Mary and Hyrum were forced to flee Kirtland for Far West, Missouri, in early 1838. That November 13th, while Hyrum was incarcerated in Liberty Jail in Clay County, Missouri, and the Missouri Saints were under siege, Mary gave birth to a son, whom she named Joseph Fielding Smith, and who would become the sixth President of the Church in 1901.

Ill for several months after the birth of her son, Mary was transported on a bed in a wagon to Quincy, Illinois, in February 1839. Freed from imprisonment in April, Hyrum joined her there. Soon they settled in nearby Commerce, which became Nauvoo. On May 14, 1841, Mary gave birth to a daughter, Martha Ann. Mary assisted Hyrum as he served as vice-mayor of Nauvoo, Patriarch to the Church, and Associate President of the Church. She and her sister Mercy helped organize the women of the Church to raise funds for the Nauvoo Temple. Tragedy befell the entire Church on June 27, 1844, with the martyrdom of Joseph and Hyrum Smith in Carthage Jail.

Mary and her children left Nauvoo in the fall of 1846. After living in winter quarters eighteen months, they crossed the plains to the Salt Lake Valley in 1848. Her son Joseph F., only nine years of age, drove one of the wagons. When Peter Lott, captain of their company, complained that Mary was underequipped and would be a burden on the entire company, she replied that she would beat him to the valley—and without his help. A deeply spiritual person, Mary often relied on prayer. On one occasion while crossing the plains, two of her finest oxen disappeared. Several men looked for them at length but without success. Back in camp, Mary knelt in prayer and then walked straight to a ravine, where she found her oxen caught in a clump of willows. Her family arrived in Salt Lake City on September 22, 1848— ahead of Captain Lott.

Mary secured a lot in Salt Lake City and a farm in Mill Creek. Her two-room adobe farmhouse is preserved in the pioneer village near the "This is the Place" monument in Salt Lake City. Although a widow with few means, she directed her children to pick the best of their farm produce for the tithing office. When a clerk at the office suggested that the Widow Smith should not tithe when she had so little, she scolded him. It was a privilege to pay tithing, she insisted, and to recommend that she not pay her tithing was to deny her the blessings that she needed.

Mary Fielding Smith died September 21, 1852, probably from pneumonia, at the age of fifty-one. She was widely respected and admired during her lifetime. Later generations saw her through the eyes of her son, President Joseph F. Smith, who often spoke of her as a model of courage and faithfulness.

BIBLIOGRAPHY

SUSAN ARRINGTON MADSEN

SMITH FAMILY
Joseph and Lucy Mack Smith, parents of the Prophet Joseph Smith, were married in Tunbridge, Vermont, in 1796. Joseph, Sr., worked as a cooper, shopkeeper, schoolteacher, farmer, and laborer to provide for a growing family. Accounts of these years describe hard work, severe economic reversals, and strong family loyalty. Both parents were dissatisfied with the religions of their time, but family members believed in God, prayed, read the Bible, and were concerned about the salvation of their souls.

After the failure of a number of business and farming ventures, they moved to the village of Palmyra, New York, in 1816, near which Joseph Smith, Jr., experienced his early visions (see Visions of Joseph Smith). From the beginning, the Smith family supported young Joseph's claim to angelic visitations and prophetic power. Nine children grew to adulthood (a first son was stillborn; another, Ephraim, died shortly after birth in 1810), and all were loyal to their belief in their brother Joseph's divine mission.

Alvin (1798–1823), the oldest son, was a great strength to his family as he cleared land and worked to build a house for the family in Manchester. He died in November 1823 of an overdose of calomel prescribed for a stomach ailment. On his deathbed Alvin encouraged the seventeen-year-old Joseph to "be a good boy, and do everything that lies in your power to obtain the Record," referring to the Book of Mormon plates (Smith, p.
Smith family home south of Palmyra, New York (c. 1960). The family lived here, c. 1825–1829, leaving New York in 1831 for Kirtland, Ohio. In the grove to the west of this house, Joseph Smith received his First Vision (1820). Joseph brought the golden plates into this house from the Hill Cumorah to the southeast (1827).

87). In an 1836 vision, Joseph saw Alvin in the Celestial Kingdom (D&C 137).

The Smiths participated in the early events of the Restoration and followed young Joseph first to Ohio and then to Missouri and Illinois, suffering hardship and persecution, but continuing faithful. Don Carlos Smith (1816–1841), the youngest brother, was president of the High Priests at Kirtland and Nauvoo and an editor of the Times and Seasons. He died in August 1841 at the age of twenty-five.

The close relationship of Hyrum Smith (1800–1844) and his younger brother Joseph is a prominent theme in the history of the Church. John Taylor declared of them, “In life they were not divided, and in death they were not separated!” (D&C 135:3). Hyrum became Second Counselor in the First Presidency and was named Patriarch and assistant Church President in 1841. He married Jerusha Barden in 1826, and after her death in 1837 he married Mary Fielding (see Smith, Mary Fielding). He was the father of eight children and was assassinated with Joseph at Carthage Jail on June 27, 1844.

Samuel Harrison Smith (1808–1844) was the first missionary in the Church. Along with Hyrum and his father, Joseph, Sr., he was one of the eight witnesses of the Book of Mormon. He married Mary Bailey and, after her death, Levira Clark. Upon hearing of the danger to his brothers at Carthage, Samuel attempted to ride to their aid, but was fired upon and chased away by the mob. He eluded his pursuers with hard riding, but arrived too late to intervene. He died within the month, apparently of an injury sustained in that ride. Samuel’s family went west with the Saints, as did the family of Hyrum Smith.

William Smith (1811–1893) was the only brother in the family to survive the Nauvoo period. He became a member of the Quorum of the Twelve Apostles in 1835 and Church Patriarch after the death of his brother Hyrum in 1844. Unwilling to accept the leadership of the Twelve over the Church after the death of Joseph, he was excommunicated in 1845. He may have been a pivotal influence in the decision of the Smith sisters and their mother to remain in Illinois after the main body of the Church moved west. He vigorously encouraged Mary Fielding Smith and Hyrum’s children to remain in the area, but they chose to follow Brigham Young and the Twelve. William joined the Reorganized Church of Jesus Christ of Latter-day Saints in 1878.

The three sisters in the Smith family were Sophronia, Catherine, and Lucy. Sophronia (1803–1876) married Calvin Stoddard in 1828 and bore him two daughters. After Calvin’s death in 1836, she married William McCleary. Their temple endowments are recorded after Joseph and Hyrum's martyrdom, which indicates that they were in harmony with Church leadership at that time, but they did not go west with the Saints.

Catherine (1813–1900) fulfilled her father's blessing that she would live to a good old age. She married Wilkins Jenkins Salisbury in 1831, and they were the parents of eight children. After his death in 1856, she remained in Hancock County, Illinois, a prominent member of the community.

Lucy (1821–1882), the youngest, was especially beloved by all the family. She married Arthur Millikin when almost nineteen and became a welcome support to her mother, who lived with the couple for seven years after the death of Joseph, Sr. Lucy stayed in Illinois and with her sisters joined the RLDS Church in 1873. The sisters maintained cordial relationships with their Utah relatives throughout their lives.
SMITH FAMILY ANCESTORS

Five generations of the Prophet Joseph Smith's ancestors lived in Topsfield, Massachusetts. The first was his great-grandfather's grandfather, Robert Smith, who came from England to Boston in 1638. He married Mary French in 1659 at Topsfield. They were the parents of ten children. When Robert died at Boxford, Massachusetts, in 1693, he left an estate valued at the comparatively large amount of 189 pounds. Robert and Mary's son Samuel was born in 1666. He was listed on the town and county records as a "gentleman" and apparently held public office. He married Rebecca Curtis, and the third of their nine children, also named Samuel, was born in 1714.

Samuel Smith, Jr., was a distinguished community leader and supporter of the American War of Independence. He served six terms in the Massachusetts state legislature and twelve as a town selectman. He was chairman of the Tea Committee at Topsfield in 1773, which sustained the action of the Boston Tea Party, and he was elected to the First Provincial Congress in Massachusetts in 1774. Samuel married Priscilla Gould, a descendant of Zaccheus Gould, the founder of Topsfield.

Asael Smith, the Prophet Joseph Smith's grandfather, was born to this couple in 1744. His mother died just six months after he was born. Asael married Mary Duty at Topsfield in 1767. Their son Joseph Smith, Sr., was born in Topsfield in 1771. They later moved to New Hampshire. Asael served in the Revolutionary War, following which he was town clerk of Derryfield, New Hampshire, from 1779 until 1786. When his father died, Asael returned to Topsfield at great personal sacrifice and worked for five years to liquidate his father's debts. In 1791 Asael left Topsfield to make a new life, first in Ipswich, Massachusetts, and then that same year in Vermont. He continued his trade as a cooper, settling in Tunbridge, Vermont, where he served as selectman, grand juror, and surveyor of highways. Over the years, he held nearly every public office in Tunbridge.

Although Asael believed in a personal God and Savior, he came to oppose the established churches. He served as moderator of a meeting that established one of the early Universalist societies in Vermont in 1797. He always subscribed to the Universalist doctrine that the atonement of Christ was sufficient to redeem all men. Despite this departure from traditional New England orthodoxy, his writings show him to have been a man of warm Christian faith. Asael said that he felt that God intended to raise a branch of his family to be of great benefit to mankind (R. L. Anderson, p. 112).

The maternal ancestors of the Prophet Joseph Smith were named Mack(e). John Macke was born in 1653 at Inverness, Scotland, a descendant of a line of clergymen. He emigrated to Salisbury, Massachusetts, in 1669, and then to Lyme, Connecticut. His son Ebenezer inherited his father's large estate in Lyme and married Hannah Huntley. For a while Ebenezer was able to keep his family in good style, but their prosperity was short-lived. Their son Solomon, born in 1732, was apprenticed to a neighboring farmer in Lyme at the age of four. Solomon later reported that he was treated as a slave and never given instruction in religion or taught to read and write, which was a great hardship to him in later life.

In 1759 Solomon Mack married Lydia Gates, a young schoolteacher and a member of the Congregational church. She was well educated and from a well-to-do religious family. Although Solomon and Lydia came from contrasting backgrounds, theirs was an enduring marriage. Lydia took charge of both the secular and religious education of their eight children. They pioneered the upper Connecticut River Valley and settled Marlow, New Hampshire. They later moved to Gilsum, New Hampshire, where the Prophet Joseph's mother, Lucy Mack, was born in 1775 (see Smith, Lucy Mack).

During the American Revolution, Solomon helped with the manufacture of gunpowder, served in an artillery company, and shipped aboard a privateer. Although he worked hard as a merchant, land developer, shipmaster, mill opera-