ble solution and unwilling to accept plural marriage even in principle, Emma elected to remain in Nauvoo with her family while Brigham Young led the majority of Church members to the Rocky Mountains in 1846. On December 23, 1847, Emma Smith married Lewis Bidamon, a non-Mormon, further estranging her from the Church, to which she had once been known as the Elect Lady. Bidamon assisted Emma in raising her five children and remained her companion until her death in 1879 in Nauvoo.

In 1860, Emma's eldest son, Joseph Smith III, after four years of refusal, accepted the invitation to serve as prophet and first president of the reorganized church of Jesus Christ of Latter Day Saints. It was offered by a group of men who formerly had been members of the Church, many of whom had left to follow James J. Strang for a time. As a group they chose not to go west with the body of the Church. Emma, who had heretofore rejected connection with any of the splinter Mormon groups, was admitted into membership in 1860. In his acceptance speech, Joseph III firmly rejected polygamy as a practice of the new church, and Emma denied that her husband had participated in the practice.

Still devoted to her mother-in-law, Emma cared for her until Lucy died in 1856. The Prophet's mother had always admired Emma. "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," she wrote, "with that unflinching courage, zeal, and patience, which she has ever done" (Smith, pp. 190–91).

Emma Smith Bidamon's final years in Nauvoo were family-focused and private. She shared the Nauvoo House, her final home, with relatives and friends and basked in the love and care of her children and grandchildren. She continued to live her life with genteel qualities, meeting adversity and difficulty with grace and equanimity. She was polite to the "Utah Mormons" who occasionally visited, but was firm in her decision to remain apart from them.

Though Emma was publicly criticized by Church leaders for her failure to remain faithful to her husband's mission, she was sympathetically remembered by some of her former Nauvoo friends. Many of them, unlike Emma, had found the courage to accept the doctrine of plural marriage. "I know it was hard for Emma, and any woman to enter plural marriage in those days," wrote Emily Partridge Young, a plural wife, "and I do not know as anybody would have done any better than Emma did under the circumstances." (Woman's Exponent 12 [Apr. 1, 1884]:165).

In 1892 at the jubilee celebration in Salt Lake City of the founding of the Nauvoo Relief Society, a motion to hang a life-size portrait of Emma Smith in the Tabernacle brought mixed responses from the Relief Society board members. To settle the question, Relief Society president Zina D. H. Young took the matter to Church President Wilford Woodruff, who replied that "anyone who opposed it [hanging the portrait in the Tabernacle] must be very narrow minded indeed" (Emmeline B. Wells Diary, March 11, 1892, HCD). Fifty years had softened bitter memories, and Emma Smith could once again be honored as a leader of women and remembered for the essential part she had played in the restoration of the gospel and the support she gave her Prophet-husband through the difficult years of his ministry.

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CAROL CORNWALL MADSEN

SMITH, GEORGE ALBERT

George Albert Smith (1870–1951), the eighth president of the Church, was born April 4, 1870, in Salt Lake City, the son of John Henry Smith and Sarah Farr. His grandfather, George A. Smith, was an apostle and counselor to President Brigham Young, and his father, John Henry Smith, was an apostle and counselor to President Joseph F. Smith. His mother was a daughter of Lorin Farr, the pioneer founder and early mayor of Ogden, Utah. On May 25, 1892, George Albert Smith married Lucy Emily Woodruff, the daughter of Wilford Woodruff, Jr., and Emily Jane Smith. They had three children: Emily (Mrs. Robert M. Stewart), Edith (Mrs. George O. Elliott), and George Albert, Jr. George Albert Smith was ordained an apostle at thirty-three years of age on October 8, 1903, by President Joseph F. Smith.
George Albert Smith (1870–1951), eighth President of the Church, was ordained an apostle in 1903, at age 33. Courtesy Utah State Historical Society.

In his youth he worked in the ZCMI factory and as a salesman, traveling by wagon throughout Utah. He attended Brigham Young Academy and the University of Deseret (later the University of Utah). When he was on a railroad surveying job in eastern Utah, the glare of the sun permanently impaired his eyesight. In 1896 he declared for the Republican party and campaigned for William McKinley, which won him appointment in 1897 as receiver for the Land Office in Utah, a position to which he was reappointed in 1902 by Theodore Roosevelt.

At the time of his call to the apostleship in 1903, George Albert Smith was president of the Young Men's Mutual Improvement Association (YMMIA; see Young Men) in the Salt Lake Stake, with some forty wards to supervise. In 1891 he had undertaken a short mission for the Church among the young people in Juab, Millard, Beaver, and Parowan stakes, and in June 1892, a week after his marriage, he was called to the Southern States Mission under President J. Golden Kimball. Elder Smith was soon appointed mission secretary. His wife joined him, and they served in the mission office until June 1894.

His call to the apostleship entailed continual weekly visiting to the established stakes of the Church, organizing new wards and stakes, and supervising the missions of the Church. His travels averaged 30,000 miles yearly, and his attendance at meetings averaged more than ten per week.

Under this pressure, his already frail health broke, and his life became a constant struggle against physical weakness. Through his remaining years he guarded his energies and rationed them to fulfill his responsibilities. His illness was diagnosed only at end of life as lupus erythematosus, a disease that produces chronic weakness.

President Smith was a master of the art of making friends. Wherever he went he especially cultivated the acquaintance and companionship of the leaders of the people. Whether it was the President of the United States or the Lord Mayor of London, he established a friendship. His friends were legion, throughout the Church and around the globe.

Some of his finest work was done with youth. Over a lifetime he served in every capacity in the YMMIA, and shortly after becoming an apostle, he was called to the YMMIA General Board, serving from 1904 to 1921. As general superintendent of that organization from 1921 to 1935, he was influential in setting policies, establishing programs, and directing youth activities throughout the Church.

President Smith gained international prominence as a scout. When scouting came to the United States in 1910, he recommended its incorporation into the YMMIA program, where it came under his leadership. Beginning in 1931, he served on the advisory board of the National Council of Boy Scouts of America. At this time Utah and the Church came to lead the world in the percentage of boys registered as scouts and explorers. In 1932 he was awarded the Silver Beaver, and in 1934, the Silver Buffalo, two of scouting's highest awards.

As president of the European Mission (see Mission President) from June 1919 to July 1921, he won the love and admiration of the missionaries and the Saints and made many friends for the Church. As World War I had just ended, a major task was to reestablish missionary work and help the Saints adjust. President Smith inaugurated
friendly relations with governments and visited missionaries and Saints in Ireland, Scotland, France, Switzerland, Norway, Denmark, Sweden, and Germany. Between January and July 1938, he and Rufus K. Hardy of the First Council of the Seventy visited the missions of the Pacific Ocean area: Hawaii, the Fiji Islands, New Zealand, Australia, Tonga, and the Samoan Islands.

Throughout his life George Albert Smith maintained intense personal interests rooted in his pioneer family and Church heritage. He carried on his father’s interest in irrigation, dry farming, and reclamation. Between 1913 and 1918 he attended the meetings of the International Irrigation Congress, the International Dry-farm Congress, and their successor, the International Farm Congress. At each of these congresses he was elected either a vice-president or president, increasing his friendships throughout the United States and Canada.

He had a keen interest in identifying and marking historic sites. He was at Sharon, Vermont, for the 1905 dedication of the monument noting the centennial anniversary of the birth of the Prophet Joseph Smith. In June 1907 he and others negotiated for the purchase of the Joseph Smith, Sr., farm in Manchester, New York. In 1937 he took the initiative in organizing the Utah Pioneer Trails and Landmarks Association, whose first purpose was to erect a monument at the mouth of Emigration Canyon to honor the arrival of the pioneers of 1847, a project realized in July 1947 with the “This is the Place” Monument. More than a hundred historic monuments and markers were erected by the association, from Nauvoo to Utah and throughout the West.

Proud of his American patriot ancestry, President Smith affiliated with the Sons of the American Revolution. He was active in the Utah chapter and was elected a trustee of the national society.

His appreciation for his Smith family heritage included cordial relations with his cousins, the descendants of Joseph Smith III, and with other leaders of the Reorganized Church of Jesus Christ of Latter Day Saints.

President George Albert Smith both taught and lived the two great commandments to “love the Lord thy God” and to “love thy neighbour as thyself” (Matt. 22:37–39). To him, all people were the children of God, and he could in no way hurt a child of God. “All the people of the earth are our Father’s children, . . . regardless of race, creed, or color, all men are our brothers.” He taught that men cannot approach the likeness of God except by the practice of love to their fellow men. Only by love can peace and joy be made to cover the earth.” Other recurring themes and aphorisms in his teachings include: “This is our Father’s work.” “Keep on the Lord’s side of the line.” “Seek ye first the Kingdom of God and his righteousness.” “There is only one aristocracy that God recognizes, and that is the aristocracy of righteousness” (Papers, Box 96). He preached of honest work, thrift, self-reliance, good homes, education, and progress. He gave comfort and cheer, praise and encouragement, without offense and without guile. He was the apostle of kindness and love. There was no room in his heart for hatred, anger, envy, resentment, or fear. “To him have been given many of the qualities which can only be described as being Christlike” (John D. Giles, IE 48 [July 1945]:388).

President Smith exemplified these qualities in all aspects of his personal life. He measured his life by the yardstick of service and was happiest when

George Albert Smith was a strong supporter of Boy Scouting. He was awarded the silver beaver and silver buffalo, two of scouting’s highest honors. Courtesy Utah State Historical Society.
assisting the poor, the widows, and the fatherless, or visiting the sick among his neighbors or in hospitals. He was always polite, gentlemanly, tactful, forgiving, and kind, a man of peace who cultivated goodwill among all people. He lifted the burdens from the shoulders of both friends and strangers, planted hope in the human heart, and restored confidence. He practiced the divine law of love.

Upon the death of Elder Rudger Clawson on June 21, 1943, George Albert Smith was selected president of the Quorum of the Twelve Apostles, which office he held for two years. When President Heber J. Grant died, George Albert Smith was sustained President of the Church, May 21, 1945, at the age of seventy-five.

World War II ended that summer, and President Smith led a group to Washington, D.C., to facilitate the sending of Church welfare goods to Church members in war-devastated Europe. During the weeks that followed, the Church shipped 133 railroad carloads of food, clothing, and bedding, along with thousands of individual eleven-pound packages.

During President Smith's administration, he asked Spencer W. Kimball, an apostle, to assist in supervising the Navajo-Zuni Indian Mission, and he himself headed a delegation to the nation's capital to initiate plans to help Native Americans.

Missionary work was revitalized throughout the world after cutbacks during World War II. New stakes and missions were organized. The number of missionaries rose to more than 5,000, and the number of wards and branches increased from 1,273 to 1,492, and stakes from 149 to 179. Some 200 new meetinghouses were built. New hospitals were constructed and old ones enlarged. Microfilming of vital records was accelerated so that by February 1950 a total of 24,579 microfilm records had been catalogued. On September 23, 1945, President Smith dedicated the Idaho Falls Temple.

President George Albert Smith died on April 4, 1951, on his eighty-first birthday, leaving as his chief legacy an example of Christlike living.

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S. GEORGE ELLSWORTH

SMITH, HYRUM

Among early Mormon leaders, Hyrum Smith (1800–1844) stands next to his brother the Prophet Joseph Smith in the esteem of many Latter-day Saints. Although nearly six years older than his prophet brother, Hyrum became Joseph's closest adviser and confidant. When he died a martyr with Joseph on June 27, 1844, Hyrum was Associate President of the Church, second in authority.

Hyrum was born to Joseph Smith, Sr., and Lucy Mack Smith on February 9, 1800, in Tunbridge, Vermont. During his childhood, the family moved to eight different locations near the Connecticut River while the father struggled as a farmer, storekeeper, and tenant farmer. At age eleven, Hyrum was sent to Moor's Charity School, associated with Dartmouth College. About two years later, a severe epidemic of typhoid fever broke out and Hyrum returned home ill to find several siblings ill as well. Joseph, Jr., was stricken with the dreaded disease, which developed into osteomyelitis in his left leg. Hyrum, who was already recognized for his tender and compassionate nature, became young Joseph's nurse, developing an enduring bond between the brothers.

After the family moved to New York, Hyrum and the other Smith brothers helped the family finances by hiring out as farm laborers, cooperers, and masons, in addition to clearing their own land for farming. On November 2, 1826, Hyrum married Jerusha Barden (1805–1837).

After Joseph received the plates and started translating the Book of Mormon, Hyrum journeyed to Harmony, Pennsylvania, in 1828, and again in May 1829, to learn how the work was progressing. Joseph sought a revelation at Hyrum's earnest request in which Hyrum learned that after he had prepared himself by studying the Bible and the teachings soon to come forth in the Book of Mormon, he was called to "assist to bring forth my work" and to preach "nothing but repentance" (D&C 11:9, 22). Early in June 1829, Hyrum was baptized in Seneca Lake, New York. Toward the end of June, he became one of the Eight Witnesses, examining and "hefting" the plates of gold