



*Joseph Smith, Sr., Family Reunion*

AUGUST 7, 8 and 9, 1975

SALT LAKE CITY, UTAH

# Highlights

in the life of Joseph Smith, Sr.



LUCY MACK SMITH  
1775 – 1856



FIRST BORN SON  
1797 – 1797



ALVIN SMITH  
1798 – 1823

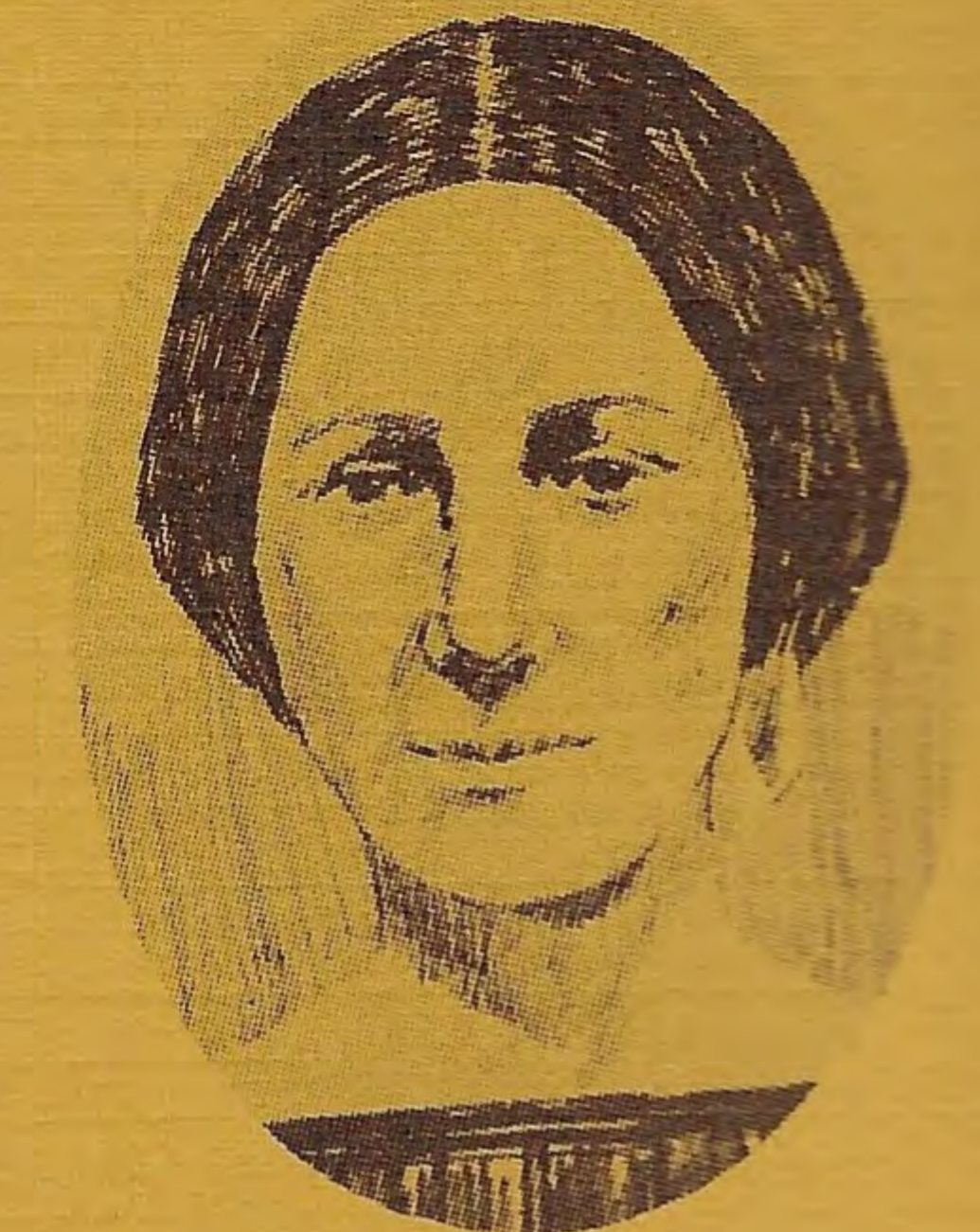
- 1771 JULY 12: Born at Topsfield, Essex County, Massachusetts.
- 1776 SUMMER: Father leaves home to fight in the Revolutionary War.
- 1791 SUMMER: Moved to Tunbridge, Orange County, Vermont; aided father in clearing large acreage of virgin forest.
- 1796 JANUARY 14: Assumed the responsibility of operating the farm on a "half-share" system.
- JANUARY 24: Married Lucy Mack at Tunbridge, Vermont.
- 1797 First Child, a son, born at Tunbridge, Vermont; died soon after birth and not named.
- 1798 FEBRUARY 11: Second child and second son, Alvin, born at Tunbridge, Vermont.
- 1800 FEBRUARY 9: Third child and third son, Hyrum, born at Tunbridge, Vermont.
- 1802 SPRING: Rented farm at Tunbridge; moved 12 miles west and north to Randolph, Vermont; opened mercantile establishment.
- FALL: "Ginseng Venture"; lost over \$3,000.
- 1803 WINTER: Moved back to farm in Tunbridge.
- MAY 16: Sophronia born; fourth child and first daughter at Tunbridge, Vermont.
- SPRING: Sold farm to pay mercantile debt in Boston.
- SUMMER: Moved to Royalton, Windsor County, Vermont; & a few months later moved to Sharon, Windsor County, Vermont; operated farm he rented from father-in-law, Solomon Mack; taught school during the winter.
- 1805 DECEMBER 23: Fifth child and fourth son, Joseph, Jr., born at Sharon, Vermont.
- 1808 MARCH 13: Sixth child and fifth son, Samuel Harrison, born; previously had moved back to Tunbridge, Vermont.
- 1810 MARCH 13: Sixth son and seventh child, Ephraim, born; died 11 days later; prior to this Joseph, Sr. had moved back to Royalton, Vermont.
- 1811 MARCH 13: William, seventh son and eighth child born at Royalton, Vermont.
- SUMMER: Moved to Lebanon, Grafton County, New Hampshire, about 21 miles south-east of Royalton; children attend school; Hyrum attends academy at Hanover, New Hampshire, 5 miles north of Lebanon.
- 1813 JULY 28: Katherine, the second daughter and ninth child is born at Lebanon.
- SUMMER: Joseph, Jr. has leg operation.
- 1814 SPRING: Moved to Norwich, Windsor County, Vermont, 6 miles northeast of Lebanon; located on the farm of Esquire Moredock.
- 1816 MARCH 25: Tenth child and eighth son, Don Carlos, born at Norwich, Vermont.
- SPRING: Moved to Palmyra, New York, about 350 miles from Norwich.
- 1818 SPRING: Moved to a 100-acre tract of land 2 miles south of Palmyra; had previously been purchased and partly cleared of timber.
- 1820 SPRING: Learns of the appearance of the Father and the Son, Jesus Christ, to his son, Joseph, Jr.
- 1821 JULY 18: Lucy, third daughter and eleventh child born at Palmyra, Ontario County, New York.
- 1823 SEPTEMBER: Learns of the visitation of the Angel Moroni to Joseph.
- NOVEMBER 19: Eldest son, Alvin, died.
- 1824 SEPTEMBER 25: Published statement refuting accusation of exhuming Alvin's body.
- 1827 SEPTEMBER 22: Learns of Joseph getting the Gold Plates.
- 1829 FEBRUARY: Receives revelation from the Lord through Joseph in regard to his duty.
- SPRING: Moved from farm to Hyrum's home, south of farm.
- JUNE: Paid visit to the Whitmer home at Fayette, New York; learned the Book of Mormon had been translated; few days later became one of eight witnesses.
- FALL & WINTER: Aided in the printing of the Book of Mormon.
- 1830 MARCH: Book of Mormon published.



JOSEPH SMITH, SR.  
1771 – 1840



HYRUM SMITH  
1800 – 1844



SOPHRONIA SMITH  
1803 – 1876

CONTINUED  
ON INSIDE BACK COVER

Smith Family Artwork  
by William Whitaker

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This booklet is being sold for cost to members of the Joseph Smith, Sr., family. The presentations in this booklet may not be used in any way without the permission of the authors.

Photos on page five:

Joseph Smith III  
Produced by Audio-Visual Services  
Reorganized Church of Jesus Christ of Latter Day Saints

Joseph F. Smith  
Church Archives  
The Church of Jesus Christ of Latter-day Saints

Photos on page twenty-eight:

Sarah Millikin Nichols  
David Hyrum Smith  
Alexander Hale Smith  
Frederick Granger Williams Smith  
Produced by Audio-visual Services  
Reorganized Church of Jesus Christ of Latter Day Saints

Maria Stoddard Wooley  
Edson Don Carlos Smith  
John Smith  
Lovina Smith Walker  
Church Archives  
The Church of Jesus Christ of Latter-day Saints

Don Carlos Salisbury  
Loie May Smith Bolsinger  
Josephine Donna Smith "Ina Coolbrith"  
Agnes Charlotte Smith Peterson  
Martha Ann Smith Harris  
Don Carlos Millikin  
Samuel Harrison Bailey Smith  
Frederick V. Salisbury

Courtesy of  
Joseph Smith, Sr., family members

The 1975 Joseph Smith, Sr., Family Reunion Souvenir Program  
was prepared and edited by

Buddy Younggreen, Executive Secretary  
JOSEPH SMITH, SR., FAMILY REUNION  
Box 151127, Salt Lake City, Utah 84115

# Agenda



1771-1840

## JOSEPH SMITH, SR., FAMILY REUNION August 7, 8 & 9, 1975 Salt Lake City

CO-CHAIRMEN: Joseph F. Patrick, Bountiful, Utah; Buddy Youngreen, Jackson Hole, Wyoming

### Thursday, August 7th:

- 5:30 p.m. – 7:30 p.m.** . . . . . **RECEPTION**  
(26th floor, Church of Jesus Christ of Latter-day Saints Office Building, 50 East North Temple)
- 7:30 p.m. – 9:30 p.m.** . . . . . **REHEARSAL OF MORMON TABERNACLE CHOIR**  
(Century-old Tabernacle on Temple Square, across the street, west of the Church Office Building)

### Friday, August 8th:

- 9:00 a.m. – 11:00 a.m.** . . . . . **OPENING SESSION**  
(Main Floor Auditorium, Church Office Building)
- Greeting
  - Hymn "*Oh Beautiful For Spacious Skies*"
  - Invocation
  - Announcements
  - Statements of Welcome:
    - Descendant of Hyrum Smith
    - Descendant of Joseph Smith, Jr.
    - Descendant of Samuel Harrison Smith
  - Statements of Response:
    - Descendant of Hyrum Smith
    - Descendant of Joseph Smith, Jr.
    - Descendant of Katherine Smith Salisbury
  - Film "*Seeds of Greatness*" produced by Buddy Youngreen
  - Benediction
- 11:00 a.m. – 1:00 p.m.** . . . . . **LUNCHEON**  
(26th floor, Church Office Building)
- Invocation
  - Lunch
  - Entertainment
  - Benediction
- 1:00 p.m. – 3:00 p.m.** . . . . . **AFTERNOON SESSION**  
(Main Floor Auditorium, Church Office Building)
- Hymn "*There is Beauty All Around*"
  - Invocation
  - Oral Presentation "*The Smiths Who Came West*" by T. Edgar Lyon
  - Musical Number
  - Film "*The Hearts of The Fathers*" produced by Brigham Young University Motion Picture Department, introduced by Frank Smith
  - Announcements
  - Benediction

Friday, August 8th continued:

6:30 p.m. — 8:30 p.m. . . . . BANQUET  
(26th floor, Church Office Building)

- Invocation
- Group Singing
- Dinner
- Musical Entertainment by Pianist Jeff Manookin:
  - Liszt . . . . . *Etude in D Flat "Un Sospiro" (A Sigh)*
  - Villa-Lobos . . . . . *Le Polichinelle (The Marionette)*
  - Ravel . . . . . *Jeux d' Eau (The Fountain)*
- Oral Presentation "*Insights to Joseph Smith, Jr., From His Writings*" by Dean C. Jesse
- Musical Number
- Announcements
- Benediction

9:00 p.m. — 10:30 p.m. . . . . THEATRICAL PRODUCTION  
(Promised Valley Playhouse, 132 South State Street, two blocks south of Church Office Building)  
"*Promised Valley*" a Musical Drama of the Mormon Pioneers

Saturday, August 9th:

9:00 a.m. — 1:00 p.m. . . . . SCENIC BUS TOUR  
(Board buses at Church Office Building)

1:00 p.m. — 2:00 p.m. . . . . LUNCH  
(Mule Hollow Inn, Big Cottonwood Canyon)

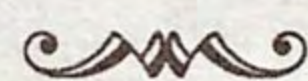
3:00 p.m. — 5:00 p.m. . . . . CLOSING SESSION  
(Main Floor Auditorium, Church Office Building)

- Hymn
- Invocation
- Film "*Joseph and Emma*" produced by Buddy Younggreen
- Musical Number
- Oral-visual Presentation "*Smith Family Relics*" by Eldred G. Smith
- Announcements
- Spontaneous Responses "*What the Past Reunions Have Meant to Me*"
- Closing Hymn "*God Be With You*"
- Benediction



We wish to express appreciation to the following,  
who served on the reunion committee of 1975:

- |                             |                           |
|-----------------------------|---------------------------|
| Ralph G. and Geneva Smith   | Ellis E. Craig            |
| Lynn E. and Lorene Smith    | Joseph Byron Smith        |
| Joseph F. and Ethel Patrick | Melvin T. Smith           |
| Kenneth E. and Colleen Duke | Dorothy Dean              |
| Gracia N. Denning           | Betty McDonald            |
| Carma DeJong Anderson       | Janet Nelson              |
| Alma Heaton                 | Dean W. and Jaynann Payne |
| James E. Swann              | Eldred G. Smith           |
| Donna Lee Smith             | Buddy and Toni Younggreen |



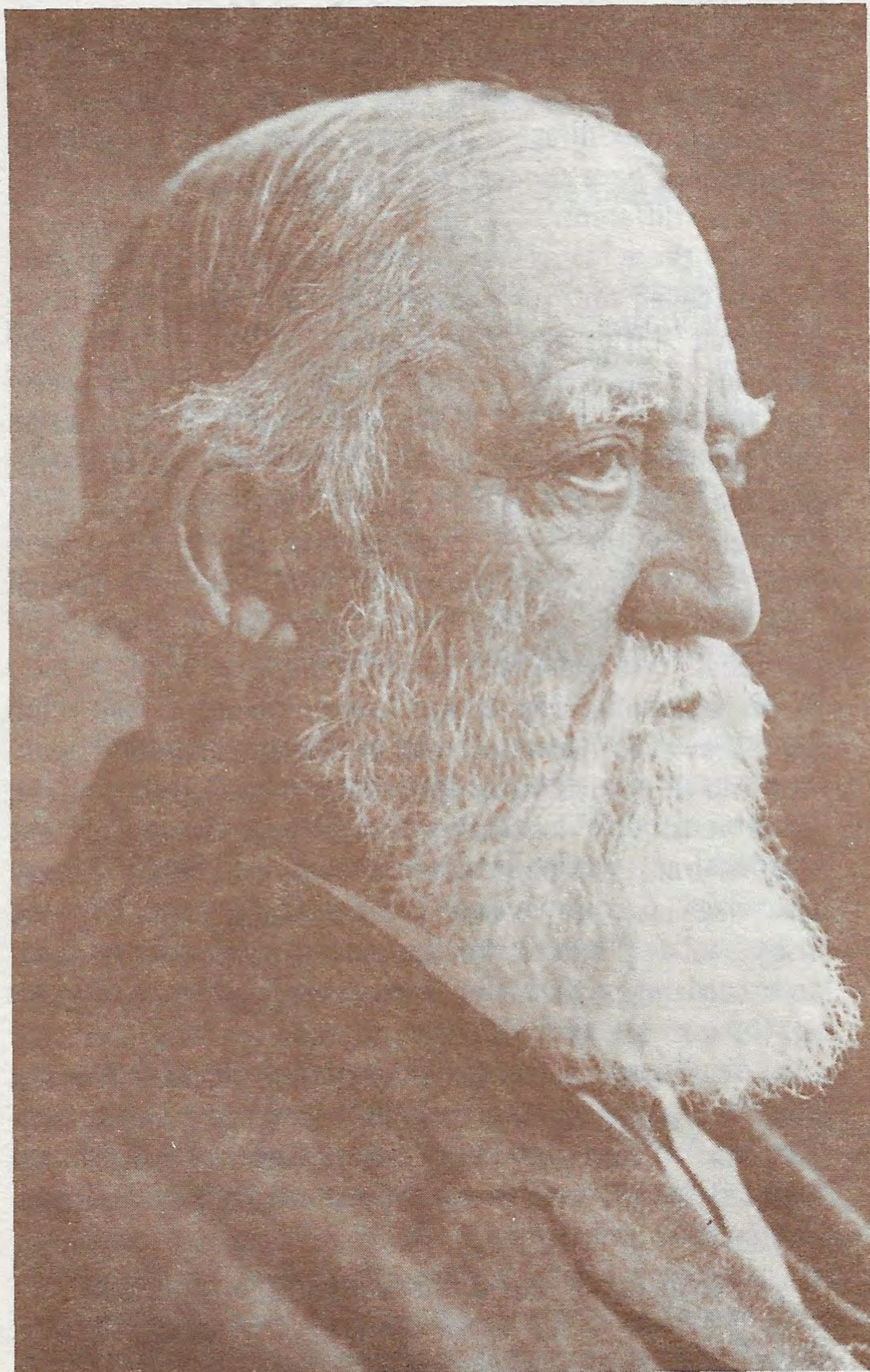
We also wish to express appreciation  
to the Public Communications Department of the Church of Jesus Christ of Latter-day Saints  
for many reunion arrangements.

Our gratitude is especially extended to Wendell J. Ashton, W. Stanford Wagstaff and Arma H. Eddington  
of that department.

# *Joseph Smith, Sr., Family Reunion*

## ORAL PRESENTATIONS

Friday, August 17, 1973, at Independence, Missouri



JOSEPH SMITH, III  
1832 – 1914

Joseph Smith III: Prophetic Son  
of a Prophet  
by Alma R. Blair



JOSEPH F. SMITH  
1838 – 1918

Joseph F. Smith: From Impulsive Young Man  
To Patriarchal Prophet  
by Leonard J. Arrington

## Joseph Smith III: Prophetic Son of a Prophet

By Alma R. Blair

Joseph Smith III was born November 6, 1832 in Kirtland, Ohio and died in Independence, Missouri on December 10, 1914. Fifty-four of his eighty-two years were spent as the President and Prophet of the Reorganized Church of Jesus Christ of Latter Day Saints. His life was quiet and uneventful when seen from one perspective, but was filled with activity and decision when seen from another. He did not have to face the possibility of arrest and violent death as his father did. Yet his responsibilities required that he act with wisdom and courage. Joseph possessed these qualities in unusual measure. He was a man of uncommon good sense, and with tact born of his early experiences in life and a native humility. He cultivated the Christian grace of charity and frequently smoothed difficult situations by his example of tolerance, kindness and forgiveness.

He was a gentleman, in the 19th-century meaning of that word: considerate of others' feelings and desires, unwilling to engage in actions, conversations, or thoughts which might be seen as coarse or indelicate, and anxious that all might have a fair chance in life but assured that it is the individual who makes his world and not the world that makes the person. Marked by an honesty which insists that the truth be made known to all, he was equally concerned that individuals not be hurt unnecessarily by rumor or fact. He was human enough to make mistakes and he did not always see clearly. Nevertheless, he was humble enough to know he was human and tried to be open to new insights. Joseph's greatest talents were his patience, optimism, and spiritual concern. His mind was logical, even legalistic. While he was not a scholar, he was interested in many subjects. Joseph did not consider himself to be an orator, but he was a capable public speaker. His writings are frequented by imprecisions and euphemisms even though his style is cleaner than that of most of his contemporaries in the church and the content of his articles and editorials is usually of more interest than theirs.

The Restoration movement was deep within his being. Just as certainly, he molded the character of the Reorganization. Joseph was its Prophet not only in name and not only in those revelations which became part of the Doctrine and Covenants, but also in the direction he gave it through his day to day administration, in the opinions he gave on various subjects, and in the force of his personality and example. He felt the burden of leadership to be heavy at times,

but he bore it with grace, and dignity, and faith.

It is almost impossible now to conceive of what the Reorganized Church might have been without this son of the martyr who directed its course for so long. It is possible it might not have survived without him. Certainly it would have been different.

To those Saints who formed the nucleus of what later became called the Reorganized Church it was almost inevitable that "Little" or "Young Joseph" would someday take his place as the leader of their movement. They had organized themselves in 1852 in Wisconsin out of dissatisfaction with the leadership and doctrines of men like James Strang, Brigham Young, and William Smith. They were particularly disturbed by the doctrine of celestial marriage and were convinced authoritative leadership could only come through "the seed of the prophet." For eight years they cherished the beliefs that the oldest son of the martyr would mature to his responsibilities as the Spirit of God worked upon him. They preached the gospel as they understood it, gathered into the fold as many of the "lost sheep" as they could, and sent two communications to "Young Joseph" in the form of tracts, which he did not even read! In 1857, they authorized two emissaries, Samuel Gurley and Edmund Briggs, to visit him in Nauvoo and carry a message from their conference that they were expecting him to take his rightful position as their leader.

What was clear to this small group of Saints was not clear to Joseph. At this time, he felt no necessity to connect himself with his father's work and was resentful of Edmund Briggs' manner. Briggs, he wrote in later recollection:

"vehemently urged the matter upon me, and announced the culmination of the message in tones of thunder, and almost dictatorily directed me to accept the message and do as directed therein or reject it at my peril. I met his vehemence indignantly, and almost turned these messengers out of doors."

After the ire of both was calmed Joseph promised to give them an answer the next day. His response was guarded. He indicated he would not go to Salt Lake City, apparently having decided this when Erastus Snow and his cousin George A. Smith visited him in Nauvoo a few weeks before. He then promised Briggs and Gurley he would give their position careful thought. It was two and one-half years be-

fore he accepted the responsibility and presented himself to the April 6, 1860 Amboy, Illinois conference for ordination as the President of the High Priesthood. During those years he had briefly investigated several groups, studied the movement begun by his father more diligently than ever before, and had had several spiritual experiences that convinced him of his course of action.

Little is known about Joseph III's life before his father was killed and not much more after that until he became President. He had been trained in the gospel along with other youths in Nauvoo. At home he had lived in its atmosphere, of course. We do not know the specifics of those experiences, however, and after the martyr's death Emma seems not to have given detailed instructions to her children. Emma had been unwilling to join with Brigham Young, James Strang, or her brother-in-law, William Smith. She could not conscientiously tell her young son to join any of those early groups and she understood, as Edmund Briggs did not, that her mature son was not the kind of person to be forced.

Despite Emma's reluctance to give her children a more formal education in the Restoration story she obviously nurtured the early fires of their belief. "I believed that my father was called of God to do a work; and . . . I was satisfied that the work was true," Joseph wrote of his indecision. "I was prepared to do what God required of me, if he would make it known to me what it was." Even though he felt his knowledge of specific doctrines and administrative procedures was inadequate, the years between 1857 and 1860 had supplied the answers to many questions in his mind.

The general outlines of his character had been set before 1857, of course, and we can only surmise some of the factors in that process. The death of his father when he was 11½ was a serious blow but not completely debilitating. In addition to subconsciously remembered experiences, young Joseph had many conscious recollections of those early times. These, aided by his mother's accounts of her dead husband, seem to have given him a strong sense of morality and an inner vision of what it was to be a good man. One suspects the son's idealized image of his father was unusually strong and quite important in his later attempts to clear his father's name of what young Joseph considered to be the scandal of polygamy. After Emma married Major Lewis C. Bidamon in 1847, to help support her and her family, the boy was capable of profiting from the better qualities of his step-father while rejecting his obvious faults.

Also, he noted, "by contact with those who were at enmity with the church and with Father during his lifetime I had early learned the necessity for the repression of my feelings, and it had become more or less habitual with me that no matter how deeply I was feeling or how greatly suffering I did not allow my emotions to appear upon the surface." This self-control was to be tested many times in the future. It is probable that the years immediately following his father's murder determined his attitude toward women. The romantic view he held was common to the

time but unusually well-developed in him and played an important part in his personal life and even official actions. Emma and her five children, Julia Murdock Smith (an adopted daughter), Joseph, Frederick Granger, Alexander Hale, and David Hyrum, were almost isolated in Nauvoo from 1845 on. There was real danger, they believed, and someone did attempt to set fire to their home in 1845. As the oldest male, Joseph felt he should protect his mother. He knew her as a woman of integrity and compassion. In later years, he spoke of women as having an innate sense of morality, a fineness of character, which ought to be preserved and protected. With the trauma of 1844, and the closeness he felt for his mother, it may be more than coincidence that his first wife's name was Emmeline, called "Emma" by her friends.

Joseph engaged in several economic enterprises before taking full-time responsibility as editor of the "Saints' Herald" in 1866. He helped his mother run the hotel business in the Mansion House and then became a clerk in a family store in his teens. He was not adept at bargaining and this combined with the poor economic conditions on the "flat" of Nauvoo, spelled failure for the business. Joseph and Frederick farmed land east of Nauvoo beginning about 1852, and Joseph continued this after he was married in 1856. The farming operation was moderately successful until a series of wet years and recurring cycles of army worms severely limited production. From 1858 until 1866, Joseph served as Justice of the Peace in Nauvoo (he later also served in Plano, Illinois). In 1861, he was connected with the law firm of Morrill and Risse. The income from these several activities was not large but adequate for his small family. Joseph was proud of his legal reputation and training despite the low opinion many 19th century Americans had of lawyers. No stranger to oppression, he championed the cause of the new German immigrants to Nauvoo who had little knowledge of American customs. They helped re-elect him as Justice of the Peace over the opposition of some citizens who were incensed when he joined the "Mormon" Reorganized church. He felt his legal experience gave him invaluable training in separating hear-say from factual evidence.

So went these early years. The most obvious change in his life was his marriage to Miss Emmaline Griswold, October 22, 1856. There was no immediate breaking of the ties with his own family. He and his wife lived on the farm two and one-half miles east of town for a time, stayed in the Mansion House when Emmeline was ill, then moved into the Homestead. Five children were born to them: Emma, Carrie, Zaide, Evelyn, and Joseph. The latter two died in infancy. Joseph had married Emmeline, a nominal Methodist, before he decided to take up his father's work in the church, promising her he would never teach or practice polygamy, but insisting he must be free to take leadership responsibility if he later chose to do so. She agreed, and they were married over the objections of her family. Emmeline proved a good wife who never objected to his role as President of the Reorganization even when he had to be away from home for long periods. Shortly before her



death in 1869, she surprised Joseph by being baptized by his brother, David.

Left with small children to care for, and after praying about the problem, Joseph married Bertha Madison late in 1869. For almost 27 years, until her death in 1896, she was a strong support to him in his work. Of their nine children, two, David Carlos and Bertha, died in their youth, and two died at birth and Frederick and Isreal A. became Presidents of the Reorganization after their father died. Their own children, Hale, Mary Audentia, and Lucy served the church in various ways.

In January 1898, two years after the death of his second wife, Joseph married Ada Rachel Clark. Three sons were born to them, Richard Clark, Reginald A., and the present Prophet of the Reorganization, William Wallace. Joseph's family life is one of the main elements in his Memoirs. That he loved his wives and children is clearly evident. In speaking of his marriage to Ada Clark, he said:

“. . . I married this, my third companion, for the purpose of keeping my home in tact and preserving that domestic environment which has ever been essential to my happiness.”

It is likely that if he had not felt himself called to the mission of the church, he would have been content to live a quiet, unassuming and unknown life enjoying his family. He amassed no wealth and avoided speculative schemes. Nor was he ambitious. He demanded no rank or special privileges. Politics, except in matters relating to the church, were of but slight interest to him. As an alderman in Nauvoo for one year he missed as many meetings of the city council as he attended. He gave only a few speeches on public issues. Once in Nauvoo he spoke impromptu supporting enlistments in the Union Army. Another speech near Lamoni, Iowa on economic conditions was reported by the Leon press as having “too much of the old Grange” in it for their taste. Although he privately informed James A. Garfield he would vote for him, as the leader of the Church President Smith avoided publicly supporting particular candidates. He wanted no “bloc voting” by the Saints as had been done in Nauvoo. Individual Saints were, of course, free to vote and run for office, but he felt they ought to avoid becoming “party men.”

The one area outside the Church in which Joseph III made a public contribution was the temperance movement. His opposition to liquor may have been planted by his mother who, it will be remembered, refused to have a bar in the Mansion House during the martyr's lifetime. Major Bidamon, Joseph's step-father, confirmed the boy's antipathy by his drinking habits. Liquor was a moral question that the Saints ought to be interested in and he felt free as the President to support the temperance movement. Consequently, he gave many temperance speeches over the years and became a leading figure on the subject in Iowa.

Once he had made his decision to continue his father's work all other considerations became secondary, however. As devoted as he was to his family his first concern was with the promulgation of the gospel. The primary factor in leading Joseph to accept the prophetic role was his experiences with the Holy Spirit. Whenever he was

asked about his authority to preside he stressed two facts: he had been directed by God to this duty, and he had been properly voted upon by the people and ordained. Others in the church emphasized his lineage as a direct descendant and the eldest son of the martyr, that he had been set aside by his father by the laying on of hands in the Liberty jail, or that various scriptures and prophecies pointed to him. While Joseph did not decry these other arguments he pointed out that scriptures were susceptible to differing interpretations and carefully noted that although he recalled his father placing his hands on his head for a blessing he did not remember the detailed content of that blessing and could not say exactly what it was for. In a letter to Charles Malmstram of Springville, Utah, he wrote:

I claim to be a prophet, because I believe myself called of God in such a way as to give me a work to do in the world, for the benefit of my brothers in Christ, and those who will obey the truth. I have had revelations by dreams, vision, and by inspiration, and by the voice of the Spirit, and by prophecy.

Numerous times throughout his life Joseph heard audible voices, felt a presence beside him, and experienced dreams and visions. The earliest reference I have found of this is in a letter by his cousin, George A. Smith, who mentioned after his 1856 visit to Nauvoo that Joseph said he had had a vision of some sort but did not give the details of it to his visitors. These unusual manifestations were not necessarily more important or valid than other means the Spirit might use, he believed, but were supportive of his faith. The extent of his reliance upon the Spirit of God may be measured by his statement that he was willing to give the leadership of the church to another if the Spirit indicated this or if the people voted it.

If the Holy Spirit was primary for the prophet, he felt it must be supported by knowledge. His editorials favored the Sunday School movement for children, he pressed for the building of Graceland College, and advocated education for the ministry:

Having waited in vain for someone to take up the subject . . . we wish to bring the subject once more before the saints. It is believed by some that we are not to take steps toward education, because God can qualify His ministry for their labors, and if He fails to do it, then they are excused, and nothing is required of them. We consider this objection as fallacious, and only another excuse for indolence in the ministry.

We hold that by a proper system of education man would not only be made wiser, but much better, for in proportion as he advanced in wisdom, his capacity for good and noble actions would be increased, and so religion acquire a clearer and more steadfast hold upon him . . . [Education] need not to detract from the office work of the Spirit in qualifying those sent as laborers . . . neither do we wish to be understood as hinting in the remotest degree to a state of things wherein our knowledge should take the place of the Spirit in declaring the

word, but we do wish to be understood that God requires at our hands the acquisition of knowledge, and for this cause he has opened up new fields for our investigations . . .

One of the important factors in Joseph III's success as a prophet and leader is this blending of spiritual awareness and thought. He did not count himself to be infallible in spiritual matters or an intellectual genius. His faith was that God would sustain him and not let him go too far astray if he prayed with humility and deliberated with honesty.

In later years he was respected as a wise and loving father, as well as prophet to the church. Almost all pictures we see show him as an aged, kindly patriarch. When he first came to his Presidency all this was not certain, however. He was an unknown quantity and was received with mixed emotions. The small group that waited for him for eight years was overjoyed at the fulfillment of their dream: the son of the martyr was with them. Yet they had been through other periods of elation. They remembered how their hopes had been crushed before when Strang, Brigham Young and William Smith had turned to celestial marriage. They were fearful of centralized authority which they thought might turn into "priestcraft" as it did with Charles B. Thompson who almost stripped them of their earthly goods.

I have been so often disappointed that I [have] become fearful and unbelieving, and with a determination to be very inquisitive, for I have learned from experience that it is very easy thing to be deceived.

. . . we have been wandering long in darkness, and following false prophets until I have become tiresome and weary.

These words of William Marks in the 1850's are indicative of the feelings of many in 1860 as "Little Joseph" became their President. They could not stand another betrayal of their hopes. "Was he a true Prophet?" they wondered.

It was in this climate of joy and suspicion that the 27 year old son of the martyr gave his opening statement and pledged himself "to promulgate no doctrine that shall not be approved by you or the code of good morals." The real answer would come in the years ahead, they knew. Joseph understood their suspicions and moved slowly in the first years of his ministry. Some felt he moved too slowly and questioned whether they had gotten a prophet or merely a president. An immediate, and persistent, demand upon him was to name a place to begin a gathering. He resisted this siren call until the 1870's. The first priority, he declared, was to become Saints in character and learn to live in peace with their neighbors. If they could do that they could live with each other when the time came to gather.

Another indication of the Saints' temper may be found in the first revelation given to the church by Joseph in 1861 and its "sequel" in 1894. These two sections, 114 and 122, deal with who should have responsibility, for interpreting and administering the tithing. The first revelation gave authority to the Twelve in connection with the Bishopric, admonishing them to execute it

"for the purposes of the church, and not as a weapon of power in the hands of one man for the oppression of others, or for purposes of self-aggrandizement by anyone, be he whomsoever he may be." The later section stated that the Twelve had been given this responsibility in 1861, since "the one whom I had called to preside over the church, had not yet approved himself unto the scattered flock," and so "those who had been made to suffer might have assurance that I would not suffer that he whom I had called should betray the confidence of the faithful, nor squander the moneys of the treasury for purposes of self."

The fears of most the Reorganized Saints melted as they became acquainted with their new leader. Charles Derry, who had been uncertain whether to join the church, described Joseph in their first meeting in 1862:

His appearance was more like that of a farmer than a church president . . . as quick as he heard my name, his right hand struck out and grasped my hand as though he had met an old friend . . . I felt at home in his presence; in fact, no man could feel otherwise. There was that noble but plain and meekly bearing, without affectation, that wins at once the confidence and esteem of all lovers of true nobility. There was no toadyism in his make-up; but there was a free, open, and independent air in all his words and ways, that is always characteristic of God's noblemen; and I love him."

Derry was also impressed with the way Joseph handled a recalcitrant man at the conference:

Then [Joseph] arose, not in anger; he spoke, but uttered no threat; he did not even sharply rebuke him, but in a mild, patient, yet firm manner said, 'Let us exorcise this spirit.' Then he called upon the assembly to unite with him in prayer. That prayer was full of love and meekness . . .

Such experiences, with the prophet setting the example, gave force to his editorials and sermons. This 1863 report of a talk to a disciplinary committee is typical:

Brother Joseph Smith, exhorted the committee . . . to exercise charity and love one toward another, and not make a man an offender for a word . . . Another thing should be avoided by the Elders, and that is preaching so hard against the various denominations, or otherwise pulling down the doctrine of the various sects instead of building up our own . . . if we are injured, say nothing at the time, but think of it and consider whether it is worthy of our notice, and let us try and forgive them and let us examine ourselves . . ."

Joseph did not consider himself immune from such advice. In one instance, Joseph had written a letter saying there was no bigger mule than a certain brother when he thought he was right. This had become public and the brother demanded satisfaction. Joseph replied,

I did not use the word 'bigger mule', or 'mullish', with an intention to disparage your goodness, or to convey the idea that you were un-

nessar[ily] willful and doggedly obstinate but I see now, how it would sound being repeated by another, and must give offense or wound, and I am sincerely sorry, and ask pardon of you . . . if the remark was repeated in public will you do me the favor, to have this letter read before the same persons, as nearly as practicable, that any wrong I did you may be made right. I acknowledge speaking hastily and foolishly; and am reprov'd for it. I accept the reproof and hereby apologize, asking forgiveness. I hope that you will pardon me and will so right me.

From the beginning of his ministry, he refused to expel individuals from the church for what seemed to some of the brethren to be major faults. He patiently took criticism, and answered repeated questions by the same persons with amazing tolerance. His patience was not without limits, however, and his wit could be sharp. After having gotten a brother in the church out of one difficulty after another over a period of some years he finally wrote in exasperation:

I am growing weary of complaints about your slips of the tongue and pen. I wish your pen was crippled in both legs and short in the arms, then you would not use it so continuously.

Freedom of expression was a right jealously guarded by this first generation of Reorganized Saints and they were not only moved by the passion common to all Americans to "speak their mind." They were convinced it was a religious duty to tell the truth as they knew it. With their varying backgrounds in the different Mormon movements and other religious thought of the day it was difficult to get agreement as to what the truth about a particular doctrine or administrative procedure was. Joseph was asked his opinion on a multitude of diverse topics. In addition to trying to determine the truth in matters of doctrine, or the best procedures in administrative issues, he tried to respond in such a way as to preserve his own integrity and the freedom of expression of others who might disagree with him, and to develop an essential unity of the church. Some examples will illustrate the types of questions asked him and how he handled them:

Brother Joseph Lampert: . . . the fact of an elder's using tobacco, especially if to an excess, is a strong objection to his being chosen to preside; but if otherwise qualified, and evidently blessed of the Spirit if might be overlooked, or passed by. It is no more fatal to his usefulness than to use tea or coffee, or both; to feed his horses corn, &c. See Word of Wisdom &c. I am seriously opposed to the use of tobacco, as I think it especially disgusting.

I do not consider it wrong to baptize a person who may have been practicing as a Clairvoyant if they made the proper confession of belief in God and Christ . . . The case has never been considered by the General Church Authorities whether Clairvoyance were proper as a mode of revelation or not . . . Clairvoyance is, more or less, mixed up with mysticism, secrecy and

deceit, though I am fully persuaded, that if one is . . . baptized and receives the spirit of the Gospel, they will, sooner or later, abandon the profession. It is a serious question, how far the church may interfere with the means of a livelihood these madcap days.

Sister J. Krahl: . . . I return to you the paper sent me containing the account of miraculous healing by Richard Miller; with my thanks for its perusal. I see no reason to complain, or find fault if it be true; which I sincerely hope. But on the contrary, I feel to thank God, and hope they may increase in number. I believe that before long many will thus be chosen of God, and may he bless the healers every one.

Brother Hyrum L. Holt: . . . Some of the questions you ask respecting the Millennial, no man can answer except by speculation; and no real vitality to the salvation of a Saint attaches to them, as a knowledge thereof would simply be an accession [?] of Knowledge, and in this respect only beneficial.

To T. W. Smith . . . The rule adopted by the Reorganization presupposed that valid priesthood was held by those ordained in father's day; and a resolution more recently adopted, provides that as baptisms by any faction of the church conferred nothing, they took nothing away. My own conviction is that as Eld[er] Regdon held valid priesthood; and that whenever he acted in good faith toward God, persons baptized by him were legally baptized. It follows, that persons might possibly be legally ordained by him . . . It cannot be denied successfully, but what even many of those at Salt Lake hold legal priesthood. Israel in transgression but still Israel.

Not all agreed with his ideas or decisions, of course. More important issues (and some not so important) became matters for the General Conferences of the church to decide. In these conferences President Smith tried to stand above partisanship. At times the decisions were not to his liking. He was a firm believer, however, in the right of the church members to decide themselves what was right and wrong. On the other hand, after the church had taken a stand, all official representatives of the church, including elders in the mission field, had an obligation to publicly support that position, he believed.

It was a dilemma he was to face over and over increasingly. In the early days of his leadership there were many open questions and few decisions. Divergent views on tithing, plurality of gods, baptism for the dead, salvation, ordination of Negroes, as well as administrative questions were freely expressed. As time went on the areas of uncertainty became fewer. It was a natural thing, and desirable in many ways. Joseph III was instrumental in helping the Saints come to a "unity of mind." Still, it was a trend that would dampen the ardor of some and lead them to leave the church which no longer gave them complete freedom to speak their mind in public.

Joseph might well say, to the non-believer or to those not in official positions, Your views and opinions are your own; I would not control nor coerce them if I could. You are entitled to them, and to express them, just as much as I have to hold and express mine.

He believed this in the abstract, and in very practical ways. One of the criticisms leveled at him was that he failed to silence some free, and perhaps heretical, thinkers soon enough. He was reluctant to act, both because he wanted to preserve a sense of openness in the church and because he always hoped for the best: "I regard (him) as a man of integrity, though I deem him now in error," he defended one brother to an accuser. "Times may make it all even. I pray to this end."

As editor of the "Saints' Herald" he had to make hard decisions. There was not always enough time to "make it all even." When the Board of Publication refused to publish certain articles submitted by the President of the Quorum of Twelve, Jason Briggs, Joseph tried to explain to him why it had to be:

I assume no right to dictate, but have supposed from the action of all the conferences since 1852, that if a matter was decided by the plain teaching of the books it was settled for all members of the Church. If this is not correct, nothing is gained by organization, for the word alone means nothing. However, I am a man for free speech and free inquiry, howbeit, he who mistakes belief for liberty will have a hard row to hoe.

This statement, made in 1877, points out the stringencies imposed on individuals as a social organism matures.

For the leader, for Joseph III, this social fact was couched in terms of the good of the whole he was responsible for as pitted against the will of the individual whom he was also responsible for. He had fought to preserve the rights of the individual for 17 years, and he continued to do so, but necessity of office made uncompromising demands. It is equally important to note that the Reorganization has continued the tradition, translated into practice on all levels, that dissent is a legitimate activity in the church. Joseph Smith III was partially responsible for that fact even as he was partially responsible for the restraints placed upon dissent.

At the same time the Reorganization was involved in defining its beliefs and its practices to itself, trying to discover what its internal dimensions were, it also had to define and explain its character to those outside the church. In large measure this was a negative process. Most non-Latter Day Saints saw no reason to distinguish among the diverse Mormon factions but lumped them into one category. All Latter Day Saint factions lumped each other into the category of "apostates." Although the Reorganization had to deal with some of the other factional groups, its main concern was to distinguish itself from the Utah Latter Day Saints. In practice this usually meant trying to convince the gentile world that the R.L.D.S. were loyal, law-abiding Americans who did not believe in the "infamous" doctrine of polygamy.

Two corollaries were also of importance in this attempt to differentiate the groups. The Reorganized church envisioned the Utah church members as being in bondage under a system of "priestcraft." That idea was common among many Americans, of course. The second corollary, that Joseph Smith the martyr had not been responsible for the introduction of polygamy into the church, was not shared by many. It was a particular contribution of Joseph Smith III. Even in the early Reorganization it was commonly accepted that the martyr had introduced celestial marriage into the church bringing it to disaster.

Like most Americans, Joseph III and the R.L.D.S. had a very limited view of mid-19th century conditions in Utah and the true relations between it and the United States. It is only now that historians are beginning to sort out the pieces of that jigsaw. To Joseph an event like the Mountain Meadows Massacre was certain evidence of the spirit of rebellion fostered by wicked men. The stories he heard most often were those of dissidents and it was almost impossible for him to get a balanced picture. Because of experiences he had had in Nauvoo it was easy for him to believe the stories had at least a grain of truth in them.

Against the image promulgated by the leaders of the Utah church that polygamy was a blessing, the R.L.D.S. could place stories of dissent, among wives, and women fleeing from their husbands or even committing suicide. More importantly, Joseph III's concept of morality clearly defined polygamy as a social and religious evil. He never fully understood that the theological base upon which polygamy was built was also its emotional base. Instead, he saw it as the product of illicit desires of men with the women being caught in a trap that went against their finer natures. His antipathy to the doctrine was also emotional, so much so he found it difficult to eat in the presence of the plural wives of Joseph Fielding Smith when visiting in Salt Lake in 1876.

This antipathy was not the only factor leading him to the conclusion that his father had been innocent of teaching or practicing plural marriage. Against the claims of Utah Saints and some of his closest associates in the Reorganization he pitted an array of evidence and logic. He questioned many persons whom, it was said, knew his father had participated in the doctrine. Some of these could not give first-hand evidence, which he demanded. Sometimes Joseph's account of an interview differs from that of the persons interviewed and the historian faces an almost insurmountable problem of which account is the more objective. There is no doubt that Joseph placed heavy reliance upon his mother's testimony, that of his uncle, William Smith, and others from Nauvoo who denied his father was responsible. To this, Joseph added his own experience and felt he was old enough when he was a boy in Nauvoo to have known it if his father had had more than one wife. It was his nature to believe the best about individuals and he believed he knew the kind of man his father was. On the other hand, Joseph consistently maintained that if his father was responsible for the doctrine it still was a false one. It was

more than a personal issue for him. In 1879, he wrote to Zenas Gurley, Jr.:

I am not positive nor sure that (my father) was innocent; and as I have no means of deciding, not accepting evidence that seems clear and conclusive to you and others, I am content to take my chances of defending the gospel upon the hypothesis that he was not the human author of that polygamic revelation . . . You must remember that Bro. Sheen . . . and others in the early days of the Reorganization took the ground that Joseph Smith was the author of polygamy, and defended the church and the truth from that standpoint. With very few exceptions I stood alone in my opinion on the point.

By 1879, he no longer stood alone. He had won his battle and convinced the majority of Reorganites he was right. This reinterpretation of the past involved a complete revision of the apologetics of the church and provided a self-image that could also be used to differentiate the Utah and Reorganization churches in the minds of outsiders. Joseph was quite pleased with this "vindication" of his father and rightfully considered it a major achievement.

If the Reorganization's interpretation of the Utah Latter Day Saints was prejudiced, it must be admitted the opposite was also true. Neither group took kindly to being called "apostate," to mention one of the milder terms used. If the Utah church resented Joseph's attempts to have a Reorganized Saint appointed governor of the Territory of Utah to help "free them from priestcraft," he was unhappy about being called a Spiritualist and a "pettifogging lawyer." Among the mitigating factors in this battle of many words and occasional acts, was the tie of kinship.

Joseph III became quite friendly with John Henry Smith and several others of the family. Although the relations between Joseph Smith III and Joseph F. Smith were never close and sometimes tense, perhaps, there was a desire by each of them to maintain contact. Joseph III definitely wanted the respect of his cousin as is indicated in a long letter he wrote March 2, 1901. Joseph III was trying to correct a misunderstanding of a speech he had given in Chicago in 1882 and which had once again come to the surface in Utah. The "Chicago Times" had, he claimed, falsely reported him as maligning the virtue of Mormon women, something he would never do. Admitting he had opposed the principle of polygamy Joseph III said he had always tried to:

" . . . do it in irreproachable language and with due respect to those who believed in it and practiced it . . . I have always spoken of the authorities of the church in Utah, using the titles which the church itself conferred upon them, and have never allowed myself to do otherwise . . . I hope you will accept this direct statement from me and give me credit for it; for though we may differ widely in our religious contention, it is unnecessary to use vile language or to misrepresent each other. I have tried to avoid both of these errors."

It was this same sense of honesty and an inner demand that fair play prevail that led him to turn down a writing assignment for the "Salt Lake Tribune" in 1889:

"I was asked by Goodwin and Nelson to write letters to the "Tribune" discussing my work there, and the manner in which I had been received in different places. This I declined to do, stating I had come for the purpose of doing the people good if I could, that I had found some commendable things about them while they, the editors, were managing their paper from a different angle, treating the Mormon Church as if there were nothing good in it whatsoever."

It was typical of him and illustrates something of his flexibility, for he had learned much from his several visits to Utah in the 1870's and 1880's.

In the final analysis it may be impossible to adequately judge those who are men but who also bear the title and responsibility of "Prophet." In his last years Joseph III became blind but he retained his inner vision to the end. Blessed with family and friends he completed his Memoirs and died a few weeks later in Independence, Missouri. He brought the Saints back home, he felt, and Zion was being established.

His revelations, (seventeen of them were included in the Doctrine and Covenants,) were largely concerned with administrative matters as the church formed itself. His opinions, even on personal affairs, were eagerly sought. Another person in his place with a less tolerant and charitable character might have destroyed the incipient movement. He was a prophet, indeed, to those who knew him best.

All prophets are lonely at times. The nature of the Reorganized church's view of revelation requires that the Prophet be challenged even as he challenges the Saints. Joseph III could not, and did not want to, escape those moments when the members investigated his offerings as they forged their destiny.

" . . . one day, I recall," he wrote of the conference of 1909, "I found myself in a situation where I was more completely at a loss to determine my course of action than at any previous time for many years. . . I could not possibly know what would be the fate of the revelation I had submitted to the quorums; I dared not even speculate on its reception or whether or not it would be approved. I dared not be afraid of its rejection, and I dared not be overconfident or exultant. It seemed as if my fate, my honorable standing among my church associates, hung in some balance. . ."

He need not have worried. Even had that revelation been turned down it would not have mattered. For a prophet cannot be best judged by his opinions and advice, by the changes he makes in his peoples' interpretation of the past, by the structures of organization he erects, or even by his formal revelations. Ultimately prophets must be judged on how well they speak the gospel, and the gospel is the good news of God's love. All his life Joseph Smith III spoke and lived that message. It was his best gift to the church and its most enduring legacy.

**Joseph F. Smith: From Impulsive Young Man  
To Patriarchal Prophet**  
By Leonard J. Arrington  
with assistance of Ron Esplin and Christine Rigby

His father was Hyrum Smith. This meant that his childhood would be exceptional. On the one hand his father was a prophet, beloved by thousands of followers; it would likely follow that the son would also be beloved — and a leader. On the other hand, because his father was a prophet, he was hated, envied, imprisoned, and driven, until finally he was assassinated when the boy was only five. He would know his father primarily as an ideal — a legend.

The father, Hyrum, had grown up on farms in Vermont and upstate New York, shortly after the Revolutionary War in which two of his grandfathers had participated. When his fifteen-year-old brother Joseph had told his parents and brothers and sisters of a special visitation from Heaven which called him to restore the Gospel of Jesus Christ, Hyrum, five years older than Joseph, believed, and for the remainder of his life was the closest companion, confidante, and counselor of Joseph. Himself heir-apparent of Joseph's prophethood, Hyrum performed missions for the infant church, directed the construction of its first two temples — those at Kirtland and Nauvoo — and assisted in the governance of the Saints in their settlements in Ohio, Missouri, and Illinois. For his wisdom, his devotion to the cause, his leadership, he was a special object of affection of the Saints — and for the same reason, a special object of malevolence of the Saint's detractors and persecutors.

Hyrum married Jerusha Barden in 1826, just before his younger brother received the gold plates from which he translated the Book of Mormon. During the next eleven years they had six children: Lovina, Mary, John, Hyrum, Jerusha, and Sarah. Then tragedy struck as the young mother died while Hyrum was away on church business. A few months later, on December 24, 1837, after four days of urgent courtship, and prompted by Joseph's declaration that it was the Lord's will, Hyrum married an English convert to the faith, Mary Fielding. Mary was "cultured, refined, educated, a splendid companion for Hyrum, and fully able and qualified to take care of his motherless children."<sup>1</sup>

In October 1838, less than a year after their marriage, while Mary Fielding Smith was in advanced pregnancy, the colony of Latter-day Saints in Missouri was set upon by hostile mobs. Seventeen Saints were murdered at Haun's mill, near the location of Hyrum and Mary's home. On October 30, a mob of two-thousand Missourians demanded that certain Mormon leaders be turned over to them in re-

turn for an agreement that they would not harm the rest of the members. On that day and the next, Hyrum, his brother Joseph, and five others were imprisoned in Far West. Denied their judicial rights, sentenced by a secret tribunal to be shot, their lives saved only by the courageous intransigence of General Alexander Doniphan, the seven prisoners were moved to Independence, Missouri, then to Richmond, Missouri, and finally to Liberty, Missouri, where they were imprisoned for approximately five months. At times chained together, most of the time in the dungeon of Liberty Jail, they were occasionally permitted to climb out of their dark and loathsome quarters to receive a visitor, read letters, write letters, and study the scriptures.

On November 13, 1838, under the necessity of being father and mother to Hyrum's children while he and his associates languished in Liberty Jail, Mary Fielding Smith gave birth to her first child, Joseph Fielding Smith.<sup>2</sup> Directly after the delivery Mary became ill. Her sister, Mercy Fielding, who had married the Church Clerk and Historian Robert B. Thompson just a few months before the marriage of Hyrum and Mary, was able to stay with Mary during that period of illness. Mercy had a five-month old baby, and so was able to nurse young Joseph F. along with her own child. Through the arrangements of Mercy and Robert, and no doubt others, Mary and little Joseph F. were taken on a bed to visit Hyrum while he was in Liberty Jail. The confusion in the Hyrum Smith home, with his six children by Jerusha, the debilitated Mary and little Joseph, Mercy and her child and her husband, who was also ill in bed much of the time, plus the members of the Church who came to the Smith home for help and counsel, or to help and counsel, during that tempestuous period of expulsion and extermination, must have been a nightmare.

One day when little Joseph had been laid on a bed and left to his own devices, a mob led by a Methodist preacher named Bogart entered the home and began ransacking the place for important papers and other valuables. When the mobbers entered the room where Joseph had been left, they remained quite unaware of his presence, throwing a mattress on the bed where he lay. They continued their search and then left. Amid the pandemonium that followed, a few more minutes elapsed before Joseph was discovered. He had almost smothered to death.<sup>3</sup>

Along with the body of the church, Mary Fielding moved with her family and dependents to Quincy, Illinois, in March 1839.

The recently uncovered letters of Hyrum Smith from Liberty Jail contain his plaintive inquiries about his newborn son and his unwell wife. Read and reread by the son and his family in later years, these letters tell a story of sorrow and despair; they suggest the bitterness that must have welled up in Joseph F. as he contemplated the monstrous cruelty which prevented his father from being with his wife and children, and during most of the period even prevented him from communicating with them. "When I think of your trouble," Hyrum wrote Mary on March 16, 1839, "my heart is weighed down with sorrow — to think that I cannot render you any assistance . . . But what can I do, or what can I say? O God, how long shall we suffer these things? Will not Thou deliver us and make us free? . . . O Lord God, will Thou hear the prayer of your servant? Wilt thou, O God, in the name of thy Son, preserve the life and breath of my bosom companion and may she be precious in thy sight, and all the little children [in] my family, and hasten the time when we shall meet in each other's embrace . . ."<sup>4</sup>

"Could [you] send or cause to be sent some information concerning the little babe and those little children that lie near my heart," he wrote on March 28. "My heart is tender like that of a child's, notwithstanding my experience, manhood, and age. The tears obstruct my writing." Not until April 11, almost five months after his imprisonment, was Mary able to get him a letter pouring forth her own joy at Joseph's birth and her own sorrow at not being able to communicate with her husband. Little Sarah, she wrote, "has a severe cold and cough . . . she calls the baby Jacob . . . she and all the children seem very fond of him [little Joseph]. He grows fast and is very strong. He had two teeth when a little more than three months old. You may not think him handsome, but intelligence seems to beam forth in his eye and countenance, for he begins to show signs of a good mind, which in my estimation is of much greater importance than beauty." And indeed, he did prove to be an extremely intelligent boy. After Hyrum's release, and the establishment of a new home in Nauvoo, a little sister, Martha Ann, was born.

Because Mary Fielding Smith was the strongest influence on her son Joseph F., it is important to realize that she was a person of stalwart faith. Even before she had become a Latter-day Saint she had expressed her firmly-rooted belief in God in a letter from her new home in Canada to her sister Mercy and brother Joseph in England:

I believe both you and me shall have many more [difficulties and trials] to encounter but I believe both you and me shall have many more [difficulties and trials] to encounter but blessed be God he has promised that his grace shall be sufficient for us and we have hitherto found it so . . . If the Lord has something for us all to do in our present station let us endeavor to wait patiently and do the work assigned us faithfully.<sup>5</sup>

This conviction was magnified upon her conversion to Mormonism. "I have called upon the Lord for direction and trust he will open my way," she wrote in the spring of 1837. That fall she wrote, "I know not where my next home, or what my next circumstances will be, but as I have said before I will endeavour to trust in the Lord for all that's to come."<sup>6</sup> Again in 1837, she wrote to Mercy from Kirtland: "Tell them [all my inquiring friends] that notwithstanding all our defects this is the only Church of Christ."<sup>7</sup> This unassailable faith was passed on to her son Joseph.

One experience was imprinted indelibly on the memory of little Joseph in June of 1844, at the time when he was only five years old. In the afternoon of June 23, little Joseph was playing on the bank of the river when his Uncle Joseph and his Patriarch father returned from the Iowa side of the river, preparatory to going to Carthage Jail. When they had landed, little Joseph took his father's hand and went with the prophet and patriarch to Hyrum's house. There, while the Patriarch was washing and shaving, Joseph the prophet took little Joseph F. upon his knee and trotted him. Suddenly the Prophet said, "Hyrum, what's the matter with Joseph; he seems so white?" "Oh," answered the father, joking about the poverty of the family, "he lives on skim milk."<sup>8</sup> Four days later, late in the night of June 27, 1844, little Joseph heard knocking outside his mother's window. Then he heard a man's voice say, "Sister Smith, your husband has been killed." Joseph never forgot the fear he felt as he lay in his little bed while his mother moaned and cried through the night. When the caskets were brought to Nauvoo, Joseph was lifted up by his mother so he could see the bodies of his father and uncle.<sup>9</sup>

There followed two tormented years in Nauvoo, the harried crossing of the Mississippi on a flatboat in 1846, waiting for a wagon at Montrose from which point they could hear the shots and see the flames that signalled the destruction of the City of Joseph.<sup>10</sup>

Subsequently Mary made a trip to Keokuk, Iowa, where she purchased some wagons, oxen, and other supplies in exchange for some real estate, returned to Montrose, and prepared her family for their trip to Winter Quarters. Joseph was one of the youngest teamsters in the Camp of Israel when he drove part of his family the three hundred miles from Montrose to Winter Quarters.

One unforgettable incident in the latter location occurred while eight-year-old Joseph F. was herding cattle in a region abounding in Indians. Some Omahas, with the obvious intention of stealing cattle, surprised Joseph and his companions. In the resulting chase, two Indians rode up to Joseph, one on either side of him, and proceeded to lift him from the saddle. He thought they were going to scalp him, but a number of the brethren suddenly appeared on their way to a hay field. The Indians dropped him to the ground and rode quickly away, with neither the scalp nor the cattle.<sup>11</sup>

Mary and the children were not able to make the trek west from Winter Quarters in 1847, but devoted their efforts to becoming prepared for the migration of 1848.<sup>12</sup> Not yet ten years of age, Joseph F. drove two yoke of oxen the entire distance from Winter Quarters to the Salt Lake Valley in the summer of 1848. Here is proof of Mary's great faith and determination. When the captain of the group she planned to go west with told her she should not go with them because she would be a burden to the rest, she informed the captain she would ask no special favors, would get to their destination without any help from him, and would even beat him to the valley. She lived up to this promise. At one point in the journey occurred the well-remembered incident in which one of their best oxen laid down and appeared to be in the throes of death. Mary asked her brother and another man to administer to the animal. Her wish was complied with and the ox arose and carried on the journey.<sup>13</sup>

This time of the crossing was used profitably as Mary taught Joseph to read and write. Upon reaching the Great Basin, Joseph continued as a herd boy. Once one of the cows in Joseph's herd calved out on the range toward evening. Rather than leaving the cow alone, Joseph stayed until the calf was born and then pushed mother and calf toward the settlement during the dark hours of the night. He remembered hearing the howls of a pack of wolves following behind them in the darkness. President Smith recalled that during the years from 1846 to 1854 he was "teamster, herd boy, plowboy, irrigator, harvester, with scythe or cradle," operator of a fanning mill, logger, and "general roustabout" — and always, he recalls, penniless.<sup>14</sup>

Mary died in 1852, leaving Joseph and his sister Martha orphans when he was less than fourteen and she less than twelve.<sup>15</sup> The first important episode after her death shows the kind of tensions which Joseph's experiences produced.

At the insistence of his cousin Apostle George A. Smith, Joseph and his sister Martha were attending school in Salt Lake City. Their teacher, D.M. Merrick, was a hard schoolmaster who practiced corporal punishment. One day Martha did something that displeased the teacher, so he brought out his leather strap and told Martha to hold out her hand. Joseph F., naturally protective of his sister, would not stand for it. He spoke up loudly and said, "Don't you whip her with that!" The teacher looked up and then moved over to Joseph F. as if to whip him. But Joseph F. was not acquiescent to that idea either; "I licked him, good and plenty," Joseph said. This made it necessary for him to quit school.<sup>16</sup>

His father murdered by an angry mob, himself uprooted with his mother from his Nauvoo home, possessing little education, trained in the ways of the frontier, and now with his mother dead and no uncles, aunts, or grandparents to care for him, and only poverty ahead, Joseph's future seemed bleak indeed. What kind of a man would he turn out to be? Would the bitterness in his soul cause him to be impulsive, quick to anger, impatient, morose, cynical, and rigid in his responses, as the experience with the school-

master portended? Would pride in his birth and youthful accomplishments turn him into a self-righteous bigot, spouting scripture and dogma as answers to life's complex problems? Would the difficulty of his early years make him an introverted mystic who appealed to Heaven and spurned association with humans and their evil ways?

There was clearly a basis for each of these expectations in Joseph's background and boyhood experiences. But he was, as his mother saw when he was only six months old, intelligent. He was also loyal to his father and mother. He had witnessed his father serving as a peacemaker; he had seen his mother's capacity to endure adversity with intrepidity. He had a real faith in God — that all would turn out for the best. Finally, there was the discipline of the frontier itself. A mistake in judgment or the failure to execute an assignment could be disastrous, to him and to others. He strained to keep himself under such a regime of discipline and although it was an uphill struggle, he won out. The impulsive, impatient, pugnacious youth, eager to take up the cudgel against evil and injustice, developed into the patient, understanding, grandfatherly prophet of several hundred thousand Latter-day Saints. His memory is still beloved today, for he was a tender father-figure for a whole generation of Latter-day Saints that grew up in the first two decades of the twentieth century.

Let us follow this evolution during the first decade after his mother's death in 1852. His school career ended by his own impetuosity in the schoolmaster-whipping incident, he was preparing to earn his living and to assume responsibility for his sister when he was called, a fifteen-year-old, on a full-time Gospel mission. His call was an unusual, but a brilliant plan. On the one hand it would offer wholesome sublimation of his impulsive bitterness; on the other hand only one missionary among the many sent to Hawaii had been a success — eighteen-year-old George Q. Cannon; perhaps another teenager could learn the language and attract the interest and support of these happy, sweet, child-like people. Joseph remained in Hawaii for almost four years. He learned the language in an incredible three months and, along with George Q. Cannon, was perhaps the most successful Latter-day Saint missionary ever to work in the islands.

Most important to Joseph's welfare, it was in Hawaii that he realized his self-identity. True to his family heritage, he found his true self, not in sterile dogma and dead scripture, but in the healthy practice and enjoyment of religious devotion — in church service. There he developed his sense of humor, his healthy sense of moderation and perspective, his understanding of people and their ways. It was this healthy naturalness of his religious leadership rather than his having been "born to the purple," which propelled him to become an apostle, a member of the First Presidency under three presidents, and eventually president of the church. "I know that the work in which I am engaged is the work of the living and true God," he wrote his cousin George A. Smith from Maui when he had been in Hawaii only four months, "and I am ready to bear my testimony



of the same, at any time, or at any place, or in whatsoever circumstances I may be placed." 17

It was while he was on the island of Lanai that Joseph F. and his fellow missionaries stored their trunks in a warehouse which caught fire. All of their clothing except what they were wearing was destroyed. For a period Joseph and his companion had only one respectable suit between them, so one of them remained in bed while the other put on the suit and went to meeting.<sup>18</sup> Earthy and humorous as such experiences had to be, Joseph F. also received in the islands the gift of healing, the gift of casting out evil spirits, and the gift of being healed.

An experience with the latter is worth mentioning for the tempering influence on his life. During the trip from Honolulu to Maui at the very inception of his missionary work, he became ill with what is referred to as Panama fever, possibly yellow fever. Alone, and just a boy of fifteen, he was taken in and cared for by a Hawaiian woman. Years later, when he returned to Hawaii, he was greeted by a crowd of loving Hawaiians. In the middle of this crowd, a blind woman came forth with a bunch of bananas in her hand to give to him. She was calling out, "Iosepa, Iosepa." Joseph F. took this woman in his arms and kissed her, calling her mama. He later told a close friend with tears in his eyes that when he was sick with a fever and nowhere to go, that woman had taken him in, fed him, and nursed him back to health.<sup>19</sup>

Upon his return from Hawaii, a return which was hastened by the impending invasion of Mormon country by Johnston's Army, Joseph tended to two duties quickly, with his usual impetuosity. First, the day following his arrival in Salt Lake City on February 24, 1858, he enlisted in the territorial militia, the Nauvoo Legion, and was immediately assigned to a unit patrolling the area between Fort Bridger and Echo canyon. Then, that same day, he met his cousin Levira Annett Clark Smith and fell immediately in love with her. His unit left immediately, so he made his proposal in a carefully-worded letter written to Levira the very next day. "I am aware that our acquaintance has been short," he wrote. "To you, I do not know how pleasant. But allow me to say that since I saw you first, the admiration and respect I first conceived for you have daily grown, till they have changed to something stronger and more fervent."

But love must wait on war and other practicalities. Joseph served in a picket guard with a party of men under Orrin Porter Rockwell, and was one of the thousand "valiant young men" assigned to guard the deserted Salt Lake City when the Army marched through in June 1858. He was involved in assisting relatives and other Saints in their return to their homes after the Move South, was appointed sergeant-at-arms in the territorial legislature, was ordained a high priest, and chosen to be a member of the High Council of the Salt Lake Stake. Now firmly established in the church and the community, though still only twenty-one years old, he could pursue his suit of Levira. They were married "for time and eternity" in April, 1859.

Throughout these years following the death of Mary Fielding Smith, her influence on her son was reinforced by that of two mentors who took it upon themselves to be cognizant of Joseph's needs. The first, the one who became surrogate father to the young man, was George A. Smith, cousin to Joseph Smith, Jr., apostle, and frontiersman. It is possible that it was he who arranged for Joseph F.'s mission to Hawaii. A letter from Joseph there addresses him as "Dear and Respected Cousin and Parent," and ends with this line: "I will now bring my scrawl to a close, asking you to not forget me, but continue your counsel unto me, and I will try and obey it." George A. in turn expressed hearty approval of Joseph's devotion to the Church, and assured his cousin that he, George, was doing his best to look to Levira's welfare.

Concern for Levira at home, as for Joseph abroad, was also expressed to the missionary by Brigham Young, the second of those two mentors who influenced Joseph's life. Joseph's letter to him, reciprocating to the Church President's letters of fatherly counsel, expresses respect as well as gratitude:

Since the sickness of Levira and your kind and fatherly care of her, I feel bound to express a little of my gratitude to you. Accept my warmest, heartfelt thanks for your very great kindness to me and Levira.<sup>20</sup>

In his relationship to Joseph, as to his own sons, Brigham Young was warm and tender, a far different man from the unscrupulous villain the contemporary press tried to make him out to be and that some still might consider him to have been. Joseph responded to that parental care. In a letter of his more adult years, he wrote to Brigham Young:

I feel it not only a duty but a pleasure to write to you and be most grateful to receive from you any instruction, counsel, admonitions or reproof you may feel to impart. I desire to be known of you and my brethren as a child is known of his parents, and ever to be found a willing and faithful subject in the Kingdom.<sup>21</sup>

Within a year of his marriage Joseph was again serving his church as a missionary — this time to Great Britain. In order to earn money for his passage he drove a mule team for a freighting concern as far as Des Moines, Iowa. While in the Midwest, Joseph and his traveling companion and cousin, Samuel Smith, stopped in Nauvoo to visit Emma Smith Bidamon and her children. When Joseph walked into the room, Emma said, "Why as I live it is Joseph. Why Joseph, I would have known you [anywhere], you look so much like your father."<sup>22</sup> As Joseph looked across the river at Nauvoo for the first time in fourteen years, he was able to pick out many buildings that he remembered. He saw the barn office, the brick office, the former location of his home, and the "little brick outhouse where I shut myself up to keep from going to prison . . ."<sup>23</sup>

Continuing on to his mission across the Atlantic, Joseph wrote his impressions of Britain: "With all the grandeur and wealth of Old England, there is perhaps no

place that will exceed it much in degradation and misery."<sup>24</sup> He later wrote that he "should not like to see a dog of mine in this country, unless it was a 'gentile,' and then I should not like to see it anywhere else, and I would get away as soon as I could."<sup>25</sup> Things in England, he wrote in a spate of chauvinism, were called by "fictitious names." "They call a hat, 'billycock' and a 'stove pipe' a 'hat.' Shoes, 'boats,' and chalk and water, 'milk.' When you get tired they call it 'knocked up,' and if you are cold they call it 'starved.' When you are hungry they call it 'clammed,' and if you want any molasses, you must ask for 'treakel.' Bread and scrape (butter) they call 'bread-and-butter,' and a 'slice' of bread is cut into twenty-five pieces."<sup>26</sup>

In Britain Joseph remained three years, during much of which he was president or pastor of the Sheffield conference. The kind of problems he had with the branch is suggested by a remark he made once from the pulpit: "I wish those who are in the habit of drinking liquor on the Sabbath to keep off the stand as long as their breath smells."<sup>27</sup>

For the most part Joseph's letters during his mission to England reveal high spirits and a frisky nature. When his companion became sick with mountain fever, Joseph cheerfully wrote that he was still able to do his "part at everything, even at the Table!"<sup>28</sup> "My health is good," he wrote, "and my appetite just now is goodder."<sup>29</sup> He told Levira that his singing had improved and that he wished she could hear his voice. He wrote that he was learning songs like "Wake up snakes! and come to Judgment! for Mormonism is destined to rule the warts!"<sup>30</sup>

Joseph often made such jokes, mainly at his own expense. In one letter to Levira he wrote: "Ain't I generous? What a good (for nothing) husband you have got! I am not very grand in my own estimation, for all I have a tolerable high opinion of myself. I am rather necessitated to hold myself in high estimation as no one else would but you, and bless your dear little soul and body for that!"<sup>31</sup> After he had gained considerable public speaking experience he wrote, "I am getting to be a great preacher but it chiefly consists in making a great noise."<sup>32</sup> Concerning his health, "I do not often have the headache, from the fact . . . there is but little in it to ache . . . I have to wet my head every morning to keep my brain cool! I do not know what I shall come to! 'Old George' used to say I'd come to the gallows . . ." <sup>33</sup> As to his study habits, he wrote, "You need not fear baldness on my part, for that is generally a consequence of study and hard thought, two evils from which I am remarkably clear!! If studying will make anybody bald, my friend on the left (Parley Parker Pratt) will come home, unless he alters, as bald as a hazel nut. He is eternally at it!"<sup>34</sup>

Although Joseph clearly loved his wife very much, and demonstrated his affection in every letter, he did not hesitate to joke about his love. He wrote, "What would you think of me for a rational sensible 'Lord' and husband if my every sentence was 'Sugar, Honey, Cherub, Duckey, Darling, Precious, and Bewildering beauty.' Bah! Soft-soap, vinegar crabapple, and sauerkraut." Concerning the pleasure of

dancing with his wife he noted, "I am glad you get to dance once in a while and I should be glad, glader, gladerer, if I could but dance with you once in a while. I shall have to console myself by thinking I would if I could, if I couldn't how could I? I couldn't without I could, could I? Could you? You see, I am not so eremitical (religious) but what I am somewhat grammatical and poetical."<sup>36</sup> On the other hand, he wrote Levira, "Do not think Vira I forget you, nor that I am unfeeling. You cannot think this, you know better . . . I know you remember me, and pray for me, I feel it."<sup>37</sup>

Joseph believed, for himself and for others, in discipline and in constantly bettering one's self. He cautioned Levira not to forget her responsibilities: "Remember . . . your duties to your God and to your mother. Do not give way to too much hilarity and rudeness. Be a woman! Respect age and take good Council, tho' it be from a fool."<sup>38</sup> Joseph appreciated intelligence in women. He disliked pretentious women such as those he saw in England and New England. He often counseled Levira to be careful in choosing friends and associates — she should not be too free in making close friends.

That Joseph practiced his discipline on himself is indicated by his determination and ability to continue working even when he was ill, and by his continued insistence on using his time wisely to improve himself. Recognizing an important deficiency, for example, he tried to give himself an education in the arts. He attended the theater, and he read books like Don Quixote. He followed this with his family in later years so that on one occasion, when he became a little preachy about the sinfulness of the world and the glories of eternity, one of his wives replied, "You tell me so much about the beauties of eternity and the immortal fruits beyond the veil and this world of sorrow and trial. I have been taught to call life a good gift, call the world fair, and we have been told that some of us would live to . . . behold our Savior, and other blessings too numerous to mention that are to be bestowed upon us in this life if we are faithful . . ." <sup>39</sup>

Joseph showed no hesitancy in scolding Levira, just as he did not hesitate to scold his other wives and children in later years. The most frequent cause of the scoldings was extravagance. As a church officer, he received only a very small allowance (that's the skim milk Hyrum jokingly said was the lot of the church leaders' family) and he conformed his lifestyle to that heavy limitation. "Economy," he wrote Levira, "is one of the noblest and most useful sciences to be learned and you and I need to learn it well."<sup>40</sup> After one Christmas Joseph wrote to tell one of his wives that he had heard about her extravagance and in light of that he felt it was "unmitigated presumption" for her to criticize the spending of others. She sent his letter back with a note on it saying, "How kind, how loving! This is from your heart and it has sunk deep in mine. But it is cruel and unjust. How can I be so horribly-extravagant on \$25 per month!?"<sup>41</sup>

Because of the many difficulties encountered in his life, Joseph developed the ability to be stoic and sometimes stern with himself and others. For example, Joseph met the difficulties of separation from home and loved ones by a renewed devotion to duty. After writing about his sadness in his absence from home, he wrote Levira, "Still, my mind is not wholly taken up with thoughts of home. No! no! that would never do. I presume I am troubled as much on this head as almost anyone ought to be, but I feel that my duty is foremost."<sup>42</sup> One of his wives was not able to face his continued calls to duty with such an attitude. In a state of agitation, she wrote, "Well I hope this will be the last time I will have to write to you until you go farther off. I want you to go, and I want you to stay, and I don't know what I do want, but if we could live in peace and our enemies be fired into hell I would be glad."<sup>43</sup>

Joseph's self control extended from discipline in the face of absence to discipline in the face of insults. Harsh accusations and rebuffs were not unfamiliar to Joseph or to many of the other early missionaries of the church. Joseph felt it would have been weakness on his part to become angered by the insults of another person, and he strictly maintained this attitude though he was called "a liar, a bloody fool, a Mormon danite, a deceiver, a swindler, and everything you could name."<sup>44</sup>

Joseph was gifted with sensitivity as well as sternness, with compassion as well as discipline. The devotion that he exhibited to his families was returned to him in equal measure. His affection extended even beyond his families to his animals, as evidenced in a letter he wrote after the death of their favorite horse. "I expect our poor little Billie has gone to his long rest before this. Poor little fellow, I wonder if we will own him in the next world? He was a good little pony, and if nobody else has a better right to him, I think he will be ours."<sup>45</sup>

Because of his devotion to the church, because of his unhesitating acceptance of mission calls, because of his noble heritage, one would suppose that Joseph would have been arrogant and self-righteous. Paragraphs in his letters to Levira indicate a more humble attitude: 'O that I were good enough or strong and determined to practice what I know! But if the Lord, and the Servants of God will have patience with me, I will with their aid, learn to do right 'for the sake of that right; let the consequence be as it may!'"<sup>46</sup> These words were echoed many times throughout his life. When faced with the reality that he was growing older, he regretted not his increasing age but the fact that he was not progressing personally in proportion to his years.<sup>47</sup>

Joseph's concept of religion extended beyond spiritual worship to the everyday events and occurrences of life. Sickness, an only too common eventuality in nineteenth century Utah, fit perfectly into Joseph's vision of the scheme of things. When Levira asked him what medicine to use, he replied, "My medicine is and has always been faith in the power of God, and it has never failed me yet."<sup>48</sup>

One of the foundations of Joseph's faith was the respect and reverence he felt for the leaders of the church. Joseph strove to follow their counsel and sought to prove

himself worthy in their eyes. In 1863 at the age of twenty-five Joseph wrote Levira: "I feel like a boy, I am a boy and I look up to these good, wise old men as Fathers. I never had any other feeling in this respect."<sup>49</sup>

After his mission to England, Joseph enjoyed a short respite at home, during much of which Levira was ill, before he was called on another mission — this time a return mission to Hawaii. Here he was assigned to go with Apostles Lorenzo Snow and Ezra T. Benson to investigate affairs as they were being malconducted by Walter Murray Gibson. It was under Joseph's direction that the church plantation at Laie was purchased.

As Joseph's foreign missions continued and the days of his separation from Levira multiplied, she was ill and depressed, and their relationship became strained and difficult. Toward the end of 1864, against Joseph's wishes, Levira went to San Francisco for her health. Joseph felt that Levira, who was staying with relatives, was not living among the kind of associates who would encourage her religious loyalty. Perhaps the fact that her doctor prescribed half a glass of whisky and water three times a day before eating added to Joseph's consternation.<sup>50</sup> Joseph's wish that Levira return to Salt Lake City was not met, and their correspondence became snippy and cool. When Levira finally decided to come home the next year she did not notify Joseph directly but instead wired Brigham Young to please inform Joseph. Joseph replied that he guessed he'd have to become accustomed to her "eccentricities and wonderous oddities."<sup>51</sup>

Finally, on June 10, 1867, Joseph F. and Levira A. Smith covenanted to "dissolve all the relations which have hitherto existed between us as husband and wife, and to keep ourselves separate and apart from each other, from this time forth." In one final letter, Levira revealed her feelings of sorrow at what had happened. She asked Joseph's permission to keep one letter and one picture: "They will awaken saddest, sweetest, memories of the past tho the life history of one of earth's poor daughters had been burned to ashes. And why? Because one of earth's brave and noble sons could not appreciate or stoop to the musings of a gentle girlish heart."<sup>52</sup> The separation was permanent, and Levira went to California where she later died.

There are a number of speculations as to the source of the problem between Joseph and Levira. One theory is that, along with her physical illness, she was also mentally ill. Another concern between them may have arisen from the fact that there had been no children. Perhaps she could not bear to be separated from him for such long periods. Perhaps part of the problem was the principle of plural marriage. Joseph married a plural wife (Julina Lambson) seven years after his marriage to Levira (i.e., in 1866). And of course, after the separation he married others: Edna Lambson, Sarah Ellen Richards, Alice Ann Kimball, and Mary Taylor Schwartz.<sup>53</sup>

I have the feeling that part of the problem with Levira was the unrelenting poverty. When Joseph was on his missions, of course, he was neither supported by the church nor by the ward, but, if supported at all, he was supported

by Levira, who earned money to send him by selling eggs and milk, sewing, and other small enterprises. When Joseph himself was at home he worked as a carpenter, as a legislative assistant, and as a clerk in the Church Historians's Office. By the late 1860's he was supporting two households on a wage of \$3 a day. His working hours extended from six o'clock in the morning to eleven o'clock at night. One day before the Christmas of 1868 or 1869 Joseph became depressed when he realized that he was not going to be able to provide any Christmas gifts for his family. He left the house the day before Christmas and walked through the business section of Salt Lake City. As he later related the experience to one of his sons:

I wanted something to please my chicks and to mark the Christmas day from all other days — but not a cent to do it with! I walked up and down Main Street, looking into the shop windows — into Amussen's jewelry store, into every store everywhere — and then slunk out of sight of humanity and sat down and wept like a child, until my poured-out grief relieved my aching heart; and after a while returned home, as empty as when I left, and played with the children, grateful and happy only for them.<sup>54</sup>

Considering their separations, financial difficulties, and polygamous pressures, the Joseph F. Smith family appears to have been remarkably successful. Affectionate correspondence continued between Joseph and his wives from the time he married them until his death in 1918. He wrote occasionally to almost all of the survivors of his forty-three children. Julina echoed Joseph's happy feelings about his family when she wrote, "I hope you will never regret saying you have a happy united family for it is the truth. I do not believe there is a happier family anywhere than we are. Of course we have feelings like other folks, but for your sake we each one try to do the best we know how."<sup>55</sup>

Joseph did not allow any of his economic difficulties to stand in the way of the obligation he felt to the church. Although he was said to be a great orator, the truest indication of his devotion lies in the years of service he gave to the church.

While Joseph F. could be alternately stern and compassionate when he felt he should be, he did not always repress his emotions, whether they were of tenderness or rage — particularly in his earlier years. He told of an episode which occurred when he was in the Midwest. He was talking to a farmer who lived near Nauvoo. When the farmer learned that Joseph was a Smith he remarked that he had been just five minutes too late to witness the massacre of the Smiths in Carthage Jail. For a few minutes Joseph was filled with rage. Everything around him went black except the man who was standing in front of him. Joseph asked him what his opinion on the matter was. The farmer replied that the deaths of Joseph and Hyrum had been cold-blooded murder.

Joseph, relieved, suddenly realized that he had a knife gripped tightly in his hand and that if the man had not redeemed himself in such a manner Joseph would have revenged himself on the farmer.<sup>56</sup>

To me this suggests the heritage of bitterness and anguish which lay dormant in his nature but which was potentially explosive. Joseph recognized this violent tendency in himself as an evil which should be expunged, and he worked to overcome it. Speaking of the persecutors of the Saints in the 1880's he said:

It is for us to obtain the spirit of forgiveness, to feel to love those that are so ignorant as to do evil to their fellow-creatures without a cause; we should feel as Christ felt upon the cross when he said, "Father, forgive them, for they know not what they do."

He went on to ask, "How do we feel towards . . . those who are engaged in persecuting the Saints today?"

Do we feel that we should retaliate? Do we feel that we should execute vengeance upon them because we know that they are telling falsehoods, and are misrepresenting and slandering the people of this Church? No. For years and years we have sat quietly down and listened to their abuse, insults, slanders, misrepresentations and falsehoods, which they have spread broadcast throughout the land to the utmost of their power . . . We do not propose to keep ourselves eternally in hot water, wrangling, contending and snarling with our enemies; if we did we should soon become as sour, as vicious, as foul, as low and as contemptible as they are themselves. Well, do you love them? . . . Do you love these slanderers, these liars, these defamers, these persecutors of the innocent and of the unoffending — do you love them? . . . I want to tell you how I feel towards them. I love them so much that if I had it in my power to annihilate them from the earth I would not harm a hair of their heads — not one hair of their heads . . . I would not throw a straw in their way to prosperity and happiness, . . . and yet I detest and abominate their infamous actions and their wicked course.<sup>57</sup>

That Joseph F. managed to achieve this goal of Christ-like forgiveness in his later life is confirmed by the testimony of many of his contemporaries. One of his sons wrote of him:

My father was the most tender-hearted man I ever knew. His sympathy was perpetually drawn out towards the down-trodden and oppressed. Especially was his love extended towards little children. He loved them all and could not bear to see them wrongfully treated. This sympathy and tenderness was extended towards the animal kingdom. "I never could see why a man should be imbued with a blood-thirsty desire to kill and destroy animal life. . . . I think it is wicked for men to thirst in their souls to kill almost everything which possesses animal life." was his constant teaching by example and by precept.<sup>58</sup>

While this is a reverential statement of a son about his father, it nevertheless reflects the manner in which Joseph F. was regarded by his children. One of the most remarkable men of the turn of the century, prophet of his church

for seventeen years, Joseph F. Smith became great because he conquered bitterness and personal tragedy and thus became an understanding, beloved, and tender grandfather figure whom thousands admired for his courage, his forthrightness, his personal rectitude, and his spirituality. He died in 1918 at the age of seventy.

#### FOOTNOTES

- <sup>1</sup>Preston Nibley, The Presidents of the Church (Salt Lake City, 1971), p. 182.
- <sup>2</sup>Hereafter referred to as Joseph F. Smith.
- <sup>3</sup>Nibley, 182-3.
- <sup>4</sup>Hyrum Smith Collection, Church Archives, Salt Lake City. In all letters used in this paper, spelling has been corrected and some punctuation supplied.
- <sup>5</sup>Mary to Mercy and Joseph Fielding, March 18, 1833, Church Archives.
- <sup>6</sup>Mary to Joseph Fielding, October 7, 1837.
- <sup>7</sup>Mary to Mercy, ca. 1837.
- <sup>8</sup>Osborne J.P. Widtsoe, "Hyrum Smith, Patriarch," Utah Genealogical and Historical Magazine, II (April 1911), 60.
- <sup>9</sup>Nibley, 183-4.
- <sup>10</sup>Joseph F. later recalled: "I also remember by thoughts on the day the mob besieged the City of Nauvoo. My widowed mother had been compelled a day or two previously to take her children and ferry them, in an open flat boat across the Mississippi River into Iowa, where we camped under the trees and listened to the bombardment of the city. We had left our comfortable home with all the furniture remaining in the house, together with all our earthly possessions, with no hope or thought of ever seeing them again; and I well remember the feelings I had when we made our camp on the Iowa side of the river. They were not feelings of regret, sorrow, or disappointment, but of gratitude of God, that we had the shelter of even the trees and the broad bosom of the "father of waters" to protect us from those who sought our lives; I felt to thank God that we still possessed our lives and freedom, and that there was at least some prospect of the homeless widow and her family of little ones, helpless as they were, to hide themselves somewhere in the wilderness from those who sought their destruction, even though it should be among the wild, so-called savage, native tribes of the desert, but who have proven themselves more humane and Christlike than the so-called Christian and more civilized persecutors of the Saints." (Sermon of Joseph F. Smith in General Conference in the Salt Lake Tabernacle, April 9, 1882, Journal of Discourses, XXIII, p. 74.
- <sup>11</sup>Andrew Jenson, "Smith, Joseph Fielding," in Latter-day Saint Biographical Encyclopedia (4 vols., Salt Lake City, 1901-1936), I, 67.
- <sup>12</sup>Concerning this period of struggling preparation Joseph F. later wrote that Emma Smith was offered financial assistance, equipment, and was fairly begged to make the trip, but his mother received no help from anyone at all. This was part of the seed of bitterness that estranged Joseph from Emma and her children. See Joseph Fielding Smith, Life of Joseph F. Smith (Salt Lake City, 1938), p. 130.
- <sup>13</sup>Life of Joseph F. Smith, p. 150.
- <sup>14</sup>"Christmas and New Year," Improvement Era, XXII (January 1919), 266-67.
- <sup>15</sup>Immediately after Mary's death the children were cared for by Hannah Grinnels, who was also a wife of Hyrum, but she died within a year.
- <sup>16</sup>Nibley, Presidents of the Church, p. 189.
- <sup>17</sup>Life of Joseph F. Smith, p. 176.
- <sup>18</sup>Ibid., 183-4.
- <sup>19</sup>Nibley, p. 210.
- <sup>20</sup>Joseph F. Smith to Brigham Young, April 10, 1862.
- <sup>21</sup>Joseph F. Smith to Brigham Young, February 26, 1875.
- <sup>22</sup>"Shining Lights, How They Acquired Brightness," The Contributor, XVI (January 1895), 170.
- <sup>23</sup>Joseph to Levira, June 28, 1860. We've been unable to determine whether this was a real threat, or a five-year-old imagination.
- <sup>24</sup>Joseph to Levira, October 24, 1861.
- <sup>25</sup>Joseph to Levira, May 13, 1863.
- <sup>26</sup>Joseph to Levira, June 16, 1861.
- <sup>27</sup>Life of Joseph F. Smith, p. 200.
- <sup>28</sup>Joseph to Levira, May 21, 1860.
- <sup>29</sup>Joseph to Levira, September 6, 1860.
- <sup>30</sup>Joseph to Levira, January 19, 1861.
- <sup>31</sup>Joseph to Levira, February 27, 1861.
- <sup>32</sup>Joseph to Levira, September 22, 1861.
- <sup>33</sup>Joseph to Levira, June 29, 1861.
- <sup>34</sup>Joseph to Levira, November 1, 1862.
- <sup>35</sup>Joseph to Levira, February 27, 1861.
- <sup>36</sup>Joseph to Levira, April 5, 1861.
- <sup>37</sup>Joseph to Levira, May 14, 1862.
- <sup>38</sup>Joseph to Levira, June 14, 1860.
- <sup>39</sup>Mary to Joseph, August 29, 1885.
- <sup>40</sup>Joseph to Levira, April 5, 1861.
- <sup>41</sup>Joseph to Edna, February 13, 1887, and this was in tithing script!
- <sup>42</sup>Joseph to Levira, January 17, 1862.
- <sup>43</sup>Edna to Joseph, November 26, 1884.
- <sup>44</sup>Joseph to Levira, May 13, 1863.
- <sup>45</sup>Joseph to Julina or one of her children, July 18, 1895.
- <sup>46</sup>Joseph to Levira, March 1, 1862.
- <sup>47</sup>Joseph to Levira, November 14, 1862.
- <sup>48</sup>Joseph to Levira, December 17, 1861.
- <sup>49</sup>Joseph to Levira, July 11, 1863.
- <sup>50</sup>Levira to Joseph, January 6, 1865.
- <sup>51</sup>Joseph to Levira, July 14, 1865.
- <sup>52</sup>Levira to Joseph F. Smith, July 17, 1869.
- <sup>53</sup>Life of Joseph F. Smith, p. 231.
- <sup>54</sup>"Christmas and New Year," The Improvement Era, XXII (January 1919), p. 266-67.
- <sup>55</sup>Julina to Joseph, August 6, 1874.
- <sup>56</sup>"A Present-Day Man of God," The Juvenile Instructor, XLII (November 15, 1907). p. 678.
- <sup>57</sup>Address of Joseph F. Smith in General Conference in the Salt Lake Tabernacle, October 7, 1882, as reported in Journal of Discourses, XXIII, p. 284.
- <sup>58</sup>Bryant S. Hinckley, "Greatness in Men: Joseph Fielding Smith," Improvement Era, XXXV (June 1932), p. 459.

# *Joseph and Emma*

A Slide-Film Presentation\*

by Buddy Younggreen\*\*



\*A multi-media presentation made at the second Joseph Smith, Sr., Family Reunion held in Independence, Missouri, 16 - 18 August 1973.

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MELVINA  
'75

NARRATOR: On the 18th of January, in 1827, a young couple exchanged wedding vows in the home of a Squire Tarbill in South Bainbridge, New York.<sup>1</sup> The young man was twenty-one years old, stood six feet two,<sup>2</sup> was fair complexioned, with blue eyes and light brown hair. The young woman was twenty-two years old, dark complexioned, with brown eyes and black hair. Later, the young man, Joseph Smith, would be known as the Mormon Prophet, and "the wife of his youth," Emma Hale, would be designated "the Elect Lady."

(Music)

Joseph Smith was born December 23rd, 1805, in Sharon, Vermont. He was the fifth of eleven children born to Joseph Smith, Sr., and Lucy Mack, and although the fourth of nine sons, the name of his father, Joseph, had been reserved for him.

(Music)

Emma Hale was born July 10th, 1804, in Harmony, Pennsylvania. She was the seventh child and the third daughter in a family of nine children born to Isaac Hale and Elizabeth Lewis.

(Music)

Of his first meeting with Emma Hale, the Prophet Joseph Smith was to write:

JOSEPH: In the month of October, 1825, I hired with an old gentleman by the name of Josiah Staal, who lived in Chenango county, state of New York. He had heard something of a silver mine having been opened by the Spaniards in Harmony, Susquehanna county, state of Pennsylvania; and had, previous to my hiring to him, been digging, in order, if possible, to discover the mine. After I went to live with him, he took me, with the rest of his hands, to dig for the silver mine, at which I continued to work for nearly a month, without success in our undertaking, and finally I prevailed with the old gentleman to cease digging after it. Hence arose the very prevalent story of my having been a money digger.

(Music)

During the time that I was thus employed, I was put to board with a Mr. Isaac Hale, of that place; it was there I first saw my wife (his daughter), Emma Hale. . . . [Her] father's family were very much opposed to our being married. I was, therefore, under the necessity of taking her elsewhere; so we went and were married at the house of Squire Tarbill, in South Bainbridge, Chenango county, New York. Immediately after my marriage, I left Mr. Staal's and went to my father's and farmed with him that season.<sup>3</sup>

NARRATOR: When Joseph Smith had approached Emma Hale's father to ask for her hand in marriage he was told by Mr. Hale that he was a stranger, that he had no steady, remunerative employment, that he had the reputation of looking into peep-stones and hunting for treasures with a witch-hazel.<sup>4</sup>

(Music)

Thus, the young couple was forced to elope. . . . In a letter to one of her sons, October 11th, 1866, Emma was to write:

EMMA: I was visiting at Mr. Stoals, who lived in South Bainbridge, and saw your father there. I had no intention of marrying when I left home; but during my visit at Mr. Stoals, your father visited me there. My folks were bitterly opposed to him; and being importuned by your father, aided by Mr. Staal, who urged me to marry him, [and] preferring to marry him to any other man I knew, I consented.<sup>5</sup>

(Music)

NARRATOR: And so the Mormon Prophet and his bride were married.

(Music)

Exactly eight months and four days later, September 21st, 1827, Emma accompanied her husband Joseph from their residence with his parents in Manchester, New York, to the nearby Hill Cumorah and helped him secure the plates from which the translation of the Book of Mormon was made.<sup>6</sup> These gold plates were the subject of much excitement in the vicinity of Joseph's parent's home. Gold at that time, of any kind, implied fabulous wealth, and Joseph and Emma had many struggles keeping the whereabouts of the golden plates a secret.

(Music)

The next year, Joseph and Emma returned to Harmony, Pennsylvania, to be near her parents. It was here Joseph commenced the work of translating the Book of Mormon. It was also here at this time that Joseph and Emma had a son born to them who lived only a few hours. This son was named Alvin, after Joseph's deceased brother. The inscription on the old headstone, that still stands in the neglected cemetery at Harmony, reads, "In Memory of an Infant Son of Joseph and Emma Smith—June 15th, 1828.

(Music)

After the translation of the Book of Mormon was completed, the Church of Jesus Christ of Latter-day Saints was organized, on April 6th, 1830. During the month following Emma Smith's baptism, in June of 1830, her husband Joseph received the following revelation in her behalf:

JOSEPH: Hearken unto the voice of the Lord your God, while I speak unto you, Emma Smith, my daughter; for verily I say unto you, all those who receive my gospel are sons and daughters in my kingdom. . . . Behold, thy sins are forgiven thee, and thou art an *elect lady*, whom I have called. . . . The office of thy calling shall be for a comfort unto my servant, Joseph Smith, Jun., thy husband, in his afflictions, with consoling words, in the spirit of meekness . . . and thou shalt go with him at the time of his going. . . . (D&C 25:1,3,5,6. Italics added)

(Music)

NARRATOR: Joseph and Emma did not tarry long in Harmony after the Church was organized and the "elect lady" did go with her husband at the time of his going, . . . from Harmony, Pennsylvania, to Colesville, Fayette, and Manchester, New York. When the Smiths left the shadow of Emma's parental home in Harmony, the parting was a bitter one. Isaac Hale's last words to Joseph were:

ISAAC HALE: You have stolen my daughter and married her. I had rather followed her to the grave!<sup>7</sup>

(Music)

NARRATOR: Emma never saw her parents after that time. True to her "elect" call she chose to go with her husband and be his comforter. The love she had for the parents whom she was never again to see . . . would cause her sorrow. This, and the heartache she still carried from the loss of her first-born, were but the beginning of the pain she would be called upon to bear in her lifetime . . . Emma Smith—the Elect Lady.

(Music)

Lucy Mack Smith, the mother-in-law of Emma, wrote of her daughter-in-law during this period:

LUCY MACK SMITH: Emma's health at this time was quite delicate, yet she did not favor herself on this account, but whatever her hands found to do, she did with her might until she went far beyond her strength, that she brought upon herself a heavy fit of sickness, which lasted four weeks. And although her strength was exhausted, still her spirits were the same, which in fact, was always the case with her, even under the most trying circumstances. I have never seen a woman in my life, who could endure every species of fatigue and hardship, from month to month, and from year to year, with that unflinching courage, zeal, and patience, which she has ever done; for I know that which she has had to endure. . . . She has been tossed upon an ocean of uncertainty. . . . She has bested the storms of persecution, and buffeted the rage of men and devils which would have borne down almost any other woman.<sup>8</sup>

(Music)

NARRATOR: In January of 1831, during the fifth month of her new pregnancy, Emma and Joseph moved to Kirtland, Ohio. Four months later, April 30th, 1831, Emma gave birth to twins. Joseph and Emma named the boy Thaddeus and the girl Louisa. Like Alvin, the twins were to enjoy only a few hours of mortality. In the small nearby village of Orange, Julia Clapp Murdock, another Latter-day Saint mother, gave birth to twins and died. She was the wife of John Murdock. The Murdock twins were also a boy and girl. When these twins were nine days old, and because he had five other children to care for, John Murdock gave them to the Smiths for adoption, that Joseph and Emma might enjoy these twins as their own. The Prophet and his wife gladly adopted these motherless infants, naming the boy Joseph, and the girl Julia.

(Music)

By March 24th, 1832, Joseph and Emma, with their new family, had moved thirty-five miles southeast of Kirtland to John Johnson's home in Hiram, Ohio. That evening, the twins were ill with measles. The boy was sleeping with Joseph while Emma cared for the girl. Enemies of the Prophet came into the Johnson home, while everybody was asleep, and dragged Joseph from his bed to a field where they beat, then clawed, and finally left him covered with tar. Joseph recovered, but four days later the baby, Joseph Murdock Smith, died from exposure. This baby became, perhaps, the first martyr in the restored Church. (HC 1:265)

(Music)

After a little over five years of married life together, Joseph and Emma had buried four children. They had no home to call their own; they were wanderers, suffering revilement and persecution at the hands of vicious enemies of the Church. Still . . . they vigorously sought to establish the "cause of Zion."

(Music)

Three weeks before their next baby was born in Kirtland, on October 13th, 1832, Joseph was absent from his wife and seventeen-month old daughter, on a mission in the eastern states. That particular day he wrote a letter to Emma, describing his anxiety and deep love for her:

JOSEPH: My dear wife . . . the thoughts of home, of Emma and Julia, rushes upon my mind like a flood, and I could wish for a moment to be with them. My breast is filled with all the feeling and tenderness of a parent and a husband, and could I be with you, I would tell you many things. . . . I feel as if I wanted to say something to you to comfort you in your

peculiar trial and present affliction. . . . I feel for you, for I know your state and that others do not, but you must comfort yourself, knowing that God is your friend in heaven and that you have one true and living friend in earth, your husband. . . .<sup>9</sup>

NARRATOR: Joseph Smith returned to Kirtland, from his mission, on November 6th, 1832, immediately after the birth of his son, Joseph Smith III, who was a source of joy and happiness to his parents and a most welcome brother, playmate, and childhood companion for his sister Julia.

(Music)

On December 9th, 1834, Joseph the Prophet and his companion, Emma Hale Smith, received their Patriarchal Blessings, under the hands of their father, Joseph Smith, Sr. Joseph, Jr. was told in his blessing that he had been called to do a work in this generation that no other man could do as himself, that he would hold the keys of the ministry, even the presidency of the Church, both in time and in eternity. The Prophet was promised further that his name, and the names of his posterity, should be recorded in the book of the Lord, even the book of blessings and genealogies, for their joy and benefit forever. Joseph was told that thousands and tens of thousands should come to a knowledge of the truth through his ministry and that he would rejoice with them in the celestial kingdom.

(Music)

Following his son's blessing, the Patriarch laid his hands on Emma and said:

JOSEPH SMITH, SR.: Emma, my daughter-in-law, thou art blessed of the Lord for thy faithfulness and truth. Thou shalt be blessed with thy husband and rejoice in the glory which shall come upon him. Thy soul has been afflicted because of the wickedness of men in seeking the destruction of thy companion and thy whole soul has been drawn out in prayer for his deliverance: rejoice, for the Lord thy God has heard thy supplication. Thou hast grieved for the hardness of the hearts of thy father's house and thou hast longed for their salvation. The Lord will have respect to thy cries, and by his judgments he will cause some of them to see their folly and repent of their sins, but it will be by affliction that they will be saved. Thou shalt see many days, yea, the Lord will spare thee till thou art satisfied . . . thy heart shall rejoice in the great work of the Lord, and *no one shall take thy young from thee*. Thou shalt ever remember the great condescension of thy God in permitting thee to accompany my son when the angel delivered the record of the Nephites to his care. Thou hast seen much sorrow because the Lord has taken from thee three of thy children: in this thou art not to be blamed for He knows thy pure desires to raise up a family that the name of my son might be blessed. And now, behold, I say unto thee that *thus [saith] the Lord, if thou will believe, thou shalt yet be blessed in this thing and thou shalt bring forth other children to the joy and satisfaction of thy soul and to the rejoicing of thy friends*. Thou shalt be blessed with understanding and have power to instruct thy sex. Teach thy family righteousness and thy little ones the way of life and the holy angels shall watch over thee and thou shalt be saved in the Kingdom of God; even so, amen. (Italics added)

(Music)

NARRATOR: On June 20th, 1836, shortly after the completion of the Kirtland Temple, and true to the promise of her patriarchal blessing that she should have other children, Emma and Joseph became the parents of another son. This son was named Frederick Granger Williams Smith, in honor of his father's intimate friend and second counselor in the First



Presidency of the Church, Dr. Frederick Granger Williams. During the following year, 1837, in the midst of financial panic in Kirtland, the Kirtland Safety Society Bank failed. Since Joseph Smith had been one of the chief officers of this bank, great hatred arose against him. For their own safety, Joseph and his family had to leave Kirtland in January of 1838. Stopping just long enough for Joseph to earn enough money to care for his family, they arrived in Far West, Daviess County, Missouri, on March 14th, 1838. Less than five months later, on June 2nd, while the Smiths continued to reside in Far West, their eighth child, Alexander Hale Smith, was born. He was named for his father's friend and lawyer, Alexander Doniphan,<sup>10</sup> and his mother's maiden name, "Hale." Joseph was quoted as saying that during the birth of this son a real "Hale-storm" was in progress.<sup>11</sup>

(Music)

Before Emma had fully regained her strength from the birth of Alexander, election troubles that summer in Daviess County were followed by the Battle of Crooked River, the Haun's Mill Massacre, and the siege of Far West by militia-mobocrats. By November 2nd, 1838, Joseph was arrested for charges relating to these Daviess County disturbances. He was taken to Independence, leaving his five month old son, Alexander, his two year old son, Frederick, his nearly six year old son, Joseph, his seven year old daughter, Julia, and his beloved wife who did not know where, or whether, she would ever see him again.

(Music)

Following an effort by the militia leaders to have the Prophet shot, an effort which was thwarted by the courageous actions of Alexander Doniphan, Joseph was allowed to see his family and say goodbye:

JOSEPH: I found my wife and children in tears, who feared that [I] had been shot by those who had sworn to take [my life], and that they would see me no more. When I entered my house, they clung to my garments, their eyes streaming with tears, while mingled emotions of joy and sorrow were manifested in their countenances. I requested to have a private interview with them for a few minutes, but this privilege was denied me by the guard. I was then obliged to take my departure. Who can realize the feelings which I experienced at that time, to be thus torn from my companion, and leave her surrounded with monsters in the shape of men, and my children, too, not knowing how their wants would be supplied; while I was to be taken far from them in order that my enemies might destroy me when they thought proper to do so. My partner wept, my children clung to me, until they were thrust from me by the swords of the guards. I felt overwhelmed while I witnessed the scene, and could only recommend them to the care of that God whose kindness had followed me to the present time, and who alone could protect them, and deliver me from the hands of my enemies, and restore me to my family. (HC 3:193)

(Music)

NARRATOR: In letters to his wife, during the next five and a half months of incarceration in various Missouri jails, the Prophet Joseph reveals his deep concern for his family:

JOSEPH: Independence, Missouri, November 4th, 1838, My dear and beloved companion . . . I have great anxiety about you and my lovely children. . . . I can't write much in my situation. . . . Those little children are subjects of my meditation continually. Tell them that father is yet alive. . . . Oh Emma . . . If I do not meet you again in this life . . . may God grant that . . . we meet in heaven.<sup>12</sup>

(Music)

Richmond, Missouri, November 12th, 1838, . . . My dear Emma. . . . We are prisoners in chains and under strong guard for Christ's sake. . . . Oh God, grant that I may have the privilege of seeing once more my lovely family . . . to press them to my bosom and kiss their lovely cheeks would fill my heart with unspeakable gratitude. Tell the children that I am alive . . . comfort their hearts and try to be comforted yourself all you can. . . . Tell little Joseph he must be a good boy. Father loves him with a perfect love; he . . . must not hurt those that are smaller than he, but care for them. Tell little Frederick father loves him with all his heart; he is a lovely boy. Julia is a lovely girl; I love her also. She is a promising child, tell her father wants her to remember him and be a good girl . . . little Alexander is on my mind continually. Oh, my affectionate Emma, I want you to remember that I am a true and faithful friend to you and the children forever.<sup>13</sup>

(Music)

Liberty, Missouri, April 4th, 1839, [Dear and Affectionate Emma] . . . I want to see little Frederick, Joseph, Julia and Alexander . . . there is a great responsibility resting upon you in preserving yourself in honor and sobriety before them, and teaching them right things, to form their young and tender minds. . . .<sup>14</sup>

(Music)

NARRATOR: It was winter when the followers of Joseph Smith left Missouri and crossed the frozen Mississippi River into Quincy, Illinois. Emma Smith was among them. She didn't know where her husband was, nor whether he was dead or alive. Under her dress, in cotton bags of sufficient size to contain them, Emma carried some of the Prophet's papers which included the manuscript for the Inspired Version of the Bible. In her arms were her two smallest children, Alexander and Frederick. The older two children, Julia and little Joseph, clung to her skirts as she crossed the frozen river on the ice that bitter cold 15th day of February, 1839.<sup>15</sup>

(Music)

In the late spring, the opportunity of escape from his unjust confinement presented itself to Joseph and his brother, Hyrum, who was being held with him. They escaped as they were being transferred from Daviess into Boone County, arriving in Quincy, Illinois, on April 22nd, 1839, much to the joy and thanksgiving of his family and the Saints.

(Music)

Within three weeks, the Prophet moved his family into a small log cabin, upriver from Quincy, at a new gathering place for the Church, known as Commerce, formerly Venus and next named Nauvoo, a Hebrew word meaning "beautiful place" and connoting a "place of rest" for the Latter-day Saints, who by 1844 (in this city alone) would number more than eleven thousand.<sup>16</sup>

(Music)

A ninth child was born to Joseph and Emma in Nauvoo, a little over a year later, on June 13, 1840. He was named Don Carlos after Joseph's six-foot-four younger brother.<sup>17</sup> The following year, during the month of August, double tragedy descended on the family as the baby's namesake died of consumption, followed shortly thereafter by the babe itself, who by this time was a little over a year old.

(Sound of wind)

There is evidence that yet another baby, a son, was stillborn

to Joseph and Emma in 1842. Death, even at this date, was no stranger to either the Prophet or the "Elect Lady." They had lost six of their ten children. Emma's father died in 1839; Joseph's father died in 1840; Emma's mother died in 1842. Their sisters-in-law, Jerusha Barden and Mary Bailey, the wives of Joseph's brothers, Hyrum and Samuel, had also died. Brother, nephews, nieces, uncles, aunts, grandparents, and cousins, had all crossed beyond the veil. . . . In the midst of such tribulations, during August of 1842, Joseph took time to record his thoughts of Emma:

JOSEPH: . . . my beloved Emma . . . my wife, even the wife of my youth, and the choice of my heart. Many were the reverberations of my mind when I contemplated for a moment the many scenes we had been called to pass through, the fatigues and the toils, the sorrows and the sufferings, and the joys and consolations, from time to time, which had strewed our path and crowned our board. Oh what a comingling of thought filled my mind for the moment, again she is here, even in the seventh trouble—undaunted, firm, and unwavering—unchangeable, affectionate Emma! (HC 5:107)

(Music)

NARRATOR: On January the 18th, 1843, while living in Nauvoo, the Prophet and his wife celebrated their sixteenth wedding anniversary with a party. Here, they finally had a home of their own, and in this home there was the business of raising a growing family, in addition to the first-family's responsibilities to church, civil, military, political and social obligations. As Joseph was often away from home, the major responsibility of rearing their family was Emma's. She never allowed her children to strike each other. Once, Alexander and young Joseph had a quarrel and Alexander bit Joseph's arm. . . . When Emma was told of the incident, she calmly looked at the teeth marks on Joseph's arm and then rolled up Alexander's sleeve and bit him in the same place. . . .<sup>18</sup>

(Pause)

The Saints could not exist within frontier conditions without creating their own "code of ethics" and tempering it with a sense of humor; the Smith family was no exception.

(Music)

On August 31st, 1843, the Prophet's Mansion House was completed and his six-member family moved from "the Old Homestead" into their new residence. Joseph III always referred to this Nauvoo period as "happy days,"<sup>19</sup> but the "happy days" were to be short-lived.

(Music)

Problems within and without the Church built to culmination while Joseph, once again, was plagued with arrests and harassments from enemies of the Church. The charges were different, but the reasons were the same. This time, however, the Governor of Illinois, Thomas Ford, requested Joseph to meet him in the neighboring town of Carthage and answer these charges before a legal tribunal there, this in exchange for his promised protection.

(Music)

In June of 1844, it was revealed to Joseph Smith that his enemies wanted his blood; not justice. The Prophet understood that if his life was to be preserved, he must flee to the West. He wrote on June 18th, 1844:

JOSEPH: My heart yearns for my little ones, but I know that God will be a father to them. . . .<sup>20</sup>

NARRATOR: On June 22nd, upstairs in the Mansion House, Joseph and Hyrum met with some of their associates

and made plans for their escape. It was decided that they would cross the Mississippi River that night and go away to the great basin in the Rocky Mountains.

(Music)

As Joseph Smith left his family, he wept and held a handkerchief to his face, following his brother Hyrum without uttering a word. Together, with Willard Richards and Orrin Porter Rockwell, they rowed to the Iowa side of the river. The next day, Sunday, June 23rd, Porter Rockwell went back to Nauvoo for horses, returning in the afternoon with Reynolds Cahoon, who had been guarding the Mansion House, Hiram Kimball and Lorenzo Wasson, Emma Smith's nephew. (HC 6:547-48) Reynolds Cahoon gave Joseph a letter from Emma and at the same time he reminded the Prophet that he had always said if the Church would stick with him, he would stick with the Church.<sup>21</sup> These three men chastised Joseph for running away. After accusations of cowardice, and much persuasion, Joseph decided to go back. He remarked:

JOSEPH: If my life is of no value to my friends, it is of none to myself. . . . (HC 6:549)

NARRATOR: When Emma was asked of Joseph's decision to return to Nauvoo, and go from there to Carthage, she replied:

EMMA: . . . his persecutors were stirring up trouble at that time, and his absence provoked some of the brethren to say he had run away, and they called him a coward. . . . Joseph heard of it and [when] he . . . returned [he]. . . said, "I will die before I will be called a coward." He was going to find a place and then send for the family, but when he came back, I felt the worst I ever felt in my life, and from that time I looked for him to be killed.<sup>22</sup>

(Music)

NARRATOR: Prior to his leaving for Carthage, Emma desired a blessing from her husband. Joseph told her to write out the best blessing she could think of and he would sign it on his return. Thus, Emma committed to writing the desires of her heart:

EMMA: First of all that I would crave as the richest of heaven's blessings would be wisdom from my Heavenly Father bestowed daily, so that whatever I might do or say, I could not look back at the close of the day with regret, nor neglect the performance of any act that would bring a blessing. I desire the Spirit of God to know and understand myself, that I desire a fruitful, active mind, that I may be able to comprehend the designs of God, when revealed through his servants without doubting. I desire the spirit of discernment, which is one of the promised blessings of the Holy Ghost. I particularly desire wisdom to bring up all the children that are, or may be committed to my charge, in such a manner that they will be useful ornaments in the Kingdom of God, and in a coming day arise up and call me blessed. I desire prudence that I may not through ambition abuse my body and cause it to become old and care-worn, but that I may wear a cheerful countenance, live to perform all the work that I covenanted to perform in the spirit-world and be a blessing to all who may in any wise need aught at my hands. I desire with all my heart to honor and respect my husband as my head, ever to live in his confidence and by acting in unison with him retain the place which God has given me by his side, and I ask my Heavenly Father, that through humility, I may be enabled to overcome that curse which was pronounced on the daughters of Eve. I desire to see that I may rejoice with them in the blessings which God has in store for all who are willing to be obedient to his requirements. Finally, I desire that whatever may be my lot through life I may be enabled to

acknowledge the hand of God in all things.

(Music)

These desires of my heart were called forth by Joseph, sending me word . . . that . . . I could write out the best blessing I could think of and he would sign the same on his return.<sup>23</sup>

(Music)

NARRATOR: The last words Emma heard from her husband, before he rode off to Carthage, she heard him speak three times:

JOSEPH: Emma, can you train my sons to walk in their father's footsteps?

EMMA: Oh, Joseph . . . You're coming back! . . .

JOSEPH: Emma, can you train my sons to walk in their father's footsteps?

EMMA: Oh Joseph . . .

(She sobs)

JOSEPH: Emma, can you train my sons to walk in their father's footsteps?<sup>24</sup>

NARRATOR: Slowly, after a parting kiss with her husband of seventeen years, Emma gathered her children around her: Julia, age thirteen, Joseph, age eleven, Frederick, age eight, and Alexander, age six. They waved goodbye to Joseph and Hyrum as they rode out of their lives and journeyed towards martyrdom at Carthage.

(Music)

NARRATOR: There were those along the Carthage Road that day who heard the Prophet Joseph say:

JOSEPH: I am going like a lamb to the slaughter, but I am calm as a summer's morning. I have a conscience void of offense toward God and all men. . . . If they take my life I shall die . . . innocent . . . and it shall be said of me "He was murdered in cold blood!" (HC 6:555)

NARRATOR: Three days later, June 27th, 1844, sometime before midnight, word reached the Prophet's family he was dead. . . . He had been ". . . murdered in cold blood."

(Music)

No one knew the full depth of the sorrow Emma felt on that occasion. She cried out:

EMMA: Why, Oh God, am I thus afflicted? Why am I a widow and my children widows? Thou knowest I have always trusted in thy law. . . . My *husband* was *my* crown: for *him* and my children I have suffered the loss of all things; and why, Oh God, am I thus deserted, and my bosom torn with this ten-fold anguish?<sup>25</sup>

(Music)

NARRATOR: Emma's last baby was born the following November 17th, 1844. Joseph had desired to name this son after his brother, Hyrum, in addition to the name "David" which Emma had selected to honor her brother. Thus it was that the eleventh child of Joseph and Emma was named by his mother, David Hyrum Smith. . . . Eliza Snow, the poet-laureate of Mormondom, composed a poem on the occasion of David's birth:

ELIZA R. SNOW:

Sinless as celestial spirits—  
Lovely as a morning flow'r,  
Comes the smiling infant stranger  
In an evil-omen'd hour.

Not to know a father's fondness -  
Not to know its father's worth -  
By the arm of persecution  
'Tis an orphan at its birth!

Thou mayest draw from love and kindness  
All a mother can bestow;  
But alas! on earth, a father  
Thou art destin'd not to know!<sup>26</sup>

(Music)

NARRATOR: When her son Joseph was born, Emma's husband was absent on a missionary journey, but he returned shortly after the birth to stand beside her bed and gaze upon little Joseph. "Now when David Hyrum was born, no stage-coach or riverboat could bring him back. There was no familiar voice to comfort [Emma], no warm hand to caress her, no familiar lips to kiss her cheeks in gratitude when her last child was born. The master of the house had gone away, and the cries of his widow and children could not bring him back."<sup>27</sup>

(Music)

Three and a half years later, December 23rd, 1847, Emma Hale Smith remarried.<sup>28</sup> She married a widower, with two children. This "New Citizen" to Nauvoo came from Canton, Illinois.<sup>29</sup> The man, Lewis C. Bidamon, or "Major" Bidamon as he was more often referred to, had been Abraham Lincoln's commanding officer in the Black Hawk Indian War.<sup>30</sup> When he married Emma, the "Major" became the step-father of the Prophet's four sons; sons who grew to maturity and had families of their own.

(Music)

Emma remained married to the "Major" until her death, April 30th, 1879,<sup>31</sup> in the seventy-fifth year of her life. Of the five children to survive their father, four would survive their mother; one would not:

(Frederick's photo)

Frederick Granger Williams Smith, the Prophet and Emma's second living son, died in his twenty-sixth year, April 13th, 1862, preceding his mother by seventeen years. Frederick married Annie Marie Jones September 13th, 1857, and they had one daughter.

(Julia's photo)

Julia Murdock Smith died in 1880, soon after Emma's death. She married twice but had no children. Julia's first husband was Elisha Dixon and after he was killed in a steamboat explosion, she married John J. Middleton.

(David's photo)

David Hyrum Smith, the lastborn child of Joseph and Emma, died August 29th, 1904, in Elgin, Illinois.<sup>32</sup> He was sixty years old. David had married Clara Charlotte Hartshorn on May 10th, 1870, and they had one son.

(Alexander's photo)

Alexander Hale Smith, the Prophet and Emma's third living son, died August 12th, 1909, when he was seventy-one. He married Elizabeth Agnes Kendall on June 23rd, 1861. They had nine children.

(Joseph III's photo)

Joseph Smith III, the first living son of Joseph and Emma, lived to be eighty-two years old. He died December 10th,

1914, after outliving his parents, his brothers, and his sister. Joseph married three times and had seventeen children. He had five children by his first wife, Emmeline Griswold. When she died, Joseph married Bertha Madison by whom he had nine children. After her death he married Ada Clark by whom he had three children.

(Music)

The posterity of Joseph Smith and his wife, Emma Hale, is numerous, beginning with eleven children and twenty-eight grandchildren.

(Music)

The final episode in the story of Joseph and Emma was recorded by Alexander Hale Smith, their son. He was at his mother's bedside when she died:

ALEXANDER HALE SMITH: Just before she passed away she called, "Joseph, Joseph." I thought she meant my brother. He was in the room, and I spoke to him and said, "Joseph, mother wants you." I was at the head of the bed. My mother raised right up, lifted her left hand as high as she could raise it, and called, "Joseph." I put my left arm under her shoulders, took her hand in mine, saying, "Mother, what it it?" laid her hand on her bosom, and she was dead; she had passed away. And when I had talked of her calling, [Sister] Revel, who was with us during our sickness, said, "Don't you understand that?" "No," I replied, "I do not." "Well, a short time before she died she had a vision which she related to me. She said that your father came to her and said to her 'Emma, come with me, it is time for you to come with me.' And as she related it she said, 'I put on my bonnet and my shawl and went with him; I did not think that it was anything unusual. I went with him into a mansion, a beautiful mansion, and he showed me through the different apartments of that beautiful mansion. And one room was the nursery. In that nursery was a babe in the cradle.' She said, 'I knew my babe, my Don Carlos that was taken from me.' She sprang forward, caught the child up in her arms and wept with joy over the child. When she recovered sufficiently she turned to Joseph, and said, 'Where are the rest of my children?' He said to her, 'Emma, be patient, and you shall have all of your children.'"<sup>33</sup>

NARRATOR: Perhaps Emma received additional comfort from her Prophet-husband as she passed from mortality into that "Mansion of Light":

EMMA: Joseph, Joseph!

JOSEPH:

Emma, from my Carthage twilight  
I beheld our children, adrift  
On the sea of your uncertainty.  
And the light I saw, in the mountain-west, departed,  
Leaving Julia, Joseph, Frederick, Alexander and  
David  
Gazing darkly into the night of my departure.

Wife of my youth,  
The seventh trouble is past,  
And I am here;  
In the light that casts shadows of the temple  
Across our Mansion House,  
While Alvin, Thadeus, Louisa, little Joseph,  
Don Carlos, and our silent babe,  
Wait with me, for you,  
Near the Bright and Morning Star.<sup>34</sup>

<sup>1</sup>The genealogical data concerning the Joseph Smith, Jr., and Emma Hale Smith family is taken from the family record portion of their 1831 family Bible. The entries are in Emma Smith's handwriting. The Bible is in the possession of Kenneth J. Smith of Independence, Missouri, a great-grandson of Joseph and Emma. All the genealogical data for the Smith family are from this record unless otherwise stated. Occasionally it disagrees with printed names and dates such as the name of Joseph and Emma's adopted son: It is listed as Joseph Murdock Smith in the record while the *History of the Church* lists it as Joseph Smith Murdock. (1:265) We have relied on this new record.

<sup>2</sup>B. C. Flint, *An Outline History of the Church of Christ (Temple Lot)* (Independence, Missouri: The Board of Publications, 1953), p. 85, and, John D. Lee, *Confessions of John D. Lee*, [a photomechanical reprint of *Mormonism Unveiled or The Life and Confessions of the Late Mormon Bishop, John D. Lee*. 1880 Edition.] (Salt Lake City, Utah: Modern Microfilm Co., n.d.), p. 76.

<sup>3</sup>Joseph Smith, Jr., *History of The Church of Jesus Christ of Latter-day Saints*, ed. B. H. Roberts, 7 vols. (Salt Lake City, Utah: by the Church, 1964), 1:17. Hereafter cited in parentheses in the body of the article, as will be references to the Standard Works. We have adopted the Pearl of Great Price spelling of Stool.

<sup>4</sup>John Henry Evans, *Joseph Smith An American Prophet* (New York: Macmillan Company, 1946), p. 38.

<sup>5</sup>*The Saints Herald*, vol. 26, p. 289.

<sup>6</sup>All dates, references, paraphrases, and quotations of patriarchal blessings are taken from Volume 1 of the Book of Patriarchal Blessings in the Historical Department of the Church in Salt Lake City, Utah. The remarks and blessings given by Joseph Smith, Sr., are recorded in the handwriting of Oliver Cowdery.

<sup>7</sup>E. D. Howe, *Mormonism Unveiled* (Painesville, Ohio: E. D. Howe, 1834), p. 234.

<sup>8</sup>Lucy [Mack] Smith, *Biographical Sketches of Joseph Smith the Prophet and His Progenitors for Many Generations* (Liverpool, England: Orson Pratt, 1853), p. 169.

<sup>9</sup>E. Cecil McGavin, *The Family of Joseph Smith* (Salt Lake City, Utah: Bookcraft, Inc., 1965), pp. 130-131.

<sup>10</sup>Author was told of this oral tradition among the descendants of Alexander Hale Smith by Anna Earlita Smith Inslee, a granddaughter of Alexander, on 18 February 1973, at her home in San Clemente, California.

<sup>11</sup>McGavin, *Family*, p. 133. See also Raymond T. Bailey, "Emma Hale Wife of the Prophet Joseph Smith," master's thesis (Brigham Young University) 1952, p. 31.

<sup>12</sup>Bailey, "Emma Hale," pp. 40-41.

<sup>13</sup>*Ibid.*, pp. 41-42.

<sup>14</sup>A photostatic copy of this 4 April 1839 letter of Joseph to Emma is in the Bancroft Library at the University of California at Berkeley.

<sup>15</sup>Joseph Smith III, *Joseph Smith III and the Restoration*, ed. Mary Audentia Smith Anderson (Independence, Missouri: Herald Publishing House, 1952), p. 15, and Inez Smith Davis, *The Story of the Church* (Independence, Missouri: Herald Publishing House, 1959), pp. 286-287.

<sup>16</sup>(Nauvoo population in 1844 was 11,057) *Times and Seasons*, 6:1031.

<sup>17</sup>See undated letter of Mary Norman (daughter of Samuel H. Smith) to Ina Coolbrith (daughter of Don Carlos Smith), regarding Don Carlos Smith, in Collection of Letters from Mary Norman to Ina Coolbrith in the Reorganized Church of Jesus Christ of Latter-Day Saints' Department of History, Independence, Missouri.

<sup>18</sup>Vesta Pierce Crawford, "Collection of Unpublished Notes" (Xerox copy) Brigham Young University Library, Provo, Utah, (n.d.), p. 13.

<sup>19</sup>Davis, *Story of the Church*, p. 443.

<sup>20</sup>Copy of Joseph Smith, Jr., letter to James Jesse Strang, 18 June 1844, *Journal History of the Church of Jesus Christ of Latter-day Saints in the Historical Department of the Church*, Salt Lake City, Utah.

<sup>21</sup>*Journal of Wandle Mace 1809-1890*. Typewritten copy made by Brigham Young University Library in 1959, p. 144. (The original manuscript is in possession of Mrs. John H. Schmutz.)

<sup>22</sup>Edmund C. Briggs, "Visit to Nauvoo in 1856," *Reorganized Church of Jesus Christ of Latter-Day Saints' Journal of History* (Independence, Missouri: Board of Publication, October 1916), IX:4, pp. 453-454.

<sup>23</sup>Bailey, "Emma Hale," pp. 112-113. (A copy of the blessing is also on file in the Historical Department of the Church, Salt Lake City, Utah.)

<sup>24</sup>Edwin Rushton, "Bridge Builder and Faithful Pioneer," in *Pioneer Journals*, (n.p., n.d.), p. 3.

<sup>25</sup>E. Cecil McGavin, *Nauvoo the Beautiful* (Salt Lake City, Utah: Bookcraft Inc., 1972), p. 144.

<sup>26</sup>*Times and Seasons*, vol. 5:735.

<sup>27</sup>McGavin, *Family*, p. 140.

<sup>28</sup>Hancock County Marriage Record in Carthage Courthouse, Carthage, Illinois. Book A1 1829-49, Page 105, entry 1242.

<sup>29</sup>Letter of Lewis C. Bidamon to Emma Smith dated 11 January 1847, (Department of History, Reorganized Church of Jesus Christ of Latter-Day Saints, Independence, Missouri.)

<sup>30</sup>From an interview with Leah Bidamon McLean (A granddaughter of Lewis C. Bidamon), 22 February 1973, in her San Francisco, California, residence.

<sup>31</sup>Mary Audentia Smith Anderson, *Ancestry and Posterity of Joseph Smith and Emma Hale* (Independence, Missouri: Herald Publishing House, 1929), p. 565. All the following dates for the Smith family come from this source unless otherwise noted.

<sup>32</sup>Copy of David Hyrum Smith's death certificate in possession of the author.

<sup>33</sup>This narrative by Alexander Hale Smith was printed in the R.L.D.S. Church publication *Zion's Ensign* 31 December 1903.

<sup>34</sup>"Joseph's Lament" by Buddy Younggreen.

SOME GRANDCHILDREN OF JOSEPH SMITH, SR.



Sarah Millikin Nichols  
daughter of  
Lucy Smith Millikin



Don Carlos Salisbury  
son of  
Katherine Smith Salisbury



Maria Stoddard Wooley  
daughter of  
Sophronia Smith Stoddard Wooley



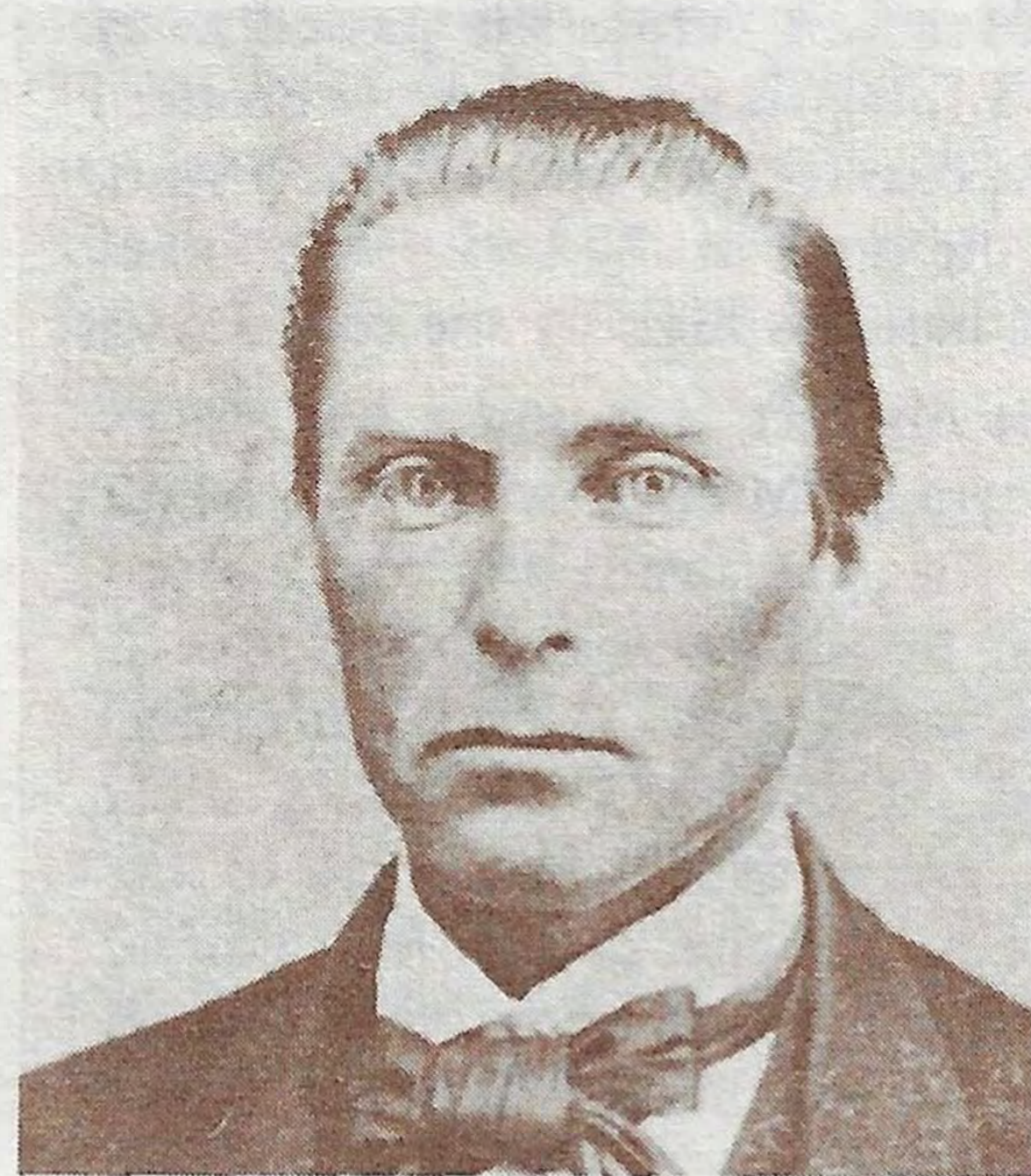
Edson Don Carlos Smith  
son of  
William Smith



David Hyrum Smith  
son of  
Joseph Smith, Jr.



Loie May Smith Bolsinger  
daughter of  
William Smith



John Smith  
son of  
Hyrum Smith



Josephine Donna Smith  
"Ina Coolbrith"  
daughter of Don Carlos Smith



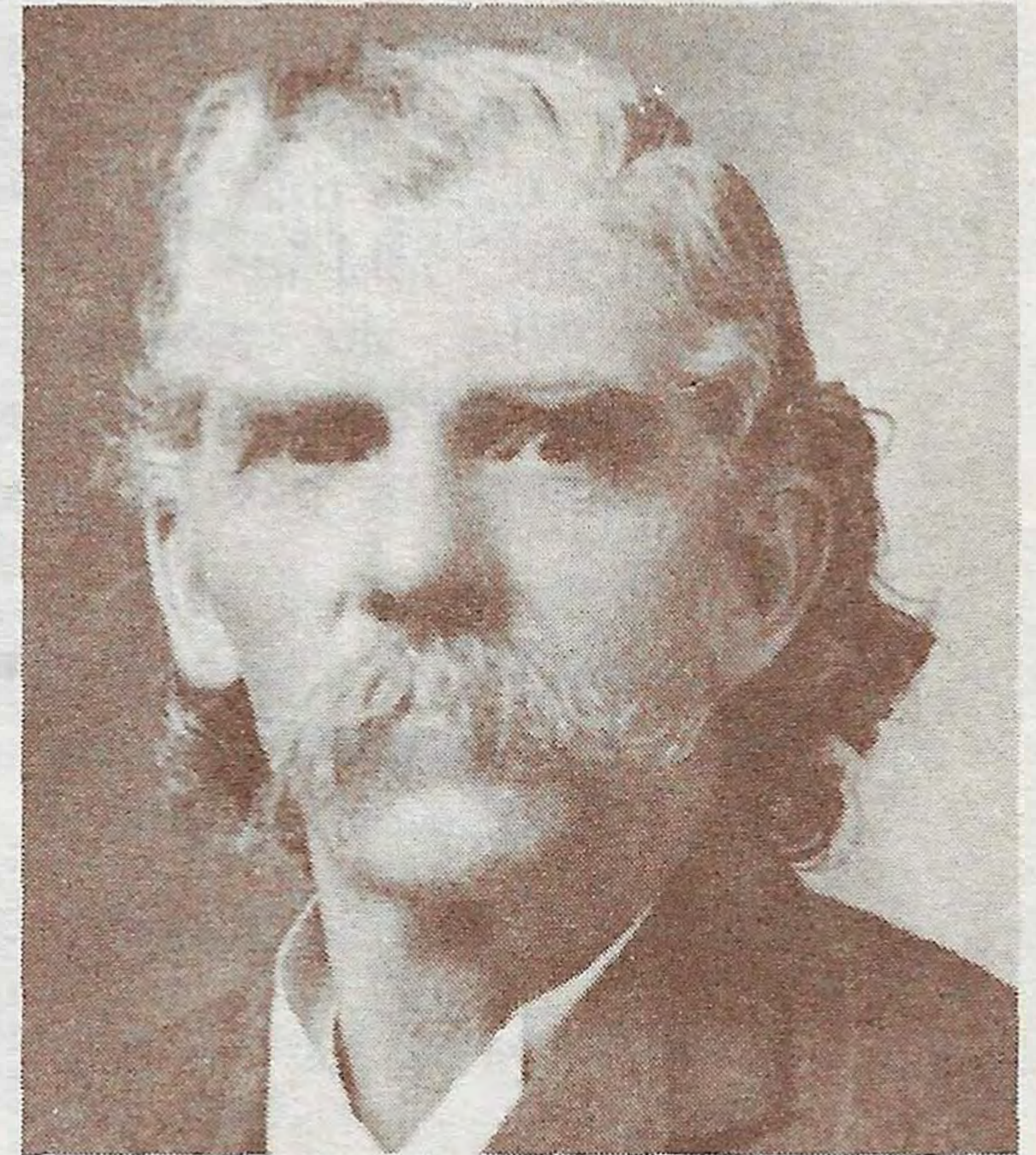
Agnes Charlotte Smith Peterson  
daughter of  
Don Carlos Smith



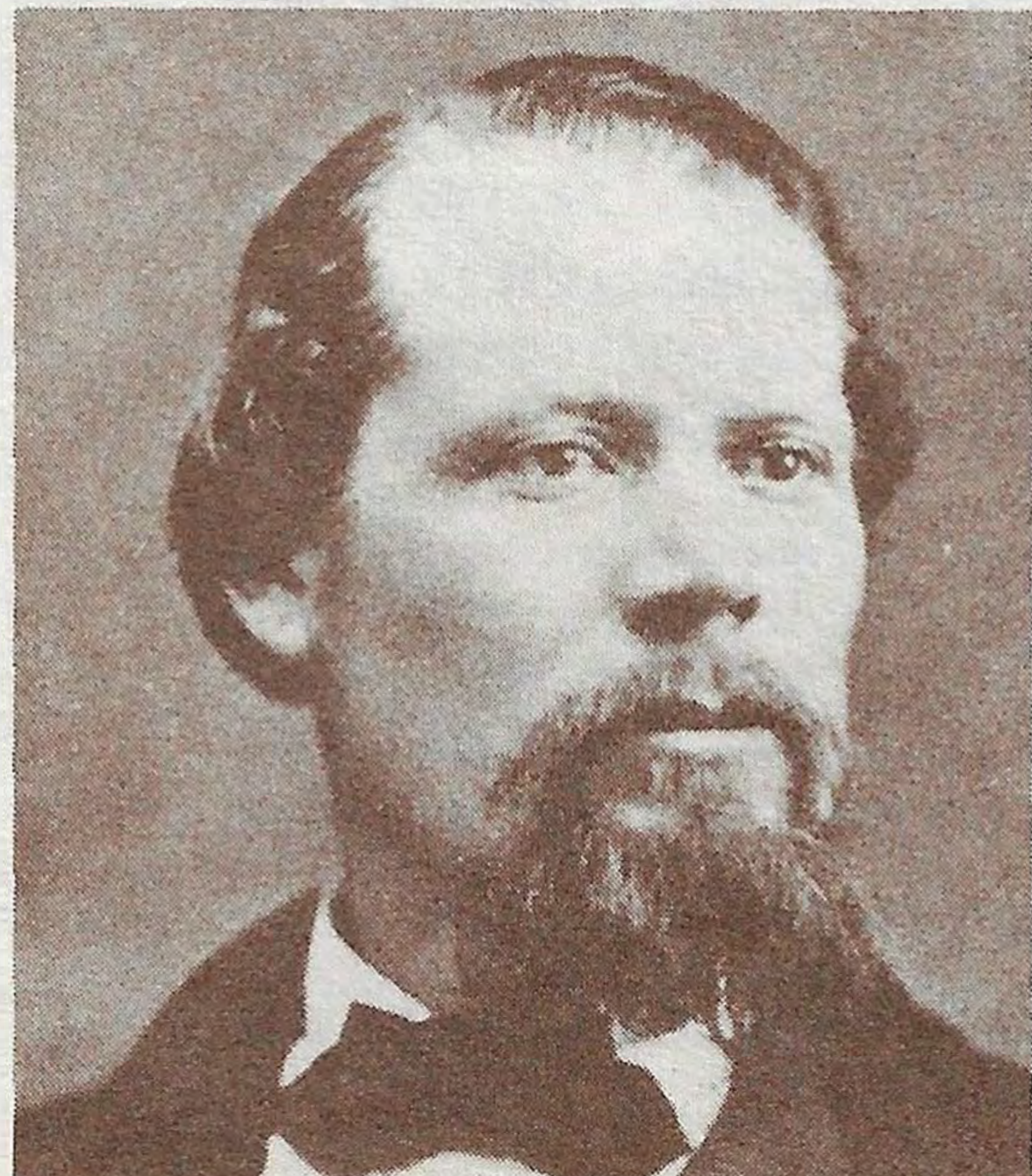
Alexander Hale Smith  
son of  
Joseph Smith, Jr.



Martha Ann Smith Harris  
daughter of  
Hyrum Smith



Don Carlos Millikin  
son of  
Lucy Smith Millikin



Samuel Harrison Bailey Smith  
son of  
Samuel Harrison Smith



Frederick V. Salisbury  
son of  
Katherine Smith Salisbury



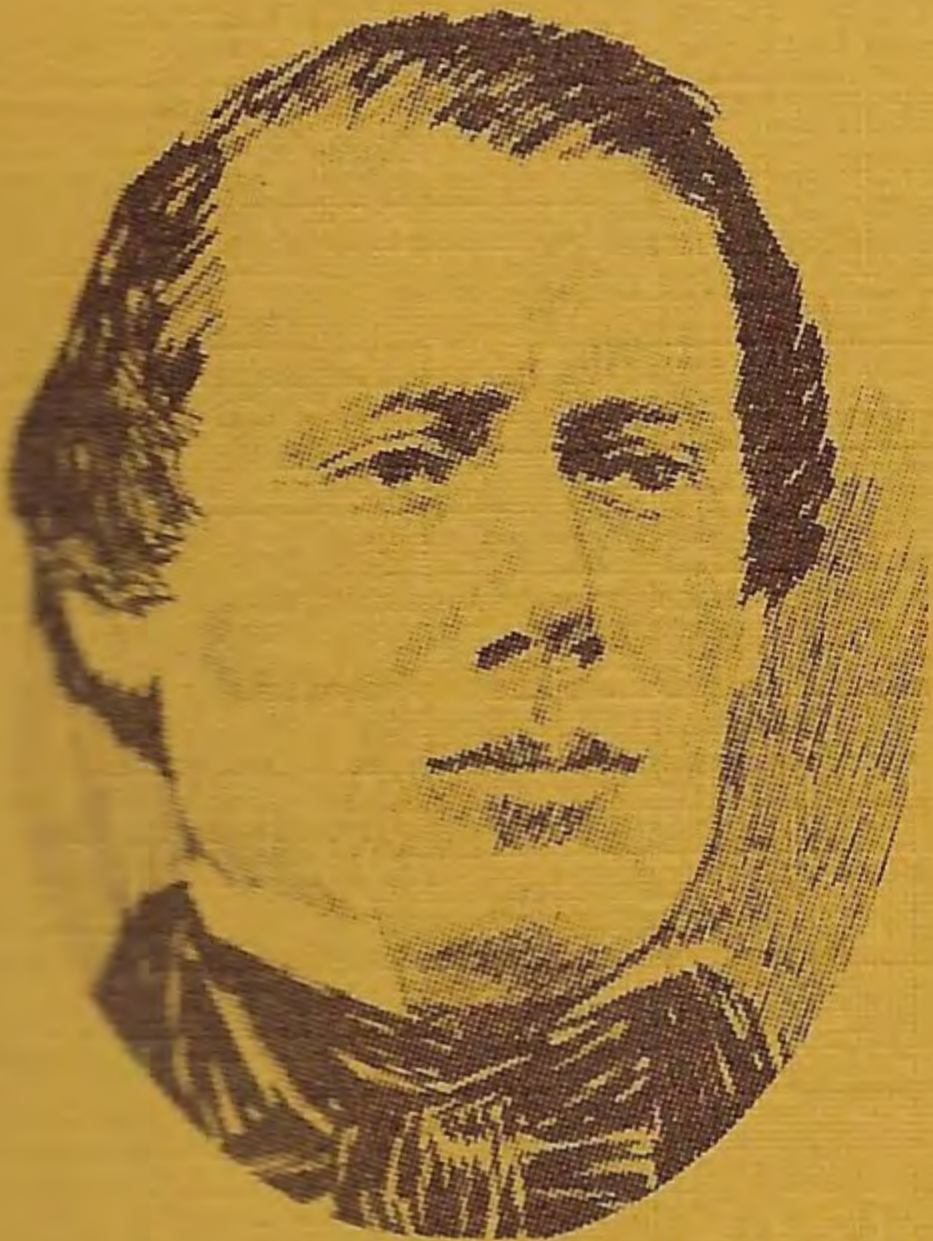
Frederick Granger Williams Smith  
son of  
Joseph Smith, Jr.



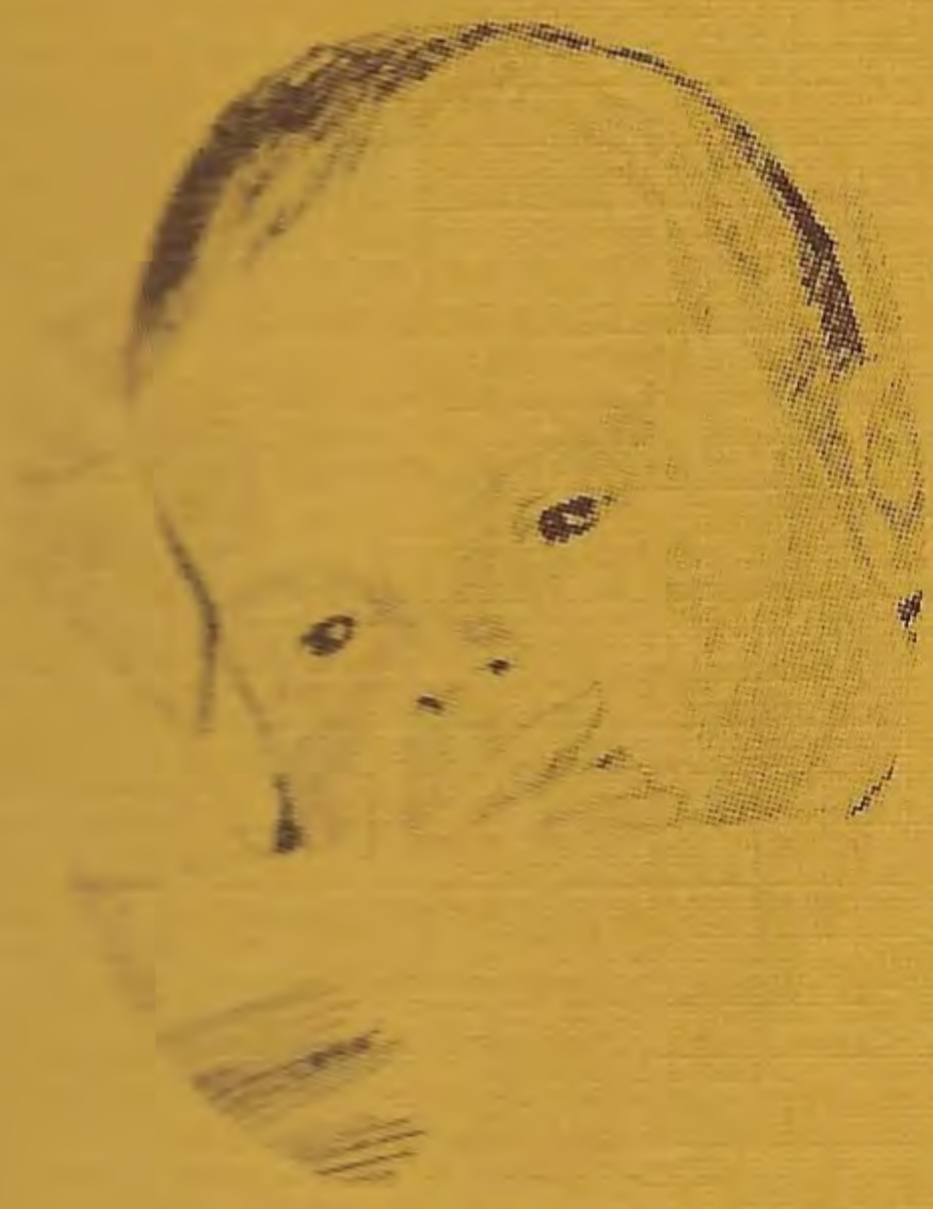
Lovina Smith Walker  
daughter of  
Hyrum Smith



JOSEPH SMITH, JR.  
1805 - 1844



SAMUEL HARRISON SMITH  
1808 - 1844



EPHRAIM SMITH  
1810 - 1810



WILLIAM SMITH  
1811 - 1893

APRIL 6: Church of Jesus Christ of Latter-day Saints organized at Fayette, New York; baptized a member.  
APRIL: Revelation to him concerning his duty in the Church  
JUNE 9: Ordained a priest at first conference of the Church in Fayette.  
AUGUST: Went on mission to his father's family in St. Lawrence County, New York.  
SEPTEMBER: Returned from mission.  
OCTOBER: Served 30-day jail sentence for a \$14 note he was not permitted to pay.

1831 APRIL: Moved to Kirtland, Ohio, with Saints.  
MAY: Operated farm that Joseph had purchased for the Church.

JUNE 3: Ordained a high priest by Lyman Wight at a conference held at Kirtland.

1832 JANUARY 9: Baptized his brother John; had to cut hole in ice; confirmed and ordained him an elder.

1833 JANUARY 22: Attended conference at Kirtland; All present spoke in tongues.

JANUARY 23: At conference in Kirtland; All spoke and sang in tongues; received the ordinance of washing of feet from Joseph, his son.

DECEMBER 18: Ordained patriarch to the whole church by his son, the Prophet Joseph; made president of the high priests at Kirtland.

1834 FEBRUARY 17: Called as a member of the first high council of the Church.

SUMMER: Traveled about the branches of the Church holding "blessing meetings"

DECEMBER 9: Gave Patriarchal Blessings to his children and their spouses.

1835 MARCH 7: Especially blessed by the laying on hands for his diligence in assisting with the building of the Kirtland Temple.

OCTOBER: Serious illness; cared for by his son, Joseph; family troubles, William & Joseph have difficulties.

DECEMBER: More family grief; William uses violence on Joseph.

1836 JANUARY 1: Family reconciliation made.

JANUARY 4: Dedicated the west room in the upper part of the Temple for translating and school use.

JANUARY 13: Released from High Council.

JANUARY 21: Anointed and blessed by his son, Joseph, and members of the First Presidency; saw great manifestations in the Temple.

FEBRUARY 22: Presided over sisters while they made the veil and curtains for the Temple.

MARCH 27: Attended Temple dedication in Kirtland; angel sat between him and Frederick G. Williams.

MARCH 29: Received the ordinance of washing of feet by Sidney Rigdon in Temple; spent entire night in Temple with other brethren.

MAY: Went on short mission to the branches of the Church south of Kirtland.

MAY 17: Reunited with his mother who came from New York.

SUMMER: Held blessing meetings, prayer meetings and fast meetings in the Kirtland Temple.

JUNE: Listed as a Licensed Minister in Kirtland.

JUNE 22: Went on mission with his brother, John, to Eastern States.

OCTOBER 2: Returned from mission.

FALL: Apostates attempt to drag him from the Temple pulpit while preaching.

1837 JANUARY 2: Member of the Kirtland Safety Society, Anti-Banking Company.

SEPTEMBER 3: Called to be one of the Assistant Counselors to his son, Joseph.

1838 SPRING: Arrested for marrying a couple without being licensed; escaped through the aid of an apostate, Luke E. Johnson; lived in hiding for several weeks.

SUMMER: Moved to Far West, Missouri.

NOVEMBER 2: Witnessed mob taking his sons, Joseph and Hyrum, as prisoners.

1839 FEBRUARY 14: Leaves Far West for Quincy, Illinois.

FEBRUARY 21: Home in Far West sold.

MARCH 6: Arrives in Quincy, Illinois.

SPRING: Sons return from being prisoners in Missouri.

MAY 24: Moved to Commerce, Illinois from Quincy.

WINTER: Sick most of the time.

1840 MARCH: Very sick; Joseph returns from Washington, D.C.; administers to his father and he recovers.

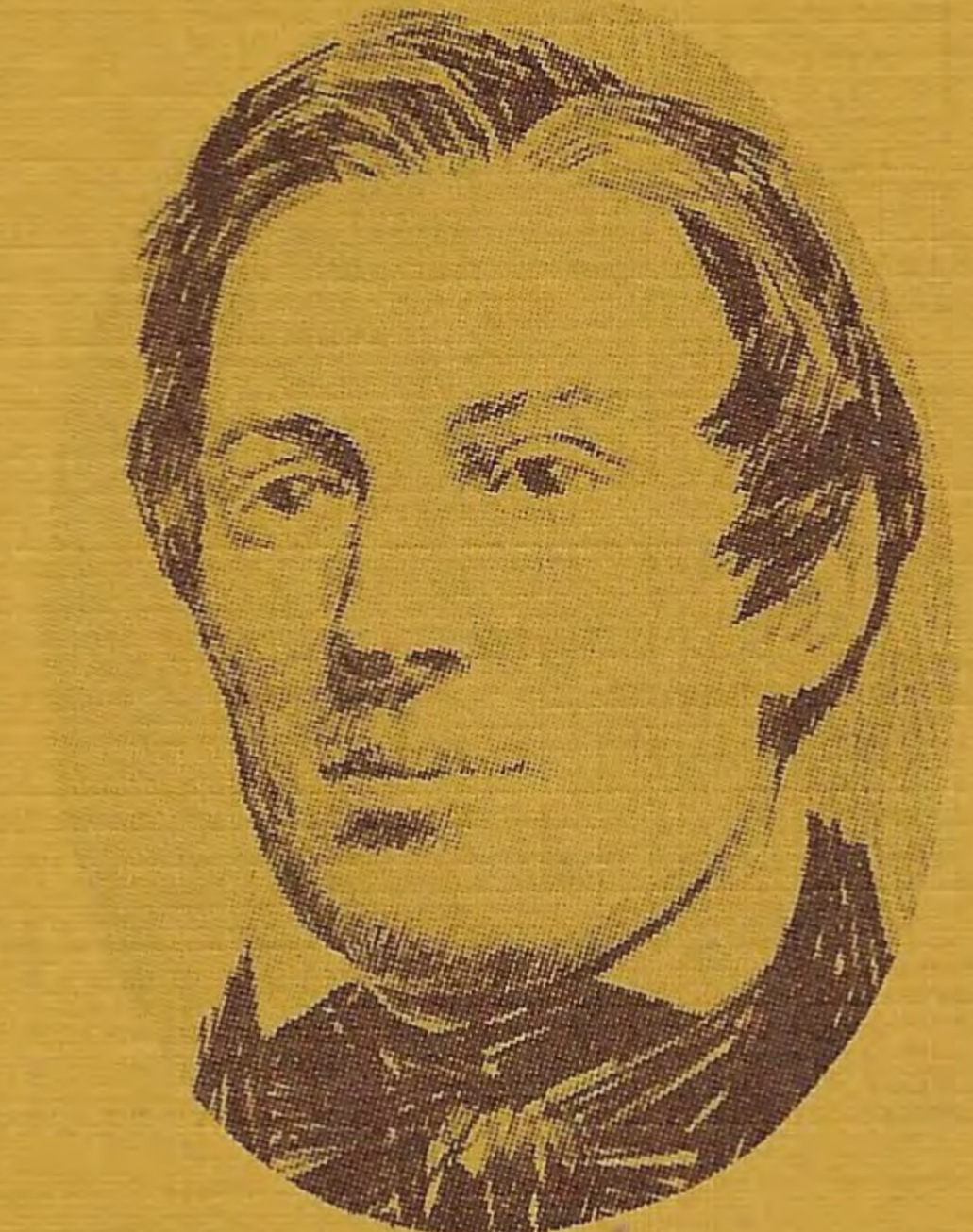
SUMMER: Health declines rapidly.

SEPTEMBER 14: Learned of baptism for the dead; requested Joseph be baptized for Alvin immediately; blessed members of the family; Died in Nauvoo, Illinois.

SEPTEMBER 15: Funeral sermon by Robert B. Thompson; buried at Nauvoo.



KATHERINE SMITH  
1813 - 1900



DON CARLOS SMITH  
1816 - 1841



LUCY SMITH  
1821 - 1882

"His lov'd name,  
will never perish,  
Nor his memory  
crown the dust;  
For the Saints of  
God will cherish  
The remembrance  
of the just."

.....  
Eliza R. Snow  
on the death of  
Joseph Smith, Sr.  
Times and Seasons  
October, 1840

Information from a thesis on Joseph Smith, Sr. First Patriarch to the Church, by Earnest M. Skinner.

*“The life of our departed Father has indeed been an eventful one . . .”*

*\* \* \**

*“Those principles so long taught and cherished by our lamented friend were honorably maintained to the last . . .”*

*\* \* \**

*“The instructions imparted by him will long be remembered by his numerous progeny, who will undoubtedly profit by the same, and strive to render themselves worthy of such a Sire . . .”*

*\* \* \**

*“May we . . . who survive our venerable Patriarch, study to prosecute those things which were so dear to his aged heart. . . .”*

Robert B. Thompson  
Joseph Smith, Sr., Funeral Address  
September 15, 1840  
Nauvoo, Illinois