

UPCOMING EVENTS:

August 5-7, **FairMormon 2020 Conference:** <https://www.fairmormon.org/conference/2020-fairmormon-conference>

August Institute WORKSHOPS: 4th-Pres. Rusty Hancock, 11th- Sister Robin Riches, 18th-Dan Peterson, 25th- John W. Welch

1844 Timeline

- Winter**—Mercy and Mary Fielding wanted to help build the temple. After asking in prayer, Mercy was inspired: “Try to get the sisters to subscribe one cent per week for the purpose of buying glass and nails for the Temple” (*Saints*, 517).
- Jan 8**—William Law is removed from the First Presidency for adultery (*Saints*, chps 42-43)
- Jan 29**—After being rejected again by US federal leaders and three presidential candidates, the Quorum of the Twelve (voiced by Willard Richards), formally nominated Joseph as a candidate for US Presidency. He wanted thereby to publicize the saints’ needs, without hope of winning.
- Feb 9**—MO. Gov. Thomas Reynolds, who had pursued the Prophet Joseph, shot himself while in his office. Preceding this Joseph had prayed, “Lord . . . deliver me out of the hands of the Governor of Missouri . . . I would now say beware O earth how you fight against the Saints of God & shed innocent Blood, for in the days of Elijah his enemies came upon him & fire was Called down from heaven & destroyed them” (Ehat and Cook, *Words of Joseph Smith*, 331).
- Feb 17, Mar 23**—Anti-Mormon meetings in Carthage—including LDS leaders: Wm Law, Dr. Foster, Pres. Marks,
- Feb 20**—Joseph “instructed the 12 to send out a delegation & investigate the locations of California & men [sic] oregon & find a good location where we can remove after the Temple is completed” (*JSP*, J3:180; Ehat, *Holy Order*, 110). He asked for 25 men—each outfitted with a horse or mule, a double barrel gun, pistol, a saddle, bridle, and \$500.
- Mar 11**—Council of Fifty organized as a political adjunct to the church (see *Saints*, chp 43, *Encyclopedia of Mormonism*).
- Mar 24**—Joseph told the saints of a conspiracy to kill him.
- Mar 26**—Joseph gave his “Last Charge”—All priesthood keys were given and sealed to the Twelve Apostles.
- Apr 6**—Joseph thwarted designs of conspirators at General Conference
- Apr 7**—Br. King Follett funeral sermon.
- Apr 9**—Brigham Young announced at Conference that elders would be called to both “preach the Gospel and electioneer.”
- Apr 15**—Called 337 electioneer missionaries to all 26 states and Wisconsin Territory
Thomas Sharp’s “*Warsaw Signal*” launched anti-Mormon diatribe
- Apr 18**—William and Jane Law excommunicated for apostasy and conspiring to kill Joseph. Forms own church on 4-21-44
- May 1**—Francis Higbee filed a legal complaint and sued Joseph for slander (he and three others excommunicated May 18)
- May 10**—A newspaper prospectus announced the upcoming newspaper: *Nauvoo Expositor*
- May 17**—IL state presidential convention held in Nauvoo, nominated Joseph and Sidney for presidential and VP candidates.
- May 23**—William Law obtained a grand jury indictment charging Joseph with practicing polygamy since 10-12-1843.
- Jun 7**—The “*Nauvoo Expositor*” first and only four-page-edition published to defame the prophet and persecute the church
- Jun 8 +10**—Nauvoo City council discussed what to do about the newspaper as a danger to the safety of the city
- Jun 12**—Joseph first warrant for arrest regarding the destruction of the press
- Jun 18**—Mayor Joseph placed Nauvoo under martial law (according to the stipulations within in the city charter)
- Jun 24**—Joseph and Hyrum surrendered to the posse and taken to Carthage and charged with treason
- Jun 25**—Gov. Ford met with Joseph and agreed he was innocent and promised to take him to Nauvoo (but did not)
- Jun 27**—While awaiting trial, Joseph and Hyrum Smith were murdered by a mob
- July 8**—Elder Parley and his brother William Pratt arrived in Nauvoo. He had received a revelation: “Go and say . . . continue to pursue their daily duties and . . . make no movement in Church government to reorganize or alter anything until the return of the remainder of the Quorum of the Twelve. But exhort them that they continue to build the House of the Lord”
- Aug 3**—Sidney Rigdon returned to Nauvoo from Pittsburg Saturday night. Sunday morning he missed the leadership meeting to meet with an attorney, and then gathered with the saints for their Sabbath meeting.
- Aug 6**—Apostles Brigham Young, Heber C. Kimball, Wilford Woodruff, Orson Pratt and Lyman Wight all arrived in Nauvoo at 8:00 pm on Tuesday night, after learning of the martyrdom while serving missions in the east.
- Aug 8**—Thursday, the church meets and chooses to follow the keys and direction of the Twelve Apostles—in part because when Brigham spoke, he was miraculously transfigured to sound and look like the Prophet Joseph had in life.
- Dec**—The Nauvoo city charter was repealed by the Illinois Senate (25 to 14) and House (75 to 31).

1846-50

- ***Feb 4, 1846**—Saints leave Nauvoo by crossing the frozen Mississippi River to the west
- ***Dec 10, 1845-Feb 7, 1846**—Endowments given in temple
- ***Feb 8, 1846** Brigham Young offers informal temple dedication (Formal dedication was given by Orson Hyde on May 1)
- ***Oct 9, 1848** Interior of the temple burned by an arsonist; last exterior wall destroyed by a tornado **May 27, 1850**

Joseph Smith Runs For President

On November 4, 1843, Joseph Smith wrote the five leading candidates for the presidency of the United States:

John C. Calhoun

Richard M. Johnson

Martin Van Buren

Lewis Cass

Henry Clay

Three responded, but none of them agreed to help the saints (<https://www.churchofjesuschrist.org/study/ensign/2009/02/joseph-smith-campaign-for-president-of-the-united-states?lang=eng>). The saints needed political protection and felt they had exhausted means to protect themselves.

On January 29, 1844, Joseph was nominated by the Quorum of the Twelve Apostles to run for president of the United States—not because he thought he could win, but because he hoped to have the nation more aware of protecting those like the saints. As a side benefit, Joseph also shared inspired ideas that would have blessed the nation for the last century.

By February 24, the Prophet had 1,500 copies of a pamphlet printed. W. W. Phelps wrote most of: *General Smith's Views of the Powers and Policy of the Government of the United States*. Earlier on Feb. 8, the Prophet Joseph spoke to present his political platform and said:

I would not have suffered my name to have been used by my friends on any wise as president of the United States or Candidate for that office If I & my friends could have had the privilege of enjoying our religious & civil [*sic*] rights as American Citizen[s] . . . [that] we as a people have been denied from the beginning (*History of the Church*, 6.189, 197).

The pamphlet included these major points among others:

- **ABOLISH SLAVERY** by Congress paying “every [slave holding] man a reasonable price for his slaves out of the surplus revenue arising from the sale of public lands,” and deductions of pay from Congress
- **PRISON REFORM** through education and training
- **NATIONAL BANK**
- **POLITICIANS:** Reduce congressional pay (\$8 down to \$2 / day)
+ Reduce size of the House of Representatives down to two representatives per million people
- **BORDERS:** Annex Oregon and Texas
+ **IF**, the Native Americans give their consent, extend the United States “from the east to the west sea”

In addition to the Council of fifty that was organized on March 11, to help raise up a political platform for the nation—and prepare for the time when Christ will rule and reign on earth, Joseph’s election platform was carried to each of the 26 states, and Wisconsin territory via church members who were called at April General Conference to serve as “electioneer missionaries.” By April 15, Joseph had called 337 special missionaries to circulate his pamphlet and promote equality and justice for all.

Years later, Orson Whitney recollected in his Semi-annual General Conference talk in, 1917:

Joseph Smith made an earnest effort to ward off the very calamity that he had predicted. And how did he propose to do this? Early in 1844, a few months before his martyrdom, he became a candidate for President of the United States, and sent forth the Apostles and Elders of the Church to present his "views on Government" to the people of the States of the Union. Incorporated in the platform of political principles upon which he proposed to stand, was a provision for the liberation of the slaves of the South- not by violence , not by confiscation , thus despoiling their owners ; for the slaves were their property , inherited from their fathers and grandfathers : The Prophet recognized this fact , and he said , let the Nation purchase the slaves and set them free : let the colored man owe his liberty to the Government as a gift ; the money for the purchase to be realized from the sale of public lands long its line . To hold on earth the keys of power divine, To gather Israel, as **long** foretold”

Apostates Organized to Kill Joseph

Early in 1844, a group of apostates including: Wilson, William and Jane Law, Robert and Charles Foster, Francis and Chauncy Higbee, John Bennett, and other apostates felt that Joseph was a fallen prophet and wanted him stopped. This group of at least 32 disaffected members gathered to plan his assassination. They started their own church and met on Sundays to plan how they could kill Joseph.

Mother Lucy Smith’s memoirs add another dimension to the conspiracy against the Smiths. A non-member suitor of Hyrum’s 16-year-old daughter also turned against the family and caused havoc. He joined the plot to murder the Smiths.

Joseph Jackson . . . asked Hyrum for his daughter Lovina [Smith] for he wished to make a wif[e] of her[.] Hyrum not choosing to have his daughter marry a man who did not belong to the church refused for this and other reasons to give her to him this [*illegible*] Jackson then asked Joseph to his influence with Hyrum to get the girl for him Joseph refusing to do so Jackson went to Law to get his assistance in stealing Lovina from her father Hyrum heard of this and wa asked me what he should do <came to me several times for advice> he said he was alarmed about her that he felt worse than he did when he was in prison . . . [T]he Higbees Laws and Fosters were all

connected with Jackson in his operations [*sic*] this was proclaimed on the stand by Sydney Rigdon (*Lucy's Book*, 735; <http://beta.josephsmithpapers.org/paper-summary/lucy-mack-smith-history-1844-1845/234>).

Even though Lucy's record is the only one we have of this love-sub-plot, the minutes to the Nauvoo City Council record that William Law offered Jackson \$500 to kill Joseph (*Lucy's Book*, 738). Lucy's account also lets us know that Joseph did not confide the political or harassment details to his mother—or at least that she understood a year later when she recorded her memoirs.

Joseph was warned of the plotting group and even sent spies to one or two of their meetings. Joseph announced their plans publicly, which detoured their efforts temporarily. He also prepared the Twelve with authority to run the church in his absence.

On March 26, 1844, the Council of Fifty met for one of the last times. Joseph spoke for much of the three-hour meeting. We still have a hundred references to that meeting. Most of the Twelve and Holy Quorum were also present. Benjamin Johnson's account reads:

. . . In the presence of the Quorum of the Twelve and others who were encircled around him, he arose, gave a review of his life and sufferings, and of the testimonies he had borne, and said that the Lord had now accepted his labors and sacrifices, and did not require him longer to carry the responsibilities and burden and bearing of this kingdom.

Turning to those around him, including the Twelve, he said, "and in the name of the Lord Jesus Christ I now place it upon my brethren of this council, and I shake my skirts clear of all responsibility from this time forth" (Ehat, 121).

Later Benjamin Johnson, further explained, "The 'keys' which the Twelve received consisted of the 'Keys of Endowments to the Last Anointing & Sealing[,] Together with keys of Salvation for the Dead. With the eternity of the Marriage Covenant and the Powr of Endless Lives'" (ibid.). This was referred to as Joseph's "Last Charge." Sadly, Sidney Rigdon and William Marks were not present.

April 7—King Follett Discourse

At General Conference, April 7, one of Joseph's sermons doubled as Br. King Follett's funeral sermon. He spoke on "the subject of death" and the afterlife. For 2.5 hours he restored more doctrines and truths to prepare the saints for their temple endowment and Eternal Life. He gave them a glimpse of the world to come; "What kind of a being is God? you have got to "go from grace to grace . . . until you can sit in glory." This sermon deserves a whole lesson, if not a whole semester. It was the best recorded sermon Joseph gave. Understandably, with a quill, none of the scribal notes are complete. Three of Joseph's scribes' notes were combined to create the version of the sermon that was published in the History of the Church. You can study each scribes' notes:

<https://www.josephsmithpapers.org/site/accounts-of-the-king-follett-sermon>

June 7-11: Nauvoo Expositor

Between 1839 and 1844, Nauvoo boasted three newspapers (the weekly *Nauvoo Neighbor*, *Nauvoo Wasp*, and the bi-monthly, *Times and Seasons*). But one perspective was not being heard. So a fourth paper was published on June 7, 1844. The first and only printing of the "*Nauvoo Expositor*" was underwritten by alienated William and Wilson Law for ~\$2,000. They published one-thousand copies, half of which were immediately mailed. The paper urged the Illinois politicians to repeal the Nauvoo charter. It accused Joseph Smith Jr. of limiting economic competition, perverting Christ's gospel, and practicing "abominations and whoredoms." Lucy remembered the damaging "*Nauvoo Expositor*" [The Apostates] gather strength until finally they established a printing press in our midst through this organ the[y] belched forth one continued the most intolerable & the blackest lies that was ever palmed upon a community . . . The Apostates left the city in a great rage swearing vengeance upon Joseph the council and the city They <went before Esqu Smith at Carthage and> swore out writs for Joseph the council and the police and sent here after them but our they took advantage of the privilege of Habeous corpus which was granted them in the charter and were tried before Esqr Wells of Nauvoo. They then Complained to the Governor who came to < being in> Quincy on buisness at the time came immediately to Carthage where he found a mob collected of several hundred men— he took a vote from them to see if they would stand by him in such measures as he saw fit to adopt and they agreed to abide the law he then sent to Nauvoo for those men whom the mob Hyrum and Joseph and several others by virtue of the smith writ as he did not choose to recognize the Habeous— corpus priveledge contained in our charter my sons knowing that the men by whom the Gov was suronded were sworn to take their lives at first fled to Iowa [Iowa] but as the pledged the faith of the state for their protection and Hyrum was inclined to come back for as he heard the Gov had threatened to burn the city if the prisoners were not given up many of the brethren thought they ought to give themselves up for trial— But Joseph if he went he should die however he was willing to die for the [blank]. ("Lucy Mack Smith, History, 1844–1845, bk. [19]," p. 8, bk. [19], *TheJosephSmithPapers.com*, accessed July 25, 2020.)

Many other first-hand sources left similar details for month of June 1844 (see *History of the Church, Saints*, etc.).

After the publication of the Nauvoo Expositor, the city council meet all day Saturday and then returned on Monday. The councilmen discussed free press and free speech, but when reading the IL and USA constitution and felt they had

justification to protect the saints. On June 11, following their decision, the city council went in an orderly fashion and destroyed the press.

June 12-27, 1844—Martyrdom

On June 12, 1844, the prophet was arrested for destroying the press and Nauvoo Expositor papers. The saints' own presses had been destroyed, and the practice of destroying presses was well known at the time—but it was carried out by mobs, not an organized city council. One historian counted dozens of printing presses thrown into the Mississippi River from the nineteenth century. To protect the saints against mob violence, the mayor. In the next five days, Joseph was released from charges in two different trials—the Nauvoo municipal court and a non-Mormon judge, discharged them.

Rumors ran wild about a war in the state. One paper printed a battle in Nauvoo had killed thousands (*Saints*, chp 44). Wanting to protect the citizen, Joseph, put the city under martial law—as authorized in their city charter. Although the city council's actions were legal in their eyes, Gov. Ford was even more infuriated to hear about the martial law. More legal charges came against Joseph. On Sunday, June 23, hoping to protect the citizens of Nauvoo, Joseph, his brother Hyrum, Willard Richards, and friend Orin P. Rockwell fled Nauvoo and arrived across the Mississippi at 2:00am. Joseph wrote his wife that he hoped “to get to the city of Washington (“Journal, December 1842–June 1844; Book 4, 1 March–22 June 1844,” p. [170], The Joseph Smith Papers, accessed July 28, 2020, <https://www.josephsmithpapers.org/paper-summary/journal-december-1842-june-1844-book-4-1-march-22-june-1844/172>). Emma and others asked him to come back—some of whom, called him a coward. Hyrum expressed his desire to go back as well, so the group returned to Nauvoo that afternoon.

Sunday night Joseph spent a littler time with his family and gave each of his children blessings. On Monday morning as Joseph and a group of men were leaving at 6:30 am, Emma asked for a blessing. But Joseph had to leave, so he asked her to write down what she wanted, he would sign it. The book, *Saints* vol 1, chapter 44, recorded:

In the blessing she penned, Emma asked for wisdom from Heavenly Father and the gift of discernment. “I desire the Spirit of God to know and understand myself,” she wrote. “I desire a fruitful, active mind, that I may be able to comprehend the designs of God.”

She asked for wisdom to raise her children, including the baby she expected in November, and expressed hope in her eternal marriage covenant. “I desire with all my heart to honor and respect my husband,” she wrote, “ever to live in his confidence and by acting in unison with him retain the place which God has given me by his side.” Finally, Emma prayed for humility and hoped to rejoice in the blessings God prepared for the obedient. “I desire that whatever may be my lot through life,” she wrote, “I may be enabled to acknowledge the hand of God in all things.” It is a beautiful view into her heart.

That June 24, early Monday morning departure included a group of about fifteen friends who wanted to accompany Joseph and Hyrum for part of their ~20 miles to Carthage. Joseph told them: “Boys, if I don't come back, take care of yourselves; I am going like a lamb to the slaughter, yet I have a conscience void of offense towards God and man.” Still far from Carthage, Joseph and his group heard that Governor Ford asked the Nauvoo Legion to peaceably give all their arms to the State. Joseph returned to make sure the saints cooperated peacefully. They left again a few hours later. Joseph asked Emma to come with him, but she declined.

Five saints traveled with them all the way to Carthage, as quasi body guards and moral support. The group included Joseph and Hyrum Smith, as well as John Taylor, Willard Richards, Dan Jones, Stephen Markham, and John S. Fullmer. They arrived in Carthage shortly before midnight and had a hearing the next morning on the 25th. Joseph and Hyrum were released due to a lack of witness, but another charge was issued. They were moved into the county jail in Carthage to wait trial. On the 27th, Joseph sent three of his friends / body guards out on errands, and they were not allowed back into the jail. Two remained in prison with the Smith brothers: John Taylor and Willard Richards. Elder Dallin Oaks has a great book detailing the *Carthage Conspiracy*, with all the details leading up to the prophet and patriarch, Joseph and Hyrum Smith's martyrdom on June 27, 1844.

After June 27, 1844—D&C 135

June 28 at 3:00 in the afternoon a wagon arrived in Nauvoo. It carried Joseph and Hyrum's bodies under a layer of branches to keep them shaded. For two hours the saints filed past the wagon which was parked at the Mansion House. The two bodies were secretly buried under the mansion House. Two coffins were filled with sand and buried outside. For the funeral, John Taylor penned a tribute to Joseph which was later canonized as section 135 of the Doctrine and Covenants.

Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. In the short space of twenty years, he has brought forth the Book of Mormon, which he translated by the gift and power of God, and has been the means of publishing it on two continents; has sent the fulness of the everlasting gospel, which it contained, to the four quarters of the earth; has brought forth the revelations and commandments which compose this book of Doctrine and Covenants, and many other wise documents and instructions for the benefit of the children of men; gathered many thousands of the Latter-day Saints, founded a great city, and left a fame and name that cannot be slain. He lived great, and he died great in

the eyes of God and his people; and like most of the Lord's anointed in ancient time, has sealed his mission and his works with his own blood"

The saints were nearly paralyzed. A month of gloom followed as the family, friends, and saints mourned Joseph and Hyrum's passing. Most of the Apostles were out on missions, as well 337 electioneer missionaries. It took weeks for the Apostles to return to Nauvoo. Sidney Rigdon arrived first on Saturday night, Aug 3, 1844. He claimed that he had a vision to build up a church to Joseph and that he was to act as the Trustee. He tried to rush the decision before the Apostles returned.

August 8, 1844—Divine Manifestation

On August 6, 1844, Brigham Young arrived back in Nauvoo to find the saints in a crisis state following Joseph's death because of the claims of leadership calling for their allegiance. The rest of the Apostles returned from their missions and the quorum had gathered by August 7. Brigham called a general church meeting for the next day.

On August 8 thousands of saints gathered. Sidney spoke for 2½ hours in the morning, Brigham called for a break and reconvened at 2:00 pm, stating, "I say unto you that the Quorum of the Twelve have the keys of the kingdom of God in all the world." During his short speech, many in the audience claimed that the visage and voice of Joseph fell on Brigham. In a few minutes Brigham finished and offered Sidney to speak again. John Taylor recorded,

No sooner did President Young arise than the power of God rested down upon him in the face of the people. It did not appear to be Brigham Young; it appeared to be Joseph Smith that spoke to the people-Joseph in his looks, in his manner, and in his voice; even his figure was transformed so that it looked like that of Joseph, and everybody present, who had the Spirit of God, saw that he was the man whom God had chosen to hold the keys now that the Prophet Joseph had gone behind the veil (*Journal of Discourses*, 23:363-64).

Sidney then asked W. W. Phelps to speak on his behalf, but Phelps said, "If you want to do right, uphold the Twelve." The audience of thousands voted nearly unanimously to sustain the Twelve Apostles as the head of the Church.

Quorum of the Twelve Apostles

In March 28, 1835, the revelation known as D&C 107:23-24 authorized the Twelve as equal in "authority and power" to the organized First Presidency." Their preparation escalated between 1839 and 1844 as the Quorum directed the emigration from Missouri, and later to Nauvoo. They oversaw baptisms for the dead and temple work. Most of the 12 were serving missions when Joseph died. When Brigham heard of Joseph's death he initially wondered, "The first thing which I thought of was, whether Joseph had taken the keys of the kingdom with him from the earth . . ." but then exclaimed, "The keys of the kingdom are right here with the Church."

The Lord had also restored the answer: "The twelve . . . Apostles . . . form a quorum equal in authority and power to the three presidents previously mentioned" (D&C 107:23-24; also see 112:15; and his March 26, 1844 sermon, "The Last Charge"). Even though the Twelve claimed to hold authority to preside over the church, no one felt they could fit as Joseph's successor, "remember he stands in his own place" (*Times and Seasons* 5[15] August 1844:618). Yet, by April 7, 1845, Brigham Young was sustained at General Conference as president of the Quorum of the Twelve, and also as the President of the whole Church. Two years later, on December 2, 1847, Brigham moved forward on the need to reestablish the first presidency (Michael Quinn, *The Mormon Succession Crisis of 1844*, BYU Studies, vol. 16.2. 1975, 214).

Emma

At the time of the martyrdom, Emma was expecting her ninth child. She and her mother in law, 69-year-old Lucy Mack Smith (1775-1856) did not want to leave the graves of their dead. In less than a year after the death, Lucy honored Emma by saying of her, "I have never seen a woman in my life, who would 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" (Susan E. Black, *Who's Who*, 274). Emma desperately clung to everything that was Joseph's. The problem was, nearly everything that belonged to the church was under Joseph's name.

On Aug 8, 1844 after the morning meeting where the vast majority of the saints chose to follow the Twelve Apostles, a delegation from the Twelve Apostles visited Emma. Elders Richards and Kimball, along with Joseph's British scribe William Clayton went with William Clayton to visit Emma.

Elder Kimball gave her \$1,000 and bore testimony to her of the good feelings of the Twelve towards her. Clayton reported that she "seemed humble and more kind." She had been very worried about the financial condition of her family and the personal debts she assumed as administratrix of her husband's estate. The Twelve told her that they intended to help her in every way possible" (Ehat, *The Holy Order*, 152, quoting William Clayton's journal and Willard Richards diary).

Over time though, between Emma's pregnancy, the loss of her husband, and ill feelings about plural marriage, she and Brigham fought over what were the church's holdings. Criticism against Emma for not following Brigham led her to exclaim, "I have no friend but God, and no place to go but home" (Black, *Who's Who*, 275).

Even though Joseph had separated out a large portion of property for Emma before his death, much of the church property and papers were in Joseph's name. Distributing these things became problematic. Some of the distance that occurred between Emma and Brigham developed over property rights and who was trustee over the church and the church texts. (The JST, for example "was retained by his widow, Emma Smith" (Matthews, *A Bible! A Bible!* 142). One historian summarized:

[Emma] became suspicious of the ascendancy of the apostles and fearful that her sons would not receive their proper status in the Church led by the apostles. By the time William Smith had been excommunicated, Emma had resolved no longer to unite her life with the Church. In November 1844 it was rumored in the non-Mormon press that 'Mrs. Joe Smith, it is said, has lost all confidence (if she ever had any) in the Mormon faith.' That charge may have been anti-Mormon invective, but as early as December 1846, William Smith wrote that Emma Smith 'would not let him [Joseph Smith III] have anything to do with Mormonism at present.' A year later Emma married a non-Mormon, and in January 1848 she applied for membership in the Methodist Episcopal Church. She remained in Nauvoo, and did not teach her children the doctrines and practices of her late husband." Years later when her son JS III was placed as head of the RLDS church, he "sought to preside over the church his father founded, 'ignorant of much of its earlier history and its doctrines'" as one RLDS historian has noted (RLDS is now Community of Christ. Quinn, *BYU Studies*, vol 16.2, 214).

I presume that it was Emma's marriage to the Methodist, Lewis C. Bidamon, on December 23, 1847, that led her to return her affiliation with the Methodist church a month after her second wedding. Mr. Bidamon had been a friend of the Mormons while working as a boat operator along the Mississippi. On May 14, 1856, Lucy Mack Smith died at age 81. Four years later, Emma, William Smith, Wm Marks, the Whitmers, and other "anti-Brigham" forces joined together to create a **Reorganized Church of Jesus Christ of Latter-Day Saints** on April 6, 1860, in Amboy, Illinois. Emma had Joseph Smith III lead it, even though he knew very little about it.

In 1864, Emma's husband Lewis, sired an illegitimate son, Charles. "Whatever the hurt may have been, she did not allow it to destroy her marriage nor her family unity, nor did she seem to interpret Lewis Bidamon's infidelity as a deliberate means to injure her. Accepting the facts of life as they existed, Emma took four-year-old Charles Bidamon into her own home to raise at [his mother's,] Nancy Abercrombie's request. One of the most powerful tributes to Emma's character came from this child.

[Charles] was raised in her home, and knew what kind of a woman she was . . . and was as one of the family until her death. . . . She was a person of very even temper. I never heard her say an unkind word, or raise her voice in anger or contension [*sic*]. . . . She had a queenly bearing, without the arrogance of a queen. A noble woman, living and showing a charity for all, loving and being beloved" (Valeen Tippetts Avery and Linda King Newell, "Lewis C. Bidamon, Stepchild of Mormondom," *BYU Studies*, vol. 19 Number 3 - Spring 1979, 385).

At age 75 her health failed. At her death bed, her son Alexander heard her exclaim, "Joseph, Joseph, Joseph;" and Joseph Smith III said she extend her left arm saying, "Joseph! Yes, yes, I'm coming."

Splinter Groups

From 1834 to 1844 Joseph had communicated possibly eight methods for his succession (or at least some claimed he did): 1) by a counselor in the First Presidency, 2) by a special appointment, 3) through the office of Associate President, 4) by the Presiding Patriarch, 5) by the Council of Fifty, 6) by the Quorum of the Twelve Apostles, 7) by three priesthood councils, 8) by a descendant of Joseph Smith, Jr. RLDS or now, Community of Christ (Quinn, *BYU Studies*, 214). Examples from the major splinter groups follow:

1) [Ex-]Counselor Sidney Rigdon:

- March 8, 1832—Sidney appointed counselor to the prophet Joseph Smith
- July 5, 1832—4 months after his call to first presidency, claimed a revelation given to him to take over the church. Sidney was disfellowshipped for 3 weeks.
- 1839—After Missouri expulsion, told the saints to scatter as the church had come to an end.
- 1841—Joseph replaced Sidney in the 1st presidency with John Bennett
- August 13, 1843—disfellowshipped Sidney again for aiding anti-Mormons
- October 7, 1843—church "voted" to keep Sidney in first presidency, against Joseph's wishes; "I have thrown him off my shoulders, and you have again put him on me. You may carry him, but I will not."
- Sidney left Nauvoo and lived in Pittsburgh, PA (where he received a revelation to take over the church again)
- June 1844—Joseph expressed that Sidney should not replace him
- Sept 1844—Twelve asked Sidney to continue on as counselor under their direction, but he refused. He began ordaining prophets and priests on his own. After apostles tried again, he was excommunicated.
- October 1844—Sidney started his own anti-Mormon newspaper, denounced polygamy, claimed Joseph fell in 1841

- April 6, 1845—Sidney established new “Church of Jesus Christ of the Children of Zion” in Pittsburg with himself as a prophet, seer, and revelator. Ordained Twelve Apostles, etc. He claimed many prophecies, including polygamy.
- 1846—Many followers left Sidney, as “his rash prophecies failed.” Continued to claim NY. His church dissolved until one of his followers patched it together. By 2007, there were 12,136 members headquartered in Monongahela PA
- 1876—Sidney’s Death

2-5) Claimed Secret Ordination

- David Whitmer in 1834 (excommunicated in 1838),
- James J. Strang (baptized February 25, 1844, but left Nauvoo to find land for church in Wisconsin, established followers with enemies of the prophet Joseph (including McClellan and John Bennett), on Beaver Island as Strangites. Only a few followers remained after he pronounced himself king in 1850. Those that remained murdered Strang in 1856.
- Lyman Wight (member of the 12, called to serve in Texas, remained and set up his own church there. Excommunicated on Dec 3, 1848. Joined with William Smith as the Patriarchal successor, and became William’s counselor, though still claimed more authority than Smiths. Their following died with them.
- Alpheus Culter (bodyguard of Joseph, member of the council of 50, left Winter Quarters in 1848 to start his own following in Iowa. Excommunicated from church on April 20, 1851. Claimed 183 members at one point, but the movement died out when he did in 1864).

6) William Smith, assumed patriarch after Hyrum’s death

- 1835—William ordained apostle, but angered over several issues, he resigned in October 1835. Physically assaulted his brother, Joseph, who forgave him and welcomed him back in the Quorum of the 12 in 1836.
- 1839—William’s violent conduct against Joseph and other had him removed from the Quorum again
- 1844—William requested the appointment as patriarch of the church following his brother Hyrum and father. The Twelve granted his wish, and initially he claimed allegiance to them . . . for a few days.
- June 27 1845—William insisted that he was President of the Church from patriarch line. Lucy agreed.
- 1846—William joined the J. J. Strangites, but they excommunicated him in 1847 for “moral infractions.”
- 1860—William moved to Utah and was rebaptized, but not restored to the Apostleship
- 1878—William wrote to Joseph III and asked if he could be his counselor or presiding patriarch (and threatened that if his nephew did not honor him, William would denounce Joseph III’s claims as legitimate). Joseph III welcomed his uncle, rebaptized him as an RLDS church member, but never gave him office.
- 1893—William Smith’s Death

7) William Marks, former Stake President and member of the Council of Fifty

- 1845—Emma claimed that the Nauvoo Stake President, William Marks, should run the church. He too opposed plural marriage. (Although on Oct 7, 1844, when Marks did not support the Twelve, he was removed from his calling.)
- 1860—After following Sidney, JJ Strang, and other dissidents, Marks joined the RLDS. He helped ordain Joseph III and served as his counselor.