close associate with the prophet. Being from the earliest days at Kirtland and acquainted personally with D. P. Thurlbut and with the Spauldin Fakes from its inception after which in the winter of 1840 I baptized into the church some of the "Spauldings" where that romance was written/ I was with the Prophet at Far West and at Adam ondi Ahman where at the time Pres Joseph F. Smith was born I was prisoner in Gen Wilson's camp At the Prophets Escape from Mo I was with him at Old Commerce then called "the grave yard" and was his constant attendant through his severe sickness there in Sep 1837 - the same fall I left there and after a mission to Canada and the middle states returned to Nauvoo in the spring 1842 when as the Prophets legal attorney or agent I was placed in charge at Ramus Soon after which I was instructed in the Sealing Power of the Priesthood and taught the duty of plural marriage and he then having my sister widow of Lyman R. Shirman as wife by proxy he soon through my consent took another sister then living with us to be his wife, after which I proceeded with his means and my own to build a large brick joint residence for his wife and my own which was just being completed at his death.

The first plural wife brought to my house with whom the prophet stayed was Eliza Patridge after which he was there with my sister Alma as his wife - on April 2d and May 16th 1843 the Prophet was at my house with Wm Clayton as scribe at which time was written in answer to questions asked all of sections 130 to 131 Doc & Cov and he then gave to us all keys of knowledge contained in sec 129 & 132 of the both before it was written On may 17th He sealed to me my first wife and he gave to me to be my wife a young orphan girl then living with us who I think is now the only woman in Israel still living with the man to whom she was given by the Prophet.

With the prophets home life both in the "Mansion" with Emma as before I was well acquainted with the "Lawrence Girls" that I knew were living in the "mansion" by Emma's consent as his wives as also others with homes elsewhere of which she knew of the prophets circle of friends or private council I was among the first called and am now the only one left to remember the wonderful things that he taught unto the marvelous incidents that transpired just previous to his death especially the one in which he while filled with Prophetic Teaching turns to the Twelve who were present as members of that council and with a pow'r of language rarely heard by mortals he reviewed the past of his life in labor and sacrifice under the burden of responsibilities that had heretofore rested upon him pertaining to the Kingdom of God which was now upon earth The responsibility of which "To bear it off to all the world he then and there placed upon the shoulders of the twelve in conection with that council declaring with a voice that shook the very house and thrilled every heart that he was clean from the blood of this generation and from all men and he raised himself from the floor with a vehemuth not to be described as he shook his skirts free from the blood of all men and from all further responsibility in bearing of the kingdom of God to all the earth, and said that those who were now made
Territory of Utah    S.S.
County of Millard

Be it remembered that on this first day of July A. D. 1869 personally appeared before me, Edward Partridge, Probate Judge, in and for said county, Eliza Maria (Partridge) Lyman, who was by me sworn in due form of law, and upon her oath saith, that sometime in the year 1843 in the City of Nauvoo County of Hancock, State of Illinois, She was witness to the marriage or Sealing of Lucy Walker to Joseph Smith, President of the Church of Jesus Christ of Latter-day Saints, by William Clayton, a high-Priest in said Church, according to the laws of the Same regulating marriage.

Subscribed and sworn to by the    (Signed)   Eliza Maria (Partridge) Lyman
said Eliza Maria (Partridge) Lyman
the say and year first above written     Edward Partridge
Probate Judge

(Joseph F. Smith Collection, Affidavit Book 2:30, LDS archives; typed copy)
Affidavit of Eliza Maria (Partridge) Lyman

Territory of Utah  S.S.
County of Millard

Be it remembered that on this first day of July A. D. 1869 personally appeared before me, Edward Partridge, Probate Judge, in and for said county, Eliza Maria (Partridge) Lyman who was by me sworn in due form of law and upon her oath saith, that on the eighth day of March A. D. 1843 at the City of Nauvoo County of Hancock State of Illinois she was married or sealed to Joseph Smith, President of the Church of Jesus Christ of Latter-day Saints, by Heber C. Kimball, one of the Twelve Apostles in Said Church, according to the laws of the Same regulating marriage; in the presence of Orson Hyde.

Subscribed and sworn to by the said Eliza Maria (Partridge) Lyman the day and year first above written

(Signed) Eliza Maria (Partridge) Lyman
Edward Partridge
Probate Judge

(Joseph F. Smith Collection, Affidavit Book 2:32, LDS archives; typed copy)
[Affidavit of Eliza Maria (P) Lyman]

Territory of Utah    S.S.
County of Millard

Be it remembered that on this first day of July A. D. 1869 personally appeared before me Edward Partridge, Probate Judge in and for said County, Eliza Maria (P.) Lyman who was by me sworn in due form of law and upon her oath Saith, that on the eleventh day of May A. D. 1843, at the City of Nauvoo County of Hancock State of Illinois, she was married or sealed to Joseph Smith, President of the Church of Jesus Christ of Latter-day Saints by James Adams a high-Priest in said church, according to the laws of the same regulating marriage; in the presence of Emma (Hale) Smith and Emily Dow Partridge.

Subscribed and sworn to by the    (Signed)    Eliza Maria (P) Lyman
said Eliza Maria (P) Lyman the day    Edward Partridge
and year first above written    Probate Judge

(Joseph F. Smith Collection, Affidavit Book 2:33, LDS archives; typed copy)
[Affidavit of Eliza Maria (P) Lyman]

Territory of Utah    S.S.
County of Millard

Be it remembered that on this first day of July A. D. 1869 personally appeared before me, Edward Partridge, Probate Judge in and for said county Eliza Maria (P.) Lyman who was by me sworn in due form of law, and upon her oath saith, that on the eleventh day of May A. D. 1843, in the City of Nauvoo, County of Hancock State of Illinois, she was a witness to the marriage or sealing of Emily Dow Partridge to Joseph Smith, President of the Church of Jesus Christ of Latter-day Saints, by James Adams, a high Priest in Said Church, according to the laws of the Same regulating marriage; Emma Smith being present.

Subscribed and sworn to by the said  (Signed)  Eliza Maria (P.) Lyman
Eliza Maria (Partridge) Lyman the day and year first above written  
Edward Partridge
Probate Judge

(Joseph F. Smith Collection, Affidavit Book 2:34, LDS archives; typed copy)
The Diary of Eliza Maria (Putridge) Lyman

After a time my sister Emily and myself [p.5] went to live in the family of the Prophet Joseph Smith. We lived there about three years, while there he taught us the plan of Celestial Marriage, and asked us to enter into that order with him. This was truly a great trial for me, but I had the most implicit confidence in him as a Prophet of the Lord, and could not but believe in his words, and as a matter of course accept of the privilege of being sealed to him as a wife for time and all eternity. We were sealed in 1843, H.C.K. (Heber C. Kimball) in presence of witnesses; [p.6]

Feb. 9, 1846 - write from my private journal

Last entry Dec. 23, 1885

1846-1885
Eliza Lyman Autobiography, BYU-S

Lyman, Eliza Marie Partridge Smith, 1820-1885
Autobiography (1820-1885)
Source: Eliza Marie Partridge Smith Lyman, "Life and Journal of Eliza Marie Partridge (Smith) Lyman," typescript, BYU-S.

LIFE AND JOURNAL OF

ELIZA MARIE PARTRIDGE (SMITH) LYMAN

Eliza Lyman Autobiography, BYU-S, Pg.1
I was born in Painesville, Geauga County, Ohio. My parents' names were Edward and Lydia Clisbee Partridge. At a very early age I was sent to school where I acquired a very good common education. At the age of eight years my parents went on a visit to their friends' in Massachusetts taking me and my sister Caroline (then a babe), with them. The other children, my sisters Harriet and Emily, were left in [the] charge of my Aunt Phebe Lee. We went to my grandfather Partridge's in Pittsfield, Berkshire County, Massachusetts, where they left me while they went to visit my mother's friends in the eastern part of the state. They returned in a short time bringing my mother's sister Elsey with them.

Eliza Lyman Autobiography, BYU-S, Pg.1 - Pg.2
Although I was very young yet, I remember many things that I saw on this journey. My grandfather's nice brick house, and the cider mill, the orchard and the farm are all plain in my memory; also the cities that we passed through and the Erie Canal with its locks and the roaring of the Niagara Falls in the distance, the crossing of the lake, my sickness while crossing and many other things are still fresh in my mind. I do not remember anything more worthy of note except that I was sent to school until I was about 13 years of age or a short time before this when the Book of Mormon was shown to my father. He did not accept it at first as being what it was represented to be, but after making a journey to New York where the Prophet Joseph Smith lived, and making inquiry of those in the Church and also of those out, he became convinced that the Lord had commenced to set up his kingdom on the earth and embraced the opportunity of becoming a member of the Church of Jesus Christ of Latter-day Saints and was ordained to the office of a bishop, there having been none ordained in this dispensation until that time.

Eliza Lyman Autobiography, BYU-S, Pg.2
He then returned to his home in Ohio and after a time was called to leave his business which was in a most flourishing condition and go to Missouri to attend to the business of the Church. He went and left his family to get along as best they could. I was at that time very sick and he had no expectation of seeing me again, but the Lord had called and he must obey. He showed his faith by his works and the Lord spared my life and the lives of the rest of his family for many years. He never went back to sell his place or settle his affairs, but left it for others to do which was done at a great sacrifice. He had accumulated a handsome property which went for a very little as he could not be there to attend to it.
Eliza Lyman Autobiography, BYU-S, Pg 2

His family was moved up to Missouri in company with others who were journeying to that land, which was quite a task on my mother as her children were small. I being the eldest, we children were five in number and the weather was so cold that we were obliged to leave the Missouri River at a place called Arrowrock about one hundred miles from Independence and wait for my father to come with wagons to meet us. We procured a small dark room from a family of Negroes, our only light being what came down the chimney, and no way to get in or out of the room except to go through the room occupied by the Negroes. We occupied this doleful place about a week when my father came out and took us away.

Eliza Lyman Autobiography, BYU-S, Pg 2 - Pg 3

The weather was extremely cold, so much so that we had to lay by one day or be in danger of being frozen. We however arrived at Independence in safety and occupied a small brick house which my father had rented for the winter as he had not yet had time to build. We lived very poor that winter as the people of that country did not want much but cornbread and bacon and raised but very little of anything else. Consequently, there was but very little to be bought. But I remember we had a barrel of honey and what vegetables we could get, but no wheat bread as wheat was not to be bought in the land.

Eliza Lyman Autobiography, BYU-S, Pg 3

The next spring we moved into a house that my father rented from Lilburn W. Boggs where we lived until my father built a house on his own land; here we lived while we stayed in that county. In July, 1833, a number of armed men came to our house in the afternoon and took my father to the public square where they administered to him a coat of tar and feathers and raised a whip with the intention of whipping him, but a friend to humanity interfered and prevented it. I well remember how my father looked; we (the children) were very much frightened. My mother was very weak having a babe (a boy named for his father), but three weeks old. The brethren were very kind and assisted my father to rid himself of the tar, but the clothes he had on were spoiled.

Eliza Lyman Autobiography, BYU-S, Pg 3

The people of that place had been acting the part of a mob towards our people for some time and still continued the same course until our people agreed to leave the county which they did in the following November. It was very cold and uncomfortable moving at that time of the year and a great amount, if not all, of our provisions that we had laid up for the winter were lost and our houses left with many of our things in them. Our land and orchards and improvements of every kind left to benefit those who had driven us away. We traveled three miles and encamped on the bank of the Missouri River under a high bluff. The rain during the night poured down in torrents which wet ourselves and our things badly. This was the first night that I ever slept out of doors.

Eliza Lyman Autobiography, BYU-S, Pg 3 - Pg 4

The next day we crossed the river into Clay County. There my father laid up some house logs and stretched a tent on them so that we could stay here until he could go and find a house. The weather was very cold but we were in the woods and could have plenty of fire. It was here that I saw the stars fall. They came down almost as thick as snowflakes and could be seen until the daylight hid them from sight. Some of our enemies thought the day of judgment had come and were very much frightened but the Saints rejoiced and considered it as one of the signs of the
latter days.

Eliza Lyman Autobiography, BYU-S, Pg.4

When my father had done what he could to help the brethren across the river he, with others, went out to see if they could find some houses to move into, as there was already snow on the ground. He found a miserable old house that he could have with one fireplace in it which he and a brother by the name of John Corrill moved their families into. I think my mother as also Sister Corrill must have had their patience tried very much during this winter, the house open and cold and their cooking and children and husbands and selves all around one fireplace, for stoves were not in use then.

Eliza Lyman Autobiography, BYU-S, Pg.4

I did what work I could get for almost any kind of pay, but there were so many wanting work that there was very little chance to get any. We lived in this old house while we stayed in Clay County which was about two years. While here my father went on a mission to the eastern states. After his return he with others went to look for a location for the Saints, as the people with whom we resided began to be somewhat uneasy about us. My father and those who were with him decided that a good place could be had in Caldwell County. They (our people) bought land there and removed their families there, thinking to live by themselves in peace, which we had for a while.

Eliza Lyman Autobiography, BYU-S, Pg.4 - Pg.5

While here, I went about thirty miles from home and taught school for three months, not hearing a word from home while I was away and I did not see a person while there that I had ever seen before, but the Lord watched over me and returned me in safety to my parents again. I would never advise anyone to let a girl go away as I did then with entire strangers, to dwell with strangers. It was no uncommon thing in those times for our Mormon girls to go out among the Missourians and teach their children for a small remuneration. I received but 13 dollars and my board for the three months that I was gone. I think the people were not as wicked then as they are now or it would not have been safe for us to go about as we did. I was at this time about 17 years old.

Eliza Lyman Autobiography, BYU-S, Pg.5

We remained in Caldwell two or three years when not only the mobs that were around us but the authorities of the state said we must leave that county, which we did. We settled in Illinois, first at Quincy, then at Pittsfield, Pike County, then at Nauvoo, which was the gathering place for the Saints. In consequence of the persecutions of apostates, my father was obliged to leave Far West before his family and arranged with Brother King Follett to bring them to Quincy. We had a very uncomfortable time as the weather was cold and we were badly crowded in the wagon, although we did as we had done every time that we moved, left most of our things. We crossed the Mississippi partly in a boat and partly on the ice. Father met us and took us to a house where we were more comfortable than we had been while traveling. We stayed here but a short time as my father thought he could do better somewhere else and the Church was scattered with no place of gathering. However, it was not long before we went to Nauvoo as the Prophet, who was yet in prison, had said he thought it was the place to gather to.

Eliza Lyman Autobiography, BYU-S, Pg.5 - Pg.6
The Saints were nearly all sick with ague and fever and our family had to have a share. My two sisters, Harriet and Emily, had the ague about a year. I did not have it as I had worn it out when we lived in Ohio. As we were by this time much reduced in circumstances (having moved so many times and my father having poor health), it was thought best for me to take a school at Lima, a small town about 24 miles away, which I did and my father rented rooms for his family in a large storehouse where several other families resided, one Brother Hyrum Smith, and his brother-in-law, R. B. Thompson, and two more families, as they had no time to build yet.

Eliza Lyman Autobiography, BYU-S, Pg 6
While I was teaching at Lima, I boarded with a gentile family and was well treated, but suffered fearfully with headache. About two weeks before my school was out, my father sent a man for me saying my sister Harriet was dying. We rode all night and arrived at home about sunrise. My sister was still alive but died during the day. My parents took this trouble to heart very much and my father said she was his pet child, but no one knew it until then and I do not think now that he knew any difference in his children, but I believe when a child or friend is taken from us, we are to think we loved them more than others.

Eliza Lyman Autobiography, BYU-S, Pg 6 - Pg 7
This was in the spring and my father was making a garden on his lot which was distant about a mile. As his health was very poor and he did not feel able to walk so far to his work (he was also building a house), he concluded after the funeral of my sister that he would move down home and occupy a log house that he had put up for a stable but had not been used, and then he could work at his house and garden with more ease. He commenced to move but had to give up and take to his bed before he had the last load moved. He was sick about ten days when he also left us most uncomfortably situated. I was too sick to attend the funeral. He was completely worn out with the hardships and fatigues of movings and exposure caused by our enemies who never slackened their hands but persecuted us continually. He was firm and steadfast in his religion and tried to the very best of his ability to attend to every known duty as bishop in the Church of Jesus Christ of Latter-day Saints. We were in very poor circumstances at the time of his death, the handsome property that he had when he joined the Church having been spent in the Church and he not having had the privilege of staying in one place long enough to amass more.

Eliza Lyman Autobiography, BYU-S, Pg 7
After his funeral, Brother William Law took us to his house to stay until our house was finished. He and his wife were very kind to us and doctored me and also my sister Lydia who was very sick, so that in about three weeks we were able to move to our own house which was finished.

Eliza Lyman Autobiography, BYU-S, Pg 7
I forgot to mention that while I lived in Far West, I had learned the tailor’s trade as far as sewing went, which I found of great use to me as I now could get work at the tailor’s shops and was paid three dollars a week which was a great help to us. After a year or two, my mother married again, as she could not get along she thought without someone to provide for her. She now had three daughters besides me, and had one son about eight or nine years old. Her husband’s name was William Huntington, a very good man and kind to my mother and her children.

Eliza Lyman Autobiography, BYU-S, Pg 7
After a time, my sister Emily and myself went to live in the family of the Prophet Joseph Smith. We lived there about three years. While there, he taught to us the plan of celestial marriage and asked us to enter into that order with him. This was truly a great trial for me but I had the most implicit confidence in him as a Prophet of the Lord and not but believe his words and as a matter of course accept of the privilege of being sealed to him as a wife for time and all eternity. We were sealed in, 1843, by H. C. K [Heber C. Kimball] in the presence of witnesses. I continued to live in his family for a length of time after this but did not reside there when he was martyred which was the 27th of June, 1844.

Eliza Lyman Autobiography, BYU-S, Pg 7 - Pg.8

I was then living with a family by the name of Coolidge. I stayed with them for a year or more until I was married to a man by the name of Amasa Lyman, one of the Twelve Apostles. I then went to live with my mother for a while and after that lived with him and his wife, Maria Louisa. Times were not then as they are now in 1877, but a woman living in polygamy dare not let it be known and nothing but a firm desire to keep the commandments of the Lord could have induced a girl to marry in that way. I thought my trials were very severe in the line and I am often led to wonder how it was that a person of my temperament could get along with it and not rebel, but I know it was the Lord who kept me from opposing his plans although in my heart I felt that I could not submit to them; but I did and I am thankful to my Heavenly Father for the care he had over me in those troubled times. After I married the second time, we remained in Nauvoo for a few months living a part of the time in the back part of my mother's house.

Eliza Lyman Autobiography, BYU-S, Pg.8 - Pg.9

In February, 1846, we left Nauvoo and crossed the Mississippi River with many of the Saints and started to go to the Rocky Mountains where we hoped to be free to serve the Lord as we thought best. While crossing the river the ice came down in large pieces and threatened to sink our boat, but at this time as well as many others, we were preserved by the power of God. We went to Father John Tanner's and stayed several days as the weather was very cold and we were not in a hurry to camp out until we were obliged to. After a few days we left Father Tanner and joined the camp of the Saints on Sugar Creek. The weather was very cold, the snow deep, and we could not but be very uncomfortable as we were very poorly fitted out for such a journey at that time of the year. On the first of March, 1846, the camp of Israel began to move. There were about 400 wagons. After traveling about five miles, they camped for the night, scraped away the snow and pitched their tents. Fortunately for us, there was plenty of wood and the brethren made large fires in front of the tents which kept us from freezing but we could not possibly be made comfortable under such circumstances, but did not complain as we were leaving the land of our enemies and hoped for better times.

Eliza Lyman Autobiography, BYU-S, Pg.9

I think it was near the last of April [1846] that the camp reached a place called by our brethren, Pisgah. Here they concluded a part of the camp might stop and raise some crops of grain and as all were not prepared to go on much farther. We had thus far had a most unpleasant journey. After the snows came rains, almost without cessation, making the ground very muddy and some of the time the roads impassable so that we had to remain in camp much more than we wished to, for we were desirous to get to some place where we could make homes again.

Eliza Lyman Autobiography, BYU-S, Pg.9
At Pisgah I left my mother and sisters Emily and Lydia and little brother Edward with my mother's husband, Father Huntington, to stay until the next year or until there should be a convenient opportunity for them to come. My sister Emily was then President Brigham Young's wife and had one child, a boy named Edward. My sister Caroline was one of the wives of my husband and traveled on with us.

Eliza Lyman Autobiography, BYU-S, Pg 9

When we had traveled about 130 miles from Pisgah, there came a requisition from the United States for 500 men to be taken from our camps to go to Mexico to help the nation who had driven us out from their midst. Our people responded to the call and sent the 500, many of whom left their wives and children in their wagons, not knowing where they would settle and find a home, left them to the care of their brethren and friends and many of them never met again. Some of the men died during their absence; others returned to find that their wives had sunk under the weight of care and disease and their children scattered, but the Prophet of the Lord had said go and they went, trusting in him.

Eliza Lyman Autobiography, BYU-S, Pg 9 - Pg 10

One woman was living with us whose husband was in the battalion [Mormon Battalion]. When it was time for them to return, she was very much elated and rented a room and made all preparations for housekeeping. But, Oh, what a disappointment waited her; when the company came and she thought her happiness nearly complete, they told her he was dead and had been for months. Oh, the agony that she endured. It cannot be described. My heart ached for, but I could not comfort her.

Eliza Lyman Autobiography, BYU-S, Pg 10

I will go back to the time that I left Nauvoo on the 9th of February 1846, and write from my private journal. It will not perhaps be very interesting to anyone but myself, but it shows more particularly how we were situated and the hardships we endured in accomplishing the journey. On February 9, 1846, I bade adieu to my friends in Nauvoo and in company with my husband, Amasa Lyman, Daniel P. Clark and wife, Henry Rollins, and Dionitia W. Lyman (one of my husband's wives), started westward, for some place where we might worship God according to the dictates of our own consciences. We went about one mile to the Mississippi River, waited about three hours, then succeeded in procuring a boat, onto which we put our horses and wagons, and as there was no prospect of Father Huntington crossing the river that night, we took my mother, and sisters Caroline and Lydia and brother Edward with us and crossed the river. When we were about midway, we saw a boat at some distance from us, sinking, with no one near to assist them, but fortunately for them, they were near a sand bar so that they were not drowned, and soon a boat reached them and took them safely to shore. Our boat got into the ice which hindered us about an hour but did no damage. We went to Brother Sidney Tanner's where a part of us stayed all night and the rest stayed at Nathan Tanner's.

WRITINGS OF EARLY LATTER-DAY SAINTS
AND THEIR CONTEMPORARIES

M-P
Compiled by Dr. Milton V. Backman, Jr.,
Religious Studies Center, Brigham Young University
In Cooperation with Dr. Keith Perkins
And the Department of Church History and Doctrine
After a time, my sister Emily and myself went to live in the family of the Prophet Joseph Smith. We lived there about three years. While there, he taught to us the plan of celestial marriage and asked us to enter into that order with him. This was truly a great trial for me but I had the most implicit confidence in him as a Prophet of the Lord and not but believe his words and as a matter of course accept of the privilege of being sealed to him as a wife for time and all eternity. We were sealed in 1843, by H. C. K in the presence of witnesses; I continued to live in his family for a length of time after this but did not reside there when he was martyred which was the 27th of June, 1844.
I forgot to mention that while I lived in Far West, I had learned the tailor's trade as far as sewing went, which I found of great use to me as I now could get work at the tailor's shops and was paid three dollars a week which was a great help to us. After a year or two, my mother married again, as she could not get along she thought without someone to provide for her. She now had three daughters besides me, and had one son about eight or nine years old. Her husband's name was William Huntington, a very good man and kind to my mother and her children.

After a time, my sister Emily and myself went to live in the family of the Prophet Joseph Smith. We lived there about three years. While there, he taught to us the plan of celestial marriage and asked us to enter into that order with him. This was truly a great trial for me but I had the most implicit confidence in him as a Prophet of the Lord and not but believe his words and as a matter of course accept of the privilege of being sealed to him as a wife for time and all eternity. We were sealed in, 1843, by H. C. K [Heber C. Kimball] in the presence of witnesses. I continued to live in his family for a length of time after this but did not reside there when he was martyred which was the 27th of June, 1844.
ment of the Church. Minimal punctation has been added here, mostly periods after the dates of each entry, which in the original are set off in the margin.

Oct 17th [1848]. Reached the place of our destination in the valley of the Great Salt Lake. I have been quite as comfortable on the journey from Laramie as could be expected under the circumstances. Some of the time the weather has been very cold with rain and snow, so that I could not be comfortable anywhere as I had no stove in the wagon, but I and my child have been preserved through it all and I feel to give thanks to my Father in Heaven for his kind care over us. We are now at our journey’s end for the present. The weather is beautiful. The country barren and desolate. I do not think our enemies need envy us this locality or ever come here to disturb us.

[April 1849]

18th. Moved into a log room. There are eight of us to live in this room this winter. My Mother and Sisters Caroline and Lydia and Br Edward, Mr. Lyman a part of the time, one of Maria’s children to go to school and myself and Babe. We are glad to get this much of a shelter but it is no shelter when it rains for the dirt roof lets the water through and the dirt floor gets muddy which makes it any thing but pleasant.

April 8 1849. During the past winter we have had some sickness. My Baby was very sick with whooping cough. Many children around us died with it. My brother Edward also had it, they are both quite well of it now. We are intending to have our houses moved out of the fort onto our lots in town. Cooked the last of our flour to day and have no prospect of getting any more until after harvest.

13th. Br Lyman started for California in company with O. P. Rockwell and others. May the Lord bless and prosper them, and return them in safety to their families and friends. Br. L has left us that is Paulina, Caroline and I without any thing to

Watercolor of Eliza Maria Patridge Lyman as a young woman. (Daughters of Utah Pioneers. Salt Lake City, Utah.)
RLDS Archives, March 21-22, 1991
(p. 462)
Lucy Kimball -
322 Q: Where did the ceremony take place ...  
323 Q: Where was it? A: It was in our home.

(p. 464)
notes - introduced as a wife of Joseph Smith to:
1. Heber C. Kimball
2. Brigham Young
3. Hyrum Smith

(p. 485)
notes - Lucy saw a record of her marriage at Winter Quarters.  
This was in 1847.
807 Q: - What kind of a journal was it in. - that you read an  
account of that wedding? A: - It was a journal that he kept to  
keep the records of the church in.
808 (Q): - Was it in one of Clayton's private journals? A: - It  
was in one that he kept the records of such transactions.
809 Q: - Well was it a church journal or a private one of his  
own? A: I can't say.
811 Q: - How did you happen to read it? A: - Well I knew it was  
in existence and I went and asked the privilege of reading it,  
and the privilege was given me, and I done so.
812 Q: - Then they had a journal record of those marriages? A: -  
They did at any rate I saw mine there.

(p. 450)
notes - Lucy married May 1, 1843
26 Q: - You may state if there was any one present, and if so,  
who they were, when that ceremony was performed?
... [plaintiff objects]
A: - Well there was Miss Eliza Partridge. She was the only witness  
we had to the ceremony.
PLURAL MARRIAGE.

year; and the said Hannah E. Smith also lived at his house several months in 1844, after the Prophet's death. And further, that President Smith frequently visited his wife Hannah at his (J. B. H.) house.

(Signed) JOHN BENJAMIN

"Subscribed and sworn to by the said John Benbow, the day and year first written.

[SEAL] JAMES JACOBY Notary Public.

"I might continue to multiply those statements and testimonies both of the living and the dead until your paper could not contain them, but the foregoing is sufficient to prove that Joseph Smith did teach the doctrine of plural marriage several years before his death, and not only so, but that he did also practice what he taught. Further, the fact is established that Joseph Smith received the revelation on celestial or plural marriage, and the eternity of the marriage covenant, prior to July 12th, 1843, the time when a portion of said revelation was written.

ELIZA M. PARTRIDGE'S AFFIDAVIT.

"Territory of Utah.

Be it remembered that on the first day of July, A. D. 1846, personally appeared before me, Edward Partridge, probate judge in and for said county, Eliza M. (Partridge) Lyman, who was by me sworn in due form of law, and upon her oath saith, that on the 11th day of May, 1848, at the City of Nauvoo, County of Hancock, State of Illinois, she was married to Joseph Smith, President of the Church of Jesus Christ of Latter-day Saints, by James Adams, a High Priest in said Church, in the presence of Emma (Hale) Smith and Emily D. Partridge. (Signed) ELIZA M. (P.) LYMAN.

"Subscribed and sworn to by the said Eliza Maria Lyman, the day and year first above written.

[SEAL] EDWARD PARTRIDGE Probate Judge.

EMILY DOW PARTRIDGE'S TESTIMONY.

"Territory of Utah, County of Salt Lake.

Be it remembered that on this the first day of May, A. D. 1800, personally appeared before me, Emily Dow, probate judge for said county, Emily Dow (P.) Young, who was by me sworn in due form of law, and

Upon her oath said, that on the 11th day of May, A. D. 1848, at the City of Nauvoo, County of Hancock, State of Illinois, she was married to Joseph Smith, President of the Church of Jesus Christ of Latter-day Saints, by James Adams, High Priest in said Church, in the presence of Emma (Hale) Smith, (now Emma Biddison) and Eliza M. Partridge, (now Eliza M. Lyman). (Signed) EMILY D. P. YOUNG.

"Subscribed and sworn to by the said Emily D. P. Young, the day and year first above written.

[SEAL] ELIAS SMITH, Probate Judge.

(Sister Young, in her autobiography, published in the Woman's Exponent, Vol. 14, page 38, says: "The first intimation I had from Brother Joseph that there was a pure and holy order of plural marriage, was in the spring of 1842, but I was not married until 1843. I was married to him on the 11th of May, 1843, by Elder James Adams. Emma was present. She gave her free and full consent. She had always, up to this time, been very kind to me and my sister Eliza, who was also married to the Prophet Joseph. Emma, about this time, gave her husband two other wives—Maria and Sarah Lawrence.")

"One more statement will suffice for the present, although, if necessary, many more sworn statements of reliable individuals could be furnished upon the subject, besides the testimonies of scores of living witnesses in absolute denial of the alleged 'last testimony of Sister Emma.'

LOVINA WALKER'S CERTIFICATE.

"I, Lovina Walker, eldest daughter of Hyrum Smith, hereby certify, that while I was living with Aunt Emma Smith, in Fulton City, Fulton County, Illinois, in the year 1846, she told me that she, Emma Smith, was present and witnessed the marrying or sealing of Eliza Partridge, Emily Partridge, Maria Lawrence and Sarath Lawrence to her husband, Joseph Smith, and that she gave her consent thereto.

(Signed) LOVINA WALKER.

"We hereby certify that Lovina Walker, made and signed the above statement, on this 13th day of June, A. D. 1800, at Salt
Mon., Oct 21, 1842, and raised principally at
Pomfret, near Frederic, 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 mar-
rried to the Prophet Joseph Smith in August,
1843. The ceremony was performed by Elder
William Cloward, in the home of Almira's
sister, Mrs. Deloua D. Sherman. Patriarch
Hyram Smith was present and remarked at
the time to sister Almira, "The Lord has
revealed the principle of plural marriage to
me, and know for myself that it is true. I
will have none for a brother, and you shall
be blessed." Later the Prophet was killed, and
when the church was leaving Nauvoo, sister
Almira married Reuben Barton, and re-
moved to Council Bluffs, Iowa, where she
buried five girls. In 1846 she came to Utah
with her brother Joseph E. Johnson. Pre-
vious to this her husband had apostatized;
and he never came to the valley. 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
Panguitch, which is her present home.

Kimball, (Lula Walker), daughter of John Walker and Lydia Holmes, was born at
Peterham, Cavendish, Vermont, April 30, 1826, and was baptized by Elder
Abraham Palmer, at Dogtown, Vt., while
in her ninth year. In 1838 she removed with
her parents and the Dogtown branch of
the Church to Missouri, passing through
Kirtland, Ohio, which had not been evacu-
ated by most of the Saints. Before crossing
the line into Caldwell County, Mo., the little
company of Saints from Dogtown-and, travel-
ing in seven wagons, was surrounded by
a mob, consisting of about forty men with
paintined faces, who attacked the wagons
thoroughly, took away all the arms and am-
munition 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 hap-
pened on a cold and unpleasant day, early
in the morning. The company then travel-
ed on until they reached a point within
five miles of Hawn's Mill—where they formed
a camp. Brother Walker then proceeded to
the Mills to confer with President Joseph
Young and some other brethren who were
stopping there temporarily. This was on
Oct. 30, 1846, the memorable day on which the
massacre took place. During the shoot-
ing Bros. Walker was wounded in the arm,
and subsequently suffered considerably 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 babies 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 concealed place, where they en-
tered and found temporary shelter among
the settlers. In a couple of weeks, Bros.
Walker, who had been reported killed, re-
joined his family, and the following spring
most of the little party continued the jour-
ney until they reached Quincy, Ill. In the
spring of 1848 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, 1848, Sister Lucy was married to
the Prophet as a plural wife. After the
marriage of Joseph and Hyram Smith
she lived with her oldest brother C. Wilk
son, and in 1849 left Nauvoo to go west. After
spending two winters at Winter Quarters
she arrived in Great Salt Lake Valley in
1849, in the company of Hurb C. Kimball,
to whom she was married in 1855, and
subsequently had nine children by him. She
resided in Salt Lake City until 1858, when
she accompanied her husband to Porto.
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, (George M. Parker), oldest
dughter of Bishop Edward Parker and
Lydia Gibbs, was born at Palmsville,
Gonga (now Lake) Co., Ohio, April 26,
1823. 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 cir-
stances 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 apply to advantage in the best society. With no education 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 6, 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, and 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 the in 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 one side, and Navajos on the other), no doubt served to break down her 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 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 Theodora 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 1838 he was engaged in the floruit 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 revivals 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 H. C. Kimball came to his residence in Monroe 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 R. 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