume 2 No 2 2001, pp 83-107, available online at <https://ojs.lib.byu.edu/spc/index.php/RelEd/article/viewFile/1859/1820>; more information about the collection was published by David M. Whitchurch in "My Dear Sister": Letters between Joseph F. Smith and His Sister, Martha Ann Smith Harris (1854-1916)" on p 195-202 of Mormon Historical Studies, Spring 2004, available online at http://www.mormonhistoricsitesfoundation.org/publications/studies_spring2004/MHS_Spring_2004%20Letters%20between%20Joseph%20F.%20Smith%20and%20his%20Sister.pdf
- (8) Joseph F. Smith has a great explanation of how intimidated he first felt in speaking to a group of people on p 3 of the The Juvenile Instructor Vol. 5 No. 1, Salt Lake City, Saturday, January 8, 1870, by George Quayle Cannon, Lorenzo Snow, Joseph Fielding Smith, Deseret Sunday School Union; George Q Cannon has some great stories about healing the sick on Saturday, September 3, 1870 on p. 141-142, digitized by Google and available online at books.google.com
- (9) Smith 1938, pp 185-186.
- (10) See Darrell F. Smith's program talk from the 1998 reunion on this website at <http://www.josephfsmith.org/node/194>
- (11) Smith 1938, pp 186-187.
- (12) Smith 1938, pp 188-189.
- (13) Smith 1938, pp 196-197. Historic pictures of freight wagons, possibly like the ones he helped drive as a teamster, are available at http://stagecoachfreightwagon.org/historic_gallery.html
- (14) Smith 1938, pp 199-200.
- (15) *Wiring A Continent: The Making of the U.S. Transcontinental Telegraph Line* by James Gamble in Harper's Weekly, November 23, 1861, is a wonderful firsthand account, available online at <http://www.telegraph-history.org/transcontinental-telegraph/index.html>
- (16) Smith 1938, pp 202-204. History and pictures of the steamship "City of Washington" available at http://www.norwayheritage.com/p_ship.asp?sh=ciwas
- (17) Smith 1938, pp 206-211.
- (18) Smith 1938, pp 214-216, also Heber J. Grant mentioned the instance in his tribute to the recently deceased Prophet Joseph F. Smith during General Conference on 1 June 1919 (delayed because of quarantine restrictions during the worldwide influenza epidemic), quoted in Richard Nietzel

Holzapfel & R. Q. Shupe, Joseph F. Smith: Portrait of a Prophet, Deseret Book Company, 2000, p 269.

- (19) Information on Gibson in Will Hoover's article in the Honolulu Advertiser, Sunday, July 2, 2006, available online at <http://the.honoluluadvertiser.com/150/sesq1gibson>, he actually owned and operated this newspaper from 1880-1888 and extolled his own virtues; it survived through other owners and Bob Krauss mentioned him in their commemorative edition on August 22, 2004, available online at <http://the.honoluluadvertiser.com/commemorative/history>. Dates of Gibson's political appointments found in the Hawaiian state archives, available online at <http://archives1.dags.hawaii.gov/gsd/collect/governme/index/assoc/HASHd2ed/67ed982e.dir/Gibson.%20Walter%20Murray.jpg>; an excellent account of this episode in light of its context can be found in Scott G. Kenney's "Mormons and the Smallpox Epidemic of 1835", Hawaiian Journal of History 31, 1997, reprinted by saintswithouthalos.com with permission online at <http://saintswithouthalos.org/n/smallpox1.phtml>. Gibson is mentioned in part 4.
- (20) Smith 1938, 226-227.

Slides available at the sites listed above from images found by using Google.
Clipper Ship slide found at fun drawing and informational site wetcanvas.com.

28-late 30's: Young Father, Fighting Apostle

Julina made her first home in one room of the house where Joseph and Levira were living. The two women became good friends, but when Julina became pregnant, childless Levira asked for a divorce and moved to California for her health with her mother.(1)

Joseph had one child, an orphan boy whom he had brought back from England and who made his home much of the time with Joseph's aunt Mercy. In August 1867 baby Mary Josephine, or "Dodo" was born and helped greatly in healing the wound in Joseph's heart. When she was seven months old Brigham Young again commanded Joseph to take another wife. Julina and Joseph decided on Sarah Ellen Richards. Joseph and Sarah honeymooned in Provo. Joseph worked in a cabinet shop there to establish residency in order to help Provo's city council correct some problems with a disorderly element who were stealing stock and otherwise trespassing the law. After peace was established, he returned to Salt Lake City in 1869.(2)

Sarah gave birth to a girl, Sarah Ella, in February 1869. The baby lived only six days. Julina was also pregnant and had her second baby, Mary, in October. In late May, three-year-old Dodo suffered a wrenching illness when she contracted the measles. She passed away on June 6, 1870 after telling her father "I'll sleep today, Papa."(3) Two months later he wrote the following to his sister:

Aug. 6th. 1870 Martha Ann My Dear Sister:— . . .

The weather is very oppressive, and the atmosphere sultry and merky, as tho' impregnated with smoke. Much as it was on the days memorable as the 27th, of June 1844. And the 21st. and 22nd of Sept. 1852—the day of fathers death, and the death and burial of Mother, I recollect them distinctly. It is two months to day since my own sweet babe joined her grand father and mother in the spirit world, leaving in my hearts affections a void and broken space that time nor earth can ever fill. I mourn the earthly loss of the brightest, purest, dearest, treasure God ever gave me. the one, I prized and cherished most, within the great circle of that greatest gift of God "Eternal Life", [p. 2] which is incomparable, being "All in All," and yet as if to compensate in some degree, for my bereavement, fresh sweetness and beauty, increasing intelligence, and love daily developes in my precious, cheerful, merry little "rose bud", left me to bloom and blossom in my cottage "alone." O! in the midst of sorrow, I can say, I thank God for my three sweet, perfect little gifts, "one on earth and two in heaven", the centre of my love, my own sweet "Jode". The fountain of my tears has never closed when I have permitted them to flow, but I complain only of my own weakness and ignorance.(4)

Years later, Julina wrote the following:

He loved them all, but never got over losing his firstborn. She was an extra bright child and clung to her papa. She always ran to meet him and would ask so many questions that sometimes he would almost tire of answering. She came to us when he needed comfort, and she filled the bill, although when she died we had another baby girl, Mamie, which he used to take in his arms, walk the floor and cry. I have had eleven children; he has loved them all with as great a love as human could, but he never got where he could talk of his "Dodo" without tears in his eyes.(5)

Shortly before Sarah gave birth to another girl, Leonora, Joseph was again asked to take another wife. In a family council they decided to ask Julina's sister Edna Lambson Smith because she was at the house so much anyway. They were married on New Year's Day 1871. More rooms were added to the house. Edna gave birth to Joseph's first son, Hyrum Mack, in March 1872.

During this time, Joseph F. Smith became known as "the Fighting Apostle" for his unapologetic defense of the church on various issues, including polygamy. In early 1866 he was elected to the Salt Lake City Council. He also served a number of terms in the territorial legislature, during 1865-66, 1867-70, 1872, and 1874, stepping down to serve as the president of the European Mission.(6) The railroad had recently arrived in Utah, making travel much easier.(7) He arrived in Liverpool on March 21, 1874 and served until the fall of 1875, when he was called home following the death of his dear friend and cousin George A. Smith, first counselor in Brigham Young's presidency and the counselor and leader of the Smith family in Utah. In April 1877, Joseph was called to again lead the European Mission, and this time was able to take Sarah with him. They expected to live there for some years but were called back only a few months after arriving when Brigham Young died that August.

On his return Joseph was appointed with other members of the Twelve to form a committee to resolve problems regarding the settlement of President Young's estate.(8) Leadership of the church rested with the twelve and the pattern of succession was not yet well established, so it was a few years before the next President of the Church, John Taylor, was sustained in October 1880. Joseph was his counselor in the Presidency, a position he also held with the next two presidents, Wilford Woodruff and Lorenzo Snow.

Joseph was busy with church and community work. In 1880 and 1882 he served in the Council, or Senate, of the Territorial Legislature, and

during the latter term presided over a constitutional convention to formulate plans for Utah statehood.(9) His family continued to grow.

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- (1) "The Wives of Joseph F. Smith," compiled by Karol G. Chase and available under "Biographies" on this website. Third paragraph under "Julina."
 - (2) Joseph Fielding Smith's compilation Life of Joseph F. Smith: Sixth President of the Church of Jesus Christ of Latter-day Saints (The Deseret News Press, 1938), p 230-231.
 - (3) From Joseph F. Smith's Diary, quoted in Richard Nietzel Holzapfel & R.Q. Shupe, Joseph F. Smith: Portrait of a Prophet, Deseret Book Company, 2000, p 50.
 - (4) Letter of Joseph F. Smith to Martha Ann Thompson, 6 August 1870, quoted in Whitchurch, pp 97-98
 - (5) Julina Lambson Smith Journal, 1929, quoted in Smith 1938, pp 458-459.
 - (6) Historical summary in Teachings of Presidents of the Church: Joseph F. Smith, The Church of Jesus Christ of Latter-day Saints, 1998. Also Holzapfel and Shupe, 2000, p 36.
 - (7) The last spike in the Transcontinental Railroad was driven on May 10, 1869 on Promontory Summit. By 1870 a connecting line of the railroad ran to Salt Lake City. Information online at Online Utah.com, under History of Railroads in Utah, available at <http://www.onlineutah.com/railroadhistory.shtml>
 - (8) Holzapfel and Shupe, 2000, p 61.
 - (9) Holzapfel and Shupe, 2000, p 36.

45-53: First Presidency Underground

Joseph was prominent but not well off financially. Everyone in the family worked to help support each other. Julina and Edna both became obstetricians and shared call.

Things became more difficult as the federal government began cracking down on polygamy after 1879, when the United States Supreme Court upheld the constitutionality of an 1862 anti-bigamy act.(1) The government sent officials after men who did not abandon their plural wives. In 1883, the three wives had household duties so well divided that they were at first concerned with how to fit someone else in when President John Taylor asked Joseph to marry Alice Ann Kimball. Alice already had three children and had just obtained a divorce from her alcoholic husband. The wives were grateful she had her own home, just a half block from Sarah and Edna's and next door to Aunt Mercy and her daughter Mary Jane Taylor.(2) Alice married Joseph in December 1883. One month later Joseph married his last wife, Mary Schwartz Smith, on January 13, 1884.

Joseph was in exile from September 1884 to September 1891.(3) He was a particular target both because of his outspoken defense of polygamy and because his work with the Historian's office meant he had access to records of numerous polygamous unions, including those to his last two wives.(4) He was adamant in keeping his commitments to his entire family, and wished he could provide for them better. As a result of government pressure, each wife had to be moved into a separate house, though most lived on the same block and they all helped raise each other's children. When federal officials came by seeking Joseph or asking questions about his whereabouts, his children refused to even tell them their names.(5)

In January 1885 Joseph and Julina and her new baby left on a mission to Hawaii to get him away, leaving their other children behind. Joseph did his best to find humor and connect with his children as best he could. While in exile at Laie, Oahu in July 1886, he found two dead fleas, bathed them in alcohol, wrapped them in cotton, and sent them home in a letter with the following poem:

*Accept the dying embers
Of this festive little flea
As a token of remembrance
From Tottie J. and me.
How often he has nipped our shins
While lurking in our house,*

*And tickled us beneath the ribs,
The tyvel only knows.
But at last J. caught him napping
In the folding of her stocking,
And the way she squeezed his life out
Was particularly shocking.(6)*

More often, though, the pain of separation was difficult. One time he felt a spirit of depression without knowing the cause, and found days later that one of his little ones at home had died. He had often spent all night walking with a sick child; it broke his heart to be unable to help. His houses were raided in his absence by officials hoping to capture him unawares or subpoena his wives. All this weighed heavily on his mind. On April 1, 1885 he wrote:

There is a strong east wind blowing which, in a colder clime, would be wintry and harsh. Is it blowing gently or unkindly upon my loved ones? Are they warm or cold? Are they wandering and houseless or cozily nestled in their own homes? Are they hungry or fed? In the midst of friends or foes, fretted or peaceful? Peace, be still!(7)

Joseph kept busy administering the church in Hawaii and assisting in the building of fences, cultivating fields, shingling houses, making sugar, mending wagons, and in general assisting his brother-in-law Albert Davies, a stalwart missionary who took the brunt of manual labor in the colony at Laie, and his wife, who continued her work delivering babies.(8)

Julina was so homesick that she returned to Utah in March 1887, leaving Joseph alone until he was called home in July 1887 because of the severe illness of President John Taylor, who lay dying in seclusion in Kaysville Utah. President Taylor died on July 25.

Because Joseph was at the top of the government's arrest list, he never attended public meetings or appeared on the streets unless it was dark or he was in disguise, which at times consisted of his not being recognized because he tucked his beard into his collar.(9) From February to June 1888, at the request of the new President Wilford Woodruff, Joseph travelled under the alibi of Jason Mack to Washington to manage some financial matters and attend to other matters which required attention, such as the continued immigration of Saints from Europe.(10)

In March 1887, Congress had passed the Edmunds-Tucker Law, which disincorporated the Church, confiscated its property, and placed the affairs of the church in the hands of a receiver unfriendly to the Church. The Church was allowed to occupy its own tithing office, historian's office,

and the Temple Block, but was forced to pay a stipulated rental on the property. In October 1890 President Wilford Woodruff read the Manifesto, or official declaration withdrawing the practice of polygamy from the church, in general conference. It was unanimously accepted by the members, though persecution for polygamy continued. Joseph was able to attend to his daily duties in disguise, but was only occasionally able to spend time with his family because they were still being watched.

In July 1891, Joseph F. Smith petitioned President Benjamin Harrison asking for amnesty; news of its being granted arrived in late September of that year.(11) That October the entire First Presidency of the Church were able to be together at a conference for the first time in 7½ years. Joseph shook hands with his friends until his hand and arm felt lame.(12)

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- (1) Joseph Fielding Smith: Gospel Scholar, Prophet of God by Francis M. Gibbons, Deseret Book, 1992, p. 12.
 - (2) Joseph Fielding Smith's compilation Life of Joseph F. Smith: Sixth President of the Church of Jesus Christ of Latter-day Saints (The Deseret News Press, 1938), p 255-256.
 - (3) "The Wives of Joseph F. Smith," compiled by Karol G. Chase and available under "Biographies" on this website. under "Sarah", "Edna" and "Alice".
 - (4) Gibbons 1992, p. 13.
 - (5) Joseph Fielding Smith recalling his youth, quoted in Gibbons 1992, p. 15.
 - (6) Smith 1938, p 444.
 - (7) Smith 1938, p 283.
 - (8) Smith 1938, p 278-279
 - (9) Gibbons 1992, p 33.
 - (10) Smith 1938, p 288 & 291, also Richard Nietzel Holzapfel & R.Q. Shupe, Joseph F. Smith: Portrait of a Prophet, Deseret Book Company, 2000, p 75.
 - (11) Smith 1938, p 299.
 - (12) Smith 1938, p 300.

63-80: President and Public Figure

Wilford Woodruff died in 1898, and was succeeded by Lorenzo Snow, who led the church until his death in 1901. Joseph F. Smith was counselor to both. His family continued to grow, and finally to prosper.

Every child was a joy and each death a searing pain for Joseph. In the days before childhood immunizations, common serious illnesses were an unfortunate and deadly reality. Julina gave birth to eleven children and adopted two, and only lost Dodo.(S1) Sarah also had eleven children, but lost five, three of them as babies and two as young adults. Edna lost six of her ten children, two as babies, two as young children, and two as adults. Alice was lucky that none of her seven children did. Four of them were born after her marriage to Joseph. Mary lost one of her seven when he died at one year old.(1)

In 1901 Joseph F. Smith became President of the Church. As President, he was asked to move into the Beehive House, which he did with Julina, who acted as hostess for the many guests.

Despite the Manifesto and granting of amnesty, many accused the church of continuing to practice plural marriage. In 1903, nineteen citizens of Salt Lake City asked for the expulsion of Apostle Reed Smoot from the United States Congress. Hearings commenced in 1904 and continued until 1906. Joseph F. Smith went before the committee as the first witness in the trial on March 2, 1904, and continued under examination until near the close of the third day. By the time he was finally excused he had made many friends because of his frank, free and honest expressions.(2) This tended to be the case wherever he went. As Anthon H. Lund, his counselor, mentioned,

I have walked with him in the street and nearly every few steps he would meet acquaintances and have to stop and shake hands with them. He was loved by those who knew him. He never forgot his friends, even if he had not seen them for many years. ... When a case came before him to judge, he and his counselors would talk it over and give it their careful consideration until they came to the same conclusion. ... When it came to anything pertaining to the Church, whatever he thought was for the best good of the work, he was not afraid to undertake it.(3)

New technology was welcome. Joseph had a telephone in his residence, and was the first President to have a car, though he may not have known how to drive it. Every picture of him in a car or story of him shows someone else as his driver, often one of his sons.(4) He had his voice recorded and was filmed with other General Authorities in front of

the Salt Lake Temple.(5)

As President, he became the focus of a number of negative articles and comics in the Salt Lake Tribune and other papers whenever they disagreed with Church policy or practices. He largely took this in stride, spending his effort in the many duties incumbent to his position. In 1906 he was very glad to finally announce the church was completely out of debt.(6) He announced and dedicated ground for new temples, including one in Hawaii, oversaw the building of a number of prominent structures such as the Hotel Utah and the LDS Hospital, and travelled across the country and to Europe.

In one service, Joseph spoke about "The Third and Fourth Generations," how the church would continue or fail based on how the youth carried on the work. Evan Stephens, conductor of the Tabernacle Choir, was very moved by the sermon. At the close of the service, Evan Stephens walked alone up City Creek Canyon and sat, observing a rock standing firm in the creek. There he wrote with a pencil the words of the hymn "True to the Faith" together with roughly drawn staves of the music.(7)

Joseph tended to drive himself hard and fill every obligation, yet he would still try to spend time with his family at every opportunity. He would work from early morning until late at night and then go from home to home to plant the loving kiss of a father upon each of his young children and wives.(8) When he was away from home he would write personal letters to his children. He loved his wives and he loved his children, and tried to treat them as wives should be treated and as children should be treated—no favorites among them.(9) Wives and children took turns travelling or vacationing with him.

Joseph did have trouble sleeping and was jealous of George Q. Cannon's ability to fall right asleep.(10) He recognized that he may have pushed too hard, as seen in his May 21, 1914 letter to a young niece:

Our Dear Little Emma:

Aunt Sarah and I received your most welcome letter of the 19th ... We realize we are not only indebted to you for your kindness in remembering us, but also to that indomitable energy and will of yours, by which you seem to be moved with vim and intelligence at every turn.

We freely confess we have never met with your superior in action, if with your equal. It would test the endurance of a steam engine to keep up with you from day to day and week to week.

But that is all right, Dear girl, in your youth, but you know that even the finest steel will brake under too great a strain. Use your wisdom in connection with your ambition and energy, and conserve your strength until you get so well along in years as to need and appreciate it. Please

take the good advise of one who does not always take it to himself. And for that very reason, knows best what will be good for you.(11)

Joseph loved spending time with his family. His grandchildren remembered that his favorite meal was a bowl of corn meal and a bowl of milk or cream. He would eat a dip of one and then of the other. He would also take a bowl of raw eggs, make a hole in either end, suck out the contents, and throw the shells to the children.(12) He was also known for naming his children and grandchildren, giving them their names when he blessed them.(13)

One of the hardest trials for Joseph was one of the last. Joseph's health had been failing for some time when his firstborn and fully grown son Hyrum, an apostle himself, died suddenly of appendicitis in January 1918. Joseph's health never recovered. On November 10, 1918, his children assembled, fasting, to pay him honor and receive any last counsel. In his short address, he told them:

I struggled along with hard knocks in early life, and believe, perhaps, my wives and I were responsible to some degree, for the loss of some of our children, who were the most beautiful and perfect children that were ever born, because we did not have the nourishment nor the convenience nor the comforts that were necessary to take care of them and to preserve their lives.

...I married five girls, all young ladies, in days of poverty. I had nothing when I married Aunt Mary, the last one of the five; and I have fought along against fate. I have saved my means whenever I could.

...I have a beautiful watch and chain and rings. I never spent a dollar for any of them in my life because I could not afford it, but I have had friends and they have, from time to time, given me rings. A beautiful watch chain and fob were given me on the day of the dedication of the monument to the honor of the Prophet Joseph Smith in Vermont. And I had left to me the gold watch that belonged to my Uncle Joseph Smith. I have had inscribed on it that it was Joseph's and that it had been handed down to me, but so far as jewelry is concerned that is a matter of trivial concern. But when I look around me and see my boys and girls, whom the Lord has given to me, and I have succeeded, with His help, to make them tolerably comfortable, and at least respectable in the world, I have reached the treasure of my life, the whole substance that makes life worth living.(14)

Joseph F. Smith died shortly after his 80th birthday on November 19, 1918. Former critics were united in honoring him, particularly the Salt Lake Tribune, who noted that

With his alert glance, his erect figure, his brisk walk, his benign

countenance, his dignified bearing and his cordial greeting, he was a striking personality wherever he went. ... Joseph F. Smith was sincere and intense in whatever he believed; he was loyal and courageous under whatever banner he marched, ... his integrity, his interest and his sympathy made him a welcome and influential member of every board on which he served.(15)

No funeral was held because of quarantines imposed by the great influenza following and killing more people than the entire first World War, but many came to view his body and join in the funeral procession to the cemetery. All streetcars and businesses shut down for one hour.(16) Quarantine restrictions meant the church's general conference was not held until June 1, 1919. At President Heber J. Grant's request, all speakers devoted their time and remarks to the memory of Joseph F. Smith, who had been their Prophet for the past two decades.(17)

When asked for memories of their "Papa," in addition to the candy that they all knew he kept in a secret pocket for them, many of his grandchildren focused on seeing him and his white beard on his deathbed or lying in state in the Lion House in 1918.(18)

After 1918: The Family Presses On

In 1916, the Deseret News reported on Joseph F. Smith's 75th birthday party, which sounded a lot like the reunions that were to continue after his death:

About 120 persons were present, including 30 of President Smith's children and 50 grandchildren ... The program was wholly informal and consisted of miscellaneous numbers, songs, piano selections, duets, etc., a feature being a vocal sextet by six of President Smith's daughters. Prominent in the exercises of the evening was the showing of motion pictures under the direction of E. Wesley Smith. The reels shown included pictures of the mission field in the Sandwich Islands, view of the general conference in this city two years ago, and comedy pictures. Informal chats and reminiscences added to the pleasure of the occasion.(19)

The family decided to keep the tradition of getting together for Papa's birthday party. For many years into the early 1950's they had a dinner at the Lion House, showed reel-to-reel films and held a separate Children's program. Showing the movies of Papa were a must which was revived in 1954, at which point he had 743 living decendants.(20)

Later the reunion moved around from one church meetinghouse to another, until it ended up at the Monument Park Stake Center, where it

has been held the Monday closest to his birthday in November every year for decades. Family members would bring potluck finger dishes and lines of the family would take turns at being in charge of the program and children's programs. And so here we are, over ninety years later, still remembering him and gathering as a family.

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- (1) Richard Nietzel Holzapfel & R.Q. Shupe, Joseph F. Smith: Portrait of a Prophet, Deseret Book Company, 2000, p.
 - (2) Joseph Fielding Smith's compilation Life of Joseph F. Smith: Sixth President of the Church of Jesus Christ of Latter-day Saints (The Deseret News Press, 1938), p. 333-334.
 - (3) Anthon Lund in his tribute to Joseph F. Smith, Holzapfel & Shupe, p 278. They have include the text of each speaker at the general conference tribute to Joseph F. Smith on June 1919.
 - (4) Holzapfel & Shupe, p 142.
 - (5) A recording of him bearing testimony in 1917 is on Youtube at <http://www.youtube.com/watch?v=BZcMP6fIPuc> , there is also a recording of him reading a letter to his son Calvin on this website at <http://www.josephsmith.org/sites/default/files/jfsmith.au> . The movie he is in is available on Youtube at <http://www.youtube.com/watch?v=IHvknks6zSA> . He is the one shown stroking his beard in a dark suit and getting into a car in a white suit. His is the first closeup after that where he speaks, starting about 2:08 of the footage, speaking, taking off his hat and glasses, and smiling. Smiles were rarely seen in photos before this time because early photography needed long exposures and required subjects to hold still for a minute or more for a clear picture.
 - (6) Holzapfel & Shupe, p 158-159.
 - (7) J. Spencer Cornwall, Stories of our Mormon Hymns, Deseret Book Company, 1961, quoted in Lawrence R. Flakes's Devotional address at Brigham Young University 18 July 1995, available online at <http://speeches.byu.edu/reader/reader.php?id=7810>
 - (8) R , speaking in his tribute, Holzapfel & Shupe, p 331.
 - (9) Smith, son of Joseph F., speaking in his tribute, Holzapfel & Shupe, p 346.
 - (10) Smith 1938, p 441.
 - (11) See Katherine Bowman Cannon's memories on this website at <http://www.josephsmith.org/node/77> .
 - (12) Facsimile of the actual letter on p. 198-199 of Holzapfel and Shupe.
 - (13) A number of memories from his grandchildren are compiled on this website; look at "Family Memories" <http://www.josephsmith.org/node/67>

- (14) Smith 1938, p 477-478.
- (15) Smith 1938, p 483-484.
- (16) Holzapfel & Shupe, p 321.
- (17) Holzapfel & Shupe, p 267.
- (18) See the grandchildren's memories on this website at <http://www.josephsmith.org/node/67> .
- (19) Holzapfel & Shupe, p 194.
- (20) See Darrell F. Smith's program talk from the 1998 reunion on this website at <http://www.josephsmith.org/node/194>. As of 2011, there are almost 14,000 registered descendants, including spouses, though the actual number is probably higher.

Slide (first): Picture of Joseph F. and Julina and their children; "Dodo" is in the center. Available on this website.

Slide (last) Photo can be found in Holzapfel & Shupe front cover and at seminary.lds.org/manuals/church-history-institute-student-manual/chft-36-40-36.asp