

## Episode 4

### Legacy

#### EMMA SMITH HISTORY

[BEGIN MUSIC]

NATHAN WRIGHT (HOST): One of the most remarkable aspects of the Church of Jesus Christ of Latter-day Saints is its unique history. Throughout the world, great stories from faithful Church members have only added to that history. This program shares some of these incredible stories of faith, perseverance, hope, and inspiration. You're listening to Legacy. I'm your host, Nathan Wright.

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NATHAN WRIGHT: Emma Hale Smith, wife of the Prophet Joseph Smith was born July 10, 1804, in Harmony Township, Susquehanna County, Pennsylvania. At the inception of the Female Relief Society of Nauvoo in 1842, Emma was appointed its founding president. As a devoted wife, mother and friend, Emma stood as a respected leader and was acknowledged by the Lord as an "elect lady." Speaking of her daughter-in-law, Lucy Mack Smith said, "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 ever has done." And although we don't have Emma Smith with us today, joining me in studio is Paul Smith, longtime researcher and writer of many subjects, chief among those being Emma Hale Smith. Paul, welcome.

PAUL SMITH: Thank you.

NATHAN WRIGHT: Thanks very much for being here. To get started, please tell us about yourself. What led you to a study of Church history and specifically, the study of Emma?

PAUL SMITH: I attended BYU High School for my last two years and while I was at that school I decided that I would become a seminary teacher. That became my goal and for 37 years I taught first seminary and then Institute in Utah, California and Florida. I spent several years in the Church Office Building writing curriculum for the Institute program, and ended my career at the University of Utah Institute.

I developed a real love for Church history when I was a teenager, and one Christmastime my parents gave me a print of the famous painting of Joseph Smith that hangs now in the basement of the Community of Christ temple in Independence. And they asked me if I wanted the companion print of Emma. And I said, "Absolutely not. I don't want to have her anywhere around." [LAUGH] And I don't know what led me to that conclusion very

early on. My parents never spoke ill of her, but I suppose I had heard other Latter-day Saints speak negative things about her. And so for many years, I carried that feeling until I got into teaching and as a seminary teacher, as I learned more about her my feelings began to moderate somewhat, but were still conflicted. And then after I retired, we were invited to go back to Nauvoo to go to BYU for their semester abroad program. And living just a few blocks away from her homes, I decided finally in my third semester of – no, my sixth semester actually – I decided that I would resolve those feelings. And so I studied everything I could about her, prepared a PowerPoint and concluded that she really was a wonderful woman. So really it took me many years until we lived in Nauvoo that I decided that she was a very different woman than I had imagined before.

NATHAN WRIGHT: It seems for the casual historian, like myself and like you were as a youth, that many of the conclusions about Emma are based on hearsay, misquotes, and like you say, emotion. People defend her because of who she was, and they seem to lambaste her based on maybe the opinion of other people. So, how far from reality are those two extremes?

PAUL SMITH: Well, I think it all began when she refused to come west. And Brigham took that as a sign of disloyalty. And then her denial of plural marriage on top of that, I think, sealed the negative opinion people had of her. And it's curious that women who knew her and came west, very rarely, if ever, spoke ill of her. It was only the men. But years later, after she had been in, remained in Nauvoo for some years, a member of the Church visiting her asked her why she didn't come west, and she said, "I didn't know what lay out there. But I knew what was here, and I," you know," I elected to remain here." And I think the truth is, she had endured so much that she was emotionally incapable of leaving the sight where her father-in-law, her mother-in-law who was still alive, and many relatives lay either buried or were still living in Illinois, and that was a sense of security for her.

NATHAN WRIGHT: Now that we have the hard stuff, I think most of the hard stuff....

PAUL SMITH: [LAUGHS] Yes, right.

NATHAN WRIGHT: ...Out of the way, you know, why she did what she did...

PAUL SMITH: Right.

NATHAN WRIGHT: ...Let's go back a little bit, and find out more about her roots. I don't think a lot of people know, I mean, other than where she was born, maybe the name of her parents, but tell us a little about her upbringing, if you can.

PAUL SMITH: Her parents, the Hales, came from Vermont. Isaac had investigated the great bend of the Susquehanna a year or so before moving there with his wife and a brother-in-law, and his wife's sister. So they were among the very earliest settlers in the area. They were very hardworking people, he developed a hundred acre farm. A lot of people are not aware that he did tap sugar maple trees for the syrup, as well as hunt. He was a famous hunter. In fact, every year he shot over a hundred deer and elk and bear and shipped the meat downriver for sale. But he also was very generous in sharing that meat with the poor. He was a very sensitive man to the needs of other people. His children were raised with a strong work ethic and Elizabeth made sure that they were well educated and not only in

the ABCs, but also in things of the Spirit. Isaac shied away from the things of the Spirit, but it was Emma who turned his hearts toward God, because after they had affiliated themselves with the Methodist faith, and an uncle was a lay minister, they were taught to pray in the woods aloud. And one day young eight-year-old Emma was in the woods praying aloud for the soul of her father, as he is heading out to hunt. And he overheard her pleas in his behalf. His heart was melted, and from that point on he became active in the Methodist faith until the time he died. And so she became his favorite child.

NATHAN WRIGHT: So let's move forward a little bit in, about the time she and Joseph met up.

PAUL SMITH: There are a couple of things though that did develop in her life prior to her meeting Joseph that were very, that had quite an impact in her life. And one was that her brothers taught her to ride horses and while we don't think of Emma and horses often, horses played an important role in Emma's life. She loved them. She loved to ride and did so until very late in life. They also taught her to enjoy canoe riding and she loved the water, not only the Susquehanna, but later the Mississippi. And whenever she could, she got on the Mississippi, just to be on the water. She was a very powerful woman. She was large-boned and had powerful forearms. And so later on when you hear the stories of her moving the plates about as she's cleaning, anyone who has hefted a replicate set of sixty pound plates knows that that's no easy task. But for her, it was something she could accomplish rather easily. A third thing that you need to know about Emma was Elizabeth, her mother, taught her how to grow and prepare herbs into medicines, into salves and ointments. And throughout her life she became a great healer, and especially in her later years in Nauvoo became very, very well known for that.

NATHAN WRIGHT: And had plenty of chance to use it...

PAUL SMITH: Yes.

NATHAN WRIGHT: ...With her husband and the persecuted Saints, it seems.

PAUL SMITH: Yes.

NATHAN WRIGHT: So why was Joseph in the vicinity? How did these two ever meet?

PAUL SMITH: Josiah Stowell, who was a very wealthy farmer, and a very highly regarded individual, he owned about 800 acres of property, had been led to believe that there was a Spanish silver mine nearby. And he hired 10 individuals to try and dig and locate that mine and knowing of Joseph's seer abilities, and having dealt with Joseph Sr. on a business way, was familiar with the family. This is one reason why he and Joseph Sr. were hired at 10 dollars a month. And the Smiths were in great financial distress. Alvin had died, and we do emphasize the role that Ivan played, excuse me, that Alvin played in the financial affairs of the Smiths. But a friend of mine, who has really studied the Smiths well, laughs that they were just poor money managers, as many of us are. And so they were in debt and they needed the money and that's why they were there. And curiously enough, while we roll our eyes at the idea of a lost Spanish silver mine, since that time a site fairly close to where they were digging has been discovered with early artifacts.

NATHAN WRIGHT: Very interesting.

PAUL SMITH: And it's called Spanish hill.

NATHAN WRIGHT: And so, Joseph was in the neighborhood so to speak.

PAUL SMITH: Yes. Oh yes. They were apparently staying in the home of Isaac and Elizabeth, it was sort of an inn as well as a private residence.

NATHAN WRIGHT: So tell me a little bit about that courtship. How they eventually decided to marry?

PAUL SMITH: Well, all we know is that once they saw each other, it didn't take long for the sparks to fly. And that caused Isaac real concern because after all, here was a young man who was not well educated, his daughter was; he looked for buried treasure, and the claim was that he saw visions. And as a father myself, who has gone through the courtship of several of my daughters, I can understand his concern. And so he was, he did everything possible to try and end that relationship, but after Joseph decided to formally end his connection with Josiah Stowell, well, he didn't end his connection with Stowell, only that project. He remained on for about fourteen months working for Stowell on his farm, as well as Joseph Knight, so he could be within reasonable distance of Emma and could see her from time to time.

NATHAN WRIGHT: So starting a relationship, a marriage with your in-laws not feeling very fondly of you is not a great way to start. Did they stick around long, or did they move away, or what happened there?

PAUL SMITH: Well, this is interesting. Joseph Knight came to really appreciate, well both he and Stowell eventually were informed by Joseph of his prophetic calling and came to believe him. And Emma certainly did. Emma was known to be a good judge of character. And I think that you have to understand that she was later willing to give up her parents who she dearly loved because she had a testimony, as we might term it, of Joseph's prophetic calling. One day in the winter time, she was apparently visiting a sister who lived in nearby Colesville. And Knight, bless his heart, had given or bought a new set of clothes for Joseph to wear because all he had was work clothes, and they really were not suitable for courting anyone, and lent a sleigh and a horse, and Joseph went to visit with her. Went to Josiah Stowell's home – which still stands – and both Stowell and Joseph worked on her to marry Joseph. And she had had no idea that this would happen. She says so later. But they convinced her, and so they went into town to South Bainbridge to the home of Squire Tarble, a justice of the peace. He married them, and then they could not return to the Hale farm, Joseph knew what awaited him if that occurred, although Emma had a cow and some other possessions that she really needed. So they moved up to the Smith farm and were there for nearly a year. And during that period of time there was a reconciliation with her parents, an exchange of letters, and an expression of forgiveness on the part of the father. And so he said, Come back, live with us, Joseph, if you'll give up money digging (which he was not really doing anyway), I'll help you find legitimate work.

NATHAN WRIGHT: It was in later years when they finally moved to, or left Ohio I guess, was the last time she was able to see her parents. Is that true?

PAUL SMITH: Well, no, actually, it was at the time they left New York for Ohio. And she actually left them in Harmony, said goodbye, and never saw them again, that's true. She would see brothers and sisters later, but never her parents. And so that was an enormous sacrifice on her part.

NATHAN WRIGHT: So let's talk about as Joseph begins translation of the Book of Mormon and some of the persecution that both of them had to deal with during that time.

PAUL SMITH: When they came back, actually, the reason they came back to Harmony was that Joseph had received the plates, and Moroni apparently had insisted that Emma be present when he got the plates, although she was not on the hill with him. The period of time immediately following was very difficult because people continually trespassed on the Smith farm, looking for the plates, as we all are familiar. And so Joseph could do no translation and had to spend his time protecting the plates, so that was the period in which they decided to return to Harmony. And they lived in a vacant home, not far from Emma's parents, owned by Jesse Hale. Jesse was an older brother of Emma. It was a small, but very comfortable home. During the wintertime, the winters in the east are very, very cold. Homes have no insulation, and so we can conclude that Joseph spent most of the time that Joseph spent most of the time in the kitchen, where he could be near the fireplace and the source of warmth, while he was translating with Martin and later with Oliver. And in reconstructing the layout of the kitchen, Emma would have been no further away than five or six feet maximum during all that period of time when he's translating. So she saw and witnessed what went on daily, for weeks on end. And certainly had no question in her mind whatsoever that God was behind their labors. To answer your question though, there was no immediate problem with persecution until finally her uncle, who was a Methodist minister, decided to turn on Joseph, and this was while he's working with Oliver Cowdery. And after they had done much of their work they had to leave and go up to finish the labors on the Whitmer farm in Fayette township. So most of the translation did actually take place in Harmony.

NATHAN WRIGHT: As I understand it, Emma never saw the plates during the translation, but she was able to handle them, as you say, several times, and I can just imagine that her testimony of the work only grew because of that.

PAUL SMITH: That's right. You know, it's curious that in later life she said she never had the slightest desire to look at them. But when you read Section 25, the Lord acknowledges the fact that she really did and tries to comfort her and say, you know, this is not for you right now. So I think she really did want to look. And obviously she did thumb the edges of the plates and heard the rustling of the leaves. And so she did have some direct contact, but never a direct eye witness look at them.

NATHAN WRIGHT: Let's talk about Section 25, just for a minute. It's been said that we take the Lord's referral of her as an elect lady out of context, and maybe it doesn't really mean what it says. Perhaps those are the people who don't want it to mean, I don't really know, just from what I've heard as the casual historian. But what is your take? Does it mean what it means, what it says?

PAUL SMITH: Well, I don't have the slightest doubt that she was most unusual. When you consider all of the women who have been married to prophets of God and certainly many of them have gone through trials and have had unusual challenges. But when you consider all of the trials that all of the prophets' wives have combined, I don't think they even approach the challenges that Emma went through. And so she had to be a most unusual individual to be able to bear up under what she was called to bear up under. She was given three challenges. And by the way, she's the only woman to whom a modern revelation has ever been given. She was called upon to assist Joseph in translation, that is, as a scribe. And when this was given, most of the work had been done on the Book of Mormon. Well, it had been virtually done. And so she would spend a little time with him on the translation of the Bible. And of course she was called upon to assemble a hymnal for the Church. And then to expound the scriptures, which would come years later, when she was called to be Relief Society president. So, I don't know, I guess everyone has their own take on what elect means. But I have my own.

NATHAN WRIGHT: Very good. I mentioned that I, to you before we started, that I went to the Iowa, Des Moines mission. My first mission president, his name was Erwin Workus.

PAUL SMITH: Ah yes.

NATHAN WRIGHT: And of course, you're familiar with his work called, "Judge Me, Dear Reader: Emma's Story." Although it's been a lot of years since I've read it, this premise of Emma telling her own story and allowing the reader to judge her actions has remained with me. What value do you see in this kind of an exercise?

PAUL SMITH: Emma never left a written record about her life. We have to reconstruct her life by those who knew her, eye witness accounts. And so, in a way, the only thing, only record we have in writing of her are her love letters to Joseph. And the devotion she felt toward him. So again, we have to reconstruct, based on the eye witness accounts from people of who she was. But I think there are a sufficient number of them to get a good idea of her.

NATHAN WRIGHT: So as far as us getting a better understanding of perhaps what she went through, do you think something like that is worthwhile? I'm not asking you to be a book critic, by any means, but just being able to maybe have more of an empathetic understanding of what she went through.

PAUL SMITH: One day I went through her history with Joseph and looked for those kinds of experiences that you're talking about, the trials. And they filled nearly two pages. Most of us when we have one major trial in our lives, that becomes a focal point for our discussion until we die. But she had paragraph after paragraph after paragraph. I just shake my head in wonderment at her. And they didn't end, of course, after Joseph died.

NATHAN WRIGHT: Right. It seems the Church has made a concerted effort in recent years to reach out to the descendents of Joseph and Emma.

PAUL SMITH: Yes.

NATHAN WRIGHT: For example, the recent movie, specifically about Emma, from her point of view. Have you seen any healing inside or outside of the Church based on these efforts?

PAUL SMITH: Michael and Darcy Kennedy preside over the Joseph Smith, Jr. Family Organization. Michael is the first male direct descendent of Joseph and Emma to join the Church and hold the priesthood. And he and Darcy have made it their lives' mission to seek out direct descendents and to welcome them into the family. And they have found hundreds. Of course, they have assistance. Gracia Jones, a dear friend, is the first female direct descendent of Joseph and Emma to join the Church. She's a native of Montana. And she and her husband, Ivor, have been very deeply involved in this. Now typically, when they discover descendents, the person will say, "Yes, my mother, or my grandfather, or my grandmother said we are descended of Joseph Smith, but we're not to talk about it." And so the mission of Michael and Darcy and Gracia and others has been to help these descendents feel good about who they were related to. And it's interesting there are over 300 descendents of Joseph and Emma living in Australia today.

NATHAN WRIGHT: So, we move back to Nauvoo. The martyrdom has taken place, the Saints leave.

PAUL SMITH: Yes

NATHAN WRIGHT: Emma doesn't. Tell us a little about her life. What takes place next?

PAUL SMITH: Well, as we mentioned, about September of '46, most of the Saints have left, but not all. Those remaining were ill or unable financially to leave. And there was a strong anti-Mormon mob element who decided to drive them out. And Emma found out she was on the hit list, as it were, and so she rented out the Mansion House, and took her family several days to the north on board the Uncle Toby steamboat and settled in Fulton for a number of months. And until that was resolved, she learned that the renter had planned to strip the Mansion House of all of its furnishings, take them downriver to Texas, and sell them. And so that compelled her to return to Nauvoo very quickly. And she was able to save most of her furnishings. In the meantime, people begin to filter into the city, and just settle there, in the largely abandoned city, and one of them was Lewis Bidaman. Emma had met Lewis before. He and his brother had had business dealings with Joseph. He, they had provided a carriage for Joseph at one point, and Lewis had also tried to rent the Mansion House from Emma. And so there was some prior experience with each other. Well, Lewis was tall; he was a good-looking man for his age. He had quite a lot of charisma. And they began to associate, begin to court one another. And that courtship led to mutual admiration. Now, Lewis had a lot of personal failings, and people are quick to point them out, but we have to keep a couple of things in mind, that Emma felt very vulnerable. She was a very powerful woman in her own right, but she needed someone to protect her, and Lewis' first wife had died, a second marriage had failed. He was looking for companionship, and certainly his life posed no threat to anyone. I mean, Joseph was continually harassed by people who did not accept his role as the prophet and Lewis was totally non-controversial. And so for that and other reasons, they chose to marry. Now the downside of it was, Lewis enjoyed alcohol. He cursed, he chewed tobacco, and he gambled. And he was not religious. But despite all of those problems, they still had an attraction for one another. And they did have a fairly successful marriage.

NATHAN WRIGHT: And he helped raise her children?

PAUL SMITH: He helped raise her children, and Julia, her one daughter, of course that they adopted, and her sons came to have some admiration for Lewis, and called him “Pa Bidamon.” And to his credit, he was a hard worker. He did not like being in debt. He believed that when you make an obligation to another person, you fulfill that obligation. And so those were admirable qualities.

NATHAN WRIGHT: And so, where and when did Emma finally die?

PAUL SMITH: She lived to the age of 74. She had been promised in her patriarchal blessing that she would live a long and full life. And it’s interesting that just weeks before her passing, Joseph the Third and Alexander, two of her sons, I think were inspired to travel to Nauvoo to interview her regarding her life and Church history. After all, she was one of the, for them at least, one of the last contacts with the early Church. And so they spent several days asking her questions and some of the great testimonies she bore regarding the restoration of the Church and the Book of Mormon came about as a result. And after they parted she fell ill and was ill for several weeks, in great distress. And one day she talked to her housekeeper, Mrs. Elizabeth Revel, and said that Joseph had come to her and said, “Emma, come with me. It is time for you to come with me.” She said she put on her bonnet and her cape, and went with Joseph. He took her into a beautiful mansion. They went through it room by room. They entered the nursery and there, in a cradle, she saw her beloved Don Carlos, who had died fairly young. And she ran over and snatched up the child, held the child close to her bosom, and wept and said to Joseph, “Where are the rest of my children?” And he said to her, “You shall have them by and by.” Now, prior to leaving Joseph she had another remarkable experience. She had been promised in her patriarchal blessing that one day she would see the Savior. And she saw Jesus Christ, standing next to her husband. On the morning of her passing, she was unconscious. Members of the family gathered ‘round her bed: Lewis, Julia, Alex, Joseph, and suddenly, her eyes flickered, and her left arm raised up (she was left handed), and she looked up and she said, “Joseph! Joseph! Yes, I’m coming! I’m coming!”

NATHAN WRIGHT: So she passes.

PAUL SMITH: She passes.

NATHAN WRIGHT: The legacy of Emma in Salt Lake City was a little mixed.

PAUL SMITH: Yes.

NATHAN WRIGHT: Is there more of a, just a general feeling in the Salt Lake situation you can tell us about?

PAUL SMITH: About two years ago, there was a reunion of the Joseph Smith, Jr. family that began in Independence and ended in Nauvoo. I was invited to take part. In one of the final sessions, a member of the Brigham Young family was given the opportunity to speak, Mary Ellen Elgrin. She is now the current president of that organization. She had been invited by Michael Kennedy to take part, and so she was one of a contingent of seven members of the Young family who were present during this reunion. Some weeks prior to that, she gave me a call one night and said she had been asked to prepare a statement from the Young family to the Smith family asking forgiveness. And of course, Brigham did make some intemperate statements about Emma, there’s no question about it. And



she said, I had no idea what to do; I sat down at the computer and it all poured out. And so she read it to me, and it was so exciting and to me very clearly inspirational and inspired. And then at the conclusion of this banquet held in Nauvoo, she got up and she made this statement that she felt that Brigham and Emma had long ago overcome their difficulties in the spirit world and now they wanted us to do the same. And so she read this statement; I wish I had it here in front of me. But it's a marvelous statement. And the Young family reaches out to the Smith family and says, we're sorry for the misunderstandings, but in such a glorious way. And it has gone a long way toward healing the bridge between the Young family and the Smiths.

**NATHAN WRIGHT:** What can I and our listeners learn from Emma and apply it in today's Church atmosphere?

**PAUL SMITH:** You know, Emma was not nominated to be the Relief Society president by Joseph. She was nominated by Sarah Cleveland, a good friend. Just so people know, it wasn't her husband saying, well, here you've been chosen by the Lord to do all this, so now I'm putting your name up. I think it's interesting she was recognized by a sister who knew her to be this first president. And she made that very famous statement to the sisters, "We are going to do something extraordinary." Of course, she did not, she was not in the position to do a lot of that after some of those first meetings, but during the rest of her life, to me she exemplified everything the Relief Society stands for: Charity never faileth, for example.

The way she survived was taking in boarders in the Mansion House Hotel. In fact, this is the way the family had survived financially since they had been living in Kirtland. All during that time they had taken in people, but she took in people who could not pay. She raised several children who were not her own, who were not in any way related to her, or Lewis Bidamon. One of them later became a daughter-in-law. She treated many people who were ill, because of her knowledge of herbs and medicines. And the local physician, a Dr. Hamilton, would often refer parents who had babies, infants, who he could not treat, to Sister Emma, because he knew she could take care of the problem. She was famous as a midwife. And she loved young people. Young people always flocked around her, everyday somebody was there.

So, and then, to me, one of the greatest statements of her Christ-like attitude was when her husband Lewis had been unfaithful, and had fathered a son, Charlie—Charles Bidamon. And when that son was about four, his natural mother came to Emma and said, "I can't raise him. I don't have the ability to do so, at least financially." And although Emma was about 61, she took Charlie in and raised him. And for the next 15 years, Charlie lived with her as her own son. And in later years, he would later say, "She was the queen without the arrogance of a queen. She treated me as one of her own." And she saw one son go totally insane: David Hyrum. And yet soldiered on and said, you know, the Lord hands us these trials and we just remain faithful. And so, to me, her life became the legacy for everything the Relief Society stands for: charity, love, forgiveness – it's all there.

And you know, there's one other thing that I think we ought to remember Emma for. We ought to honor her for preserving what would become the Joseph Smith translation of the

Bible. As you know, when she was forced to leave Iowa, she had that precious manuscript strapped around her waist in two cotton bags. And later in Nauvoo, she kept the Bible and the manuscript in the false bottom of a quilt trunk, and they were there for years. And after her son Joseph III moved the headquarters of the Reorganized Church about 175 miles north, he had access to a printing press and he wrote to her and said, “Mother, you still have that manuscript? Would you be willing to allow me to borrow it and print it?” And so very reluctantly she did, and a couple of years later, as they termed it, the Holy Scriptures came off the press, and she wrote an interesting letter to Joseph. She said there have been many times when our home, as you know, has been threatened with being burned down. I believe the fact that I had that manuscript in my possession, kept the Mansion House from being destroyed. There is something very sacred about it. And so we ought to honor her for the fact that we have that very precious scripture as well.

NATHAN WRIGHT: So if people have a desire to travel to see some sort of monument or markers or something to do with Emma, where would they go? What do they want to see?

PAUL SMITH: Well, surely I would want to go to Nauvoo, the homestead, their first home is there. And of course, the Mansion House, well cared for by the Community of Christ. And then to me the great centerpiece is the restoration of the Red Brick Store, which of course is the home for, well, it was literally Church headquarters for many years, and of course the place where the first temple ceremonies took place and where the Relief Society was founded. And so I would begin there. I would certainly go to Harmony, Pennsylvania, and visit the site where Joseph and Emma’s homestead. There is a proposal to rebuild that. I don’t know if that will ever take place. I hope it does. But there is a wonderful spirit in Harmony. And in particular when you cross the railroad and go down to the river, to the Susquehanna, and go to the site where Joseph and Oliver were baptized. That, to me, is a real highlight. So Harmony, Pennsylvania, yes! Nauvoo, without question.

NATHAN WRIGHT: And she and Hyrum and Joseph are buried there in Nauvoo near the river, is that true?

PAUL SMITH: Yes.

NATHAN WRIGHT: One other thing. If you could ask one question of Emma, to get an answer that you have sought, what would it be?

PAUL SMITH: Oh my. I would not ask her why she denied what she denied. I would just want her to bear testimony for love for Joseph. I’ve resolved, I think, the other issues, in my own mind. Her love was unending for him and it was exemplified by something she wore. Emma never wore jewelry with the exception of a set of gold beads. And if you look at the famous painting of her, which we’re all familiar with, owned by the Community of Christ, there’s a set of gold beads around her neck. Joseph gave those gold beads to her, and you see them in nearly every photograph from that point on. She wore them everyday for the rest of her life, and yielded them up, only when a granddaughter married, and then she gave them to her granddaughter. But they became a symbol of the great love she had for the Prophet Joseph. And so I would just like to hear her testimony of her love for Joseph, and why she knew he was a prophet of God.

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NATHAN WRIGHT: Thank you. Anything else you'd like to add?

PAUL SMITH: No, I just appreciate being in here, and talking about a woman I've come to really love and respect.

NATHAN WRIGHT: Thank you very much. We've been visiting with Paul Smith, historian and great admirer of Emma Hale Smith. Thank you.

PAUL SMITH: You're welcome.

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