

The Early Smiths of Topsfield

Joseph Fielding McConkie

Purpose of the Topsfield Markers

Everyone hopes that the placing of the two markers commemorating the five generations of Smiths who lived in Topsfield will help us and future generations remember who we are. In remembering and honoring a good family from the early history of Topsfield, we seek to remember and honor all the good people and families who helped create our nation and endow it with character. Topsfield has become the parent to great hosts of honorable and good people.

Monuments are the sanctuary of memory. They constitute the holy mountain from which vantage point we see the vision of the past, present, and future. It is in the temple of memory—“covenants” as the Puritans called them—that we give meaning and purpose to all we do.

Our Kinship

We are generally a little surprised to find out how tightly we are all bound together, be it by family or by intent and purpose. If you had progenitors in medieval Europe, the odds that you and I are not related are

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the same as your walking 150 feet in a rainstorm without a drop of rain falling on you. And if you had progenitors who lived in this area during those years in which our nation was born and political and religious freedom established, we will again find ourselves related, if not by blood, certainly in spirit and purpose. No single tree produces all the good fruit.

After Washington's army had retreated from New York and crossed the Delaware into Pennsylvania, they were joined by a fellow named Charles Wilson Peale. As he walked among that army by the light of the early morning, the soldiers looked as wretched as any men he had ever seen. One had almost no clothes. He was in an old, dirty blanket jacket, his beard long, and his face so full of sores that he could not clean it. The man was so "disfigured" that Peale studied his face for some time before he recognized that he was looking at his own brother.¹ That is a recognition that sometimes fails us. Although we are gathered in a town meeting this evening, the occasion is also something of a family reunion.

Our Thanks

On behalf of the Smith family, I express gratitude for the invitation to place a marker behind the Topsfield Congregational Church. All of us who have an interest in our progenitors have reason to be grateful for the role that the various churches that make up our communities have played. Because of the records kept in churches, we can trace our family histories. Our ancestors were born on the farm. They were obscure people who lived hard lives and died young. Only half of their children lived long enough to marry. In that day, there was no formal system to record either births or deaths. They may have been entered into the family Bible, but far too often it was lost. Birth records were not kept by the government until about 1900. The only records we have of most of our ancestors are the christening records kept in the church they attended. When they were married, they came to the church. The minister recorded the marriage, and often that is the only record we have of where and when they married and, in some instances, to whom they were married. When our ancestors died, the priest or minister made the record of their death. He recorded the burial in the cemetery in the churchyard and faithfully kept the records. We owe a great debt to the ministers and priests who officiated for our ancestors in the important events in their lives and then recorded those events for us.

May I also extend appreciation to the Topsfield Historical Society, whose love of history is a blessing to us all, and to the Rossanos, who now reside where the Topsfield Smiths once lived. Thank you for sharing

some of your privacy—a gracious act on your part and one that we pray will prove a blessing to you and your family for generations to come.

Five Generations of Topsfield Smiths

Our family history records five generations of Smiths who lived in the township of Topsfield: Robert (1626–1693), Samuel I (1666–1748), Samuel II (1714–1785), Asael (1744–1830), and Joseph Sr. (1771–1840). Excepting Robert Smith, each of these men lived on the property now owned by the Rossanos, where a marker will be placed tomorrow.

In honoring the Smiths, I maintain that we honor the common man. Surely the name *Smith*, of all names, is most common. To learn of them, we search family histories, records of the community church, and the footnotes in the history of a small New England village. Were it not for such sources, they could be as easily forgotten as leaves that fall from the autumn tree.

Yet somehow, by a divine covenant that we will understand only in a future world, we are bound to them and them to us. They, and the many whom they represent in their “commonness,” moved the rocks and first plowed the ground. They planted the seeds of liberty that we might feast on its fruits, and they taught us how to protect the same with fences built of honor and virtue.

As for the Topsfield Smiths, they stood tall when it was time to soldier and quiet when another man sought the freedom to pray. They were equally at home in the Bible or in the woods. They married remarkable women born on this soil to people of strong religious convictions, and they raised good families. These people loved their families and their freedoms and would willingly have died for either. They and their neighbors were a strong people; and perhaps in the justice of God, we will in some future day be called to give them an accounting of what we have done with their names and the religious and civil liberties they bequeathed us.

As for the Smith family, from what records we have that were penned in their own hand, they apparently were both articulate and intelligent. They did their share of public service, complained about their taxes, haggled with their neighbors over petty things in the courts, had strong family loyalties, and were, in the eyes of others, stubborn. As ordinary as these early settlers of New England may appear, they were of such character that John Adams felt compelled to say that he found greater reason for pride in his “descent from one hundred sixty years of

virtuous, independent New England farmers” than he could from the claim to have descended “from regal or noble scoundrels.”²

The winds of faith and the hope of liberty drove the sails of the ships that brought the first settlers to this land. Among their number were those who sought freedom from the bonds of poverty and others who sought religious liberty. They brought their Bibles with them and were greatly influenced by its teachings. They were particularly influenced by the Old Testament. They came believing themselves to be the likeness of ancient Israel, “a covenant people” who were to establish a Zion, a New Jerusalem, in this the “promised land.” They knew well the promise God had given Abraham about a land of promise, and they knew his seed would be as countless as the stars of the heavens or the sands of the sea.

What is so remarkable about this thinking is that it became a reality. Our nation is a promised land, and it may well be that half the people in this country are numbered among the descendants of the early inhabitants of New England. Matters of faith and form of worship were of the greatest importance to them. They cherished these religious freedoms and eventually learned to allow others to enjoy the same. Adversity was their constant companion. They became a strong people because strength was required to survive. I speak tonight of one of these families whose posterity has had a profound effect on the history of this nation—the Smiths of Topsfield.

Robert Smith, 1626–1693

As noted, the first of the Smiths to live in the area of Topsfield was Robert, who came to the shores of America in 1638, which is the same year that Anne Hutchinson was banned from the colonies for supposing that she could read and interpret scripture. Robert was but twelve years of age at the time. He came as an indentured servant to a man by the name of John Wittingham for whom he labored for a period of ten years to pay for his passage and buy his freedom. He apparently came from Boston, Lincolnshire, in England. This area had been the seedbed for many in the Mayflower colony.³ His family, if they were at all interested in religious things, would have had a difficult time avoiding some association with that kind of religious fervor. Family tradition holds that he was kin to the famed explorer Captain John Smith, who came from this same area.⁴ Robert became a tailor and enjoyed sufficient success in that trade to enable him to purchase a farm in Boxford and Topsfield townships in 1661 at the age of twenty-three. He was nearly thirty years of age when he took Mary French as his wife. She was ten years his junior; they

became the parents of ten children.

Mary's father had come to America in 1631 on the *Lion* with John Winthrop Jr.⁵ He took the oath of a freeman in Boston, evidencing his activity in the church there, but later moved to Ipswich. He was a tailor, suggesting some possible connections with Robert Smith through that trade. The Frenches hailed from northern Scotland.⁶ Robert and Mary were caught in a public kiss before their marriage and were fined for their inappropriate behavior. Both paid their fines but thought their transgression quite worth it and died unrepentant.⁷

Robert was, we are told, "a quiet, unassuming man" who was interested in the welfare of his community and who was generous to the needy.⁸ "With his family he worshipped at the Topsfield church, and hence became known as Robert Smith of Topsfield. He served at various times as a member of the trial jury, also on the grand jury. He raised his family in the strict prevailing teachings of the Puritan faith of New England."⁹ He died at the age of sixty-seven; Mary outlived him by twenty-six years. Of him it could be said that he sold himself into servitude to come to this land and yet redeemed himself, leaving to his wife and children not just a farm but the heritage of freedom and opportunity.¹⁰

Samuel I, 1666–1748

My family traces through Robert's third son, Samuel, who became a carpenter by trade. His oldest brother, Thomas, left the family as soon as he was able. He went to live with his Grandfather French. The second in line, Ephraim, deferred responsibility for the farm, so Samuel and his wife became the executors of his father's estate and responsible for his property; thus, Samuel became a landowner. Some documents refer to him as a "gentleman," suggesting that he acquired some social position. The records also note that he held positions of public trust. Influenced by the tenor of the times, Samuel was involved as a witness in the Salem witch trials. He lived to the ripe old age of eighty-two. He and his wife, Rebecca Curtis, were parents of nine children.

Samuel II, 1714–1785

Our story continues through Samuel's firstborn son who became, as is often the custom, his namesake. Samuel II became the most distinguished of the Smith family in local history. His was a lifetime of public service rendered during very critical times, including that of the Revolutionary War. To walk the Freedom Trail in Boston is to walk in his



In 1690, Thomas Dorman, an early Topsfield, Massachusetts, resident, built the home shown in the above photograph. Four generations of Smiths lived in the home, including Samuel Smith I (1666–1748), Samuel Smith II (1714–1785), Asael Smith (1744–1830), and Joseph Smith Sr. (1771–1840). The home was razed between 1770–1875.

Photo courtesy Alexander L. Baugh.

footsteps and recount events in which he was very much a part. Though records are scant, we can suppose that he probably knew the likes of John Hancock, Samuel Adams, Paul Revere, and others immortalized by history. For instance, he was the chairman of the “tea committee” for Topsfield in 1773. I think we can safely assume that he united his voice to that of others at the Old South Church and would at least have been a witness at Boston’s famed tea party. His voice was also heard in Faneuil Hall where he served half a dozen terms in the state legislature. He served a dozen terms as a governing selectman in Topsfield. He was a captain in the militia and a grassroots leader in committees that advocated the Revolution. He was a highly religious man who took his Congregational covenant seriously. His five children were all baptized in the Topsfield church.

If we can judge by families, however, then Samuel’s wife, Priscilla Gould (Gold), may have been more liberal in her views than her husband. Her father came to New England in 1638, the same year as Robert Smith. In 1644, he became the largest landowner in Topsfield. He is best remembered because of his friendly relations with Quakers and Baptists, for which he was repeatedly fined by the Congregational Church. As a protest, he refused to attend church, for which he received additional fines. He is described as having a strong personality, decided convictions, zealously in maintaining his rights, and a keen sense of justice. He was

also known to be “liberal in his religious views,” a trait with which his Puritan neighbors had little tolerance.¹¹ The convictions and attitudes of Priscilla and Samuel’s children and their children’s children suggest some resemblance to Grandfather Gould.

Samuel II’s passing was noted with the following in the community paper: “So amiable and worthy a character as he evidently appeared, both in public and private, will render the memory of him ever precious. For a number of years he represented the town in the General Court, where he was esteemed a man of integrity and uprightness. His usefulness among those with whom he was more immediately conversant was eminent. He was a sincere friend to the liberties of his country, and a strenuous advocate for the doctrine of Christianity.”¹²

The economic instability that followed the Revolution and his constant involvement in the service of his community and country left his estate much in debt.

Asael, 1744–1830

Our family line then traces to Asael Smith, who was the youngest of Samuel II’s five children. He had an older brother, Samuel Jr. (or Samuel III), and three sisters. As a youth and in the early years of his marriage, he shared the work on the Smith homestead. According to the custom of the day, however, inheritance of the farm was the birthright of his older brother, Samuel III. Thus, Asael learned the trade of a cooper and found it necessary to move away. At the time of their departure, he and his wife, Mary Duty, were the parents of three children.

At the time of his father’s death Asael and his family lived in Derryfield (now Manchester), New Hampshire. His older brother Samuel attempted to run the farm but found the requirement of paying one-third of its income to his father’s widow (a second wife) and meeting the demands of his father’s creditors more than he could do. Thus, Samuel III made a trip to Derryfield to seek his brother’s help. He discovered that these were not easy times for Asael and Mary either. They were struggling with financial problems of their own. For the three previous years, Asael’s health had not permitted him to do more than serve as the town clerk. He and Mary were now the parents of eleven children. Nevertheless, it was agreed that he and Samuel III would exchange places. Asael would return his family to the Topsfield farm and assume his father’s debts and the responsibility to care for his father’s widow. With Asael, this was a matter of honor. “I will undertake to settle my father’s estate and save his name from going down to posterity as an

insolvent debtor,” he said.¹³

So it was that the birthright became his. Debts incurred by the father during highly inflationary times were now to be paid by the son in the midst of a severe depression. Asael labored arduously for five years, during which time his father’s widow received her third, the children were fed, and a number of his father’s creditors were paid. He then sold the farm to pay the rest. His family was left with nothing but a good name.

Prior to all of these events, Asael, like his father, had also chosen to cast his lot with the Continental Army. In the summer of 1776, he mustered under Captain John Nesmith to defend New York’s northern frontier. Years later, he wrote to his family saying, “Bless God that you live in a land of liberty and bear yourselves dutifully, and con[sc]ionably towards the authority under whi[ch] you live. See God’s providence in the appo[int]ment of the federal constitution, and hold union and order as a precious jewel.”¹⁴

Asael Smith’s Address to His Family

We learn much of Asael Smith from letters he wrote to friends and family. Anticipating his own death, he penned a relatively lengthy letter to his wife and children. The letter captures much of the character of the man. “I know not what leisure I shall have at the hour of my death to speak unto you, and as you all know that I am not free in speech, especially when sick or sad; and therefore now [d]o speak my heart to you, and would wish you to hear me speaking to you as long as you live.”¹⁵ He thanked his wife for her faithfulness and love and prayed that the blessings of heaven would be upon her. He counseled her to put her trust in God. He then shared the deepest feelings of his heart with his children, counseling them not to take lightly the things of God and assuring them of the immortality of the soul. He instructed them not to trifle with the name of God nor with His attributes nor to call Him to witness to anything except that which is “absolute truth.”¹⁶

“And as to religion,” he wrote, “I would not wish to point out any particular form to you; but first I would wish you to search the scriptures and consult sound [reas]on, and see if they (which I take to [be] two witnesses that stand by the God of the whole earth) are not sufficient to evince to you that religion is a necessary theme.”¹⁷ Asael had at this point left the Congregational Church and joined himself with the Universalists. Scripture and reason, he maintained, ought to constitute the longitude and latitude of their faith. He argued with some eloquence

that all the inhabitants of the earth had rightful claim upon the love of God and the blessings of salvation.

Are [you] one whit better by nature than the worst heathen in the darkest corner of the deserts of Arabia, then conclude that God hath been partial towards you and hath furnished you with a better nature than others, and that consequently, he is not just to all mankind. But if these two witnesses testify to you that God is just to all, and his tender mercies are over all his works; then believe them. And if you can believe that Christ [came] to save sinners and not the righteous Pharisees or self-righteous, that sinners must be saved by the righteousness of Christ alone, without mixing any of their own righteousness with his, then you will see that he can as well save all as any.¹⁸

As to occupation, he counseled that “any honest calling will honor you if you honor [it]. . . . I never found anything too hard for me in my calling but discouragement and unbelief.”¹⁹ “As to your company: abandon all infectious, flattering, self-serving companions. When once you have found them false, trust them no more. Sort with such as are able to do or receive good.”²⁰ “As to your marriages: I do not think it worthwhile to say much about them, for I believe God hath created the persons for each other, and that nature will find its own.”²¹ As to raising families, he said, “Make it your chiefest work to bring them up in the ways of virtue that they may be useful in their generation. Give them if possible a good education. If nature hath made no difference, do you make none in your affections, countenances nor portions; partiality this way begets envy, hatred, strife and contention.”²² “My last request and charge is that you will live together in an undivided bond of love. You are many . . . and if you join together as one . . . you need not want anything Visit . . . each other. Comfort, counsel, relieve, succor, help and admonish one another. And while your mother lives, meet here if possible once every year.”²³

Asael directed his children and his children’s children to hold an annual family reunion. I am pleased to note that this reunion has become a family tradition and that his family is represented here on this occasion.

Directing himself to the public, his counsel was to “Bless God that you live in a land of liberty, and bear yourselves dutifully and conscientiously towards the authority under which you live. See God’s providence in the appointment of the Federal Constitution, and hold union and order as a precious jewel. And for the Church of Christ: neither set her above her husband, nor below her children; give her that honor, obedience and respect that is her due.”²⁴

As to the manner in which he would be remembered, he wrote, “No

doubt but you will hear diverse opinions concerning me, both before and after I shall sleep in silence; but do not be troubled at that. I did what, in my circumstances, seemed best for me for the present; however, the event hath not in some points answered my expectation. Yet I have learned to measure things by another rule than events and satisfy myself in this, that I did all for the best as I thought. And if I had not so much foresight as some others, I cannot help it.”²⁵

He concluded this epistle with his testimony of Christ and his hope of a glorious resurrection. He then said, “[I] wish to leave to you everything that I have in this world but my faults, and them I take with me to the grave, there to be buried in everlasting oblivion; but leaving my virtues, if ever I had any, to revive and live in you.”²⁶

To those of the Latter-day Saint faith, it has always been a matter of great interest that Asael told his family that “it has been borne in upon my soul that one of my descendants will promulgate a work to revolutionize the world of religious faith.”²⁷ He lived to say that his grandson, Joseph Smith, was the fulfillment of that prophecy. His wife, Mary Duty, in 1836 at the age of ninety-three, journeyed from New England to Kirtland, Ohio, to see her son and her grandchildren. Having accomplished that end, she passed away and is buried in the burial ground at the side of the Kirtland Temple.

Joseph Sr., 1771–1840

My fourth great-grandfather, Joseph Smith Sr., was the last of our Smith line to have lived in Topsfield. Joseph was born 12 July 1771. His birth entry in the town records was later annotated to note, “This Joseph was father of Joseph the Mormon.”²⁸ He was the third of Asael and Mary Duty’s children. He would have been just a year old when his family left Topsfield so his brother Samuel could have the farm. He was sixteen years of age when his family returned. Thus, from the age of sixteen to twenty-one, he worked at his father’s side to save the good name of his grandfather. Joseph Sr. stood six feet two inches high, weighed two hundred pounds, and was considered to be a very handsome man. He stood straight, and he was well proportioned. He was an excellent wrestler (the popular sport of the day) and was thrown but once.

It was in Tunbridge, Vermont, that he laid eyes for the first time on Lucy Mack, the daughter of Lydia Gates and Solomon Mack. He never questioned that this was the girl with whom he would share his life and who should be the mother of his children. Lucy represented America’s royal blood as a descendant of John Howland and Elizabeth Tilley. John’s



*Current home located at 22 Boardman Lane, Topsfield, Massachusetts, 26 June 2002.
The home, built in 1876, replaced the original Dorman/Smith home built in 1690
and is owned by Brian and Cathy Rossanos. Photograph by Alexander L. Baugh.*

and Elizabeth's parents came to America on the *Mayflower* in 1620. John was swept overboard during a storm at sea and, as William Bradford put it, "It pleased God that he caught hold of the topsail halcyards which hung overboard," and though "sundry fathoms under water," he was able to hold on until he was hauled back on the ship.³⁰ Lucy also claimed John Lathrop (1534–1653), a religious leader who played a particularly significant role in planting the seed of religious freedom in this land, as her progenitor.

Like his father, Joseph Sr. was open minded on matters of religion. He loved the Bible but rejected the idea that revelation had ceased. He especially loved the prophecy of Joel wherein the ancient prophet said that in the last days, the Lord would pour our His spirit "upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days." Indeed, the Lord said, "I will pour out my spirit" (Joel 2:28–29).³³ In the early years of their marriage, Lucy recorded a number of dreams or visions that Joseph Sr. had. Like his father's prediction years before, they proved to be prophetic. Lucy also recorded a prophetic dream of her own in which she displayed remarkable literary skill.

The story of Joseph and Lucy is an epic one that far exceeds the bounds of our present purpose. Suffice it to say that he would yet suffer

imprisonment and much persecution for his religious beliefs. He died at the age of sixty-nine. His death followed exposure caused when he, with those of like faith, were forced from their homes in the midst of winter and were driven from the state of Missouri by an extermination order issued by the governor. Two of Joseph Sr. and Lucy's sons, Joseph Jr. and Hyrum, would be shot down in cold blood by a mob while supposedly under the protective care of Thomas Ford, governor of Illinois. His son, Samuel, would die a month later of causes associated with his escape from that same mob. The religious liberty for which their forefathers had labored and fought in company with their neighbors whose spirit broods over this area was not easily obtained.

What of It All?

So what of family and community history—what difference do they make? By way of response, I will take the liberty of sharing a more immediate family experience.

Some months ago, one of my daughters gave birth to a beautiful little girl. Not long after the birth of this little lady, the doctors detected something, I know not what, but it alarmed them. They thought the matter to be of such seriousness that it was necessary for them to have the child airlifted from the hospital she was in to one a few miles away, where they felt there were better facilities and a staff with training that exceeded their own to monitor the situation. Needless to say, we were quite concerned. In a few days, they felt the situation was under control. Yet, when it came time for the new mother to be discharged from the hospital, her little daughter was consigned to stay behind. As I attempted to console her, I reminded her how fortunate she was that her daughter was being attended to by the best-trained people on the face of the earth and that they would give every attention to her. My daughter responded with the wisdom that the God of heaven plants in the hearts of new mothers. "Yes," she said, "but she needs to hear my voice!"

I mentioned that experience a few days later in the presence of a doctor who specializes in the kind of care my granddaughter was receiving. He told me that medical research had proven that there was some kind of healing effect a mother's voice had for which there was no medical substitute. He explained that they had now developed a little device they can place in the ear of the child so the child's mother can speak to it even though the mother may be hundreds of miles away. They had learned the importance of the child's hearing its mother's voice.

In like manner, I suggest that we need to hear the voice of those who

preceded us in this land. They gave us life, a good name, and the opportunity to begin the journey of life where they left it. They bequeathed us privileges far beyond what they could have hoped or imagined for themselves. As the infant child is blessed by hearing its mother's voice, so we will be blessed by, as my father said, remembering who we are.

Lives that are lived well contain lessons well worth remembering. Kindred spirits, though separated by time, are, nonetheless, still bound by purpose, for no great cause is accomplished in a generation. The hopes, vision, and faith of our noble forebears must become ours. We stand upon their shoulders and hope so to live that others in some future day may be blessed to stand on ours. Governor William Bradford stated the matter thus: "As one small candle may light a thousand, so the light here kindled hath shown unto many, yea, in some sort to our whole nation, let the glorious name of Jehovah have all the praise."³⁴

To which I but say, Amen.



Smith family cemetery marker, Pine Grove Cemetery, Topsfield, Massachusetts 26 June 2002. The marker, placed in the cemetery in 1873 under the direction of George A. Smith, honors the Topsfield Smiths. Samuel Smith I (1666–1748) and Samuel Smith II (1714–1785) are buried in the cemetery, but the location of their graves is not known. Robert Smith (1626–1693) is also possibly buried here. Photograph by Alexander L. Baugh.

Notes

1. David McCullough, *1776* (New York: Simon & Schuster, 2005), 263.
2. Mary Audentia Smith Anderson, *Ancestry and Posterity of Joseph Smith and Emma Hale* (Independence: Herald Publishing House, 1929), 364 (hereafter cited as Anderson, *Ancestry*).
3. Levi Edgar Young, "Joseph Smith," *Official Report of the 116th Annual Conference of The Church of Jesus Christ of Latter-day Saints* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1946), 32–33; also *Improvement Era* 49, no. 5 (May 1946): 290.

4. Joseph Fielding Smith, *Church History and Modern Revelation*, 2 vols. (Salt Lake City: Deseret Book, 1953), 1:1.
5. Anderson, *Ancestry*, 363.
6. Anderson, *Ancestry*, 363.
7. Cecilia Jensen Carpenter, "Sold for Freedom," *Improvement Era* 49, no. 4 (April 1946): 210–11.
8. Smith, *Church History and Modern Revelation*, 1:2.
9. Smith, *Church History and Modern Revelation*, 1:3.
10. Smith, *Church History and Modern Revelation*, 1:2.
11. Henry Whittemore, *The Heroes of the American Revolution and Their Descendants: Battle of Long Island* (Brooklyn: The Heroes of the Revolution Publishing Co., 1897), 181.
12. *The Salem Gazette* (November 22, 1785), as quoted in Smith, *Church History and Modern Revelation*, 1:3–4.
13. John Smith in a journal entry on 20 July 1839, as quoted in Richard Lloyd Anderson, *Joseph Smith's New England Heritage*, rev. ed. (Salt Lake City: Deseret Book, 2003), 122; spelling and punctuation standardized in this and subsequent references.
14. Anderson, *Joseph Smith's New England Heritage*, 164.
15. Anderson, *Joseph Smith's New England Heritage*, 160.
16. Anderson, *Joseph Smith's New England Heritage*, 160.
17. Anderson, *Joseph Smith's New England Heritage*, 161.
18. Anderson, *Joseph Smith's New England Heritage*, 161–62.
19. Anderson, *Joseph Smith's New England Heritage*, 162–63.
20. Anderson, *Joseph Smith's New England Heritage*, 163.
21. Anderson, *Joseph Smith's New England Heritage*, 163.
22. Anderson, *Joseph Smith's New England Heritage*, 163.
23. Anderson, *Joseph Smith's New England Heritage*, 163–64.
24. Anderson, *Joseph Smith's New England Heritage*, 164.
25. Anderson, *Joseph Smith's New England Heritage*, 165.
26. Anderson, *Joseph Smith's New England Heritage*, 165.
27. Smith, *Church History and Modern Revelation*, 1:4.
28. *Vital Records of Topsfield, Massachusetts, to the End of the Year 1849* (Topsfield, Massachusetts: 1903), as quoted in Anderson, *Joseph Smith's New England Heritage*, 118.
29. Joseph Smith Jr., *History of The Church of Jesus Christ of Latter-day Saints*, ed. B. H. Roberts, 2nd ed., rev., 7 vols. (Salt Lake City: Deseret Book, 1971), 4:191.
30. William Bradford, *Of Plymouth Plantation*, ed. Harvey Wish (New York: Capricorn Books, 1962), 58; spelling and punctuation standardized.
31. Orson Pratt, *Orson Pratt's Works on the Doctrines of the Gospel* (Salt Lake City: Deseret News Press, 1945), xi.
32. Pratt, *Orson Pratt's Works*, xi.
33. See also Scot F. Proctor and Maurine J. Proctor, eds., *The Revised and Enhanced History of Joseph Smith by His Mother* (Salt Lake City: Bookcraft, 1998), 89.
34. William Bradford, as quoted on the Plymouth Rock Foundation website, <http://www.plymrock.org/forefathers.htm>.