

THE KINSMAN

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Vol. IV

PRESIDENT'S MESSAGE

To all of our kinsfolk and readers of The Kinsman we extend greetings and wish for you all a successful and happy New Year. Let us all go forward with the determination to make it one of the best years of our lives. May we serve God and fellowmen with increased diligence that we may receive greater joy both here and hereafter. The abundant life comes only to those who keep the commandments of the Gospel.

Let us remember that we have received a great heritage and that we are responsible to live worthy of it and pass it on untarnished to those who come after us. It has been said that the full measure of a man's success cannot be made until one sees the family he leaves behind. Let us as members of the family of Jesse N. Smith resolve that no act of ours shall ever detract from the brilliance of the fine record that he made.

With this number of "The Kinsman" we begin a new volume with a new editor, Robert J. Smith, who is the youngest son of Samuel F. and Lulu J. Smith. Though a very busy man with his teaching duties at the B. Y. U., he has graciously consented to serve the family as editor during 1950.

We are all greatly indebted to George for starting "The Kinsman" three years ago, and giving us all, through its pages, the opportunity of reading Father's Journal. There is enough material in the Journal to spread over about two more years. George has been ably assisted in putting out the paper by Myrtle S. Blocker to whom we also express our thanks.

To make "The Kinsman" self-supporting we should have about one hundred new subscribers. Let us all who are now taking the paper go out and get others of the family to send their dollar to Robert J. Smith, Route 2, Box 799, Provo, Utah.

Hyrum Smith, President of the Jesse N. Smith Family Organization

Travelers Return

Donald C. Flake, 1227 Paseo Del Mar, San Pedro, Calif. reports that they returned last September from South America. Their trip was successful from all standpoints, despite "rugged" driving. His illustrated lectures would be very interesting, no doubt.

Indian Missionaries

Margaret S. Larson, in renewing her subscription, reports that she and her husband, A. P., are located part of each week in a trailer house out in the Maricopa hills doing missionary work among the Maricopa Indians. They are hopeful of success in reaching some of them. We all join in that hope with them. (Address: 2601 N. Oxford St., Phoenix, Ariz.)

Tithing on Grandchildren?

Edith S. Bushman, Joseph City, reports the birth of her tenth grandchild, a son born to Elwin and Genevieve on the same day the proud grandfather, Alonzo E., celebrates his birthday anniversary. She wonders if she should pay tithing on grandchildren. If so, we suggest a disinterested committee be asked to make the value appraisal, as the tithing might be rather high based on an estimate by a justly biased party.

She also reports that Dean, on a mission in Brazil, has been suffering with yellow jaundice and has had a rather difficult time, having to be fed through the veins. We all hope and pray for his speedy recovery.

"Uncles of the Prophet"

In the February number of The Improvement Era there will be an interesting article entitled, "Uncles of the Prophet Joseph." Our grandfather, Silas Smith, is one of the group spoken of in the story.

The Gospel Doctrine lesson manual for 1950 entitled "Gospel Doctrine in Action" contains thumbnail sketches of the lives and times of 45 devoted but generally not widely known Latter-day Saints. This should prove to be very interesting to us as one of the lessons is about Jesse Nathaniel Smith, and others are about people some of us are acquainted with because of close association with the family, as well as some who are relatives.

Up the Ladder

Dr. Francis L. Broadbent, son of Lorana and Hyrum, has accepted a position as Associate Professor in soils science at Cornell University. It has been said by good authority that this is one of the six leading positions in this particular field. He will commence his duties next July 1st.

Stake President

We offer congratulations to cousin Edwin S. Dibble who was recently made Stake President in Glendale, California. He is one of the many fine grandsons of Uncle Silas Sanford Smith.

Bishop's Counselor

When the Garvanza Ward, San Fernando Stake, was divided recently Jess M. Dewey, husband of Emma S. Dewey, was sustained as first counselor to the bishop of the parent ward.

First, may we join Uncle Hyrum in voting flowers to Uncle George A. and Aunt Myrtle for their efforts in the past three years in publishing The Kinsman. We understand already some of the problems they faced in this task and hope that the standards they have established can be maintained.

Second, since we'd rather edit than compose, may we hasten to say that we do not plan to make an editorial column a regular feature. A sure guarantee that you won't have to read any more of them is for you--each one and all of you--to send in items of news, poems, stories and other features of interest for publication. We are sure you parents are just as proud of your children as we are ours, and it isn't uncommon for older folks in this family organization to do something outstanding or interesting. Try to get your articles in by the 10th of the month.

Third, suggestions and criticism as to form and content of the paper will be welcome. We wish to serve well in this job and that means we want to satisfy you.

Fourth, don't look around now, but if your experiences are anything like ours you are likely to find out someone around you is a cousin you didn't know before. It makes an interesting game anyway.

Six days a week the devil works,
Works overtime on Sunday.
And then he's ready once again
To go to work on Monday.
So if all evil you would shun
And keep your conscience level
You must begin at early dawn
And work just like the devil.

THE KINSMAN

A monthly publication of the Jesse N. Smith family for the fostering of good will among its members; for the recognition of family and individual responsibility for each other; for honoring a noble lineage; and a little chit chat.

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Robert J. Smith, Editor, Route 2, Box 799, Provo, Utah

1882 Sat. March 25. (con.)

Such should look carefully to it and set themselves right. The more we seek unto the Lord the more we realize our dependence upon Him. Some dislike to pray but all must do this for we thereby show that we are children of obedience and blessed is he who performs these duties. Some are trying to carry the Lord in one hand and the devil in the other. The Lord does not want any half-heartedness. The Lord wants to see a pure heart. It will be a pleasure for all such to keep the commandments. Let us all try to cultivate humility and kindred graces. Let us encourage our societies and foster them and all things that will improve us. Let us thrust out from our midst the drunkard and the blasphemer. Having laid hold on the Gospel we should not shrink from any duty required of us. Let those who have become darkened get enlightened, but let us cut ourselves loose from the wicked. We must be upon one side or the other. We can make ourselves believe that we are incapable of coming to the front. This is a plan of the devil's to prevent our usefulness. There is just as likely to be sterling worth in the cottages of the poor as in the palaces of the rich.

At 4 p.m. Pres. Hatch and myself spoke to the home missionaries requesting them to defend all our principles but especially that of plural marriage, and to request the people to be more exclusive in the dancing parties, and to cease round dancing.

Thurs. June 1. A party of five Indians fired some 14 shots at Bro. Merlin Plum as he was hunting oxen on Silver Creek two or three miles above Shumway's Mill. He was on horseback. The animal he rode was grazed by a bullet. He escaped to Walnut Springs where he lived and from there sent the word to Taylor, from where Bro. Hatch sent me the word by courier. I was attending Fast Meeting in Snowflake when the messenger arrived. We immediately sent expressmen to warn the people at the sheep herds and outlying ranches. Nathan B. Robinson who lived at Reidhead was shot and killed the same day on the Showlow about two miles below his house. He was hunting cows at the time. He was shot with five balls. His body was sunk in a pool in the creek. The Indians took his horse, saddle, watch and outer clothing. The Indians afterwards visited a lumber camp at

Snowflake Camp, evidently with hostile intent but all who were there ran to Mortensen's about 1½ miles and escaped. The Indians cut up some harnesses at the camp and destroyed some other property. It was said that there were 15 of them. Bro. Robinson's body was buried at Snowflake and his family moved there.

We made arrangements to herd our horses and keep guard at night against a surprise.

Mon. June 5. In company with Bishop Hunt, Joseph Fish and Isaac Turley I proceeded via Cooley's to Forest Dale as I feared their relations with their Indian neighbors were somewhat complicated. Called at Cooley's, but he was not at home. Arrived at Forest Dale at 6 p.m. Called a meeting at which I disclaimed having counseled any of the Saints to resettle that place, but after it was resettled I had advised certain ones to come there to look after the general welfare. I told the brethren they would have to pay the Indians for the land they occupied there, whether the place was on the Indian Reservation or not. It would not do for us to crowd the Indians off their farms. They must keep peace with the Indians or leave the place. Bishop Hunt endorsed my remarks, so did Bro. Turley, who added that this had been the home of the Indians for ages and if they were crowded off there would be trouble. Bro. Fish referred to the good results in Utah that always followed when the consent of the Indians was obtained to make our settlements upon their lands, endorsed my advice. I further advised the brethren to give to the Indians all the crop that was planted above a certain fence, for unless they could be fully satisfied the brethren would be compelled to move away. I also advised them to look for places to move to in case the place proved to be on the reservation. I also advised that they immediately get Mr. Cooley to talk for them and amicably settle all matters in dispute with the Indians. Several of the brethren said they should never have settled there if they had fully understood what I now told them. They all agreed to carry out my counsel with regard to settling with the Indians.

Tues. June 6. Returned to Snowflake. On the way we called on Mr. Cooley who agreed to go over to Forest Dale and help our people to settle up all their differences with the Indians as soon as he got through with the

cattle drive upon which he was then engaged.

Sun. Aug. 6. Pres. L. H. Hatch and my son Joseph W. Smith held meeting at Forest Dale instructing the people that it was better to leave the place than to bring on an Indian war by staying there, promising them that if they would do this in an uncomplaining spirit they would have the blessings of God and the confidence of the brethren. The brethren did not receive the counsel as a unit, quite a number feeling to demur against it.

Wed. Sept. 6. My wife Janet gave birth to my 18th daughter at 11:45 p.m.

Fri. Sept. 15. Blessed the infant and named her Margaret Fife.

Sat. Sept. 30. Quarterly conference was held in the Relief Society hall in Snowflake. The Sunday Schools, Relief Society, and Young Mens and Young Ladies meetings and organizations were generally in good order and condition throughout the stake. Bishop J. K. Rogers from Smithville on the Gila gave an account of the organizing of their little company by Bro. Hatch and myself at Cluff's place near Cooley's before they started over the mountains to locate their place. He stated that so far as they followed the advice then given them they had prospered. When they went there they numbered 28 souls; now they numbered 416. They had room for 500 families. The place was not sickly as had been reported.

Pres. Hatch spoke on the subject of recommends. Everyone that is cut off from the Church says that he has been unjustly dealt with. It would have been better for some who have gone to the house of the Lord if they had not been permitted to have gone there. Some were on hand to ask for recommends who were not willing to perform any duty that would entitle them to recommends. I stated that it often happened that persons desiring recommends were like children crying for edge tools. When an unworthy man desires to go to the Temple he seeks for a thing that will do him no good. If there is any hesitation on the part of those giving recommends it is folly to press them in the least degree. When a man gets baptized through an unworthy motive, that act does not regenerate him. In this world it is not likely that good men will ever be held in the high esteem that they deserve, or that mean men will receive their full measure of contempt.

The A.C.M.I. paid a dividend of 35% on investments.

Sun. Oct. 1. The choir was in attendance from Smithville. Their chorister Peter McBride was very efficient. Elder George C. Williams, formerly a Baptist Parson of 26 years standing, gave his reasons for adopting the faith of the Latter-day Saints. Said that the Church of Christ, so called, as organized among the various Christian sects, lacked some essential features. Referred especially to the absence from their organizations of Apostles, Prophets and workers of miracles. About 200 years after Christ these officers disappeared from the Church; believed that with them the true church disappeared also. The world abounds with religion, but where is their power? He had heard everything against Mormonism, and nothing in its favor, and it was a wonder how he came to join the Church. After he became convinced of the truth of this work it was hard for him to embrace it because it was so unpopular. The time has now come when men will not endure sound doctrine. The world deny that signs should follow them that believe. If these signs do not follow, then is the word or the promise made by the Savior falsified. The world of mankind discards the true Gospel and adopts instead the traditions of men. All the denominations claim to believe in a supreme being but they say he has neither body, parts, nor passions, while in one can see, hear, act, bless, reward and punish. In order that the Kingdom of God shall be complete there must be a King, Subjects, Laws and space for the kingdom to occupy. Three things are necessary to constitute a valid baptism, first belief, second, the proper mode, third a legal administrator. It will be necessary to believe in the Lord to exercise valid repentance. There is not much laid down in the scriptures upon the subject of baptism for the dead, but many plain and precious things have been left out of them. What is done must be done legally if it shall avail anything. We are commanded as Saints to be circumspect in our language. Swear not at all said the Savior. Men stumble over our acts for they look to us for a pattern. There is scripture to prove that the true Church of Christ ceased to exist soon after the death of the former Apostles, and also that the Gospel should again come forth. Referred to the dream of Nebuchadnezzar as interpreted by Daniel. Where are the people established in the tops of the mountains, to whom all nations flow? In Utah, and nowhere else.

If this is the kingdom spoken of by Daniel, no power can overthrow it. If it is not that kingdom the sooner it is overthrown the better. Let Satan muster all his forces against us, God is able to deliver His Saints.

Afternoon -- I spoke to the home missionaries, they being selected to feed the flock of Christ are not at liberty to be light minded, or to eat with the gluttons or drink with the drunken. Bro. J. H. Richards felt that there were many children growing before whom it was our duty to set good examples. It required great exertions on the part of the Elder to look after the flock. Bro. L. M. Savage realized that the Saints were a blessed people and that they should be more righteous. We must sustain the authorities for whom we vote at these conferences. Felt that this people would be chastised, and that we deserve to be. Thought many were weak-kneed. Elder John M. Moody said we should be charitable. No man or woman ever lost anything by being charitable. We should keep our agreements and covenants. Our word should be our bond. We should observe the Word of Wisdom. Pres. L. H. Hatch showed the necessity of our having faith. The compass of Nephi only worked according to the faith of the people. It is a satisfaction to us to know we are of God. Everyone should know for himself of the truth of this work. This must be grounded within us. The Lord has given unto us the keys to officiate in the things pertaining to the kingdom. God does not build His Church upon any man. Joseph was an instrument in the hands of the Lord in bringing forth this work. It was told him by the angel that his name should be known for good and evil in all the world. He was chosen while young before he had become traditionated in the doctrines of the world. We have the privilege of comparing the Bible and the Book of Mormon and we find that they agree the one with the other.

In the p.m. I spoke, first reading Gen. 5th, 8th verse. The word concubine is generally understood to mean something low but such is not the case in the German and Danish Bibles. Abraham being a pure man we cannot suppose he did anything in taking his second wife, who was also his wife and their son was a full heir, but the weakness of the first wife Sarah caused division. It has been said that Abraham did a cruel thing when he sent away his wife and child to the desert, but there must be something about

it that we do not understand, for the Lord did not blame him for it but sent His angels to take care of the woman and the child in the desert. The Lord had respect unto Sarah also, and gave her a son in her old age. In the present age plural marriage is looked upon as being wrong, by many, but I know of no reason why a good man cannot have more than one wife and live with them a pure and blameless life. Men who marry for to gratify their lustful desires are not living pure lives. They are unworthy. Those who have proved themselves worthy are the ones to take more wives. There are those in the eastern states who consider it a disgrace to raise large families of children. They take steps to prevent the increase of their species, and still indulge their passions. By so doing they violate and disobey the first great commandment, "Be fruitful and multiply." The first marriage on the earth was an eternal one. Man had not yet fallen. The union was for all eternity. God Himself performed the ceremony of marriage between the parties. This is the true type for all marriages. The sectarian priests of our day join a man and woman together in marriage until death shall them part. We rejoice that our feet have been planted upon ground, upon the rock of revelation. In the Sermon on the Mount we are admonished to build upon the rock, the rock of revelation. He who builds upon the structures of men builds upon the sand. Unless we are born again we cannot enter into the kingdom of heaven; unless we are born of the water and the spirit we cannot see the kingdom of God. Our Elders have often declared these truths. In the mouths of two witnesses every word shall be established. The gifts of God have been given unto us. In the midst of all the clamor against polygamy as understood by the Latter-day Saints the only real argument ever brought against it is this, the number of the males and females being nearly equal it is an unjustice for some men to have more than one wife, as this will probably leave others without any at all. So far as proselyting goes far more women than men receive the Gospel and join the Church. They will not marry outside the Church and were it not for the revelation restoring the principle of plural marriage they would be compelled to remain unmarried. The Gospel comes as a free gift, without money and without price, therefore within the reach of the poor, and it is generally the poor who receive it.

When they have received it the spirit of gathering with the Saints rests upon them. They cannot be induced to stay away from the body of the Church for this is a gathering dispensation. Among other duties we are commanded to take our children to the Elders of the Church and have them blessed. This will fortify them against the powers of evil. In this world there is a continual warfare for man against the powers and principles of evil. In the physical world whoever cultivates the soil must contend with weeds, thorns and thistles; in the moral world the enemy throws temptations in the way of all who try to serve God. The tares are sown broadcast with the wheat; the evil one sows the weeds and they will thrive without any cultivating of them. The Saints should cling to these true principles, that there may be faith in the earth when the Lord shall come, and according to all the prophecies upon that subject He will come quickly. The Lord gave power to His servants to seal women unto men for time and for all eternity. If there is a good gift that can be bestowed upon man it is the gift of a pure woman. Are all men worthy of such a gift? Alas! No. Very few are worthy of it. God does not sanction the giving of a pure woman to a corrupt man. It is the desire of every woman to be the mother of pure and noble children, and God will not sanction her union with a corrupt man. What was the law of Moses? It was death to the adulterer. A society could not be established that God would acknowledge where the people corrupted themselves, and with Him such will always be the case, for with Him there is no variableness or shadow of turning. Can a wicked man be baptized? Yes, but it will do him no good unless he repents and the Father draws him. A man may be baptized that he may thereby get one of the daughters of Zion, but such will not prosper. We soon go to decay, in this finite state. Not so with our Father; His work is one eternal round. A man will have to be very rebellious if he fails to gain some degree of glory for himself. If there are men approved of God above their fellowmen is it not consistent and proper that unto them God should give good and virtuous wives? We desireth to do the works of Abraham and to be like him for he was the friend of God.

I transcribe the following from the "Deseret News":

"Snowflake, Nov. 2nd, 1882

Editor Deseret News:

On the 9th of last month a missionary party left this place on a tour through our settlements in this region, composed as follows: Jesse N. Smith, Lorenzo H. Hatch, John Hunt, Jacob Hamblin, Smith D. Rogers, and Martin W. Mills, also Misses Annie Hunt and Mary Rogers. Nooned at the deserted settlement of Reidhead, called a moment at Adairville, and taking the most direct route reached Forest Dale at dark.

"An appointment for meeting had been sent on. Bro. William Ellsworth had come over from Ellsworth. Convened in the new meeting house not yet completed. Remarks by Presidents Smith and Hatch and Elder Jacob Hamblin. About 20 families here have raised a good crop of corn and potatoes without irrigation, the corn averaging 30 bushels per acre. Bro. Hatch having been voted in chaplain for the trip, entered upon his duties. A large band of White Mountain Apaches have their home in this valley. As they were on a drinking carouse we did not call on them.

"Our party was joined by William C. McLellan, William Ballard, and John Saline. Nooned at Bro. William Follett's, near Corcoran Creek. He is farming and stockraising. His wife being very sick administered to her the ordinance for the restoration of her health. Camped on White River.

"Next day passed Fort Apache at 10 a.m. Nooned at the foot of Seven Mile Hill with some of our people who were hauling hay to the fort. Camped on Black River. A detachment of cavalry on their way from Apache to Fort Thomas was encamped on the opposite side. A drunken soldier waded the river and came to our camp just as we were offering prayer, but a comrade came with a horse and carried him away.

"The following morning the soldiers were at a loss what to do, one of the tires of their baggage wagon having come off. They offered to hire our party to haul their baggage, but Bros. Ballard and McLellan put a hoop on the wheel and set the tire, so that they could use the wagon as well as before. They did not think of trying to repair the wagon. At noon we met another party of soldiers and a six mule team hauling a heavy ambulance and one lady passenger up the steep Black Canyon. Passed through Camp Hentig on Ash Creek, where some troops were stationed. Camped on the southern slope of the valley.

(To be continued)