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KINSMAN

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The Jesse Smith letter

THE KINSMAN

Dedicated to the memory of Rebecca Smith Rogers
1886-----1960

LIFE SKETCH OF REBECCA SMITH ROGERS by Beatrice A. Pope

Jesse E. Smith made the following notation in his journal, dated October 23, 1886. "My wife Augusta gave birth to my thirty-first child and twenty-second daughter. I blessed Augusta's baby and named her Rebecca."

Rebecca Smith lived to write her own life story. A long, eventful, beautiful story and in her own sketch of her life, she first made this statement. "I have long felt that I ought to write my life's sketch, but have put it off too long already. Time creeps on apace while we are doing the commonplace things, which seem so essential now, and really are, but who will know in a hundred years from now how many times I have swept my floors or made the beds, yet who knows but what some of my descendants, browsing around for dates and events, might be delighted to find something I had written down."

Her own writings and autobiography are delightful to read. One of the great attributes of this wonderful woman was her power of self expression. We will pick at random some of her delightful experiences, taken from her journal. To introduce her early life, we will quote, "Soon after my birth it was found that my mother did not have sufficient nourishment, so Aunt Em shared Don's dinner with me. He was one month older. Judging by his size now, I did not rob him. We are perhaps as husky a pair as you will find in the whole Smith family of 44.

My second summer was a rather dangerous period. I can remember toddling down the path between our two log houses and snipping off the ends of Aunt Emie's bunches of little onions--"chives"--with my tiny fingers and eating them. And how I did like just plain dirt. Mother said she guessed that was what pulled me through. She used to give me a

spoon and sit me down in a clean place and let me eat all I wanted. Everyone should have a certain amount of "bits" to get along in this old world, and it seems I got my first introduction to it there."

Grit, and a zest for living! These were two attributes that my mother was blessed with in abundance and they helped to steer her through the more stormy courses of her life.

Her early life was so happy and eventful that she would often relive in memory many of her sweet noods to the delight of the family.

Until her mother's large red brick home was built, she would tell of being tucked away in a tiny trundle bed each evening with Annie and Rachel. Their log cabin was too crowded for the little bed to stay out in the daytime, so each morning it was rolled away under a high poster bed with a valance all around to hide it."

She would often tell of potato planting and potato digging time, an annual and very important event in the lives of the large Smith family, or tell us of the Fourth of July celebrations held under the Miller shade trees, of dances held in the old Fluke Hall, of her visits to Sister Silver's Store, or of the fun she had in being a member of a very distinguished group--"The Biscuit Cutters."

One of the highlights of her early life was a visit she made with her parents and brothers and sisters by train to visit her good Danish grandmothers. What a wonderful time they all enjoyed in Richfield, Utah!

Yes, growing up was such fun for this young lady. Life for her held so much promise! She wanted to do all the things that were "virtuous, lovely, or of good report or praiseworthy."

She was once chosen as the Goddess of Liberty in a 4th of July parade. She made a beautiful goddess because she was a beautiful girl. She graduated with her executive classes from grade school, the Snowflake State Academy, and later when she was married and had three children, she went back to school to receive her high school diploma. Before her marriage she attended the Arizona Teachers College at Flagstaff. She was in Holbrook taking the teacher's examination to teach when she heard of the death of her beloved father, Jesse N. Smith. Father taught in various surrounding towns in this locality for some 12 years--in fact, she taught school off and on after her children were grown. She had the reputation of being a very reliable and thorough teacher. At one time her brother Rob, who was then Superintendent of Schools, made the statement that Rebecca Smith was the best teacher in Navajo County.

On June 5th, 1912, she married Andrew L. Rogers, Jr. in the Salt Lake City Temple. The president of the Church of Jesus Christ of Latter Day Saints, Joseph Fielding Smith, her kinsman, performed the ceremony. His remark to my father after the ceremony was this, "Annie, remain true to Rebecca and she will remain true to you. It runs in the stock." And so it had been proven.

My mother and father homesteaded after their marriage out on the Uinta Basin in northeastern Utah, where they lived for five years. Father was in the Fisherville and mother was president of the Relief Society there. She was young to have such a position placed upon her, but she was chosen because she was the only woman for many miles around who had been to the Temple of the Lord to be married.

Two children were born to them in Lyton, Utah--Beatrice and Spencer. Andrew and Rebecca were no special and had good holdings in this west Uinta Country. When World War I broke out, however, they had three brothers who were anxious to tell them "goodbye" before going into service. Alvirus and LeRoy were so anxious to see their brother and his family before they left that they sent them their train fare home. Mother's brother Lebi went to see the same time and did not

return. This was the last time my folks saw their Utah home. They decided to stay in Snowflake and this has been their home ever since.

Five more sons were born to them in Snowflake. Clair, Robert, Stanley, Alton and Francis. All six of her sons and her son-in-law served in the armed forces. All seven were privileged to come home. We always felt that it was Mother's prayers that brought them back.

Mother was a writer. Whether she wrote poetry or prose it was stated in a beautiful way. She had the honor of having several poems published. Also, she attained the distinction of being listed in "Who's Who in American Poets." While attending high school she was the recipient of a Lincoln Day Medal--an award for winning a national essay contest.

Always willing to serve in any religious capacity, she was active in both Stake and Ward activities. She was a great lover of literature and was a literary leader for many, many years.

To the many members of her father's large family she was always deeply loyal. She loved each one dearly. She was the 31st child to be born, and the 32nd to pass away.

I would like to list, according to age, the names of her own immediate brothers and sisters--the children of Jesse H. Smith and Augusta Marie Outzen Smith: George and Betshabeh Rancher, Augusta Gerhardine Mulet, Robert Christian Smith, Martha Ardie Flake, Aschel Bunny Smith, Ann Tushnet, Rebecca Rogers, Rachel Benson, Sarahnie Smith, Nettie Parr, and Millie Smith.

Of these eleven children only Nettie is left living.

Both Mother and Father have been ardent Temple workers. For the past nine years they have done the work for hundreds and hundreds of people. What a host of relatives, friends and grateful people were waiting on the other side to greet this wonderful woman!

Quietly, and without any great stir in her every day life, Rebecca Smith Rogers obtained a place for herself as a woman among women. She obtained a height a little above the ordinary in her manner of living. Aside from the heart-aches that touch the lives of us all, my mother's life was beautiful.

TO MY MOTHER

by

Beatrice Rogers Papa

Mother, you guided me in childhood
 With your hand clasped over mine;
 We walked along a pathway
 Of memories sublime.
 The years have passed, the years have gone,
 And then there came a call;
 In death in turn, I hold your hand
 Knowing God was over all.
 Now on the path I stand alone;
 Someday I'll look for you--
 Hold out your hand--I'll reach for it
 When my life's work is through.

Published in "Who's Who in Poetry in America"

MY BABY'S HAND

It's something so soft and appealing
So tiny and warm and white,
It beckons me over here and
And bids me to do the right.

It reminds me of a lily bud--
So slender and fragile and pure,
And I often wonder what hardships
This dear hand may be called to endure.

When I look at its shapely beauty
Untouched by grime or sod,
I'm led to exclaim in rapture
I'm in partnership with God.

Then who can tell the great power
Encapsulated in this wee hand?
May its harvest of truth and honor
Abound in this mighty land.

Rebecca S. Riggs

TO REBECCA SMITH ROGERS

by her daughter
Beatrice R. Pope

Like leaves that are gently falling
From a tree that has weathered a storm,
We count the years that are passing
Since the year that our father was born.
Some leaves that have fallen were golden;
Some withered by heartache and care;
But these leaves are her shining glory
And silver now shines in her hair.
When glory is passed out in Heaven
By that Maker of all, who gives,
In eternity you'll be remembered
For the life you've so beautifully lived.

AUNT PAULINE'S TRIBUTE

To the Andrew L. Rogers Family
Read by our mutual friend all through the years--
Marie West Riggs

My beloved friends,

Your precious wife and mother has been called to go to her heavenly home! How hard it is to part with one so dear! Rebecca! My sister, my friend, my beloved husband's partner, this day I salute you, as you join in the family reunion supreme! The deep companionship of your two great parents, Jesse W. Smith and Augusta Outzen, as you go into the arms of your eight adoring sisters, as you are greeted and embraced by your two great and distinguished brothers!

A heavenly reunion it is! Reunions will be many as you greet your host of kinsmen and friends. Your radiant personality will charge the atmosphere "over there" on this your great day!

No sins to even remember--an unblemished life you are taking back to your God. Beautiful memories of earth life will bring you constant delight as you gain your upward path--your sweet voice in song and laughter will reverberate in our hearts as we carry our two earthly cares.

The beautiful, lyrical lines you have written will ever bless us. Your children and grandchildren will cherish memories of your testimony of the Gospel.

Now, my precious friend, adieu until we shall meet on that bright, happy shore.

Yours,

Pauline November 5, 1960

HISTORY OF SNOWFLAKE

by
Rebecca S. Rogers

On the 9th of August, 1878, John Kartchner and company arrived from the deserted settlement of Taylor on the Little Colorado River. This company consisted of six families: Wm. D. Kartchner and his sons, John and Mark; Dan Charles Clayton, Almo E. Palmer, Minion Miller with their respective wives and families. This company, which had been working in the United Order, purchased from Bro. Flake one-fourth interest in the Silver Creek Claim, they taking the upper, or south end of the valley. Bro. Flake sold it to them on the same terms that he had bought it.

As soon as things could be arranged and his family cared for, Bro. Flake started for Utah to buy stock with which to finish paying for the place. On his journey he met President Erastus Snow and party, Sept. 20, 1878, a short distance below Brigham City. Bro. Flake reported what he had done. Bro. Snow endorsed his course and approved the purchase. This gave him great encouragement, as some of the brethren had spoken against his purchase.

Apostle Snow and party, consisting of Jesse H. Smith, John Nuttall, Ira H. Hinckley and others, arrived at the ranch Sept. 24, 1878. Apostle Snow held a meeting with the Saints on that day and organized them into a ward. He called Bro. John Hunt to act as Bishop and suggested that William J. Flake and John Kartchner be his counselors. On Sept. 27 Erastus Snow located the townsite and gave it the name of Snowflake in honor of himself and Bro. Flake. He counseled Bro. Kartchner and company, who had located on the east side of the creek, to move over on the townsite and unite with the brethren on the west side. This they did and soon afterwards settled up their affairs, one with another, in regard to the United Order. Next he counseled them to employ Major Samuel Ladd of St. Joseph to survey the townsite and a water ditch on the east side.

While Erastus Snow was in camp at Forestdale, Sept. 28, 1878, he selected Elder Jesse H. Smith to preside over the Stake of Zion, the organization of which was soon completed and the selection was afterwards confirmed by President John Taylor. The new stake was named the Eastern Arizona Stake of Zion. The boundary between that and the Little Colorado Stake was fixed at Barbado's (now Halbrack) on the north. It covered all eastern Arizona and as far as the Gila River on the south. At a priesthood meeting held in Snowflake Sept. 26, 1880, the Saints on the Gila River were organized into a town called Smithville Ward. This place is now known as Pima.

Major Ladd, in surveying the townsite of Snowflake, laid it off in 20 blocks, 24 rods square. He also surveyed two ditches, one on the west side and one on the east.

On the 12th of October, 1878, the first child was born in Snowflake and was named Wm. Taylor Gale.

John Hunt was living at Saverio, New Mexico, when he was called to act as Bishop of Snowflake. He arranged his affairs as soon as he received his appointment and arrived in Snowflake Nov. 5, 1878. Later he returned to Saverio for his family, leaving John Kartchner in temporary charge during his absence.

President Jesse H. Smith and company arrived at Snowflake Jan. 16, 1879 from Utah. His company consisted of Jesse H. Smith, Joseph Fish, John R. Hulet, Smith D. Rogers, Silas Sanford Smith, Jr., Cornelius Decker and Mrs. Margaret West, with their families. Lehi West was an Indian.

On Monday, Jan. 20, 1879, Jesse H. Smith, accompanied by a few of the brethren, started for St. Johns to try to make a purchase of that place. On arriving there, Sol Berth, the

principal owner, showed considerable indifference about selling. They treated the Mormons with contempt and held the property too high. Our men were not very favorably impressed with the place, so returned to Snowflake without making an offer of purchase. On his return, Pres. Smith made his report to the Conference and the company from Utah decided to locate at Snowflake. Consequently they selected the lots that had not been taken up and on Jan. 29, 1879 started for the timber to procure logs for buildings.

At a meeting held soon afterwards it was agreed to have all the land that could be cultivated laid off into ten acre lots and that each man should draw his land. Albert Linderly was chosen to lay off the land. Each man was to have one city lot and one first-class and one second-class farming lot, making 20 acres. If a man had two families he could have two city lots. Apostle Snow had suggested this method of dividing the land when he organized the place.

Soon after this meeting was held, Joseph Fish, Albert Linderly and another brother were chosen to make calculations of the amount of land to be divided and see what each man's share would be to cover the first cost of the purchase. This committee reported that each city lot should be \$60 and the 10 acres of land \$240, making each share come to \$290, equivalent to ten head of stock, which was to be paid to the shareholders at the same rate that Bro. Flake paid for the place. Bro. Flake took one share with the rest and no more.

Previous to Bro. Flake's buying the Stinson ranch, a few families had located above Stinson and had obtained permission of him to use the water when he did not need it for irrigation purposes. After Bro. Flake had bought the place, he told the brethren who had located above to go ahead with their farming as there was plenty of water for all. With this understanding, quite a number of families crowded into the little valley four miles above Snowflake. The place is now called Taylor--where they could get water without cost. Soon some of them began to think that they had a prior right to the water and acted somewhat inconsistent toward the people of Snowflake and towards Bro. Flake, who through his generosity had given them this privilege. In the course of time, however, this misunderstanding was settled without going to law in such a way that the two settlements, Snowflake and Taylor, now have alike in the case of the water of Silver Creek, and one incorporated company controls it. This company was incorporated early in 1893.

Early in the spring of 1879 the people of Snowflake went to work with all the energy possible repairing the ditches and reservoirs, which had been greatly damaged and sometimes entirely destroyed by heavy rains and high waters. Houses were built and one side of the creek was lined on a cooperative plan, the creek being used as a protection for the other side. About 400 acres of grain were put in and the young settlement at once assumed the appearance of thrift and prosperity, although the people were mostly living in wagons and tents at this time. During the spring of 1879 President Lot Smith of the Little Colorado Stake kindly donated 2000 feet of lumber to assist the settlers in making houses. This lumber the people had to haul from the mill situated in the timber 110 miles distant and roads were very bad part of the way. Bro. Smith also loaned throughout the Stake a large quantity of wheat which enabled many of them to sustain themselves. This generous and timely act on the part of Lot Smith is worthy of special note, but at all who received this aid were as appreciative as they should be. Many all were unfair in their dealings with him.

At a priesthood meeting held at Snowflake Sept. 27, 1879, a committee was appointed to level a ditch in order to get water upon the townsite. The lots were not fenced until the town ditch was made under the hill, so the roads and walks ran in every direction through town. Joseph Fish surveyed the ditch with a fence built like the end of a bedstead and the fall of the ditch was estimated by a piece of sole-leather which they would slip under one post to make the next

that much lower. So you may know the ditch was pretty level when completed. To take charge of the erection of a school house, a committee of three was appointed. It was built of logs 23-33 feet long and was ready to hold the quarterly Conference in December 1879. This house was used for all public purposes until the Relief Society Hall was built in 1881.

Among the settlers who came in 1879 were Peter C. Lundquist, Paul Smith, John W. Freeman, John Henry Willis, John A. Freeman, Anthony J. Stratton and three sons, and others. This year, 1879, the first marriage took place in Snowflake, the contracting parties being Alonzo McGratte and Delilah S. Stewart.

John W. Young visited Snowflake in November 1830 and at a meeting he held November 16, he urged upon the people the necessity of starting a co-op store. The Tally brothers had sold merchandise some and had sold goods until Kartchner and Palmer had commenced a store in 1830. In 1881 the Arizona Co-operative Mercantile Institution was established with eleven directors, and branches in all the surrounding towns. The buildings were of the substantial red-brick type.

In the early days of Snowflake when the Aztec Land and Cattle Co. came here, their employes were hostile and lawless and their disposition unfriendly, especially toward the Mormons. The large company had passed a resolution that any settlers who were on their land must vacate or pay for the land. The railroad had been granted all the odd sections of land for forty miles around and Snowflake, Taylor, Shurway and Woodruff were on these sections. Under these conditions Pres. Wilford Woodruff appointed Jesse H. Smith with Brigham Young, Jr. to go to Washington, D.C. and New York and see about getting land and legal right for the settlers in this locality and make the best possible terms with the Aztec Company. Pres. Smith's trip west was successful, although Pro. Young became ill and had to return home before the land purchase was made. Bro. John W. Young, who was in New York, gave valuable help. On his return Jesse H. Smith was able to give Deeds of Transfer to the land holders, which will stand, and the worries of having the land taken from them was over. The land transaction cost \$22,000. That was a large sum of money for poor people to raise, but the Church Authorities stood back of them and lent money when it could not be raised otherwise.

The abuses of the Aztec Company at one time were almost intolerable. They had exactly imitated Bishop Peterson of Pinalco and threatened to kill others of our good men, so a general day of fasting and prayer throughout the State was proclaimed. The Lord came to the rescue. Those lawless men, instead of molesting our people further, began to war among themselves and it was not long until they were all killed off or had left the country for good. Mr. J. Flete, while riding for cattle one day, came upon the awful spectacle of three of their bodies hanging in the tall pine trees.

One of the big problems to be solved by the early pioneers was food for their teams. They had not hay or forage of any kind except a little straw or chaff and so the horses had to be hobbled out to pick their living. The next day the men had to walk for them and often put in most of the day finding them, for they would hide among the cedars and a half day's jaunt before breakfast was not uncommon. And even then there was so little nourishment in the grass that the animals could not do much work after the trouble of finding them. There was no grain to feed them so the progress in planting crops was very slow. After they began to raise alfalfa all this was changed. The alfalfa plant has truly been a friend to the pioneer.

The first homes were built of logs. Joseph W. Smith, in writing of this says, "When I first came to Snowflake in December 1879, there were very few shingle-roof houses. The Stinson home, which Mr. J. Flete had recently bought, was one of them. Its walls were of adobe, but about all of the other dwellings were of logs and with the exception of Father's

(Jesse H. Smith's) and Bro. Fish's, the roofs and indeed the floors were of earth. When it rained hard the water would trickle through, carrying little streams of mud with it. Aunt Janet Smith's home had the first shingled roof of any home in Apache county. That, of course, was before Navajo County was formed. Bro. Fish cut the shingles with his drawing knife. They used the old Stinson stables some for Church. That and the dwelling house were used until the town built a log house on the lot where Owen Ferguson's home is now. This building served for church, school and dancing.

The men donated their labor. They hauled the logs, laid them up, put on the shingle roof, the floor and all with their own hands. Then the Relief Society put up a building with sawed logs and the Dramatic Association built an addition to it of lumber, for a stage. That was on the corner where the Social Hall now stands. That was quite an historical building, too. It not only afforded a little better place for the religious and recreational activities, but also housed the first sessions of the Stake Academy. The Stake House was built in the same manner as the log school. There was not much money in circulation, so exchanges were made. The men who made the bricks took labor, farm products, etc. for the amount over what he donated, and so on. First everybody worked at some part of the structure. They had amateur carpenters, masons, and what-nots. I remember that James H. Flocke laid bricks and Joseph H. Smith was carrying mortar when Lot Smith came along and made this remark: "I thought every man would come to his level after awhile."

In the early days Albert Linarly had the only well in town and everybody carried their drinking water from it. For washing and the like, they hauled water from the field ditch down by Anthony Strattin's. Some of the men made a "drag", a kind of a sled and put a barrel or a tub on top on that to get the wash water hauled. It was while thus engaged that I first met Minion Miller. He had a little mule hitched to a drag.

The first dance I attended here was in Don C. Clayton's dwelling house. A man by the name of Wilson fiddled and the folks danced to beat the band. Calico shirts, as well as calico dresses, adorned many of the dancers, but it could not have been enjoyed more if it had been the finest of ball-rooms and the best orchestra in the country.

It was some years before lumber was at all plentiful. Even though the forest right at our doors was full of saw-timber, we had no mills and so the little lumber that was used, was hauled from the Laramie Dairy. My frame house was the first to get away from the log type of dwellings.

Fortunately the Laramie pioneers were willing to cooperate. They made a joint enclosure of their fields, dug their ditches together and in every possible way they joined hands and worked for the common good. As is custom in a new country, food was scarce and hard to get, but in any way or another the people got along without any serious suffering. For a time the little grain we had was ground in coffee mills to keep soul and body together as the nearest grist mill was at Sunset, seventy miles away. Some men had to subsist for a time on barley bread. Finally Young and Fannin obtained a grading contract on the railroad and as many men as could be spared went there to work so as to get flour and bread for the others who stayed to harvest the crops. This work came as a Godsend just in the nick of time to save the people from hunger. The flour was hauled from Albuquerque, New Mexico.

The cooking at this time was mostly done on the open fire. Before leaving this chapter behind, I must speak of the liberality of Lot Smith and the Sunset Order. They advanced seed, grain, flour and molasses to the settlers in those parts and some of the people, be it said to their shame, never paid it back, although they were allowed a year to do it in. I saw one of the molasses tanks the good people had built and filled.

I was there to get some of the sweetening and when he opened the outlet, which was in the corner of a monster box, like a wheat bin, the molasses began to roll out in clunks, as it was candied. Lot Smith said, "Look at it. It rolls out like biled cats." I will just add that it tasted better than cats in those hungry days.

Isaac Tursey was the first blacksmith and also the first dentist in Snowflake. His father, Theodore Turley, was a locksmith and made the first flintlock gun in the United States. W. W. Willis made the first bricks. There was the old tannery in the southeast part of town. Samuel Rogers was manager and Wm. Smart was the tanner. This ran for several years and put out a good product. Bro. Wardell was the first shoemaker. He lived in a dugout where Jim Frost's granary now stands. Bro. Stocks also made shoes to order. He measured the feet and fitted them. The first fences were made in 1836. There were no gardens to speak of until then. The first shade trees were planted on the street by Minnie Miller's home. Bro. Oakley sent east and got the first fruit trees and started a nursery. He then gave starts of trees and flowers to all. Bro. Sixtus Johnson then living in Concho sent starts of fruit trees and vines to Snowflake.

The people of Snowflake have always been a progressive people and their schools have been their pride. Thus, they had a humble beginning, but so do all truly great things. The first school was taught in the old Stinson stable by Annie Hunt, assisted by her younger sister, Della Hunt. To pay the teacher, Wm. J. Flock would bring the novaricks (unbranded wild horses) from the range to town and sell them at public auction. The first public school in the little old log house, with the split-log, peg-logged benches is still a fond memory to many. A Mr. Leslie was the first teacher there; later he was assisted by Ida Hunt. Other early day teachers were: Jesse W. Smith, Jr., Sadie Smith, Annie Hunt, Allen Frost, Joseph W. Smith, Della Fish, Nettie Hunt, E. L. Smith and Clara G. Rogers.

The first steps taken to bring culture to this small, out of the way place were taken in 1893 when Wilford Woodruff issued orders for the Stakes of Zion to erect academies. These were to be maintained by the different wards of each stake. The charter, signed by Pres. Woodruff, arrived in November, 1893, and steps were immediately taken to start an academy. The charter was 12 by 13 inches. Placed near the center was the church symbol, the beehive. Below this the document stated that the Snowflake Stake was authorized to establish and maintain an academy. It had the signature of the president of the church. The charter was hung in the northeast corner of the old building and was destroyed when the school house burned.

Edward I. Webb was the first principal and school opened Jan. 21, 1899 under his able guidance. The Church gave \$500. Levi P. Savage then taught two years. Again E. I. Webb, assisted by his wife Lottie, and Della F. Smith, taught during 1892-93. Because of lack of funds, each school year was out short. The school was carried on much the same as public school, but theology was the leading subject. The first students were of the sturdy type that are now our grandparents. Their recreation was not prepared for them--they made it. Dances were held only once in five weeks. In May, 1899, Joseph Petersen was called by Karl G. Messer to take charge. This year the Polytechnical Society was organized. It encouraged music and literary programs.

Every word in the stake contributed to the erection of the new building. The building was planned and the carpenter's work was done by Ralph Ramsey; the brick work was done by Amos and Smith D. Adams; the brick made by George C. Ramsey and the mason work done by Hiale and Hans Hansen, each with their respective helpers. This structure was destroyed by fire on Thanksgiving morning, 1910, but, undaunted, school convened the following Monday morning, notwithstanding the great disaster.

(Continued next month.)

December 2, 1960. On the anniversary of our Father and Grandfather, Jesse W. Smith, 73 endowments were done in the Mesa Temple by his descendants. Likewise, in every temple in the church where his posterity are living, similar ordinances were performed.

The following day at noon a pot-luck dinner was served at the 11th and 13th Ward Church. Many kinsmen gathered to enjoy this. Also an executive meeting was held and reorganization of officers effected. Genealogical work was stressed and timely instructions and report given by Henry L. Smith. John Elocker demonstrated and explained his famous relationship chart; also a statistical chart on family lines and pedigree, and he demonstrated a chart on family descendants made by Uncle George.

Should anyone be in doubt about any question on Genealogy, contact Uncles George and John and learn.

Uncle George reminds us that the Genealogy work for the family looks wonderful. In case any of us are wondering what use and disbursement the genealogical dues have been put to, just come in and check, for the work has gone steadily on and much has been done.

Henry L. reported that the master file will soon be completed and microfilmed for the Church Genealogical Libraries.

This is a very opportune time to remind all Kinsmen of their genealogical and Kinsmen dues--\$2.00 per year.

The last half of the meeting was turned over to a story hour recording of past experiences of the family. The new presidency are as follows: President, Lech S. Udell; 1st Vice-president, Henry L. Smith; 2nd Vice-president, Edith S. Bushman; 3rd Vice-president, Priscilla Rickins; 4th Vice-president, George Albert Smith; 5th Vice-president, Natalie S. Farr.

A lot of credit is due the reunion committee this year-- they did a magnificent job with everything and we, as Kinsmen Executives, extend to them our heartfelt thanks.

(signed) Uncle George

And so now Merry Christmas to all and to all a Good Night!

* * * * * A T T E N T I O N * * * * *

PLEASE SEND TO THE "KINSMAN" THE NAMES AND ADDRESS OF ALL MISSIONARIES IN YOUR FAMILY AND THAT MEANS YOU AND YOU AND YOU! A FREE SUBSCRIPTION WILL BE MAILED TO ALL MISSIONARIES....DON'T FORGET TO SEND IN YOUR OWN SUBSCRIPTION FOR THE "KINSMAN" FOR THE YEAR OF 1961, AND THAT MEANS YOU AND YOU AND YOU!

George A Smith
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