

Smith Family Activities

After the Smith family joined Joseph Sr. in Palmyra, New York, in 1817, they first lived on Main Street in the village of Palmyra. Pomeroy Tucker, who was personally acquainted with the Smith family at this period, recalled:

At Palmyra, Mr. Smith, Sr., opened a "cake and beer shop," as described by his signboard, doing business on a small scale, by the profits of which, added to the earnings of an occasional day's work on hire by himself and his elder sons, for the village and farming people, he was understood to secure a scanty but honest living for himself and family. . . . Mr. Smith's shop merchandise consist[ed] of gingerbread, pies, boiled eggs, root-beer.¹

While residing in Palmyra village Joseph Smith Sr. worked on Jeremiah Hurlbut's land. The elder Smith is listed in the 1817-19 road records as living close to Hurlbut.² Jeremiah was a son of John Hurlbut, an early settler of Palmyra. Jeremiah's mother, Hannah, and her family owned property in Palmyra. The assessment rolls have Jeremiah being taxed for thirty acres with eight acres on the north side and twenty-two acres on the south side of Main Street.³ There appears to have been an arrangement for Joseph Sr. to pay one half of the taxes on the land. The elder Smith and his sons worked on the Hurlbut land for a few months.

On March 27, 1818, Joseph Sr. and Alvin Smith gave a promissory note to Jeremiah Hurlbut for the sum of sixty-five dollars:

Forvalue Received i Promise to Pay to
 Pay to Jeremiah Hurlbut Or Barer the sum
 Of Sixty five Dollars to be Paid in good
 Merchant Grain at the market Price by
 the first January next with use forva
 lue Receivd March the 27<th> 1818 Jos. Smith
 \$65.00 Alvin Smith⁴

¹ Pomeroy Tucker, *Origin, Rise, and Progress of Mormonism*, 12. James Gordon Bennett in his diary, entry for August 7, 1831, recorded: "Old Smith [Joseph Sr.] . . . made gingerbread and buttermints &c&c." In Leonard J. Arrington, "James Gordon Bennett's 1831 Report on 'The Mormonites,'" *Brigham Young University Studies* 10 (Spring 1970):355. This was published as "the manufacture of gingerbread" in *The Morning Courier & Enquirer* (New York), August 31, 1831.

² Palmyra Highway Tax Record, Palmyra, New York, Copies of Old Village Records, 1793-1867, LDS Family History Library, microfilm 812869.

³ Palmyra, New York, Assessment Roll, 1816-18, Ontario County Records Center and Archives, Canandaigua.

⁴ Court of Common Pleas, 1818 January–May, Affidavits, Box Location AM01-187, Box No. 11211, Ontario County Record Center and Archives.

There was a falling out between both men. Forty-seven-year-old Joseph Sr. brought suit against twenty-seven-year-old Jeremiah Hurlbut.⁵ Most of the note (fifty-three dollars) was considered paid by Smith on August 10, 1818, with "Crops on the ground." Joseph Sr. saw the necessity of taking Jeremiah Hurlbut to court because he felt cheated on the purchase of a span of horses, and Hurlbut also owed him for work already performed worth about forty dollars. Smith further considered that Hurlbut had not worked the land according to their agreement.

At the office of Justice of the Peace Abraham Spear the parties appeared on January 22, 1819. Spear's summary on the case states:

Plaintiffs Declaration was for several articles of account and one Item was for Damages which Plaintiff sustained in the purchase of a span of horses of Defendant which horses was said to be unsound. Defendant Denies the Charge and pleads a set off of a balance Due on a note and several articles of account

The court was finally held on February 6, 1819, with a jury at the request of Joseph Sr. The twelve-man jury consisted of some of the prominent citizens of Palmyra. Five witnesses for the plaintiff included Smith's sons Hyrum and Joseph Jr., also George Proper. There appeared on behalf of Hurlbut seven witnesses. After hearing the evidence of both parties, the jury "found for the plaintiff \$40.78."

The evidence presented by plaintiff Smith and defendant Hurlbut consisted of, besides the original 1818 note, their individual listing of work or expenses performed for each other. Joseph Smith Sr.'s listing of costs started in May 1818 and included such items as:

To hyrum half Day fenceing	0.50
To my self & Hyrum & teem one Day	3.00
To making fence one Day	1.00
To Hyrum & horses <half Day> Drawing Rales	1.50
up to the 22nd may	
July the 10th Dr. to half Day mowing	0.50
To one Day mowing & c.	\$1.00
To part of two Days myself & Boys <haying>	0.75
To Joseph half Day Drawing hay	0.25
To Hyrum & teem part of a Day Drawing hay	1.00

Additional work occurred in the south and north fields at seventy-five cents a day. The list included entries that show that Hurlbut took Smith's horses without asking and used the horses and wagon for drawing wood, corn, and wheat. But the horses used by Hurlbut could account for why Smith left the crops on the ground on August 10. The last two items added by Smith were for "Damages Sustained by means of warranty & fraud or ducet [deceit] in the Sale of Horses &c" asking for \$80.00 and "To Not performing contrat [contract]" \$25.00.

Hurlbut's list included such items as "To ho[e]ing corn 2 days on the west lot," amount: \$1.50; "To 3d days works ho[e]ing corn on the east lot & Mowing myself," amount: \$3.00; and "To paid Smith half of Tax on Land," amount: \$1.62½. The total amount of taxes to be paid on

⁵ "Court of Common Pleas 1819, Narratio," AM01-185, Box No. 11203, Ontario County Records Center and Archives.

real estate by Jeremiah Hurlbut for 1818 was \$3.26.⁶ This indicates that Joseph Smith Sr. was working on the 30 acres owned by the heirs of John Hurlbut with taxes to be paid this year by Jeremiah. Added at the end of the list is: "To damage for not working land according To agreement" \$25.00 and "To 28 dollars damage sustained in the wrong appraisal [appraisal] of crops." Hurlbut's list appears to have been adjusted twice (evidently by the justice of the peace) for items that Joseph Sr. had previously paid him, probably in labor.

Not including the damage claim in the sale of horses (\$80.00), Joseph Smith Sr.'s list was adjusted for two items. The amount of \$64.75 (out of \$65.00) included the \$25.00 for not performing according to contract and was the amount Hurlbut owed Smith. This amount was reduced because Joseph Sr. owed Hurlbut \$10.08 for services rendered and the \$13.89 (including interest) remaining on the note of March 27, 1818. These adjustments brought the amount of the judgment to \$40.78 that Hurlbut owed Joseph Smith Sr. plus the cost of the suit (\$4.76) for a total cost to Hurlbut of \$45.54. Justice Abraham Spear wrote, "The summons Issued in the above sent[ence] was for trespass on the Case for fifty Dollars or under."

Hurlbut, through his attorney Frederick Smith (no relation to Joseph Smith), appealed the judgment against him with Justice Spear forwarding the documents relating to the case to the Ontario County Court of Common Pleas. Hurlbut's complaint was against Joseph and Alvin Smith because they signed the note promising to pay Hurlbut or bearer \$65.00 in good merchantable grain. The two Smiths "ought to have paid and delivered" to Hurlbut the money by January 1, 1819. Evidently the crops on the ground, reportedly worth \$53.00, were not considered fulfilled, and Hurlbut appealed the case, claiming that Joseph and Alvin "have not paid said note or any part thereof" and that they "wholly refused, and still do refuse" to the damage of \$140.00.

A bond was made to the court for \$81.56 (twice the amount of judgment) and was signed by Jeremiah Hurlbut, William Jackways, and Solomon Tice who was married to Jeremiah's sister Anna. A transcript of the proceedings was forwarded to the Court of Common Pleas in Canandaigua.

The Common Pleas Court Minutes book record for cases heard on appeal listed: "The like as the 2^d above" under default with the wording for the second entry: "The defendants default in not pleading having been duly entered On motion of [named] Attorney for the Plaintiff Ordered Interlocutory Judgement and that the Clerk assess the damages."⁷ No record has been located indicating the amount assessed to Joseph and Alvin Smith. So it is not clear at this point the total outcome of the appeal. This case shows that Joseph Sr., Hyrum, and Joseph Jr., who was twelve years old, worked for Jeremiah Hurlbut during a brief period in 1818.

The record of Road District 26 for April 1819 lists Joseph Smith Sr. and Jeremiah Hurlbut next to each other. By the next year, Joseph Sr. is listed at the end of the list, indicating that he was living on Samuel Jennings's property where the Smith family lived until they moved onto the 100 acres in Manchester after April 1822.

Pomeroy Tucker described the family's Manchester cabin as "a small, one-story, smoky log-house, which they had built prior to removing there. This house was divided into two rooms, on the ground-floor, and had a low garret, in two apartments. A bedroom wing, built of sawed

⁶ Palmyra, New York, Assessment Roll, 1818, Ontario County Records Center and Archives.

⁷ "Common Pleas Minutes August Term 1819 by the Bar," AM01-188, Box No. 5022, County Records Center and Archives.

slabs, was afterwards added."⁸ Tucker also recalled the family's economic activities during this period:

The chief application of the useful industry of the Smiths during their residence upon this farm-lot, was in the chopping and retailing of cord-wood, the raising and bartering of small crops of agricultural products and garden vegetables, the manufacture and sale of black-ash baskets and birch brooms, the making of maple sugar and molasses in the season for that work, and in the continued business of peddling cake and beer in the village on days of public doings.⁹

The male members of the Smith family hired out to others in the community. John H. Gilbert, a resident of Palmyra since 1824, recalled, "Hyrum Smith was a common laborer, and worked for any one as he was called on."¹⁰ Orsamus Turner remembered young Joseph bringing "little jags of wood" to the village and obtaining odd jobs at Seymour Scovell's store.¹¹

Coopering or making barrels, the essential containers for all sorts of goods and commodities at the time, was a Smith family trade. Asael Smith, Joseph Sr.'s father, was a cooper.¹² Mrs. Sarah F. Anderick, resident of Manchester at the time, recalled that Joseph Sr. and his son Hyrum "worked some at coopering."¹³ Besides making barrels, they also made related items such as slipwood chairs, baskets, and birch brooms.

Christopher M. Stafford remembered, "Old Jo claimed to be a Cooper but worked very little at anything. He was intemperate. Hyrum worked at cooperage. . . . I exchanged work with Jo but more with his brother Harrison, who was a good, industrious boy."¹⁴ Other neighbors agreed that Samuel Harrison was an asset to the family. "Harrison was a good worker for one day or a month," said Hiram Jackaway.¹⁵

Benjamin Saunders, another neighbor living near the Smiths, remembered them as "good workers by days work. They were coopers by trade. Did not like to make steady business of it. <They were> Big hearty fellows. Their morals were good. The old man sometimes would drink

⁸ Tucker, *Origins, Rise, and Progress of Mormonism*, 13. Pomeroy Tucker continued, "Subsequently this property was purchased by Mr. Smith on contract." Tucker wrote that the land the Smith family lived on was included in the farm of Seth T. Chapman who owned the Manchester property at the time Tucker wrote his book.

⁹ *Ibid.*, 14.

¹⁰ Memorandum dated September 8, 1892, Palmyra, New York, in Wilford C. Wood, *Joseph Smith Begins His Work*, 2 vols. (Salt Lake City: Deseret News Press, 1958), Vol. 1, introductory pages. "Hyrum, another son, helped his father at the trade of a cooper." Frederic G. Mather, *Lippincott's Magazine of Popular Literature and Science* 26 (1880):198.

¹¹ O[rsamus]. Turner, *History of the Pioneer Settlement of Phelps and Gorham's Purchase, and Morris' Reserve*, 213-14.

¹² Richard L. Anderson, *Joseph Smith's New England Heritage: Influences of Grandfathers Solomon Mack and Asael Smith*, rev. ed. (Salt Lake City: Deseret Book and Provo, Utah: BYU Press, 2003), 120, 251n134-35.

¹³ Statement of Mrs. S[arah]. F. Anderick, June 24, 1887, in *Naked Truths about Mormonism* 1 (January 1888):2.

¹⁴ Statement of C[hristopher]. M. Stafford, March 23, 1885, in *ibid.* 1 (April 1888):1.

¹⁵ William H. Kelley Notebook, March 1881 [p. 12], CCLA.

until he felt quite happy at our log rollings and raisings: but he was not quarrelsome. He was not a bad man."¹⁶ Isaac Butts mentioned that old Joseph "taught me to mow. I worked with old and young Jo at farming."¹⁷

According to his mother, Alvin Smith was the one who took charge of acquiring materials and beginning construction of a frame house for the family. However, after the house was raised, Alvin became sick. Because their own doctor was away, they called a doctor from the next town who, over Alvin's objection, gave him a large dose of calomel (mercurous chloride), a toxic compound used as a digestive remedy. The calomel had to be followed by a powerful purgative for removing it promptly from the body. When this did not work, Alvin realized he was dying. On his death bed he called Hyrum to his side and told him, as Lucy later recalled, "I must die and now I want to say a few things to you that you must remember. I have done all that I could do to make our dear Parents comfortable. I now want you to go on and finish the House, take care <of> them in their old age, and do not ever let them work hard any more."¹⁸ Joseph Sr. was fifty-two and Lucy was forty-eight years old when their son died.

At the autopsy performed by Dr. Robinson and the Smiths' own doctor, Dr. McIntire, the calomel was found untouched in the upper bowel, surrounded by gangrene. Thereafter, according to Lucy, Robinson "spoke long and earnestly to the younger physicians upon the danger of administering powerful medicines without a thorough knowledge of <the practice of> physick." He expressed regret that as fine a youth as "ever trod the streets of Palmyra" was "murdered, as it were, by him at whose hand relief was expected." Apparently another person grieved at Alvin's death--"a lovel[y] young woman who was engaged to be married to my son."¹⁹ Alvin's death was a shock and heartbreak to the whole family.

Work on the house continued until it was habitable, and the family moved in. This frame house was an improvement over the log cabin, which later became Hyrum's home. The Smith family would reside on the Manchester portion of the Stafford Road for eight years (1823-30).

Work during this period included treasure seeking for the older male members. "There was a company there in that neighborhood," Martin Harris later recalled, "who were digging for money . . . Of this company were old Mr. Stowel[l] – I think his name was Josiah – also old Mr. Beman, also Samuel Lawrence, George Proper, Joseph Smith, jr., and his father, and his brother Hiram Smith."²⁰ Alvin helped young Joseph dig a well on the Chase farm in 1822 when they discovered a seer stone.²¹ Lucy Smith described treasure-seeking activities as balancing other family occupations such as farming:

¹⁶ Interview of Benjamin Saunders, William H. Kelley Collection "Miscellany 1795-1948" (1883-85), [19-20], CCLA.

¹⁷ Statement of Isaac Butts, circa March 1885, in *Naked Truths about Mormonism* 1 (January 1888):2.

¹⁸ Anderson, *Lucy's Book*, 352.

¹⁹ *Ibid.*, 355. This portion of the 1844-45 manuscript was crossed out with an X, evidently to alert the compiler not to include it in the final version.

²⁰ *Tiffany's Monthly* 5 (August 1859):164. Pomeroy Tucker wrote, "Smith's father and elder brothers generally participated in the manual labors of these diggings." *Origin, Rise, and Progress of Mormonism*, 23.

²¹ Affidavit of Willard Chase, December 11, 1833, in Howe, *Mormonism Unveiled*, 240-41. Willard, a son of Clark Chase (1770-1821), was born February 1, 1798. His brother Mason was born on November 19, 1795. Wm. E. Reed, *The Descendants of Thomas Durfee of*

I shall change my theme for the present, but let not my reader suppose that because I pursue another topic for a season that we stopt our labor and went <at> trying to win the faculty of Abrac, drawing Magic circles or sooth saying to the neglect of all kinds of bus<i>ness. We never during our lives suffered one important interest to swallow up every other obligation but whilst we worked with our hands we endeavored to remmember the service of & the welfare of our souls.²²

About two years after the Smith family settled on their hundred-acre farm, Lucy, Hyrum, Samuel, and Sophronia joined the local Western Presbyterian Church of Palmyra. As a result, family activities during the mid-1820s included some church going. As William Smith recalled in 1883:

My mother, who was a very pious woman and much interested in the welfare of her children, both here and hereafter, made use of every means which her parental love could suggest, to get us engaged in seeking for our souls' salvation, or (as the term then was) "in getting religion." She prevailed on us to attend the meetings, and almost the whole family became interested in the matter, and seekers after truth.²³

Participating family members would have taken part in the instruction, confession of faith, membership vows, baptism, and welcome by the elders and congregation which constituted active membership in the church.

The family was given a reprieve of sorts during this period after Zechariah Seymour, the land agent who collected their mortgage payments, died in July 1822. But the Evertson heirs in New York City hired John Greenwood, a lawyer, to replace Seymour and conferred to him power of attorney on May 17, 1824.²⁴

Work on the family's frame house continued after Alvin's death. Lucy Smith mentioned that a Mr. Stoddard was "the principle workman on the house."²⁵ One event not mentioned by Lucy was that her husband was not able at the time to pay Russell Stoddard, who was about 35 years old. The money owed was for work on the frame home and some lumber used in the project. Stoddard went before Peter Mitchell, who was a Justice of the Peace in Manchester, with his complaint of non-payment of \$66.59. Justice Mitchell heard the case on February 18, 1825.

Portsmouth, R.I. (Washington, D.C.: Gibson Bros., 1902), 213-14, and George Grant Brownel, comp., *Genealogical Record of the Descendants of Thomas Brownell 1619 to 1910* (Jamestown, NY: 1910), 200. Martin Harris stated, "Joseph had a stone which was dug from the well of Mason Chase, twenty-four feet from the surface." *Tiffany's Monthly* 5 (August 1859):163.

²² Anderson, *Lucy's Book*, 323. This comment by Lucy in the draft manuscript was not included in the Coray final manuscript. Abrac derives from Abracadabra and Abraxas, both of which were used on magic amulets. Members of the Masonic Lodge of the eighteenth century claimed they knew "the way of obtaining the faculty of Abrac." James Hardie, *The New Free-Mason's Monitor* (New York: n.p., 1818), 203.

²³ *William Smith on Mormonism*, 6.

²⁴ Miscellaneous Records, Book C:458, Ontario County Records Center and Archives.

²⁵ Anderson, *Lucy's Book*, 359.

Joseph Sr. confessed owing Russell the money but he pled that he did not intend to defraud any creditor. The transcript of the judgment against Joseph Smith Sr. was sent to the Common Pleas in Canandaigua the county seat. Part of the document reads:

Joseph Smith the said defendant in this Cause being duly sworn saith that he is honestly & justly indebted to the plaintiff in the above suit in the sum of sixty six dollars & fifty nine cents money of account of the United States it being for work & labour & lumber Which the said plaintiff did for me in building a dwelling house which said sum is over & above all just demands which he the said defendant had against Russell Stoddard the said plaintiff & that the confession of judgment about to be made by him the said defendant for the sum of sixty six dollars & fifty nine cents is not to be made for the purpose of defrauding any creditor.²⁶

This sworn testimony was signed by Joseph Smith Sr. Included in the transcript is a copy of another document which indicated, like the above, that the elder Smith admitted owing Stoddard for services rendered the Smith family:

I Joseph Smith the defendant in the above Cause do hereby confess that I am honestly & justly indebted to Russell Stoddard the above named plaintiff in the sum of sixty six dollars & fifty nine cents money of account of the United States & do hereby authorize you the said Justice to enter judgment against me the said defendant in favour of Russell Stoddard the said plaintiff for the same Given under my hand this 18h day of Feb 1825 Joseph Smith

What financial arrangement was made by Joseph Sr. to pay Russell Stoddard is not known. This does show that Joseph Sr. acknowledge his debt and was willing to pay it.²⁷

Lucy remembered a time after the appointment in May 1824 of John Greenwood, the new land agent, when the family "received intelligence of the arrival of a new land agent for the Ever[t]son Land, of which our farm was a portion. This caused us to bethink ourselves of the remmaining payment which was still due and which we would be under the necessity of making <prior> to obtaining the deed <which> our bonds called for." The death of Zachariah Seymour in July 1822 prevented their final payment on the land. According to Lucy, her husband "sent Hyrum to the new Agent at Canandaguia [Canandaigua] to inform him that the money should be forthcoming as soon as the 25th of <Dec>[em]ber [1825] which the Agent said would answer every purpose and agreed to retain the land untill that time."²⁸

About this time Joseph Jr. sent his brother Hyrum to again borrow the seer stone from Willard Chase. As Chase recalled it:

²⁶ "1825 Common Pleas Transcripts," AM21-101, Box No. 19302, Ontario County Records Center and Archives.

²⁷ The judgment of \$66.59 was "Satisfied" and entered April 19, 1826. Court Records, 1821-1852, Disposition of Court Cases, Box AMO1-173. Special thanks to Don Enders for a copy of this document.

²⁸ *Lucy's Book*, 361-62.

I believe, some time in 1825, Hiram Smith (brother of Joseph Smith) came to me, and wished to borrow the same stone, alledging that they wanted to accomplish some business of importance, which could not very well be done without the aid of the stone. I told him it was of no particular worth to me, but merely wished to keep it as a curiosity, and if he would pledge me his word and honor, that I should have it when called for, he might take it; which he did and took the stone. I thought I could rely on his word at this time, as he had made a profession of religion.²⁹

Soon thereafter Joseph Sr. and his namesake were hired by Josiah Stowell to come south and help him dig for treasure near Harmony, Pennsylvania.³⁰ They were there until about November 17, 1825, when they returned to Bainbridge.

Lucy said that Mr. Stoddard ("the principle workman on the house") offered to purchase their home but was flatly refused by the Smiths.³¹ As indicated previously this was Russell Stoddard.³² It is of interest that another Stoddard, Squire Stoddard, bought the Evertson land south of the Smith farm on November 2, 1825.³³ His land was south of the land "articled to Joseph and Alvin Smith" and north of land deeded to Russell Stoddard.

Lucy said Stoddard told the land agent that the elder Smith and young Joseph had both left town and that Hyrum was cutting the sugar maple trees for firewood and doing other damage to the farm. He offered to buy the farm for cash; and since the Smiths were in default, John Greenwood agreed and gave Stoddard the deed. Afterward Stoddard and two friends went to the Smiths and asked them to leave the property. Panic ensued. The family sent to Harmony for Joseph Sr., and he hurried north to Manchester. As Lucy told the story:

Hyrum went straightway to Dr. Robinson, (an old Friend <of ours who lived in Palmira>). . . . [he] sat down and wrote [about] the charecter of <my> family our industry and faithful exertion's to obtain a home in <the> forest, where we had set[t]led ourselves, with many commendations ca[l]culated to beget confidence in us as to buisness transactions. This he took in his own hands and went through the village and in an hour there was attached to the paper the names of 60 subscribers. He then sent the same by the hand of Hyrum to the land Agent in Canandagua [Canandaigua].³⁴

²⁹ Affidavit of Willard Chase, December 11, 1833, in Howe, *Mormonism Unveiled*, 241.

³⁰ A November 1, 1825, agreement was signed by Stowell, Joseph Smith Sr., Joseph Smith Jr., and others. It was published in the Salt Lake *Daily Tribune*, April 23, 1880, 4; Vogel, *Early Mormon Documents* 4:407-13. See statement of Isaac Hale in *Susquehanna Register, and Northern Pennsylvanian* 9 (May 1, 1834):1; Howe, *Mormonism Unveiled*, 263.

³¹ Anderson, *Lucy's Book*, 359.

³² In June 1907 George Albert Smith talked to Russell Stoddard Jr., son of Russell Sr., who said "he heard his Father say he built the Smith house for Jos[eph] Smith Senior assisted by others." George Albert Smith Journal, entry for June 7, 1907, CHL.

³³ Deed Liber 44:219-21, Ontario County Records Center and Archives.

³⁴ Anderson, *Lucy's Book*, 367.

Mr. Greenwood was enraged that he had been misled by Stoddard and sent a messenger to obtain the deed. The Smiths then turned to a friend who directed them to Lemuel Durfee. Durfee, his son Lemuel, and Joseph Sr. went to Canandaigua, where Durfee paid \$1,135 on December 20, 1825 for the farm.³⁵ Stoddard "gave up the deed to Mr. Durfy [Durfee] . . . who now came into posses[s]ion of the Farm. With this Gentleman," said Lucy, "we were now to s[t]ipulate as renters." Durfee allowed the Smiths to remain in the frame house and on the farm. According to Lucy, Durfee "gave us the priviledge of the place one year with this provision that Samuel our 4th son was to labor for him 6 months."³⁶

Almost one year after the family became renters, the *Wayne Sentinel* announced, "MARRIED - In Manchester . . . Mr. Hiram Smith, to Miss Jerusha Barden." They were married on November 2, 1826.³⁷ Jerusha was twenty-one years old, and Hyrum was twenty-six. Lucy heartily approved, noting in her history, "My oldest son [Hyrum] . . . Married him a wife that was one of the most excellent of Women."³⁸ Two months later Joseph Jr. married Emma Hale in Bainbridge on January 18, 1827, bringing her back to live in the family home in Manchester.³⁹ That same year, Sophronia married Calvin Stoddard on December 30.

Young Joseph was often hired by Martin Harris to work "on his farm, and . . . they had hoed corn together many a day, Brother Harris paying him fifty cents per day. Joseph, he [Harris] said, was good to work and jovial and they often wrestled together in sport, but the Prophet was devoted and attentive to his prayers."⁴⁰

Samuel Harrison Smith worked for the elder Durfee in 1827, according to one of Durfee's account books: "April the 16 day the year 1827 S. Harrison Smith Son of Joseph Smith began to Work for me by the month. [He] is to Work 7 Months for the use of the place Where Said Joseph Smith Lives."⁴¹ This revises the term of the tenancy when Samuel Harrison was to work 6 months as recalled by Lucy Smith.

³⁵ Deed Liber 44:232-34, Ontario County Records Center and Archives. Lucy stated in her manuscript they were told that "if Hyrum could raise \$1000 by Saturday at 10 o'clock in the evening they would give up the deed." *Lucy's Book*, 369.

³⁶ *Ibid.*, 372.

³⁷ *Wayne Sentinel* 4 (November 24, 1826):3. See photo of Hyrum Smith's Bible in *Ensign* 14 (January 1984):33, "November the 2d 1826."

³⁸ Anderson, *Lucy's Book*, 364.

³⁹ Bible of Joseph and Emma Smith; see photo in *Ensign* 11 (March 1981):62 and 14 (January 1984):33; "Genealogy of President Joseph Smith Junior," in Manuscript History A-1:9 [separate section]. See Jessee, *Papers of Joseph Smith* 1:18. The Smith-Cowdery Bible, a Phinney edition purchased in 1829, and used for Joseph Smith's revision of the Bible, contained the following under "Marriages," "Joseph Smith Junr Emma Hale was married Jan 18 1827 Bainbridge, Chenango County State of New York" (CCLA). See Anderson, *Lucy's Book*, 265. In Lucy Smith's manuscript draft, she places Joseph's and Hyrum's marriages previous to the Smiths becoming renters on the farm.

⁴⁰ Edward Stevenson, "The Three Witnesses to the Book of Mormon," in *Latter-Day Saints' Millennial Star* 48 (June 21, 1886):389. Stevenson heard this comment from Martin Harris on their journey from Ohio to Utah Territory in 1870.

⁴¹ Lemuel Durfee Account Book (1813-29), 15, Ontario County Historical Society, Canandaigua.

Hyrum continued working as a cooper and with his father and brothers for local farmers including Lemuel Durfee. They apparently took their wages in credits toward their purchases. In Durfee's account book for 1827 he noted:

Joseph [Sr.] and Hiram Smith Dr [debit] to three barrels of Cider at 9/ per barrel May the Last 1827 [9 shillings per barrel]

June the 26 day Joseph Smith Dr. to Veal hind Quarter 23 pound \$0.69 also one fore Quarter Wt. 22 pounds \$=55 55

august Credit by Joseph Smith by mo[w]ing three days & Joseph Smith Jr. two days mowing & Hiram Smith one day mowing even

Sept. first to two barrels of Cider racked off[f] to Joseph & Hiram Smiths at 9/ per barrel \$2=25⁴²

Hyrum Smith was now living in the log house with his wife Jerusha, who was expecting their first child. Hyrum had previously joined the Masonic Lodge in Palmyra and was listed as a member of the Mount Moriah Masonic Lodge No. 112 for the period June 1827 to June 1828. Levi Daggett, Pomeroy Tucker, and other respected citizens were also members of the lodge.⁴³ Hyrum was still attending the Palmyra Presbyterian Church.⁴⁴ Hyrum and Jerusha's first child Lovina, was born on September 16, 1827.⁴⁵

Joseph Jr.'s interest in pre-European America affected family life during these years. Lucy recalled the recitals about the land's ancient inhabitants which Joseph recounted during his teenage years:

In the course of our evening conversations Joseph would give us some of the most ammusing recitals which could be immagined. He would de[s]cribe the ancient

⁴² Lemuel Durfee Account Book, 41-42, location of original in the King's Daughters Library, Palmyra, New York, in 1973. The present location of the account book is unknown. This is a separate account book and should not be confused with a similar ledger cited in note 41.

⁴³ "Return of Mount Moriah Lodge No. 112 held in the town of Palmyra in the County of Wayne and State of New York from June 4th AL 5827 [1827] to June 4th AL 5828 [1828]," Grand Lodge Free and Accepted Masons of the State of New York, Library and Museum, New York City. Also the Nauvoo, Illinois, Lodge listed Hyrum as having previously been a Mason in New York, entry for December 30, 1841: "Hyrum Smith, Mount Moriah, No. 112, N.Y." Mervin B. Hogan, ed., *Founding Minutes of Nauvoo Lodge, U.D.* (Des Moines, Iowa: Research Lodge No. 2, 1971), 8. See Richard L. Anderson, *Investigating the Book of Mormon Witnesses* (Salt Lake City: Deseret Book, 1981), 149nn28-29.

⁴⁴ "Records of the Session of the Presbyterian Church in Palmyra," 2:11, minutes of March 10, 1830, original at the Western Presbyterian Church of Palmyra, Palmyra, New York. Also microfilm 900, reel 59, Harold B. Lee Library, Brigham Young University, Provo, Utah.

⁴⁵ Anderson, *Lucy's Book*, 268. See photo of the "Family Record" in Hyrum Smith's family Bible in *The Friend* 18 (January 1988):35, entry: "Lovina Smith the Daughter of Hyrum & Jerusha Smith was Born September 16th 1827." This Bible is dated to the Kirtland, Ohio, period, but Lovina was born in Manchester. See Vogel, *Early Mormon Documents* 1:584-85 and George Albert Smith Family Papers, Manuscripts Division, Marriott Library, University of Utah, Salt Lake City.

inhabitants of this continent, their dress, thier man[n]er of traveling, the animals which they rode, The cities that were built by them, the structure of their buildings, with every particular, of their mode of warfare [and] their religious worship—as particularly as though he had spent his life with them.⁴⁶

The family became directly involved in Joseph's passion after the gold plates were said to have been retrieved from the fallen treetop where he reportedly left them. According to Lucy, her son Don Carlos was sent to Hyrum's home to let him know that Joseph needed a chest:

Carlos went into Hyrum's house he found him at tea with 2 of his wife's sisters, Carlos touched his brother's shoulder just as he was raising his cup to his mouth. Without waiting to hear a word of the child's errand Hyrum dropped his cup & sprang from the table and ketched [caught] up the chest, turnend [turned] it upside down and leaving the contents on the [floor] left the House in an instant with the chest on his shoulder. The young ladies were much surprized at his singular behaviour and protested to his wife (who was bedfast her oldest daughter Lovina being but 4 days) that her husband was positively crazy. She laughed heartily, O! not in the least said she. [Hyrum] has just thought of something that he has neglected and it's just like him to fly off in a tangent when he thinks of anything that way.⁴⁷

Joseph permitted the family to feel and handle what he said were the plates before depositing them in the chest. Lucy Smith was asked, "Did you see those plates?" She responded "No," "but I've hefted them."⁴⁸ William Smith remembered that he "did not see them [the plates] uncovered but I handled them and hefted them while [they were] wrapped in a tow frock." He mentioned that his "Father and my brother Samuel saw them as I did while in the frock. So did Hyrum and others of the family."⁴⁹

Joseph then locked the record in the box and with the family's help hid it under the brick hearth in the west room of the house.⁵⁰ This hearth surrounded the fireplace where the Smith family discussed the events of the day and where Joseph talked to his family about his adventures. It was probably in this room that he related to Josiah Stowell and Joseph Knight "the

⁴⁶ Anderson, *Lucy's Book*, 345.

⁴⁷ *Ibid.*, 387. Lucy has Lovina being four days old, but the baby would have been eleven days old (or more), as Joseph did not immediately return home with the record.

⁴⁸ "Miss F. J. 'Visit to Nauvoo,'" *The Ladies' Magazine and Casket of Literature* (Boston, MA: A. H. Davis, 1848), as cited in Ronald E. Romig, ed., *Lucy's Nauvoo* (Independence, MO: John Whitmer Books, 2009), 68. The visit occurred in April 1846.

⁴⁹ "Wm. B. Smith's Last Statement," *Zion's Ensign* 5 (January 13, 1894):6; reprinted in the *Deseret Evening News* 27 (January 20, 1894):11; *Latter-day Saints' Millennial Star* 56 (February 26, 1894):132. Ten years earlier William Smith wrote, "I was permitted to lift them [the plates] as they laid in a pillow-case; but not to see them." *William Smith on Mormonism*, 12.

⁵⁰ Joseph Knight Reminiscences, CHL; Dean C. Jessee, ed., "Joseph Knight's Recollection of Early Mormon History," *Brigham Young University Studies* 17 (Autumn 1976):33.

whole history of the record, which interested them very much." They listened and believed "all that was told them" by Joseph.⁵¹

Still concerned about the safety of the plates, Joseph took the box from the hearth and carried it out to the "cooper shop across the road." He put the box under the floor of the shop. The money-diggers located it there and smashed the box to pieces but did not find the plates.⁵² According to Martin Harris, Joseph had taken the plates out of the box and hidden them in the loft under some flax.⁵³ Alvah Beeman, a friend of the family, helped make a new container from a wooden box made to hold window glass, and Joseph worked "with his Father on the farm in order to be near the treasure that was commit[t]ed to his care."⁵⁴

Lucy Smith went to the Harris home just north of the village of Palmyra and invited Harris' wife and daughter to come and see the container. Harris recalled, "My daughter said, they were about as much as she could lift. They were now in the glass-box, and my wife said they were very heavy. They both lifted them."

Martin arrived later but found that Joseph had gone to Peter Ingersoll's farm to get some flour. Harris talked with Emma and the Smith family and they said that Joseph "found them [the plates] by looking in the stone found in the well of Mason Chase [older brother of Willard]. The family had likewise told me the same thing."

While at the Smith home, Harris hefted the plates and thought that they weighed about forty or fifty pounds. Harris told Joseph that if this was the Lord's work, "you can have all the money necessary to bring it before the world." He then went home, prayed, and was "satisfied that it was the Lord's work" and that he "was under a covenant to bring it forth."⁵⁵

Although several people felt the plates under a cloth before they were put in a box or held the box while it was in a pillow case, others were dissatisfied and determined to see the actual plates. As a result, Joseph and Emma went to her parents' home in Harmony to work on the translation of the plates away from the curious. Harris paid off Joseph's debts and gave him \$50 for the journey.

Alva Hale, Emma's brother, came north to Manchester to move their belongings. The box containing the plates was said to have been put into a barrel of beans for the trip. Before leaving, Joseph arranged with Martin Harris to come south to Harmony and pick up an alphabet transcribed from the Egyptian characters said to be on the gold plates. Harris wanted copies of

⁵¹ Anderson, *Lucy's Book*, 388.

⁵² *Ibid.*, 392.

⁵³ Martin Harris who was interviewed in 1859 reported, "After they had been concealed under the floor of the cooper's shop for a short time, Joseph was warned to remove them. He said he was warned by an angel. He took them out and hid them up in the chamber of the cooper's shop among the flags [flax]. That night some one came, took up the floor, and dug up the earth, and would have found the plates had they not been removed." *Tiffany's Monthly* 5 [August 1859]:167.

⁵⁴ Anderson, *Lucy's Book*, 389.

⁵⁵ *Tiffany's Monthly* 5 (August 1859):168-70. Edward Stevenson wrote, "Martin's Wife had hefted them & felt them under cover as had Martin." Interview of Martin Harris by Edward Stevenson, September 4, 1870, CHL. Willard Chase talked with Joseph about the same time that Harris asked the family how the plates were found. Chase recalled, "He then observed that if it had not been for that stone, (which he acknowledged belonged to me,) he would not have obtained the book." *Mormonism Unveiled*, 246.

the writing on the plates verified by experts. According to Lucy, when Harris went to Harmony a few months later to get the copy, "Hyrum went with him."⁵⁶

Meanwhile the life and work of the Smiths in Manchester went on as before. Lemuel Durfee noted in his account book for 1828:

May the 13th Joseph [Sr.] & [Samuel] Harrison Smith Dr. [debit] to three barrels of Cider the Lique at \$3=38

June the 18 day the year 1828 Credit By Hiram & Har[r]ison Smiths a hoeing one Day a piece

June the 20 day Joseph & Harrison Smiths Dr. to the Lique of three barrels of Cider at 9/0 per barrel \$3=38

July 7 day Credit by J. Smith & Rockwell by hoeing three days

July 20 Jos. Smith & Harrison Cr. by Work binding Wheat one day of william and three days of Harrison Work

august 7 Credit <by> Rockwell to two days Mowing for me by Harrison Smith by three days a Mowing for me ⁵⁷

On September 11 Joseph Sr. went to Gain C. Robinson, the family physician in Palmyra, and obtained medicine for "Boy Harrison" who was twenty years old at the time.⁵⁸

Lucy Smith mentions a trip she took with her husband to Harmony to visit Joseph and Emma. They met for the first time Emma's parents, Isaac and Elizabeth Hale, and family members. This apparently occurred about October 1828. When they returned home they found Sophronia and Samuel very sick.⁵⁹ In early 1829 Joseph Sr. and Samuel went south to visit Joseph and Emma.

Because Hyrum Smith was one of the trustees of the local school, he was responsible for hiring teachers. Lyman Cowdery applied but soon encountered a scheduling conflict and recommended his brother Oliver, who was hired.⁶⁰ Oliver boarded with the Smith family where he heard the story of Joseph and the record. Cowdery decided that as soon as the school term was ended, he would like "the priviledge of writing for Joseph."⁶¹ In early April Oliver Cowdery and Samuel Harrison Smith left for Harmony, Pennsylvania. Lucy remembered, "The time was now drawing to a close. We now began to make preparations to remove our family and effects to the log house <which> was now occupied by Hyrum" and his family.⁶²

⁵⁶ Anderson, *Lucy's Book*, 402.

⁵⁷ Lemuel Durfee Account Book, 43-44; see footnote 41.

⁵⁸ Gain C. Robinson Day Book, September 1, 1827-February 12, 1830, Palmyra's King's Daughters Free Library, Palmyra New York, entry for September 11, 1828, as quoted in Vogel, *Early Mormon Documents* 3:439.

⁵⁹ Anderson, *Lucy's Book*, 423-31.

⁶⁰ *Ibid.*, 431. William and Oliver Cowdery were evidently living in the township of Arcadia, Wayne County. See list of letters unclaimed at the Newark Post Office, October 1, 1827, in the *Lyons Advertiser* 6 (October 17, 1827). For Lyman Cowdery, see list of unclaimed letters at the Palmyra Post Office, *Wayne Sentinel* 5 (July 11, 1828):3.

⁶¹ Anderson, *Lucy's Book*, 432.

⁶² *Ibid.*, 434. The earlier reading "we had formerly lived in" is crossed out in the manuscript. There were two log homes that the Smiths had lived in prior to residing in the frame house. The

The Smith family's place of residency after their move to the log house of Hyrum and his family is referred to in every case as Manchester. All of the Smiths' legal and personal documents dating from 1829-1830 are dated at Manchester. They include Joseph Smith's revelations; letters written by Oliver Cowdery while living with the Smith family; law suits against Joseph Sr. and Hyrum; the 1830 census; and the 1830 Manchester assessment roll where Hyrum Smith is taxed for fifteen acres on Lot 1.

There is no evidence of Hyrum Smith residing in Palmyra after his marriage since the highway road tax lists do not include his name on any road district for 1827 or 1828. The road leading from the south boundary of the Corporation of the Village of Palmyra to the town line in 1828 was in Road District 1 and was Stafford Road. There were only six men over twenty-one years of age in this road district.⁶³

At Manchester Hyrum's wife Jerusha, who was expecting the couple's second child, was sick. He went to Dr. Gain C. Robinson and obtained medicine on March 25, 1829 for her.⁶⁴ A daughter was born to them on June 27, 1829, whom they named Mary.⁶⁵ This brought to about 10 persons living in the log home.

Chapter 7 returns us to the end of 1827 when Alva Hale, his sister Emma, and Joseph Jr. arrived at the Isaac Hale home in Harmony, Pennsylvania.

first one was in Palmyra Township, to which they did not return, and the other one was built by the Smiths in Manchester Township. Lucy Mack Smith, William Smith, and Pomeroy Tucker each mention a cabin being built on land in Manchester.

⁶³ Palmyra Highway Tax Record, Palmyra, New York, Copies of Old Village Records, 1793-1867, LDS Family History Library, microfilm 812869.

⁶⁴ Gain C. Robinson Day Book, September 1, 1827-February 12, 1830, Palmyra's King's Daughters Free Library, Palmyra New York, entry for March 25, 1829, as quoted in Vogel, *Early Mormon Documents* 3:439.

⁶⁵ Anderson, *Lucy's Book*, 268; see Pearson H. Corbett, *Hyrum Smith: Patriarch*, 57, 103. See photo of the "Family Record" recorded in Hyrum Smith's family Bible in *The Friend* 18 (January 1988):35, entry: "Mary Smith was Born June 27th 1829."