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Abstract: A selection of short informational and biographical encyclopedia entries, focusing on a number of prominent women of the Restoration.

the wife of Pres. Heber C. Kimball, married to Joseph July 27, 1842, her father Newel K. Whitney officiating. *See sketch, page* .

Desdemona W. Fullmer, married in 1842. *See sketch, page 235.*

Helen Mar Kimball, daughter of Pres. Heber C. Kimball and afterwards the wife of Horace K. Whitney, married to Joseph in May, 1843. *See sketch, page* .

Eliza M. Partridge, afterwards the wife of Amasa M. Lyman, married to Joseph May 11, 1843, Elder James Adams officiating. *See sketch, page 236.*

Emily D. Partridge, afterwards the wife of Pres. Brigham Young, married to the Prophet May 11, 1843, Elder James Adams officiating. *See sketch, page 240.*

Lucy Walker, afterwards the wife of Pres. Heber C. Kimball, married to the Prophet May 1, 1843, Elder Wm. Clayton officiating. *See sketch, page 236.*

Almera W. Johnson, married to the Prophet in August, 1843. *See sketch, page 235.*

Malissa Lott, afterwards the wife of Ira Jones Willes, married to Joseph Sept. 20, 1843. *See sketch, page 119.*

Fanny Young, a sister of Pres. Brigham Young, married to Joseph

Nov. 2, 1843. Brigham Young officiating. *See sketch, page* .

Maria Lawrence, a sister of Henry W. Lawrence, of Salt Lake City, married in 1843. *See sketch, page* .

Sarah Lawrence, a sister of Henry W. Lawrence, of Salt Lake City, married to Joseph in 1843. *See sketch, page* .

Hannah Ells, sister of Dr. Josiah Ells, of Nauvoo. *See sketch, page* .

Flora Ann Woodworth, daughter of Lucien Woodworth. *See sketch, page* .

Ruth D. Vose, known as the wife of Edward Sayers. *See sketch, page* .

Mary Elizabeth Rollins, now living in Minersville, Beaver Co., Utah. *See sketch, page* .

Olive Frost, afterwards the wife of Pres. Brigham Young. *See sketch below.*

Rhoda Richards, daughter of Joseph and Rhoda Richards. *See sketch, page* .

Sylvia Sessions, daughter of David and Patty Sessions. *See sketch.*

Maria Winchester, daughter of Benjamin Winchester, sen. *See sketch, page* .

Elvira A. Cowles, afterwards the wife of Jonathan H. Holmes. *See sketch, page* .

Sarah M. Cleveland. *See sketch, page* .

MISCELLANEOUS.

FROST, (OLIVE GREY,) daughter of Aaron Frost and Susan Grey, was born in the town of Bethel, Oxford Co., Maine, July 24, 1816. She possessed a happy and genial disposition, and gained many friends, whose friendship grew stronger as time advanced and they learned to appreciate her good qualities. When quite young she was religiously inclined, and would often retire to some private place, with a chosen companion, to pour out her soul in secret prayer to that

Being, who rewards openly, and frequently she incurred ridicule thereby from those who were less sober minded. When about eighteen years of age she and her particular friend, Miss Louisa Foster, learned the tailoress trade, and they went together from place to place, among their acquaintances, to work at this business, thereby being able to lighten the labors of the busy housewives. While engaged at this work in the neighboring town of Dixfield, Elder Duncan Mc-

Arthur visited that place and preached the Gospel as taught by the Latter-day Saints, in such plainness that her willing mind, already prepared by earnest prayer, soon comprehended its vast importance, and she received it joyfully. She was baptized by Elder McArthur, and she always looked upon him with reverence as her "father in the Gospel." She endured much opposition on account of the new religion she had embraced, but she never faltered, and upon her return home, she and Sister Luey Smith, who had also joined the Church, found great strength and consolation in retiring to the grove to pray, even when the weather was so severe that they had to take a quilt or blanket to protect them from the cold. Unity of faith was now added to the tie of friendship. Their prayers took new form, for they now had something more tangible to ask for and a more perfect Being to address. God had respect unto their integrity and petitions, and led them in the way of salvation and life eternal. Sister Olive continued thus, working at her trade and contending for her religion until the fall of 1840, when, at the earnest solicitation of her sister Mary Ann and brother-in-law Parley P. Pratt, she accompanied them to England, where she remained two years. She willingly forsook father and mother, brothers and sisters, and braved the dangers of the great deep, to aid in spreading the Gospel in a foreign land. These two sisters were the first missionary woman of this dispensation to cross the sea in the interest of this Church. They were fifteen weeks on the sea going and coming. Sister Olive was not afflicted with seasickness, and was therefore enabled to devote herself to her sick sister, and the care of the family. Her health, however, was never robust, and often while in England, if she walked a long distance to and from meeting, she would spit blood. She made many warm friends among the Saints on the British Isles. On the return voyage the measles broke out among the passengers, and after going on board the steamer on the Mississippi River, Sister Olive was stricken with this disease. She was very sick the rest of the journey up to Chester, Ill., where she tarried with the family of her sister through the winter. In the spring she continued her journey to Nauvoo, where she arrived April 12, 1843. In the following summer her heart was gladdened by the arrival of her father and mother and two sisters, this making six of the family who had embraced the newly revealed Gospel. She joined the first organization of the Female Relief Society at Nauvoo, and took

great interest in it. She was very zealous in soliciting aid for and in visiting those who were needy and in distress. Her heart was always tender towards suffering of every kind, and it gave her unbounded joy and satisfaction to be able to alleviate it. She seemed to realize and appreciate the magnitude of the great and important mission allotted to woman in the perfect plan of this Gospel dispensation, and she desired to do her part in the good work. She freely accorded to man the title of king, and joyfully accepted the place of queen by his side, for it was at this time that the principle of plurality of wives was taught to her. She never opposed it, and, as in the case of baptism, soon accepted it to be her creed, in practice as well as theory. She was married for time and all eternity to Joseph Smith, some time previous to his death and martyrdom. After the death of the Prophet she was sealed to Pres. Brigham Young for time. Sister Olive died at Nauvoo, Ill., Oct. 6, 1845, after two weeks' suffering with the chills and fever and pneumonia. She died, as she had lived, in full faith of the Gospel of Christ, and awaits the glorious resurrection day.

MARY ANN PRATT.

FULLMER, (DESDEMONA WADSWORTH,) daughter of Peter Fullmer and Susannah Zefers, and sister of the late David Fullmer, was born in Huntington, Luzerne County, Penn., Oct. 6, 1809. She embraced the Gospel about the close of the year 1836, in Richland County, Ohio, being baptized by Elder John P. Greene. Soon afterwards she removed to Kirtland, Ohio, and from that time forward shared in the persecutions to which the Church was subjected in Ohio, Missouri and Illinois. She was living with her brother David, near Haun's Mill, Mo., at the time when the massacre of the Saints occurred at that place, and she and other members of the family were under the necessity of secreting themselves in the woods to escape the mob. She was among the first to enter into the order of celestial marriage, being married to the Prophet Joseph Smith in Nauvoo in 1842. She remained at Nauvoo until the final expulsion of the Saints. In 1848 she came to Utah and located in Salt Lake City. For many years she resided in the Sixth Ward, where she died Feb. 9, 1886, in the 77th year of her life. She was a quiet, unassuming, faithful woman, and was greatly respected by all who had the pleasure of her acquaintance.

JOHNSON, (ALMERA WOODWARD,) daughter of Ezekiel Johnson and Julia Hills, was born at Westford, Chittenden Co., Ver-

mont, Oct. 21, 1812, and raised principally at Pomfret, near Fredonia, Chautauqua Co., New York. She joined the Church in 1832 and moved to Kirtland, Ohio, in 1833. From that time she shared in the persecutions raging against the Saints until 1840, when she removed to Nauvoo, where she was married to the Prophet Joseph Smith in August, 1843. The ceremony was performed by Elder William Clayton at the house of Almera's sister, Mrs. Delcena D. Sherman. Patriarch Hyrum Smith was present and remarked at the time to Sister Almera, "The Lord has revealed the principle of plural marriage to me, and I know for myself that it is true. I will have you for a sister, and you shall be blest." After the Prophet was killed, and when the Church was leaving Nauvoo, Sister Almera married Reuben Barton, and removed to Council Bluffs, Iowa, where she buried five girls. In 1861 she came to Utah with her brother Joseph E. Johnson. Previous to this her husband had apostatized; and he never came to the valleys. She lived a short time in Salt Lake City, then resided three years in Utah County, since which she has lived in Iron County, principally in Parowan, which is her present home.

KIMBALL, (LUCY WALKER,) daughter of John Walker and Lydia Holmes, was born at Peacham, Caledonia Co., Vermont, April 30, 1826, and was baptized by Elder Abraham Palmer, at Ogdensburgh, N. Y., while in her ninth year. In 1838 she removed with her parents and the Ogdensburgh branch of the Church to Missouri, passing through Kirtland, Ohio, which had just been evacuated by most of the Saints. Before crossing the line into Caldwell County, Mo., the little company of Saints from Ogdensburgh, traveling in seven wagons, was surrounded by a mob, consisting of about forty men with painted faces, who searched the wagons thoroughly, took away all the arms and ammunition which they could find, and ordered some of the women and children out into the snow, among whom was Lucy's mother, a frail and delicate woman. All this happened on a cold and unpleasant day, early in the morning. The company then traveled on until they reached a point within five miles of Haun's Mills, where they formed a camp. Brother Walker then proceeded to the Mills to counsel with President Joseph Young and some other brethren who were stopping there temporarily. This was on Oct. 30, 1838, the memorable day on which the massacre took place. During the shooting Bro. Walker was wounded in the arm, and subsequently suffered considerable from the effects thereof. Immediately after the

massacre a young man came running across the prairie to the little camp of immigrants and told them what had happened at the Mills, adding that the mob would soon also attack them. Upon hearing this some of the women picked up their babes and tried to wade through the deep snow, towards the neighboring woods, but after suffering almost beyond description from cold and exposure they were obliged to return to the wagons and trust in God for protection. The next morning early a young officer, with a pleasant, open face, came riding into the camp and told the travelers that the mob was coming down to destroy them, but if they would consent to follow him, he would lead them to a place of safety. At first they were not inclined to believe him, but finally concluded to follow him and risk the consequences. The young man, who appeared not to be in sympathy with the mob, then led the little company on a back trail to a secluded place, where they scattered and found temporary shelter among the settlers. In a couple of weeks, Bro. Walker, who had been reported killed, rejoined his family, and the following spring most of the little party continued their journey until they reached Quincy, Ill. In the spring of 1840 the Walker family removed to Nauvoo, where they became intimately acquainted with Pres. Joseph Smith and lived in his family for a number of years. On May 1, 1843, Sister Lucy was married to the Prophet as a plural wife. After the martyrdom of Joseph and Hyrum Smith she lived with her eldest brother, William, and in 1846 left Nauvoo to come west. After spending two winters at Winter Quarters she arrived in Great Salt Lake Valley in 1848, in the company of Heber C. Kimball, to whom she was married in 1845, and subsequently had nine children by him. She resided in Salt Lake City until 1868, when she accompanied her husband to Provo. Soon afterwards Pres. Kimball died, but she remained in Utah County for several years, where she took an active part in the Provo Fourth Ward Female Relief Society, filling also many important positions of trust. She now resides with her youngest daughter in the Ninth Ward, Salt Lake City.

LYMAN, (ELIZA M. PARTRIDGE,) eldest daughter of Bishop Edward Partridge and Lydia Clisbee, was born at Painesville, Geauga (now Lake) Co., Ohio, April 20, 1820. She became a member of the Church of Jesus Christ of Latter-day Saints in 1831, which action changed the prospects of her whole life. From having been in easy circumstances before, her subsequent life was

to be one of privation and self-sacrifice. Becoming identified with the Saints in her youth, she was early imbued with a love for the principles of the Gospel and a reverence for truth and honesty. Having to suffer the privations incident to the persecutions endured by the Saints in Missouri and Illinois, she was deprived of those advantages of education generally considered necessary to qualify a young woman to appear to advantage in company; at the same time her inherent qualities of modesty and good sense, coupled with a studious disposition, enabled her to surmount obstacles and gain sufficient book learning to become a teacher, and she was able to appear to advantage in the best society. With no ostentation she was generally self-possessed under all circumstances. Although filling honorable positions in connection with the benevolent institutions among the Saints, her life labor was most appreciated by her intimate friends and relatives. She was one of the first to receive the doctrine of celestial marriage being taught that principle by the Prophet Joseph Smith, to whom she was married as a plural wife, March 8, 1843, by Apostle Heber C. Kimball. About two months later, on May 11, 1843, the marriage ceremony was repeated in the presence of Emma Smith, the Prophet's first wife, Elder James Adams officiating. In those days it required considerable self-sacrifice as well as faith to enter into that order. After the death of the Prophet, Sister Eliza was married to Apostle Amasa M. Lyman, by whom she had five children; three of them survived her. Her son Platte D. Lyman was born in a wagon on the Platte River, near Fort Laramie, while journeying to the valleys of the mountains; the parents having been driven out by mob violence with the rest of the Saints from Nauvoo. She accompanied her son Platte D. Lyman to San Juan, where he was sent to take charge of a company of settlers, having to make a road through an almost impassable country in the winter time. The suffering and anxiety consequent upon that journey, and the residence in the San Juan country (where her son Joseph A. was shot in the knee by a horse thief and lay helpless between life and death for about a year, being surrounded by Indians, Utes on the one side, and Navajos on the other), no doubt served to break down a constitution by no means robust. Upon the release of her son from the Presidency of the San Juan Stake, she returned to her old home in Oak City, Millard Co., Utah, where she appeared to feel unusually contented. Although enjoying the society

of the Saints and always rejoicing in the principles of the Gospel, her lot in life was not an easy one; but it was one of self-sacrifice almost from infancy, and she was never happier than when ministering to the comfort of others. She died at Oak City, March 2, 1886.

NOBLE, (JOSEPH BATES,) a son of Ezekiel Noble and Theodotia Bates, was born in Egremont, Berkshire Co., Mass., Jan. 14, 1810. When he was about five years old his parents removed to Penfield, Monroe Co., N. Y. From 1827 to 1834 he was engaged in the flouring mill business, and with the means earned he rendered his parents considerable assistance, they being poor and having a large family of children. Notwithstanding the many religious revival meetings held in the neighborhood at that time, he never connected himself with any of the sects, as he held different views to those entertained by the majority of the people. Especially did the absence of the gifts and blessings of the Gospel, as manifested among the early Christians, cause him serious reflections. Some time in the spring of 1832 Elders Brigham and Joseph Young and Heber C. Kimball came to Avon, Livingston Co., N. Y., where the Noble family resided at that time, and commenced preaching the fulness of the Gospel. At their first meeting at that place, which was held in a private house, the spirit of God was poured out in a great measure, and Elder B. Young spoke in tongues. After listening to the first sermon, young Noble was convinced of its truth. A few weeks later he was baptized by Elder Young. In the summer of 1833 he traveled about two hundred miles to Kirtland, Ohio, to visit Joseph Smith. He met the Prophet going out to work in the hay field, and in order to receive instructions from his inspired lips Bro. Noble labored together with him in the field six days out of the nine he remained in Kirtland. During his stay there Elder Brigham Young came in from Canada; five or six very interesting meetings were held, in which the gift of tongues and prophecy was enjoyed by several of the brethren present, and much instruction was given by the Prophet. In the beginning of July Bro. Noble returned home, traveling with Elder Brigham Young part of the way. Early in 1834 a call was made upon the young men of the Church in the East to accompany the Prophet to Missouri for the purpose of assisting the Saints, who had been driven out of Jackson County, to return to their homes, Bro. Noble was among the two hundred who responded to this call. He accordingly bid farewell to his father's family and all his

acquaintances (notwithstanding the earnest solicitation of his friends, who tried to persuade him to remain at the mill, where his labors were much needed) and started on his journey May 1, 1834. Traveling by stage and steamer he arrived in Kirtland on the 6th to find that the Prophet with a number of the brethren had already started for Missouri the day previous. Bro. Noble immediately hired Father John Johnson to take him to Wooster, Wayne Co., where he fell in with other brethren with whom he continued the journey and finally overtook the main company of Zion's Camp, with which he then traveled to Clay County, Mo. When the cholera broke out in the camp, Bro. Noble was appointed to take care of four of the sufferers. He remained with them in a small room until they were all dead, after which he accompanied Elders Brigham Young and Heber C. Kimball to Liberty, about two miles from the camp. There he was violently seized with the dreadful malady himself. For 48 hours he suffered the most severe pains with vomiting and purging, while a burning fever in the bowels and distressing cramps, such as are peculiar to cholera, threatened him with momentary death. His voice also failed and his hearing nearly left him. While laying in this painful condition, Elders Brigham and Joseph Young, Heber C. Kimball, Orson Hyde, Peter Whitmer and some two or three others came in and administered to him. While they were praying for him he was blessed with a glorious vision, in which he, among other things, saw the holy city (the New Jerusalem), and while gazing upon its glory and admiring its beauty, he heard a voice saying, "Behold, the blessed abode of the Saints." The power of God rested upon him in a most marvelous manner; he was almost instantly healed from his sickness, and while the brethren were yet with him he arose and dressed himself. Two days later he started on his return trip to Ohio, in company with Lyman E. and Luke S. Johnson, Sylvester Smith, Zebedee Coltrin, Zerubbabel Snow and others. They arrived in Kirtland about the 1st of August. A few days later Elder Noble continued his journey to his home in New York State, where he married Miss Mary Adeline Beman, Sept. 11, 1837. He had been engaged to this lady for two years previous. She was the daughter of Alva Beman, a well-to-do farmer, who lived a short distance from the Noble family residence. This Alva Beman was well acquainted with Joseph Smith before the coming forth of the Book of Mormon, and on one occasion he assisted the young Prophet

in hiding the plates from a mob, who were trying to get them in their possession. Mr. Beman was permitted to handle the plates wrapped in a thin cloth covering, but did not see them. A few days after his marriage, Bro. Noble returned to Ohio with his young wife, where they commenced house-keeping. During the winter of 1834-35 he attended the Elders' school in Kirtland, while he was engaged as miller in the neighboring village of Willoughby. In the beginning of 1835, when the first quorum of Seventies was organized in Kirtland, he was ordained a member thereof. Some time afterwards he was called to go on a mission, but was released in order to attend the Hebrew School, taught by a Mr. Seixas, at Kirtland. He was present at the dedication of the Kirtland Temple in 1836 and witnessed some of the glorious manifestations of the power of God in that building, where he also received his washings and anointings. After this he performed a mission to southern Ohio, and in 1838 removed to Caldwell Co., Mo., traveling thither with a small company of Saints from Canada. He located temporarily at Far West after the persecutions against the Saints there had commenced, and took an active part in the defense of the town until he, in connection with his brethren, was compelled to deliver up his arms to the commanders of the mob militia. He visited Joseph Smith and fellow-prisoners in Liberty jail several times, and was among the number of visitors present when the attempt to break jail was made in February, 1839. Previous to this Elder Noble had been very active in removing the Saints from Adam-ondi-Ahman to Far West, and in the spring of 1839 left Missouri agreeable to the exterminating order of Gov. L. W. Boggs. After a short stay in Quincy, Ill., he assisted to remove Hyrum Smith and family and others to Commerce, after which he located with his own family at Montrose, Iowa, where he was set apart to act as a Counselor to Bishop Elias Smith. While living in one of the old military barracks at Montrose, he was taken sick and brought near the point of death from the effects of chills and fever. Nearly all the Saints located on the river bottom at that time were suffering from severe sickness because of the unhealthfulness of the locality. After having administered to the Saints on the Nauvoo side, the Prophet Joseph and several other brethren came to pay the sick in Montrose a visit. Finding Elder Noble in a dying condition, the Prophet, immediately after entering the hut, took him by the hand and said, "Brother Noble, you have been

acquainted with me too long to lie here thus prostrated," and raising his voice he rebuked the disease, saying, "In the name of Jesus Christ arise and walk." Bro. Noble immediately leaped out of bed, but in attempting to dress he fainted. When he again regained consciousness he found the Prophet standing by his side, who, after a few moments said, "Bro. Noble, why didst thou doubt." He then rebuked the disease a second time, and Elder Noble was healed in an instant. Agreeable to the wish of the Prophet, Elder Noble removed to Nauvoo in 1841. There he was ordained a High Priest and appointed to act as a Bishop of the Nauvoo Fifth Ward. He continued to act in this capacity until the exodus in 1846. Previous to this the Prophet had taught him the principle of plural marriage, Brother Noble being one of those trusted men in whom Joseph placed the utmost confidence. On various occasions he assisted Joseph to cross the Mississippi River when his enemies were on the alert to kidnap or arrest him. A young, intelligent woman by the name of Louisa Beman, a sister of Elder Noble's wife, was at that time living in the family. To her the Prophet paid his attentions with a view of yielding obedience to the principle of plural marriage. The girl, after being convinced that the principle was true, consented to become the Prophet's wife, and on April 5, 1841, she was married to him, Elder Noble officiating. Brother Noble also obeyed this higher law on April 5, 1843, when Sarah B. Alley was sealed to him for time and all eternity, the Prophet himself officiating. The first issue of this marriage was George Omner Noble (now an Elder in the Church), who was born in Nauvoo Feb. 2, 1844. He is supposed to have been the first polygamous child born in this dispensation. Subsequently Elder Noble married other women, and he is now the father of 33 children by six different wives. Elder Noble has also figured prominently as a military man. While living in Iowa he was duly commissioned (July 29, 1841) second lieutenant in a company of mounted dragoons of the Iowa militia, and subsequently (April 27, 1843) he was commissioned by Governor Thomas Ford as quartermaster sergeant in the second cohort of the Nauvoo Legion. He was also one of the Prophet's body guard and was with the company who escorted the Prophet in his journey towards Carthage, June 24, 1844. While the company was returning to Nauvoo after the State arms, having met Capt. Dunn, Elder Noble turned aside from his companions and rode into a ravine or hollow

which led towards Nauvoo and was several miles long. A few moments later the Prophet and his brother Hyrum also came riding into the ravine, and Joseph, seeing Elder Noble, invited him to come and ride with them. He did so, and while the three were traveling towards the city together, the Prophet asked Hyrum, "What signifies the Holy Ghost in relation to the outcome of this difficulty?" Hyrum, in a very sober and thoughtful manner, replied, "If they kill us, it will be all right." This was the first intimation that Elder Noble had of the possibility of the Prophet being slain, and the mere thought of such a thing caused him to weep like a child, for he loved Brother Joseph as he loved his own life. Joseph did not reply at once to Hyrum's significant remarks, but rode on in silence and apparently in deep meditation. At length he brightened up and spoke with his usual characteristic emphasis, "If they kill me, they will kill an innocent man, and my blood be upon them." Having reached the Temple in advance of the company, and while riding down the hill towards the Mansion, the Prophet instructed Elder Noble to inform Capt. Dunn, on his arrival, that the State arms would be delivered to him at the Masonic Hall, where they were stored away. To deliver this message Elder Noble parted with the Prophet for the last time, as he, being unwell, did not accompany the party to Carthage in the evening. When the exodus commenced in 1846 Elder Noble assisted the authorities of the Church to move across the river, and a few weeks later he, with his family, also bid farewell to the "beloved city of the Saints," and started for the unknown West. He journeyed to the Missouri River, in charge of a small company of exiles, and after the location of Winter Quarters, he was appointed Bishop of one of the principal wards, continuing to act in that capacity until the spring of 1847, when he followed the Pioneers to G. S. L. Valley as captain of the first Fifty in Jed. M. Grant's Hundred. On the journey one of his wives gave birth to a daughter. That same fall he built three houses in the North Fort, over which he was called to preside as Bishop. When G. S. L. City was divided into 19 wards in February, 1849, he was appointed first Counselor to Bishop Edward Hunter of the Thirteenth Ward, continuing to act in that capacity until the entire Bishopric of the ward was changed. In 1862 Elder Noble removed to Bountiful, Davis Co., where he previously had been engaged in farming, he being one of the first who claimed land in that section of the country, as early

as 1848. When the Davis Stake of Zion was organized in 1877, he was chosen as a member of the High Council of the Stake, in which capacity he is still acting. In 1872 he performed a mission to the United States, laboring principally in the States of New York, Pennsylvania, Michigan and Iowa. In 1886 he visited his relatives in New Mexico and Arizona. Ever since he has been engaged in home missionary labor, traveling in nearly all parts of the Territory. He has filled nearly all local positions of honor and trust within the gifts of the people, and is to-day highly respected as one of the faithful and tried veterans of the Church.

YOUNG, (EMILY DOW PARTRIDGE,) daughter of Edward Partridge and Lydia Clisbee, was born in Painesville, Geauga (now Lake) Co., Ohio., Feb. 28, 1824. She wrote the following on her 63rd birthday, Feb. 28, 1887, in Salt Lake City: "My parents joined the Church of Jesus Christ of Latter-day Saints when I was about seven years old. Soon after my father removed with his family to Independence, Jackson Co., Missouri, where I was baptized by Elder John Corrill, when about eight years of age. I was with the Saints in their persecutions in Jackson, Clay and Caldwell Counties, Mo. After being driven from Far West, in 1839, we went to Illinois. We stayed a short time in Quincy and later in Pittsfield, Pike Co., Ill., and when Commerce, in Hancock County, was selected as a gathering place for the Saints, we removed thither and found temporary shelter in a t. nt. We suffered much with sickness at that then unhealthy place, and there also my father died, May 27, 1840. Our family were in the depths of poverty. My sister Eliza and I, having now arrived at an age in which we might earn our own living and perhaps contribute something to help our mother and the smaller children, were considering what we had better do, when the Prophet Joseph and his wife Emma offered us a home in their family, and they treated us with great kindness. We had been there about a year when the principle of plural marriage was made known to us, and I was married to Joseph Smith on the 4th of March, 1843, Elder Heber C. Kimball performing the ceremony. My sister Eliza was also married to Joseph a few days later. This was done without the knowledge of Emma Smith. Two months afterwards she consented to give her husband two wives, provided he would give her the privilege of choosing them. She accordingly chose my sister Eliza and myself, and to save family trouble Brother Joseph thought it best to have another ceremony

performed. Accordingly on the 11th of May, 1843, we were sealed to Joseph Smith a second time, in Emma's presence, she giving her free and full consent thereto. From that very hour, however, Emma was our bitter enemy. We remained in the family several months after this, but things went from bad to worse until we were obliged to leave the house and find another home. Emma desired us to leave the city, but after considering the matter over, we decided to remain with our friends. After the Prophet Joseph's death I was married to Pres. Brigham Young, according to the laws of proxy. I received my blessings in the Nauvoo Temple, and in 1846, in the middle of February, I left Nauvoo, crossing the Mississippi River, and was again a wanderer without home or shelter, with a wilderness full of Indians and wild beasts before me, and cruel and heartless beings behind me. The day after crossing the river I might have been seen sitting on a log in a blinding snow-storm, with a three-months-old babe in my arms. I will not attempt to describe my feelings at that time, but cold and hungry I surely was, and the prospect looked rather dismal. At this time I was almost 22 years old. My childhood had been spent amidst mobs and mobbing, until they almost seemed as a matter of course, for this was the fourth time I had been driven by mobs. After a tedious journey of nearly three years, of which I spent one winter at Mount Pisgah, Iowa, and another at Winter Quarters, I arrived in the Great Salt Lake Valley in the fall of 1848. I have often seen the dark clouds gather over our people, and as many times have I witnessed the hand of God in dispelling dangers, and in sustaining and delivering the Saints, even in their darkest and most distressing hours. And although at this time (1887) the dark clouds are gathering over us once more, and our enemies are exerting their energies to the utmost for our destruction, yet I do know that the Lord is our God, and that he in his own time will deliver his people from the yoke of oppression and tyranny. I do know that this is God's work, and that this Gospel is true; God will bear off His Kingdom, let what will oppose. I am the mother of seven children, by President Young, two sons and five daughters. The eldest, a son, and the youngest, a daughter, are dead. The rest are married and have children of their own. My children's names are as follows: Edward P., Emily Augusta, Caroline, Joseph Don C. Meriam, Josephine and Lura. I have 27 grand children." (See her autobiography in the *Woman's Exponent*, Vols. 13 and 14.)