

**Richard A. Smith**  
**8 August 1997 at Grand Junction CO**

Dear Cindy;

Last evening after listening to the audiocassette of your interview with Rudger in March 1973, we talked at length about our pioneer heritage. This is in response to your request for written summaries of some of the events we discussed.

Starting with Asahel and Pauline, I count 18 progenitors (a very small portion of the known total) who were LDS during their lifetimes. Of these, eleven can be counted as pioneers, who arrived in the Salt Lake Valley prior to the coming of the railroad. This will report about each, plus a few others.

**Asael Smith and Mary Duty Smith** had 56 grandchildren. Jesse N. Smith was grandchild #56. They lived in Topsfield MA where progenitor Robert Smith settled after his arrival from England in 1638 as a 12-year old indentured servant. Asael served as a Private in the war for independence in 1776, and felt to defend other's rights to choose their own precepts.

Asael Smith did not believe that the churches of the time adhered to the teachings of Christ. He also believed in a God of both justice and mercy, contrary to the Calvinistic ideas of the time. He related having a spiritual manifestation that one of his descendants would be instrumental in restoring the true church to the earth, as Christ established it. At a greatly advanced age Asael Smith heard the gospel as it had been restored through his grandson Joseph Smith Jr, and declared it to be the fulfillment to the manifestation that had come to him.

After six years of marriage, Asael and Mary moved to a farm they purchased at Derryfield NH where their fifth son was born 1 October 1779 whom they named Silas Smith. Mary's family lived at Derryfield. Then after the death of Captain Samuel Smith in 1785, his son Asael returned with his family to live at Topsfield where they lived in the ancestral home. There they struggled five years in order to off pay his father's debts with interest. For Asael this was a matter of honor, although it left him in a state of near bankruptcy.

Asael and Mary again departed from Topsfield in 1791 and purchased a 183-acre farm at Tunbridge VT. For a year in the process, they operated a rented dairy farm at Ipswich MA. It has

been incorrectly reported that he left Topsfield under a cloud of disapproval for his tolerance of a Quaker who was a guest at his home. It was in fact his grandfather Zaccheus Gould was fined three pounds silver for housing his nephew Daniel Gould. Asael had the best of relationships with Topsfield town folks.

**Silas Smith** served as a Captain of Militia in the War of 1812. He had married Ruth Stevens 29 January 1806 shortly after his nephew Joseph Smith Jr was born at Sharon VT. They settled in Stockholm NY, near the St Lawrence River. Two daughters were born to them, and five sons, only two of whom lived to maturity. Then Ruth died. On 4 March 1828, after two years as a widower, Silas married a younger woman, a schoolteacher by the name of **Mary Aikens**. Her father was Nathaniel Aikens, a veteran of the Revolutionary War, and a descendant of large numbers of royalty.

In 1830 the parents of Silas were living in his home at Stockholm, perhaps because his wife Mary was strong and willing. During August of that year, there came as Missionaries to that home the second son of Asael - Joseph Smith Sr, and his son Don Carlos. Silas and Mary Aikens Smith listened and eventually joined the LDS Church. But the preaching was hampered by the extreme resistance of Jesse Smith, Asael's oldest son. Asael heard the message and pronounced it good, but died 31 October 1830 at age 86, only a short time later.

John Smith of nearby Potsdam NY was the first of three brothers of Joseph Smith Sr to accept the gospel as restored. He was followed by Asael Smith Jr and then by Silas who was baptized in 1835 by his nephew Hyrum Smith prior to their move to Kirtland OH. Mary Duty Smith continued to live with Silas and his family. She died 28 May 1836 and was buried at Kirtland. Mary Aikens Smith was baptized in Kirtland 18 July 1837. By that time her third son Jesse N was 2, having been born 2 December 1834.

There is a family tradition that young Jesse N. triggered the decision of his mother to leave her Presbyterian faith. On a rainy Sunday he was bored with the long preaching at her church. He reportedly said aloud, "Let's take the dumbbells and go home."

The mood at Kirtland was hostile following the debacle of the Kirtland Safety Society bank failure during the national economic panic. Silas was loyal to the leadership of his nephew Joseph Smith the Prophet. from whom he had received a long letter persuading him to join the restored church. Silas' two adult sons from his first marriage visited them in Kirtland, but did not

choose to convert to Mormonism. In 1838, two years after his mother's death, Silas took Mary and their three young sons on the long journey to the promised land in Missouri.

Upon arriving in Missouri, Silas learned that the Prophet was in jail, and that the Governor of Missouri had issued an edict for either expulsion or extermination of Mormons. Along with other thousands, they retreated eastward to the Mississippi River at which point their six-year old son John Aikens Smith died from the hardships of primitive travel during a very cold winter.

Silas Smith was ordained a High Priest and served as the Branch President at Pittsfield IL. He died there 13 September 1839 from pneumonia, shortly after a visit in Nauvoo with his two brothers and their families. After that his wife and two sons fulfilled his intended move into Nauvoo. In the first of many locations, Mary Aikens Smith and her sons were guests for a few weeks in the home of the Prophet while she prepared to teach school.

Later, they lived in Lee County IA near the boy's Uncle John Smith who was President of the Zarahemla Stake. His son George A. Smith was supportive of his young cousins, Jesse N and Silas Sanford Smith, a relationship that endured for decades. The city of St George UT was named for him.

At age 9, **Jesse N. Smith** and his mother and brother were among the grieving thousands who stood in a long line to view the slain bodies of their cousins Joseph and Hyrum on the 28th of June, 1844. A year earlier Joseph Smith had invited eight-year old Jesse N. to sit on his knee, presenting him with a Book of Mormon for use at school in learning to read. He prophesied to the lad that he would survive to maturity, and that he would become a mighty man in Israel. Both elements were fulfilled.

Silas S. and Jesse N worked for farmers in Iowa to help provide for family needs, including preparations for travel to the Rocky Mountains. (On several occasions Joseph Smith had prophesied that the Saints would move there, amid persecution and apostasy, and would prosper there). John Smith arranged for a man to load the wagon and drive the ox team for this family in the epic 1846 journey across Iowa. As part of the Allen company, young Jesse rode a horse, driving the loose cattle. The hired man turned out to be a scoundrel and John Smith let him go. Unfortunately, prior to this the rascal threw out a trunk containing many of the priceless writings of Asael Smith.

The Smiths spent the winter of 1846-47 at Winter Quarters, having arrived there 31 November 1846. On 9 June 1847 they were among Parley's Company starting west, arriving in Great Salt Lake Valley 25 September 1847. At 12, Jesse N. Smith walked the 1000 miles to the valley, driving the oxen for Uncle John Smith's wagon. His 16-year old brother Silas also walked, and drove the oxen for their mother's wagon.

The family lived in a cabin inside of the South Fort while the two boys scrounged for nettles and sego roots to survive. Jesse N. wrote that he was continually hungry. The community wheat looked promising until crickets invaded in May, 1848. Jesse entered a unique note in his journal about the miracle of the gulls that saved the colonists - that upon arrival each morning, the gulls would form in ranks as if receiving final instructions, prior to flying off in various directions to begin the day's task of cricket consumption and destruction.

In March 1849 their cabin was moved to their city lot, a little west of the Temple Block. The boys rented a 30-acre farm at Centerville until the fall of 1851 when the family was called to join in the establishment of Parowan. En route to serve this Mission they stopped at the home of Uncle John Smith, who was Patriarch to the Church, after his release as the President of the Salt Lake Stake. He gave blessings to each nephew. He offered to send 16-year old Jesse N to school, but Jesse felt the higher calling to go with his mother and provide for her.

In Parowan, Jesse N. Smith married early, served in the Stake Presidency and in the legislature, had duty as a Militia Officer, and was Mayor of Parowan. Beginning in 1860 he served two missions in Denmark for a total of six years. In 1878 he and Ira Hinckley of Cove Fort accompanied Elder Erastus Snow on a two month exploratory trip through the settlements of Arizona. Soon after he was called to begin his 27-year service as President of the Stake at Snowflake, plus service in the Arizona Territorial Legislature. About the same time his brother Silas Sanford Smith was President of the group of pioneers called to colonize the San Juan area (by way of Hole-in-the-Rock), and was for 27-years a Stake President in Southwestern Colorado.

During his Denmark experience, Jesse N. Smith served twice as President of the Scandanavian Mission. He often corresponded with two second-cousins who were serving then in Europe. They were Joseph F. Smith, the son of Hyrum Smith; and Samuel Harrison

Bailey Smith, the son of the first LDS Missionary. During his second mission, Jesse N obeyed the specific direction of Brigham Young as he took **Augusta Outzen** of Randers as a plural wife.

Having sent hundreds of converts off to Zion by steamship, Jesse N. Smith took personal charge of a large immigrant company in 1870. Included with the company were Augusta's parents, and her younger brothers and sisters. They took a steamship from Copenhagen to Hull, England, and a train across to Liverpool. From there they took a steamship to New York, arriving 1 August 1870. This was the first company of LDS immigrants to travel by train all the way across the USA to Ogden, and on by train to Salt Lake City. To mark the occasion, Brigham Young and most of the General Authorities met this train at Kaysville on 10 August, shaking hands with each person as the train continued south. Mary Aikens Smith was with those meeting the train at Kaysville. She lived out her good life in Parowan and is buried there.

Upon arrival at Salt Lake City, Jesse N. Smith was promptly sealed to Augusta Outzen in the Endowment House. He arranged for her to stay at the home of his cousin George A. Smith, then First Counselor in the First Presidency (for whom St George is named). Jesse N. then went on south to Parowan by team and wagon with his mother, his Outzen in-laws, and other immigrants. Jens Christian Falk Outzen and Martha Christensen Outzen and their family lived in Parowan for three years. Jens was then called to relocate to Richfield with his violin, and his cabinet making skills, to join with other Danish immigrants in that colony. In 1905 Augusta and her son Asahel at age 25 went to Richfield from Arizona to attend his grandmother Martha Outzen's funeral. Asahel was a pall bearer along with five of his Outzen cousins.

Meanwhile, Augusta gave birth to a daughter at the home of George A. Smith who had been asked by his cousin Jesse N to bless and name the child. So he named Georgeanna Bathsheba Smith for himself, and for his wife Bathsheba (later General President of the Relief Society). At Parowan, Augusta gave birth to Dena, Robert and Martha. With her small children she went each summer to visit the Outzens in Richfield, as long as she remained in Parowan. Soon after their move to Snowflake, her son Asahel was born 5 December 1880.

Although Asahel and his mother and his noble Outzen grandparents are not designated as "pioneers," each one certainly deserved the title in terms of their labors under primitive circumstances. Jens and Martha Outzen were able and eager to travel to Zion after their baptism in 1856. However, church

leaders asked them to remain in Randers in order to give support to missionary work. So they stayed in their substantial home for fourteen years of cottage meetings, local leadership, sacrifice, and the endurance of bigotry. Augusta shared in all the above.

At Snowflake, Augusta lived in a log cabin for a decade before her brick home was completed. Asahel's twelve year call at Hunt was under similar pioneering travel, work and dwelling conditions.

**David Udall** was baptized into the LDS Church 15 June 1848 by Elder John Squires. He was the first person to join the Church in County Kent, England. He then labored as a local missionary, assisting the Elders with their work. Romance occurred following the baptism of Eliza King. After their 22 December 1850 marriage they took sad leave of their families and emigrated by steamship to New Orleans. Promptly they went by paddle-wheel steamboat up the Mississippi River to St Louis.

David found employment in a brick factory and was called as the Presiding Elder (Branch President) in St Louis. Their son **David King Udall** was born there, while funds and supplies were being accumulated for their ox-team pulled covered-wagon journey to Zion. As a baby, David K. was carried along the Mormon Trail to the Great Salt Lake Valley, arriving in September 1852 at age one. They were called to settle in Nephi. David served a five-year colonizing Mission at Kanab. Then he served for eight years as a Bishop in Nephi, and for the remainder of his life as a Patriarch. Pauline Udall was born in 1885 at his home in Nephi.

David K. Udall had his school and farm work experience in Nephi. As a young adult he relocated to Kanab UT, married Ella Stewart 1 February 1875, and then received a mission call to England. After his return he was called to preside as the first Bishop of St Johns AZ. St Johns was already populated, largely by Mexican Catholics. They understandably did not welcome the sudden arrival of so many Mormons. The resulting difficulties can serve as a model to point out the kind of trouble the Saints would have entered into in California if Brigham Young had heard Sam Brannon instead of hearing the Lord. The entry of a minority of Latter-day Saints into Gentile occupied areas of California would most certainly have placed the Church into the same kinds of mob abuse it had endured in Ohio, Missouri and Illinois.

At 5600 feet elevation beside the Little Colorado River, St Johns is a place of alternate drouth and flood. It was first settled in 1873 by Mexicans, joined by some anti-Mormons out of Missouri; and the Jewish Barth brothers, Sol and Morris. Land was

purchased in 1879 from the latter for the Latter-day Saints who were arriving out of Utah. On 9 October 1880 Stake President Jesse N. Smith organized the Ward, presenting David K. Udall who was sustained as Bishop. 17 days later a letter signed by 30 men of the town was presented to him declaring intent to impede LDS settlement there. But he persisted peaceably with surveys, and the establishment of irrigation ditches, a sawmill & gristmill, a co-op store, and a combined church & school building.

After seven years as Bishop, David K. Udall was called as the first President of the St Johns Stake. He served in that calling for 35 years, followed by his son Levi S. Udall who served for 23 years. The combined total of father & son service ranks second in the Church. The highest ranked such combined Stake President tenure was that of Jesse N. Smith's 27 years until his death in 1906 at age 71, followed by 32 years served by his son Samuel F. Smith.

Our legendary Hunt heritage began with the 1904 birth of **Jefferson Hunt** in Kentucky. His father was a veteran of the Revolutionary War out of North Carolina. He sold his farm and moved his large family by flatboat on the Ohio River to what became Illinois. Jefferson was then about eleven. Near the same time, the parents of young Celia Mounts also sold their property in Kentucky, and also moved by flatboat down the Ohio River. The large Mounts family located in Indiana Territory, across the Wabash River from the Hunts. (The Wabash River divides Southern Indiana from Southeastern Illinois).

At age 19 Jefferson Hunt met and married 17-year old **Celia Mounts**. With hard farm work they prospered. After the birth of their fifth child, John Hunt, they were baptized 7 March 1835. They sold their farm and moved by covered wagon to Far West MO where farm life resumed and Jefferson was appointed as a Major in the LDS Militia. Joseph Smith designated his role as Assistant Marshall of the Day during 1838 Independence Day festivities that featured the laying of cornerstones for a Temple at Far West. He took part in the Battle of Crooked River, after which Governor Boggs issued his edict of Mormon expulsion or extermination.

It was not an easy wintertime move eastward, back into Illinois. Jefferson's losses were itemized at \$2,000. They settled on Bear Creek several miles downstream from Carthage, and about 20 miles south of Nauvoo. Jefferson was called as Presiding Elder. He did volunteer work on the Nauvoo Temple where he and

Celia were endowed and sealed; and he was a Major in the Nauvoo Legion. He also served a short-time Mission among his relatives near the Wabash River.

Family lore holds that Jefferson was on call near Carthage, prepared to serve, and that he heard the shots that killed Joseph and Hyrum Smith. Further, that he assisted during the aftermath. Later he was called upon to use his teams and wagons to haul grain and poor Saints into Nauvoo while mobs were beating up on Mormons and burning haystacks in outlying areas. When the time came to depart west, the two Hunt wagons rolled over the frozen Mississippi River in the latter part of February 1846.

After a very cold winter journey across Iowa, the Hunts were among the early arrivals at Kaneshville (Council Bluffs). There Brigham Young designated Jefferson as Mormon Battalion Senior Captain. His family accompanied the Battalion as far as Santa Fe. From that point Celia and her younger children, plus his plural wife Matilida, were sent back up the Old Spanish Trail over Raton Pass to Bent's Fort, and on up the Arkansas River to Pueblo to spend the winter. Three groups of infirm soldiers plus the Battalion dependents merged with some LDS converts out of Mississippi already located there. Pueblo was in a somewhat sheltered location. Winter wheat had been planted and wild game was nearby. Celia's oldest son, Cpl Gilbert Hunt was part of a guard unit at Pueblo. Son Marshall continued westward.

In the Spring of 1847 young John Hunt at age 14 resumed his ox-driving duties for his mother. The company of Mississippi LDS plus Battalion people traveled north to Fort Laramie, thence west on the Mormon Trail. They arrived in the Great Salt Lake Valley on 29 July 1847, five days after Brigham Young. They helped to build the fort, and lived within it for a year and one-half. Celia's children there were Gilbert (who had married Lydia Gibson at Pueblo), Nancy, Jane, John, Joseph, Hyrum and Mary.

Meanwhile, Captain Jefferson Hunt continued with the Mormon Battalion in its 2,030 mile march to San Diego, including Private Marshall Hunt. They marched on to Los Angeles where Jefferson supervised the construction of Fort Moore. Upon release from the Battalion on 16 July 1847, Jefferson traveled with 51 others up the old Camino Real (Royal Highway) through Santa Barbara, to Monterey. There he reported and gave Battalion data to Lt Wm T. Sherman, acting in charge in the absence of Colonel R. B. Mason.

Jefferson then traveled horseback to Sutter's Fort. With a pack animal loaded with wheat for seed, he joined a group of returning Battalion Soldiers, including his son Marshall, who had walked north through the San Joaquin Valley of California. They crossed over the Sierra Nevada Mountains, followed the Humboldt River on the California Trail up to the Snake River, passed Fort Hall (now Pocatello), and went south to the Salt Lake Valley. It is generally believed that Jefferson arrived in October 1847.

On the 16th of November 1847, 14-year old **John Hunt** and 17 others accompanied his father south out of the Salt Lake Valley. They passed through Utah Valley by pack train en route to California via the Old Spanish Trail. They were among the very first Mormons to see Utah Lake. After nearly starving in the desert they arrived at the Williams Rancho at Chino where they purchased beef animals, seeds and cuttings with church funds. They returned by the same desert route, arriving in late May 1848 with only 97 out of 200 cows, and one bull out of 10 purchased.

On the first day of April 1849 the Hunts again arrived in Utah Valley, this time in a company of 30 families called to colonize. Jefferson Hunt was military officer in charge of defense, and construction of a fort by the Provo River. The Hunts lived inside the fort for two years. But Jefferson was away during much of that time, guiding a large wagon train of 1849 gold miners to California by way of the Old Spanish Trail. He also represented Utah Valley in the Deseret Territorial Assembly.

In 1851 the Hunts were called to depart from Provo and go to California as part of a 428 person colonizing company assigned to establish an anchor settlement in the "Mormon Corridor." Colonel Williams had decided not to sell his ranch at Chino. So in its place they purchased the 35,509 acre Rancho San Bernardino, 35 miles to the west. Jefferson Hunt was senior military officer in charge of fort construction. He supervised road construction, and he bought a sawmill. He served on the High Council and was for five years in the California State Assembly. His son John operated his express mail route, making 29 trips alone across the desert between Salt Lake City and Los Angeles.

When Johnson's Army approached to start the "Utah War," both Jefferson and John Hunt responded to the call from Brigham Young to return and help defend Zion. At his invitation, Jefferson was military advisor at the 11 June 1858 peace parley in the Council House at Salt Lake City between the First Presidency, the newly appointed Territorial Governor, Thomas L. Kane, and a federal

peace delegation. After the "war" was called off, Jefferson Hunt engaged in the freight hauling business, and John Hunt served for twelve years as Beaver County Sheriff.

With some of his sons, Jefferson Hunt began ranching and built a fort east of Ogden in a place now called Huntsville. He was the Branch President there four years. His last enterprise was the development of a large ranch called "Red Rock" at the north end of Cache Valley near Oxford ID. There in 1867 at age 63, he installed a sawmill, a gristmill, a carpenter shop, and a milk house. He had cattle, dairy cows, horses, mules and sheep. He produced butter in kegs, cheese and tinned fruit. He died 11 May 1879 at age 75 in full faith and lies buried on his ranch.

**Addison Pratt** was born 21 February 1802 in Winchester NH, the son of organ builder Henry Pratt. He went to sea at age 20, rising to the rank of First Mate on a whaling ship. At age 29 he married **Louisa Barnes** and changed from the sea to employment as a ship's captain on Lake Erie. He was also in partnership with Louisa's brother Horace, owning a 92-acre farm at Ripley NY. During the winter of 1834-35 her sister Carolyn Barnes Crosby and husband stayed with them for a month and entreated them to join the LDS Church. After careful investigation the Pratt's and her brother were baptized in June 1838.

After selling the farm they departed from Ripley in November 1838. With loaded wagons and three daughters they traveled by way of Kirtland on the "National Road" toward Missouri. Upon receiving word of the expulsion of the Saints from Missouri, they purchased 260 acres of timbered land in Indiana and began development. Their fourth daughter Lois was born there. After word came of the LDS settlement at Nauvoo, they leased their property and gathered with the Saints in the fall of 1841.

In Nauvoo Addison Pratt worked at Temple construction, and in the temporary font he performed baptisms for the dead. As he worked by the side of Joseph Smith he mentioned his experience with peoples of the South Pacific as likely being amenable to gospel teaching. Soon he and three others were called to fill a mission among the islands. Addison was set apart by Brigham Young. They departed from Nauvoo 1 June 1843. He left Louisa and four daughters to fend for themselves.

One missionary died at sea. Another became discouraged and departed from their place of labor. But Elders Pratt and Grouard achieved much success in the Society Islands. At length Addison

concluded to return when definite word came of the demise of the Prophet Joseph Smith. He had received only two letters from his wife and only one other letter - from Wilfred Woodruff.

Addison arrived at San Francisco 11 June 1847 and found the Brooklyn Saints in much disarray. They were not content with the high-handed methods of Samuel Brannan who had gone east to try to persuade Brigham Young to see the advantages of migrating on to California. Addison felt compelled to tarry there and influence as many as possible to remain faithful. Sam Brannan returned, still in charge but not too interested in preaching. He called Addison as Branch President so he could have more time for his many business affairs. Of course Sam Brannan retained personal control of tithing payments by the Brooklyn Saints.

Meanwhile, Louisa and her four growing daughters managed to get by among the Saints at Nauvoo and going westward. She was a trained and expert seamstress, having apprenticed in her youth. She made suits for many of the prominent men at Nauvoo, and came to know their families personally. She and her daughters kept school, collecting fees from participating families. She managed to get some of the Indiana property leased and some sold, using the money to buy materials and to hire labor to build a home in Nauvoo. Of course the house investment was totally lost when the Saints were driven out of Nauvoo. She swept it clean for the mob to claim. But she was able to negotiate the final trade of their house and lot in Indiana for a wagon with oxen to pull it.

Both Addison and Louisa kept journal accounts of their experiences, for which historians and their descendants are very grateful. Louisa also participated in literary circles to discuss the books they read. Having been single until age 28, and now managing affairs without her husband present, she was quite independent and feminist ahead of her time. She was also very loyal to the Kingdom of God on the earth in all her days.

The Pratt wagon departed from Nauvoo at the end of May 1846, after the early exodus in coldest winter. The weather and roads were better than were experienced by the earlier refugees. At Nauvoo, crossing Iowa, and at Winter Quarters, the Pratt girls established special friendships with the Orson Spencer family of girls, which carried forward later in Utah and in correspondence.

The Pratt wagon was not among those selected for travel in 1847, so they were at Winter Quarters during two winters. Their first dwelling there was a very primitive sidehill dugout with sod walls and fireplace. The roof was of poles covered with sod which

leaked muddy water during storms. In it they continued to teach school. They were more comfortable in a cabin the second winter, and kept school in a bowery. But it took a lot of faith to survive many bouts of illness and scurvey from poor diet.

On the Mormon Trail the Pratt women walked alongside their wagon with the oxen and a driver. They arrived in the Salt Lake Valley 21 August 1848, and found space to live inside the fort. Despite continuing travail, all had managed to survive. After seven days Addison Pratt also arrived, on horseback, having traveled from Sutter's Fort with a company of ex-soldiers of the Mormon Battalion. It had been five and one-half years since eleven-year old Lois Pratt had seen her father.

In the October General Conference, Addison Pratt was called to the stand to report his mission, some of it in the Tahitian language. His mission had been the very first in a foreign tongue; and the first foreign culture mission of the restored Church. (Prior missions in Canada and England were in English, and not in a foreign culture). Popular interest developed and Addison began to teach Tahitian in a school for prospective missionaries. He also built a log cabin on the lot assigned to him at the site of the present City/County Library in Salt Lake City. He also did some farming, but he was a seaman, not a born-again farmer.

After less than a year at home with his family, Addison Pratt received a call to return to the Society Islands as the President of a group of Missionaries, including several families. Louisa Barnes Pratt was set apart on 7 May 1850 by Brigham Young for her role as the wife of a Mission President, the first such action to take place in this dispensation. Her sister Carolyn and husband Jonathan Crosby were also called to be a part of this group which traveled in 1850 by way of the California Trail across a corner of Idaho, diagonally across Nevada, and over the Sierra Nevada Mountains to San Francisco. From there their sailing ship voyage was not totally pleasant.

Preceding them, Addison Pratt and single Elder Hiram Blackwell started for their mission in October 1849, not knowing for sure about the call for his family to join them. Their call on 6 April 1850 at General Conference came later. But first there was the matter of his endowment for his call. His first mission departure from Nauvoo in 1843 was before the Temple there was completed. In 1849 the Salt Lake Temple was only a staked-out location, and the Endowment House was yet a decade away. So very early on the morning of Saturday 21 July 1849, Addison Pratt was

taken to the top of Ensign Peak by Brigham Young and many of the General Authorities. There they gave him his endowment and set him apart as a Mission President.

It was too late in the season to start across the Sierra Nevada Mountains. So Pratt and Blackwell traveled to California by way of the Old Spanish Trail along with Jefferson Hunt and his train of 107 wagons and some 500 Gentiles passing through Utah Territory on their way to mine gold. Also with the wagon train were 19 LDS Gold Mining Missionaries led by James Madison Flake, plus Elder Charles C. Rich en route to serve as President of the California Mission.

Pratt's journal entries of events along the way provide a priceless part of history. They verify that Jefferson Hunt repeatedly warned against an advocated shortcut through Walker's Pass. Pratt placed responsibility on those who defected for the problems of their own undertaking. As their route increased in difficulty, most of them returned to the Old Spanish Trail and followed Hunt to safety. But some 67 of the most avid persisted on into Death Valley wherein 20 of them died. This gave the place its name.

Hunt's wagon train departed from the Fort Utah/Hobble Creek vicinity. His mission statement from Brigham Young was to pilot these 49ers where they wanted to go, so they would not consume scarce food supplies that winter. It was also to establish the southern route as a wagon road. The Mormon Trail odometer was mounted on the wagon, which Addison Pratt occupied during the trip to the Williams Rancho at Chino. There in January 1895 Jefferson Hunt turned over his \$10 per wagon pilot fees for use to defray expenses of the Missionaries. Then Hunt, Pratt and Charles C. Rich rode on horseback together to San Francisco.

After Pratt and some single Elders arrived at the island of Tahiti, he was placed under house arrest by the French Government. Receiving visitors enabled him to interview and give blessing and direction to the work of the Mission. He was not able to obtain release until after his wife, daughters and the others had arrived on the island of Tubuai much later. Then the work proceeded for about a year until the government forced all of them to depart.

While Pratt and his Elders were preaching and baptizing, Louisa, Carolyn and the girls were occupied with the equivalent of daily Primary and daily Relief Society. They learned local skills, adapted to the customs, and the Pratt girls learned to

speak the language. They taught social, religious and cultural lessons, developing kindly relationships with the natives. For teen-aged Lois Pratt and her sisters, it was a wonderful time.

Upon their 30 June 1852 arrival back in San Francisco, the Pratt's found work by means of which to repay debts incurred on their Mission. At the end of 1852 they migrated to the 1,000 person LDS colony at San Bernardino. There at the principal Spring social event of 1853, sixteen-year old **Lois Pratt** was elected queen of the May Day Festival. She attracted the attention of express mail carrier John Hunt, to whom she was married four years later in 1857.

An affirmative response to the call to return to Utah was viewed as loyalty to the Church when Johnson's Army approached. However, penalties were not prescribed for those who chose to remain in California. Unfortunately, most of those who declined the call also declined in their spiritual destiny, along with that of their descendants. Among the Hunt's and Pratt's there was a mixed response.

Jefferson Hunt and his sons and their families returned as requested, despite their losses upon moving out. Jefferson made the same kind of sacrifice he had done before in Missouri and in Illinois. He sold his ranch and sawmill at ten cents for each dollar he had invested. John and Lois Hunt moved to Beaver where John became a Counselor in the Bishopric, and served for twelve years as the Sheriff of Beaver County. During the return to Utah, their first child, **Ida Hunt**, was born 8 March 1858 at Hamilton's Fort. Ida's grandmother Louisa Barnes Pratt also moved to Beaver where she lived out her life and is buried.

Three of Jefferson Hunt's married daughters chose to remain with their husbands who rejected to call to return to Utah. On several occasions Celia Mounts Hunt visited those daughters during the years that followed, together with prolonged visits at Snowflake where her son John Hunt was serving his 31 years as Bishop. She died at age 91 during her last visit to San Bernardino, and is buried there.

Except for two years at Beaver in the mid-1860s, Addison Pratt chose to remain by the sea he loved so much, at the home of his second daughter Francis Pratt Dyer who stayed with her husband in California. Some historians have questioned his church standing because of this, but he died with membership and testimony intact. He met the criteria of today's worthiness

standards: virtue; one wife; tithing; word of wisdom; the saving and exalting ordinances; missionary service; sacrifice; love of God; and love of neighbor.

Two matters appear to have influenced his choice: Addison Pratt was a New England Yankee with very strong patriotic ideas, and may have had reservations about a confrontation with the U. S. Government. Also he had an arthritic condition, which made cold Utah winters tough to endure. The Lord will judge and he employeth no servant there. While awaiting judgment, Addison Pratt's remains lie buried at Anaheim.

## Smith Family History Outline

04/07/2010 RAS

This is Richard A. Smith speaking into a recorder at the home of my nephew Clayn Smith in Pleasant Grove UT. Today is Friday April 7, 2010. This will narrate a brief history of our early Smith ancestry starting in England; then in Colonial America; then in the early United States in New England; in Missouri & Illinois; across the plains to UT; and down into AZ.

This will include relevant history of a Smith family branch leading to the Prophet Joseph Smith; and also to the Udall family branch of David Udall and his son David King Udall.

Our earliest known Smith ancestor was **Edward Smythe**, who was born in 1564 at Kirton, Lincolnshire, England. Then his son **Robert Smith** was born there in 1595. Then his remarkable son **Robert Smith #2** was born there in 1626. At age 12 this Robert crossed the Atlantic Ocean in 1638 as an Indentured Servant. Then in Colonial America our Robert served as a house servant for seven years to repay the cost of his sailing ship travel.

So at age 19 Robert Smith began a life of his own. He acquired farmland property at Topsfield MA and began to build a dwelling. He married Mary French and they had ten children. There were five generations of the Smith family who lived at this home in Topsfield: they were this Robert; his son Samuel Smith; his son Samuel Smith esquire; his son Asael Smith (spelled Asael); and his son Joseph Smith {the father of the Prophet Joseph Smith}.

Each of these Smith ancestors will be discussed in some detail.

**Samuel Smith #1** was known as a farmer; he was a carpenter/cooper who added construction to the Topsfield house his father Robert Smith had begun; and he was among the accusers of witchcraft. He married Rebecca Curtis and they had nine children.

**Samuel Smith esquire** was a very remarkable ancestor there at Topsfield. He was elected Town Clerk; he served as Moderator at Town Meetings; he was elected 12 times as a Selectman, then as a Legislator six times; he took part with a group that showed the common dislike for a new British tax on tea, by dressing like Indians, and boarding a British freight ship where they dumped bales of tea into the harbor. This became known as "The Boston Tea Party." It triggered the start of the Revolutionary War.

Our Samuel Smith esquire enlisted as a Captain of Militia in the Revolutionary War in 1776. He married Rebecca Gould and they had five children. He lived until 1785.

Our next Smith ancestor was **Asael Smith** who married Mary Duty in 1767. They had seven sons and three daughters. In 1776 Asael Smith enlisted as a Private in his father's Regiment, and served in the Revolutionary War. Four of his sons will be mentioned in this narrative.

After victory in the Revolution, the house and farm at Topsfield was sold in order to repay debts resulting from the loss in value of Continental Currency. Asael traded his remaining equity in the Topsfield property for a farm at Derryfield NH. He next purchased 83 acres of uncleared land at Tunbridge VT. His sons Jesse at age 23, and Joseph age 20 removed the trees.

In 1794 Asael Smith purchased an additional 180 acres nearby. Other purchases followed, and by the year 1802 Asael and his seven sons were farming more than 300 acres of adjoining land. The eldest son Jesse married and received a legacy of 50 acres.

The second son of Asael had been born July 12, 1771 at Topsfield and was named Joseph Smith, later known as Joseph Smith senior. At age 24 he married Lucy Mack in 1796. He also received a legacy farm, at Tunbridge VT.

After the birth of their son Alvin, Joseph and Lucy Smith opened a store with items to stock the shelves on credit from New York City merchants. The Smith's received promises and vegetables for store sales, expecting to be able to pay the store inventory debt from the profit out of another enterprise.

With a partner, Joseph and Lucy had entered into a profitable contract to import and market ginseng tea out of China. But their partner cheated them with a lie that the ship had sunk. So they sold their farm to pay their store inventory debt.

During the next 14 years the growing Joseph Smith Sr family moved seven times around Tunbridge, Royalton and Sharon VT. After the birth of their second son Hyrum, Joseph Smith Jr was born on December 23, 1805 at Sharon, Windsor County, Vermont. At age 14, he received a most remarkable vision in a grove of trees.

In 1811 a Typhoid fever epidemic in New England America killed 6,400 people within five months. Six year old Joseph Jr had a high fever for two weeks. A sore developed under his armpit. This was misdiagnosed as a muscle strain. After two weeks of pain, the sore was lanced which discharged a quart of liquid purulent matter. The sore eventually healed but it was replaced by severe pain in his left leg. The doctors diagnosed bone infection and proposed to amputate his leg. Joseph Jr and his mother declared no, and asked for an alternative.

Fortunately, a professor at Dartmouth Medical College had just developed a new surgery for this "osteomyelitis" infection. It was to cut out the diseased portion of the shinbone.

The surgeon asked for a rope to tie the six year old boy to the bed. But young Joseph said his father could hold him instead of the rope; and that his mother must go out of the room.

Folded sheets were placed under his leg. The surgeon made a large incision, and bored holes in the sides of the bone. Then he pried off three long infected pieces, plus other small pieces. Then young Joseph had three more months of pain. From age 7 to age 10 he moved about on a homemade crutch.

In 1816 this Smith family planted a crop on a rented farm for much needed income. But it became was "the year without a summer." On June 8 several inches of snow fell in New England. Ice formed on ponds. Crops froze in July. The cause was that the volcanic Island of **Tambora** exploded in Indonesia, with 1000 times the energy of an atomic bomb. This enormous explosion blew dust from the pulverized volcanic rock into the atmosphere. The dust then reflected sunlight and heat back out into space.

After the crop failure, Joseph Smith Sr set out for Palmyra NY where he found a farm to rent, and sent for his family. He arranged for a wagoneer, Caleb Howard, to transport them.

Lucy had only \$60. Snow covered the ground. Caleb Howard forced young Joseph, in his tenth year, to limp behind the wagon in the snow. When Lucy's money was all spent for day-by-day food and lodging, Caleb Howard threw their goods off onto the street, and started off with their horse team and wagon. Lucy grabbed the reins and shouted to bystanders for help. Caleb Howard jumped off the wagon and departed.

Somehow the family managed to get to Palmyra. The Smith boys helped on the farm and found odd-job work. Joseph Jr was employed by Josiah Stool digging to find a lost silver mine.

After four years at Palmyra, the Smith family moved to Manchester in 1820. This was a year of religious excitement. The first vision occurred in the Spring of 1820. Then Moroni appeared in September 1823. The Church was organized in April 1830.

Meanwhile, my great grandfather **Silas Smith** was the sixth son of Asael and Mary Duty Smith. Silas was born October 01, 1779 at Derryfield NH. In 1806 he married Ruth Stevens at Stockholm NY. Five sons were born to them. Three of the sons died, and then Ruth died. After three years Silas married school-teacher Mary Aikens. {I was named for her}. Her father, Nathaniel Aikens, was a veteran of the Revolutionary War. Silas Smith was a Captain of Militia in the War of 1812.

In 1830, Asael and Mary Duty Smith, at age 86, were dwelling at Stockholm NY in the home of their son Silas. Their second son Joseph Smith Sr arrived as a Missionary with a copy of the Book of Mormon. But their eldest son Jesse entered the home and expressed resistance to the message. Silas intervened so that the message could be presented. Asael Smith died after reading the book and declaring it valid. Mary Duty Smith died later, and was buried near the Temple at Kirtland OH.

On September 26, 1835, the Prophet Joseph Smith sent a letter to his "Respected Uncle Silas" in which he wrote that the word of God to Noah was not sufficient for Abraham. God made his promises directly to Abraham. So why should God later speak to Moses? Why should it be thought a thing incredible that God should speak again in these last days?

After investigation during the Summer of 1836, Silas Smith was baptized at Kirtland by his nephew Hyrum Smith. We have a copy of his certificate as an Elder dated January 13, 1837. It was signed by Joseph Smith Jun & Fredrick G. Williams.

In 1838 Silas and Mary Smith took their three sons to Missouri. The Prophet Joseph Smith was then a prisoner in Liberty Jail. Then because of Governor Boggs' order of Mormon extermination, the family joined a large group traveling eastward out of MO. Near the Mississippi River their son John Aikens Smith died at age 6. Then at Pittsfield IL, Silas served as Presiding Elder until his death from pneumonia occurred on September 13, 1839.

In the Spring of 1843, the widow Mary Aikens Smith and her two sons were dwelling in Hyrum Smith's "office" at Nauvoo. Eight-year old **Jesse Nathaniel Smith** walked daily to school. One day, as he was passing the home of Joseph Smith, the Prophet invited young Jesse into his wood-yard, and gave him a copy of the Book of Mormon to read at school. On the flyleaf, he wrote: "To my cousin Jesse N on your eighth birthday, Joseph Smith Jun." A year later in June 1844, Jesse N. Smith and his mother and brother stood in a long line to view the slain bodies of their cousins Joseph and Hyrum.

Jesse N. Smith recorded in his journal about the family move across the Mississippi River into Iowa. He recorded that in October there was an abundance of quail they could catch by hand at their doorstep. This was considered a miracle by the poor Mormons living in that area. (Quail run on the ground, then fly for a short distance. But these quail had become exhausted from their flight across the mile-wide Mississippi River).

The Smith family was part of the epic LDS departure from Nauvoo in early 1846. They spent the 1846-47 winter at Winter Quarters Then in Parley's Company, they arrived at the Salt Lake Valley on September 25, 1847. Twelve-year old Jesse N. Smith had walked 1300 miles driving the oxen for his mother's wagon. His brother had driven the oxen for their Uncle John Smith, the sixth son of Asael and Mary Duty Smith.

The Smith family lived inside the Fort. The two boys scrounged for nettles and sego roots to eat. There was little food. In May 1848 the community wheat sprouted, but crickets invaded. Jesse wrote in his Journal about the miracle of the Gulls; that they would return each morning and form ranks on a plowed field as if receiving instructions from leaders, before suddenly flying off in all directions to consume the crickets

Jesse N was 14 when the two boys rented a 30-acre farm at Centerville. Then in 1851 the family was called to help establish Parowan UT. Jesse N married early; he served in the Stake Presidency; he had duty as a Militia Officer; and he served two foreign Missions in Denmark for a total of six years. In both he was the Mission President. During the second Mission Jesse N obeyed a specific direction from Brigham Young, as he took Augusta Outzen as a plural wife.

As a Captain in the Militia at Parowan, Jesse N was alert to the news of a U S Army advancing west to thrash the Mormons in 1857. At that time a Fancher immigrant wagon train out of AR passed through Parowan. They purchased wheat and salt from Jesse N who needed the cash. Later he was ordered by his Militia superior to go and investigate the rumor that there had been a massacre of this Fancher wagon train at Mountain Meadows. He confirmed the tragic event. Next he was directed to take a Platoon to bury the dead bodies at Mountain Meadows. I am happy to know that grandpa Jesse N. Smith was not part of that awful massacre.

In September 1878 Jesse N. Smith of Parowan and Ira Hinckley of Cove Fort were requested by Apostle Erastus Snow to join him in an exploratory trip through Arizona Territory. At Silver Creek on September 26 Erastus Snow named the settlement "Snow Flake" for himself and for William J. Flake.

The tour continued south over the White Mountains; past the Gila Valley; south through St David and Tucson; then west and north across the Salt River; and onto the Mogellon ridge to the Little Colorado River at Grand Falls; then across the Colorado River at Lee's Ferry; and on north to Kanab; finally arriving home at Parowan on the 5<sup>th</sup> of November.

During the stop and naming of Snowflake, Erastus Snow notified Jesse N that he would be called to be President of a future Stake at that location. He also said an LDS colony would be established at St Johns. For that reason the heritage of Pauline Udall Smith is included here.

Great Grandfather **David Udall** was the first to be baptized LDS in his area of England in 1850. He then labored as a local missionary, assisting the Elders. Romance developed after Eliza King was converted there. They were married; then took leave from their families by steamship to New Orleans. They traveled by paddlewheel steamer up the Mississippi River to St Louis.

David Udall found employment in a brick factory. Eliza gave birth to their son **David King Udall** in September 1851. After adequate funds were accumulated, supplies were purchased and loaded onto a covered wagon pulled by oxen. They followed the Mormon trail to the Salt Lake Valley in 1852. They settled at Nephi, where David Udall served as Bishop, then as a Patriarch.

Their son David K. Udall had school and farm work experience at Nephi. As a young adult he went as a colonizer to Kanab. He

married Ella Stewart; then went as a Missionary to England. Soon after his return he was called to be the first Bishop of St Johns AZ.

St Johns was already a Mexican Catholic town. The Latinos did not welcome the wagon train of Mormons out of Utah, arriving to occupy adjoining land. Conflicts occurred which David K. Udall resolved with patience and persuasion during his seven years as Bishop.

The St Johns Stake was then organized with David King Udall as the first Stake President. He served as Stake President for 35 years. And then he served for seven years as the first President of the Temple at Mesa AZ. After that he served as a Patriarch, and gave me my patriarchal blessing.

Both Jesse N. Smith and David K. Udall were pioneers out of UT, establishing colonies at Snowflake and St Johns. They provided leadership for the division of town-lots and farmland; for stream flow diversion and conveyance ditches, with scheduled turns at receiving irrigation water into individual farms and gardens. They supervised fruit tree and shade tree planting.

**Asahel Henry Smith** was the son of Jesse N. and August Outzen Smith. He was born at Snowflake on December 5, 1880 on a cold Sunday, in a tent, heated by a wood stove. His was a premature birth at five pounds. But as he grew he developed a strong, healthy body. He was 6' 2" tall, lean, wiry, and coordinated. He was known for his tireless use of tools, farm implements, and farm equipment.

Asahel was named for his Great Grandfather Asael Smith of Topsfield MA. Both Asael and Asahel had seven sons in strong families; each developed 300+ acres of farm/ranch land; each served as the Town Clerk; both were loyal Americans; each was convinced of the mission of the Prophet Joseph Smith Jr.

Asahel was baptized in Silver Creek on his 8<sup>th</sup> birthday, by his father Jesse N. Smith. (46 years later Asahel Smith baptized me in Silver Creek on my 8<sup>th</sup> birthday).

At age 12 Asahel was at a Four Stake Camp at Pinetop. At age 13 he saw Apache Chief Geronimo in a prison wagon, being taken to the train at Holbrook en route to an Indian Reservation in OK.

From August through November 1892 Asahel was the teamster for a family trip to Richfield UT to visit his Outzen grandparents. Asahel was also the teamster on many occasions for his father, Stake President Jesse N. Smith, and visiting General Authorities

Asahel was agile in sports and a good batter. He read books and scriptures. He was faithful in Church attendance. He was honest, trustworthy and unselfish. He obeyed the Law of Health.

From his youth until he was married at age 28, Asahel Smith did a lion's share of the big family's work. His six older brothers had married and moved away. Asahel and next brother Hyrum had help from six younger brothers, and from twenty yet unmarried sisters. The principal work was fence building, cow milking, farming, irrigating, ditch-muckout, firewood hauling and wood chopping.

As a young adult, Asahel contracted to haul freight from the railroad at Holbrook to Fort Apache. He was also part of grain thrashing excursions in Navajo and Apache County areas. (On one of these occasions he first met Pauline Udall at St Johns).

On February 28, 1904 Asahel was ordained an Elder by Snowflake Ward Bishop John Hunt, Pauline's Grandfather.

In May 1905, Asahel at age 25 had money saved, and went to Salt Lake City to enroll at the LDS Business College. His father Jesse N. Smith asked him to assist his sister Priscilla on her farm at Granger during that summer. Her husband was away on a Mission. At September, he had received no pay for his work; and he had helped Priscilla with some of his own funds. So he was unable to pay college enrollment fees.

Asahel did receive pay for continuing on the Granger farm until his father died in June 1906. Then he returned to Snowflake where he made equal offering of his tithed earnings to the four mothers in the Jesse N. Smith family.

Asahel resumed care for his dear Danish mother, Augusta Outzen Smith, and his younger sisters. He inherited a large lot (1/4 of a city block) and built a large barn with stables and corral. In 1908 Asahel and his brother-in-law James H. Frost built the large brick Social Hall under contract with the Snowflake Ward.

On April 2, 1909 Asahel was married to Pauline Udall out of St Johns AZ, in the Salt Lake Temple. He was 28 and she was 24.

They then lived upstairs in the Augusta home. Their first son Rudger Grant Smith was born there on January 31, 1910.

A letter came from LDS Church President Joseph F. Smith, with a call for Asahel to serve as the Bishop of a new Ward at Hunt AZ. On their first anniversary, the three traveled 30 miles in a covered wagon to their new home; starting to live in a tent.

The very small ranching town of Hunt was located midway on the 70-mile wagon road from Holbrook to St Johns. The Hunt Ward comprised members in the towns of Hunt, Concho and Vernon. Asahel served as Bishop for seven years, and then was a St Johns Stake High Councilor for five years.

Asahel was known as "the circuit riding Bishop." He went nine miles to Concho; and then 28 miles to Vernon on alternate Sundays to meetings at each of the three places. He rode his favorite horse Kern; but sometimes Kern pulled a two-wheel buckboard, with two passengers and/or small freight.

Asahel plowed and farmed 30 acres of virgin land by the Little Colorado River, a mile to the north. Asahel and Pauline each filed for a 160-acre homestead. With some David K. Udall land, they had about 420 acres of farm and grazing land. Asahel grew corn & alfalfa; raised beef cattle; and milked some dairy cows. Pauline sold butter and cheese to travelers for needed cash.

Six children were born on the ranch at Hunt: Andrew, David, Ida, Maria, Marion and Philip. Care in a lean-to tent was provided for Pauline's invalid mother, Ida Hunt Udall. Asahel was always very kind to her. She died there on the ranch.

There were both faith-promoting experiences and difficult trials at Hunt. Asahel built a small adobe house. They had a post office, and a small store to serve travelers. Many travelers stayed in their small house overnight.

As a baby, David's heart was severely damaged from whooping cough. In 1915 the upstream Lyman Dam failed, and the resulting flood destroyed the Udall diversion dam, canals, roads, and fences. Dead animals left an odor for months.

In 1918 Asahel purchased a used Model T Ford for \$150. Rud was baptized in the Little Colorado River. The family took a vacation trip in the Model T to Snowflake.

In April 1922 the family returned to dwell in Snowflake after twelve years on the ranch at Hunt. Henry was born in the Augusta brick house. Asahel built an adobe house on his lot. Richard was born there on a Sunday.

Asahel farmed and was known for his many neighborly deeds, such as building a bridge across the irrigation ditch for a widow down the street; and hauling a load of stove wood for a widow.

Each child in the family played a musical instrument. Each helped produce food from the garden, plus apples, cherries, gooseberries and currants. We ground wheat from the farm, had milk from the cows, and eggs from the chickens. Asahel produced pork, beef and poultry. There was plenty. At the store, Pauline purchased only salt, sugar, spices and dry pinto beans.

In 1930 Asahel entered into a dairy partnership with our milk cows; and to provide jobs for Philip and Henry. This enterprise continued for a decade.

Asahel served as Stake High Priest President for eleven years. In 1935 his health was impaired when a Dentist at Holbrook extracted all of his teeth in one sitting, without anesthesia!! The resulting septima shock produced frequent loss of his recent memory. He had occasional blackouts. But his hard work carried on with raising cucumbers for a pickle factory at Taylor.

Asahel would whistle a churchy tune while he worked. He often carried a fussing grandchild about with gentleness, giving the busy mother some free space, and carrying a fly swat.

In July 1937 Asahel was taken on a wonderful Church-history trip to Palmyra NY with his sister Myrtle and her mother Emma Smith. In 1939 the new Snowflake Meetinghouse Asahel had helped to build was dedicated. Then in 1941 it burned to the ground. This was two months before the Japanese attack on Pearl Harbor on December 7, 1941.

Planning for retirement, Asahel & Pauline purchased a building lot near the Temple at Mesa. He served a Stake Mission at Overgaard AZ where Pauline was teaching school during World War II. On September 7, 1947 Asahel gave a powerful testimony in the Snowflake Ward. That evening he suffered a heart attack and died at age 67. His good life was remembered with honor at his funeral. The concluding speaker was Apostle Spencer W. Kimball.