



Jesse N. Smith
1834-1906

The Kinsman

JESSE N. SMITH FAMILY ASSOCIATION

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Jesse N., the Fortunate

Special Features This Month

The very severe trial to men and women who tried to keep the counsel of the plural form of celestial marriage found a good many weaknesses in both men and women. These led to some sad experiences for some of the wives, some of the husbands, and some of the children--and have given rise to many comments and writings in criticism of it. The facts that the critics usually miss are that there were so many successful and very happy men, women, and children in these multiple family contracts.

The success of the Jesse N. Smith family can be accounted for in some measure by his sincere effort to love, sustain, and protect each wife, if not entirely equally then as fully as he could interpret the needs and desires of each. The greater measure of this success seems due to the very great goodness and unselfishness of each of the five women who married him. To suppose that these women were so without emotion and passion as never to have felt discomfort, anger, or jealousy would be to diminish them and to deny the great humanness that was so much a part of each of them. The measure of their greatness was in their ability to control emotion, to subdue passion, and to divert jealousy.

I shall never forget sitting in the old Snowflake Social Hall at a family reunion and seeing Aunt Janet, Aunt Augusta, and Aunt Em sitting before the hall full of children, in-laws, grandchildren, and great-grandchildren. They sat side by side, and each in turn expressed her love for the other two and for Jesse N. Each in turn made reference to having purposefully and knowingly married Jesse N. out of respect, admiration, and a growing love. And each said that she was still proud and happy for the choice she had made in that marriage.

To presume to quote the words I heard so long ago would be an unfortunate error, but I do put in quotation marks the impression of a couple of thoughts Aunt Em expressed: "I married Jesse N. Smith knowing that he was a polygamist and that he had fine wives and many children, several of whom were older than I. I married him because I respected and admired him as a man and as a leader. I felt that he could give me more in this life and in the eternities than any other man I might have married."

Jesse N. was fortunate--or perhaps we might say, he was blessed--to have had as wives five such distinguished, unselfish, and devoted women as Emma S. West, Margaret F. West, Janet M. Johnson, Augusta M. Outzen, and Emma Larson.

HAROLD H. SMITH, President

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NEWS OF FAMILY MEMBERS WORLDWIDE
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NEXT MONTH: The Gospel Conversions
of Asael Smith's Sons and Grandsons

JESSE N. SMITH FAMILY ASSOCIATION OFFICERS & ASSISTANTS, 1969

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PHOENIX: Darrel F. Smith, 703 W. 6th Ave., Mesa, Az 85201
 SNOWFLAKE: Bess Rogers Ericksen, Snowflake, Az 85937
 ST. JOHNS: Pearl Jarvis Farr, St. Johns, Az 85936
 LOS ANGELES: George E. Dalton, P. O. Box 86, Palos Verdes Estates, Ca 90274
 SAN DIEGO: Virginia Bushman Acheson, 3440 Florida St., San Diego, Ca 92104
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 BYU: Clarence E. Bushman, 6A-319 Wymount Terrace, Provo, Utah 84601
 SALT LAKE CITY: Ellen Smith Lyon Haycock, 3390 S. 2770 E., Salt Lake City 84109
 PROVO: L. Flake Rogers, 847 N. 1260 East, Provo, Ut 84601

PRESIDENT SCHEDULES VISITS TO REGIONAL GROUPS

Harold H. Smith, president of the Jesse N. Smith Family Association, has planned to meet with the officers and as many of the family members as possible at five of the family branches in California and Arizona during the latter part of July. He will be accompanied by his wife Mabel, and by his brother Robert J. Smith, executive secretary of the Association, and his wife Lola.

The tentative schedule follows:

July 18--San Francisco Bay Area (Norman D. Smith)
 July 19--Los Angeles Area (George E. Dalton)
 July 20--San Diego (at the home of Virginia B. Acheson after sacrament meeting)
 July 25--St. Johns, Ariz. in the afternoon (Pearl J. Farr)
 July 25--Snowflake, 7:30 p.m. (Arrangements being made by Luella B. Webb)

A visit to the Mesa-Phoenix area will be made late this year for the annual business meeting of the family association.

SALT LAKE CITY BRANCH SLATES GET-TOGETHER AUG. 12

Adult members of the family living in the Salt Lake area, and also others who may be visiting, are invited to an informal gathering on Tuesday, Aug. 12, at the home of Ellen S. Haycock, 3390 S. 2770 East. They may drop in at any time from 7 to 11 p.m. to meet new cousins and renew former acquaintances. Local members are requested to phone one of the following with word of whether or not they are coming: Ellen S. Haycock, 466-4808; Nathaniel A. Smith, 487-7084; Sadie S. Greaves, 467-9200; Mary S. Monson, 467-8107; Guida S. Herrick, 485-0632.

As parking space at Ellen's is limited, a more convenient location is suggested at the church a few houses away at 3400 S. 2700 East. Walk east from the church lot past two houses on north side of street to a north-south pathway. Follow it past three houses to Haycock's.

The meeting date precedes the 172nd anniversary of the birthdate of Mary Aikens Smith, mother of Jesse N., on Aug. 13, 1797.

THE FOUNDING OF SNOWFLAKE (Address delivered July 20, 1968 at Snowflake, Ariz.)
By Silas L. Fish (eldest living grandson of Jesse N. Smith)

Ninety years ago about a dozen families were camped on the Little Colorado River about five miles west of where Joseph City now stands. They were merely camping because they had been too busy trying to get the water from the river on to the land before the growing season was gone. They had been camping for months in their wagon-boxes and had seen freshets take out five successive dams that they had built.

Camp life can be endured when there is hope for better days ahead. But after five failures to get the water out, and seeing the provisions shrinking fast and realizing that adequate supplies were hundreds of miles away--well, could you sleep well under those conditions? By June 20th, when five dams had gone out, gone also were all hopes of raising any crops that season.

These settlers were Mormons. They had been called by the president of the Mormon Church to colonize in northern Arizona. When William J. Flake had been called by Brigham Young to go there, he had asked: "May I go for a few years, help the colony to get a good start, and then come back?" After hard work and many privations, Brother Flake had finally succeeded in getting a comfortable home (by pioneer standards), a good farm, and a growing herd of cattle in Beaver County, Utah.

But President Young had said: "Sell everything that you can't take with you. Leave nothing to come back to." That was definite, direct. Brother Flake would go.

After the loss of the five dams on the Little Colorado, Brother Flake reasoned that surely the Lord had a better place than that patch of desert to build on if he was expected to stay. So he and Alma Z. Palmer saddled their horses and started out to find another place. For two weeks they explored the Little Colorado and Silver Creek Valleys and adjacent regions to the east and south, and on the way back they came to Stinson's Ranch, where Snowflake now stands. This was the only place that appealed to them, but they could not meet the price.

James Stinson had only a squatter's claim. He had lived there for five years and felt secure. Brothers Flake and Palmer returned to "Old Taylor" where they had been camping so long. When Brother Flake told his wife Lucy about the Stinson Ranch she knew what to do. She had done a lot of praying. She said: "Buy the place. I'll do his washing and sewing and anything to help pay the bill."

None of the other settlers felt like going so far in debt. But with the inspiration and courage that his wife gave him, he went back and contracted for the purchase. He succeeded in getting the place for \$11,000 in cattle instead of the \$12,000 that Stinson had asked. He was given three years to pay 550 head of cattle--cows, two-year-olds, and yearlings--with dates and amounts specified.

He then went back to "Old Taylor," loaded up his belongings and gathered his cattle and left the desert camp on July 19. Two days later he reached the brow of the hill where the company got their first view of Silver Creek Valley.

This view of the valley was breath-taking. Brother Flake's son Charles wrote: "This was the prettiest valley I ever saw." The women wept tears of joy when they saw the green valley. It was the sweetest vision of their lives. After seeing nothing but desert for months, and meeting one great disappointment after another, and having all hopes of green crops swept away by floods, here was a green valley. They saw 300 acres of growing crops--mostly corn with some barley and beans--surrounded by many acres of luxuriant grass. And this was to be their home! The future would bring comfort. Dreams could come true.

Before this, for months and months, work had become drudgery, just wasted effort. Now they could work even harder, for their heavy hearts had become light. Now they could hope and work with vigor because this was a Green Valley. The settlers entered it with glad hearts on July 21, 1878.

Brother Flake did not buy the place merely for a Flake ranch, although Stinson said: "This ranch can keep you and your family in comfort. There is just enough water for you. Don't let anyone else in."

Brother Flake replied that he would have a town there. Stinson said: "There isn't enough water. I use it all, and then I don't have enough in the dry season." Brother Flake said: "When the Mormons come in the water will increase."

In two or three weeks the Kartchners came in. There were six families of them: William D., his sons John and Mark, and his sons-in-law Ninian Miller, Alma Z. Palmer, and Don C. Clayton, and their families. In September, Apostle Erastus Snow, who had been appointed to supervise the Mormon settlements in Arizona, came in, accompanied by Jesse N. Smith and six other men on an inspection tour of their locations in the territory. Elder Snow approved all that Brother Flake had done, and encouraged him in his work. He selected the townsite and named it Snowflake after himself and Brother Flake. He recommended that they have a survey made, lay out the town lots, and divide the farm land into ten-acre lots, and let each family draw 20 acres for farming and select a city lot (one-fourth block) for the home, garden, and yard for the animals and feed.

Elder Snow named Jesse N. Smith to be Stake President, and called John Hunt to come from Savoia, N.M., to be the Bishop. He recommended William J. Flake and John Kartchner to be the Bishop's counselors.

Brother Flake asked for instructions about working out the United Order, which was being set up in some of the Mormon settlements. Was it necessary to have the big table for all? Elder Snow is quoted as saying: "The Lord doesn't care how many tables you set." This came as a great relief. Those who thought that the big table for all was helpful for church unity must not have thought of the family unifying power that the family table could have in strengthening family ties. The procedure recommended by Elder Snow was to organize cooperatives, for the colonists to work together on big projects.

Greatly encouraged by Elder Snow's visit, the settlers went to work with a will. Bishop Hunt soon moved his family in, and many followed. President Jesse N. Smith moved in in January, 1879, as soon as he could return from Parowan, Utah, after his tour of the Arizona settlements with Elder Snow, and he brought about a dozen more families with him. Most of the town lots were soon taken, and a log house was being raised on each corner of many of the town blocks. One entire block was reserved near the center of town for the Church.

What with cutting logs in the nearby pine forest, hauling them and laying up cabins, digging ditches, putting up fences, plowing and planting, and all the extra work of an enterprising community, the people were happy because they worked with a purpose, with hope, and with confidence in their leaders. The few who did not like work seemed to drift on to some other community. Among them were some who had taken advantage of Brother Flake's generosity. The remainder generally buried their peevishness and went to work with a will.

In the fall the town focussed attention on building a large log schoolhouse to be used for school, church, amusements, and civic center until other public buildings could be erected. This was finished in time for the Christmas dance in 1879, and what a jolly time they had during those holidays.

Elder Snow's suggestions were followed. A cooperative irrigation company, a cooperative herd, and a cooperative mercantile institution were organized, and some of these continued to function and serve the community for some time. These institutions were very helpful in the days of poverty and before there seemed to be any government financing available. At any rate, the colonists were not leaners. They did not like debts. What they could not pay for they could postpone buying. They asked for no dole. They were almost all of one religious faith with high moral standards. They professed loyalty to state and nation.

The winter of 1879-80 was very severe. The snow was deep and the cold intense. The feed on the range was covered with snow for some time. Many of the settlers lost heavily of their stock, especially those who came in late in the fall. Their animals were poor and weak because of the long drive, and they did not have time to "pick up" before the snow came.

When the time came to do the spring plowing, many teams were too weak to do heavy work. Unexpectedly, several more families came in without provisions, and soon there was a serious threat of hunger.

Lucy Flake cooked up more of the family provisions for other people than was used for her own large family, and this continued for weeks. Brother Flake had to scout for grain far and wide. He received no remuneration for much that he gave so freely. This seemed to become a life habit with him. He killed beebes, and gave to widows and the poor. He also did much for public works, and for education.

During the period of food scarcity, President Jesse N. Smith helped secure contracts for work on the transcontinental railroad which was to pass through where Holbrook now stands, and food was allotted on credit just in time to prevent real suffering.

These severe times probably strengthened the community, for the strong became stronger, and the weak moved on to seek an easier life. America became strong because of strong men who did not weaken when they faced difficult problems. The same may be said of Snowflake. She had a high proportion of strong men and women throughout the many difficulties that accompanied her founding and early history. Community standards, community pride, and loyalty were really emphasized by this early band of pioneers.

Community celebrations were original and spirited. The braiding of the maypole was a thrilling, charming sight of beauty, color, and grace. The girls were beautifully dressed, pretty, and graceful. The skating parties, sleighrides, when winter was winter, were fun. The all-weather house-socials, candy-pulls, square-dances, ball games, etc., were enjoyed with enthusiasm. Dozens of games that could be played in the wide yards and streets kept children and some others out of mischief--at least most of the time. Those were the days when amusements were home-made and nearly everyone participated. We did not sit before a television set and grow lazy. We didn't have the chance.

Those of us who were there still cherish the memory of the 4th and 24th of July celebrations that were held in the shade of the cottonwood trees in front of Brother Miller's home. The cannon boom that punctuated the patriotic oration of the 4th stirred the blood; and the tall falgpole in front of the church-house flung the flag to the breeze which waved it in glory. That patriotism was passed on to children and grandchildren who defended that flag even on foreign soil to keep oppression from our shores. Many of Snowflake's sons gave their lives in the World Wars. We honor them. We wept with their mothers. We pray that that same patriotism still lives in our own hearts.

I must not forget the school teachers who, although untrained, taught with dedication and a sense of responsibility. They were exemplary. They taught honor, patriotism, morality. They trained the heart, built character. They taught citizenship and practical things, along with the three R's and other skills. And then, when the Little Red Schoolhouse became a Temple of Learning under Frank K. Seegmiller and Joseph Peterson, who were college-trained, our young people began going away to college. What town the size of Snowflake has as many boys and girls who have earned doctor's and master's degrees?

These accomplishments reach a high standard in the days of our poverty. Could William J. Flake, Bishop John Hunt, and President Jesse N. Smith look down now upon the development of this community they could say: "We gave our all to help build this community, but we did not know that we had laid such a good foundation."

CHANGING YOUR ADDRESS?

If you are going to have a new mailing address, please remember to send it in promptly to M. W. Smith, 504 N. 4th E., Provo, both the new and old address and ZIP codes so that future issues of The Kinsman will reach you without delay.

DEATH TAKES EMMA MATILDA ROGERS HALL, OLDEST J.N.S. DESCENDANT

Emma Matilda Rogers Hall, third child of Eliza Snow Smith and Smith Doolittle Rogers, died June 25 in Snowflake, Ariz. at the age of 89. She had for some years been the oldest living descendant of Jesse N. Smith.

Impressive funeral services were held in Snowflake on June 28 with a large audience in attendance. Burial was in the Snowflake cemetery.

Emma was born in Snowflake on Dec. 29, 1879 when the town was a little more than one year old. Her mother, the fourth daughter of Jesse N. Smith and Emma Seraphine West, had a family of 15. Emma also was the mother of 15 children, of whom 12 lived to maturity and were married. She married William Howell Hall on Feb. 9, 1898. He died in 1926. Their descendants number 329.

Myrtle S. Blocker penned the following tribute: "She endured many hardships and trials, but in her long and beautiful life of 89 years she was loved by her in-laws as well as her own children and was known for her devotion to the Church."

Her passing leaves Silas L. Fish, 89, Phoenix, and Hyrum Smith, 86, Salt Lake City, as the oldest living members of the J.N.S. family.

Emma Hall had the following sons and daughters: Lillian, Henrietta H. Frost Goodman, Ione H. Allen, Albert M. Hall, Roxie H. Wagstaff, Wm. H. Jr., Lamar Hall, Montez H. Burke, Flossie Luana H. Shaw, Harrison P. Hall, Dorothy H. Kay, Sterling L. Hall, Jesse Grant Hall, Parley J. Hall, and Smith D.

SNOWFLAKE "DAUGHTERS" TO ERECT HISTORIC LOG CABIN

The Snowflake Camp of the Daughters of Utah Pioneers has undertaken to build a cabin from logs which were used in the first schoolhouse in Snowflake 90 years ago. This structure will be a center for preservation of historic items and will be open to visitors, as is the Jesse N. Smith Memorial Home which the ladies sponsored as a project a few years ago. Mrs. Leone K. Decker writes:

"We are in the process of building a nice cabin of the historic logs that were used in the first schoolhouse erected in Snowflake, used as the only church-house and public building until they got the lovely red brick chapel built in 1884. Our Camp raised \$500 during the last three years to start off the building of the cabin. Our good friend Sessal Allen, Charlotte Ballard's husband, is a very fine stone mason and made three trips to bring the same kind of volcanic rock that he used for the Jesse N. Smith monument. He brought enough rock to make the wonderful fireplace that is standing up there so majestically now.

"Besides the schoolhouse logs, we have the logs that were used to build the first cabin on Silver Creek, somewhere around Bull Hollow. Alma Hunt bought the homestead that it stood on, and has preserved the logs at his own place. His daughter gave them to me, and a fine friend in Snowflake hauled them down for us. So we have plenty of logs to build a 24 x 16 ft. cabin. But our \$500 fades like snow before the sun as we pay for 4 yd. of sand, lumber to make a tall scaffold, 24 sacks of cement, flue tile, fire-brick for the floor of the fireplace, and flagstone for the hearth and mantel."

Sister Decker invites the Smith cousins and others who are interested in the project to assist with small contributions. They should be sent to her at Box 25, Snowflake 85937.

WITH OUR SERVICEMEN

Gerald Walter Smith (eldest son of Gerald Wickliffe and Dorothy, gs. Wickliffe, ggs. John Walter) enlisted in the U.S. Air Force on April 10.

Norman E. Luke (s. Emma S., gs. Silas D.) is in the Air Force at Goose Bay, Canada. His address: 95th Security Police Sq., Box 3019, APO New York 09677.

Pt. Robert N. Luke (s. William S., gs. Emma, ggs. Silas D.) recently returned from a Church mission and is now in the Marines at: PH 1069 MCRO, San Diego, Calif. 92140.

NEWS OF J.N.S. FAMILY MEMBERS AROUND THE WORLD

YOKOTA, JAPAN--Lynette Acheson (d. Virginia B., gd. Anna) who has been teaching school here, recently served as chorister at the all-Asia conference of LDS servicemen held at the foot of Mt. Fuji by Apostle Ezra Taft Benson.

SAN JUAN, PUERTO RICO--Robert D. Smith (s. Derryfield N., gs. Silas D.) came here last month from Massachusetts to fill a project engineer position. He is to be joined soon by his wife, Bonnie.

MESA, ARIZ.--L. Wickliffe and Blanche Smith (s. John Walter) have sold their home at Globe and are now living here to be closer to their work in the Arizona Temple. (1040 W. University, Mesa)

THATCHER, ARIZ.--Lilia S. (d. Jesse M., gd. Joseph W.) and David Warren Seegmiller moved here recently from New York.

SAN ANTONIO, TEX.--Susie (Daphne) S. (d. Derryfield N. Smith, gd. Silas D.) and Warren Carter moved here in May from Alexandria, Va. Warren is a new agent in the FBI. In July they enjoyed a visit to the Arizona Temple, meeting Pres. Jesse M. Smith and daughter and son-in-law. (PO Box 255, San Antonio 78206)

PROVO, UTAH--Shirley Smith (d. Robert J., gd. Samuel F.) was one of four top students chosen to speak at the Provo High School graduation exercises.

SALT LAKE CITY--Dr. James D. Mason (husband of Marie, d. Nathaniel A., gd. John Walter) was recently called as Bishop for the University 13th Ward, which includes unmarried students at the University of Utah. Their son James S., 15, was one of three youths who addressed the priesthood session of LDS general conference on April 5, and son Bruce, 10, spoke on the Cub Scout program to stake leaders at the Primary Assn. general conference.

WOODS CROSS, UTAH--Tamara Bowen, 21-month-old daughter of Charles and Judith Faler Bowen, died May 7 in a Bountiful hospital after a brief illness. (gd. Madalyn F. Faler, Riverton, Wyo.; ggd. Jesse A. Frost, Winslow, Ariz.; ggd. Editha)

LEESBURG, VA.--Derryfield N. Smith (s. Silas D.) has been appointed a member of the Loudon County planning commission. He has been active in civic duties there since moving to Oaklee Farm, Ashburn, Va. following retirement from the U.S. Air Force with the rank of colonel in 1963. He is executive director for Environmental Development Associates.

CRADLE ROLL (Please send in data on those we've missed!)

Jan. 1--Holly Ann McDonald (Joy Lynn B.; Louis W. Bushman; Daphne D.; Emma S.)
 Jan. 30--Alan Bruce Smith (Bruce; N. Pratt; John Walter) Salt Lake City
 Feb. 2--Lee David Chamberlain (Dorothy Clark; Dorothy Smith C.; Hyrum) SLC
 Feb. 12--Duane Arthur Bushman (Floyd, Elwin, Edith S., Joseph W.) Joseph City, Az
 Feb. 28--Natalie Jo Webster (Josephine Udall; Leah S.) Parker, Ariz.
 Mar. 8--Roger Wilford Shumway (Clarice Kaye R.; Clair G. Rogers; Rebecca S.) Snowflake
 Apr. 3--Bryce Walter Linton (Myreel L.; Myreel Smith L.; Wickliffe; John Walter)
 Apr. 22--Kristine Clark (Robert S.; Dorothy Smith C.; Hyrum) Las Vegas, Nev.
 Apr. 30--Stephen Norman Clark (Norman S.; Dorothy S. C.; Hyrum) Salt Lake City
 June 15--Thaniel Gay Smith (Henry Ray; Ernan H.; Joseph W.) Springville, Utah

MORE SPRING GRADUATES FROM COLLEGE (4 Bachelors, BYU; M.A., Chicago)

Patricia Ann B. Christensen (Morris S. Bushman, Edith S., Joseph W.) Provo
 Barbara Ann B. Church (Lyman S. Bushman, Sariah S.) Mesa, Ariz.
 Linda Jean Miller (Pauline Bushman M., Edith S., Joseph W.) Joseph City, Ariz.
 Henry Ray Smith (Ernan H.; Joseph W.) 624 Brookside Dr., Springville Ut 84663
 (M.A.) Jeffrey D. Herrick (Guida, Don C.) 170 E. Whitlock, Salt Lake City 84115

ACKNOWLEDGEMENTS: Thanks to the following for encouraging letters, memberships, book orders, and family group sheets, and other items not mentioned elsewhere: Doyle L. Hansen, Jesse A. Frost, May H. Smith, F.D. and Joann Hoagland, Ralph Burton, Mrs. Hans Klarer, Wilbur K. Flake, Alice S. Rhoton, Ernestine S. Hurst, Julia S. Rogers, Ethel Randall, Effie Tillman, Bruce M. Flake, Vincent M. Flake.

WEDDING CONGRATULATIONS TO THESE YOUNG KINSMEN!

- 9 Aug. 68--Arthur V. Bushman (s. Elwin, gs. Edith S., ggs. Joseph W.) and Gene Davida Wade; 2A-56 Wymount Terrace, Provo, Utah 84601
- 6 June 69--Arkell Smith (d. Melvin L., gd. Elias) and Larry D. Mortimer
Parents: 245 W. Maple, Shelley, Ida. 83274
- 11 July 69--Jeffrey Don Herrick (s. Guida S., gs. Don C.) and Linda Middlemiss,
170 E. Whitlock, Salt Lake City, Utah 84115

NEWLYWEDS: Please start out right by sending us a Family Group Sheet on yourselves. Also tell us promptly of any address changes, and we'll send you The Kinsman with a complimentary membership in the J.N.S. Family for the next year.

PARENTS AND OTHERS: If you know of any other J.N.S. descendants married but not listed in these pages, please send full data to M. W. Smith. Those married since June 30 will receive memberships for 1969 and 1970.

NEWS OF MISSIONARIES

Gary A. Rogers (s. Clair G. and Judith Rogers, Snowflake; gs. Rebecca) left on June 12 for the West Spanish American Mission after completing studies in the Language Training Mission in Provo. His older brother, Loren D., returned in October from the Eastern Atlantic States Mission where he had served in District and Zone Leader positions.

Rosetta Smith (d. Don H. and Naomi, gd. Hyrum) returned to Salt Lake City in June after serving two years in the Central American Mission. Her brother, Stephen, left the following week to begin serving in the South Texas Mission.

Cody Black (foster son of Dorothy S. Clark; Hyrum) left last month for service in the Southwest Indian Mission.

John Smith (s. Gerald W., Wickliffe, John Walter) is serving in the Netherlands mission.

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