

Institute 1-28-20 Emma (1804-1879) Resources: *JosephSmithPapers.org*; Mark Staker’s BYU Ed Wk Classes, Richard Bushman’s *Rough Stone Rolling*, L. F. Anderson, *Lucy’s Book*, *BYU Studies*, *BookofMormonCentral.org*,
Emma’s Family Background

Isaac Hale + Elizabeth Lewis Hale								
(1763-1839)			(1767-1842)					
Jesse	David	Alva	Phoebe	Elizabeth	Isaac	Emma	Tryal	Ruben
(1792-1874)	(1794-1878)	(1795-1862)	(1798-1836)	(1800-1874)	(1802-1892)	(1804-1879)	(1806-1860)	(1810-1891)

Emma’s paternal extended family came to America for gold and settled in CT (Mark Staker). Emma’s father, Isaac, was the second oldest of nine children. In 1780, at age 17, Isaac, enlisted in the Revolutionary War. After his marriage, he and Elizabeth, lived in VT with his maternal, Ward Grandparents. His grandpa had a saw and grist mill there. In 1820, when his

<p>Isaac Hale (Emma’s Father)</p> <ul style="list-style-type: none"> • Born: Mar 21, 1763–Waterbury, New Haven Co., CT to Ruben and Diantha Ward • Died: Jan 11, 1839, Harmony PA • Farmer, hunter, innkeeper • Member of Methodist church. • 1780-Served in Revolutionary War, • Sep 20, 1790, Married Elizabeth Lewis, in Wells, NY. • 1791 Moved to VT, CT, NY, and later in Harmony PA 	<p>Elizabeth Lewis Hale</p> <ul style="list-style-type: none"> • Born Nov 19, 1767, Litchfield Co, CT to Nathaniel Lewis and Esther Tuttle • Died Feb 16, 1842, Died in Harmony, PA • Sep 20, 1790, Married Isaac Hales, in Wells, NY • Mother of 9, Innkeeper • 1776 Methodist church member
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grandpa died, Isaac became responsible for the property. He transferred it to relatives and returned home to CT.

There were a few family challenges though. The Hale’s family had a slave girl living with them, **Silvia Dubois**. One of Isaac’s younger sisters married an African American—which was illegal at the time in CT. We don’t know how Isaac felt about this, but he leaves CT again. (This may have affected Emma and or Isaac’s feelings about marrying Joseph years later). Isaac moves west of the Appalachians, eventually into the newly opened lands of NW Pennsylvania. It wasn’t until 1791 that these lands were even available. **Daniel Buck and Isaac explored the area and start building**. Native Americans had lived there but were massacred and driven out. Later Isaac had to rebuy the property when state surveyors through from PA.

Isaac was an **expert marksman** and become a well to do hunter, innkeeper and farmer of a large orchard (with 90 acres on the Susquehanna River). Isaac was a fur trader and shipped meat down river. They first lived in a log cabin, and then built a frame house with two rooms upstairs. The log house then becomes the local school house, and then a store run by David Hales. This was a very sparsely populated area, but the Hale’s were well known and well to do in the area. They had lovely pottery, a tea pot, they also had pipes and tobacco. Emma’s brother as a boat captain on the river.

Hale’s Family Religious Practices

They attended Daniel Buck’s church six miles away, but stopped going the long distance when they heard rumors of polygamy. In 1807 a big Methodist revival occurs near their home. Everybody in the region came with estimates of twice the population of the entire county. True to form, there was lots of enthusiasm. Emma was drawn in. Her mother was baptized. Emma’s uncle, was ordained a deacon, but Isaac, Emma’s father does not join the church. One day Emma is in the woods to praying for her father, and Isaac overhears her. He is touched and the whole family becomes involved in the Methodist. Isaac’s name is listed in the book of church members, and meeting begin at Hales family parlor. A traveling minister came once a month.

Emma’s Birth, Education, Skills, and Personality

On June 10, 1804, Elizabeth Hale delivered her seventh child Emma, and called her Emi. Elizabeth home schooled her children and all could read and write. Emi was a tom-boy. She grew up canoeing on the river and loved to ride horses. Just a half mile from their home, there was a YW seminary in Taylorsville where she may have attended. George A. Smith said Emma was the most beautiful woman in the universe. Other details include:

- Love physical activity
- Loved sleigh riding
- Musical (Methodist Hymns)
- The Cook in father’s inn
- Medical training
- Possible school teacher
- Owned 2 cows—made and sold her cheeses and probably butter
- Independent
- Managed financial accounts
- Housekeeper, had furnishings
- Disciple of Restoration
- President of Women’s organization, Relief Society

Emma Meets Joseph in Harmony Autumn 1825

In the early 1820s, Josiah Stowell and Jason Tidwell come down to the Susquehanna Valley to look for a silver mine that was supposedly in the area of Spanish Hill. Judge Harper funds the project. Mr. Isaac Hale initially had some connection too. In her early twenties, Emma, cooked for the boarders who dug for the silver (they probably lived in the Hale's family's older log cabin, used as an inn). Joseph had someone introduce them. Later, Joseph Knight recorded that when young Joseph stopped working for Mr. Stowell, he also worked for him on his carding mills in Colesville, NY. The Knights loaned Joseph a sleigh to go 18 miles to court Emma. They fell in love. Joseph was also going to school in the area (Bushman, *Rough Stone*, 52). The locals reported good things about Joseph as truthful and intelligent.

Emma Marries Joseph 1827

Joseph Jr., returned to Palmyra 1826, to keep his annual Sept 22 appointment with Angel Moron, but he did not get the plates. While at home, he told his mother he would marry Emma. (Hyrum married Jerusha that fall, Nov 2, 1826). Joseph returned south to work for Mr. Knight and court Emma. He asked Emma's father, Isaac Hale, for her hand, but Isaac refused. He was the richest man in town, and Joseph was not what he hoped for his favorite daughter.

In Jan 1827, Emma traveled a few miles north to visit her sister—and saw Joseph as well. Years later she admitted to her son, “I had no intention of marrying when I left home; but during my visit to Mr. Stowell's your father visited me there . . . being importuned by your father, aided by Mr. Stowell, who urged me to marry him, and preferring to marry him to any other man I knew, I consented.” (Bushman, 53). They eloped Jan 18, 1827 in South Bainbridge,” NY. Zechariah Tarble, a Justice of the Peace, married them in his house (ibid.).

Years later Joseph recorded his feelings in his journal, “With what unspeakable delight, and what transports of joy swelled my bosom, when I took by the hand on that night, my beloved Emma, she that was my wife, even the wife of my youth; and the choice of my heart . . . the fatigues, and the toils, the sorrows, and sufferings, and the joys and consolations from time to time. Oh! What a coming of thoughts filled my mind for the moment, again she was here, even in the seventh trouble, undaunted, firm and unwavering, unchangeable Emma” (Bushman, *Rough Stone*, 472)

The couple moved into Joseph's family home in Palmyra for a few months. The contrast between homes and lifestyles was difficult for Emma. The next summer Emma wrote asking her parents if she could get her clothes, cows, and furniture. The persecution in Palmyra also rose, so the couple accepted Isaac Hale's invitation and moved 140 miles to Harmony, PA (now Oakland, PA). Isaac sold Joseph 13 excellent acres—six acres as pasture, six agriculture, 1 prime land” (Mark Staker).

Portions of Emma + Joseph's Love Letters over 17 Years of Marriage:

1. “If you want to know how much I want to see you, examine your feelings, how much you want to see me, and judge for yourself. I would gladly walk from here to you barefoot and bareheaded, and half naked to see you, and think it great pleasure, and never count it toil . . .” (signed by Joseph).
2. “I cannot tell you my feeling when I found I would not see you before you left, yet I expect you can realize them”
3. “You may be astonished at my bad writing and incoherent manner, but you will pardon all, when you reflect on how hard it would be for you to write when your hands were stiffened with hard work, and your heart convulsed with intense anxiety—but I hope there are better days to come to us yet. I am ever yours, affectionately, Emma Smith”
4. “I hope you will excuse me for writing this letter so soon after To be kind to you and take the burden off your shoulders”
5. “With emotions known only to God do I write this letter. The contemplations of the mind under these circumstances defies the pen, or tongue, or angels to describe or paint to the human being who never experienced what we experience.”
6. “I shall not attempt to write my feelings altogether, for the situation in which you are, the walls, bars and bolts, rolling rivers, running streams, rising hills, sinking valleys, and spreading prairies, that separate us and the cruel injustice that first cast you into prison and still holds you there . . .”
7. “My Dear Emma, I think of you and the children continually. If I could tell you of my tale, I think you would say it was altogether enough for one to gratify the malice of hell that I have suffered. I want to see little Fredrick, Joseph, Julia, and Alexander, Joanna and old Major” (dog)
8. “Oh God, grant that I may have the privilege of seeing once more my lovely family, in the enjoyment of sweet liberty and social life, to press them to my bosom, and kiss their lovely cheeks would fill my heart with unspeakable gratitude. Emma, tell the children that I am alive, and that I trust that I shall come and see them before long.”
9. “I return to my room to meditate and calm my mind, and behold, the thoughts of home, of Emma and Julia, rushed upon my mind like a flood”

Emma is “the right person” According to Angel Moroni

Angel Moroni had told Joseph to bring the right person with him to get the plates (*Joseph Knight, Lucy's Bk*). Joseph looked in his seer stone and saw that it was Emma. On Sept 21, Shortly before midnight, Emma dressed in riding clothes left with Joseph Jr., in Mr. Knight's borrowed wagon to Hill Cumorah. She stayed in the wagon all night as Joseph got the plates, conversed with Moroni, hid the plates, and then around sunrise, met up with Emma again.

In 1844, Lucy wrote of her daughter-in-law Emma:

. . . Whatever her hands found to do, she did with her might, untill [*sic*] she went so far beyond her strength, that she brought upon herself a heavy fit of sickness, which lasted for weeks. And, although her strength was exhausted, still her spirits were the same; which in fact, was always the case with her under the most trying circu[m]stances: And 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 always done; for I know that which she has had to endure; that she has been tossed upon the ocean of uncertainty; that She has breasted the storm of persecution, and buffeted the rage of man men and devils, untill she has been swallowed up in a sea of trouble which have borne down almost any other woman.

(<https://www.josephsmithpapers.org/paper-summary/lucy-mack-smith-history-1845/198>)

Time Line of Emma Hales Smith (July 10, 1804–Apr 30, 1879) From JosephSmithPapers.org
Scribe, editor, boardinghouse operator, clothier.

- 10 July 1804 Born at Willingborough Township (later in 1809, re-named Harmony), Susquehanna Co., Pennsylvania.
- Daughter of Isaac Hale and Elizabeth Lewis.
- Member of Methodist church at Harmony (later in Oakland).
- Married first to Joseph Smith by Zechariah Tarble, 18 Jan. 1827, at South Bainbridge (later Afton), Chenango Co., New York.
- Assisted JS as scribe during translation of Book of Mormon at Harmony, 1828, and joined him during completion of translation at Peter Whitmer Sr. farm, Fayette, Seneca Co., New York, summer 1829.
- Baptized into Church of Jesus Christ of Latter-day Saints by Oliver Cowdery, 28 June 1830, at Colesville, Broome Co., New York.
- Migrated from New York to Kirtland, Geauga Co., Ohio, Jan.–Feb. 1831.
- Lived at John Johnson home at Hiram, Portage Co., Ohio, 1831–1832.
- Edited *A Collection of Sacred Hymns, for the Church of the Latter Day Saints*, published 1835, at Kirtland. Stockholder in Kirtland Safety Society.
- Fled Ohio for Far West, Caldwell Co., Missouri, Jan.–Mar. 1838.
- Exiled from Missouri, Feb. 1839; located near Quincy, Adams Co., Illinois.
- Moved to Commerce (later Nauvoo), Hancock Co., Illinois, 10 May 1839.
- Appointed president of Female Relief Society of Nauvoo, 17 Mar. 1842.
- Husband murdered, 27 June 1844.
- Fled to Fulton, Fulton Co., Illinois, Sept. 1846–Feb. 1847, then returned to Nauvoo
- Married second Lewis Crum Bidamon, 23 Dec. 1847, at Nauvoo.
- Affiliated with Reorganized Church of Jesus Christ of Latter Day Saints, 1860.
- Died at Nauvoo.