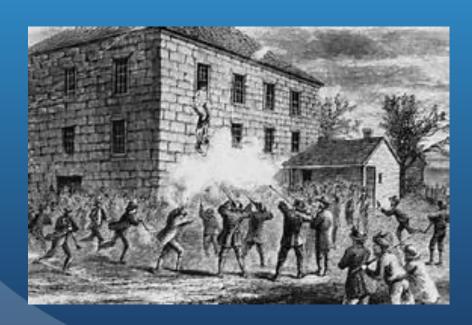
The Murder of the Prophet and Transition of Authority

The Circumstances Leading to the Prophet's Death.



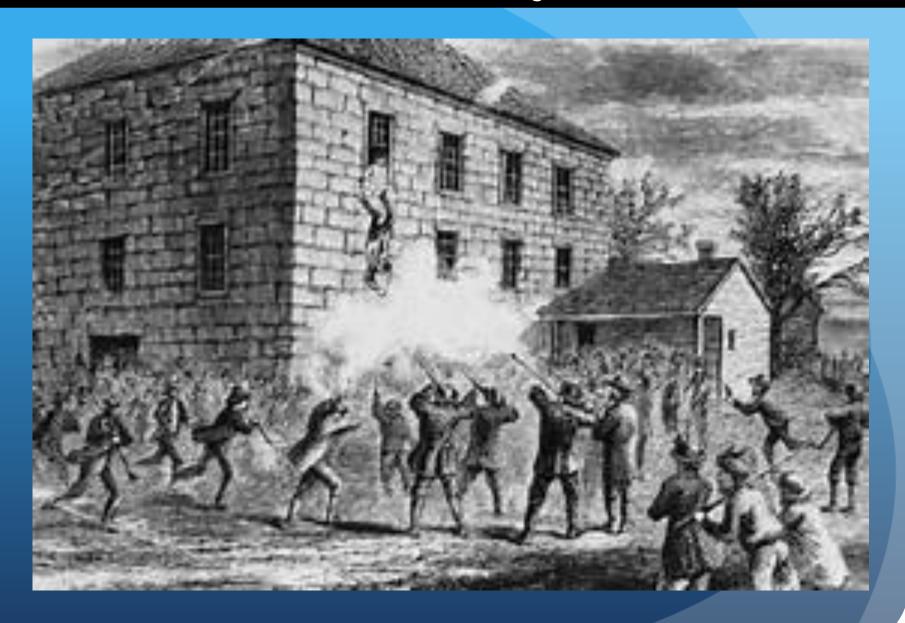
Carthage Greys left to guard the jail.

Before sundown: a mob stormed the jail

Frank Worrell, the officer in charge:

"I can prophesy better than old Joe, for neither he nor his brother, nor anyone who will remain with them will see the sun set today.

Joseph I. Benlley, "Road to Martyrdom: Joseph Smith's Last Legal Cases" BYU Studies (Journal 55:2)



June 27, 1844: Just after 5:00 p.m.

Upper room of the Carthage Jail

Hyrum Smith: shot through the door, the ball striking him

on the left side of his nose

Joseph Smith: Four balls struck him form inside and outside the

Jail. Jumped or fell through window, landing on

his left side. He struggled to sit up, and died within seconds. Perhaps shot and bayonetted

while on leaning against the well.

John Taylor: Seriously wounded, but survived.

Willard Richards Escaped serous harm.



The Principal Non-Mormon Agitators

- Mark Aldrich: Warsaw businessman who lost money
- Levi Williams: A religious minister
- Jacob Davis and William Grover: Lawyers and politicians fear of Mormon power
- Thomas Sharp: Publisher of the Warsaw Signal

Principal Church Member Dissenters

- William Law: Former Counselor in First Presidency
- Wilson Law: Brother of William and former member of Nauvoo City Council and Brigadier General in Nauvoo Legion
- Robert and Charles Foster: Businessmen and land speculators
- Francis and Chauncey Higbee: Lawyers and sons of Joseph's close friend, Judge Elias Higbee. Chauncey was excommunicated for "unchaste and unvirtuous conduct towards certain females."

Circumstances Leading to Prophets Murder: Complex and Long in Developing

- 1. Strong political division in Hancock County and the State
- 2. The Nauvoo Charter
- 3. Use of the Nauvoo Municipal Court
- 4. Substantial in migration of new comers—foreign converts
- 5. New doctrine: Plurality of Gods and Secret Marriages.
- 6. Freedom of the Press

Thomas Sharp in Warsaw Signal: June 1841

"Are you prepared to see one man control your affairs? Are you prepared to see the important offices of sheriff and County Commissioner selected by an unparalleled knave, and thus have power to select jurymen who are to sit and try your rights of life, liberty and property? If it comes to this, that Joseph Smith is in control of our county, are we not in effect, the subjects of a despot?"

Quoted by Marvin Hill, "Carthage Conspiracy Reconsidered: A Second Look at the Murder of Joseph and Hyrum Smith," Journal of the Illinois State Historical Society, Vol. 97.no, 2, Summer 2004.

Joseph delivers King Follet address on April 7, 1844 - is a man like one of yourselves

Harold Bloom, Yale, one of America's most respected literary critics: "One of the truly remarkable sermons ever preached in America."

Joseph: "You never knew my heart. No man knows my hist[ory] . . . When I am called at the trump & weighed in the balance you will know me then."

"God that sits enthroned is a man like one of yourselves."

Wilford Woodruff notes: "It is the first principle to know that we may converse with him and that he once was a man like us."

Quoted from Richard Bushman, *Joseph Smith*, *Rough Stone Rolling* (Alfred A. Knoff, 2005).

NAUVOO EXPOSITOR.

-THE TRUTH, THE WHOLE TRUTH, AND NOTHING BUT. THE TRUTH .-

VOL. I.]

NAUYOO, ILLINOIS, FRIDAY, JUNE 7, 1844.

NO. 1.

But here his musings were inter- ing into the hower, clasped her to his ses to her; so I up un told nin that as -we forget! add when at laid we arupled by the clatter of horses' hoofs, breast. The blush which overspread how I b'lieved so, and that there was rise with exhausted strength from the approaching at a swift pace behind her face at being thus caught, was dishim, and the next moment a horseman, pelled by the joy of beholding him in love you, sir, he look'd the colour o' of a long night into a new morning.—

sick-bed, our souls often awake az out for you, sir, he look'd the colour o' of a long night into a new morning.—

so many things, during the illness of steed, with a powerful jerk, at his side. tred. They rade on for some distance in silence, until Henry, for that was our playfully topping his shoulder, "that house: so I thought, maybe, he was through the window cartains; the low hero's name, addressed him with-

"A fine evening, sir!"

"It is," answered the strangerwhose features and accent denoted him to be a foreigner-"It is very bracing ber, "you must forgive me; I say soything at starting, this morn- us good; and when the wise Solomon fine." Then, after a pante he con- staid but to settle some affairs now, ing?" timed: "Being a stranger in this that I might not again be tern from country, I should feel obliged, sir, if you-though I must confess that I you would direct me to the village of should have been here earlier but for sea, so I told un the newest, which, rest.

"Willingly," replied Henry; "it is to E-that I am going, and, if I shall not intrude, shall be happy to accompany you."

The stranger expressed his thanks, shall hear it some other time." and, after a short time resumed: "I suppose you reside in E-

rather a frequent visitor, as you may uniprised to find her in tears. suppose," answered the light bearted Henry, "when I tell you that the magnet which attracts me is a lady."

"And by such a magnet," replied the stranger, with a sigh, "I have been drawn from the sunny shores of Italy; confidence, you shall hear my story, have reason for supposing that I am light hearts, they entered the break- nor a coat to his back. and during its relation, our horses will the female of whem he is to reach."

"About a year ago, there came to Naples an old gentleman with his wife, lest you should think me vain, but I which was situate at one end of the pursuing it. who was an invalid, and a lovely will tell you now. You stready boow, park, through which, as the cavalcade | Does fame elude your grasp? Then daughter. They engaged a villa near my dear Henry, that my mother, being passed, it was saluted by the glad laugh at the fools that are so often her the one in which I resided; I, thereby, in a bad state of health, by the physical shouts of the assembled tenantry, favorites. She's of no consequence became acquainted with the gentleolan's advice, we nent to reside at Na whose merry faces here witness of the any how, and never buttered a piece man, who invited me to his house; but ples. When we had been there but general joy, and added additional plessof bread or furnished a man a clean as his daughter was constantly in at a short time, my father formed an actual are to the good De Moncey. It is not been the country of bread or furnished a man a clean dickey.

It is your heart broken by meet her. I called again and again who, on the death of my mother, made and the happy bridegroom handing for the same parpose, but was as often me an offer in marriage; but, not with out his blushing bride, they proceeded disappointed, until shortly after, the standing his wealth and handsome gaily up the little path which led to the old lady dying. I. with some other person, I felt that I could not love neighbour was affect to the functed lim, even if you had not already possible religious. On my rejection. On my rejection, and make the welling ting with a hearty laugh.

you have become quite a truent! I as old friend, and war in order 'cause voices; and then, more than 1000 whole day."

"Sweetest," replied Henry, emyou-though I must confess that I an' only ar'd the nearest way to the got to celebrate sickness among the a companion I picked up on the road; yer boner knows, lays clean over the nay, look not so bardly, Adeline, it caff." was a mm, and if you heard his story, De Moncey could not help smiling we. It's no use rubbing one's eyes, you would, I have no doubt, forgive at the oddity of the direction; and, re- and blubbering over all "the ills that him the delay he caused me-but you warding the man for his information, Besh is heir to." Red eyes caused by

Adeline, however, would rather ed the story of the stranger, and look-"Why, not exactly a resident, but ing at Adeline, as be concluded, was the hopelessness of the case, and more- they come along, without repining;

taking her hand, "let it not affect you has deported in despair." thus; he will, I dare say, be made hap-

"You! Adeline?"

"I have not mentioned this before,

they returned bome.

fast-room. The breakfast was soon Doyou and "disappointment lurking

the mon war gone crary; but he starts the body, conspire to soften the feel-"Now, I declare," said Adeline, of all at once towards per boner's ings; the still room; the mild twilight have not seen you for more than a resident dish tax him to the wed-kind words of those who surround us; schole day." their attention, their solicitude, per-"Well, my good fellow, did he not haps a tear in their eyes; all this does enumerated all the good things which "Oh, he war as grumpy as may be, have their time upon the earth, he for-

"Better Lugh than cry."-So say any thing but grief or its kindred are "I have no longer say doubt, Henry, scandalous looking affairs. The best hear it then. Heary, therefore, relat- by the inquiries that he made, that it way is to "stand up to the rack," and was my Italian friend, who, on finding take the good things and the evil as orprised to find her in tears.

Over that you, to whom he seems to and always cheering yourself with "Dearest Adeliue," exclaimed he, here taken a liking, were his rival, that philosophical ejaculation, "better luck next time."

They had now reached the house, Is done fortune as shy as a weasel? py as you will make me to-morrow." when Heary, espaing his beloved in Tell her to go to thunder, and laugh "Henry," replied Adeline, with a the garden, ran to acquaint her with her in the face. The happiest fellow deep righ, "I am more concerned in the result of their walk. She was we ever saw, slept upon a plankattend awhile, and, in return for your this unhappy tale thou you iscagine; I greatly relieved by the news; and, with and hadn't a shilling in his pocket,

> dispatched, and the joyous party set in many a prize?" Then throw it oot on their journey to the church, away, and laugh at your own folly for

Is your heart broken by "Some maides fair, Of bright blue eyer and auborn hair?"

One Issue, 1000 copies, published June 7, 1844. Seven Essays in support of "Reformed Church"

In the face of Joseph's moral crimes, "shall we lie supinely and suffer ourselves to be metamorphosed into beasts by the Syren tongue."

The paper aimed "to explode the vicious principles of Joseph Smith and those who practice the same abominations and whoredoms" — meaning primarily polygamy.

Warsaw Signal, June 12, 1844

"We have only to state that this [destruction of the Expositor] is sufficient! War and extermination is inevitable! CITIZENS ARISE. ONE and ALL!!! Can you stand by, and suffer such INFERNAL DEVILS! To ROB men of their property rights, without avenging them? We have no time to comment: every man will make his own. LET IT BE MADE WITH POWDER and BALL!!!"

BYU Studies, Volume 6 Introduction (Church History), p. 8 byustudies.byu/content.

The Keys

Joseph Smith (Spring 1844)

I shall not be sacrificed until my time comes. Then I shall be offered freely. . . I defy all the world, and I prophecy they never will over throw me till I get ready. I cannot lie down until my work is finished

* * *

God will always protect me until my mission is fulfilled.

The Keys

"Brethren, the Lord bids me hasten the work in which we are engaged. . . . Some important scene is near to take place. It may be that my enemies will kill me, and in case they should, and the keys and power which rest on me I can only succeed in placing them upon your heads, then let me fall a victim to murderous hands if God will, knowing that my work is done, and the foundation laid on which the kingdom of God is to be reared."

"[The Twelve could not be killed at once] and should any of you be killed, you can lay you hands upon another and fill up your quorum. Thus can this power and these keys be perpetuated in the Earth."

* * *

"for the Lord is going to let me rest a while . . . I feel that I am free. I thank my God for this deliverance."

The Keys

Joseph Smith (August 1842)

I have the whole plan of the kingdom before me, and no other person has.

[Two days later explaining his feelings] that in as much as the Lord Almighty has preserved me until today, [He] will continue to preserve me by the united faith and prayers of the Saints, until I have fully accomplished the dispensation of the fullness of the Priesthood . . . that all the powers of Earth and Hell can never prevail against it.

As quoted by Ronald K. Esplin, "Joseph Smith's Mission and Timetable: 'God Will Protect Me until My Work Is Done,'" The Prophet Joseph: Essays on the Life and Mission of Joseph Smith (Ed. L. Porter and S. Black: Deseret Book, 1988), pp 306-307.

After Joseph's death & Gathering of the 12 Apostles

Time Line

| <u>Date</u> 8 July 1844 | Significant Event Parley P. Pratt was the first of the Twelve to arrive in Nauvoo |
|----------------------------|---|
| 16 July 1844 | Brigham Young received confirmation of the deaths of Joseph and Hyrum, but knew the keys of the kingdom were still on the earth |
| 3 Aug. 1844 | Sidney Rigdon arrived in Nauvoo from Pittsburgh claiming to be "guardian" of the Church |
| 6 Aug. 1844 | Most of the remaining members of the Twelve arrived in Nauvoo from the East |
| 8 Aug. 1844 | Brigham Young was transfigured before the people, and the Twelve were sustained as the presiding quorum in the Church |

After Joseph's death & gathering of the 12 Apostles

Willard Richards to Brigham Young (Three days after murder)

- "The saints have borne this trial with great fortitude and forbearance. They must keep cool at present. We have pledged our faith not to prosecute the murderers at present, but leave it to Governor Ford; ... vengeance is in the heavens."
- The City Council: "Be peaceable, quiet citizens, doing the works of righteousness, and as soon as the Twelve and other authorities can assemble, or a majority of them, the onward course to the great gathering of Israel, and the final consummation of the dispensation of the fulness of times will be pointed out."
- Elder John Taylor writing to Saints in Great Britain: "The action of the saints has been of the most pacific kind, remembering that God has said, 'Vengeance is mine, I will repay.'"

Two days before Joseph's death Parley P. Pratt started home from New York State.

Parley wrote that as he talked with his brother William: "a strange and solemn awe came over me, as if the powers of hell were let loose. I was so overwhelmed with sorrow I could hardly speak. … 'Let us observe an entire and solemn silence, for this is a dark day, and the hour of triumph for the powers of darkness. O, how sensible I am of the spirit of murder which seems to pervade the whole land.'"

Others of the Twelve had similar experiences

George A. Smith learned of the Martyrdom from a newspaper account in Michigan on 13 July. At first he thought it a hoax, but when the report was confirmed, he hastened home with his three missionary companions. Overcome by worry and fatigue, he broke out in hives over his entire body. He could not even eat, but he traveled on, arriving in Nauvoo on 27 July.

Chapter Twenty-Three: The Twelve to Bear Off the Kingdom," Church History in the Fulness of Times Student Manual (2003), 286-96.

Elder Pratt walked 105 miles across the plains of Illinois,.

He was hardly able to eat or sleep, wondering how he should "meet the entire community bowed down with grief and unutterable sorrow."

He prayed for assistance. "On a sudden the Spirit of God came upon me, and filled my heart with joy and gladness indescribable; and while the spirit of revelation glowed in my bosom with as visible a warmth and gladness as if it were fire. The Spirit said unto me: ... 'Go and say unto my people in Nauvoo, that they shall continue to pursue their daily duties and take care of themselves, and make no movement in Church government to reorganize or alter anything until the return of the remainder of the Quorum of the Twelve Apostles. But exhort them that they continue to build the House of the Lord which I have commanded them to build in Nauvoo."

Monday, 5 August, Sidney Rigdon in meeting with the Apostles who were in Nauvoo:

"Gentlemen, you're used up; gentlemen, you are all divided; the anti-Mormons have got you; the brethren are voting every way ... everything is in confusion, you can do nothing, you lack a great leader, you want a head, and unless you unite upon that head you are blown to the four winds, the anti-Mormons will carry the election—a guardian must be appointed."

Elder George A. Smith responded:

"Brethren, Elder Rigdon is entirely mistaken, there is no division; the brethren are united; the election will be unanimous, and the friends of law and order will be elected by a thousand majority. There is no occasion to be alarmed. President Rigdon is inspiring fears there are no grounds for."



August 7: Sidney Rigdon was invited to make a statement:

"The object of my mission is to visit the saints and offer myself to them as a guardian. I had a vision at Pittsburgh, June 27th. This was presented to my mind not as an open vision, but rather a continuation of the vision mentioned in the *Book of Doctrine and Covenants* . . . no one could take the place of Joseph as the head of the Church and that he, as the designated spokesman for the Prophet, should assume the role of guardian of the Church.

Aug 7 Brigham Young spoke:

"I do not care who leads the church ... but one thing I must know, and that is what God says about it. I have the keys and the means of obtaining the mind of God on the subject. ... "Joseph conferred upon our heads all the keys and powers belonging to the Apostleship which he himself held before he was taken away, and no man or set of men can get between Joseph and the Twelve in this world or in the world to come.

"How often has Joseph said to the Twelve, 'I have laid the foundation and you must build thereon, for upon your shoulders the kingdom rests."

Brigham Young asked:

"Do you want Brother Rigdon to stand forward as your leader, your guide, your spokesman. President Rigdon wants me to bring up the other question first, and that is, Does the church want, and is it their only desire to sustain the Twelve as the First Presidency of this people?"

The vote was then taken, and all hands went up.

Brigham then asked, "If there are any of the contrary mind, every man and every woman who does not want the Twelve to preside, lift up your hands in like manner."

No hands went up.

Benjamin F. Johnson (age 26)

"Brigham Young spoke I jumped upon my feet, for in every possible degree it was Joseph's voice, and his person, in look, attitude, dress and appearance was Joseph himself, personified; and I knew in a moment the spirit and mantle of Joseph was upon him."

Zina Huntington, (age 21)

"President Young was speaking. It was the voice of Joseph Smith—not that of Brigham Young. His very person was changed. ... I closed my eyes. I could have exclaimed, I know that is Joseph Smith's voice! Yet I knew he had gone. But the same spirit was with the people."

Anson Call

"Before he had spoken many sentences, I discovered that it was the voice of Joseph, and had I have been where my eyes could not have beheld him, I should have believed that Joseph had been speaking. It was Joseph's voice and Joseph's gestures through the entire discourse. I became perfectly satisfied that it was the voice for me to follow in connection with the majority of the brethren."

Anson Call's Journal

"Currently known records establish that 129 people gave written testimonies or say that a transformation or other spiritual manifestation occurred. Of these, sixty-eight people created first hand documents: personal journals, personal narratives told to a scribe, or first-person testimonies published in Church magazine articles.

Testimonies from sixty-one people are secondhand: accounts gleaned from biographies written by family members or from historical compilations."

Lynne Watkins Jorgensen, "The Mantle of the Prophet Joseph Passes to Brother Brigham: One Hundred Twenty-nine Testimonies of a Collective Spiritual Witness," Previously in BYU Studies 36:4 (1996)