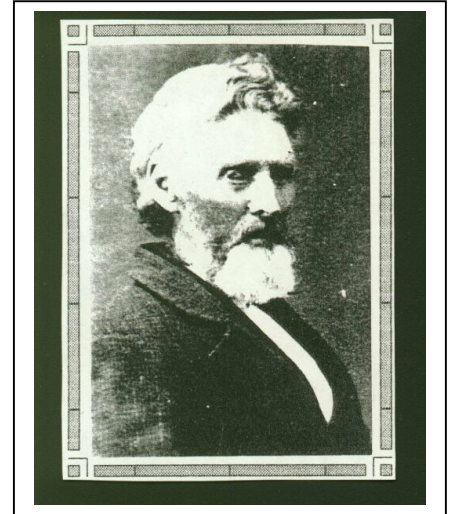


Life and Times of William (Billy) Young

Tennessee Frontiersman, Utah Pioneer

Written by a ggg-grandson, Gary Dean Young

William (Billy) Young was born 28 Aug 1805, near Springfield in Robertson County Tennessee. Both his father and grandfather had migrated to Tennessee from the Southwest Virginia Territory in the late 1700's. They were descended from early German immigrants to the American Colonies. The most credible source of information pertaining to the origin of the Youngs came from Rhoda Byrne Jared, born 24 Oct 1820 at Indian Creek, Jackson Co Tenn, daughter of Moses Jared and Malinda Byrne. She grew up next door to the Youngs, and married her childhood sweetheart, Dop (Adolphia) Young on 26 Jul 1836. He was a son of Billy Young's uncle, John Young. Dop Young was born 27 Feb 1816, and died 8 Jul 1852. After his death Rhoda married Billy's brother, Alfred Douglas Young, on 1 Jan 1853.



Few people knew the Youngs of Tennessee better than Rhoda Byrne Jared. Shortly before the death of Alfred Douglas in 1889, Rhoda was assigned the responsibility of researching her family roots by church leaders. Being faithful to her promise, she traveled back to the place of her childhood on Indian Creek in Tennessee to collect information. Upon her return, she wrote a very complete genealogical record and history of the ancestry of the Young and Jared families. This history was highly prized by the family, but unfortunately the original document was lost in a fire. However, two of her daughters, Lettie Y. Swapp and Fannie Y. Lundquist, copied the following from their mother's document (DUP Camp Vermillion, Kanab Utah files; 'Biographical Sketch of Alfred Douglas Young' written by his daughters): "The first recordings are of one William Young, born 15 Apr 1744. He was of German and English Descent, and came to Virginia with the early settlement of that state. He then moved to Jackson Co Tennessee. He was a first-class farmer and owned very extensive tobacco and cotton plantations, and many slaves. William married Elizabeth Huff 25 Mar 1770. She was born 27 Oct 1754. The following children were born to them: David, born 18 Jun 1772; Jacob, 8 May 1774; Susannah, 29 Apr 1775; John, 25 Jun 1778; Mark, 8 Jun 1780; Naomi, 2 May 1782; Lovina, 27 Jan 1785; Samuel, 6 Jul 1787. These sons in this family were first class mechanics and geniuses in many lines. No doubt the Youngs took part in the Revolutionary War."

Doctor A.B. Cox, a physician and Methodist minister described the early Southwest Virginia Territory where the Youngs lived as follows (Foot Prints on the Sands of Time: A History of Southwestern Virginia and Northwestern North Carolina): "Southwestern Virginia and Northwestern North Carolina are between ranges of mountains containing beautiful forests, salubrious atmosphere, crystal streams of water, rich vegetation, delicious fruits, and rich mines of iron, lead, copper and zinc. At the beginning of the 18th century [1700's] the colony had advanced as far west as Montgomery County, which at that time included a considerable part of Southwestern Virginia."

Goodridge A. Wilson Jr, speaking at the golden jubilee of the Abingdon Presbytery on 21 Apr 1936, <http://www.ls.net/~newriver/va/abpres1.htm>, said: "The first settlements under the

English flag on any westward flowing waters were made along New River [present-day Montgomery Co Virginia] in the early seventeen forties. Exactly when these people first came is not definitely known, but by 1745 they were fairly established with their women and children in wilderness clearings and cabins along both sides of the swift and clear and beautiful river on the western slopes of the Virginia mountains, both above and below the present city of Radford. The best evidence now available indicates that the first settlers were German folk, but the restless van guard of the Scotch Irish came either along with these German people or close upon their heels, for in 1745 cabins occupied by men of Scotch Irish name and blood were mingled with the 'Dutch,' as the English-speaking immigrants called their German-speaking neighbors."

Governor David Campbell sent the following to 'The Virginian' in 1911 (www.usgenweb.com, Washington Co Virginia archives): "Some account of the first settlers of old Washington County, Virginia, would no doubt, be interesting to many of the readers of the Virginian.... Hunters visited the county as early as 1745, but no families came and settled permanently until about 1767 or 1768. In two years from that time many emigrated, so that in 1770 the county was dotted all over with improvements.... High up on the South Fork [of the Holston River] there were scattering settlements of Baptists, and a large portion of the country for twenty miles down from about seven miles to the town of Abingdon, almost the whole population were Germans. Many of them came from Germany to Pennsylvania, thence to what forms Shenandoah and Rockingham, and from there to Holston. Some came to Holston direct from Germany. Jacob Young, who lived in the land afterwards the residence of John Campbell, I think came direct from Germany with a large household. He was a wealthy man, and lived and ruled his household and tenantry like a lord."

The Washington County Virginia Survey Records Abstracts 1781-1797 lists the names of William, David, Jacob, John, James, and Samuel Young -- who owned many thousands of acres between them. But they did not remain there for long, and indications are that Billy Young's grandfather had moved his family westward to the Cumberland River area of Tennessee, prior to that time. Governor Campbell concluded his article in The Virginian, by saying not many of the early Southwestern Virginia settlers stayed for long: "Not one family in twenty, I believe. Holston seemed to be a point from which the restless settler could survey, in his mind, at least, the great and beautiful West, the lands of Kentucky and Cumberland, and as soon as each one thought it would be safe for his family, he packed up his wife and children and put off for those fascinating countries."

Actually, history reveals that many of the early Southwestern Virginia settlers were forcefully displaced by events coinciding with the Revolutionary War. During the years 1775 to 1783, the Indians were aided and abetted by the infamous British agents living among them, who were inciting them to slaughter innocent women and children along the western frontier. The last Indian raid was recorded in 1794, but the most dangerous time was at the beginning of the war. Lewis Preston Summers wrote in his 'History of Southwest Virginia 1746-86 (FHL book 975.5H2slp) wrote: "The settlers on the Holston and Clinch, during the years 1776-77, had been greatly harassed by the invasion of the Indians, and thereby prevented from making anything like a crop from their lands. They had also been required to furnish supplies to Colonel Christian and his army of two thousand men, upon their invasion of the Cherokee country."

Billy Young's father, Jacob Young, was born on the Virginia frontier 8 May 1774, the second child of William & Elizabeth Huff Young. Jacob had an older brother named David, and six other

brothers and sisters, all born in Virginia according to later census records. Their family was as follows:

WILLIAM YOUNG, born 15 Apr 1744, married Elizabeth Huff 25 Mar 1770, was an early settler in the Cumberland Basin, died 31 Oct 1818 in Smith Co Tennessee and buried on the Young family cemetery near Indian Creek that empties into the Caney Fork of the Cumberland River.

ELIZABETH HUFF, born 27 Oct 1754, married William Young 25 Mar 1770, died 22 May 1819 in Smith Co Tennessee and buried in the Young Family cemetery near Indian Creek.

DAVID YOUNG, born 18 Jun 1772 on the frontier in western Virginia territory, son of William & Elizabeth Huff Young, married Elizabeth Vance about 1805 and settled on Indian Creek that empties into the Caney Fork of the Cumberland River near her father's grist mill, died 10 Oct 1847 in Pottawattamie Territory on the Mormon Trail to Utah.

JACOB YOUNG, born 8 May 1774 on the frontier in western Virginia territory, son of William & Elizabeth Huff Young, married (1) Bazel Boren's daughter Mary Boren abt 1801 and settled in the new town of Springfield, Robertson Co Tennessee divorced abt 1810, married (2) his cousin Polly Huff, died abt 1842 in Putnam Co Tennessee.

SUSANNA YOUNG, born 9 Apr 1776 on the frontier in western Virginia territory, daughter of William & Elizabeth Huff Young, married John Porterfield abt 1795, died in 1832.

JOHN YOUNG, born 25 Jun 1778, on the frontier in western Virginia territory, son of William & Elizabeth Huff Young, married Matilda Gibson in 1811, died in May 1835 at Nashville, Jackson Co Tennessee, and buried in the old Nashville cemetery.

MARK YOUNG, born 8 Jan 1780, on the frontier in western Virginia territory, son of William & Elizabeth Huff Young, married Ruth Ralston abt 1800, died 8 Feb 1857 in Putnam Co Tennessee.

NAOMI YOUNG, born 2 May 1782, on the frontier in western Virginia territory, daughter of William & Elizabeth Huff Young, married John Douglas abt 1802, died 1856.

LEVINA YOUNG, born 27 Jan 1785, on the frontier in western Virginia territory, daughter of William & Elizabeth Huff Young, married Adam Marley 10 May 1814 in Smith Co Tennessee, died 8 Oct 1824 and buried in the Ellis church yard, Smith Co Tennessee.

SAMUEL YOUNG, born 2 Jul 1787, on the frontier in western Virginia territory, son of William & Elizabeth Huff Young, married Elizabeth George abt 1807, lived in the Buffalo Valley area of Tennessee, died 1856.

Only a few hundred white people had lived in the area of present-day Kentucky, Illinois, and Tennessee, before the Revolutionary War. They included French explorers, missionaries, fur traders, and a few ambitious men looking for land to establish homes. A group of land speculators from Virginia formed the 'Transylvania Company' in 1772, and hired Daniel Boone to blaze a trail across the mountains at Cumberland Gap to open the new territory to settlement. Billy Young's mother, Mary Boren, was related to Daniel Boone through her mother Susannah Bryan. Susannah Bryan was

first cousin to Boone's wife, Rebecca Bryan. The Bryans and Borens had lived in the same area near the Yadkin River in North Carolina. Though they were probably not aware of it, the Bryans were descended from a long line of Old World royalty through their ancestor Sir Francis Bryan.

The counts de Brienne of Brienne-le-Chateau were one of the more distinguished families of medieval France, producing statesmen, diplomats and crusaders, including a regent of the Latin Kingdom of Jerusalem, Jean de Brienne. Guy de Brienne I of Norman England, a 12th century scion of the family, founded a six-generation line of knights, of which the first-born son was always named Guy de Brian. The Bryans of Kilkenny descending from this line, established themselves in Ireland in the 13th century. Sir Francis Bryan, Lord Marshall of Ireland appointed by Henry VIII, served as chief intelligence officer for the Tudor Court, married Lady Joan FitzGerald, only daughter and heiress of James FitzMaurice FitzGerald, eleventh Earl of Desmond. From this union was born Francis Bryan II, raised hibernicus ipsis hibernior at the Seat of the Earls of Desmond, Adare County Limerick. Sir Francis Bryan II married Ann Smith, and they had a son named William Smith Bryan who was born 1600. Colonel William Smith Bryan married Catherine Morgan, and they had a son named Francis Bryan III, born 1630. He and his wife were exiled by Cromwell to Virginia in the New World about 1653. Their son, Francis Bryan III, fled to Denmark, where he married Sarah Brinker and had three children. They boarded a ship in 1693 for the Pennsylvania colony, but Francis and Sarah his wife both became sick while on the voyage and died. Their three children were provided for by some of their shipmates and then "bound out" in Pennsylvania for their room and board, until they reached lawful age. Their son, Morgan Bryan Sr, married Martha Strode, and eventually settled in North Carolina. Their family was as follows:

MORGAN BRYAN, born 1671 in Denmark, son of Francis & Sarah Brinker Bryan, married Martha Strode 1719 in Chester Co Pennsylvania, said to have been the first man to take a wagon on the Wilderness Road through the Cumberland Gap, died 3 Apr 1763 at Deep Creek, Rowan Co North Carolina.

MARTHA STRODE, born 1678 in France, daughter of William Strode of Holland and France, died 24 Aug 1762 at Deep Creek, Rowan Co North Carolina.

JOSEPH BRYAN, born 1720 in Chester Co Pennsylvania, son of Morgan & Martha Strode Bryan, married Alice Linville abt 1738 in the Shenandoah Valley Virginia, died 1805 at Floyd's Fork, Shelby Co Kentucky.

SAMUEL BRYAN, born 1721 in Chester Co Pennsylvania, son of Morgan & Martha Strode Bryan, married Elizabeth McMahon abt 1750 in the Shenandoah Valley Virginia, died 1800 in Rowan Co North Carolina.

ELINOR BRYAN, born 1722 in Chester Co Pennsylvania, daughter of Morgan & Martha Strode Bryan, married William Linville 1740 in the Shenandoah Valley Virginia, died 21 Oct 1772 in Madison Co Kentucky.

JAMES BRYAN, born 3 Apr 1723 in Chester Co Pennsylvania, son of Morgan & Martha Strode Bryan, married Rebecca Knox 1756 in the Shenandoah Valley Virginia, died 18 Aug 1807 at Femme Osage, Saint Charles Co Missouri.

MARY BRYAN, born 1724 at Pequea Creek, Lancaster Co Pennsylvania, daughter of Morgan & Martha Strode Bryan, married Thomas Curtis 1738 in the Shenandoah Valley Virginia, died 23 Feb 1742 in the Shenandoah Valley, Orange Co Virginia.

MORGAN BRYAN, born 20 May 1729 at Pequea Creek, Lancaster Co Pennsylvania, son of Morgan & Martha Strode Bryan, married Mary Forbes 1747 in the Shenandoah Valley Virginia, died abt 1795 in Bourbon Co Kentucky.

JOHN BRYAN, born 9 Apr 1730 at Opequon Creek, Frederick Co Virginia, son of Morgan & Martha Strode Bryan, married Elizabeth Frances Battle 16 Apr 1765 in Rowan Co North Carolina, died 12 Mar 1782 in Rowan Co North Carolina.

WILLIAM BRYAN, born 10 Mar 1734 at Opequon Creek, Frederick Co Virginia, son of Morgan & Martha Strode Bryan, married Mary Boone 1755 (sister of the famed Daniel Boone) in Rowan Co North Carolina, died 30 May 1780 at Bryan's Station, Clark Co Kentucky.

THOMAS BRYAN, born 1737 in Berkeley Co West Virginia, son of Morgan & Martha Strode Bryan, married Sarah Hunt 1755 in Rowan Co North Carolina, died 14 Oct 1780 at Bryan's Station, Clark Co Kentucky.

SARAH BRYAN, born 1739 in Berkeley Co West Virginia, daughter of Morgan & Martha Strode Bryan, married Francis Paison abt 1757 in Rowan Co North Carolina, died in Rowan Co N.C.

One of Morgan & Martha Strode Bryan's grandsons kept a record of his ancestry, which may be found in the Salt Lake Family History Library book 975.5/M28d, vol 12; Revolutionary Pension Applications. The record was written 18 Dec 1839 from Marion County Indiana, by Mary Hunt Bryan, age 80, daughter of Col Jonathan & Isabella Hunt of Rowan County N.C., widow of Samuel Bryan. She wrote that she was married 5 Oct 1775 by Col Joseph Williams, a magistrate in Rowan Co North Carolina, and that her husband died 4 March 1837. She had no family record but presented a history of her husband's ancestry as given to her son Luke Bryan by her husband: "My great grandfather Bryan was a Dane born in Denmark and raised in that kingdom where he married a wife and lived untill he had a sone born whome he called Morgan after which he removed to Ireland where he lived untill said MORGAN [BRYAN] came to manhood who left his father in Ireland and came to Pensylvania in Amerrica where he married a woman by the name of MARTHA STRODE the daughter of a man by the name of Strode a Hollander who had moved to France where he resided with his wife untill he had three children."

"He and his wife [FRANCIS & SARAH BRINKER BRYAN] being protestants, in time of great persecution fled for their lives, bound for Pensylvania in Amerricca but himself and wife sickened on the seas and died before them arived to the end of their voige, the vesel landing in Pensylvania where the children were provided for by some of their shipmates and were bound out untill of lawfull age. The names of those children were JEREMIAH, SAMUEL, AND MARTHA, who lived in Pensylvania untill of legal age when the above named Morgan Bryan married said Martha Strode by whom he had seven sons and two daughters, namely, JOSEPH, ELENOR, MARY, SAMUEL, MORGAN, JOHN, WILLIAM, JAMES and THOMAS."

“He [MORGAN BRYAN] removed from Pennsylvania to a creek called Opecon near Winchester in Virginia where he resided until several of his children were grown and married, after which time he removed to the Yadkin river in Rowan County North Carolina where he lived until his death. Where his son William, my father, coming to the age of 22 years married MARY BOONE daughter of SQUIRE BOONE the 1st and sister of Col DANIEL BOONE the explorer and settler of Kentucky.”

“SQUIRE BOONE who was from the west of England, (came) to Pennsylvania where he married SARAH MORGAN of Welch extraction by whom he had twelve children, eight sons and four daughters which were named SARAH, ISRAEL, SAMUEL, JONATHAN, ELIZABETH, DANIEL, MARY, GEORGE, NATHANIEL, EDWARD, SQUIRE, and HANNAH; with his wife and these children he removed from Pennsylvania to Rowan County in North Carolina where he resided until his death.”

“William Bryan with his wife Mary lived in Rowan County, No Carolina until they had ten children namely SAMUEL, DANIEL, WILLIAM, PHEBE, HANNAH, JOHN, SARAH, ABNER, ELIZABETH, and MARY; with his wife and these children, he removed to Kentucky in the year 1779 and settled at a place called Bryan’s Station on Elkhorn Creek in Fayette County, where the Indians killed him and his son William while hunting for game for the support of the family on the 5 day of October 1775.”

Boone’s trail, the famous Wilderness Road, became the chief route to the new settlements. These settlements were important as British supply bases. George Rogers Clark of Virginia and a band of frontiersmen called the “Long Riflemen” captured Kaskaskia and Cahokia from the English in 1778. Clark could not get financial help from Virginia or Congress to keep his soldiers fed and paid, so he used his own money. This left him penniless, but his action saved the Northwest Territory. Then when the peace treaty was signed in 1783, the British were forced to give this territory to the United States because it was under Clark’s military control.

Billy was named after his grandfather, William Young, who married Elizabeth Huff 25 Mar 1770 and their children were all born in the western frontier, including Billy’s father, Jacob Young on 8 May 1774. In 1779, a group of pioneers led by James Robertson and John Donelson settled around the ‘Big Salt Lick’ on the Cumberland River. They built a fort on the river bluffs called Nashborough, which formed the center of settlement. Billy Young’s maternal grandparents, Bazel & Susannah Bryan Boren were married on 7 Oct 1780 -- the same year that the “Cumberland Compact” was written, providing the community with a representative government and court system. Bazel & Susannah Bryan Boren’s family was as follows:

BAZEL BOREN, born 1758 in the Yadkin Valley, North Carolina, son of Joseph Boren, married Susannah Bryan 7 Oct 1780 in the Southwest Territory of Virginia, died 1812 in Union Co Illinois.

SUSANNAH BRYAN, born 1762 in the Yadkin Valley, Rowan Co North Carolina, daughter of Morgan & Mary Forbes Bryan, married Bazel Boren 7 Oct 1780 in the Southwestern Territory of Virginia, died shortly before the 1820 census in Union Co Illinois.

BAZEL A. BOREN, born abt 1781 on the frontier in western Virginia territory, son of Bazel & Susannah Bryan Boren, married Cassa Boren on 12 Jun 1819 in Union Co Illinois, joined the Mormon church in 1844, died in Van Buren Co Iowa.

SARAH (SALLY) BOREN, born abt 1782 on the frontier in western Virginia territory, daughter of Bazel & Susannah Bryan Boren, married William Dorris abt 1815 in Robertson Co Tennessee, died 9 Oct 1864 in Robertson Co Tennessee, buried in the Dorris cemetery.

MARY BOREN, born 6 Sep 1784 on the frontier in western Virginia territory, daughter of Bazel & Susannah Bryan Boren, married (1) Jacob Young abt 1802 and had five children; divorced abt 1810 and married (2) her cousin Willis Boren 30 Jun 1819 in Union Co Illinois and had eight more children. She moved to Gibson Co Tennessee with her husband and children, where they joined the Mormon Church in 1843. She died abt 1848 at Winter Quarters in Pottawattamie Territory.

JOHN BOREN, born abt 1786 on the frontier in western Virginia territory, son of Bazel & Susannah Bryan Boren, married Lydia Chapman abt 1803, died in Union Co Illinois.

REBECCA BOREN, born abt 1788 on the frontier in western Virginia territory, daughter of Bazel & Susannah Bryan Boren, married Lewis Latham abt 1808 in Robertson Co Tennessee.

SUSANNAH BOREN, born abt 1790 in Robertson Co Tennessee, daughter of Bazel & Susannah Bryan Boren, married Stephen Smith abt 1810.

NANCY BOREN, born abt 1792 on the frontier in western Virginia territory, daughter of Bazel & Susannah Bryan Boren, married James Hogan, abt 1820 in Union Co Illinois.

MORGAN BRYAN BOREN, born abt 1796 on the frontier in western Virginia territory, son of Bazel & Susannah Bryan Boren, married Anne Lathum abt 1805 in Robertson Co Tennessee, died Jan 1851 in Polaski Co Illinois.

ISRAEL BOREN, born abt 1798 on the frontier in western Virginia territory, son of Bazel & Susannah Bryan Boren.

GRACE (TINNY) BOREN, born abt 1800 in Robertson Co Tennessee, daughter of Bazel & Susannah Bryan Boren.

MARTHA (PATSY) BOREN, born abt 1802 in Robertson Co Tennessee, daughter of Bazel & Susannah Bryan Boren.

MORNING BOREN, born abt 1804 in Robertson Co Tennessee, daughter of Bazel & Susannah Bryan Boren, married Matthew Waters Jr 23 Sep 1827 in McCracken Co Kentucky, died abt 1833, only child, Martha Ann Waters was raised by Coleman & Melinda Keller Boren.

COLEMAN BOREN, born 14 Oct 1808 in Robertson Co Tennessee, son of Bazel & Susannah Bryan Boren, married Melinda Keller 7 Mar 1830 in Jonesboro, Union Co Illinois, died 13 May 1858 in Provo, Utah Co Utah and buried there.

Even before the Revolution, all the frontier families were busy preparing for war with Great Britain. Billy Young's grandfather, Bazel Boren, was given a Lieutenant's commission in the 20 Nov 1782 Washington Co Virginia court (FHL book 975.5H2sl, Annals of Southwest Virginia, page

1127): "Ordered that John Frazer be recommended for Captain Thomas Faires and BAZIL BORAR for Lieutenants."

According to Pat Alderman in his book, "Overmountain Men," p 60, the frontiersmen fought in many of the early battles of the war. Then on October of 1780, both of Billy Young's grandfathers participated in the famous battle of King's Mountain. The Salt Lake City Utah Family History Library book 975.743/D3w "King's Mountain Men" says that a thousand frontiersmen came together of their own free will to make themselves into a volunteer army. Their only equipment was each man's own trusty Dechard rifle with its accessories, his sure-footed mountain horse, and his pocketful of parched corn. These men knew little of professional warfare, but they did know how to keep Tories and Indians from their settlement. When England's sharpshooter colonel, Patrick Ferguson, sent them a letter that said unless they came on to join him and the British king he would "march over the mountains and hang every one of them," it made them furious.

It was during a time when the American revolutionary cause was looking grim. Failure after failure had come to the American arms in the South. The engagement at Musgrove's Mill, about two months earlier, was indeed rather a victory for the Whigs, some of the King's Mountain men taking part in it. While trying to harass the British, the Americans fell into a trap, yet they fought off their enemy and escaped with all the prisoners they had taken. Ferguson chased them to the Blue Ridge and then sent the insolent letter which caused his ruin. Colonels Shelby, Sevier, Cleveland, Campbell, Winston, and Hampton, had sent a letter to the American General Gates, asking him for a trained officer to lead them. The letter said in part, "We have collected at this place about 1500 good men, drawn from Washington, Surry, Wilkes, Burk of North Carolina, and Washington County Virginia, and expect to be joined in a few days by Colonel Williams of South Carolina with about a thousand more."

At the close of the same day the letter was written, Campbell was nominated by Shelby as temporary commander, on the grounds that he was the only Virginian of regimental rank. During the next two days the leaders picked out the best men with the best horses and rifles. Then on the morning of 26 Sep 1780, about 900 men assembled for a prayer by Rev Samuel Doak and began their long march to North Carolina to halt Ferguson. The men on foot and those with poor horses were told to follow. In their rapid advance, the frontiersmen could not spare the time to deal with a large body of Tories forming to join Ferguson. Passing this force they were joined at Cowpens by 60 men from Lincoln County under Colonel Hambricht. They were also joined by an equal number of South Carolina men under Major Chronicle and by a band under Colonel Williams of the same state. During thirty-six hours the riflemen never alighted but once at Cowpens. They had little to eat but parched corn. A persistent rain made them wrap their guns and ammunition in sacks, blankets, and even their hunting shirts. It was necessary to keep their powder dry, even though their bodies were drenched by the cold downpour.

When they caught up with Colonel Patrick Ferguson on the morning of 7 Oct 1780, they went into the fight with neither rest nor refreshment. The battle lasted only an hour. Toward the end of the battle, Ferguson tried to make a desperate break through the Whig lines. Pat Alderman, p 100 wrote: "With two companions, he made a sally toward Sevier's position on the hill. Wielding his sword in his left hand, he cut and slashed until his sword was broken. The Colonel and two of his fellow officers were shot down by crack riflemen. These Frontiersmen had come a long way just to get Ferguson. Max Dixon wrote in his book entitled, "The Wataugans" p 60, that the battle was over in "sixty-five minutes." The frontiersmen, having ended their threat to security, needed to get back

to the frontier where they had left Major Charles Robertson to protect the home front in Washington County, and Colonel Anthony Bledsoe in command of the Sullivan County home force (Pat Alderman, p 82). After an absence of two weeks, the victors returned home.

Losses at Charleston and Camden in the Revolutionary War had discouraged many patriots, but new encouragement came as Thomas Sumpter, Francis Marion, and Andrew Pickens launched guerrilla attacks against the British. In September 1780, Cornwallis invaded North Carolina and on October 7th, Col. William Campbell's 900 American frontiersmen destroyed the force of 1,100 Loyalists under Maj. Patrick Ferguson, covering Cornwallis' left flank. The loss, sustained at Kings Mountain, just over the boarder from North Carolina into South Carolina, forced the British to retreat and became one of the pivotal battles of the war.

But the returning frontier soldiers had no time to wait for words of praise and promises of reward. They had to hurry back by the nearest path to their wives, children, and the old men and boys who were left to protect the settlements from the Indians. They were just in time to beat off a thousand Indians who were on the march, having learned that the fighting men had gone to King's Mountain. At King's Mountain these soldiers had trapped and annihilated a British army more numerous than themselves. Yet they came near being reprimanded by the Continental Congress for taking the war path without express permission. If they had failed there might have been trouble, but all is well that ends well. So in time the state governments of Virginia and North Carolina and the central government as well gave official recognition to the leaders and men who gained one of the most momentous victories of the Revolution.

FHL book 975.743/M2b, 'Battle of Kings Mountain Participants 7 Oct 1780', page 12 lists BAILE BORAN [Bazel Boren], of Washington Co Virginia. Page 39 lists WILLIAM YOUNG also of Washington Co Virginia. It is not known if this was Billy Young's grandfather or not, but the book 'King's Mountain Men', FHL book 975.743/D3w, page 150 lists BAILE BORAN as a lieutenant in the militia of Washington County September 1780, and states that "it is well known that all well members of this militia marched with Colonel Campbell." page 236 lists WILLIAM YOUNG under Colonel Campbell as well, and that he "received a bounty warrant" for his service. This was a paper that entitled him to a certain number of acres of land, given to veterans by the government. The amount of land awarded depended upon the applicant's rank and time of service. The warrant directed the government surveyor to set aside land in what later became a part of the states of Kentucky, Illinois, and Tennessee.

If this particular William Young, was Billy Young's grandfather, then he may have used his bounty-warrant to purchase land on the South Fork of Indian Creek that runs into the Caney Fork of the Cumberland River. This is near present-day Enigma in Smith Co Tennessee. A descendent, Loyd Young of Buffalo Valley Tennessee said, (Report of Research for Young Ancestry by Eleanor M. Hall, 1970, page 2), "I have always been told that five brothers came to the lower end of Putnam County and settled on a Revolutionary War grant in the section now known as Buffalo Valley and Indian Creek. They owned and occupied all the land from the Caney Fork River at Buffalo Valley on Indian Creek to the top of the hill toward Cookeville, at a place now called Boma. My father and I went to the section above Indian Creek, and he showed me where his father, Lewis Hartford Young, was born. He was the son of Allen [grandson of Wm & Elizabeth Huff Young]."

Another clue to the origin of the Young family, was one of their occupations. Besides farming, they were gunsmiths, and it is a historical fact that German immigrants supported the

Revolutionary War effort by making guns and gunpowder. Eleanor M. Hall wrote in her 'Report of Research', 1970, pp 5-6, "High on the steep hillside we found the old [Mark] Young home, last occupied by Sam Bartlett, a great grandson of Mark Young, number four of the five Young brothers. The location is secluded and remote. On this particular farm there were limestone caves just past the barns and across the branch, almost opposite the house, but hidden from it by dense growth. These caves produced saltpeter enough to supply the needs of the Young family with gunpowder. With a bit of careful management there was often enough to sell when the poled raft of goods went down the river to Nashville every spring. The caves were used for blacksmith shop, gunpowder factory, distillery and armory. The story is still told that a beautifully carved gun, inlaid with silver, was made by David [Young] and purchased at the fair by an English Lord who gave him \$1000 for it. The lord took the gun with him to England and placed it in a London Museum where it is still on exhibit. I was told by Melonee Reeder in 1951 that Dave Brazel still owned a gun that had been made by David Young.... There is a story that Dop (Adolphia) Young, left a store of guns in one of the caves. He wrapped them in oiled wolf skins for safe keeping then sealed the cave by caving the front off to hide the entrance, when he left that country to join the Latter-Day Saints [Mormons] in Nauvoo in 1842."

In 1787, four year after the end of the Revolutionary War, North Carolina provided for a lottery to raise money for the construction of a road from Clinch Mountain to Bean's Lick. An old hunter and pioneer named Peter Avery was employed to mark the route. He laid out a road during the winter of 1787 and the spring of 1788 through present-day Monterey, across the Cumberland River at Fort Blount on to Bledsoe's Lick now known as Castilian Springs. The Cherokee Indians claimed all this territory and contested the right of the white people to travel or construct any road through same. These Indians served notice on the white settlers that they could not travel this road unless they paid toll. An effort was made by the Territorial Government to avoid conflict with the Indians in this regard but it became necessary to provide militia escorts for any settlers who attempted to travel this route. A great number of people were endeavoring to move into the territory around Nashville. During all of this time there were frequent conflicts with the Indians and a great many of the settlers lost their lives in these conflicts. The travel increased over this road however, and the establishment of a garrison at Fort Blount was for the protection of these travelers.

In 1790, when the federal government created The Territory of the United States South of the River Ohio," it was still very much a wilderness. The Cherokee Indians held a large area in middle Tennessee and in fact, the word Tennessee came from the name of a Cherokee Indian village. Early maps show little more than the names of streams and widely spaced plantations, around which grew small settlements. When Billy Young's father, Jacob Young, was old enough to leave home, he purchased property in the new town of Springfield, in Robertson County, near where Bazel & Susannah Boren lived. He married their daughter Mary Boren, and settled down there. They named their first child Squire Boren Young, after Squire Boone of North Carolina. Their second child, William (Billy) Young, was named after his grandfather, William Young. Billy Young's mother, Mary Boren, was 16 years old when she married Jacob Young, and Jacob was 28 years old. It was said that he was "an excellent mechanic," which in those days meant that he was skilled in repairing and operating farm machinery. One of the tools he owned was a cotton press, used to make oil from cottonseed. He was also listed in the Springfield court record as having been paid to make repairs on the jailhouse.

Robertson County Tennessee was formed in 1797. Billy Young was born near the place where the town of Springfield developed, and eventually became the county seat. The new county

was named in honor of Gen. James Robertson, the founder of the Cumberland Settlements. But the first white man to actually settle in this area on the Red River was a friend of Bazel Born, named Thomas Kilgore. Kilgore's Station became an important settlement in the migration of white settlers. Other early settlements in the area were Caleb Winters House, Miles Station, and Crockett's Fort. The first Robertson Co Tennessee courthouse was built of hand-hewn logs in 1799, as were most of the houses.

The original Young family settlement on the South Fork of Indian Creek became a part of a new county of Smith with an act of the legislature on 26 Oct 1799, and a new road was planned from Knoxville through to Nashville. One of the commissioners chosen for the construction of the road was William Walton, who had established a ferry some years before at the present site of Carthage Tennessee. Walton and his companions made the road directly south from Carthage up by way of Cookeville intersecting with the old road south with the present site of Monterey. An early description of the road was given as follows (FHL book 976.851/H2j, vol 2, page 67, from the journal of Steiner & Schweinitz, 25-27 Nov 1799): "On the last mountain there is the parting of the ways. The road to the left goes to Caney Fork and the one to the right to Fort Blount. We took the latter. The mountain down which we had to go is at once so steep that we had to lead our horses. We had nine miles more to the first house. The first low land to which we came was not bad and is, in part, level and had some cane along the streams, where we allowed our horses to graze, for the fodder we had brought with us had just given out. Here, on the high trees, we saw the first Cumberland parrots. They are green in color, have red bills and are somewhat larger than pigeons. They have a loud note and are commonly assembled in great numbers, so that they make unusual racket. They fly very fast and because they always alight on the highest trees we could not observe them closely. Beyond this plain there are again barren hills, the soil becomes poorer and then one crosses the Cherokee line into the Mero District of the State of Tennessee. Near at hand is the first house where a man by the name of Blackburn dwells. He and his family live, as do the Indians, by the chase and they make use of their advantageous location to sell provisions and fodder to travelers at high prices, since usually they reach here in great need. Corn costs a dollar a bushel and bear's flesh 1/8 of a dollar a pound. Among other things the people here were occupied with gathering dry grass on the barren hills, which was to be sold to travelers for good hay. We proceeded three miles further and camped along a creek where cane grew and of the abundant wood lying about we made a good fire."

"We continued through poor, broken country and for eleven miles met with neither house nor hut. Then we came down Flynn's Creek between two very high hills covered to the top with thick, high cane and tall timber. Most of this cane was an inch in thickness and fifteen or sixteen feet high. In this valley, we had to ride through Flynn's Creek fourteen times. Its bed almost entirely covered with small round pebbles, alongside the same was morass. In this valley, it was extremely cold, because the sun could scarcely shine through the tall cane even during the noon hours. Two families that had arrived here several days ago, with many children, were stopping in these cold quarters without roof or lodgment and contemplated spending the winter here, because here in the cane they could best provide for their cattle, counting more than sixty head. In the main, the land is good but mountainous."

"At noon, we came to the Cumberland River in Sumner County. It has rocky banks but is not broad. We were taken across it at Fort Blount, where during the last Indian war there had been a garrison, now there remains a roomy house. From here, we continued steadily westward on a new but very muddy road and turned in, early in the morning, on account of the bad road, at a good-sized

plantation belonging to the Widow Young not far from the river. Soon a family followed us, also going down to the River, who dwell far below Clarksville, 150 miles west of Nashville. They informed us that the country down the river to where they live and even beyond was inhabited, not indeed thickly, as there were dry hills where no one lived, between which lay the settlements. The night was cold and the morning of the 27th so very cold that a bucket of water newly filled was frozen over in a very few minutes, therefore we were very glad for the good night's lodging, though we were obliged to pay well for it. Five miles further on, we came to a well located plantation, called Dickson's Spring (Dixon Springs) where the Caney Fork Road again unites with the Fort Blount Road. An abundant spring flows forth from under a rock shelf and forms at once a bountiful creek that drives mills not far from here."

The Widow Young referred to in the journal of Steiner & Schweinitz was Elizabeth Holland Young, late wife of William Young -- no relation to the William Young married to Elizabeth Huff. The story is that he was captured by Indians when he was a child in Virginia and held by them for eight years (FHL 976.852/H2h, vol 1, section F839-840). Because he was too small to keep up with the tribe, the Cherokee captor said he would end the boy's life. At that point another Indian stepped forward and said, "I want him for my slave, give him to me!" Later, William and his older brother John, also a captive of the tribe called the Overhill Indians, claimed they had been taken as far west as "the chalk plains." They were deeply indoctrinated in Indian ways, until William was 21 years old and an official treaty freed him and his brother to be repatriated. But John had to persuade William to leave the tribe.

This particular William Young married Elizabeth Holland and moved to South Carolina and thence to Kentucky. Soon after his marriage, he left home to hunt along the Cumberland River. On Christmas night in 1779 he and his young friend, a man named Marchbanks, camped on the north bank of the river and watched while James Robertson and his party crossed the ice to settle the town now called Nashville. That same night, his wife gave birth to a baby girl back home, who much later grew up to marry Marchbanks. Eventually William and his wife Elizabeth Holland settled on Sanderson Branch of Peyton Creek in Pleasant Shade, Tennessee. When he died in 1799 at Tillman Dixon's house in Dixon Springs Tennessee, he was buried still wearing Indian rings in his nose and ears. After her husband's death, Elizabeth Holland Young married Mike Murphy.

WILLIAM & ELIZABETH HOLLAND YOUNG were the parents of JENNY YOUNG, who married William Marchbanks; MARGARET YOUNG, who married Sampson Williams; JOHN YOUNG, had a son named Alphonso who joined the Mormon Church and helped build Nauvoo; SARAH YOUNG, married (1) Dr. Nathan Ridley, (2) Dr. Monroe, (3) Adam Hall; ANNE YOUNG, married George White; JAMES YOUNG, born in South Carolina, grew to a very tall 6 foot 6 inches, married Elizabeth Draper abt 1788 and had 14 children, was a farmer and merchant in Jackson county, captain in War of 1812, first sheriff and Justice of the Peace, represented his county in the state legislature of 1837-38, died in Bagdad Tenn 21 Aug 1860; NANCY YOUNG, married William Thomas; DICY YOUNG, married Nathan Haggard.

ALPHONSO YOUNG, born 23 Sep 1805 in Smith Co Tennessee (Reorganized Minute Book, Wheeling Water Branch Record, Nebraska 1852-71), was baptized a Mormon 15 May 1841 and listed in Nauvoo Temple Endowment Register 1845-46. He was mentioned on the Nauvoo List of Members (Nauvoo, Early Mormon...Series 1839-46 by Lyman Platt, Illinois, Nauvoo City Tax Lists 1843-1844). He accompanied John D. Lee on a proselytizing mission back to Tennessee from Nauvoo in 1842. Alphonso was baptized in proxy for his grandfather William Young who had

married Elizabeth Holland, in the Nauvoo Temple on 7 May 1843 (Nauvoo Temple Baptism Record, book C, page 23a). He did not accompany the main group of Mormons to Utah, and joined the Reorganized LDS Church in Iowa.

The Act establishing the County of Smith provided that courts of pleas and quarter sessions should be held “with the same power and authority as the courts of pleas and quarter sessions of the counties heretofore by law established,” and directed that the first term should commence on the third Monday in December following, at the house of Major Tilman Dixon. As it was a quarterly court the other terms would necessarily commence third Mondays in March, June and September. After the first term the court was to meet at “such places as it might adjourn to”.

On 6 Nov 1801, an act of the legislature attached a large portion of Wilson County lying south of the Cumberland River and west of Caney Fork River, while taking off a portion of Smith County on the east side to constitute the newly formed Jackson County. Shortly after, the south boundary of Smith County was extended south to the state line with Alabama. In 1805, an act was passed to limit the size of Smith County to 625 square miles described as, “Sumner and Wilson on the north, by a parallel with the upper boundary of Sumner County to the Cumberland River, and from thence a parallel line with the upper boundary of Wilson County to the Indian boundary line, and with the same south 45 degrees west to the southeast corner of Wilson County.” Willis Jones and Lee Sullivan were appointed to ascertain by actual survey the eastern boundary of the county so as to reduce it to its constitutional limits.

Historical sketches and traditions of Jackson County found in the Jackson County Sentinel of 6 Sep 1933, FHL book 976.851/H2j, vol 1, page 177 says that, “A great many of the present residents of the Jackson and surrounding counties will be interested in the following partial list of the residents and landowners in the territory embraced in Jackson County in the years 1801, 1802, 1803, and 1812 (among others) John Sevier, first governor of Tennessee, LEONARD HUFF, DAVID YOUNG, MARK YOUNG, JAMES YOUNG captain in War of 1812 and 1st Sheriff, ELY YOUNG, SAMUEL HUFF, ANDREW JACKSON future president of U.S.” These Huffs may have been close relatives of Elizabeth Huff Young. Mark Young was one of Jacob Young’s brothers. Billy Young’s uncle David Young met and married a daughter of James Vance, one of the guards who accompanied settlers along the Wilderness Road. These military escorts were charged with protecting against Indian attacks.

The question of locating the seat of justice was the most difficult and perplexing one the people of Smith County had to settle. It continued for years to be a source of strife and division. The Legislature appointed commissioners to locate the town of Smithfield for this purpose, but evidently they failed to do it. In August 1804, the Legislature appointed new commissioners to hold an election of the voters of the county to decide between Bledsoeboro and the lands of William Walton, at the mouth of Caney Fork, as the location of the county seat. Andrew Green, John Gordon, and James Ballow were appointed in the Act authorizing it to superintend the election. It was held at the house of Mr. Walton, for three consecutive days, as soon after the passage of the law as notice could be given. Colonel Walton furnished unlimited supplies of venison, beef, and barbecued bear meat, nor was a full supply of whiskey lacking. Parties between the two places were nearly equally divided. The contest was fierce, and for a long time doubtful. The Bledsoeboro people called the Caney Fork men the ‘Moccasin Gang’ and the Caney Fork men retaliated by naming their opponents the ‘Pole Cats.’ In the forenoon of the last day, the polecats took possession of the polls and raised the defiant shout of victory. Nothing daunting however, the Moccasin Gang

formed a solid column, pushed the head of it to the voting place and stood while their friends walked over their shoulders to vote. Victory at the close was found perched upon the standard of the moccasins, and the county seat of Smith became Carthage. This result was largely due to the personal popularity of Colonel William Walton, and to his abundant supply of refreshments during the days of the election. There was ill blood on both sides for years, and many a fight occurred between them in consequence when they should meet at Carthage.

Such was life on the early Tennessee frontier, and the most common place to meet and discuss politics was at the local grist mill while awaiting the grinding of grain. One such mill located near the Young family settlement was owned by James Vance on Indian Creek. Although grist mills, mill ponds and streams provided an idyllic atmosphere for socializing, their reason for being was for much more practical purposes. They were not only essential 'food processors' for the early settlers but also served as barometers of the economic growth of the county, as few of the early settlements flourished without the proximity of a mill. Family picnics were frequently enjoyed there; lengthy sermons and baptisms saved many souls on hot summer Sunday afternoons; carefree boys swam, dived and frolicked in the swimming hole; lovers gazed into each others' eyes as they strolled along the banks 'Down by the old Mill Stream.'

WATER GRIST MILLS, by Sue Maggart

I Wandered today to the hill, Maggie,
to watch the Scene below.
The Creek and the old rusty mill, Maggie,
where we sat in the long, long ago.
The green grove is gone from the hill, Maggie,
where first the daisies sprung;
The old rusty mill is still, Maggie,
since you and I were young.

The younger children probably swam in Vance's mill pond while their older brother David Young was courtin' the owner's daughter, Elizabeth. David Young and Elizabeth Vance were married abt 1802, and they purchased 222 acres adjacent to the mill (FHL film 0319081 pages 203-204). "This indenture made this eleventh day of November in the year of our Lord one thousand eight hundred and three. Between Robert King of the county of Roan [Rowan] in the state of Tennessee [North Carolina] of the one part, and DAVID YOUNG of Smith County and said state of the other part. Witnesseth that the said Robert King for diverse good considerations and especially for and in consideration of the sum of five hundred dollars current money of Tennessee to him in hand paid before the sealing of the presents. The receipt hereof is hereby acknowledged and confessed hath given, granted, bargained and sold unto the said DAVID YOUNG his heirs and assigns forever, one certain tract or parcel of land lying and being in the state of Tennessee and county of Smith on the South Fork of Indian Creek that runs into the Caney Fork of Cumberland River. Containing two hundred and twenty two acres, lying round JAMES VANCE's Mill. Be the same more or less and bounded as follows (to witt): Beginning at two Sugar trees on the west side of a hill. Thence due south, thirty poles to a stake. Thence east one hundred and forty poles crossing the creek to a large Hickory and White Oak on the south side of a large hill. Thence north one hundred and thirty poles to a stake. Thence west two hundred and sixty poles to a stake. And from thence one hundred and thirty poles to the beginning. With the reversion and reversions, with the

remainder and remainders, appurtenances, rents and profits thereof. And all the estate, rights, title, inherent claim and demand of the said Robert King his heirs. Of, in or to the said land and premises with the appurtenances to hold to him the said DAVID YOUNG his heirs and assigns forever. And the said Robert King for himself his heirs and assigns, the said land and premises with the appurtenances unto the said DAVID YOUNG. The right and title to be good and lawfull, free and clear from the claim or claims of any person or persons whatsoever. In witness whereof the said Robert King hath hereunto set his hand and affixed his seal the day and year first above written. Robert King (seal). Signed, sealed and delivered in presence of JAMES VANCE (jural) and William Skiles. State of Tennessee of Smith County Court. December term 1802. The execution of the within deed of conveyance was proven by the oath of JAMES VANCE one of the subscribing witnesses. Registered the 7th of March 1804. DB. Let it be registered T. Williams.”

David & Elizabeth Vance Young raised their family on the Indian Creek property, near their parents and other relatives. David Young’s grandparents may have been William & Patience Sinclair Young of Stafford County Virginia. This comes from a set of Salt Lake Mormon temple records dated 26 Jun 1917 (FHL film 183469, pages 1364 and 1370) as follows: "WILLIAM YOUNG, born about 1722, of Essex Co Virginia, died after 1747, grandfather of David Young. PATIENCE SINCLAIR, born 1718 of Stafford Co Virginia, died 1747, grandmother of David Young. SARAH YOUNG born 1 Apr 1747 of Essex Co Virginia, aunt of David Young. JAMES YOUNG born 28 Sep 1797 near Watertown Wilson Co Tenn died 7 Jun 1881 son of David Young. NANCY BRANCH born 8 Mar 1800 of Watertown Wilson Co Tenn died 17 Apr 1875 daughter-in-law of David Young. LEWIS VANCE YOUNG of Austin Texas died Dec 1881 son of David Young. THOMAS YOUNG born 1834 Wilson Co Tennessee died 1894 grandson of David Young. MARY JONES married 1890 of Rutherford Co Tennessee died 1894 relative of David Young. FRANCES YOUNG born 10 Aug 1825, Watertown, Wilson Co Tennessee; died 13 Feb 1901; father James Young, mother Nancy Branch, married WILLIAM BRYAN; David Young deceased grandfather."

These two David Youngs may have been cousins. The “Wilson Co Tenn David Young” family was as follows (FHL book 929.273/Y84n, David Young and Sarah Phillips Descendants): “DAVID YOUNG Sr, born 1774, married Sarah Phillips 9 Dec 1796 in Davidson Co Tennessee, died 13 Apr 1856 in Wilson Co Tennessee. SARAH PHILLIPS, born 7 Sep 1776, daughter of David & Sarah Phillips Young. JAMES YOUNG, born 28 Sep 1797, son of David & Sarah Phillips Young, married Nancy Branch 15 Oct 1815 in Wilson Co Tenn, died 7 Jun 1881. ELIZABETH YOUNG, born 22 Mar 1799, daughter of David & Sarah Phillips Young, married Edward Wheeler 24 Oct 1818 in Wilson Co Tenn. DELPHY YOUNG, born 19 Dec 1800, daughter of David & Sarah Phillips Young. JOSEPH YOUNG, born 18 Mar 1802, son of David & Sarah Phillips Young. DOAK YOUNG, born 12 Jan 1804, son of David & Sarah Phillips Young, married Sarah Reeder 12 May 1826, died 1874 in Wilson Co Tenn. CARSON YOUNG, born Nov 1806, son of David & Sarah Phillips Young. DAVID YOUNG, born 17 Jul 1808, son of David & Sarah Phillips Young. SARAH YOUNG, born 20 Apr 1811, daughter of David & Sarah Phillips Young. ALEXANDER A. YOUNG, born 15 Feb 1813, son of David & Sarah Phillips Young, ALPHA YOUNG, born 4 Jul 1814, son of David & Sarah Phillips Young, NANCY YOUNG, born 20 May 1816, daughter of David & Sarah Phillips Young. MARY YOUNG, born 12 Aug 1818, daughter of David & Sarah Phillips Young, married Beverly Cornwell 19 Feb 1840 in Wilson Co Tenn. LOUISIANA YOUNG, born 11 Apr 1820, daughter of David & Sarah Phillips Young, married P.Y. Davis 11 Apr 1820 in Wilson Co Tenn. FRANCES YOUNG, born 7 Feb 1822, daughter of David & Sarah Phillips Young, married Matthew Skeen 5 Jan 1842 in Shop Springs, Wilson Co Tenn.”

The David Young family of Indian Creek in Smith County Tennessee was as follows: DAVID YOUNG, born 18 Jun 1772 in the frontier territory of Virginia, son of Wm & Elizabeth Huff Young, married Elizabeth Vance abt 1802 in Smith Co Tennessee, died 10 Oct 1847 at the Mormon Summer Quarters in Nebraska and buried there. ELIZABETH VANCE, born 17 Oct 1784 in the frontier territory of Virginia, daughter of James & Margaret Reynaud Vance, died 24 Jan 1847 in Summer Quarters Nebraska and buried there. WILLIAM FREDERICK YOUNG, born 3 Dec 1807 in Jackson Co Tennessee, son of David & Elizabeth Vance Young, married Mary Webb abt 1832, died Feb 1847. JAMES VANCE YOUNG, 29 Jan 1809 in Smith Co Tennessee, son of David & Elizabeth Vance Young, died 14 Sep 1835. ISAAC YOUNG, born 30 Jan 1810 in Jackson Co Tennessee, son of David & Elizabeth Vance Young, died 12 Feb 1811. JOHN YOUNG, born 19 May 1811 in Jackson Co Tenn, son of David & Elizabeth Vance Young, married Priscilla Hawley 4 Jul 1846 in Nauvoo, Hancock Co Illinois, died 31 Oct 1886 in Grove, Shelby Co Iowa. LEWIS VANCE YOUNG, born 3 Jan 1815 in Jackson Co Tennessee, son of David & Elizabeth Vance Young, married Nancy Armstrong abt 1835, died 1 Dec 1881. MARY VANCE (POLLY) YOUNG, born 10 Nov 1817 in Smith Co Tennessee, daughter of David & Elizabeth Vance Young, married John D. Lee 27 Feb 1847 in Winter Quarters, Nebraska Territory (polygamist marriage), died 7 Apr 1883 in Nutrioso, Apache Co Arizona, buried in Nutrioso. LOVINA YOUNG, born 25 Sep 1820 in Smith Co Tennessee, daughter of David & Elizabeth Vance Young married John Doyle Lee 27 Feb 1847 in Winter Quarters, Nebraska Territory (polygamist marriage), died 4 Jul 1883 in Nutrioso, Apache Co Arizona, buried in Nutrioso. DAVID ISOM YOUNG, born abt 1822 in Smith Co Tennessee, son of David & Elizabeth Vance Young, died of Cholera 1847, before marriage in Summer Quarters, Nebraska Territory and buried there.

The marriage of Wm & Patience Sinclair Young, and birth of their first two children, is documented in the Overwharton Parish Register of Stafford Co Virginia. The problem is there were more than one Young family living in Stafford County at the same time. Vincent Young came from Kent Co England and was the first sheriff of Stafford Co. His descendents migrated northward through Stafford, Prince William, and Fauquier County Virginia. It is quite possible that Wm & Patience Sinclair Young are the ancestors of the Wilson County Tenn Youngs, because the Overwharton Parish Register records were not published until after 1917 when the temple ordinances were done in Salt Lake. A book found on the 4th floor of the Joseph Smith Memorial Building in Salt Lake City, entitled "David Young and Sarah Phillips Descendants" 929.273/Y84n, shows that their ancestors lived in middle Tennessee in the present area of Wilson County. They are often confused with the Wm & Elizabeth Huff Young family of Smith County, because of their oldest son, David Young, who was born 18 Jun 1772, and his son Lewis Vance Young, born 3 Jan 1815. However, the David Young listed in the 1817 temple records is an entirely different person.

Sometime later, a descendent of the Moody family in Salt Lake incorrectly connected Wm Young, husband of Patience Sinclair to the Michael Cadet Young family of southern Virginia. Michael Cadet's line is easy to trace because he is descended from prominent English Royalists. But there is no documented evidence of a connection to our Youngs.

David Young is listed in several places on the Robertson County records, along with his brother Jacob Young and their Boren and Bryan relatives. He was a witness in a trial on 17 Jul 1798 and was paid for his traveling expense. John & Sarah Alley Boren were Mary Boren Young's uncle and aunt. John Bryan was Bazel Boren's brother-in-law. It is not known if Adam Young was a relative (FHL book 976.8464/P2w, Robertson Co Tennessee Court, Tuesday 17 Jul 1798): "Case of

Elener Logue vrs Michael Purtle. Witnesses: DAVID YOUNG, one days attendance & sixty miles traveling; SAMUEL CROCKET, ADAM YOUNG, JOHN BRYAN, JOHN BOREN, & SARAH BOREN, one days attendance & 30 miles traveling; Robert Barnet and Zachariah Betts, one days attendance & 24 miles traveling.”

The Act establishing counties generally provided that a court of pleas and quarter sessions should be held four times per year or quarterly. The Court was composed of all the Justices of the Peace in the county, which included Bazel Boren. These were appointed by the governor and were given the title of Esquire during their term in office (Robertson Co Tennessee Court, Wednesday 18 Jul 1798): “Present William Fort, John Philips, James Norfleet, and BAZEL BOREN Esquires. Elener Logue vrs Michael Purtle. Order name of Robert Barnett as security for plaintiff be struck out and James McDaniel & John Dorris be inserted, being by their consent freely given in April court previous to the trial.”

Certain business licenses required a bond, which was a type of insurance policy secured by the properties of well-known individuals. However, it was only legal requirement in the which no actual money needed to be produced (Robertson Co Tennessee Court, Tuesday 22 Jan 1799): “William B. Powel licenced to keep a tavern, bond 200 dollars with JACOB YOUNG and Francis Byrd his securities.”

Two of Bazel Borens’ brothers, William and Moses, were listed as jury members on 23 Jan 1799 (Robertson Co Tennessee Court, Wednesday 23 Jan 1799): “Case of William Montgomery Vrs William Miles. Jury members, Thomas Hutchison, Thomas Christmas, Jacob R. Pickrel, John Parchment, John Brooks, James Henderson, John Briscoe, Patrick Martin, Thomas Simpson, WILLIAM BOREN, MOSES BOREN, Thomas Yates, who find for the defendant.”

David Young was listed as a jury member, along with William Boren on 24 Jan 1799 (Robertson Co Tennessee Court, Thursday 24 Jan 1799): “Case of George Frazer Vrs Nathan Smith. Jury members, James Henderson, Peter Spencer, Asaph Parker, Jeffery Lively, James Herod, WILLIAM BOREN, Anderson Cheatham, John Parchment, Thomas McIntosh, William Farmer, DAVID YOUNG, Philip Parchment, who find for plaintiff his damage 25 dollars plus costs.”

The Legislature had appointed John Young and James Norfleet commissioners, to locate the town of Springfield in which to erect the county buildings and to act as agents in the sale of town lots. There is a good possibility that this John Young was an uncle to Jacob Young. In the 17 April 1799 court, Jacob Young was granted a lot in town. His father-in-law Bazel Boren, who was the court recorder at the time, approved the sale (Robertson Co Tennessee Court, Wednesday 17 Apr 1799): “Deed John Young and James Norfleet, Commissioners of Springfield, to JACOB YOUNG (one town lot) proven by Bazel Boren.”

Jacob Young was listed as a jury member, along with his brother David Young, and William Boren on 18 Apr 1799. William Dorris was the husband of Sarah Boren who was Mary Boren’s sister (Robertson Co Tennessee Court, Thursday 18 Apr 1799): “Henry Airs Vrs Benjamin Nail. Slander. Jury members, Thomas Hutchison, Francis Byrd, Allen Parker, JACOB YOUNG, WILLIAM DORRIS, Volentine Choate, DAVID YOUNG, George Chapman, William Karr, WILLIAM BOREN, Jacob Pickrell, George Martin. Find for plaintiff, assess damage to one hundred dollars.”

On 19 Apr 1799, Jaob Young was listed as a jury member, and Bazel Boren's brother, Stephen, as a witness. William Dorris' father, Isaac Dorris, was ordered by the court to foreman the building of part of the road from Springfiled to Nashville (Robertson Co Tennessee Court, Friday 19 Apr 1799): "George Briscoe Vrs John Cheatham. Assault & Battery. Jury members, Lawrence Carr, Jacob Pickrell, James Powel, William B. Powel, George Chapman, Joseph Philips, Lawrence Howse, Benjamin McIntosh, JACOB YOUNG, Charles McIntosh, Henry Airs, William Lowry who find for defendant. Plaintiff obtained appeal to Superior Court, bond 500 dollars, Hugh Henry & David Hooser security. Tobert Head witness proves 5 days attendance, Martha Head 5 days, Nimrod McIntosh 5 days, STEPHEN BOREN 5 days." Page 107: "Isaac Dorris to oversee the new road from Karrs Creek through Springfield to Logan County Road as marked by Jury of View, all hands within one mile and half work on same in clearing it out. Samuel Crocket to oversee road from Karrs Creek to Sychamore (lately marked from Springfield to Nashville) all hands living on Browns creek & those living on Sychamore waters above the road leading from Nashville to Clarksville work on same."

In April 1800, David Young purchased 39 acres of land in Robertson County (Robertson Co Tennessee Court, Tuesday 22 Apr 1800): "Deed James Menees, Sheriff to DAVID YOUNG, 39 acres 36 poles, acknowledged."

David Young served as jury member in July of 1800, along with Bazel Boren and Moses Boren (Robertson Co Tennessee Court, Tuesday 22 Jul 1800): "Jacob McCarty vrs Samuel Todd. Attachment. Jury Members, John John Hardin, William Crunk, DAVID YOUNG, Robert Black Jr, MOSES BOREN, John Price, David Rounsevall, BAZEL BOREN, Barton Coates, Britain Bryan, John Robins, William Sale, who assess plaintiff damage to eighteen dollars and twenty five cents plus costs."

Jacob Young and his father-in-law Bazel Boren, appeared as witnesses in the 21 Jan 1801 court. Witnesses were paid a fee, based on the amount of time spent in court. They both must have been living near the court house at the time, because they did not claim any travel costs. Jacob Young was appointed to serve on the jury in the following court session along with his father-in-law, Bazel Boren (Robertson Co Tennessee Court, Wednesday 21 Jan 1801): "Thomas McIntosh vrs Anderson Cheatham. Assault & Battery. Witnesses, JACOB YOUNG proves 3 days attendance, BAZEL BOREN 2 days." Page 166: "Jurors to next County Court, George Pool, David Jones, David Huddleston Sr, Richard Matthews, John Somorville, Moses Beason, Webster Gilbert, Zachariah Tucher, Henry Johnson, Nimrod McIntosh, William Karr, James McKinley, Abraham Tippy, Joseph Robertson, Thomas McIntosh, Caleb Winters, Benjamin Wood, JACOB YOUNG, Robert Simpson, Samuel Musgrove, Elias Fort, Elias Fort Jr, Eppa Lawson, John Siglar, Levi Moore, Walter Stark, BAZEL BOREN, William Benson, Arthur Pitt, William Lusk."

Jacob Young was paid for doing repairs on the county jail in January 1801. It is said that the Young brothers were all good at working with metal and machines (Robertson Co Tennessee Court, Thursday 22 Jan 1801): "JACOB YOUNG produced account for one dollar for working on jaol, which was allowed."

Jacob Young was nominated as a grand juror in April 1801 (Robertson Co Tennessee Court, Monday 20 Apr 1801): "Grand Jurors elected, David Huddleston foreman, Nimrod McIntosh, Abraham Tippy, Webster Gilbert, Elias Fort Jr, Walter Stark, Arthur Pitt, Caleb Winters, William Benson, Elias Fort, Moses Beason, John Siglar, Richard Matthews, JACOB YOUNG."

Jacob Young was granted a license to operate a cotton press by the January 1802 court. The cotton press was used to crush seeds of the cotton plant to obtain oil for sale. (Robertson Co Tennessee Court, Wednesday 20 Jan 1802): "JACOB YOUNG, possessor of a cotton press, gave bond, Joseph Robertson & Abraham Tippy his securities, took oath."

Sarah Boren Dorris' father-in-law, Isaac Dorris, was appointed to the office of Marshal of Springfield in January of 1802. His relatives, Bazel Boren and Jacob Young posted security for the bond (Robertson Co Tennessee Court, Thursday 21 Jan 1802, p. 227): "ISAAC DORRIS appointed constable, bond 620 dollars, WILLIAM DORRIS and SAMUEL DORRIS his securities, took oath. James Menees, Esquire, duly elected Sheriff, bond \$125, BAZEL BOREN, JACOB YOUNG, John Brooks, securities, took oaths."

John Bryan, who was Bazel Boren's brother-in-law, was given the responsibility of seeing that one of the roads leading from Springfield was maintained. The court order indicates that Bazel Boren lived near the Red River. John Dorris, older son of Isaac Dorris, was given the charge of maintaining another one of the roads out of Springfield (Robertson Co Tennessee Court, Wednesday 21 Jul 1802): "Order JOHN BRYAN to oversee road, Logan to Springfield, from State Line to fork, one road leading to Betts, the other to Springfield, all hands within one mile west of road from the Line to James Karrs, also the other side all in Captain Bryants Company on Red River to include BAZEL BOREN. John Dorris son of Isaac to oversee road from Springfield to Port Royal from fork north of Sulpher Fork to Menees's, hands between said road & Sulpher Fork work on same."

Jacob Young purchased 50 acres in Robertson County in October of 1802 (Robertson Co Tennessee Court, Monday 18 Oct 1802, Springfield): "Deed Christopher Funkhowser to JACOB YOUNG, 50 acres proven by John Young."

Bazel Boren was listed as a jury member in January of 1802 (Robertson Co Tennessee Court, Tuesday 19 Jan 1802): "Dan Lynn vrs John Powers. Trespass. Jury members, John Hardin, James Long, Caleb Winters, James Mays, Charles Simmons, John Washington, David Spence, Andrew Irwin, Edward King, Abraham Tippy, Jesse Martin, BAZEL BOREN, who find for defendant. Thomas Woodard, Constable, allowed 2 dollars for guarding John Volentine, a criminal, to District Jail at Nashville. William Hunter allowed 1 dollar, 33 1/3 cents for service as guard in above business."

The divisions of the county were military, not civil, as now, and the primary divisions were Captain's companies. Jacob Young was given the responsibility of being one of these captains. Francis Boren was a younger brother of Bazel Boren (Robertson Co Tennessee Court, Wednesday 20 Oct 1802): "Jurors appointed to next County Court, William Benson, William Spiller, FRANCIS BOREN, Charles Wheaton, Charles Bradon, William Huddleston, Anthony Jones Sr, James Mays, James Stark, Robert Galispie, Walter Stark, Benjamin Porter, Jesse Jones, William Crocket, Samuel Crocket, Nimrod McIntosh, James Bell, Jacob Pinkley, Lawrence Carr, Jiles Connel, Mark Noble, James Elliott, James Walker, Henry Airs of Caleb Creek, Isham Rogers, Lovick Ventress, James H. Bryan, Patrick Martin, Benjamin Koen, JACOB YOUNG. Order Benjamin Menees, Esquire, take lists of taxable property in that part of Robertson County south of Cumberland River. John Philips, Esquire, for Captain JACOB YOUNG's company; Isaac Dortch Esquire for Captain James Blackwells company; Charles Miles, Esquire, for Captain Dardin's company; Thomas Strain,

Esquire, for Captain Abraham Young's Company; John Hutchison, Esquire, for Captain Simmons company; Martin Duncan, Esquire, for Captain Bryan's company."

Jacob Young sold a lot in the town of Springfield in April 1803, perhaps to raise money to pay off some of his debts. He owed 104 dollars to James Latham, and he was ordered in conjunction with Sheriff John Flynn, to pay an overdue debt to David Jones. Sheriff Flynn was ordered to sell 200 acres of land for payment of the debt and court costs. Jacob Young was also appointed to serve as a juror to the next court (Robertson Co Tennessee Court, Tuesday 19 Apr 1803): "Jurors to next court, John Appleton, David Huddleston, Andrew Irwin, Richard Matthews, Samuel McMurry, Walter Stark, William Spiller, Moses Winters, Andrew Washington, Thomas Sellars, William Crocket, John Burnley, Joseph Latimer, JACOB YOUNG, Holland Dardin, William Atkins, Lawrence Carr, James Gardner, Nimrod McIntosh, James Blackwell, Cordial Norfleet, James Elliott Jr, Peter Browner, Asaph Parker, John Crane, James Jones Jr, Peter Pinkley, James Walker, Matthew Mathes, Thomas Little. Deed, JACOB YOUNG to Levi Noyes, one lot in Springfield, acknowledged. David Jones vrs John Flynn and JACOB YOUNG. Judgement for 31 dollars 90 cents debt and costs 50 cents before a Justice of the Peace, execution for which has been levied on 200 acres the property of John Flynn. Sheriff to sell agreeable to Law to satisfy judgement & costs. George Bell vrs Jacob Young as Garnishee of James Latham. Defendant made oath he is indebted to James Latham 104 dollars. Judgment is entered against said YOUNG in behalf of George Bell for aforesaid sum."

Isaac Dorris deeded land to his son, Isaac Dorris Jr in October 1803, and Stephen Boren was sued for 310 dollars in the same court. The bond, required for the appeal, was secured by Bazel Boren and Isaac Dorris (Robertson Co Tennessee Court, Wednesday 19 Oct 1803, p. 272): "John C. Hamilton vrs STEPHEN DORRIS. Covenant. Damage 310 dollars. Defendant obtained appeal to Superior Court, bond 650 dollars, BAZEL BOREN & ISAAC DORRIS securities. Deed, Isaac Dorris to Isaac Dorris, 28 acres acknowledged."

Jacob Young was ordered to pay another debt in the same court, where General Andrew Jackson was given guardianship of his orphan children on 20 Oct 1803. Jacob Young was one of the members of the jury. All these people knew each other well (Robertson Co Tennessee Court, Thursday 20 Oct 1803, p. 273): "Wyatt Bishop vrs JACOB YOUNG. Debt. Jury find for plaintiff, assess damage to 66 dollars 99 cents plus costs. General Andrew Jackson appointed guardian for orphan children of Captain Edward Butler, deceased -- Caroline S. Butler, Eliza Butler, George W. Butler, Anthony Wayne Butler, gave bond 8000 dollars, with Bennet Searcy & George Bell his securities. p. 274, Andrew Morris vrs John Cromwell. Appeal. Jury members, James Mays, Samuel Henry, JACOB YOUNG, Henry Airs, Uriah Swann, Josiah Skinner, William Sale, James Yates, Jacob Pinkley, Joseph Payne, John Cheatham, Julius Elmore, who find for plaintiff for one dollar 62 and 1/2 cents plus costs."

Jacob Young continued as jury member in the 21 Oct 1803 court. It is not known if Peter Young was a relative or not (Robertson Co Tennessee Court, Friday 21 Oct 1803, p. 276): "State vrs Edward King. Presentment. William Smith, County Solicitory. Jury members, William Ragsdale, Jacob Sigler, Joseph Payne, ISAAC DORRIS, JACOB YOUNG, William Wills, Levi Dunn, William Sale, Henry Johnson, John McElhainy, Abraham Dean, who find defendant not guilty. Court orders prosecutor to pay all costs. State vrs George Browning. Presentment. Jury, William Ragsdale, Jacob Sigler, Joseph Payne, JACOB YOUNG, William Wills, Levi Dunn, William Sale, Henry Johnson, John McElhainy, Abraham Dean, Nimrod McIntosh, Isham Rogers, who find defendant not guilty. Court orders prosecutor to pay all costs." Page 277: "State vrs Enoch Holman. Indictment.

William Smith Solicitor. Jury, George Browning, ISAAC DORRIS, JACOB YOUNG, William Wills, Levi Dunn, John McElhainy, Abraham Dean, Edward King, Thomas McIntosh, Isham Rogers, Peter Young, Nimrod McIntosh, who find Defendant Not Guilty. Following Justices to take Lists of Taxable property for the ensuing year, make return to our next Court, James Crabtree, Esquire for Captain Abraham Young's company; Joseph Doris, Esquire, for Captain Charles Simmon's company; William Johnson, Esquire, for Captain John Krisel's company; Archer Cheatham, Esquire, for Captain William Briscoe's company; Isaac Philips, Esquire, for Captain J. Skinner's company; James Norfleet, Esquire, for Captain J. Blackwell's company; Hardy S. Bryan, Esquire, for Captain John Bryan's company. William Connell, Esquire, for that part of Robertson south of Cumberland River.”

Abraham Young may have been another relative. He is listed along with David and Jacob Young in the Robertson Co court records (Robertson Co Tennessee Court, Monday 4 Aug 1806): “Present the Worshipfull John Philips, Joseph Dorris, Martin Duncan, James Crabtree, and Hardy S. Bryan, Esquires. Grand Jurors, John Coleman foreman, William Robertson, James Johnston, Henry Fiser, Marvel Lowe, Holland Dardin, Jacob Pinkley Jr, Henry Airs, John Gardner, Elijah Hughs, William Mason, James Elliott, John Robertson, Daniel Johnson, Wyatt Bishop. ISAAC DORRIS, Constable, sworn to attend Grand Jury. Clerk to receive lists of delinquent taxes during this term B/S Ballas Corder to Abraham Young Sr, proven by JACOB YOUNG and Abraham Young Jr.”

The Abraham & Margaret Young family was as follows (deposition of W.W. Pepper: “In a very ancient looking volume of the Bible, I find the following family record which I know to be in the hand writing of Esquire Young.” Filed 1857. Includes birth dates of the children in A.B. Young's family. Robertson Co Tennessee Court Records, FHL book 976.8464/P28d, # 590; Petition of the heirs of Margaret Young, excepting Abraham Jr and Gabriel to have their mother's will declared invalid): ABRAHAM (A.B.) YOUNG, born abt 1788, married Margaret abt 1807, lived in Robertson County Tennessee, divorced 1847, died 31 Jul 1847. MARGARET ____, born abt 1790, married Abraham Young abt 1807, lived in Robertson County Tennessee, divorced 1847, died 22 Jan 1857. MARCUS D. YOUNG, born 7 Nov 1808, son of Abraham & Margaret Young, died 25 Aug 1847, his widow Temperance Young and children, Lucy Young and Marcus Young lived in Autauga Co Alabama. SARAH (SALLY) CAVITT YOUNG, born 17 Jun 1810, daughter of Abraham & Margaret Young, married Mr. Pack, husband died before 1847. ELIZABETH (BETSY) FORNEY YOUNG, born 11 Jul 1812, daughter of Abraham & Margaret Young, married S.H. Stewart, husband died Jul 1850. ALFRED (A.D.) YOUNG, born 13 Dec 1815, son of Abraham & Margaret Young. ABRAHAM (A.B.) YOUNG, born 11 May 1819, son of Abraham & Margaret Young. MARY (POLLY) YOUNG, born 4 Apr 1821, daughter of Abraham & Margaret Young, married Evans A. Long, lived in Montgomery Co or Autauga Co Alabama. FRAKLIN (F.L.) YOUNG, born 24 Jan 1823, son of Abraham & Margaret Young. SUSAN YOUNG, born 23 Jan 1825, son of Abraham & Margaret Young, married Samuel Gilbert. GABRIEL LEA (G.L.) YOUNG, born 25 Oct 1826, son of Abraham & Margaret Young. LOUISA D. YOUNG, born 14 Apr 1830, son of Abraham & Margaret Young, married James L. Jones. PERNECY YOUNG, born abt 1832, daughter of Abraham & Margaret Young, married W.W. Pepper; Pernecy died leaving one child named Young Pepper.

Jacob Young was ordered to help maintain one of the roads from Nashville to the Kentucky line in August 1806 (Robertson Co Tennessee Court, Tuesday 5 Aug 1806): “William Armstrong and JACOB YOUNG to oversee Old County Line Road from Nashville to Kentucky. Armstrong

and YOUNG to divide the road and hands as they shall agree, not to concern with hands that belong to other roads.”

Bazel Boren was paid for transcribing the court register books in January 1807. As register, he was given the job of making a formal or official record to use as a voting list (Robertson Co Tennessee Court, Tuesday 6 Jan 1807): “BAZEL BOREN, Register. Allowed 124 dollars for transcribing the Registers books assigned to him for that purpose.”

The court accepted a low bid for the building of stocks in the public square in January 1807, and for the building of a corral for stray cattle and horses. The “stocks” consisted of a wooden frame with holes for confining the ankles and sometimes the wrists of a wrongdoer sentenced to be exposed in this way to public view and ridicule. Jacob Young was appointed to serve on the next jury (Robertson Co Tennessee Court, Thursday 8 Jan 1807, p. 433): “Commissioners of Springfield agreeably to Court order, lett building of Stocks, and stray pen to lowest bidder, Henry Watkins Jr. Stray pen \$9.99 + 14.96 = 24.95. Above work recieved as well done. p. 434, Jurors to next Court, Patrick Patterson, JACOB YOUNG, George Patterson, Thomas George, James Payne, Moses Renfro, William Yates, Jesse Martin, John Sherod, William Gosset, Henry Hunt, Azariah Dunn, John Gardner, Thomas Polk, Robert Perry, John Young, David Lucas, Stephen Cole, William Cole, Mark Cole, John Pinkley Jr, Jacob Damewood, Thomas Smart, Jonathan Huddleston, Wyatt Bishop, William Huddleston Sr, John Brooks, Jesse Jones, Thomas Appleton, John Grant, John Crocket.”

Jacob Young’s parents, William & Elizabeth Huff Young, purchased 300 acres on Sullivan’s Bend of the Cumberland River in Smith County Tennessee on 6 Dec 1807. The deed confirmed the fact that they had been living on the south side of the Cumberland River and eastward in Jackson County, on Indian Creek (FHL film 0319081 pages 90-91): “This indenture made this sixth day of December in the year of our Lord one thousand eight hundred and seven. Between Lee Sullivan of the state of Tennessee and county of Smith on the one part and WILLIAM YOUNG of the state & county [crossed out] aforesaid and county of Jackson of the other part. Witnesseth that the aforesaid Lee Sullivan, for and in consideration of the sum of nine hundred dollars to him in hand paid by the aforesaid WILLIAM YOUNG. Before the signing, sealing and delivery of these presents, the receipt whereof he doth hereby acknowledge, hath granted, bargained, sold, aliened, consigned and confirmed. And by these presents do grant, bargain and sold, aliened, consigned and confirmed unto the aforesaid WILLIAM YOUNG his heirs and assigns. A certain tract or parcel of land by estimation three hundred acres. Lying and being in the state and county aforesaid and is within the following described bounds (to witt): Beginning at a Lynn Hackberry and Sugar tree, William Robertson north west corner on the bank of Cumberland River. Then up the river with its meanders two hundred and thirty eight poles to a large Sycamore and Maple. Then east one hundred and sixty poles to a White Oak on Lodovick Vodine’s line. Then south with said Vodine’s line forty six poles to a large white oak at Vodines corner. Then east with Vodine’s line one hundred eighty poles to a hickory and McCann’s west boundary line. Then south with McCann’s line one hundred and sixty poles to an ash at William Robertson’s north east corner. Then west with said Robertson’s line to the begining. To have and to hold the aforesaid lands and premises with all and singular priviledges, estate right, title, claim and demand of him the said Lee Sullivan and his heirs whatsoever unto the aforesaid WILLIAM YOUNG his heirs and assigns forever. And the aforesaid Lee Sullivan for himself and his heirs the lands and premises hereby intended to be conveyed and every part and parcel thereof shall and will warrant and forever defend against the lawfull claim or claims of all maner of persons whatsoever. In witnesss whereof the aforesaid Lee Sullivan hath hereunto set his hand and affixed his seal the day and year above written. Lee Sullivan (seal). Signed, sealed and

delivered in presence of James Wright and Frances Green. State of Tennessee, Smith County. March term 1812. Then the execution of the within deed of conveyance was acknowledged in due form in open court. Let it be registered. Joseph W. Allen, clerk. Registered this 17th day of March 1812.”

Jacob and Mary Young had five children before they separated in about 1808. Mary’s father Bazel Boren, convinced her to move north with him to Union County Illinois, where her children with Jacob Young grew up. Years later one of the sons, Alfred Young in his autobiography attributed his parent’s divorce to a long work-related absence of his father from home (FHL film 0237886). Their family was as follows:

JACOB YOUNG, born 18 May 1774 on the frontier in western Virginia territory, son of William & Elizabeth Huff Young, early settler of the Springfield area of Robertson Co Tennessee, married (1) Mary Boren abt 1802, divorced, married (2) Polly Huff abt 1812 in Robertson Co Tennessee and had at least two more children. He died about 1842 in Putnam Co Tennessee.

MARY BOREN, born 6 Sep 1784 on the frontier in western Virginia territory, daughter of Bazel & Susannah Bryan Boren, married (1) Jacob Young abt 1802 and had five children; divorced abt 1810 and married (2) her cousin Willis Boren 30 Jun 1819 in Union Co Illinois and had eight more children. She moved to Gibson Co Tennessee with her husband and children, where they joined the Mormon Church in 1843. She died about 1848 at Winter Quarter in Pottawattamie Territory.

SQUIRE BOREN YOUNG, born 1803 in Robertson Co Tennessee near present-day Springfield, son of Jacob & Mary Boren Young, married Lucinda Boren 22 Feb 1822 in Alexander Co Illinois, lived in Gibson Co Tennessee, returned to Union Co Illinois, where he died in 1838.

JOHN YOUNG, born 1804, Robertson Co Tennessee near present-day Springfield, son of Jacob & Mary Boren Young, died 1816 before marriage in Union Co Illinois.

WILLIAM (Billy) YOUNG, born 28 Aug 1805 near Springfield, Robertson Co Tennessee, son of Jacob & Mary Boren Young, married Leah Holland Smith 11 Nov 1826 in Gibson Co Tennessee, joined the Mormon Church in 1841, died 2 Sep 1875 in Washington City, Washington Co Utah and buried in the old section of the Washington City cemetery 3 Sep 1875.

ALFRED DOUGLAS YOUNG, born 13 Apr 1808 near Springfield, Robertson Co Tennessee, son of Jacob & Mary Boren Young, married Malinda McIntosh 1 Dec 1831 in Union Co Illinois, joined the Mormon Church in 1842, died 17 Mar 1889 in Kanab, Kane Co Utah and buried in the Kanab cemetery 18 Mar 1889.

ELIZABETH YOUNG, born 1809 in Union Co Illinois, daughter of Jacob & Mary Boren Young, died 1825 before marriage in Union County.

On 16 Aug 1811, three years after his separation from Mary Boren, Jacob Young was listed as having purchased the Revolutionary War Grant of a North Carolina soldier from the soldier’s heirs in Smith County. He married (2) a cousin, Mary (Polly) Huff, and it is assumed that they lived on this land near Levina Young Marley, until Jacob’s death in about 1842. JACOB & POLLY

HUFF YOUNG had at least two children: JACOB YOUNG Jr, born abt 1813, and SUSAN YOUNG, born abt 1815.

Mary Boren's father Bazel died in 1812, and she began living with her 16-year-old cousin Willis Boren. They were eventually married on 30 Jun 1819 in Union Co Illinois (copy of original marriage license, FHL book 977.3995/V2d, page 1). Despite his young age, Willis was a good father to Mary's children by Jacob Young, and they enjoyed a happy married life together. Mary had eight more children with Willis Boren. Their family was as follows:

WILLIAM WILLIS BOREN, born 11 Mar 1796 in the frontier territory of Virginia, later Robertson Co Tennessee, son of John and Sarah Alley Boren, married (1) his cousin Mary Boren on 30 Jun 1819 in Union Co Illinois, (2) Mary Sampson 28 Feb 1848 in Winter Quarter, Nebraska, (3) Sophia Dutton DeGraw 18 Jan 1857 in Provo, Utah Co Utah. He died 25 Nov 1895 in Tropic, Garfield Co Utah and was buried in the Tropic cemetery 27 Nov 1895.

MARY BOREN, born 6 Sep 1784 in the frontier territory of Virginia, daughter of Bazel & Susannah Bryan Boren, married (1) Jacob Young abt 1802 and had five children, divorced and moved to Union Co Illinois, where she began living with (2) her older cousin Willis Boren abt 1812, later married on 30 Jun 1819, joined the Mormon Church in 1843, died abt 1847 in Winter Quarters Nebraska.

ANDREW BOREN, born abt 1813 in Union Co Illinois, son of Willis & Mary Boren, died a child in Union Co Illinois.

SUSAN BOREN, born abt 1814 in Union Co Illinois, daughter of Willis & Mary Boren, married John McIntosh 11 Nov 1826 in Gibson Co Tennessee.

HULDA BOREN, born abt 1816 in Union Co Illinois, daughter of Willis & Mary Boren.

PERSADA BOREN, born abt 1818 in Union Co Illinois, daughter of Willis & Mary Boren, married John Flowers 24 May 1838 in Gibson Co Tennessee.

PERCILLA BOREN, born abt 1820 in Union Co Illinois, daughter of Willis & Mary Boren, married Burl Patterson 9 Jul 1836 in Gibson Co Tennessee, died 15 Feb 1900 in Harrison Co Iowa.

MARY BOREN, born abt 1822 in Kentucky, daughter of Willis & Mary Boren.

CARL BOREN, born abt 1823 in Kentucky, son of Willis & Mary Boren.

SARAH ANN BOREN, born 28 Oct 1825 in Madison Co Illinois, daughter of Willis & Mary Boren, married Thomas Washington Smith (brother of Leah Smith Young) 15 May 1842 in Gibson Co Tennessee, died 13 Oct 1908 in Tropic, Garfield Co Utah and buried in the Tropic cemetery.

William Young died on 31 Oct 1818 and his wife Elizabeth Huff Young died the next year on 22 May 1819. Two years later, their property on Sullivan's Bend was purchased by their daughter Lovina and her husband Adam Marley. The money was used to settle the affairs of the estate which was administered by their son David Young (Smith Co Deed Book 1 page 40): "DAVID YOUNG of Jackson County Tennessee, executor of the last will and testament of WILLIAM YOUNG, deceased.

Deeds to Adam Marley of the County of Smith, State of Tennessee, for the sum of \$1500, he being the highest bidder.... land in Smith County conveyed to the deceased by Lee Sullivan Dec 6th, 1811, on the south bank of Cumberland River, one William Robertson's line, on the northwest corner.... on Joshua Beasley's line, 300 acres. 10 Dec 1822. The land sale indicates that William Young had a Will, but it has not been located. Levina Young, the youngest daughter of William and Elizabeth Huff Young married Adam Marley on 10 May 1814. They probably lived on the Plantation and helped to manage it until the death of Levina's parents. It has since been known as the old Marley place and is described as being on Sullivan's Bend of the Cumberland River. Adam Marley's father Robert Marley, owned land in Sumner County when it was still a part of North Carolina. In 1842, boundaries of the Marley tract in Sullivan's Bend are defined as "running along the east bank of Strothers Spring Branch,... thence down to west bank of said branch near Strother's Mill" (Circuit Court Enrollment 1825-1842, p. 492).

Billy Young never really knew his grandparents William & Elizabeth Huff Young, or his natural father Jacob Young for that matter, because he was only 3 years old when his parents separated. Mary took her children and moved with her father Bazel Boren, to the Jonesboro area of south-western Illinois. Billy grew up there and learned how to farm under the tutelage of his mother's family, the Borens. When he was 14, the family moved to an area of Kentucky, near the borders of Illinois and Tennessee. They lived there about two years and moved into Madison County, Tennessee. Mary & Jacob Young's oldest child, Squire Young, married his relative, Lucinda Boren 22 Feb 1822 in Alexander Co Illinois.

Alfred Douglas Young wrote the following in 1887 (FHL film 0237886). "I was born in Springfield, Robertson County, Tennessee on the 13th day of April 1808. My father's name was Jacob Young. My mother's maiden name was Mary Boren. My father had a son named Squire who lived long enough to have a large family. He also had a daughter Elizabeth who was the next younger child than Squire who died when about eighteen years old and before marriage. My brother William Young was a little more than two years older than myself (born 28 August 1805). He raised a large family and died in the town of Washington in Southern Utah. His wife's maiden name was Leah Smith who is now 1887 living at Pahorah [Pahreah], Kane County, Utah. My brother John, born between William and myself died when small, perhaps when five or six years old. The apparent accidental separation of my father and mother took place before I was born. My father was an excellent mechanic and went from home for a considerable distance to labor on a large job and was not heard from for a year. My mother's father persuaded her to go with him to the State of Illinois when I was about one year old. There she lived for several years single, without hearing from her husband. She afterwards married another man named Willis Boren. We lived there until I was about twelve years old when the family moved into the State of Kentucky, where they lived about two years and moved into Madison County, Tennessee."

The Boren/Young family moved westward into Gibson County Tennessee when it opened up for settlement. Alfred Douglas Young wrote (FHL film 0237886): "I was raised a farmer and was married in the nineteenth year of my age. My wife's name was Melinda T. McIntosh. By her I had two sons; John William now 1887 living and Darius Bainbridge Young. I moved my family to Union County, Illinois and there Darius B. Young died at the age of about six months. The mother died on the 3rd of August 1829 or 30. There in Union County Illinois, I married my second wife Annie Chapel who died in the town of Provo Utah 14th of February 1882. After living in Union County, Illinois for six years, I moved to Gibson County Tennessee and then into Henry County in the same state and about fifty miles from my former residence."

Andrew Jackson had led a group of Tennessee troops to victory against the Creek Indians during the war of 1812 and David Crockett, who had volunteered as a scout for Jackson attained the rank of captain. It is possible that Billy Young's grandfather, Bazel Boren died fighting the Indians during this time. He was known to have died in 1812. Jackson ran unsuccessfully for the presidency of the United States in 1824, and then was elected president in 1828. In 1818, the Chickasaw Indians who had owned nearly all of west Tennessee including the future Gibson County, ceded their land to the federal government and were moved west of the Mississippi River. David Crocket was among the first to settle on the new land and the Young/Boren family came soon after.

In the beginning the land that is now Gibson County Tennessee was a land of dense forest of varying hardwood trees. It was abundant with wild game. Deer, elk, beaver, otter, mink, raccoon, panthers, bears, and bobcats lived in the immense forest. This rich land was the favorite hunting ground of the Chickasaw tribe. They were unique lands because the Chickasaw tribe was given a deed to them by the United States and signed by George Washington, guaranteeing them this land. They were a highly civilized society and were feared by all other Native Indians because of their fearlessness in battle, but were friendly to the whites. Then on 19 Oct 1818, acting representatives of the government, Major General Andrew Jackson and Governor Isaac Shelby, purchased all of west Tennessee and west Kentucky for 300 thousand dollars from the Chickasaw tribe. There were no roads in the area, and the rivers could not be navigated by flatboat. Hearing about the healthful climate and rich new land, the Youngs and Borens joined with the settlement that had become quite rapid after 1822.

The first whites to settle in the area which later became Gibson County were Thomas Fite and his brothers-in-law John Spencer and James Randolph. They constructed the first house on the Little North Fork of the Forked Deer River, about eight miles east of the present site of Trenton. That same year, Luke Biggs located about four miles northeast of the present city of Trenton. It is believed that the two Young brothers, Squire and Billy arrived at this time and settled nearby.

Trenton was first called 'Gibson Port,' so named in honor of Thomas Gibson, a younger brother of Colonel John H. Gibson. Thomas Gibson had come to this site in 1821. He built a cabin and had a small stock of goods which he sold to other settlers. The name of the town was changed to Trenton by an act of the General Assembly of Tennessee on 2 Nov 1825. The first court, known at that time as the Court of Pleas and Quarter Sessions, met and organized at the house of Luke Biggs on 5 Jan 1824. Following appointments of the officers, their first act was to set the tax rates. The settlers were taxed on land owned, slaves, male horses (studs), male donkeys (jacks), and carriages.

These were the days of the wide-brimmed hat and buckskin clothes for the men that could afford it, and the long rifle. They constructed cabins of logs laid one upon another to a height a little above a man's head. A dirt floor usually served first, then a split log floor was laid later. Doors were hung on wooden pegs. The furniture was crude and mostly homemade. They built their homes near springs and cleared areas for gardens and for crops to feed the horses and a milk cow. They became expert woodsmen and learned the ways of the Indians, discovering that they didn't need to own much property in a land where they could hunt for their food. Hunting and fishing became the chief sports out of necessity. The women wore homespun linsey or calico dresses, but held in reserve a poplin or silk gown for dances or Sunday meetings. The large portion of settlers were already attracted to some Church organization with moral training and at least some denominational

preference. The Baptists and Methodists dominated. The earliest type preacher was usually a local farmer.

Billy Young was in his early 20's in Gibson County when he began to think about marriage. Social diversions in Gibson County consisted of Church meetings, quilting bees for women and the men indulged in tree cutting and log rolling. Horseracing was a favorite community sport. In fact, transportation was almost wholly on horseback. Many young men going from meeting sought out some young woman and asked permission to ride home with her. Much of the sparking and courting was done from saddle to saddle. This is doubtless how Billy Young and Leah Smith met, and were married on 11 Nov 1826 (FHL book 976.823 V2w). Billy was 21 years old and Leah only 16 when they married. She was descended from the Smith, Love, and Agee families who were prominent settlers in early Tennessee. Her parents were James Agee & Margaret Love Smith. Their family was as follows:

JAMES AGEE SMITH, born 6 Dec 1787 in Manikintowne, Goochland Co Virginia, son of George Thomas & Leah Agee Smith, married Margaret Love 24 May 1810 in Smith Co Tennessee, died 20 Dec 1875 in Pahreah, Kane Co Utah, buried in the Washington City cemetery, Washington Co Utah.

MARGARET LOVE, born 18 Apr 1790 in Chester Co South Carolina, daughter of William Franklin & Rachel McCool Love, married (1) Hezekiah Stephens Sr in 1806 and they had one son named Adam Stephens, (2) James Agee Smith 24 May 1810 in Smith Co Tennessee, died 12 Mar 1865 in Washington City, Washington Co Utah and buried there.

LEAH HOLLAND SMITH, born 1 Dec 1810 in Nashborough Tennessee, daughter of James Agee & Margaret Love Smith, married Billy Young in Gibson Co Tennessee, died 18 Aug 1897 and buried on the Horn Springs Ranch near present-day Delmar Nevada.

RACHEL SMITH, born 22 Aug 1813 in Nashborough Tennessee, daughter of James Agee & Margaret Love Smith, married Thomas Ross 30 Sep 1835 in Gibson Co Tennessee, died 21 Dec 1900 in Joseph City, Sevier Co Utah and buried there.

THOMAS WASHINGTON SMITH, born 23 Dec 1815 near Lancaster, Smith Co Tennessee, son of James Agee & Margaret Love Smith, married (1) Mary Ann Ross 3 Mar 1836 in Gibson Co Tennessee, (2) Sarah Ann Boren 15 May 1842 in Gibson Co Tennessee, (3) Susan Reynolds 1 Apr 1848 in Winter Quarters, Pottowattamie Territory, (4) Nancy Ross 8 Oct 1857 in Salt Lake City Utah. He died 28 Dec 1892 in Pahreah, Kane Co Utah and buried there.

ROBERT LOVE SMITH, born 13 Oct 1819 in Nashville, Smith Co Tennessee, son of James Agee & Margaret Love Smith, married Elizabeth Ann Carroll in Gibson Co Tennessee, died 16 Nov 1888.

WILLIAM WILLARD SMITH, born 13 Oct 1819 in Nashville, Smith Co Tennessee, son of James Agee & Margaret Love Smith, married Eliza Matthis 1842 in Adair Co Tennessee.

SAMUEL HOUSTON SMITH, born 7 Aug 1828 in Nashville, Smith Co Tennessee, son of James Agee & Margaret Love Smith, married Maryann Elizabeth Maxwell 11 Feb 1858 in Salt Lake City Utah, died 21 Sep 1913 in Utah.

The new couple, Billy & Leah Smith Young, went to work, building their own cabin and participating in community activities. There were no roads in the newly acquired Indian land, and it was a legal requirement that a man, irregardless of social or financial status, must work on roads that were being constructed within a six mile radius of his home. From this we learn that among the close neighbors of the Youngs were the David Crockett family of frontier legend. The Young and Crockett families knew each other well, and lived parallel lives until the Youngs joined the Mormons (FHL book 976.823 P2w, Gibson Co Tenn Court Minutes): “Ordered that Andrew Craig, David Crockett Sr, David Crockett Jr, Daniel Conlee, SQUIRE YOUNG, William Ferguson, John Gray and Patterson Crockett be appointed a Jury of View to run and mark a road from Trenton to the Weakly County line in a direction to Dresden.

Willis Boren and his two stepsons, Squire & Billy Young were ordered to help clear one of the new roads on 4 Sep 1826 (FHL book 976.823 P2w, Gibson Co Tenn Court Minutes page 34): “Ordered that Samuel S. Crafton be appointed overseer of the road from this place (Trenton) to Carroll Co as far as Leopard’s Creek and he allowed the following hands: E. Brite, Benjamin Moore, William Butler, Soacly Farthing, William McDaniel, John Drury, ESQUIRE [SQUIRE] YOUNG, WILLIAM [Billy] YOUNG, WILSON BROWN [WILLIS BOREN], Preston Conlee, Peter Marrs Conly, Mathew Leopard, John Hassell, J.F. Randolph, William Allen, James Graham, Meed Pearce.”

Leah Smith’s father, James Smith, and brother, Richard Smith, were also ordered to work on one of the new roads (FHL book 976.823 P2w, Gibson Co Tenn Court Minutes page 184): “Ordered that B.G. Addcock be appointed overseer of the road from this place to Carroll Co Line commencing at Leopard’s Creek and ending at Rutherford’s Fork of Obion. And be allowed the following hands: JAMES SMITH, RICHARD SMITH, Thomas Bennett, John Gray, David Gray, James Waldrop, John Waldrop, D.R. Hailey, James Roach, James Connell, John Connell, David Moon, P.W. Lord, James Higgins, B.G. Addcock, John Foster Inland, William Inland, Joseph Inland, William Cribbs, John Cribbs, Johnson cribbs, Edward Kiling, James Clackston, James H. Miller, Gilbert Cribbs, Doctor Cribbs, Benjamin Carroll.”

Squire Young had jury duty on Tuesday morning, 4 Dec 1827 (FHL book 976.823 P2w, Gibson Co Tenn Court Minutes page 63): “The following were summoned to serve as Jurors of this term of Court of Pleas and Quarter Sessions: Theophilus Williams, Wilson Brown [WILLIS BOREN], John Murphy, John W. Buckner, Turner R. Gibbs, William Ferguson, Overall Sanderson, Hesse L. Ross, SQUIRE YOUNG, Daniel Conlee, Jephtha Billingsley, Samuel Patterson, Patterson Crockett, Owen Wood, Hardy Hunt, John Wilson, William T. Webb, Marshal H. Sanders, William Mathews, Edmund Tidwell, John Parker, Thomas Brown and Isaac Jetton. James Turner and William B. Howard constables.”

Squire Young and his stepfather Willis Boren were given the responsibility to mark out one of the new roads. This was generally done by scouting out the area and deciding which direction the road should go, according to the lay of the land. Then trees along the way were marked by cuttings chunks out of the bark with an ax or hatchet, or by stacking rocks up to show the way. Workmen with horses, axes, shovels, and picks would then move along the path, removing trees, rocks and other obstacles, and building bridges over the creeks (FHL book 976.823 P2w, Gibson Co Tenn Court Minutes page 87): “Ordered that the following be a Jury of View to mark a road from the highland where the Dresden and Huntingdon Road fork to the county line in a direction of Paris, to wit: Elijah Billingsley Jr, SQUIRE YOUNG, WILLIS BROWN [BOREN], B. Baker, John Murphy, David L. Thomas, Jacob Mills, Jacob Bradbury.”

On 7 Sep 1830, the court fined Leah Smith's father for missing his required jury duty (FHL book 976.823 P2w, Gibson Co Tenn Court Minutes page 60): "Ordered that James A. Smith, David Canada, Hiram Porter, and old David Crockett be fined the sum of five dollars each as absent jurors."

The court approved Squire Boren Young's sale of 75 acres of land in Gibson County on 4 Jun 1832 (FHL book 976.823 P2w, Gibson Co Tenn Court Minutes page 81): "Transfer of a plat and certificate from SQUIRE YOUNG to Bartholomew Baker for 75 acres was acknowledged. Proven by John B. Hogg and John Gray."

On 10 Jun 1832, the log cabin where the court was being held was condemned and a new one was ordered to be built (FHL book 976.823 P2w, Gibson Co Tenn Court Minutes): "The Clerk's office is unhealthy and not fit for the use of the clerk. Ordered that bids be let for the construction of an office on the east side of the public square on Lot no 14 belonging to Thomas Fite."

Leah Smith's father was given guardianship of an orphan by the name of William Smith. He was the same age as Leah's younger brother, Robert Love Smith who was born 13 Oct 1819. His relationship to the family is not known (FHL book 976.823 P2w, Gibson Co Tenn Court Minutes page 99): "JAMES A. SMITH appointed guardian of William Smith an orphan."

Gibson County was divided into military companies instead of civil districts at first, and each district was called by the name of the company captain. Taxes were originally listed by a Justice of the Peace who was assigned the area of a company. However, as often as not in those days, no land was claimed, because the people simply built a cabin in a likely spot and lived there until the natural resources began to dwindle, and then they moved to a new place (FHL book 976.823 R4w, vol 1 pages 33-35, Gibson Co Tax Lists 1827): "Captain Henry H. Robert's militia company taxable property taken by me Beamon Fowler Jr (among others) WILLIAM YOUNG, 50 acres, 0 town lots, 1 white poll, 0 black poll, 0 stud horses; JAMES SMITH, 0 acres, 0 town lots, 1 white poll, 0 black poll, 0 stud horses; RICHARD SMITH, 0 acres, 0 town lots, 1 white poll, 0 black poll, 0 stud horses; WILLIAM SMITH, 0 acres, 0 town lots, 1 white poll, 0 black poll, 0 stud horses; JAMES SMITH Jr, 0 acres, 0 town lots, 1 white poll, 0 black poll, 0 stud horses."

James Agee Smith, father of Leah Smith and Thomas Washington Smith was born 6 Dec 1787 in Sullivan Co Tennessee, son of George Thomas & Leah Agee Smith. He married Margaret Love on 24 May 1810 in Gibson Co Tennessee, and they became the parents of 7 children. He died 20 Dec 1875 in Washington City, Washington Co Utah and was buried there (FHL film 1320965, cemetery records of Washington City, Washington Co Utah): "James Agee Smith; born 6 Dec 1787, died 20 Dec 1874, parents Thomas Smith & Leah Agee, spouse Margaret Love."

James A. Smith's paternal ancestors are believed to have descended from James Smith of the original Jamestown, Virginia colony. His maternal grandfather Mathieu Age' gave up French nobility in 1690 to come to America, where he and his family could practice their Protestant faith without fear of being persecuted or killed by Louis XIV. Beginning in 1685, hundreds of thousands of these "Huguenots" as they were called, were murdered and persecuted in France. All who could get to the borders, fled to Switzerland, the Netherlands, Germany, and England. King William and Queen Mary of England were benefactors of the Huguenots and offered some six hundred of them the opportunity of settling in Virginia Colony. Many of them chose to live at the old deserted Indian

village called 'Manakintowne.' This was about 15 miles west of present Richmond, on the south side of the James River. Ten thousand acres of land were set aside for them bordering on the river. They formed a church and named it King William Parish. The Vestry Book of 1707-1750, written in French, reposes in the Library of the Virginia Historical Society, Richmond, Va. Mathieu Age' was one of the residents of Manakintowne.

Billy & Leah Smith Young began raising their family in Gibson Co Tennessee, where they lived for 16 years -- from the time of their marriage in 1826 until they moved to Hancock Co Illinois in the spring of 1842. They eventually had 11 children together, including 1 adopted Indian child. Their family was as follows:

WILLIAM (Billy) YOUNG, born 28 Aug 1805 near Springfield, Robertson Co Tennessee, son of Jacob & Mary Boren Young, married Leah Holland Smith 11 Nov 1826 in Gibson Co Tennessee, joined the Mormon Church in 1841, died 2 Sep 1875 in Washington City, Washington Co Utah and buried in the old section of the Washington City cemetery 3 Sep 1875. He was one of the first settlers in Washington City.

LEAH HOLLAND SMITH, born 1 Dec 1800 in Smith Co Tennessee, daughter of James & Margaret Love Smith, married William (Billy) Young 11 Nov 1826 in Gibson Co Tennessee, died 18 Aug 1897 at the Horn Springs Ranch, Lincoln Co Nevada and buried there.

WILLIS SMITH YOUNG, born 16 Mar 1829 near Trenton, Gibson Co Tennessee, son of Billy & Leah Smith Young, married Ann Cherry Willis 28 Sep 1850 in Big Cottonwood, Salt Lake Co Utah, died 16 May 1910 in Escalante, Garfield Co Utah and buried 19 May 1910 in the Escalante cemetery. He was one of the first settlers in the towns of Toquer, Kanarra, and Escalante Utah.

JAMES ALFRED YOUNG, born 14 Feb 1830 near Trenton, Gibson Co Tennessee, son of Billy & Leah Smith Young, died as a child before 1842 in Gibson County.

ETHA LINDA MARGARET (MALINDA) YOUNG, born 12 Mar 1834 near Trenton, Gibson Co Tennessee, daughter of Billy & Leah Smith Young, married 19 May 1850 her first cousin John William Young (son of Alfred Douglas Young and Malinda McIntosh) in Big Cottonwood, Salt Lake Co Utah, died 25 May 1917 in Monticello, San Juan Co Utah and buried 27 May 1917 in the Monticello cemetery.

WILLIAM DARIUS YOUNG, born 4 Aug 1837 near Trenton, Gibson Co Tennessee, son of Billy & Leah Smith Young, died Jan 1848 near Council Bluffs, Pottawattamie Territory.

RACHEL DERINDA YOUNG, born 11 Apr 1839 near Trenton, Gibson Co Tennessee, daughter of Billy & Leah Smith Young, had epilepsy or some similar affliction, never married, believed to have died about 1894 in Pahreah, Kane Co Utah and buried there.

SQUIRE LEBASTIAN YOUNG, born 7 Oct 1841 near Trenton, Gibson Co Tennessee, son of Billy & Leah Smith Young, died Jan 1849 while crossing the plains to Utah.

HARRIET ELIZABETH YOUNG, born in 1843, Nauvoo Illinois, daughter of Billy & Leah Smith Young, married (1) Enoch Ephriam Dodge abt 1862 in Washington Co Utah, divorced 12 Sep 1864, married (2) William Lewis Penrod. She is believed to have died in Arizona.

FRANCIS MARION YOUNG, born 6 Dec 1846 in Council Bluffs, Pottawattamie Co Iowa, son of Billy & Leah Smith Young, mother Leah Smith; died Aug 1849 crossing the plains to Utah.

WILLIAM ALMA YOUNG (Billy Al), born 3 Aug 1849 in Wyoming Territory while crossing the plains to Utah, son of Billy & Leah Smith Young, married Emily America Riggs 1 Oct 1865 in St George, Washington Co Utah. He died 22 May 1914 in Show Low, Navajo Co Arizona, buried 23 May 1914 in the Show Low cemetery.

LEAH ANN YOUNG, born 6 Aug 1855 in Harmony, Washington Co Utah, daughter of Billy & Leah Smith Young, married (1) James Seymore, divorced, married (2) a Basque sheep herder named Austine Guearo about 1880 in Escalante, Garfield Co Utah, died in Provo Utah 15 May 1937.

SUSAN YOUNG, born 1856, an Indian orphan adopted by Billy & Leah Smith Young, died while a child in Washington County Utah.

Alfred Young stopped by to visit his relatives in Gibson County in July 1841, while on a journey to the State of Mississippi. His mother and stepfather were still there, as was his brother William Young and family. He wrote that the widow of his oldest brother Squire was there also, which gives an approximate time of Squire's death. While they were all there together, the family listened to the missionary teachings of their relative John McIntosh and his companion Timmons, and were converted & baptized into the Church of Jesus Christ of Latter-Day Saints (the Mormons). Alfred recorded that during his conversion process, he had a personal vision of Christ, and his brother William afterward saw the same vision. They were so excited about their new religion that they traveled back to middle Tennessee to find their natural father Jacob Young and his family, with the intention of converting them also. In connection with others, they were involved in preaching the gospel of the Mormon church to relatives, friends and other people in Tennessee until about 60 had joined. During this time, they were impressed with the power of the new priesthood they possessed, and became more convinced than ever that the principles of the church were true.

Beginning in January 1842, they went with Douglas Hunt on horseback to visit friends and relatives who lived in Smith County Tennessee. On the way, they stopped near Springfield, in Robertson County, about 25 miles north of the city of Nashville and were hospitably received by their aunt Sally (Sarah) Dorris who was the sister of Mary Boren, and her daughter who was about 18. Mrs. Dorris had heard something about the Saints from Coleman Boren who had joined the Church, and she invited them to preach in her home. This they did, and then continued on their journey to Smith County where they met with numerous friends, baptized about 20 persons and organized a branch of the Church. They discovered that their father Jacob Young had died, but they visited with their uncle Mark Young who was about 60 years old at the time (brother to their father Jacob Young) and set him apart to preside over the branch, along with a young man named John Young.

Some two years earlier, in May of 1839, John D. Lee and a companion Levi Stewart had come into Tennessee on a mission for the Church. Their missionary work began in Jackson County Tennessee, where Stewart's relatives lived. Stewart remained there, and John D. Lee pushed on to work in Rutherford County and the towns near Nashville. The only account of this mission is the one written from memory and published in Lee's "Confessions", but on the flyleaf of the diary of his

next mission he noted, “during a short mission that I took in 1839 I baptized 27 persons of which I have kept no record.” Lee returned to Nauvoo Illinois on 1 Oct 1839.

The call now from church headquarters was for all who could do so to “gather to Zion”. With this in mind, Billy and Alfred Young decided to sell their properties in Tennessee and move up the Mississippi River to “Nauvoo the Beautiful” -- a fitting name of the new city of the Mormons being built on the east bank of the river, in Illinois. The brothers felt that they must join the main body of the church, to be where they could associate with the prophet Joseph Smith and other leaders. Billy Young’s home in Gibson Co Tennessee was approximately 360 miles downstream on the Mississippi River and 50 miles east. The record (Journal of Alfred Young) says that Alfred and Billy took their families over land to Nauvoo rather than in a ferry boat up the river. They put their belongings in wagons pulled by ox teams, and 14-yr-old Etha helped drive the teams to Nauvoo (FHL book 979.2H25PW, vol 4, page 3499). Driving an ox team generally required walking at one side and prodding the animals on with a whip that was popped in the air over their backs. The men rode horses, and their wives rode in the wagons with the younger children.

When Billy Young first arrived in Nauvoo, he was 37 years old, and his wife, Leah Smith Young, was 32. Their oldest son, Willis Smith Young, named after his step grandfather Willis Boren was 13 yrs old. Their other children included Etha Linda Margaret Young whom the family called Melinda, 8 yrs old; James, 7 yrs old; William Darius, 5 yrs old; Rachel Derinda, 3 yrs old; and one-year old son Squire Lebastian, named after his uncle Squire Young. Billy and Leah Smith Young added a baby daughter to their family in Nauvoo in 1843. Little Harriet Elizabeth crossed the plains to Utah with her parents at the age of 6 years.

The two Young brothers, Billy & Alfred Douglas, were devoted to their new religion, and believed that the priesthood that they were given could help them perform miracles in the name of Jesus Christ. Alfred Young wrote (FHL film 0237886): “Sometime in April my brother and myself arranged our affairs to gather to Nauvoo. In the midst of much persecution and annoyance which entailed on us some loss of property, we got started on our journey. On the way, we fell in company with a brother by the name of West with a family who were journeying to Nauvoo. He had a son 18 or 19 years of age who was afflicted with an evil spirit. He was continually making a noise and was very unpleasant company. The weather being showery we camped one day near a school house to dry our wet clothes. While I was in the house by myself someone made known to me that the mother of the lad wished me to lay hands on him for his recovery. When we attempted to do so, being strong, he contended with us and I simply rebuked the evil spirit. He came out of the lad and the latter lay at our feet a natural pleasant looking boy. But when the evil spirit went out of the boy, he entered into my oldest son, John William, who was standing near. He was at once seized with terrible contortions of body. This caused considerable excitement in camp. I took him up in my arms and started into the school house followed by my brother William. We laid him down and prayed, asking the Lord to give us power to cast out the evil spirit. We then laid hands on him, rebuked the evil spirit in the name of the Lord Jesus and bid it depart, and trouble us no more. It departed and left us in peace. Nothing of importance occurred during the remainder of the journey to Nauvoo, where we arrived on the 9th of June 1842.”

The two Young brothers and their families arrived in Nauvoo too late to see the famous military parade of the Nauvoo Legion held on 7 May 1842, when Joseph Smith and John C. Bennett rode side by side as they reviewed the Mormon army of twenty-six companies, totaling two thousand men. At the conclusion they staged a sham battle for the entertainment of the spectators and the

experience of the soldiers. The noise and dust, the clashing of arms, and the general confusion gave it all a very real appearance, and somewhere in the melee the Prophet's life was endangered. This near "accident" fanned into flame the smoldering differences. Bennett was accused of conspiring to bring about the death of Joseph Smith and was excommunicated from the church. Within a fortnight he resigned his position as mayor of Nauvoo, and Joseph Smith was appointed to fill the vacancy.

It was into this atmosphere of great commotion and gathering of Mormons that the Tennessee frontiersmen, Billy and Alfred Young arrived with their families on 9 June 1842. They were soon after met by a letter written by John D. Lee and printed in the Times and Seasons newspaper June 15th. It was dated 18 May 1842, Putnam Co Tennessee (shortly after they had left) and accused them of heresy because of the miracles that had occurred during their missionary labors. Brother Lee had been sent by church authorities back to his former mission area in Tennessee. He was gone only two and a half months, leaving Nauvoo on March 18 and returning 20 May 1842. He wrote in his journal that he was warmly greeted by his friends in Tennessee, who "collected together & wished I should preach to them as they were starving for the word of life & salvation" (1840-1844 Diary of John D. Lee, typescript copy at the Utah State Historical Society). On a baptismal day held 12 Apr 1842, he baptized twenty-three persons, among whom were Billy and Alfred Young's uncle David Young, his wife Elizabeth Vance Young, their daughters Mary V. (Polly) and Levina Young (both of whom later would become Lees' wives), and younger brother David Isom Young. Lee's journal contains several poems encouraging his friends to come to Nauvoo.

Lee's letter, finding fault with Billy & Alfred Douglas Young, read as follows (Times and Seasons, Vol.3, p.820-821): "Mr. Editor, Dear Sir; It devolves upon me, although a painful duty, to announce to you the present state and condition of affairs as we have found them in this place. On the 18th of March I arrived at the city of Nashville, and after visiting several branches of the church, and setting them in order according to my appointment, I was informed by Dr. Alfonzo Young, that recently, a branch of the church had been organized in Putnam county, by William and Alford Young, who professed to teach our principles, viz: The faith of the Latter Day Saints. In order to give you the opportunity of suppressing the progress of difficulties arising from false teachers, we address this line to you for your information; being thoroughly acquainted with many of the principles taught by them, and also of the evils resulting from their teachings and conduct. They profess to be empowered with ten supernatural gifts, nine of them are contained in the 12th chapter of 1st Corinthians -- raising the dead they claim as the 10th. Mr. Daniel Hunt, one of their coadjutors, in addition to the gifts above mentioned, claims to be the personage spoken of in the 20th chapter of Revelations who is to bind the dragon a thousand years; he also professes to have the power to seal up unto eternal life. They have made six proselytes near the town of Alexandria, De Kalb county. The authenticity of the Book of Mormon was by them held in obscurity, and when interrogated on the subject they would reply, that the time would come when they should arrive at its contents; that the book was not designed to be taught to the gentiles at present, and that it was only to be taught to the Jews in order to effect their restoration. They pretended to raise the dead while in Smith county, twenty miles distant from this place, on two different occasions; one of these miraculous displays of the spirit, was exhibited in raising one of the above named ministers who died while on his mission to this place, and in performing this operation as well as many others strange maneuvers, they would act as the spirit dictated, and when satan would approach them they would wind up his bands -- this they did to prevent his influence over them -- by a motion of the hands and accompanied with words uttered in a harsh heavy tone, this was the second revolution performed. They have some tremendous combats with the devil in order to prepare for the contest, they would take off their coats and hats and roll up their sleeves, as though they had a Goliath to encounter, and after an engagement of several hours, they would finally succeed in divesting the room of these demons; but frequently after the doors were closed great exertion was made to prevent them from

returning again. These were some of the effects of that spirit which animated the bosom of these counterfeit Mormons. They taught their converts to contend for the same spirit which they possessed, and when they obtained it and were impelled by it, it produced a change of countenance depicted with horror; a trembling, twitching, falling down and wallowing in the mud; others would snort like wild beasts, bark as dogs, run through the creek, pretending to sing and speak in tongues, crying prophecy, prophecy; others would lie in a swoon for several hours, and springing to their feet again, state that the spirit had commanded them to chastise certain characters who were present, and would then fall upon them with all their strength as though they were to be exterminated in reality; one of these young ladies fell on her knees before me, and said, although I was a stranger yet she loved me because I was a preacher, and attempted to put her arms around my neck; I put forth my hand and rebuked the evil spirit by which she was actuated, and she immediately fell to the earth and wept with shame. Those gentlemen I have not seen who introduced these principles into this neighborhood, they left here some time in the month of March, and directed their course for the western district of Tennessee. But this was the deplorable situation of these miserable and unfortunate proselytes when Dr. [Alphonso] Young and myself came to their relief. This course of conduct, you are well aware, produced great opposition to the faith of the Latter Day Saints, particularly by those who were watching for iniquity, in so much that we were threatened with mobs if we did not leave the neighborhood immediately, stating that Mormonism had already destroyed the peace of some of their citizens; however, we did not regard threats, and knowing most assuredly if we should shrink from our duty and not proclaim against such proceedings, and discard all such conduct and folly as was exhibited in this place by these imposters, that we would not stand acquitted before that God to whom we must, as well as all men, render an impartial account of our stewardship. -- Under these considerations I determined to try to remove the veil of obscurity, that sin should be reprov'd, and truth vindicated; so I frankly told them that the spirit by which they were actuated, emanated from Lucifer, the prince of darkness, and that its delusive influence would ultimately prove destructive to all the souls that were influenced by it if they did not resist it immediately. Elder Samuel Frost came to my assistance a few days after I arrived here, and has been laboring diligently with me ever since to remove the prejudice and erroneous notions that were imbibed by many in consequence of false teachings; and truly the Lord has blessed us, and confirmed the word by signs following; for the sick have been restored immediately by the prayer of faith through the atoning blood of the covenant, in the name of Jesus. Unclean spirits, also, have been subject to the priesthood through our administration in a number of instances, the most of those that were possessed of the evil spirit have been restored to their proper mind, indeed I never realized so sensibly the worth of the power of the priesthood since I have been called to the ministry, as I did on this occasion. I have baptized 28 persons in Rutherford, Smith, and Putnam counties. Brothers Frost and Linzey have baptized 22 in Knox county. We have many calls to preach, as prejudice has given way to a great extent, and I think there is not only a possibility, but a probability, of effecting a considerable work in this place. We remain, as ever yours, In the everlasting gospel of peace, John D. Lee, A. Young, Samuel B. Frost.”

An editorial, written by the Mormon prophet Joseph Smith, followed Lee's printed letter in the Times and Seasons as follows: “We publish the foregoing letter entire; and for the information of the citizens of the neighborhood where the circumstances transpired, take this opportunity of expressing our decided, unqualified disapprobation of the proceedings of William and Alford Young. If they have ever been united with this Church and are not cut off, we withdraw fellowship from them until they make satisfaction for what they have done; we commend Elders Lee, Young and Frost for the course they have taken in this affair, and would recommend that all those who have entertained this spirit and will not repent and reform, be cut off from the Church; such spirits ought at all times to be opposed and put down, for they are of the devil; the spirit of God never was, is not now, nor never will be manifested in the indecorous manner, that the spirit above referred to manifested itself in. It is a shame for any man, much more a woman, to participate in such outrageous, inhuman, abominable and devilish transactions; and we frequently

wonder where men put the little common sense that they possess, when they suffer themselves to be influenced by such unreasonable, ungodly spirits. David once feigned himself mad, in order that he might escape from the hands of a king who held him in bondage, but these men voluntarily and unblushingly act the madman, and would fain palm their wild rantings, their braying and beastly propensities, which is the product of a frantic brain and bewildered imagination, and the offspring of satan upon God and the Mormons, by calling it the spirit of God and themselves Mormons. If this be the spirit of God we are ignorant of it, and if this be Mormonism we have it yet to learn. The plain principles of truth, the gift and blessings of the gospel as they existed in the primitive days; the pure principles of truth as taught by our Lord Jesus Christ, and taught and administered in by the Apostles, subject us to sufficient approbrium, without having fathered upon us the offspring of satan, and the ebullitions of a frantic mind and disordered brain. We would refer our readers to an article written upon this subject in the 11th No of this vol. headed 'Try the Spirits.' As we have so lately written upon this subject, it will be unnecessary for us to enter into particulars at the present; but we would say, "Try the spirits," 'prove all things, and hold fast that which is good.' Paul has said 'God is not the author of confusion, but of order as in all the churches of the Saints. ED [Joseph Smith]."

The article on false spirits referred to by Joseph Smith, had appeared in the Times and Seasons, vol 3, page 743 and was written by John Taylor. Needless to say, these articles in the Nauvoo newspaper upset the Young brothers very much, and especially when they were called to account before the High Council of the church. In Alfred Young's words (FHL film 0237886), "It seemed very severe on us as we had preached the gospel in all sincerity of heart, and in our simplicity had believed in the gifts of the Gospel as promised to the Saints in all ages. Whatever we had done we did it in the name of the Lord Jesus Christ never failing to give him the glory. We at once demanded a hearing before the High Council, expecting that must be made up of men who believed in the gifts of the Spirit as we did. It soon commenced to hear our case. The charges were prepared by John D. Lee. They accused us of teaching false doctrine, of doing miracles under false pretenses and of depreciating the Book of Mormon as of Divine origin. At the time we believed the book according to our knowledge, but at that early period we had but little knowledge of it ourselves nor were we prepared to make much use of it. The Bible we, like other sectarian Christians, had studied and been traditionated in and we used what was in our hands and what was evidently at that time, the most effective weapon for the defence of truth, yet we had a testimony that the Book of Mormon was of God and ever bore that testimony when there was any occasion."

"On account of feeble health I was barely able to attend the Council and it devolved on my brother (Billy) to do the talking necessary in our defence. After he was done I simply bore testimony to the truth of what he had said. The Council was much divided but finally decided by a majority vote that we should acknowledge that our labors in Tennessee were not of God, but of the devil, that we had been deceived and had acted under evil influences. I got on to my feet and said that I came there expecting to abide their decision, but I regretted that I could not do it. I bore my testimony to them that the gospel had been preached, the blind had received their sight, the lame had walked, devils had been cast out, and the dead raised in the name of Jesus. That I knew these things, and could not deny them, for to do so would be to deny Christ. The Council took no further action on the case at that time, neither were we ever again called before it."

"My brother and I parted as we left the house, and being feeble I took the nearest way home. On the way I met Elder Brigham Young, at that time President of the Quorum of the Twelve. I requested the privilege of talking with him and gave him a general account of the affair. He placed his hand on my shoulder and said, Brother Young let your heart be comforted and go your way, and

it will be all right. We want such men as you in the church. Men of faith in the gospel. My brother (Billy) afterwards said that after parting with me he met brother Hyrum Smith (brother of Joseph Smith). After telling him of our case he said, Brother Young the things you have related in your labors are of God and I will go to the printing office and have your names published to the world as in full fellowship with the church. Such notice was afterwards published in the Times and Seasons but not until seven months afterwards (on) January 16, 1843: 'Notice -- Whereas fellowship has been withdrawn from Brothers William and Alfred for teaching false and erroneous doctrine etc, in Tennessee as published in the Times and Seasons of June 15, 1842. This is to inform the Saints abroad that they have made satisfaction to the High Council of the Church of Jesus Christ at Nauvoo and are restored to their former standing and fellowship in the Church, and we recommend them to all with their lot may be cast. Signed, Hosea Stout, Clerk of the High Council.'”

Alfred and Billy Young heard no more about John D. Lee’s accusations against them. Evidently, Joseph Smith and leaders of the church passed it off as a misunderstanding, and their families were warmly welcomed into membership. At this time (summer of 1842) the population of Nauvoo was estimated between eight and ten thousand. The city squares were neatly laid out, covering and erasing the former town of Commerce, filling the area where the river made a wide bend and spreading back onto higher land on the plain. The building of the temple and Nauvoo House were being pushed, and many neat cottages were taking the place of the more crude original dwellings. The Nauvoo temple site was reserved on a high elevation, above the city. Family tradition says that Billy and Alfred Young visited with Brigham Young and talked about the possibility that they were related. The two Young brothers knew little about their ancestors, except that they had come from the western frontier of Virginia. Brigham Young’s ancestors were Puritans from Maryland. He mentioned that he had an uncle named John Young, that moved to the southern states and was not heard from since. They concluded that there was a possibility that the two families had a similar origin, but they were not sure of it. No documented evidence has ever been found of their relatedness.

A census of residents in Nauvoo was prepared in 1842, but it cannot be used to locate the Young family because it does not include the areas in the county surrounding Nauvoo, where most of the membership of the church was living. As the main impact of the expulsion from Missouri diminished, families spread out to work wherever they could, many moving hundreds of miles south, east and north, and some into Iowa. Thousands, however, stayed in Hancock County. William and his brother Alfred D. Young moved to a place called “Camp Creek,” thirteen miles north of Nauvoo. Here they lived for four years, during which time they farmed and joined with other members in attending the various functions of the church. It is believed that Billy (who was an excellent carpenter) helped to build the temple, and his brother Alfred was sent on a mission back to Tennessee. By this time, their membership in the church was no longer questioned (FHL book 977.343/N1 K2n or fiche 6101611, Lyman Platt, Nauvoo, vol 1, page 8) “ALFRED D. YOUNG, 12 July 1843, baptism or letter of membership dated 20 July 1841, place given (blank), by Timmons & McIntosh.”

Alfred had to leave his family behind, to travel back to Tennessee on his mission, but they were willing to make this sacrifice for the religious principles they believed in. The following was printed in the Times and Seasons, Vol.5, p.504: “The following is a list of the names of the elders who are appointed to the several states, together with their appointments. Those who are numbered with the figures 1 and 2, will take the presidency of the several states to which they are appointed. Tennessee: A.O. Smoot 1st, Alphonzo Young 2nd, Alfred Bell, Armstead Moffit, W.W. Riley,

David P. Rainey, Amos Davis, James Holt, Libeus T. Coons, Warren Smith, Jackson Smith, John J. Sasnett, Wm. P. Vance, Joseph Younger, H.D. Buys, George W. Langely, ALFRED D. YOUNG, George Penn, J.J. Caststeel, Henry B. Jacobs, Joseph A. Kelting, John L. Fullmer, Jonathan Hampton, Joseph Monut.” Alfred Young traveled back to Buffalo Valley Tennessee, where he was able to convert his cousin, Adolphia Young to the church, along with his wife, Rhoda Jared, and their family then migrated to Nauvoo.

Meanwhile, Billy & Leah Smith Young’s family was recorded in the Camp Creek Illinois Branch minutes (L.D.S. Church, FHL book 977.343/N1 K2r, The Nauvoo Journal, Vol 2, Oct 1840, Number 4, pp 129-132): “1 May 1842, meeting assembled at Brother B.F. Boydston’s to organize a branch of the Church. Meeting opened with prayer. Libbeus T. Coons appointed chairman and C.M. Gamet, clerk. Business included naming the branch and selecting and ordaining the following officers: Libbeus T. Coons, presiding elder; D.M. Gamet, clerk; Leonard Madox, teacher; Charles Well, deacon. Members of the branch [among many others]: WILLIAM YOUNG, LEAH YOUNG, WILLIS S. YOUNG, JAMES A. YOUNG, RICHARD SMITH, LEAH SMITH, JAMES A. SMITH. 27 Apr 1844, it was agreed by the branch that Elder Coon’s farm should be considered the center of the branch which would claim all members living within 3 and 1/2 miles from the center.”

In August of 1842 a tax list was compiled for all of the property owners in Hancock county. Having been taken just six months after the Nauvoo census, it included heads of household, and the property they claimed (Hancock County Illinois Tax Assessment 1842, FHL film 0007706, item 2, pp 163-236): “Filed August 20th 1842. I Harman L Wilson do hereby certify that I have engaged in assessing and copying this book two hundred days. (signed) Harman L. Wilson, Assessor of Hancock County Illinois. [Page 210] WILLIAM YOUNG, cattle \$200, horses \$240, waggons \$50, clocks \$4, watches \$10, money loaned \$200, stock in trade L, other property \$40, personal property \$530, Location 6N 8W; [Page 210] A.D. YOUNG, cattle \$125, horses \$50, waggons \$40, clocks \$4, watches \$10, money loned \$200, stock in trade L, other property \$30, personal property \$245, Location 6N 8W; [Page 233] COALMAN BOREN, cattle \$70, horses \$130, waggons \$50, clocks \$5, watches \$10, money loaned \$10, stock in trade L, other property \$35, personal property \$285, Location 5N 6W; [Page 171] JAMES SMITH, cattle \$40, horses \$200, waggons \$40, clocks \$5, watches \$5, money loaned \$20, stock in trade L, other property \$80, personal property \$265, Location 4N 5W.”

Billy & Leah Smith Young had built cabin, made improvements on their property, planted crops, and had full intentions on remaining there for the remainder of their lives. But the growth and prosperity of the church, the political solidarity of its members, and religious differences with other Illinois inhabitants, all began to take a toll on Joseph Smith's life. Thomas Sharp, editor of the Warsaw Signal newspaper, focused public opinion against the prophet in his editorials. In addition to his calling as spiritual leader of the Church, Joseph Smith also had been elected mayor of Nauvoo, chief justice of the Nauvoo municipal court, and lieutenant general of the Nauvoo Legion. In addition, non-Mormons saw him as an influential landowner with political power. His enemies contended that because of his power he was “above the law, and could not be punished for any crime”. Warsaw Signal, 15 May 1844

Antagonism against Joseph Smith also came from a small group of dissenters from within the Church who, in 1844, organized themselves against him. This group was led by several prominent men who had been excommunicated, including William Law, who had been a counselor to Joseph Smith in the First Presidency; William Marks, who had been the president of the Nauvoo Stake;

John C. Bennett, ex-mayor of Nauvoo; Wilson Law, who had been a brigadier general in the Nauvoo legion; and Francis M. Higbee, who had been a colonel in the Nauvoo Legion. By May 1844, approximately three hundred dissenters had organized themselves and were holding regular meetings to plot the downfall of the Prophet.

On 7 Jun 1844, the dissenters published the first and only issue of an anti-Mormon newspaper in Nauvoo titled the Nauvoo Expositor. Shortly after its publication, the city council met to consider the matter. It was decided that the paper posed a threat to the peace of the city, because it incited a spirit of antagonism that could lead to mobocracy, which could not be tolerated. The council passed an ordinance declaring the paper a nuisance and ordered the mayor to destroy it. Joseph Smith as mayor ordered the marshall, assisted by the Nauvoo Legion, to destroy the press, which they did. This action unleashed a furious storm of criticism against the Prophet. Speaking of the incident, the Warsaw Signal urged an immediate attack upon the city with the headlines, "Strike them for the time has fully come".

Everywhere preparations were made for war. The town of Warsaw, south of Nauvoo, appropriated one thousand dollars for weapons and ammunition. Thousands of men took up arms in nearby communities. To protect Nauvoo, Joseph Smith as mayor declared martial law and ordered out the Nauvoo Legion. Efforts were made to arrest the Prophet and other Church leaders, but Joseph went into hiding. However, confronted with his friends' charges of cowardice, he returned to Nauvoo and on 24 Jun 1846, delivered himself for trial at Carthage, the county seat. Joseph Smith had been preserved from so many harrowing experiences during his lifetime that news of his arrest and confinement in the jail at Carthage Illinois in June 1844, probably appeared to be more or less routine to the Young families and other Saints in Nauvoo. They felt that somehow he would overcome this problem as he had so many others before. Then, on the night of 27 June, word came from Carthage that Joseph and his brother, Hyrum, had been killed.

Members of Billy Young's family saw Joseph & Hyrum Smith as they were passing their cabin at Camp Creek, on the way to the Carthage jail. In later years, Ethalinda Margaret Young told her children that they were close enough to hear the shots fired (FHL book 979.2H25PW, Pioneer Women of Faith and Fortitude, Vol 4, page 3499). She never forgot the terrible tragedy, and great sadness that everyone in the family felt.

Anna Ross Young, daughter of Adolphia & Rhoda Jared Young, wrote (Book of Jared, written by Eleanor Hall; Church History Dept): "While my father was building a house for us of two rooms and one story, we lived in the cellar of John D. Lee's house in Nauvoo. While there, I remember well one morning at daylight we were awakened by Hyrum Woolsey, John D. Lee's brother-in-law, who called through a knothole in the floor and said to my mother, 'Oh, Rhoda! Joseph and Hyrum have been murdered!' I remember raising up in the bed. What an impression it made on me! That day everyone was in tears, and some of the old timers have said they believed bushels of tears were shed by the Saints the next days."

As Brigham Young and the twelve apostles assumed the leadership of the Church in August 1844, they put into effect plans previously outlined by Joseph Smith for the building of the kingdom. Focusing at first on setting the leadership of the Church in order, expanding missionary work, settling other gathering places, and completing the Nauvoo Temple, they did not concern themselves until later with the evacuation of the Saints from their much-loved city on the banks of the Mississippi River. Through 1845, however, anti-Mormon sentiment in the Illinois communities

surrounding Nauvoo forced Church leaders to consider when, how, and where they would remove the entire Church membership to a new place of refuge. They were faced with the challenge of building up the Church community and organization in Nauvoo and at the same time preparing to transplant it somewhere else.

During the autumn of 1844, the Twelve filled the priesthood quorums and offices, and better defined their duties in order to strengthen the Church's leadership. On 24 Sep 1844, seventy presidents were called to preside over all seventies in Nauvoo. The first seven presidents created additional quorums and by January 1846, thirty quorums were functioning, enough to push to completion Nauvoo's Seventies Hall where a preparatory school for missionaries was to be held. Billy Young was ordained a member of the 12th quorum of seventies at this time.

Priesthood members were encouraged to visit the homes of members regularly, and the deacons were instructed to assist bishops in caring for the poor. The Twelve also sought to carry out their obligation to spread forth the gospel message. The Nauvoo Temple was given priority above all other building projects. Brigham Young and the Twelve stressed the importance of the temple to all the Saints, not just those living in Nauvoo. All were expected to contribute labor and means. It is certain that Alfred and Billy Young worked on the temple during this time. Their wives probably joined with the Relief Society sisters in supporting the temple by donating a penny a week per member for glass and nails. The Saints knew they soon planned to abandon Nauvoo, but strong in their faith, they were desirous of receiving the promised blessing of the temple ordinances.

On 30 May 1845, a jury at Carthage Illinois, acquitted the mob members responsible for the martyrdom of Joseph and Hyrum Smith. On 26 Jun 1845, the first stone of the baptismal font for the Nauvoo temple was laid, a temporary font having been in use up to this time. On 10 Sep 1845, mobs burned Saints' homes in Hancock County, Illinois. Then on 22-24 Sep 1845, the Saints were asked to announce their plans for leaving Illinois. A general conference of the church was held 6-8 Oct 1845 in the nearly completed Nauvoo temple. The attic story of the temple was completed and dedicated at the end of November 1845, and then on 10 Dec 1845 temple covenants (called endowments) began for small groups. The temple ordinances continued steadily into the week nights and on Saturdays until by 7 Feb 1846, more than five thousand six hundred names were done.

The anti-Mormons were active and very vindictive, and in the fall of 1845, they committed many depredations on the Mormon people in and around Camp Creek. The mob assembled from time to time in the settlement and burned dwelling houses, barns, hay and grain stacks, forcing the people from their homes, or killing those who were unwilling to leave or deny their faith. On 29 Jun 1845, the members at Camp Creek were requested by the leaders at Nauvoo to come there as plans had been learned of an attack on that settlement by mobbers. On 10 Jul 1845, while harvesting wheat at Camp Creek, about 10 miles from Nauvoo, eight men were surrounded by a mob, severely whipped and robbed of two or three guns. Several years later, Billy Young referred to this incident in a talk he gave at a church meeting at Fort Harmony in Washington Co Utah. It is not known if he was one of the persecuted men or not, but it is likely.

The people tried to get the local government to help them protect themselves and their property to no avail (History of the Church, Vol.7, Ch.36, p.530): "State of Illinois ss Hancock County Personally appeared before me, Isaac Higbee, a justice of the peace within said county, Joseph Swymler, who being duly sworn according to law, deposes and saith, that on the night of the 13th day of November, 1845, at about half past twelve o'clock, a company of men about thirty in

number, made their appearance at the residence of Samuel Hicks in said county, near the head of Camp Creek, and called for Samuel Hicks, who got up out of bed and went to the door and asked what was wanted, they said they were the governor's troops right from Carthage, and had a writ for William Rice, who they said was there, and was told that he was not there. They laid hold of Hicks and forced him away without anything on but his shirt, Hicks and his wife and child all being sick with the ague, part of the company remained; they then called deponent and his brother up who were there, and ordered them to carry out the goods of the said Hicks and while his brother was in the chamber, they set fire to the stairs, which prevented him from getting all their goods, and when the fire had got to burning through the roof, they came back with Hicks who had suffered much with cold and ague, and after giving many insults and threats they went away. Deponent recognized in the company Joseph Agnew, John M. Finch, and a young man by the name of Moss, and further deponent saith not. (Signed) Joseph Swymler.”

In Jan 1846, mob pressure for expulsion of the Saints in Nauvoo increased dramatically. Billy & Leah Smith Young received the most important Mormon ordinance of the endowment in the Nauvoo Temple on 29 Jan 1846. Of this day, Brigham Young wrote in his personal journal: “Thursday, 29 -- I continued giving endowments in the Temple in connection with my brethren of the Twelve and others. One hundred and thirty-three persons received ordinances. Quite a number of the governor's troops are prowling around our city; I am informed that they are seeking to arrest some of the leading men of the church. This evening I read a letter from S. Brannan in which he said he had ascertained from Amos Kendall, the late postmaster-general, that government intended to intercept our movements by stationing strong forces in our way to take from us all firearms on the pretense that we were going to join another nation. Brannan said this jealousy originated from Arlington Bennett's letters in relation to our movements. We ask God our heavenly Father to exert his power in our deliverance that we may be preserved to establish truth upon all the face of the earth.”

The next day on Friday 30 Jan 1846, at 9 o'clock in the morning, Brigham Young recorded that the wind vane was put upon the tower of the Temple, and the endowment work continued unabated. Then on Monday 2 Feb 1846, he wrote: “Two hundred and thirty-four persons received ordinances. Ten a.m., the Twelve, Trustees and a few others met in council, to ascertain the feelings of the brethren that were expecting to start westward. We agreed that it was imperatively necessary to start as soon as possible. I counseled the brethren to procure boats and hold them in readiness to convey our wagons and teams over the river, and let everything for the journey be in readiness, that when a family is called to go, everything necessary may be put into the wagon within four hours, at least, for if we are here many days, our way will be hedged up. Our enemies have resolved to intercept us whenever we start. I should like to push on as far as possible before they are aware of our movements. In order to have this counsel circulated, I sent messengers to notify the captains of hundreds and fifties to meet at 4 p.m. at Father Cutlers'. At four o'clock, I met with the captains of hundreds and fifties, and laid my counsel before them, to which they all consented, and dispersed to carry it into execution. At sundown, I returned to the Temple and continued there until 9 p.m. Before leaving I gave instructions to my clerks not to stop recording until the records of the endowments were finished. Elder H.C. Kimball and I went to Willard Richards' office, where we remained in council with him. In the course of our council we walked out into the garden, and examined his grove of chestnut trees, and his wife, Jennetta's grave, and after returning to the office made inquiries of the Lord as to our circumstances and the circumstances of the saints and received satisfactory answers. Retired about 1 a.m.”

Willis Boren, who had also been ordained to the 12th quorum of seventies, was endowed on 3 Feb 1846 in the Nauvoo Temple. His wife Mary Boren (mother to Billy & Alfred Young) was endowed on the same day. Their dates and places of birth were recorded along with their names. Other relations endowed were Melinda Boren born 9 Nov 1812; David Young (Elder) born 18 Jun 1772 in Virginia; and his wife Elizabeth Young born 17 Oct 1783; Coleman Boren (Seventy and brother of Mary Boren) born 14 Oct 1783 in Robison Co, Tenn; Mary Vance Young (daughter of David Young) born 10 Nov 1818; Allyn Dennis Boren (seventy) born 6 Mar 1818 in Jonesboro, Union Co, Ill; Rebecca Smith Ross (sister of Leah Smith) born 26 Dec 1815 in Smith Co, Tenn; and her husband Melvin Ross (seventy) born 12 Oct 1812 in Guildford Co, North Carolina.

Brigham Young wrote in his journal on 3 Feb 1846: “Tuesday 3; Notwithstanding that I had announced that we would not attend to the administration of the ordinances, the House of the Lord was thronged all day, the anxiety being so great to receive, as if the brethren would have us stay here and continue the endowments until our way would be hedged up, and our enemies would intercept us. But I informed the brethren that this was not wise, and that we should build more Temples, and have further opportunities to receive the blessings of the Lord, as soon as the saints were prepared to receive them. In this Temple we have been abundantly rewarded, if we receive no more. I also informed the brethren that I was going to get my wagons started and be off. I walked some distance from the Temple supposing the crowd would disperse, but on returning I found the house filled to overflowing. Looking upon the multitude and knowing their anxiety, as they were thirsting and hungering for the word, we continued at work diligently in the House of the Lord. Two hundred and ninety-five persons received ordinances.”

The parents of Leah Smith Young were endowed in the Nauvoo Temple 7 Feb 1846 (Nauvoo Endowment Register): “James Agee Smith (High Priest) born 6 Dec 1787 in Sullivan Co. Tenn; Margaret Smith born 18 Apr 1791 in Chester Co, South Carolina.” The next day Brigham Young wrote: “Sunday 8 -- I met with the Council of the Twelve in the southeast corner room of the attic of the Temple. We knelt around the altar, and dedicated the building to the Most High. We asked his blessing upon our intended move to the west; also asked him to enable us some day to finish the Temple, and dedicate it to him, and we would leave it in his hands to do as he pleased; and to preserve the building as a monument to Joseph Smith. We asked the Lord to accept the labors of his servants in this land. We then left the Temple. I addressed the saints in the grove and informed them that the company going to the west would start this week across the river.”

Brigham Young left Nauvoo 15 Feb 1846, as he had planned, and began organizing the Saints into camps across the river. The weather was bitter cold. On 28 Feb 1846, he wrote: “I was so afflicted with the rheumatism it was with difficulty I could walk... The great severity of the weather and not being able to sell any of our property, the difficulty of crossing the river during many days of running ice all combined to delay our departure, though for several days the bridge of ice across the Mississippi greatly facilitated the crossing and compensated, in part, for the delay caused by the running ice. The fact is worthy of remembrance that several thousand persons left their homes in midwinter and exposed themselves without shelter, except that afforded by a scanty supply of tents and wagon covers, to a cold which effectually made an ice bridge over the Mississippi River which at Nauvoo is more than a mile broad. We could have remained sheltered in our homes had it not been for the threats and hostile demonstrations of our enemies, who, notwithstanding their solemn agreements had thrown every obstacle in our way, not respecting either life, liberty or property, so much so, that our only means of avoiding a rupture was by starting in midwinter. Our homes, gardens, orchards, farms, streets, bridges, mills, public halls, magnificent

Temple, and other public improvements we leave as a monument of our patriotism, industry, economy, uprightness of purpose and integrity of heart; and as a living testimony of the falsehood and wickedness of those who charge us with disloyalty to the constitution of our country, idleness and dishonesty.”

As the weather improved in the latter part of March, and of April and May, many of the discomforts and distresses of the month of February and early part of March disappeared. And the great encampment, swelled into thousands both of people and wagons with large herds of ox teams, loose cattle and horses and mules, as it approached the Missouri frontiers. By 1 May 1846 when Orson Hyde publicly dedicated the Nauvoo temple, most of the Saints had already left. A company of Pioneers was organized with the first sections of the moving camps to forge ahead of the oncoming companies selecting the route, bridging some sloughs and streams, including the Chariton River. As springtime advanced selections of lands were made at different places, the prairie broken up and sown to early crops, which were left to be harvested by later companies as they arrived at these sections.

Meantime in the march, individuals and small companies were sent to the north and south of the route to exchange household goods, excess bedding, crockery ware, etc, for corn, oats and other provisions for men and animals. Occasionally contracts for plowing, rail splitting, building houses, etc, were secured from the settlers in this new country, for which compensation was had in provisions, corn and hay for the struggling teams, more specially in the time when spring had not brought forth the prairie grass for grazing the stock. Thus the line of encampments resembled in many respects an industrial column, that had to be largely self-sustaining en marche. 'Camp of Israel' was the name given to the moving caravans.

Principal and somewhat permanent encampments were formed at Richardson's Point, about 55 miles west of Nauvoo. Here President Young remained from the 7-19 March, as heavy rains made the roads and swollen streams impassable. A similar encampment was formed on the Chariton river where the leader established his headquarters on 27 March and remained until 1 Apr 1846. Thence he moved to an encampment on Locust river, reached on 6 April -- 150 miles from Nauvoo. Here extensive crops were planted; and again at Mt Pisgah some distance westward. This somewhat permanent encampment was located and named by Parley P. Pratt. He wrote in his autobiography: “Riding about three or four miles through beautiful praries I came suddenly to some round and sloping hills, grassy, and crowned with beautiful groves of timber; while alternate open groves and forests seemed blended in all the beauty and harmony of an English park. While beneath and beyond, on the west, rolled a main branch of Grand river, with its rich bottoms of alternate forest and prairie. As I approached this lovely scenery, several deer and wolves, being startled at the sight of me, abandoned the place and bounded away till lost from my sight amid the groves. Being pleased and excited at the varied beauty before me, I cried out, 'this is Mount Pisgah.'“ When he reported the place that evening in camp, the name was adopted by the council, and Mount Pisgah thereafter became a permanent encampment to the marching hosts of Israel. Also extensive crops were planted there that spring.

The march under constantly improving weather conditions was continued until Council Bluffs on the Missouri river was reached in mid-June. It is believed that the Billy and Alfred Young families were with the vanguard group that established Winter Quarters in Council Bluffs on 13 Jul 1846. Existing records show that Billy completed Nauvoo property transactions in 1843 and again in 1846. Since the final transaction was in 1846, it can be assumed that the family was prepared to

leave with the first groups of Saints. Among all this confusion, Leah Smith Young gave birth to a son on 6 Dec 1846 -- probably in Winter Quarters. They named him Francis Marion Young. The Young brothers probably helped survey the town of eight hundred twenty lots and constructed a large stockade and seven hundred log homes before Christmas of 1846, providing shelter for over three thousand five hundred souls. A high council presided over the ecclesiastical, municipal, and educational needs of the community, while a police force maintained order. But tragically, many of the members were near destitute, and poor diets and contaminated drinking water, contributed to the deaths of over six hundred. It was described as the "Valley Forge of Mormondom."

At Sunday meeting on 12 Apr 1846, Brigham Young had said: "I propose that we proceed to the purchase (of lands) on Grand River Iowa, and fence in a field of two miles square, build about twenty log cabins, plow some land and put in spring crops and thus spend our time until the weather settles; select men and families to take care of our improvements and the rest proceed westward." began looking for a place to establish a large farm for producing grain the following spring and summer. John D. Lee was one of the ones placed in charge of locating the farm. Lee had converted David & Elizabeth Vance Young, the aunt and uncle of Billy and Alfred Douglas Young while on his mission to Tennessee. He called him "Uncle David" because Adolphia Young, a nephew of David Young had lived in his house in Nauvoo (Journal of John D. Lee; LDS Church Hist Dept): "Winter Quarters, Sund., Feb. 14th, 1847. Evening spent at Uncle DAVID YOUNG's, who was quite unwell."

Brigham Young encouraged the church members to hold community dances for recreation. John D. Lee, who had several plural wives, took Mary Vance and Lovina to the dance on the evening of 18 Feb 1847. Their father, David Young had what was then called consumption, or a wasting away of the body from tuberculosis: "Winter Quarters, O. N.(Omaha, Nebraska), Thurs, Feb 18, '47 - - About sunset I went to see Bro. David Young who was low of the consumption). Spent an hour in conversation with Mary. Leaving Rachel (wife #6) at her residence I took the lantern and conducted the 2 sisters Vance and Levina Young. Staid about an hour with Father D. Young who was sick."

Brigham Young officiated in the wedding of John D. Lee to David Young's two daughters, Mary Vance and Levina Young on 27 Feb 1847. Lee eventually had 19 plural wives in all -- wife #13, Levina Young and #14, Mary Vance [Polly] Young were married on the same day as wife #12, Nancy Gibbons. Levina and Polly were daughters of David Young, and Nancy Gibbons (Young) was their sister-in-law (ex-wife of Lewis Vance Young, son of David Young): "Winter Quarters, O. N., Sat, Feb 27th, '47 -- At 30 m. to 7 evening Pres. B. Young and lady came into John D. Lee's to attend to the following ordinances (ss): NANCY GIBBONS, born Jany. 7th, 1799, Noxville, Nox Co., State of Tennessee; MARY VANCE YOUNG, born Nov. 10th, 1817, Jackson Co., Tennessee; LOVINA YOUNG, born Sept. 25th, 1820, Jackson County, Tennessee; John Doyle Lee, born Sept. 6th, 1812, Town of Kaskaskia, Randolph County, State of Ills. Nancy Gibbons, Mary Vance Young and Levina Young were all sealed to John D. Lee for time and all eternity in the presence of Brigham Young and David Young. President Brigham Young officiated at 10m. to 7 o' evening at the residence of J.D. Lee. After the above ordinances were attended to super was prepared, the Pres. and lady, the guests and all those presant sat down and partook of the feast. After super the Pres. and lady amused the party by singing some sacred and sentimental hymns adapted to occasion."

On several occasions, Lee commented in his journal on the "Law of Adoption," which is no longer practiced by the Mormons. The blessing of sick members by placing hands on the head and saying a prayer, has never been changed however (Journal of John D. Lee): "Winter Quarters, Thurs,

March 4, 1847 -- At 8 (pm) in Co. with Bro. Adolphia Young were called to lay hands on Sister Callahan who apparently was in great distress. Was relieved immediately. A.D. sat and chatted till 11 on the subject of the law of adoption.”

Adolphia Young was 1st cousin to Billy and his brother Alfred Douglas Young. They were in Nauvoo and Winter Quarters at the same period of time, with their families, but though Adolphia seemed to get along well with John D. Lee, his cousins Alfred and Billy did not. Alfred wrote in his autobiographical journal (FHL film 0237886) that after he and his brother Billy converted their uncle Mark (father of Adolphia) who was about 60 years old and others in March of 1842 and left to return home, he accompanied them about 7 miles to a place where they had previously made an appointment to preach. Uncle Mark when a Methodist had thought he had some sort of gift to lay his hands on members of the congregation in revivals and they “would be wrought upon with overpowering convictions of their sins and be converted”. During the 7 mile ride, he asked Billy and Alfred if it would be all right to still mingle with his Methodist brethren and exercise his “gift” among them. But they “endeavored to instruct and positively counseled him not to do so or he would lose the spirit of the gospel and go into darkness”

Alfred said he afterwards learned that Uncle Mark had not followed their advice. Alfred wrote the following (FHL film 0237886): “The following month in April, three traveling Elders John D. Lee, Alfonso Young and Samuel Frost came into the same neighborhood to preach and went to Uncle Mark's house. They labored with him and rebaptized him and some of his family at that time” (including Adolphia and his wife Rhoda). Alfred goes on to explain that John D. Lee wrote to the Times and Seasons (vol 3, page 820 sic) some account of Alfred and Billy's labors in establishing that branch of the church saying that the miracles that occurred during these original conversions “were of the devil”. He says that the final effect of this on some of the converts was to turn them away from the church all together.

Rhoda Jared Young, wife of Adolphia Young, married Adolphia's cousin Alfred Douglas Young after her husband died. Alfred Young, in his autobiography (FHL film 0237886), wrote that John D. Lee and his companion, Alphonzo Young, “met some evil spirits there that we had contended with and had not the discernment to see the difference between our works and those of the devil. The letter, as may be seen by referring to it, is terribly bitter and sarcastic and when looked at after this lapse of time shows that the devil had power to blind their minds as to the real facts of the case. John D. Lee returned to the house of MARK YOUNG, which was several miles from that of Mr. D. Hunt, where he had labored long to convince them that our works were of the devil. When approaching the house of Mr. Young he was met by a Methodist circuit preacher who had been laboring with Uncle Mark for several days after his rebaptism by John D. Lee, and he told the Elders they were not wanted there any more, that they had broken the peace of that family and of the neighborhood by their humbuggery, meaning of course the Mormon Elders who had been in the country, and if they wanted to wash their feet against him they could do so. My Uncle MARK YOUNG returned to his Methodism and Methodist gifts and never after that I am aware of, returned to the church.”

“My information about affairs after I left there I obtained from Sister RHODA B. YOUNG now, 1880, my wife but at the time of my labors in Tennessee and for some time afterwards the wife of ADOLPHIA YOUNG. Among others of the family relations she offered herself for baptism at the time the branch was organized there by brother William and myself, but owing to circumstances was not baptized until a short time afterwards (by John D. Lee when he was on his second mission). She

also states that some years after, MARY YOUNG's son (this was perhaps William Frederick Young's wife) whom we had baptized and others who believed the gospel, did not dare join the church for fear the evil spirits would afflict them again. The fact is that when they returned to the Methodists the first time, these evil spirits had power over them and operated on them in various strange ways, the spirits were rebuked by John D. Lee and the Elders. After the departure of the Elders the persons who had been rebaptized had not the faith to contend against these spirits and returned again to the Methodists. They were afflicted no more except that these spirits had power to hold a rod over them which they feared and consequently could never muster faith sufficient to again join the church."

Completely ignoring the suffering of the Mormons, caused by their illegal expulsion from Nauvoo, President James K. Polk instructed the Secretary of War, William L. March to authorize Col. (later General) Stephen W. Kearney, Commander of the Army of the West, to enlist a battalion of 500 Mormons to assist the U. S. Army in the Mexican war. Captain James Allen was ordered to proceed to the Mormon Camps in Iowa to recruit five companies of 75 to 100 men each. The Mormons had many reasons to be reluctant to enlist. They had received no protection from persecution and mob action in Missouri and Illinois; their families were destitute and spread over a wide area; they had hundreds of miles of hostile Indian territory to cross; they worried how their families would suffer in the bitter plains winter; and of course, the Mormons had particularly close family ties and were concerned about protection for their families located on the western frontier. However, President Brigham Young and the governing Council of the church urged the men to enlist, telling them it was their patriotic duty to join. Five companies totaling over 500 men were mustered in at Council Bluffs, Iowa on 16 July 1846. There were 32 women, of which 20 were laundresses hired at private's pay, that left with the Battalion. They made the longest march in U.S. military history consisting of 2,000 miles from Council Bluffs, Iowa to San Diego, California.

On 10-17 Sep 1846, mobs attacked the Saints remaining back in Nauvoo, and in what is known as the "Battle of Nauvoo," drove them out. Having little food, clothing, or shelter, they were ill-prepared for travel. Many contracted chills and fever as they crowded into makeshift tents near the river bottoms. Relief in the form of provisions, tents and wagons was sent to this "poor camp" by the Mormon leaders, and on 9 Oct 1846, the group was organized for the journey west. That same day, quail miraculously began to fly all about the camp (Diary of Thomas Bullock; Pioneers and Prominent Men of Utah, page 1316): "Some fell on the wagons, some under, some on the breakfast tables. The boys and brethren ran about after them and caught them alive with their hands. Men who were not in the Church marvelled at the sight. The brethren and sisters praised God and glorified his name, that what was showered down upon the children of Israel in the wilderness is manifested unto us in our persecution."

During the winter of 1846-47, President Young proposed to send out into the western wilderness beyond the Rocky Mountains, a company of one hundred Pioneers to search out a place where crops could be planted and a resting place, as an objective, be established for the members until perhaps more permanent locations could be determined upon. John D. Lee wrote about a meeting of the officers of the 1st division of pioneers where there was a discussion about continuing on to the Rocky Mountains that spring: "Winter Quarters, O. N., Sat., Mar 6, '47 -- Some have manifested fears saying that this is a sickly place and we are afraid should we stay here another season that we will all dye &c. But my opinion is that the greater portion of the disease of this camp were inhaled into their systems before they came to this place. The kanker seems to be more fatal than any other disease that has been in camp, which is certainly the dregs of colds, augues, which

have been inhaled by exposures in an unhealthy atmosphere, but I do not think this is an unhealthy location. At least I would not be afraid to leave my family here. If they dye let them dye in the Lord and all will be well and in the resurrection they will overcome the kanker and all other fatal diseases by the resurrective power of the Lord. H.C. Kimble motioned to let the Lord (lead) us to the place and all will be well. Seconded by Bro. J.D. Lee.”

It should be remembered that this was years before the scientific connection was made between microorganisms and disease (Journal of John D. Lee): “Dr. Richards said that he wanted to speak upon natural and scientific and including physical principles. As far as natural principles goes this certainly is the most healthy location that is on this river. Some persons have been and are now troubled with rheumaic affections, cankers, and I was going to say the gout (black-leg), but the cause that has produced this effect is easily accounted for when we take in consideration the pregnated and impure air that this body of people inhaled into their lungs, filling themselves with diseases from the ponds and stagnated water about Nauvoo. All men of science and common sence agree that the air arround salt water is too pure for consumptive persons. We are now approaching the mountains which is pure air and water (the wells here are perfectly good and wholesome if or when they are kept clean, still the river water is better). [In actuality, the river water was the worst that they could drink] Consiquently the principle of life is beginning to revive and the moment it does the canker and deep seated diseases rise to oppose it and causes a great struggle between the 2 principles (life and death). Sometimes the constitutions of many have become so much impaired from the power of disease that they have not strength to bear up under the counteracting principles (life) without the resurrective power of the priesthood, therefore they for a season sleep in the dust to await the reserrection, and should I wish to shorten the days of my family I would rush them immediately to the mountains suddenly into the purer atmosphere, filled with disease as they are, where they would drop like the wind.”

“I should prefer leaving my family here for a season on acount to their health, was this the object alone. There is another cause for much of the sickness of this camp (E.I.) the exposure and fatigues through which the brethren have had to undergo in acomplishing the amount of labor that has been done in so short a time since we came into this region. Too much exercise is injurious to health. If we go 5 or 600 ms. (miles) to put in a crop this spring we shall probably be too late as the drought comes on much sooner in that region of country than it does here, thus you see we will have to be careful and select a locasion where we can irrigate everything that we put into the ground, which will doubtless require considerable of labour to build a dam, cut races (dig ditches) or make troughs sufficient to water a farm of that size and when this is done you can plant 2 acres here as easy as you could 1 there and one acre here well cultivated will produce as much as 5 would there and 1/2 the trouble will protect your crops here that it would 4 or 500 ms. west of this. I calculate to spend this coming winter over the mountains if my brethren will let me. Will it not be better to leave the families here this season where they have houses to shelter them from the storms and other necessaries prepared and let the pioneers go over the mountains and prepare the place, then return and bring the families over next season in perfect safety to the place of gathering without having to make and leave another stopping place for the devil.”

“B.L. Clapp, A. Averett, W. Snow and Lewis said, let the 12 decide in these things and all will be right. Elder O. Pratt referred to the revelations and will of the Lord concerning the organizing and journeyings of the camp of Israel. Said it was his mind should any families go this season that the soldiers wives [Mormon Battalion] be the first as they have been absent longer from them.”

“Pres. B. Young said that the brethren would all do just as he said notwithstanding the diversity of spirits now about the matter. Take the soldiers women along in the 1st Co. after the pioneers, and when we find a place to put in crops then we shall take a Co. and go over the mountains. But I will not be hurried for I am determined to do as I am dictated by the spirit of the Lord. I will go where I can consecrate the Gentiles (when they come reading their authority) and strengthen the brethren. A man of God can discern the spirits that are here today. Just do as I tell you and all will be right. Let the officers meet on Monday night at candle light.”

“Bro. G. Grant came in and said that in consequence of the thaw the water was rising so fast that the part of the mill dam that had broken away a short time since would be liable to go again unless several hands would turn out immediately and secure it. Upon hearing the news Pres. B. Young called for a general turnout immediately, 20 m. past 2 p.m.”

John D. Lee often called his wife, Mary Vance Young, “Polly”: “About 5 evening W. (wind) shifted N. W., blew a strong gale, turned cold as Greenland. This evening I was taken quite unwell and compelled to retire to bed about sunset. Polly Y. came in to see me, brought me a coat and pants that she and her sister had made me. About 7 I got up and wrote to near 1 in the morning.”

By this time, members of nearly every family were dying, including many of the elderly and very young who had suffered the most from exposure and disease. David Young’s wife Elizabeth Vance Young, was among the first to die on 24 Jan 1847. Then Billy Young’s mother, Mary Boren, also died. John D. Lee recorded these conditions in his journal: “Winter Quarters, O. N., Mon, March 9th, '47 -- Morning clear, cloudy, W. N., cold, disagreeable. A solid bridge across the river. I set 3 waggons and mule teams drawing wood over the river on the ice. Aggatheam (1st wife) is rather better of her illness but Louisa (3rd wife) is worse and I myself am almost down. This certainly is a time of deep affliction and sore lamentation with this people, for daily more or less of them are consigned to the tomb.”

The brethren began looking for a large area, as Brigham Young had advised, to plant spring crops, to help feed the people. John D. Lee described the chosen 1000 acre plot a “small peice of land,” to establish a farm for growing grain. Lee also often took great pride in cooking a large dinner for his adopted family and others who dropped in to visit. Many times, the people would ask him to read from his journal as a sort of entertainment. This is an indication that Lee was honest and fair in his writings, because he would never know who would want them read back. The practice of having a scribe take notes and reading them back in meetings is still practiced by the Mormons. In this portion of his journal, we find recorded one of the first descriptions of Bear River Valley “beyond the Rocky Mountains” and Great Salt Lake, into which Bear River flows. This was second-hand information, obtained by William Bird from Bill New, Timothy Goodale and other mountain-men trappers wintering at Pueblo New Mexico. We can only imagine the excited expectation of these pioneers as they sat around the fire and listened to this letter describing the place where they would eventually settle: “Winter Quarters, Thurs, Mar 12, 1847 -- Morning clear, warm and pleasant. At 10 morn. Pres. B. Young, H.C. Kimble, E.T. Benson, A. Cutler, D. Spencer, G.A. Smith and myself rode out around the city in search of a location for a farm but found none suitable save a small piece south of the city, about 1000 acres, which was decided should be put in cultivation for early crops. Adjourned about 1 p.m. and defered the search to another day, when we would likely go up to the old [Council Bluff] fort and explore that country. Had some wagon work done. Prepared a dinner and invited in some of my family to partake, namely, Lucinda and Margaret Pace, Sarah and Nancy

Gibbons, Sister Lytle, Patience Johnson, Bro. C. Bird, Marcia and Clarissa Allen, Wm. McClellan, Bro. David Young, besides those at home. After supper I sat and conversed with them and read from my journal several points on principles of doctrine. About 8 Dr. Richards and E.T. Benson came in and spent an hour or more with us. Read a letter from Bro. Wm. Bird, Pueblo, under date of about 26th Dec 1846, giving an account of the country and game (in the Rocky Mountains). Said that buffalo, elk, deer, antelope, mountain sheep and goats, white and grizzly bear, beaver and geese in great abundance and that salt are found in great plenty at the salt lakes in Bear River Valley. That a ridge of mountains is said to run through the lake.”

Evidently the daughters of David Young continued to live with their father, even though they had become plural wives of John D. Lee, as recorded in his Journal: “Winter Quarters, O. N., Sat, Mar 13th, 1847 -- David Y and Polly Y came and spent the evening. Polly all night.”

The doctrine of adoption, as it was known, included the “sealing” of members to prominent leaders as their adapted “children”. It was then the responsibility of their adapted “father” to help provide for their needs. John D. Lee wrote in his journal, “Winter Quarters, Fri, Mar 26th, '47 -- While in conversation I started from A. Young's house to Pres. B. Young for a cow and calf. The night before Adolphia Young and wife gave me their names to be adopted into my family.”

The 1000 acre farm called “Summer Quarters” before mentioned, was described by Mr. E.G. Connely of Omaha, who re-located the site in the early 1980's (Book of Jared, by Eleanor Hall; LDS Church History Dept): “Summer Quarters is about 13 miles by present highway north of old Winter Quarters. The land lies between two streams, is perfectly flat, with good viable soil, some of which had been previously cultivated by soldiers from old Fort Atkinson, and was the largest and best tract within easy reach of Winter Quarters. The buildings were erected at the north end of the tract near the larger of the two streams. The only tangible remains now existing, on the farm of Mr. Hineline, are a few scattered broken brick, fragments of limestone, and slight irregularities in the surface of the field. The courses of the two streams have been greatly altered since 1847 and the nearby marshes drained. The Missouri river has also altered the outline of the land cultivated by Lee.”

John D. Lee's journal continued: “Summer Quarters, Wed, Mar 31st, '47 -- Morning Clear. After prayer I cleared off the ground for the foundation of one of my buildings. After brakefast A.D. Young and I commenced cutting house logs. Thomas and W. Woolsey to hauling. About 4 Bro. Wm. Pace and M. Harris came up. Bro. Harris assisted us till night to cut house logs. Got the lumber for 2 houses cut and for 1 hauled. Evening pleasant.”

Lee would occasionally visit his two wives, Mary & Levina Young, who continued living with their father, David Young: “Summer Quarters, Friday, April 2nd, '47 -- Evening pleasant. Staid over night with Polly and Levina Young.”

David Young's son, David Isom Young had just turned 21 years old in March of 1847. It was his responsibility to help take care of his father and sisters, in conjunction with adopted “father,” John D. Lee. On one occasion, the young man had a horse that Lee had borrowed from John Berry, escape from him: “Winter Quarters, Sat, April 3rd, 1847 -- Morning clear, warm and still. About 8 clouded up, wind blew S.E. by sunrise. I took iron for 2 ploughs to A. Lamerou's shop. Paid \$5.00 in advance, had some other repairs done. Dealt out flour and meal, corn and brand to the pioneers of my Co. and to the women whoes husbands are in the army (viz.) Sister Pace and Lytle, also David Young [Sr]. Left 2 bushels of brand, 1 of corn, and money to buy more should it be wanted in the

hand of DAVID I. YOUNG, when the horse got away from him (for a horse left in the care of J.D. Lee by J. Berry). He spent 1 day looking for him but did not find him, so he removed his father's family to S. Quarters.”

John D. Lee first began referring to the Summer Quarters farm as the “Mud Creek Camp” in his journal: “Mudd Creek Encampment, Sund, April 4, '47 -- About 3 Bro. A.D. Young, Miles Anderson and myself measured the broke land, found that there was but 140 acres. Several horses and cows were pulled out of the mire today. About 12 at night a heavy storm of rain arose from the south and rained till daylight in the morning.”

In this portion of his journal, Lee began describing the process used by the Mormons to divide up the land and build cabins. But some of the men assigned to work on the Mud Creek Camp farm were unhappy with the location that John D. Lee assigned to them: “Summer Quarters, Teus, April 6th, '47 -- Morning clear, wind N.W., cool. About 8 I measured and laid off the city plots, then called my adopted family together (I.E.) such as were presant. Gave them the liberty of having their land set off to them or working as one family. T. Johnson, Wm. Pace and Miles Anderson choose the former proposition; A.D. Young, David Young, Jas. Wooley, H. Wooley, Geo. Laub, A. Weeks, Allen, Wm. and T., Levi North, G. W. Hickerson and some others, the later. Some sharp words passed between Bro. Arnold and Myself because I reprovod him and some others of his Co. for selfishness, for his hard speeches. Bro. A. Young and myself got up some board timber and hauled a few logs in. Bro. Harris, Dun and Busby arrived in camp. Evening fine.”

It took them about one day, working together, to gather enough logs for the building of one cabin, and then they began gathering a “set” of logs for a second one. Men and women alike, helped in puting the cabin together: “Summer Quarters, Wed, April 7th, '47 -- Clear and cool, high wind N.W. The day was ocupied generally in procuring building timber. Bro. A.D. Young, myself by the assistance of Rachel, Louisa, Emoline, Nancy (wives 6, 3, 11, and 12) and Rhoda Young [wife of A.D. Young] raised the body of one house and hauled a part of a set.”

For some reason, Lee sometimes called David Young’s daughter, Levina Young, “Lucinda”: “Summer Quarters, Thurs, April 8, '47 -- Spent the night with Polly and Lucinda Young” (wives 13 and 14).

On 9 Apr 1847, John D. Lee tells of the first company of Mormon pioneers who left Winter Quarters for the long journey to the Great Salt Lake Valley. He secretly wished he were among them, but he had been called by Brigham Young to establish the Mud Creek Camp farm instead: “Winter Quarters, Fri., April 9th, '47 -- This morning I rode (to) the city over in search of corn meal and bacon but failed to procure any for love or money. The fact was all the provisions that was in camp had been converted to fit out the pioneers. About 12 noon Pres. B. Young, Kimble, O. Pratt, Woodruff, E.T. Benson, A. Lyman, G.A. Smith and Dr. Richards of the 12 beside several others of the pioneers started for the Horn [Bighorn River, Wyoming]. I started in Co with them. I traveled about 10 ms. together. My 2 teams were in advance of the Co. When the waggons were all on the road in a line they made a sublim appearance. About 30 m. to 4 I took leave of them on the broad open prairie. I should like to have been in Co. with them, had wisdom ordered it so. About 6 I with David Young and R. Swazey reached home.”

The Council Bluff Fort had been built of brick, years before the arrival of the Mormons in Winter Quarters. It had since fallen apart, and John D. Lee collected some of the used bricks for his

buildings. Besides the grain that they planted in the large field, each family eagerly went to work planting gardens: “Summer Quarters, Sat., April 10th, '47 -- Morning clear. At 6 Bro. Secrest, A.D. Young, G. Laub, D. Young and myself commenced clearing off a garden spot. About 10 I sent a team for brick which are found about the ruins of the old fort and neighboring buildings. We also cut some house logs.”

They burned the native prairie grass before plowing the area up to plant grain. David Young moved his family from Winter Quarters to one of the new cabins at the Mud Creek farm on 11 Apr 1847: “Summer Quarters, Sund., April 11th, 1847 -- About 9 morn. Bro. A.P. Free, A.D. Young, Bro. Houston and myself walked down in the timber a distance of 2 ms. below our farm to examine the prospect for enlarging our farm. Found a large body of light loose land easy to manage and well calculated for the present purpose. While walking over it we fired the old grass. About 8 David Young returned to W. Q. with team to remove the family up. “

John D. Lee then went on in his journal to describe an evil spirit that he believed had come upon his first wife Agathean. Rhoda Young, the wife of Adolphia became especially alarmed at the unusual behavior of Agathean, as did the rest of the family. Lee and Adolphia gave her a priesthood blessing after which she recovered. But in 1842, Lee had severely criticized Billy Young and his brother Alfred for doing the same thing in Tennessee. Although the cousins, Billy, Alfred Douglas and Adolphia Young probably never knew each other very well, they doubtless shared the frontier ability to hunt and find food. It is evident from several of John D. Lee's journal entries that Adolphia Young was the appointed hunter for the group.: “Summer Quarters, Mon, April 12th, '47 - - Morning cool and cloudy, W. E. About 6 A. D. Young brought a crane and a goos (goose) yesterday morning.”

Hardship brings people together in a cooperative effort like little else. There never was any indication in Lee's journal that his wives disagreed with each other. In fact, the practice of plural marriage under these primitive conditions, was an excellent way to provide for the temporal and spiritual needs of each family member: “Summer Quarters, Teus, April 13th, 1847 -- Morning clear and cool, W. N.W. About 6 and 30 m. A.D. Young brought in a fine turkey. The girls done the gardening (vis.) Agathean, Nancy the 1st, Louisa, Rachael, Emoline (wives 1, 2, 3, 6, 11), Rhoda (Young) and Sarah Jane.”

Lee continued to mention the Youngs in his journal: “Summer Quarters, Wed, April 14th, '47 -- About dark David (Isom) Young arrived in camp with his 2 sisters. This morning Bro. A.D. Young brought in a fine turkey; Friday, April 16th, '47 -- A.D. Young brought in a good deer in camp.”

Each log cabin had a fire place, used for cooking and heating. The bricks previous mentioned would have been used for this, as well as any available rocks. Mud was generally used for mortar, as there was no cement available: “Summer Quarters, Teus, April 20th, 1847 -- Morning clear, warm, W. high, S.W. J.D. Lee was employed in covering one of his cabins assisted by A.D. Young, Allen Weeks and David Young, they also finished out his chimney, ploughed and planted garden seeds.”

Brigham Young made a deal with the local Omaha Indians to use their land in exchange for corn that was brought up from the state of Missouri. “Summer Quarters, Frid, April 23rd, '47 -- Morning clear, W. south. A.D. Young and George Laub were employed in plow stocking, others were hauling logs, building and clearing land and so on. About noon Bro Potter and Dalton came up

from W. Q. Said that a treaty had been effected by the community with the Omaha Indians; that we were to pay them 500 bushels corn as soon as we could haul it from Mo. for the use of their land and they would let us live in peace and stop killing our cattle. Evening pleasant.”

It is believed that Billy Young and his brother Alfred built cabins for the shelter of their families, somewhere in the area of Winter Quarters. Fortunately, their frontier heritage made them expert at this task, and they probably traded with other people they helped. Their uncle, David Young, born 18 Jun 1877, was the oldest member of the Young family to join with the Mormons, and this would be the last year of his life. He was also the oldest child of William & Elizabeth Huff Young. It is a tragedy that he was not able to leave a record somewhere in the church, of the origin of his people. Certainly, he would have known who his grandparents were, and where they came from. David Young was closely associated with his nephew, Adolphia Young, but probably didn't know much about the divorced children of his brother Jacob Young, except that they had joined the church. It is not known if Adolphia Young knew who his great-grandparents were. Evidently, Billy and Alfred Douglas Young had no idea, from later comments given by their families. John D. Lee recorded one of the last times David and his nephew, Adolphia, would work together as they went in search of some lost cattle: “Summer Quarters, Sund, April 25th, 1847 -- A.D. Young and David Young started for some cows that had been left 10 ms. back by the heardsmen.”

When other Indian tribes learned that the Mormons had given the Omahas a large quantity of corn, they decided that they wanted payment as well. It is interesting to note that the Indians seldom claimed any of “Mother Earth's land” until the white man wanted to use it for farming, and then they demanded payment for it: “Summer Quarters, Mon, April 26th, 1847 -- Morning cool, clear, wind S. W. About 7 J.D. Lee commenced plowing for corn. Started 3 ploughs. A.D. Young was plough stocking. About 11 Father Morly and C. Bird arrived in camp. Said that the chief of the Otoes had a council with our people at W. Q. Said that we were living on their lands and not the Omahas. Their lands lies above the fort. They were permitted to come among us (continued the chief) because they were oppressed but now they claim our lands. When your people first came and settled on our lands we made a covenant that you should stay in peace until you could recruit to go on. That covenant we never have never broke. My young men has never killed any of your cattle, neither do they intend to brake their covenant, but the Omahas have. Still you give them presents to make them keep their covenants. We do not ask this of you. We know that you are poor and so are we, still could you haul us 500 bus. of corn we would pay you 25 bushel out of it to feed teams while drawing it. This we do not claim of you to make us keep our covenant for we will not brake it, &c. Council decided the same evening and reported to them the following morning that as soon as an order could be obtained from their agent that was then at the Pawnee village that we would comply with their request also. About 2 P.M. Pres. I. Morley and C. Bird returned.”

In this instance, John D. Lee refers to his father-in-law as “old man” David Young instead of “Uncle” or “Father” Young, as he helped him retrieve some of his belongings from Winter Quarters: “Summer Quarters, Teus, April 27th, 1847 -- About dark J.D. Lee arrived bringing old man D. Young and a part of his goods.”

On 30 Apr 1847, two horses were brought to the Mud Creek Camp from Winter Quarters -- one of them belonging to David Young (Journal of John D. Lee): “Summer Quarters, Friday, April 30, '47 -- Wm. Woolsey returned from W. Q. Brought with him a horse belonging to John Berry and one to David Young.”

Livestock were often kept in a community herd and male members of the church were assigned the duty of tending them for a fee that was collected from the owners. In this journal entry, John D. Lee paid the required amount for himself and his father-in-law, David Young: “Summer Quarters, Sund., May 2nd, '47 -- Morning Clear, cool, W. N.W. About 8 J.D. Lee settled his heard bill for himself and David Young amounting to \$18.00 and redeemed a cow for D. Young.”

John D. Lee was proud of the fact that he was the adopted church father of a large number of members. They placed all their assets into one large partnership and promised to help each other with their daily needs: “Summer Quarters, Friday, May 14th, '47 -- Clear and warm. J.D. Lee and family were planting corn, the remainder of the camp ploughing, clearing, &c. About 3 P.M. A Weeks, G.W. Hickerson, Jas. Woolsey, Levi North and their families (all members of J.D. Lee's household) arrived from Mt. Pizgah. Their arrival produced no smawl stir among the connections. They came up like good and dutiful children, told their adopted father in the priesthood (J.D. Lee) that they and their effects were subject to his council in all things. Evening cloudy and warm. At 7 Hickerson, Weeks, North, Jas. and H. Woolsey, A.D. and David Young and their families met at J.D. Lee's and spent the eving in music and dancing before the Lord. At the close of the recreation J.D. Lee called them to order and after instructing them in the order of mirth and recreation bowed down in prayer before the ruler of all things. Adjourned at 11. Good feelings prevailed.”

Lee was one of those people who always had to be the boss.. Despite John D. Lee's attitude however, Adolphia Young came to be his right-hand man at summer quarters.. All the members of the Young family faithfully worked hard to complete their mission at Summer Quarters. But there was another group that, according to Lee, bickered and fought constantly with him over farming areas, garden plots, and other things: “Summer Quarters, Sat, May 15th, '47 -- Lowery, warm. J.D. Lee took his family and Jos. Allen, S. Gully, M. Anderson and son and finished the bridge. The rebellious party were sleeping and working on their houses. About 2 started in for an evening rain. Just before dark Wm. Pace and Thos. Johnson met J.D. Lee while on the bridge with verry insulting language and came nigh unto blows. He told them if they did not repent speedily in the name of the Lord that they should atone for what they had done.”

Lee bragged that the corn fields at Summer Quarters were looked better than those at Winter Quarters, and he wrote in his journal that Brigham Young agreed with him. There is little doubt that Lee was a hard worker, but he was also a very pushy entrepreneur whenever the situation presented itself: “Summer Quarters, Teus, May 18, '47 -- Clear and cool. Quite a sevier frost. About 2 P.M. Father Isaac Morly, Bro. John Young (brother to Brigham Young), lady and little Jos. arrived from W. Q. Bro. Young and lady stopped with J.D. Lee's. Felt much pleased with our farm. Said that we had more land broken and corn planted than all the camp at W. Q. and the regions round about. Said that he was almost persuaded to remove up and stay with us.”

Many of the members who were assigned to work with him, objected to the fact that John D. Lee always had to have his way. President Young recognized Lee's personality faults, but he also knew that Lee was a tireless worker and could get things done. “Summer Quarters, Wed, May 19th, '47 -- Clear, still rather cool. About 7 by request of Pres. I. Morley the brethren of the square were gathered at J.D. Lee's. Pres., in speaking said that so far as progressing in the crop line he was highly pleased, but to learn that there was and still are feelings in and among some portion of the brethren in this camp, although those that are refractory and cherish bad feelings are but a smawl minority, still such things remaining among us is calculated to destroy the peace and happiness of the whole camp. It is wrong, brethren. Be united, yield to each others circumstances and when a general call is made

for the good of the public by the man who has a right to council you, turn out, if it is to build a bridge or lots to secure your cattle or any other public work wherein the whole are concerned, always do your part. Bro. Lee is the man to council you especially in my absence. Harken to his council and all other men that God has set in authority to council in the things of this Kingdom, and if you do not, the day will come when you will regret that you did not.”

A lengthy discussion developed among those who were present at the meeting, concerning the bad feelings in camp mainly about the division of the land. One brother said that the dissenters (refractory group), “Have murmured and found fault with every move that Bro. Lee has made since they have been here and are now trying to slander him whenever they are together”. Both sides had their say in the matter and the discussion became heated. Tempers were calmed by Bro. Isaac Morley and John Young (brother of Brigham Young), and at the end of the meeting, “All covenanted by the show of the right hand that for the future they would all strive to do right. The meeting adjourned at 8 o'clock.”

Some concerns also arose, concerning the Indians. They were hiding about, keeping watch on the activities of the Mormons. They did not attack them, but probably didn't like the whites taking 500 pounds of fish out of one of their lakes (Journal of John D. Lee): “About dark Bro. Burgess, A. Stout, Anderson and Allen returned with 500 lbs. of fish which they caught in a lake about 3 ms. above this point. Some Indians were seen skulking around.”

The Sioux tribe, who had not made any agreements with the Mormons, began to steal horses, and the twenty-one-year-old David Isom Young recognized their tracks (Journal of John D. Lee): “Summer Quarters, Thurs, May 20th, '47 -- About noon David Young found sign where the Indians had taken a horse from the camp that was in the care of J.D. Lee. They were a party of the Sious. About 9 the Fishermen returned having had moderate success.”

According to court testimony, the following occurred on or about 1 Jun 1847, when John Berry accused John D. Lee of stealing his work horse. This was the same horse that had escaped from the care of David Isom Young in April. It was subsequently stolen by the Sioux Indians after being used by Adolphia Young to plow a field (Journal of John D. Lee): “According to the supposition of the camp. Bro. A.D. Young (had) ploughed him about 3 days. I turned him out as usual and went to dinner between 1 and 2 o'clock he returned to work but could not find the horse. Continued to hunt him till dark but without success. The following morning David I. Young started early and searched till about 11. Returned and said that the horse had been taken across the little Indian bridge. His tracks he said were plain. I then instructed him to follow on the trail which he did for several ms. but lost it on the prairie. A.D. and David I. Young said that 1 or 2 days after the horse was taken they went and tore away the bridge, found it strong and amply sufficient to bear any horse over and that he watered the horse before turning him out.”

It is evident from Lee's journal that men and women alike helped with the field work: “Summer Quarters, Thurs, June 10th, 1847 -- Clear, W. N.W. J.D. Lee and some of his family were ploughing and harrowing corn (namely) A.D. Young Allen Weeks, G.W. Hickerson, Jas. Woolsey, Levi North, Wm. Swap, Jacob Woolsey, Hyrum Rheu and Woolsey. Allanson and Marshal Allen, Wm. Woolsey, David Young and Eli Bennett; of the women Nancy the 2nd, Nancy the 1st, Racheal, Lovina, and Nancy Ann, Emoline, Lucinda and Louisa Free.”

Disease continued to plague the members, and their only recourse in many cases was the administration of the priesthood (Journal of John D. Lee): “Summer Quarters, Thurs, June 17th, '47 -- Last evening I was called to administer to Sister Woolsey, Rhoda Young and Caroline C. Saunders. Sister Woolsey the 2nd was suddenly attacked with a pain in her arm which was instantly made whole. The others were also benefited.”

All through the summer, the members worked to provide grain and shelter for the members (Journal of John D. Lee): “Summer Quarters, Wed, June 23rd, '47 -- Clear, W.S. About 9 J.D. Lee commenced ploughing for buckwheat. He and A.D. Young were employed in finishing room, the other hands plowing and hewing. Evening clear.”

Lee wrote that the local church leaders in Winter Quarters, Isaac Morley and his counselors, Bro. Whiting and F.W. Cox came to examine the progress of the farm, and to help preside at the Sunday meeting. Frederick Walter Cox eventually settled in Manti Utah, and was the ggg-grandfather of Joy Ellen Cox who married Gary Dean Young 7 June 1969 in Manti (ggg-grandson of Billy Young). It is interesting to note that Cox and Young babies were given church blessings 122 summers earlier on the plains of Pottowattamie Territory: “Summer Quarters, Frid, June 25th, '47 -- About 5 Pres. I. Morley, Bro. Whiting and F.W. Cox arrived in camp from W. Q. Sund, June 27th, '47, Cloudy -- At 11 the Saints at the sounding of the horn met at J.D. Lee's for public meeting and 30 m. to 12 noon Pres. Morley addressed the meeting upon the subject of self government, followed by J.D. Lee, Samuel Gully, F.W. Cox. Good feelings prevailed. Meeting closed by J.D. Lee. After the close of the forenoon services several children were presented to be blest, whereupon Pres. I. Morley instructed them upon the order of blessing children. Adolphia and Rhoda Young, parents of Adolpha Allen, born Nauvoo, Hancock County, Ills., March 12th, 1846, blessed by Pres. Isaac Morley and F.W. Cox at 12 m. to 3 o'clock P.M. Frederick Walter Cox and Cordelia Cox, parents of Lovina Emoline Cox, born Mt. Pizgah, Pottowatamy Nation, Sept. 21st, 1846, blessed by Pres. I. Morley and F.W. Cox, 15 mi. to 3 P.M. At the close of the meeting the table was spread and Pres. I. Morley and lady, L. Stewart and Sister C.H. Saunders, Drusilla Pearson Holt, Nancy Gibbons, A.D. Young and lady and J.D. Lee's family sat down and partook of the rich festival that had been prepared by J.D. Lee. After which Magee Harris and lady who also dined and Caroline H. Saunders received [blessings from Isaac Morley] Patriarch, in the Church of Jesus Christ of Latter Day Saints.”

Even though log cabins were always considered temporary on the frontier, the men at Summer Quarters did their best to build them properly with a sturdy rock fireplace in one end and a floor constructed of logs shaved flat on the upper side. It was expected that these cabins would be used by other Mormon immigrants who were to follow (Journal of John D. Lee): “Summer Quarters, Mon., June 28th, 1847. J.D. Lee was employed in building chimneys, A.D. Young laying floors.”

All of the men were organized into groups of 10 and 100, with captains over each. The captain would sometimes reach agreements with his group by a unanimous vote, but more often than not, his directives were followed without question to get the necessary work done (Journal of John D. Lee): “Summer Quarters, Sat, July 10th, '47 -- Clear, warm and sultry. About sunrise J.D. Lee and all his boys, Jacob Woosey Excepted, and D. Young who was sick, started to W. Quarters. J.D. Lee stopped at the 3 ms. creek and sowed 3 acris of buckwheat. Reached W. Q. at 30 m. to 12 noon and recorded the following minets (ss.) The meeting having been called to order by Pres. Isaac Morley who requested to know the No. of the old Capts. who were here who had not gone west this season. 3 Capts. of 50's were reported, namely J.W. Cummings, B.L. Clapp and Benj. Brown. The

Cpts. of 100's having all emigrated Pres. Morly nominated J.W. Cummings and B.L. Clapp for the 2 Cpts. of 100's. Carried unanimously. Then nominated B. Brown, J.C. Wright, G.D. Grant and Daniel Carn Cpts of 50's, Wm. Major counsellor to Pres. Isaac Morley to fill the place of John Young [brother of Brigham Young] called west. The Cpts. of 10s to remain (E.I.) as many as are here. Jos. Busby, A.P. Free, Miles Anderson, A.D. Young and Isaac Houston were the Cpts of 10s in the 1st division."

Various types of illness affected the Summer Quarters workers, and of course there was no doctor or hospital to take care of them. David Young Sr's tuberculosis was progressive, but there were other more swift diseases that were sometimes deadly (Journal of John D. Lee): "S. Quarters, Thurs, July 15th, '47 -- Five persons in camp sick (ss) A.D. Young, Rhoda Young, D. Young, S. Gully, and T. Johnson."

The illness that David Isom Young and Adophia & Rhoda Young was suffering from (cholera variant), was unknown to the group, and this made it much more difficult to deal with (Journal of John D. Lee): "S. Quarters, Sat, July 17th, '47 -- About 6 J.D. Lee was called in great (haste) to administer to S. Gully who was cramped almost to death. When administered, lay speechless but soon recovered. Soon afterwards, D. Young was taken in the same way. A.D. Young and Rhoda but little better. Evidently a disease and pestilence not common to our country."

David Isom Young's cholera progressed rapidly, and he asked John D. Lee to re-baptize him before he died. This was another common practice in the early days of the Mormon church, which is no longer followed. Lee gave a heart-rending account of his death, and a classical description of the symptoms of Asian cholera. Onset of the illness is generally sudden, with incubation periods varying from 6 hours to 5 days. Abdominal cramps, nausea, vomiting, dehydration, and shock; after severe fluid and electrolyte loss, death may occur. Illness is caused by the ingestion of viable bacteria, which attach to the small intestine and produce cholera toxin. Thousands of people died from this disease while crossing the plains (Mormons and non-Mormons alike). The sad thing is that most of them could have avoided it, simply by boiling their water (Journal of John D. Lee): "W. Quarters, Mon, July 19th, '47 -- Reached S. Quarters about 12 noon [from a trip to Winter Quarters]. Found David I. Young in a high state of mortification, often calling for J.D. Lee and when he saw him was overcome with joy, grasped him by the hand and said, I much wanted to converse with you before I feel to sleep. Will you baptise me for my death. Yes, if you are able. So great was his anxiety to be baptized that Bros. Martin and Allen came in, took him and placed him in a large rocking chair, but he was so far gone that he was not able to sit up, fainting, asked to be put back on the bed and spoke but few words afterwards, yet his countenance bespoke that he wanted to say something but could not. Placed his eye steadfastly upon J.D. Lee who observed his anxiety, said, David, be at rest, sleep in peace. If the Lord spares me I will be baptized for you and attend to all the ordinances for you that I can. These words appeared to calm his fears. He soon stopped struggling in death and fell to sleep without a frown on his countenance at 20 m. past 4 P.M. Just before his death his aged father was violently attacked with the same strange disease or plague of the last days. When attacked a hot fever in head and bowels inwardly accompanied with seire pains in head, back and bowels, vomiting and seviere cramping and distress in the stomach and bowels which if not checked causes an inflamation after which they soon mortify, hand, feet and legs cold as ice. J.D. Lee consulted Pres. Isaac Morly about the propriety of dressing him in priestly robes (acording to his request) seeing that he had not received the ordinance of endowment in the Temple. He replied, the priestly attire is a patron for such as has attained to that knowledge. Still there can be no impropriety in gratifying him and his friends request, for certainly his friend will be passed through those ordinances and bring him

fourth to that attainment as he was a worthy and exemplary young man. Accordingly J.D. Lee had him dressed and buried in his own (Lee's) robes.”

Lee gave a description of the graveyard at Summer Quarters, which he selected at the request of David Isom Young, and named it “Fair View”. David I. Young was the first of several of the Mormon pioneers buried at this location. He was an extraordinary young man, who was well liked by all that knew him. He had never been married. The ecclesiastical leader, Isaac Morley, pronounced the dedicatory prayer at the burial (Journal of John D. Lee): “S. Quarters, Teus, July 20th, '47 -- Clear and warm. At 6 after counseling Pres. I. Morly, J.D. Lee, Levi Stewart and A.P. Free walked south about 1/2 mile and selected a burying place on a very high eminence in the prairie which by J.D. Lee was called [Fair View] and laid it off and commenced berrying in the N.W. corner running south. J.D. Lee and G. W. Hickerson made the coffin and painted it green. J.D. Lee paid L. Stewart for digging the grave. About 1 P.M. Squire Wells from Nauvoo, Wm. Cutler, Miss Gheen, Golden and another lady whose name I have forgotten arrived, took dinner with J.D. Lee, seemed highly gratified with our new location. Returned about 30 m. to 4 and between sunset and dark David I. Young was buried. About 1/2 the camp attended the funeral. At the close of the interment Pres. I. Morly returned thanks in behalf of the deceased and gave good instruction.”

Even John D. Lee had great respect for the young man, David Isom Young. Lee confirmed the location of David & Elizabeth Young’s farm on Indian Creek in Jackson County Tennessee, and he pinpointed the location of Fair View cemetery: “David Isom Young, son of David and Elizabeth Young, bornd March 24th, 1826, in Jackson county, Tennessee, on Indian Creek, whare he rec'd the Gospel. Was a member of the 21st Quorum of the Seventy's, but had not the privilege of the ordinances of endowment in the Temple, in consequence of the shortness of time. He lived the life of a Saint, his walk and conversation was worthy of imitation. He fell asleep to waite the resurection of the just. He felt much concerned about his future destany, insisted on J.D. Lee to have his worke carried out and to be buried in priestly robes. He died at Summer Quarters on the 19th of July at 4 P.M., 1847, and was buried on 20th at 7 P.M. according to his request about half mile south of Summer Quarters on a high eminence in the prairie. The burying place was selected and laid off by John D. Lee, Levi Stewart and Absalom P. Free and was called Fair View by J.D. Lee. His grave is the first and was laid in the N.W. corner.”

In the early 1980’s, after a great deal of research, E.G. Connely succeeded in locating this tiny cemetery, and described it’s location (Book of Jared, by Eleanor Hall; LDS Church Hist Dept): “It was located on an unwooded point of the high bluff above Summer Quarters, giving a splendid view of the whole valley for many miles. It was approachable by wagons from only one point in the Summer Quarters area, the slope ascending from the site of the Summer Quarters buildings. It was the most beautiful site that could have been selected. There are now no surface indications of the graves, but Mr. Hineline, oldest living inhabitant of the region and owner of the land, visited the site with me. He and his father, a pioneer of 1855, knew the graves to be those of white persons because of their regular arrangement in two rows, but assumed they were soldiers from old Fort Atkinson, never having heard of Mormon occupation. There were no markers when Mr. Hineline first saw the graves (about 1870) but the two rows of depressions were plainly visible then. Their location is definitely known, but no surface indications now remain.”

In many instances, friends and relatives grouped together in branches near Winter Quarters in Pottawattamie County. Such was the case with the members of the “Shirts Branch.” It was named for Peter Shirts who first discovered the location 18 miles north of Kaneshville, next to the Banou

River. He was one of the earliest members of the church, and his family was listed in the 1st ward in Nauvoo (1842 Census of Nauvoo, FHL fiche 6101611): “Peter Shirts, Margaret Shirts, George Shirts, Derius Shirts (under 8), Maroni Shirts, Carlos Shirts, Sariah Shirts, and Bassi Shirts (whom the record states as being dead).” The entire family was as follows:

PETER SHIRTS, born 23 Aug 1808 in St. Clair, Columbiana Co Ohio, son of Michael & Elizabeth VanderBeek Shirtz, married Margaret Cameron, 8 Sep 1831 in St. Clair Township, Columbiana, Ohio, died in the fall of 1882 at Fruitland, San Juan Co New Mexico and buried there.

MARGARET CAMERON, born 26 Dec 1808 in St. Clair, Columbiana Co Ohio, married Peter Shirts, 8 Sep 1831 in St. Clair Township, Columbiana, Ohio, mother of 8 children, died in 1849 near the Platte River in present-day Ashland, Saunders Co Nebraska, and buried on the bank of the river.

GEORGE WASHINGTON SHIRTS, born 13 May 1832 in St. Clair Township, Columbiana Co Ohio, son of Peter & Margaret Cameron Shirts, married Elizabeth Williams 10 Oct 1855 in Cedar City, Iron Co Utah, died 21 Jun 1857 at Hormony, Washington Co Utah.

KING DARIUS SHIRTS, born 8 Jul 1833 in St. Clair Township, Columbiana Co Ohio, son of Peter & Margaret Cameron Shirts, married Margaret Haslam 11 Apr 1855 in Harmony, Washington Co Utah, died 26 Mar 1882 in Escalante, Garfield Co Utah, and buried there.

MORONI SHIRTS, born 30 Nov 1834 in Kirkland, Geauga Co Ohio, son of Peter & Margaret Cameron Shirts, died about 1848 in Winter Quarters, Pottawattamie Territory.

DON CARLOS (CARL) SHIRTS, born 29 Jul 1836 in Kirkland, Geauga Co Ohio, son of Peter & Margaret Cameron Shirts, blessed and named by Joseph Smith, baptized 15 Jun 1846, married his brothers' widow, Elizabeth Williams, 1 Jan 1857 in Parowan, Iron Co Utah. One of their daughters, Marcia Ann Shirts, married William & Leah Smith Young's grandson John Wesley (Dick) Young. He died 19 Jun 1922 in Escalante, Garfield Co Utah, and buried there on 21 Jun 1922.

SARIAH JANE SHIRTS, born 22 Dec 1838 in St. Louis Missouri, son of Peter & Margaret Cameron Shirts, married William McDonald 10 Dec 1853 in Provo, Utah Co Utah, died 20 Apr 1919 in Heber, Wasatch Co Utah, and buried there on 22 Apr 1919.

BASSI SHIRTS, born about Feb 1842 in Nauvoo, Hancock Co Illinois, son of Peter & Margaret Cameron Shirts, died at or near birth.

ELIZABETH ANN SHIRTS, born 10 Nov 1848 in Winter Quarters, Pottawattamie Territory, married William McDonald 3 Nov 1865 in Provo, Utah Co Utah, died 22 Nov 1937 in Provo and buried there 25 Nov 1937.

Paper was extremely scarce, and those who were lucky enough to have any usually saved it for letters. Eventually, someone donated a small notebook upon which a partial record of the Shirts Branch was kept, and it was preserved through time until copies were filmed and placed in the LDS church Family History Library. The first page listed of the heads of families, number of people in each family, and the total in the branch. Unfortunately this list was made in March 1850, after many of those who had first established the branch left for Salt Lake, including the Shirts and

Young families. Alfred Young had left in 1847, and Billy Young & Peter Shirts took their families across the plains in 1849. Billy Young had been assigned by Brigham Young to remain in Council Bluffs, working as a wheelwright, constructing and repairing wagon wheels (FHL book 979.2H25PW, vol 4, page 3499). It is assumed that his brother Alfred lived nearby. Many of their relations and friends however were listed in the Shirts' Branch record (FHL Film 0001923, Record of Members and Historical Record 1848-1851).

Leah Smith Young's brother, Thomas Washington (Tommy) Smith, was elected first president of the branch (Bishop). He was born 23 Dec 1815 in Smith Co Tennessee, son of James Agee & Margaret Love Smith, brother of Leah Smith Young, married (1) Mary Ann Ross, 3 Mar 1836 in Gibson Co Tennessee (FHL book #976.823/V2w, page 21). They had one child named John William Smith on 3 Dec 1840 in Tennessee, and Mary Ann died. He married (2) Sarah Ann Boren, half-sister of Billy Young, 15 May 1842 in Gibson Co Tennessee (FHL book #976.823/V2w, page 42) R.L. They had ten children, one born in Illinois in 1844 and two born in Iowa from 1846-49, the rest in Utah. Thomas married (3) Susan Reynolds 1 Apr 1848 in Winter Quarters, who had three children by a previous marriage in Tennessee. Thomas & Susan Reynolds Young had twin girls born at Shirts Branch in 1849, named Martha Ann Smith & Elizabeth Smith -- then while journeying toward the Salt Lake Valley along the Big Horn River in Wyoming Territory, she had another set of twins (a boy and a girl) on 15 Jun 1851, named James Edward Smith & Nancy Jane Smith (Nancy died). The rest of their children were born in Utah. Thomas Washington Smith died 28 Dec 1892 at Pahreah, Kane Co Utah and was buried there (Shirts Branch Record, FHL Film 0001923): "Page 1; T.W. SMITH (9); John Price (7); A Stephens (14); W. Boren (2); William Smith (6); C.W. Smith (3); John Reynolds (6); George Birch (7); William Batson (4); William Niswanger (9); Uriah Nickerson (3); James Wilkins (2); John Mangum (4); Emaline Mangum (2). Total = 78."

Page two of the Shirts Branch record was a preface, written by the clerk of the branch, John Radford, who explained that he was replacing Willis Boren, who had been elected Bishop, because Thomas Washington Smith had left with his family for Salt Lake. This was the same Willis Boren who was step-father of Billy Young. Brother Redford says that the record had been kept since 4 Jun 1848. Evidently, he copied only the parts that he considered important, and then discarded the original record: "Preface -- Dear Brethren, I John Radford have been appointed To the office of a clerk to fill the Vacancy of Bro WILLIS BOREN who has Resined his office in consequence of holding the office of a Bishop and I verryly felt my inability for the task and Especialy Since have been Examining the ould record kept and recorded by Bro Boren Bearing dates from the 4 of June 1848 This March 1850 I consider it not necessary to make everything a matter of record Which I see recorded in the ould Book I finde many things recorded that has no date that I consider maters of importance Such as blessing and Baptising Children and I Shall cobby such things as I think of importance the best way that I can and return the ould record."

Page three was John Radford's copy of a portion of the old record dated 4 Jun 1848, which included the establishment of the branch and its officers. The original president was Leah Smith's brother, Thomas W. Smith, with Peter Shirts and William Niswanger as his counselors. Another one of Leah Smith's brothers, William W. Smith, taught the Sunday lessons to the group: "Be it known that this day and after We the members of the following Branch of the Church of Jesus Christ of Laterday Saints being located in Potawatime Co & about 18 miles North of Kanessville and remote from other Branches of the Church have met together this day and organized ourselves as follows in a branch called Shirts Branch and after opening meeting in the usual order Proceeded and nominated Brother Thomas Smith as President of Said Branch Which was a unanimous vote Bro

Peter Shirts was in the same way appointed as first councilor & Bro William Niswanger as 2nd Councilor & Willis Boren Clerk for said branch and Bro Thomas Ross Priest for Said branch and William W Smith Teacher for said Branch.”

Page four was John Radford’s copy of a portion of the 11 Jun 1848 record which included the original group’s decision to come together once a month for sabbath meetings. He then went on to list the most recent high priests of the branch, one of which (William Batson) had taken his family and left the church: “According to appointment the branch met and resolved that on next Sabath We partake of the Lords Supper And continue the Same every 4 weeks and dismissed. This Branch consists of 3 high Priests, viz. James A Smith (gone to the valley), William Niswanger, William Batson (withdrawn).”

Page five listed the priesthood positions of some of the most recent members. It is evident from other parts of the record, that there were many who were unnamed. “The Seventies are Thomas W. Smith, Willis Boren, Peter Shirts, W.W. Smith (gone to the valley), Thomas Ross, Garrett W. Mikesel (moved off), James H. Heath, John Radford, John Prince. Bishop for Said branch, Willis Boren. Elders, John Price, James Wilkins.”

Page six listed some of the male members of the branch. Among which were William Mangum, born 25 Dec 1811 in Maury Co Tennessee, son of John Mangum & Rebecca Canida. He and his wife Sarah Ada Adair had named one of their children William Young Mangum while in Nauvoo, possibly because William Young converted them to the church. John Witlock Radford, born 14 Sep 1814 in Franklin Co Tennessee, married (1) Rachael Leah Smith (Ross), (2) Polly (Adair) Stephens. He died 14 Dec 1889 in Liberty, Uintah Co Wyoming and was buried there. John Reynolds was born 13 Apr 1821 in Gibson Co Tennessee, son of Edward & Jane Ready Reynolds, married Patsy Smith. Thomas Ross, born 15 Sep 1814 in Guilford Co North Carolina, son of Andrew & Mary Ann Cummins Ross, brother of Nancy Ross who was the wife of Thomas Washington Smith, married Rachael Smith sister of Leah Smith Young on 20 Sep 1835 in Gibson Co Tennessee (FHL book 976.823/V2w, page 20), died at Joseph, Sevier Co Utah 12 Oct 1898 and was buried there. William L. Smith, born 1818 in Smith Co Tennessee, son of James Agee & Margaret Love Smith, brother of Leah Smith Young, left the Church and returned to Tennessee, settling near Milan Tenn, married Josephine Hope of Marfrusboro Tenn in 1878. Charles Washington Smith, born abt 1826, married Margaret Stephens, daughter of Adam Stephens and Polly Reynolds: “No of Mail members in Said Branch: Thomas W. Smith, Willis Boren, Peter Shirts, W.W. Smith (gone to the valley), James A. Smith (gone to the valley), THOMAS ROSS, William Niswanger, WILLIAM SMITH, William Batson (withdrawed), JOHN REYNOLDS, Joseph Thornton, John Stephens, Samuell Thornton, James H Heath, John Mangum, JOHN RADFORD, WILLIAM MANGUM, CHARLES W. SMITH, John Price, Volentine Carson, James W Wilkins, Uriah Nickerson, George Birch, William Birch.”

Evidence suggests that Billy Young married three plural wives abt 1848 in Winter Quarters -- Anna Reynolds, Lucinda Boren Young (widow of Squire Young) and Drusilla Boren. Anna Reynolds, born 8 Feb 1819 near Bridgeport, Jackson Co Alabama, daughter of Edward Reynolds and Jane Ready, had lived in Gibson Co Tennessee. She married (1) Billy Young 1848 in Winter Quarters, Pottawattamie Territory. Her daughter Polly Ann Reynolds was adopted by Billy and she thereafter listed him as her father. Anna was later sealed to Billy Young in the Presidents Office in Salt Lake on 10 Jan 1852, when she was four months pregnant with their son. But within two weeks, she divorced him and was married to Nathaniel Riggs on 19 Jan 1852 by Brigham Young in his

office in Salt Lake (FHL film 183393, item 3, page 23, number 547). She named her baby Nathaniel Riggs Jr, which name he went by throughout his life, even though his biological father was Billy Young. Anna Reynolds Young Riggs lived in Pahreah, Kane Co Utah during the time the Smiths were there. She died 8 Aug 1904 in Mathewsville, Graham Co Arizona and was buried there. Her daughter Nancy Jane Riggs, born 2 Nov 1853 in Provo, Utah Co Utah, married Mary Boren's nephew Coleman Bryant Boren 25 Sep 1870.

Drusilla Boren, born 27 Nov 1812 in Union Co Illinois, daughter of Hozea & Sarah Alley Boren, married (1) Nathan Keller about 1829 Union Co Illinois, he died 1849 in Iowa, married (2) Billy Young abt 1849 in Winter Quarters after the death of Nathan Keller, married (3) Benjamin VanLeuven 2 Dec 1857 in San Bernardino, San Bernardino Co California, died 31 Jan 1880 San Bernardino California. Billy & Drusilla Boren Young had one daughter named Mary Melinda Adelaide Young, born 1859 in Harmony, Washington Co Utah. She married Loren Edwin Pitcher abt 1875 and died 20 Apr 1919 in San Bernardino California. Mary was matriarch of the wife of Salt Lake police chief and mayor, Cleon Skousen.

Lucinda Boren Young was born 1805 in Jonesboro, Union Co Illinois; daughter of Hozea & Sarah Hathaway Boren. She joined the Mormon church after the death of her husband, Squire Young, and migrated to Pottawattamie Co Iowa. Lucinda married (1) Squire Boren Young 28 Feb 1822 in Alexander Co Illinois, (2) William (Billy) Young abt 1847 in Pottawattamie Co Iowa, (3) John Davis abt 1850 in Fremont Co Iowa. She must have died between 1860 & 1870, because her third husband, John Davis, was listed with Lucinda's daughter Parelle on the census record (FHL film 553217; Alma, Jackson Co Wisconsin enumerated 28 Jun 1870, page 2, dwelling 13, family 14); NOTE: JONATHAN SMITH, age 42, farmer, born in Ohio; PARELLE SMITH, age 33, born in Tennessee; RETHMARELDA SMITH, female, age 13, born in Wisconsin; ROSETTA SMITH, female, age 11, born in Wisconsin; RUEBY SMITH, male, age 8, born in Wisconsin; MARIAM SMITH, age 5, born in Wisconsin; GERTRUDE SMITH, female, age 2, born in Wisconsin; JOHN DAVIS, age 75, Laborer, born in Vermont."

Lucinda Boren Young's children were as follows:

LUCINDA YOUNG; born abt 1823 in Robertson Co Tennessee; daughter of Squire & Lucinda Boren Young; married Matt W. Flowers 16 Apr 1842 in Trenton, Gibson Co Tennessee.

BAZIL R. (Bass)YOUNG; born Jan 1829 in Jonesboro, Union Co Illinois; son of Squire & Lucinda Boren Young; married Keziah Nichols 1 Jun 1851 in Fremont Co Iowa; died 18 Sep 1864, while serving the Confederacy in the Civil War; buried in Fremont Co Iowa.
(<http://members.tscnet.com/pages/swadener/surnames.html>).

NANCY YOUNG; born abt 1830 near Trenton, in Gibson Co Tennessee; daughter of Squire & Lucinda Boren Young; marriage & death unknown.

JAMES YOUNG; born 15 Feb 1834 near Trenton, in Gibson Co Tennessee; son of Squire & Lucinda Boren Young; married Cynthia Nichols 1853 in Fremont Co Iowa; died 2 Jun 1893 in Rapid River, Delta Co Michigan.

PARELLE ANN (Ann) YOUNG; born 5 Feb 1837 near Trenton, in Gibson Co Tennessee; daughter of Squire & Lucinda Boren Young; married (1) Galen Cole abt 1852 in Beaver Island Michigan, (2)

Jonathan Smith 25 Jan 1857 in Wisconsin; died 7 Jan 1918; buried in the Old Settlers Cemetery in Hovland, Cook Co Minnesota on the north shore of Lake Superior. (Naida Young Standing -- one of Ann Young's children married a child of Bass Young, from whom Naida Young Standing of Michigan is descended).

DAVID MURRAY YOUNG; born 21 April 1839 near Trenton in Gibson County Tennessee; son of Squire & Lucinda Boren Young; married Mary A. Johnson 1865 in Atascosa Co Texas; died 28 Sep 1908; buried in block 5 plot p Lytle Cemetery (Melba Hamlin -- granddaughter of D.M. & Mary Johnson Young).

SUSANNAH YOUNG; born 1847 in Pottawattamie Co Iowa, daughter of William (Billy) & Lucinda Boren Young; she took the name of her stepfather John Davis, and afterward lived in Wisconsin.

It is not known what caused Squire Young's death in 1839, but Lucinda was left a widow with five children under the age of 10 to feed and take care of. Her relatives doubtless stepped in to help out, including Willis & Mary Boren and Squire's brother, Billy Young & wife Leah. It is not known if Lucinda followed the family to Nauvoo Illinois, but after the expulsion of the Mormons from that state, she is found with them on the 1850 census of Pottawattamie County Iowa. This was the common wintering area for the Mormon refugees on the trail west. By this time, 22-yr-old Bazel had likely taken over responsibility for the family. They are listed on the census as follows (FHL film 442963, Pottawattamie Co Iowa census, district 21, enumerated 18 Nov 1850, page 137, dwelling & family # 1161): "LUCINDA YOUNG, age 45, born in Tennessee; BAZELL YOUNG, age 22, laborer, born in Illinois; NANCY YOUNG, age 19, born in Tennessee; JAMES YOUNG, age 17, born in Tennessee; ANN YOUNG, age 14, born in Tennessee; DAVID YOUNG, age 12, born in Tennessee; SUSANNAH YOUNG, age 3, born in Iowa."

Pottawattamie Co Iowa was organized on 5 Jun 1846 from Indian lands. It evolved out of the "Pottawattamie Purchase" of 1847, named for the Indian tribe that had possessed the Iowa Territory. The name is an Indian term meaning "Blowers of Fire," "Keepers of the Council Fires," or "Makers of Fire." County commissioners selected Kanesville (the former Mormon Winter Quarters) and Pleasant Grove as potential sites for the county seat. Then on 7 Apr 1851, all but seven votes were cast for Kanesville. Before the arrival of the Mormons, it was known as Hart's Bluff and Miller's Hollow. The name Kanesville, was changed to Council Bluffs in 1853 (History of County Governments in Iowa, published in 1992 by the Iowa State Association of Counties, Des Moines, Iowa).

Willis Boren was also listed on the 1850 Pottawattamie Co Iowa census -- living next door to his youngest daughter Sarah Ann Boren, who had married Thomas Washington Smith (FHL film 442963; Fed Census of Pottowattamie Co Iowa; District 21; enumerated 22 Nov 1850; page 142, dwelling & family #1240): "WILIS BORNE, age 55, born in Tennessee; MARY BORNE, age 55, born in Connecticut. Family #1241; THOMAS SMITH, age 35, born in Tennessee; SARAH SMITH, age 25, born in Tennessee; MARY SMITH, age 8, born in Illinois; JOSEPH SMITH, age 2, born in Iowa."

Lucinda Boren Young's brother, Alley Dennis Boren, was found living "down the road" (FHL film 442963, Fed Census of Pottowattamie Co Iowa, District 21, enumerated 25 Nov 1850, page 144, dwelling & family #1267): "AD BOREN, age 32, farmer, born in Illinois; ADELINE BOREN,

age 27, born in Kentucky; EMANIA BOREN, female age 8, born in Illinois; SARAH BOREN, age 6, born in Illinois; WILFRED BOREN, male age 3, born in Iowa."

Alley Dennis Boren eventually followed the Mormon trail to Utah, and from there to San Bernardino California, where he became affiliated with the RLDS church. He was involved in politics and was the first judge in San Bernardino. The following was found in a letter written by Judge A.D. Boren in 1897 from San Bernadino, California in possession of Mrs Norma Lee Penrod Cole; NOTE: "In about 1840, Zacharia Wilson, a Mormon preacher came to our settlement, and Coleman Boren & (his wife) Melinda, John McCrary & Polly, Nathan (Keller) & my sister Druzilla, Elcano & Menerva, your mother and father (David Penrod and Temperance Keller), my brother Beverly & his wife, and I & my wife, Bazel & his wife my sister -- Bazel was Coleman's brother -- we all joined the church in 1844."

FHL book, Our Pioneer Heritage, Vol. 4, p.472, has the following: "Wilford A. Boren, son of A.D. Boren and Adaline Mathis, was six years of age when his parents located in San Bernardino. He went into the mercantile and later the grocery business. In 1898, he was elected treasurer of San Bernardino county serving one term. Sarah A. Schyff, who came to San Bernardino from Iowa, became his wife. They were the parents of three sons."

A nephew of Willis Boren, named Alabama Barnard Boren, born 3 Aug 1822, son of Israel & Susannah McIntosh Boren, was also living close to Willis and Alley Dennis in 1850. He left the main branch of the church and died 5 Sep 1904 in Council Bluffs, Pottowattamie Co Iowa: FHL film 442963, Fed Census, Pottawattamie Co Iowa, District 21, enumerated 25 Nov 1850; page 144, family #1270: "AB BOREN, age 27, farmer, born in Illinois; MARIA BOREN, age 24, born in Illinois; ARMINTA BOREN, female age 4, born in Iowa; ALTA BOREN, female age 3, born in Iowa; ELLENORA BOREN, age 1, born in Iowa."

The 1850 census listed the family of Alley Dennis Boren's sister, Cassa & husband Bazil A. Boren (son of Bazel & Susannah Bryan Boren) living in Van Buren Co Iowa (FHL film 442964, Fed Census of Van Buren Co Iowa, enumerated 28 Oct 1850): "Family #24; BAZIL BOREN, age 57, farmer, born in Tennessee; CATHA BOREN, age 46, born in Kentucky; HARRISON BOREN, age 12, born in Illinois; ERASTUS BOREN, age 9, born in Illinois; ADELINE BOREN, age 6, born in Illinois." Further down on the same film in the Wapello Co Iowa census, district 13, enumerated 8 Nov 1850, we find another Boren family; "Family #1032; JOHN D. BOREN, age 29, farmer, born in Tennessee; LUCINDA BOREN, age 26, born in Illinois; JANE BOREN, age 7, born in Illinois; WILLIAM BOREN, age 4, born in Illinois." The family next door may be related: "Family #1131; SAMUEL GARRISON, age 26, farmer, born in Tennessee; real estate \$200; JANE GARRISON, age 22, born in Illinois; ALONZO GARRISON, age 3, born in Illinois; WILLIAM GARRISON, age 9 months, born in Iowa."

Fremont County Iowa was organized out of Pottawattamie Co in 1847, where Bazel Young married Keziah Nichols on 1 Jun 1851 (marriage record listed in Fremont County). Bazel Young's wife, Keziah Nichols, came from another Mormon family living in Iowa at the time. But her parents must have soon moved from Iowa to Wisconsin, because according to family records, her father was buried there in 1850 (Ancestral File).

The 1850 Fremont Co Iowa census lists the following members of the Nichols family: FHL film 7793; Fed Census of Fremont Co Iowa; District 22; enumerated 5 Sep 1850; page 148; dwelling

& family #78; "JAMES NICHOLS, age 56, farmer, born in Massachusetts; POLLY NICHOLS, age 49, born in Connecticut; KEZIA NICHOLS, age 21, born in New York; CYNTHIA NICHOLS, age 18, born in New York; CLARISSA NICHOLS, age 16, born in New York; NEPHI NICHOLS, age 11, born in New York."

Willis & Mary Boren's daughter Priscilla, was living next door to the Nichols on the Fremont Co Iowa census: "Family #79; BUREL PATTERSON, age 33, farmer, born in North Carolina; PRISCILLA PATTERSON, age 30, born in Illinois; SARAH PATTERSON, age 8, born in Tennessee; ALVA PATTERSON, male age 4, born in Tennessee; MAHULDA PATTERSON, age 2, born in Iowa."

It was at this time, that Lucinda Boren Young's two sons, Bazel & James, and their wives' family, the Nichols, joined a Mormon splinter group called the "Strangites," and moved to Beaver Island Michigan. Their sister, Parelle Ann Young, also joined with the Strangites and became a plural wife of one of their members, Galen Cole. Lucinda became a wife of John Davis, another prominent member of the group. According to the Salt Lake Family History Library book, *Our Pioneer Heritage*, Vol. 5, p.342, James J. Strang was born in Scipio New York on 21 March 1813. At an early age he began teaching school then studied law and was admitted to the Bar of New York in 1836. He was known as a lecturer, became the editor of the town paper, and at one time was a postmaster. He was baptized a Mormon on 25 Feb 1844 by Joseph Smith and later ordained to the office of an elder. Church history records that about this time the Mormons were looking for a new home. Strang suggested the move be made to Burlington Wisconsin. He was then sent on a mission to make a survey for the Church in that area, and at the same time to do missionary work. In a letter to the Joseph Smith dated 24 May 1844, he gave a favorable report of the country and suggested that a group of the church be organized in that locality.

James Strang later claimed that on the same day Joseph Smith and his brother Hyrum were killed, an angel appeared to him in a vision and said "fear God and be strengthened and obey him for great is the work, which he hath required at thy hands." The angel then "stretched forth his hand unto him and touched his head and put oil upon him." Mr. Strang also claimed that on the 18th of June, 1844, the Prophet Joseph wrote a letter of considerable length, containing a revelation appointing him, James J. Strang, to be his successor as president and prophet of the Church. The letter also proclaimed the lands of Racine and Walworth in Wisconsin as the gathering place for the Mormons. Strang did not go to Nauvoo to present his claims, nor did he inform any of the church members in the area that he had received such a letter from Joseph Smith, but on August 5th he proceeded to Florence Michigan where a church conference was to be held and in a powerful speech, put forth his claims.

He was able to persuade some of the members who questioned him on the right of ordination and his right to preach the gospel. He and his brother-in-law Aaron Smith, traveled to the east where they met with various small branches of the church and secured a few converts. In the meantime Moses Smith was sent to Nauvoo to present Strang's claims. On 26 Aug 1844, Strang was excommunicated from the Mormon church.

Among the converts to Strang's new church in the first years were John E. Page, one of the former Twelve Apostles under Joseph Smith, William Smith, brother of Joseph Smith, John P. Green who had been a marshal in Nauvoo and William E. Marks, former president of the Nauvoo Stake of the church. The entire Smith family, with the exception of Joseph's wife, Emma, testified

that "Strang should be the leader." Later John C. Bennett turned from the Sidney Rigdon group and supported Mr. Strang. Although not many from Nauvoo followed him, Strang managed to intercept groups of Mormons and persuade them that he truly was the successor of Joseph Smith.

A large number of James Strang's followers left his church after he began teaching the doctrine of polygamy to his people, which practice he had previously condemned. The first presidency of his church was composed of himself as President, Aaron Smith as first counselor and John C. Bennett, second counselor. The church prospered, but there was constant turmoil between the leaders and members. Soon he had another revelation in which he was commanded to lead his people to the islands in Northern Lake Michigan as a new gathering place. The first Strangites came in 1847 and were met by fishermen, trappers, and others living in this area, who were all violently opposed the newcomers. But Beaver Island became the Strang headquarters.

On the 8th day of July, 1850, a date that became known as "King's Day," Strang assumed royal powers. Mrs. Cecelia Hill of Wonewoc, Wisconsin, then a young woman living with her Mormon parents on Beaver Island, was an eyewitness to the ceremony and gives the following account: "I was present when Strang was crowned King. The ceremony took place in the tabernacle, a building about 80 feet long, constructed of hewn logs, and but partly completed at the time of the coronation. Like any young woman under similar circumstances, I was anxious to be present and managed to get into the tabernacle. At one end was a platform, and toward it marched the procession of elders and other quorums, escorting the King. First came the King, dressed in a robe of bright red, and accompanied by his council. Then followed the twelve elders, the seventy and the minor order of the ministry, or quorums, as they were called. The people were permitted to occupy what space remained in the tabernacle.

"The chief ceremonials were performed by George J. Adams, president of the council of elders. Adams was a man of imposing presence, over six feet tall and towered over the short statured King, who made up in intellect what he lacked in frame. Adams had been an actor, and he succeeded in making the crowning of the King a very imposing ceremony. It ended by placing upon the auburn head of King Strang a crown of metal. The crown was a plain circlet, with a cluster of stars projecting in front. Every recurring 8th of July was known as the King's day and was celebrated as a holiday with many festivities. The entire population of the island would gather at a place in the woods to go through certain prescribed ceremonials--the hewers of wood and the drawers of waters to make proper obeisance to the King. There were burnt offerings to begin with. The head of each family brought a fowl and a heifer. After the ceremony there was feasting and rejoicing and the people danced on the greensward. King's Day was the same with the islands as the Fourth of July is with us."

The Strangites accepted the teachings of Joseph Smith, the Book of Mormon, the Doctrine and Covenants and added to these "The Law of the Lord," written by Strang. The Church grew in strength, at one time numbering over 3,000 members. On the 16th of June, 1856 James J. Strang was shot by Thomas Bedford and Alexander Wentworth. Dr. H. D. McCullough and a Dr. Atkyn as well as officers on the U.S.S. Michigan were involved in the assassination plot. After the shooting, Bedford and Wentworth boarded the vessel and were never brought to justice. Strang, critically wounded was later moved to the home of his parents in Voree, Wisconsin where he died eleven days later.

Just before his death 2,600 Strang followers were herded like cattle on ships and boats by their enemies and scattered in various places on the mainland. Family ties were broken as the boats stopped at every large port around Lake Michigan and unloaded its passengers. This was a most vicious attack upon a religious group but it literally ended the Strangite church. A small handful under the leadership of Lorenzo Dow Hickey and Winfield Watson attempted to carry on the beliefs of Strang, and in 1957 they were credited in the yearbook of American Churches with having six congregations totaling 200 members. Vernon Swift of Artesia, New Mexico was listed as the presiding high priest.

Several members of the Young/Boren family were involved with splinter Mormon groups after the death of Joseph Smith. It is said that Coleman Boren followed Lyman Wight to Texas, but later returned to follow Brigham Young to Utah. Burl Patterson's family remained in Iowa, where they eventually became affiliated with the RLDS church. When the Utah Mormons were invaded by U.S. government troops in 1857, Brigham Young asked all church members in California to return to Utah, but Alley Dennis Boren remained in San Bernardino, where he was listed as the post master. Members of Lucinda Boren Young's family also become disenchanted, and joined with the Strangites. According to Naida Young Standing, they "moved to Beaver Island Michigan where the two brothers, Bass (Basil) and James Young are listed as members in a book written by Qualife. After Strang's death and the expulsion from the island they were found living near Hannibal, Ralls County Missouri, on the Mississippi River -- home of Mark Twain."

Lucinda Boren Young married (3) John Davis, a widower who lived near her on the 1850 census in Iowa, and went with him to Beaver Island. In 1860 they were living next door to Squire and Lucinda's daughter Nancy, who married Seymour Page (FHL film 805425, 1860 Fed Census, Port Washington, Ozaukee Co Wisconsin, enumerated 14 June, page 44, dwelling 365, family 321); NOTE: JOHN DAVIS, age 68, farmer, born in Vermont; LUCINDA DAVIS, age 55, born in Tennessee; EBBEN DAVIS, age 25, male, born in Pennsylvania; NEPHI DAVIS, age 22, male, born in Missouri; SUSANNA DAVIS, age 12, female, born in Missouri, attending school; (dwelling 366, family 322): SYMOUR PAGE, age 39, farmer, born in Ohio; NANCY E. PAGE, age 28, born in Tennessee; JAMES F. PAGE, age 6, born in Michigan; RACHEL L. PAGE, age 4, born in Michigan; CYNTHA P. PAGE, age 5 months, born in Wisconsin; OREN PAGE, age 57, born in Ohio, idiotic."

Melba Young Hamlin, granddaughter of David Murray Young, wrote that Lucinda Young "divorced her husband and went to Michigan. Her husband started to Utah, but returned to Tennessee. D.M. joined the army at Fort Washita Texas in 1861 and fought in Louisiana. He was discharged 1865 in Bexar County Texas. D.M. married Mary A. Johnson 1865 in Atascosa Co Texas and they had 14 children, seven living to adult life. D.M. died 28 Sep 1908 and is buried in block 5 plot p of the Lytle Cemetery. He visited a sister in Burlington Wisconsin before his death. My daddies name was James Edwin Young, born 29 May 1890 in Lytle Texas. He was the last of D.M.'s children."

Twenty-two year-old David Murray Young had gone to Texas where he joined the Confederate Army at Fort Washita in 1861 and fought in Louisiana. He was discharged in Bexar County Texas during the year 1865. Melba Hamlin, granddaughter of David Murray Young, wrote, "D.M. married Mary A. Johnson 1865 in Atascosa Co Texas and they had 14 children, seven living to adult life. D.M. died 28 Sep 1908 and is buried in block 5 plot p of the Lytle Cemetery. He visited a

sister in Burlington Wisconsin before his death. My daddies name was James Edwin Young, born 29 May 1890 in Lytle Texas. He was the last of DM's children."

Bass Young joined with the Confederate forces in Nov of 1862 at Alton Illinois as a member of the 7th Missouri Cavalry (papers from National Archives). He was killed in battle sometime in September 1864 (family bible). Bass & Keziah Nichols Young had the following children:

CLARISSA KEZIAH (Susie) YOUNG; born 2 Jan 1853 in Lakeview Iowa; daughter of Bazel & Keziah Young; married John Kniskern 1 Nov 1874 in Trempleau Co Wisconsin; died Aug 1923 in Rapid River, Delta Co Michigan.

WILLIAM BAZIL YOUNG; born 4 May 1855 in Beaver Island Michigan; son of Bazel & Keziah Young; married Retha Cole 1 Nov 1874 in Trempleau County Wisconsin; died of cancer 15 Aug 1928 in Conway, Skagit Co Washington.

DAVID N YOUNG; born abt 1856 in Beaver Island Michigan; son of Bazel & Keziah Young; died 18 Jun 1866 in Ralls Co Missouri.

ESMERELDA YOUNG; born 1857 in Hannibal, Ralls Co Missouri; daughter of Bazel & Keziah Young; died 23 Sept 1857 in Ralls Co.

CHESTER M. YOUNG; born 1861 in Hannibal, Ralls Co Missouri; son of Bazel & Keziah Young; died 13 May 1877 in Ralls Co.

ADELIA ANNE YOUNG; born 13 Mar 1863 in Hannibal, Ralls Co Missouri; daughter of Bazel & Keziah Young; died 29 Sept 1942. She married (1) George Birch 25 Mar 1879, (2) Henry Phiefer 19 May 1883; children: George Birch Jr; Charlie Birch; Henry Phiefer Jr; Bess Phiefer.

David Murray's brother, James Young, was living in Trempleau Co Wisconsin on the 1870 census, and then Baileys Harbor, Door Co Wisconsin in 1880. He died 2 Jun 1893 in Rapid River, Delta Co Michigan. After James Young's death, the family may have gone out to state of Washington (Naida Young Standing). Their children were as follows:

JAMES YOUNG Jr; born 1 Aug 1854 in Beaver Island Michigan; son of James & Cynthia Nichols Young; married Orthilla __; death unknown.

ISSANDRA YOUNG; born abt 1856 in Beaver Island Michigan; daughter of James & Cynthia Nichols Young; marriage and death unknown.

LEANDRI YOUNG; born abt 1858 in Ralls Co Missouri; son of James Young & Cynthia Nichols Young; died before the 1860 census.

ZETELLIA YOUNG; born Jun 1861 in Ralls Co Missouri; daughter of James & Cynthia Nichols Young; married George Merrill; death unknown.

POLLY YOUNG; born abt 1865 in Hannibal, Ralls Co Missouri; daughter of James & Cynthia Nichols Young; marriage and death unknown.

ELMA LEA YOUNG; born 1871 in Trempeau Co Wisconsin; son of James & Cynthia Nichols Young; married Bazel William Young (son of Bill & Retha Young) on 5 Jul 1899; died in the state of Washington.

The Federal Census for the Town of Gale, Trempeau Co Wisconsin, enumerated 2 Jul 1870; # 198 listed the James Young family as number 1 on the page (FHL film 295699); NOTE: "JAMES YOUNG, male, age 37, farmer, born in Tennessee; CYNTHIA YOUNG, female, age 38, keeping house, born in New York; JAMES YOUNG, male, age 15, at home, born in Michigan; ISANDRE YOUNG, female, age 13, born in Michigan; ZETELLA YOUNG, female, age 8, born in Missouri; POLLY YOUNG, female, age 4, born in Missouri; JAMES PAGE, 17, farm laborer, born in Michigan."

The Fed Census for Baileys Harbor, Door Co, Wisconsin, 10 and 19 Jun 1880; enumeration district 35, page 10, listed the James Young family as number 91 (FHL film 1255424); NOTE: "JAMES YOUNG, age 47, Carpenter, born in Tennessee, parents both born in Tennessee; CYNTHIA YOUNG, age 47, wife, keeping house, born in New York, parents born in New York; JAMES YOUNG, age 26, son, at home, born in Wisconsin, father born in Tennessee, mother born in New York; ISANDRE YOUNG, age 22, daughter, at home, born in Wisconsin, father born in Tennessee, mother born in New York; ZETTELIA YOUNG, age 17, daughter, born in Missouri, father born in Tennessee, mother born in New York; POLLY YOUNG, age 13, daughter, born in Missouri, father born in Tennessee, mother born in New York; ELMA YOUNG, age 9, daughter, born in Missouri, father born in Tennessee, mother born in New York."

Parelle Ann Young, was with the family in Iowa and also on Beaver Island, where she became one of the plural wives of a member of the Strangite group named Galen Cole about 1853. After the expulsion from the island, Parelle married (2) Jonathan Smith son of Aaron Smith from Burlington Wisconsin. They married on 25 Jan 1857 at Walworth Spring Prairie (Elkhorn), Walworth Co Wisconsin. Jonathan's obituary stated that he lived in Racine, Merrilan Junction and Rice Lake Wisconsin. Retha is not listed as a daughter.

Lucinda Boren Young Davis, must have died between 1860 & 1870, because her third husband, John Davis, was listed with Lucinda's daughter Parelle on the census record (FHL film 553217; Alma, Jackson Co Wisconsin enumerated 28 Jun 1870, page 2, dwelling 13, family 14); NOTE: JONATHAN SMITH, age 42, farmer, born in Ohio; PARELLE SMITH, age 33, born in Tennessee; RETHMARELDA SMITH, female, age 13, born in Wisconsin; ROSETTA SMITH, female, age 11, born in Wisconsin; RUEBY SMITH, male, age 8, born in Wisconsin; MARIAM SMITH, age 5, born in Wisconsin; GERTRUDE SMITH, female, age 2, born in Wisconsin; JOHN DAVIS, age 75, Laborer, born in Vermont."

Naida Young Standing contacted the Historical Society about Parelle and found she was buried in Old Settlers Cemetery in Hovland, Cook Co Minnesota. The dates on the stone are: "birth 5 Feb 1837; death 7 Jan 1918." Naida asked for a death record and obituary, but neither were available, so she asked for a copy of the marker. Parelle Ann Young's children were as follows:

STELLA COLE; born abt 1853 in Beaver Island Michigan; daughter of Galen & Parelle Ann Cole; marriage and death unknown.

ROSE COLE; born abt 1855 in Beaver Island Michigan; daughter of Galen & Parelle Ann Cole; marriage and death unknown.

RETHMERILDA (Retha) COLE; born 13 Mar 1857 in Wisconsin; daughter of Galen & Parelle Ann Cole; married her first cousin, William Bazil Young, 1 Nov 1874 in Trempleau Co Wisconsin; died 11 May 1900 in Rapid River, Delta Co Missouri.

ROSETTA SMITH; born abt 1859 in Wisconsin; daughter of Jonathan & Parelle Ann Smith; married D.C. Whitney; died in Rice Lake Wisconsin.

RUEBEN SMITH; born abt 1862 in Wisconsin; son of Jonathan & Parelle Ann Smith; marriage and death unknown.

MARIAM SMITH; born abt 1865 in Wisconsin; daughter of Jonathan & Parelle Ann Smith; married Charles Hamilton; death unknown.

GERTUDE SMITH; born abt 1868 in Wisconsin; daughter of Jonathan & Parelle Ann Smith; married J.M. Woodard; lived in Hoveland Minnesota; death unknown.

JESSE (Birdie) SMITH; born 1875 in Wisconsin; daughter of Jonathan & Parelle Ann Smith; married P.A. Hoffman; death unknown.

After Bass Young died, his widow, Keziah Caroline, married a man that was 20 years her junior named Warren Early, in Ralls Co Missouri on 18 Dec 1869. Warren then became the stepfather to Keziah's children. The family was listed in the 1870 Federal Census of Saverton, Ralls Co Missouri, enumerated 14 July 1870, page 29; NOTE: "WARREN EARLY, age 20, farmer, born in Missouri; CAROLINE EARLY, age 40, born in New York; SUSAN YOUNG, age 17, born in Iowa; WILLIAM YOUNG, age 15, born in Michigan; CHESTER YOUNG, age 9, born in Missouri; ADELIA YOUNG, age 7, born in Missouri."

Page seven of the Shirts Branch record listed the female members of the branch. Again, many were missing from the list. To complicate things even more, some were listed under their maiden names (as the church had directed), and some were listed with their married names. The Mary Boren listed here, could have been Mary Sampson, who Willis Boren married in 1848, after the death of his first wife, Mary Boren Young. Rachael Leah Smith, niece of Leah Smith Young, born 30 Nov 1822 in Gibson Co Tennessee, daughter of Richard & Dianna Brazel Smith, married (1) Andrew Jackson Ross 21 Sep 1837 in Gibson Co Tennessee, (2) John William Young, son of Alfred Young, divorced, (3) John Radford. She died 20 Dec 1894 in Shelton, Bingham Co Idaho and was buried there. Catherine (Katie) Niswanger, married Hezekiah Stephens, son of Adam Stephens and Mary Ann (Polly) Reynolds in 1852. Rachael Smith Ross, born 22 Aug 1813 in Smith Co Tennessee, daughter of James Agee & Margaret Love Smith, sister of Leah Smith Young, married Thomas Ross 30 Sep 1835 in Gibson Co Tennessee, died 21 Dec 1900 in Joseph, Sevier Co Utah. Elizabeth Francis Smith & Sarah (Sary) Smith were sisters of James Agee Smith. Margaret Love, born 18 Apr 1790 in Chester Co South Carolina, daughter of William Franklin & Rachel McCool Love, mother of Leah Smith Young and of Adam Stephens, married (1) Hezekiah Stephens Sr in 1806, (2) James Agee Smith 24 May 1810, mother of 12 children, died 12 Mar 1865 in Washington

Utah and buried there (FHL microfilm 1320965). Sarah Ann Boren Smith, born 28 Oct 1825 in Madison Co Tennessee, daughter of Willis & Mary Boren, married Thomas Washington Smith, 15 May 1842 in Gibson Co Tennessee, died 13 Oct 1908 in Tropic, Garfield Co Utah and was buried there. Eliza Mathis Smith, born 3 Jan 1824 in Paris, Henry Co Tennessee, daughter of Isaac Benjamin & Elizabeth Ross Mathis, married William W. Smith. She was the mother of 12 children, and died 8 Dec 1887 in Santaquin, Utah Co Utah & was buried there: "No of Females in Said Branch: Ann Gifford, Mary Stephens, MARY BOREN, Jane Stephens, SARAH ANN SMITH, ELIZABETH SMITH, Susannah Smith, Katharine Stephens, Mary Reynolds, LEAH RADFORD, Barbey Batson, Eliza Price, Hulda Heath, Elizabeth Carson, Margret Shirts, Fanney Stephens, ELIZA SMITH, Margret J Person, MARGARET SMITH, Arlia Wilkins, RACHEL ROSS, Sarah F Nickerson, Mary Niswanger, Jane E Birch, Ellen Niswanger, Frances L Birch, CATHRIN NISWANGER, Susanah Thornton, Ruth Mikesel, Maryann Mangum, Carlina Cutler, Emaline Mangum, Malinda Smith, Sarah Mangum, Anna Reynolds, Caraline Mangum, Margret Stephens, Sarah F Mangum, SARY SMITH, Leah Smith, Dysee Smith."

Page eight of the record listed some of the children in the branch who were over eight years old in 1850, including Polly Ann Reynolds Young Penrod, born 6 Jun 1836 in Memphis, Shelby Co Tennessee, daughter of Anna Reynolds, was adopted by Billy Young and afterward listed him as her father. She married William Lewis Penrod on 6 Apr 1853 and they had 13 children, died 8 Apr 1909 at Pinetop, Navajo Co Arizona and was buried there on 23 Aug 1916. James Andrew Ross, born 20 Sep 1836 in Gibson Co Tennessee, son of Thomas & Rachael Smith Ross, married Sarah Ann Smith daughter of Richard & Diana Braswell Smith, died 26 Sep 1917 at Joseph, Sevier Co Utah and was buried there: "Children over 8 years ould: George Shirts, Derias Shirts, Don C Shirts, Sariah Shirts, Robert A Smith, JAMES A. ROSS, Margret Ann Ross, John W. Smith, Aaron Niswanger, Emma Niswanger, George Stephens, POLLY ANN REYNOLDS, Jane Reynolds, George Heath, James Richard Ross, Melvin Ross, Sirius Magnum."

Page nine of the Shirts Branch record listed some of the blessings and baptisms, among with was Joseph W. Smith, born 25 Jun 1849 in Council Bluffs, Pottowattamie Co Iowa, son of Thomas W. & Sarah Ann Boren Smith, died 5 Jul 1852 at Provo, Utah Co Utah: "The following Nammed Children was Baptised in Aug 26th 1849 by Thomas W Smith: Richard Ross, Melvin Ross, Suzy E Reynolds, William R Smith, James Andrew Smith, Leah L Ross. The following named persons was Baptised [rebaptized] by Thomas W Smith July 2nd 1848: Willis Boren, Mary Boren, Sariah Shirts, Darius Shirts. Children Blest: Catherine Ann Batson blest by Willis Boren, JOSEPH W. SMITH blest by William Niswanger Son of Thomas W Smith, John W. Smith Blest by Peter Shirts, Thomas Reynolds Blest by Peter Shirts, Brigham Reynolds blest by Wm Niswanger, John Willey Price blest under the hands of Thomas W Smith, John Radford and Thomas Ross (over). Jan 13th Rebecca Ann Price blest by Thomas Smith, George Thomas Price blest under the hands of John Radford and others Radford mouth, Fanny Stephens Blest under the hands of Wm Niswanger and others Niswanger mouth."

Page ten listed more baby blessings, including Martha Ann Smith, twin, born 26 Jan 1849 Banou River, Pottawattamie Co Iowa; first child of Thomas W. & Susan Reynolds Stephens Smith, married (1) John Wesley Mangum 21 Jul 1872 in St George Utah, (2) George Washington Ross Sr, died 4 Jul 1891 at Pahreah, Kane Co Utah and was buried there: "Under 8 years ould Children Blest: Mary Ann Smith by Wm Niswanger; Margaret Jane Smith by Wm Niswanger; William Niswanger by Thomas W Smith, Margret E Smith by Wm Niswanger, Robert Smith by Thomas W Smith, Pabley Cutler by Thomas W Smith, Sarah Elizabeth Smith by P.K. Smith [probably Phillip Klingon

Smith or Klingonsmith], MARTH ANN SMITH by Wm Niswanger, Nancy Jane Ross by P.K. Smith, Emma Smith by Wm Batson, Nancy Jane Radford daughter of John and Leah Radford blest by Edwin Whiting (at) Mt Pisgah, Katharine Emaline Radford blest by James Smith (at) Mt Pisgah [Mrs George E. Lovell (Edith) wrote an interesting article on the Radford & Lovell expedition from Utah to Wyoming and finally to Ririe Idaho], Caroline Stephens Blest Sept 2nd 1949 under the hands of Elders, Wm Niswanger mouth, Rebecca F Mangum, Murphey L. Mangum. Elmira D.J. Mangum.”

Page eleven of the Shirts Branch record listed only one of the deaths. There were many others that were unlisted: “Deaths in Said Branch 1848: Died on the 5th Oct 1848, Margret Jane Smith. Died on the last day of Jan 1850, John Willey Price.”

Billy Young’s family gathered their belongings and left Kanessville Iowa, on the final trek to the Valley of the Great Salt Lake, in the summer of 1849. Usually every detail of migration was looked after by the leaders of the church. They included cattle, sheep, goats, hogs, horses, mules, chickens, turkeys, geese, and doves, besides the men, women and children. Each emigrating train was divided into companies of fifty wagons each, with a leader for each company. A president supervised the inspection of teams, wagons, and loads. Unfortunately the family has not been found in any of the 1849 immigration records, even though there is little doubt that they crossed the plains at that time. It is possible that they were in the same group as Peter Shirts and his family but no Youngs are listed on the remaining record.

Billy Young began the long journey with his three wives, Leah Smith, Anna Reynolds, and Drusilla Boren Keller, and 11 surviving children. One of Leah Smith Young’s children had died in Winter Quarters (10-year-old William Darius Young), and two more during the journey (Squire Lebastian Young, age 8 and Francis Marion Young, age 3). She gave birth to her last child on the Wyoming Plains on 3 Aug 1849 (William Alma Young). Drusilla Boren Keller lost her husband (Nathan Keller) in Winter Quarters, and one son (13-year-old Eleano Keller). She had two newborn twin babies just before they left, born 8 Jun 1849 (Sarah Drusilla Keller and Hyrum Christopher Keller) -- both of whom lived to adulthood.

It is assumed that immediately upon reaching the Valley of the Great Salt Lake, Billy Young took his family to live near his brother Alfred Douglas Young in what was then called “Big Cottonwood.” That fall, after their cabin was built, Billy and his wife Leah obtained the following Patriarchal blessings from Hyrum Smith, uncle to Joseph Smith Jr: The words of these blessings helped to heal the broken hearts they both felt at the loss of their children, and it gave them courage to continue on with the pioneering work that lay ahead:

“Great Salt Lake City, October 28, 1849. A Blessing by John Smith Patriarch, upon the head of Wm Young. Son of Jacob & Mary. Born Smith County Tennessee Aug 28th 1806. Brother William, I place my hands upon thy head in the name of Jesus of Nazareth and seal upon thee a fathers blessing. For thou hast a right by inheritance from thy fathers to all the blessings of Abraham, Isaac and Jacob. For thou art of the house of Jacob through the loins of Joseph and an heir to the Priesthood and all the blessings of Earth and the riches of eternity. Thou art called to gather the remnants of Jacob from the four quarters of the Earth. Thou shalt go forth with mighty power to bring down the high and lofty ones and cause the proud and the meek of the earth to be exalted. No power shalt stay thine hand. No enemy shalt prevail against the angels that guard thee by night and day, and the powers of the highest shalt be round about thee. Thou shalt have power to do many

miracles, even to raise the dead if it be necessary. Thou shalt be blest in thy family and multiply exceedingly and thy posterity shalt be great among the hosts of Israel. Thou shalt have an inheritance in Zion with the children of Ephraim. And if you desire it with a perfect heart, thou shalt stand on Mount Zion holding the keys of the Priesthood and inherit all the blessings and glories of the Redeemer's Kingdom. Even forever and ever, Amen.”

“Great Salt Lake City, October 28, 1849. A blessing by John Smith, patriarch upon the head of Leah Young. Daughter of James & Margaret Smith, born Smith County Tennessee Dec 1st 1801. Sister Leah, beloved of the Lord. I place my hands upon thy head in the name of Jesus of Nazareth and by virtue of the holy priesthood, I seal upon thee all the blessings of Priesthood that is sealed upon thy companion to the uttermost bounds of the Everlasting Hills. The Eye of the Lord is upon thee for good and he hath retired thee in thine afflictions and he will make up all thy losses and thou shalt be made to rejoice in the last days. Inasmuch as much as thou art patient, the days of thy sorrow shalt cease, and thou shalt be filled with joy unshakable. And thou shalt be blest with store of all kinds of riches in abundance -- have servants that will delight to do thy will and shalt ride in chariots and shalt rejoice in the abundance of the riches of the earth. Thy posterity shalt be numerous. None shalt be greater in the House of Israel. Thou shalt live until thou art satisfied with life and have part in the first resurrection and inherit all the blessings of the Redeemer's Kingdom in common with thy companion. Even so, Amen.”

Brigham Young had informed the people that they could explore as far as they wished but that they would be convinced that the right place for their most important settlement had all ready been selected. Some of the new towns in Salt Lake Valley were begun as the result of a search for pasturage for a portion of the 5,000 head of cattle which were brought to the Basin by the first pioneers. In search of grass and to preserve the nearer food in accordance with President Young's instructions, the cattle were herded at some distance from the city in various directions. Brigham Young wrote in his first general epistle (Journal History of the Church, 8 Sep 1847): “We recommend that you herd your cattle on the south of the valley, or in the valleys south, west or north, reserving the feed in your vicinity and toward the Salt Lake.”

By the summer of 1849, when Billy & Leah Smith Young arrived, the people had spread in all directions searching for suitable places for locating farms. Alfred Young's family, along with several others had followed John Holladay to a location on Big Cottonwood Creek about nine miles southeast of the fort. It was first called Holladay's Settlement and later Big Cottonwood. It was patterned after the regular Mormon style, with the cabins close together in a village and the fields surrounding them. In just one year, the valley had undergone an almost complete transformation as recorded by a admiring non-Mormon who passed through on his way to prospect for gold. Under the date of 8 Jul 1849 he wrote the following description (New York Tribune, 9 Oct 1849): “The company of gold-diggers which I have the honor to command, arrived here on third inst., and judge our feelings when, after some twelve hundred miles of travel through an uncultivated desert, and the last one hundred miles of the distance through and among lofty mountains and narrow and difficult ravines, we found ourselves suddenly, and almost unexpectedly, in a comparative paradise.”

“We descended the last mountain by a passage excessively steep and abrupt, and continued our gradual descent through a narrow canyon for five or six miles, when suddenly emerging from the pass, an extensive and cultivated valley opened before us, at the same instant that we caught a glimpse of the distant bosom of the Great Salt Lake, which lay expanded before us to the westward, at the distance of some twenty miles.”

“Descending the table-land which bordered the valley, we saw extensive herds of cattle, horses, and sheep, grazing in every direction, reminding us of that home and civilization from which we had so widely departed -- for as yet the fields and houses were in the distance. Passing over some miles of pasture land, we at length found ourselves in a broad and fenced street, extending westward in a straight line for several miles. Houses of sun-dried brick were thickly clustered in the vale before us, some thousands in number, and occupying a spot about as large as the city of New York. They were mostly small, one story high, and perhaps not more than one occupying an acre of land. The whole space for miles, excepting the streets and houses, was in a high state of cultivation. Fields of yellow wheat stood waiting for the harvest, and Indian corn, potatoes, oats, flax, and all kinds of garden vegetables, were growing in profusion, and seemed about in the same state of forwardness as in the same latitude in the States.”

“At first sight of all those signs of cultivation in the wilderness, we were transported with wonder and pleasure. Some wept, some gave three cheers, some laughed, and some ran and fairly danced for joy -- while all felt inexpressibly happy to find themselves once more amid scenes which mark the progress of advancing civilization. We passed on amid scenes like these, expecting every moment to come to some commercial center, some business point in this great metropolis of the mountains; but we were disappointed. No hotel, sign-post, cake and beer-shop, barber pole, market-house, grocery, provision, dry goods, or hardware store, distinguished one part of the town from another, not even a bakery or mechanic’s sign was anywhere discernible.”

“Here, then, was something new; an entire people reduced to a level, and all living by their labor -- all cultivating the earth, or following some branch of physical industry. At first I thought it was an experiment, an order of things established purposely to carry out the principles of “Socialism” or “Mormonism;” in short, I thought it very much like Owenism personified. However, on inquiry, I found that a combination of seemingly unavoidable circumstances had produced this singular state of affairs. There were no hotels, because there had been no travel; no barbers’ shops, because everyone chose to shave himself, and no one had time to shave his neighbor; no stores, because they had no goods to sell or time to traffic; no center of business, because all were too busy to make a center.”

“There was abundance of mechanic shops, of dressmakers, milliners, and tailors, etc; but they needed no sign, nor had they time to paint or erect one, for they were crowded with business. Besides their several trades, all must cultivate the land, or die; for the country was new, and no cultivation but their own within a thousand miles. Everyone had his own lot, and built on it; everyone cultivated it, and perhaps a small farm in the distance.”

“And the strangest of all was, that this great city, extending over several square miles, had been erected, and every house and fence made, within nine or ten months of the time of our arrival; while at the same time, good bridges were erected over the principal streams, and the country settlements extended nearly one hundred miles up and down the country.”

“This territory, state, or, as some term it, “Mormon Empire,” may justly be considered as one of the greatest prodigies of the age, and, in comparison with its age, the most gigantic of all republics in existence, being only its second year since the first seed of cultivation was planted, or the first civilized habitation commenced. If these people were such thieves and robbers as their enemies

represented them in the States, I must think they have greatly reformed in point of industry since coming to the mountains.”

“I this day attended worship with them in the open air. Some thousand of well-dressed, intelligent-looking people assembled; some on foot, some in carriages, and on horseback. Many were neatly, and even fashionable clad. The beauty and neatness of the ladies reminded me of some of our best congregations in New York. They had a choir of both sexes, who performed extremely well, accompanied by a band who played well on almost every instrument of modern invention. Pearls of the most sweet, sacred, and solemn music filled the air. After this, came a lengthy discourse from Mr. Brigham Young, president of the society, partaking somewhat of politics, much of religion and philosophy, and a little on the subject of gold, showing the wealth, strength, and glory of England, growing out of her coal mines, iron, and industry; and the weakness, corruption, and degradation of Spanish America, Spain, etc, growing out of her gold, silver, etc, and her idle habits.”

“Every one seemed interested and pleased with his remarks, and all appeared to be contented to stay at home and pursue a persevering industry although mountains of gold were near them... Such, in part, was the discourse to which we listened in the strongholds of the mountains. The Mormons are not dead, nor is their spirit broken. And, if I mistake not, there is a noble, daring, stern, and democratic spirit swelling in their bosoms, which will people these mountains with a race of independent men, and influence the destiny of our country and the world for a hundred generations. In their religion they seem charitable, devoted, and sincere; in their politics, bold, daring, and determined; in their domestic circle, quiet, affectionate, and happy; while in industry, skill, and intelligence, they have few equals, and no superiors on the earth.”

“I had many strange feelings while contemplating this new civilization growing up so suddenly in the wilderness. I almost wished I could awake from my golden dream, and find it but a dream; while I pursued my domestic duties as quiet, as happy, and contented as this strange people.”

And so it was that Billy Young and his family viewed the promised valley in the fall of 1849 -- a far distance from Tennessee. They remained there through the winter of 1849 and summer of 1850 when their oldest daughter, Etha Linda Margaret Young was married. A record of the occasion was found written on a note inserted on blank pages intended for 20-22 Jan 1847 in the Journal of John D. Lee: “Vally of the Great Salt Lake, State of Desarett, Sund., May 19th, 1850. John William Young was born March 23rd, 1828, Union Co., Ills. State. Ethalinda Margaret Young, bourn March 12th, 1834, Gipson Co., near the town of Trenton, Tennessee State. John William and Eathalinda Margaret Young was joined in the covenant of matrimony at 7 p.m. in the presence of Wm. Westley Willis and Joseph Adair. John D. Lee officiated at the residence of Wm. Young, the father of the bride.”

From Lee’s journal entry we learn that the 16-year-old daughter of Billy & Leah Smith Young, Etha Linda Margaret (Melinda) born in Gibson County Tennessee on 12th March 1834, was married to her first cousin John William Young who was the son of Alfred Douglas Young. The ceremony took place at the cabin of Billy & Leah Smith Young. It was interesting that the Young brothers Alfred and Billy had John D. Lee officiate at the wedding of their eldest children after what had happened in Tennessee -- of course he was the husband of two of their cousins, Mary and Elizabeth Young (daughters of David Young). Malinda and John William Young were later sealed in 1852 (FHL film 0183393, Endowment House Sealings & Endowments, book A & A1, 1851-1854, number 364): “John William Young, born 23 Mar 1827 in Union Co Illinois, sealed to Ethalinda

Margaret Young, born 12 Mar 1832 in Gibson Co Tennessee, by Heber C. Kimbal in the East Room at 6:30 pm, 19 Jan 1852.” John William Young's father, Alfred Douglas Young was sealed in the same room immediately after to a plural wife, Anna Chappell (ordinance number 365): “Alfred Douglass Young, born 13 Apr 1808 in Springfield, Robison Co Tennessee, sealed to Anna Mundine Chappell, born 27 Aug 1809 in Smith Co Tennessee, by Heber C. Kimbal.”

Billy & Leah Smith Young's son Willis Smith Young was married on 28 Sep 1850. His bride was Ann Cherry Willis, daughter of William Wesley Willis who had been a captain in the Mormon Battalion, and one of the witnesses at the marriage ceremony of Malinda. Immediately following the wedding, the entire family packed their things and moved 60 miles south to the area of Utah Lake, which was the favorite wintering grounds of the Timpanogos Ute Indian tribe. Brigham Young had sent Amasa M. Lyman with eight companions to this area, called Utah Valley, on 6 Jan 1849 (Journal History of the church 12 Jan 1849), “to learn its capabilities for a stock range and that when the cattle went, forty or fifty men should go with them; that Isaac M. Higbee, John S. Higbee and William Wadsworth constitute a committee to seek out suitable fishing places in the Utah Lake, establish fisheries and supply the market.” Six days later Apostle Lyman reported to President Young that it was not advisable to take cattle into Utah Valley at that time, mainly because of reports of the “thieving inclinations of the Indians in that district.”

Nevertheless by the time two months more had passed, Brigham Young had reached the decision to plant a colony in Utah Valley for the purposes of agriculture and fishing. President Young and his counselors followed the practice of informing the Saints in various parts of the world in general epistles as to the movement and achievements of the colonists in the Great Basin. In a general epistle dated 9 Apr 1849, the following paragraph appeared: “About thirty of the brethren have recently gone to Utah Valley about 60 miles south, to establish a small colony for agricultural purposes and fishing, hoping thereby to lessen the call for beef which at the present time is rather scarce, at an average of seven to eight cents per pound, but will improve with the vegetation.”

These first Utah Valley colonists took with them provisions, seed, implements, and livestock including a few horses, but mostly oxen and cows. After three days' travel, they arrived at the Provo River that flows into the Utah Lake about 12 March 1849. Three miles from the place where they later built their fort, they were met by the Timpanogos Ute Indians, who were greatly excited by the advance of the whites into their country. Higbee halted the wagon train and a decision was made not to advance further until they had entered into a treaty with the Indians. Dimick B. Huntington, interpreter, represented the colonists. He was made to raise his right hand and swear by the Sun, that the white men, “would not drive the Indians from their lands, nor take away their rights.” Of course this promise was never kept -- but the Mormons were better to the Indians than any white men had previously been. “It is better to fight the Indians with biscuits than with bullets,” was a favorite saying with President Brigham Young. No one could guess how many hundreds and thousands of white men would later settle here.

The colonists then forded the Provo River and selected a site for their fort about a mile and a half east of Utah Lake and about two miles west of the present site of Provo. The spot chosen was on the level floor of the valley where the water could be taken from the river and applied to the farm lands with the least labor and expense. The bottom lands surrounding their selected site were dark and rich and abounded with grass suitable for grazing. Bunch grass grew plentifully between their camp and the lake. There was a heavy growth of large cottonwood and box elder trees along the river with a large supply of juniper extending some four or five miles north in a belt about half a mile

wide. Numerous pine groves were to be found on the mountain sides and in the canyons, accessible however, only after much labor had been exerted in making roads into the rugged canyons.

Farming lands were immediately opened on the rich bottoms on the west, south and east of the place selected for the fort, most of the farms being on the west side towards the lake. Water from a spring about seventy-five rods northeast of the fort ran southwesterly, passing close to the south end of the fort. The Provo City branch record included the early activities as follows (FHL film 1059499, item 3, Provo City Branch Record): “Organized May 15th, 1849. John S. Higbee & D.B. Huntington, counselors. Commenced building the fort which was completed in about 6 weeks in which we created a bastion in the center of which was mounted the cannon, commanding the surrounding country. At the time of our first arrival, the Indians were much alarmed but as how they were made acquainted with our friendly disposition toward them, they were very well satisfied & testified it duly by their behavior. May 15th -- We have about 200 acres of land laid out & soed and the principal part of our corn planted. About this time, we was visited by a large number of Indians who still manifested a friendly disposition. May 20 -- This day being the Sabbath, we met together & had good teaching & appointed the morning of the next Sabbath for baptisms. May 23 -- We had a very severe snow storm that lasted about 3 hours and on the night following the frost was so severe that it destroyed the greater part of the vegetation. May 27 -- The Sabbath meeting was opened by singing. Bro Huntington prayed, after which Bro Higbee arose & addressed the congregation upon the duties of Elders. He was followed by Bro Blackburn who gave us good teaching. A prayer meeting was to be held every Sunday afterwards.”

On Saturday, 23 Mar 1850, President Brigham Young and Elders Thomas Bullock and William M. Lemon, counseling together, agreed to lay out a city in Utah Valley to be called Provo. Fort Utah, supplying the nucleus for the settlement, had been in existence one year. Accordingly another group of colonists was sent by Brother Brigham from Salt Lake valley to Fort Utah to reinforce the original settlers and assist in founding Provo. Among the fifty families selected was that of Billy Young (1850 Federal Census, Utah County, FHL film 325540, Page 129): WILLIAM YOUNG, age 46, occupation farmer, personal property \$50, born in Tennessee; LEAH YOUNG, age 42, born in Tennessee; WILLIS S. YOUNG, age 22, born in Tennessee; MELINDA YOUNG, age 17, born in Tennessee; RACHEL YOUNG, age 13, born in Tennessee; HARRIET YOUNG, age 7, born in Illinois; ALMA YOUNG, age 3, born in Indian Territory.

The site decided upon for the new city was two miles up the river on higher ground. President Young had selected this spot on his visit to Utah Valley the previous year. The colonists' first efforts were exerted in constructing a new fort on the land now known as North Park. This fort was built on the same pattern as Fort Utah, except that the enclosure covered about eleven acres of land or more than a full city block. In the middle of the fort was erected a large building fifty feet in length, which was used for both school and meeting purposes and served as a recreation hall as well. Shortly after the settlers had established themselves in their new fort, the Timpanogos Ute Chief Wakara (called Walker by the whites) made plans with about four hundred warriors to massacre them. His terrible design would probably have been executed had it not been for the (perhaps divine) intervention of old Chief Sowiette, who had already made close friends with some of the settlers. When Walker made known his plans to the Ute council of chiefs, Sowiette answered him by saying, “And when you and your men get there (to the fort), you will find me and my men helping the Mormons.” In gratitude to Sowiette, the name of the site of the fort was changed from North Park to Sowiette Park.

By the middle of May, the settlers had 225 acres of land all laid out and apportioned to forty families, including the family of Billy Young and families of his two married children, Malinda and Willis Smith Young. The small grain had been sowed, and the principal part of the corn had been planted, but on the 23rd of May there was a severe snow storm, lasting nearly three hours, and on the night following, the frost was so severe that it destroyed the greater part of the new plants. For some time after the settlement of Provo the Indians were quite friendly. They sometimes visited the fort in large numbers, but made no hostile demonstrations. They were inveterate beggars however, and often made themselves nuisances. They would often thrust their faces into the windows of the houses, much to the annoyance of the housewives. Sometimes they would peer in at the windows of the little school house, displaying much curiosity at the assemblage of children. Some of the fun loving youngsters found out if they drew pictures of the Indians and held them up to their view, they would run away in alarm. Evidently the Indians feared they were being made the victims of some evil charm or magic.

Beginning in the fall of 1850, non-Mormon immigrants on their way to the California gold fields began trading guns to the Indians. This made them much more bold in their thievery and less friendly in their behavior. They stole grain from the fields, drove off cattle, shot arrows at the boys getting wood in the river bottoms, and flaming arrows over the stockade walls into the fort. Fire did little damage to the sod covered houses, but sometimes an animal would be hit. Colonel John Scott was sent south from Salt Lake with thirty or forty men to recover some stolen horses taken from the herd in Utah Valley, and several cattle stolen from Tooele. He encountered the guilty party under Chief Kone (called Roman Nose) and after a sharp skirmish, defeated them, and drove them up Battle Creek (Pleasant Grove) Canyon. Five Indians were killed, but none of Colonel Scott's men were hurt. This battle tended greatly to aggravate the situation at Fort Utah. Whenever the settlers came outside the fort, the Indians would fire on them, until the stockade was virtually in a state of siege. The Church authorities in Salt Lake did not altogether approve of this campaign and deplored the bloodshed that had taken place. They were anxious, if possible, to maintain peace with the Utes.

President Young had become acquainted with Billy Young in Nauvoo, and may have thought he could help solve some of the problems with the local Indian tribesmen. After all, he was a buckskin-clad long rifleman who had lived near David Crockett in western Tennessee, and helped open the Cherokee Indian territory to settlement. There was little doubt that "Uncle Billy" understood the ways of the Indians, and this may have been why so many other Tennessee converts had been sent to Utah Valley. In fact, nearly all the previous members of Shirts branch were asked to settle there.

Provo was incorporated by an act of the General Assembly of the State of Deseret on 6 Feb 1851, and two months later the City was created. Andrew J. Stewart made the survey of Plat A, in which was included the site selected by Brigham Young in 1849 and surveyed by William M. Lemon in 1850. The city plot was one mile square, containing eleven blocks each way, each block being twenty-four rods square, with eight lots to a block. The streets were six rods wide, with the exception of Main Street, running north and south, and Center Street, running east and west, which were eight rods wide. President Young again made a trek from Salt Lake to Utah Valley on 18 Mar 1851 (LDS Church Hist Dept; "Journal History of the Church" 18 Mar 1851, pp 1-2): "Tuesday, March 18 -- The weather was beautiful in Great Salt Lake City. President Brigham Young and company continued their journey, and after traveling a few miles, they were met by William Draper [founder of Draper Utah], who requested President Young to go to his house and administer to his daughter, who was very sick. The President immediately turned out of his road, arrived at Bro

Drapers' at half past 11 a.m. when they laid hands on her head and rebuked her disease. They then pursued their journey around the hill [present-day Point of the Mountain], which required much labor to make it a safe road. On entering the Utah valley, they beheld the increasing industry and improvements in rescuing the waste lands from their desolate condition. Twelve months ago not a house or fence was to be seen on the north side of the Provo [river]. But now they beheld villages springing up, fences to enclose thousands of acres of excellent land, and detached farm houses, with the busy sounds and hum of happiness."

Brigham Young continued south through Utah Valley until they reached the fort in Provo (Journal History): "The company passed through Evansville (now Lehi City), and McArthursville (now American Fork), and they arrived at Pleasant Grove as the sun was setting. At the latter place, they were received into the houses of George L. Clark, and John G. Holman for the night. In the evening President Brigham Young and Heber C. Kimball visited the camp of Amasa M. Lyman and William Crosby."

It was the practice of the church to organize the members into wards, under the direction of a bishopric, consisting of three men. Several wards were then placed under the guidance of a stake presidency and high council. On the morning of 19 Mar 1851, Leah Smith Young's father, James Agee Smith, was nominated by Brigham Young as a member of the first stake high council organized in Utah Valley. One of the other stake high councilmen, James Ivie married two of Alfred Douglas Young's daughters, Malinda Jane Young and Sarah Emily Young. "Wednesday, March 19 - - This was a cloudy, windy day in G.S.L. City. At 10 a.m. President Young and company again pursued their journey from Pleasant Grove over a new and better road to the Provo River, where they found Charles C. Rich's camp, tarried two hours, making arrangements for all to rendezvous on the poteetneet, to organize preparatory to their final move. The President's party crossed the Provo on a new and substantial bridge, and arrived at the house of Bishop Higbee in Utah Fort about 3 o'clock p.m. At 7 p.m. in the evening the inhabitants of Utah Fort met in the school house, when they were addressed by President Young, and afterwards the people re-elected Isaac Higbee to be the president of the branch [stake] in Utah [fort], and organized a High Council for this stake, namely Ashel Perry, Thomas Guyman, Aaron Johnson, William Moler, Peter W. Conover, William Pace, Alexander Williams, John Banks, Samuel Clark, JAMES IVIE, JAMES A. SMITH and David Canfield."

The Young family and other members residing in Provo were made a part of a ward, with Elias H. Blackburn as the first bishop. The new stake presidency, chosen by Brigham Young was President Isaac Higbee, and his counselors John Blackburn and Thomas Willis. The meeting lasted three hours: "Elias H. Blackburn was elected to be the Bishop of the place, and Isaac Higbee nominated John Blackburn and Thomas Willis for his counsellors. The meeting continued until after 10 p.m. (minutes on file), when they were dismissed and benediction given by Heber C. Kimball. The company retired to Alexander Williams' for the night."

The following morning, Elias Blackburn nominated Billy Young as his first counselor in the Provo bishopric, and Harlan Redfield second counselor. All the men were then given blessings and priesthood authority to act in their positions: "Thursday, March 20 -- It snowed during the night in G.S.L. City. At 10 a.m. President Brigham Young held a meeting in the school house in Fort Utah, and ordained Isaac Higbee as president of the branch [stake] and John Blackburn and Thomas Willis his counselors. President Young also ordained Elias Blackburn a High Priest and Bishop of the Branch [ward] and William Young a High Priest and counselor and Harlan Redfield second counselor to Bishop Blackburn. He also ordained [set apart] John Banks, James A. Smith and

Alexander William High Counselors, also Peter W. Conover, William Pace, James Ivie, David Canfield, and Samuel Clark to be High Priests and High Counselors in this Stake of Zion."

Brigham Young and his counselors instructed the brethren on their various callings, and then continued on their journey through the valley. James Agee Smith had built a new grist mill on the river, and they stopped on their way to view it (Journal History): "The congregation was then addressed by Parley P. Pratt, Heber C. Kimball and Brigham Young, on their several duties as President, Bishopric, High Council, and Saints, and were blessed by the president. At a quarter to 1 p.m., the President and his party started on their journey, calling at the new mill of James A. Smith, to examine his new principle wheel."

This mill of James A. Smith, was the principal place in Utah Valley for all the people to come and grind their wheat into flour. The wheels were made of giant stones that were turned by the water in the river to grind the grain. He operated the grist mill and fulfilled his calling as high councilman in Fort Utah stake until November 1853 when he accepted an assignment to go down and help settle southern Utah.

The colonists commenced building on the city lots soon after the survey was completed in 1851. Before that year had ended Provo had become quite a thriving town, containing several presentable adobe houses. A letter dated 4 Jan 1852 stated that twenty adobe houses had been erected during the previous three months. It was not long before all of the lots of the first survey of Provo (Plat A) were taken. As the population increased, new surveys were made. Plats B and C were added to Plat A on the east, and later Plats D and E were added on the north. The present city of Provo is composed of these four surveys.

During 1851 industries began to develop rapidly in this infant settlement. Isaac Higbee and James Agee Smith built the first gristmill, and Thomas Williams opened the first store. Alanson Norton and Shadrach Holdaway established a carding mill on the north side of the Provo River. This was the beginning of the textile industry for which Provo became famous. On 4 Jan 1852 a tannery was opened by Samuel Clark. A month later a pottery factory, the second in the Territory of Utah, was in full operation. Also in February, David Cluff Sr of Provo, announced that he had opened a cabinet shop in which he manufactured furniture out of the finest cottonwood, boxwood and box elder. On 18 Apr 1852, a general epistle of the church stated, "The country is supplied with wooden bowls from a factory at Provo."

George A. Smith in writing from Provo to the Deseret News, 27 September 1852, made a very encouraging report of the growth and development of Utah County and Provo City: "The settlements extend in Utah County a distance of about fifty miles. The different branches are known as Mountainville [Alpine], Lehi City, American Fork, Battle Creek [Pleasant Grove], Provo City, Springville, Palmyra City [Spanish Fork], Payson, and Summitville [Santaquin]. Considering the time it has been settled and the number of inhabitants, Utah is one of the most flourishing counties in the world. Provo contains over two hundred families, three saw mills, one grist mill, one shingle machine propelled by water, one carding machine and fulling mill, and one threshing machine propelled by water power, and two cabinet shops. A meeting house, eighty feet by forty-seven, to be finished with gallery and steeple tower, has been commenced."

Plural marriages were often unstable, and many wives left their husbands. Divorces were granted by the Church at the request of the wife, generally based on incompatibility. Annie Reynolds

left Billy Young shortly after their arrival in Utah Valley. Their marriage was annulled and she was sealed to another resident of the valley, Nathaniel Riggs on 19 Jan 1852 in Salt Lake (FHL film 183393, item 3, page 23, number 547). Although her baby's natural father was Billy Young, she named him Nathaniel Riggs Jr.

Brigham Young frequently sent exploring parties out from Salt Lake. Apostle Parley P. Pratt had been selected as leader to travel south in 1849, with William W. Phelps and David Fullmer as counselors. The company was organized at the home of John Brown on South Cottonwood Creek on 23 Nov 1849, and received the name of the Southern Exploring Company. It consisted of fifty men with the following supplies (Journal History of the Church): "12 wagons, one carriage, twenty-four yoke of cattle, thirty-eight horses and mules, an odometer to measure distance, a brass field piece, small arms, seven beeves; also there were one hundred fifty pounds of flour to each man besides crackers, bread and meal." The purpose of this exploration was to observe the natural resources of the country and to choose sites for other settlement of the Mormons. Isaac C. Haight wrote in his journal: "On the 9th of November, President Brigham Young desired me to postpone my intentions of going to the mines, and instead, accompany Brother Parley P. Pratt to explore the valleys southward, to find a valley for another settlement of the Saints in the south part of the mountains of Israel."

They traveled up over present-day Nephi Canyon into Sanpete Valley, reaching there only twelve days after Isaac Morley and Frederick Walter Cox had arrived with the first colonists to the future site of Manti Utah. The following day, they left the new Sanpete settlement and traveled toward the Sevier Valley. From then on, they had to make a new trail south. They reached the Sevier River on 6 Dec 1849. The camp historian stated that this place was 149 and one-half miles from Salt Lake City. He described the stream as follows (Journal History of the Church): "The Sevier is a noble river several feet deep with a sluggish current, having much the appearance of the Jordan, but considerably larger. It is apparently navigable for small steamers, but its valley and the country since the company left Sanpitch is mostly a desert, with the exception of small bottoms with grass and willows."

Here on the Sevier River, five Indians came into camp and reported that the high chief of the Ute tribe, Wakara, was up the river hunting. The following day Pratt read a letter to the Indian chief from President Young, and Dimick B. Huntington interpreted it. The letter told of the sack of flour that the "big Mormon chief" had sent to the Ute chief. Walker refused to make an answer to Apostle Pratt until he had seen his brother Arapeen, but he did advise the explorers not to pass over the mountains southeast, as there was "no good country over there." Most of Walker's band of Sanpitch Indians were ill. So at the request of the Indian chief, Parley P. Pratt, Dan Jones and Dimmick B. Huntington, went and prayed for the Indians, "laying hands on them in the name of Jesus." The sick were given a supply of tea, coffee, sugar, bread and meat, and some good medical advice. Then the sack of flour sent by Brother Brigham was divided between Walker and Arapeen. Walker was now highly pleased, saying that he would have gone with the company had his people not been sick; however, he would send another brother named Ammornah to act as a guide in his stead.

Continuing their journey up the Sevier to a point two hundred thirty-two miles from Salt Lake City, the explorers found that the Sevier Valley terminated in, "an impassable canyon, with an abrupt chain of mountains sweeping before and on each hand, and the river rushing like a torrent between perpendicular rocks." Captain Brown and a portion of the exploring company spent most of the following day of 16 Dec 1849, searching a passage way to the west, over the Wasatch Mountains

in present-day Cove Fort Pass. Toward evening they returned to camp and reported, “a route difficult but not impassable, winding over a succession of canyons with steep ascents and descents, nearly perpendicular in places, with rocks and cobblestones all the way.”

With great effort, they arrived at Red Creek (present-day Paragonah) in a large valley they called “Little Salt Lake,” on 23 Dec 1849. The cattle of the company had become so reduced by the rough traveling and lack of sufficient feed that it was considered absolutely necessary for them to rest. Accordingly the decision was reached for a portion of the explorers to continue the expeditions to the Rio Virgin by pack animals, while the rest of the company remained encamped with the cattle and wagons. Pratt instructed patrols of the brethren to guard the camp while exploring parties were sent out for ten-day trips, but no more than one-half of the camp were to be gone at one time.

Pratt and twenty men on horseback with pack animals left the camp on Red Creek on 26 Dec 1849 for the purpose of continuing their exploration to the Rio Virgin. Not many miles distant they passed Big Creek (present site of Parowan). They were highly pleased with the natural resources of this particular part of the valley, noting in some detail, “the rich meadows and black soil -- the inexhaustible stores of lofty pine, of any desirable size -- quarries of free sand and limestone abound in the neighborhood. All these streams afford excellent mill sites.” Two or three miles beyond that, they came to the south outlet of Little Salt Lake Valley and entered into a more extensive one, running to the southwest. They spent two day exploring it: “Left the road and camped on Muddy Creek (present site of Cedar City). On the banks of which for several miles down, is a considerable quantity of scattering cottonwoods, some large ones. Traveled twelve miles, good feed. Below is a handsome expansive plain of very rich land, consisting partly of overflowed wire grass meadows, all of which it was judged might be drained and cultivated, using the water on the higher levels. Other portions of this plain are dry and level, delightful for the plough and clothed with rich meadow grass, rabbit weed, etc. The soil was mostly a rich black loam. These meadows are two or three miles wide and appeared to extend from ten to twenty miles in length... On the southwestern borders of this valley are thousands of acres of cedar, constituting an almost inexhaustible supply of fuel, which makes excellent coal. In the center of these forests rises a hill of the richest iron ore. The water, soil, fuel, timber and mineral wealth of this land Little Salt Lake valleys, it was judged, were capable of sustaining and employing from 50,000 to 100,000 inhabitants, all of which would have these resources more conveniently situated than any other settlements the company had seen west of the States.”

Continuing their journey southward, the explorers crossed a summit and then descended into a country where the climate was distinctly changed. Within a distance of less than fifty miles, from the rim of the Basin to the junction of the Santa Clara and Rio Virgin, the elevation dropped over three thousand feet. There was no snow, and the climate was warm and springlike. They were in what was later named “Utah’s Dixie.” The country exhibited an extremely barren appearance, but where there was vegetation, the grass was green and six inches high. “Prickly pears, mastqual, cactus, and tamimump, a wood used by the Indians as a substitute for tobacco -- dissolving beds of sandstone and various other elements, lying in inconceivable confusion -- in short, a country in ruins, dissolved by the pelting of the storms of ages, or turned inside out, upside down, by terrible convulsions in some former age.”

Within less than a year after the exploration, Brigham Young sent George A. Smith with a group of Saints to establish a colony in the “Little Salt Lake Valley.” John D. Lee was assigned as company clerk and took his two wives, the daughters of David Young with him. They established

the city of Parowan, arriving on 13 Jan 1851. Thus Parowan was a direct outgrowth of the previous year's exploring company. Apostle Smith wrote the following letter to Brigham Young on 17 Jan 1851 (Journal History of the Church): "After crossing two ridges south of the Sevier, we found ourselves in an extensive valley, called the Pauvan Valley; as large, if not larger than Utah. There were several small creeks in this valley, about the size of Canyon Creek. Corn Creek sinks and forms a large meadow. The grazing is extensive; the range very good; plenty of cedar at hand, and the appearance of timber in the canyons, and the mountains. The soil had the appearance of being very good; it seemed to suit many farmers of our camp, who would have been perfectly satisfied to have remained at that point. The Pioneers last season could make no report, on account of its being deeply covered with snow; but it truly is a prospect for a colony not to be slighted. If the legislature should organize Silver County, and send out a colony, it would succeed better than Iron County. Though this is the place where the pioneers were blocked with snow, they found, seven miles below, plenty of food for their animals, and found but little snow; not enough to obstruct the cattle grazing. Upon Corn Creek, we found about two acres which had been farmed by the Indians -- corn stalks which would have been creditable in Ohio; and cobs, showing that the crop had ripened; also some wheat-heads, of this year's growth. Beaver Valley is a pleasant valley, and finely located; the soil had the appearance of being fine; at a glance there are about six thousand acres, and plenty of water, plenty of wood, and from appearance (as we did not explore it), there is plenty of timber. Some of our camp think this valley far preferable to Little Salt Lake."

The following spring, members of the Parowan settlement began searching for other locations further south in which to live. Peter Shirts settled on a choice area of land just south over the hill from present-day Cedar City where he built a pole stockade, made contact with the local Indians, hunted for deer, and mined salt which he sold for profit to passing California immigrants. He obtained water from a nearby stream which still has the name Shirts' Creek. By finding the creek on a modern map of Utah, one can determine where his farm was located.

In the fall of 1852, Apostle George A. Smith visited Shirts' settlement and wrote to the editor of the Deseret News, under date of 8 Dec 1852: "Six miles south of Cedar is a Fort called Walker, containing three families with nine men capable of bearing arms. Mr. Shirts is making salt there. About 19 miles south of this -- on the first water south of the rim of the Basin, in Washington County, attached to Iron County, John D. Lee and Elisha H. Groves and company are building a Fort on Ash Creek, called 'Harmony,' 15 men are capable of bearing arms."

Soon after George Albert Smith's report on the southern settlements, Brigham Young organized a group of men to go on an Indian mission to the area. John D. Lee was named Mission President and was instructed to build an adobe fort in the Harmony settlement designated as the "mission home." A well educated Scotsman named Thomas D. Brown was chosen to be scribe for the Mission. Right away, his hot Scottish blood conflicted with the personality of John D. Lee. Others in the settlement could not abide the dictatorial management style of the mission president, and the town of Harmony had anything but "harmony" among its people. Some of them began to leave, and the mission was never very successful.

Further exploration was begun in June 1852, when John Klingon Smith (C.L.) Smith, who was then presiding over the Saints in Iron County at Parowan, received word that the old Indian chief Awannap, or as Walker called him, Qunarra, wished to see him. He requested John C.L. Smith visit him at the Panguitch Lake where he had his tribe collected. Brother Smith consented. Taking John D. Lee along as an interpreter, he and five companions traveled up Center Creek, took the left

fork, passed over the divide and came to Panguitch Lake where they were given a friendly welcome by the natives. They returned by the same route. Brother Smith and three companions then made arrangements to explore the, "upper Sevier and south country." On 12 Jun 1852, they left Parowan and passed Red Creek where the settlement named Paragonah had been established. The party traveled up Little Creek Canyon and over the pass into Sevier Valley. On the Sevier side of the mountain, Brother Smith suggested that (Deseret News, 7 Aug 1852), "There is a good chance for a small colony to settle there, of some fifty to one hundred families, who might wish to go into the lumber trade."

Upon striking the Sevier River, the company proceeded along its course for two days, finding only one place which they regarded as a suitable site for a colony. This was near the headwaters of the stream where the present town of Hatch is located. They continued their journey southward, passing along the main divides and down into "Pleasant Valley." Smith stated (Journal History): "There can be a good wagon road got from the Sevier country, to this point. There are plenty of hops and timber, and some handsome places for settlements in the narrow but fertile bottom of the stream."

Shortly, they reached the headwaters of the Virgin and advanced along its course to the forks of the Virgin, LaVerkin and Ash Creek. Here Indians were farming. They were well pleased when John D. Lee told them that the Mormon chief, Brigham Young, was going to send missionaries among them to, "teach them to work and raise breadstuff, make clothing, etc." It was not many years before colonizing activities were extended over this country newly explored by John C.L. Smith and his companions. The explorers crossed Ash Creek, took the Old Spanish Trail, and soon arrived at Parowan. They had been gone twelve days and had traveled three hundred thirty-six miles on horseback.

In 1852, Billy Young was requested by the church to help settle the southern Utah area. The family immediately began to prepare. Billy & Leah Smith Young decided be sealed together as man and wife before leaving for the new territory, and Drusilla asked that she be sealed to her dead husband, Nathan Keller. They had received their endowments in the Nauvoo Temple before they left Illinois, but did not have opportunity to be sealed, which was a separate ordinance. Marriage sealings were performed in Church leaders' offices or members' homes prior to the completion of the Endowment House in 1855. They traveled to Salt Lake where Billy & Leah Smith Young were sealed by Brigham Young in his office at 1 pm in the afternoon of 8 Oct 1852. Thomas Bullock was listed as witness (FHL film 183393 item 3, number 818). Drusilla Boren, "wife of Nathan Keller deceased" was sealed to him with Uncle Billy standing as proxy, in a ceremony performed by E.T. Benson in his Salt Lake office on 21 Oct 1852 (FHL film 183393, item 3, number 863).

Billy Young and Drusilla Boren eventually had one child together in 1854 named Mary Malinda Adeline Young. Indications are that Drusilla remained faithful to Billy until his death in 1875, after which she took their daughter Mary Melinda Adelaide Young and her other remaining children by Nathan Keller, to San Bernadino California where her brother Alley Dennis Boren was a judge. She later married Benjamin Van Leuven.

Mary Melinda Adeline Young, daughter of Billy & Drusilla Boren Young married Loren Edwin Pitcher and they had one child named Hiram Nathan Pitcher, born 16 Dec 1880 in Tulare California. Hiram Nathan Pitcher married Myrtle Gertrude Barton 1 Jan 1906 in Long Beach California, and they had three children: Howard Barton Pitcher, born 15 Apr 1912 San Bernardino

California; Lois Myrtle Pitcher, born 6 May 1913 San Bernardino California, married Roy Levi Thompson; Jewel Almira Pitcher, born 29 Aug 1918 San Bernardino California, married Willard Cleon Skousen 13 Aug 1936 -- who was chief of police in Salt Lake City and a celebrated author and religious instructor at Brigham Young University. Cleon Skousen and his wife Jewel had children: David Cleon Skousen, Eric Nathan Skousen, Julianne Skousen, Sharon Diane Skousen, Kathleen Skousen, Paul Barton Skousen, and Willard Brent Skousen.

On 19 Jul 1853, the “Walker Indian War” broke out, having its beginning in Utah Valley at the home of Rhoda Jared Young, widow of Adolphia Young and later married to his cousin Alfred Young. Alfred Douglas Young had moved from Big Cottonwood to Utah Valley where he was called as President of the Quorum of Seventies (Pioneers and Prominent Men of Utah, page 1316): Thurs 21 -- The 52nd quorum of Seventy was organized at Provo, Utah with Alfred D. Young as senior president. Quite a number of members were ordained on the 25th.” Three Indian braves engaging in the common custom of going from cabin to cabin begging for food, came to the home of Alfred Young. They were met at the door by Alfred’s wife Rhoda, a strong, fearless frontier woman, who would not allow them to enter. One of the Indians in the rear had a gun in his hand, the stock resting on the ground. He raised his foot and with his toe pulled the hammer. The gun was discharged and an Indian in front was shot and killed. The purpose of firing the gun had probably been to kill or frighten Mrs. Young, and the slaying of the Indian was entirely unanticipated. The two Indians who had been with the victim fled to the south, and were never seen in the vicinity of Provo again. It was left to a boy named Hyrum Cluff who had witnessed the tragedy to swear of its accuracy, which he did until his death in the 1930’s. However, the Ute tribe would not believe the story of the killing, and they made the night hideous with their yells and the firing of guns (History of Provo, FHL book 979.224/P1/H2j).

Not long after that, another group of Indians, which had been on a fishing trip to Provo River, was returning south when one of the women stopped at James Ivie’s cabin to trade fish for flour. When the Indian woman’s husband appeared on the scene, he was very angry because she had not demanded a much larger quantity of flour for the fish, and proceeded to beat and kick his wife. James Ivie, another Tennessee frontiersman, interfered in behalf of the woman. The Indian now thoroughly enraged, attempted to shoot Ivie with an arrow. But the white man sprang upon him, and wrenched it from his grasp. Then swinging his rifle, Ivie struck the Indian on the head, knocking him to the ground. Just at that moment another warrior, attracted by the melee, was in the act of drawing a bead on Ivie, but before he could shoot, was seized by a neighbor Russell Kelly, and after a brief struggle, disarmed and thrown with his companion outside the yard. Then the Indian woman whom Ivie had been defending, seized her husband’s bow and arrow and attempted to shoot her white benefactor, but he took the arrow from her and thrust her out through the gate with the other two. Then the Indian woman with true devotion, proceeded to resuscitate her wife-beater husband by pouring water over his head.

James & Eliza Foset Ivie’s son William Franklin Ivie, was born 18 Dec 1826 in Bedford Co Tennessee and came to Utah in 1848. He was an ordained seventy and assisted in bringing immigrants to Utah. He was a farmer and stockraiser and died in Scipio Utah on 4 May 1880. He married (1) Malinda Jane Young in Provo Utah; daughter of Alfred Douglas and Rhoda Young. Their children were: John Franklin Ivie, died a child; William Alfred Ivie, married Mariette Johnson; Jacob Alma Ivie, married Lydia Okerlawd; Eliza Ann Ivie, married J. J. Ivie; James Riley Ivie, married Jensina Nielsen; Wilford Ivie, married Matilda Okerlawd; Louis F. Ivie, married Nettie Eden; Della Ivie, married William A. Taylor; Calvert Milton Ivie, married Vilate Durfee.

William Franklin Ivie married (2) Emily Young in Provo Utah; daughter of Alfred Douglas and Rhoda Young. Their children were: Addie Ivie, married Warren Peck; Edwin Ivie; married Lette Porter; Rosie Ivie, married Thomas Memmott; Arthur Ivie; James Ivie; Estella Ivie; Burr Ivie.

As soon as the Indians were able to ride, they went to the home of the local mediator, Bishop Aaron Johnson to complain of their treatment. A number of settlers had preceded them to talk of their concerns about the trouble. The Indians demanded a gun and an ox in payment for the brave's cracked head. The Bishop thought it best to accede to their demands, but some of the men disliked giving another gun to the Indians. Seeing that their proposition was to be rejected, the enraged Indians suddenly, with a wild whoop, mounted their horses and dashed away toward the mouth of Payson Canyon, where Chief Walker and his band were encamped, and thus began the infamous Walker Indian War. For several months all of the Mormon settlements were in the greatest of danger, many of them suffering losses from the Indians. On 26 Oct 1853, Captain John W. Gunnison, of the United States topographical Engineer Corps, and seven companions were killed by Indians on the warpath in present-day Millard County. A number of Mormons in various communities throughout the Great Basin lost their lives during these troubles with the natives. Next to the Black Hawk war, it proved to be the most severe Indian uprising experienced by the Mormon colonizers. Peace was not restored until the spring of 1854.

The escalating Indian troubles forced the people of Provo who had scattered out on farms to settle more compactly together. Following the advice of President Young and Apostle George A. Smith, the settlers began the construction of a mud wall around the city for protection against the hostile natives. The wall was to be from four to six feet wide at the bottom, two feet at the top, and from twelve to fourteen feet high. According to Mormon practice, the work of building the wall was apportioned among the colonists in proportion to the number of city lots owned. For the next two years work was continued upon the wall, until the west, south, and part of the north sides were completed, but as the Walker War abated and danger from the Indians became less, the work was discontinued. At that time, the population of Provo was 1,359.

Willis Boren and his second wife, Mary Sampson left Winter Quarters to come to Utah in the summer of 1853. They had a third unknown member of their family with them (Journal History of the Church 9 Sep 1853, pp 2-21): "The following company of emigrating saints from Pottawattamie County Iowa, bound for Salt Lake, camped on the west bank of the Missouri river, near old Winter Quarters, was organized under the direction of Daniel .A. Miller and John W. Cooley, on the 8th day of June A.D. 1853: (among others) WILLIS & MARY BOREN family (3 persons, 1 wagon, 6 cattle); Solomon P. & Elizabeth Jane McIntosh family (5 persons, 1 wagon, 12 cattle); Benjamin & Hannah Willis family (4 persons, 1 wagon, 2 horses, 25 cattle); Roswell Blood family (2 persons, no wagon or livestock listed). On Sunday 12 Jun 1853, while camped on the east bank of the Elk Horn, several more immigrants joined the company after having been detained at the Missouri river. Total people in company 281, with 69 wagons, 28 horses, 478 cattle, and 154 Sheep. The company was divided soon after leaving the Elk Horn and have since travelled in two division. But have not at any time been more than half a day's journey apart. We are at this date, 7 Jul 1853, camped on the bank of Platt river above the mouth of Wide Creek, 309 miles from the Missouri river and 721 miles from Great Salt Lake City. Capt Thorn's company which for some days has been in our rear, passed us yesterday afternoon while in camp at this place. (signed) Elijah Mayhew, Clerk of said company."

Willis & Mary Sampson Boren were again listed with the company on Monday 15 Aug 1853, without the third member of the family, who perhaps had died during the journey (Journal History):

“Came 16 miles and camped on Sweet Water. Here the following who had been traveling under the direction of Luke Johnson were organized into our company, to wit (with their children): Luke & America Johnson, Vaness & Margaret Brim, Charles & Jane Rodshack, Edwin & Eliza Ann Webb, James & Matilda McKee, Thomas and Percess McKee. The following official statement of the company was made out: “Sweetwater river, 4 miles west of Devil's Gate, 15 Aug 1853. A list of emigrating saints traveling under the direction of John W. Cooley; Capt Daniel A. Miller had gone ahead of his company to G.S.L City. (among others) WILLIS BOREN, MARY BOREN, Solomon P. McIntosh, Elizabeth McIntosh, Sarah Ann McIntosh, Malinda J. McIntosh, Margaret A. McIntosh, Roswell Blood, Moroni Blood (son of Roswell). No of persons 153, 10 horses, 159 oxen, 54 cows, 27 calves, 115 sheep, and 35 wagons.”

An interesting incident was reported in camp on Sunday 28 Aug 1853, revealing the personality of Willis Boren. It not known if it was sparked by the loss of a member of his family, or not (Journal History): “Came up Black's Fork 8 miles, camped on Hams Fork. A difficulty having occurred yesterday morning between Brother WILLIS BOREN and Brother Andrew Kilfoil. The matter was called up this evening and by consent of the parties, submitted to Brothers Miller, Cooley and Johnson - - and the captains of tens. Brother Boren being charged with profane swearing, and also with threatening the life of Brother Kilfoil by shooting. And preparing his gun. Therefore, Brother Kilfoil, being charged with using abusive language towards Brother Boren, and the statements of both parties having been heard, and the testimonies of witnesses -- It was considered by the said board that Brother Willis Boren is guilty of the charges above specified and that he makes suitable acknowledgments to the camp and humbly asks for forgiveness of the same, which he accordingly did. And it was further considered that Brother Andrew Kilfoil is not guilty as specified above. All of which proceedings were approved by the camp, and agreed to by the said parties.”

The immigration company arrived in the Valley of the Great Salt Lake on Friday 9 Sep 1853 (Journal History): “Came 5 miles and entered Great Salt Lake City at 4 o'clock p.m. Camped on the Public Square.” Immediately upon their arrival in Utah (then called the state of Deseret), Willis & Mary Sampson Boren travelled south to Provo where their family and friends were. Here, they settled near Willis' daughter Sarah Ann and her husband Thomas Washington Smith. Willis Boren married (3) Sophia Dutton DeGraw, as a plural wife on 18 Jan 1857 in Provo Utah. Her first husband, Jacob DeGraw had died in 5 Jan 1856, leaving her a widow with several children to support. Willis then began looking for land to settle eastward over the mountain range in the Provo Valley, where the communities of Heber City and Midway were located. The residents harvested their first crops in 1859 but then returned to Utah Valley for the winter. The next year they returned to make permanent homes. They initially built a fort for protection from Indian raids where Willis Boren lived with his family on the north side. Once fear of raids ended, they started to build homes in the surveyed town site. The settlers built homes using locally quarried red sandstone, as well as adobe and brick. Adobe was a type of sun dried brick made of mud, and used extensively for building material in Salt Lake and elsewhere throughout the dry climate of the territory. The sandstone in Heber was shipped and used in buildings in other parts of the state as well. When the area was settled, the northern part of what is now Wasatch County (including Heber City and Midway) was in Salt Lake County and the southern part (including Wallsburg in Round Valley) was in Utah County. In 1862 the Utah legislature created Wasatch County and made Heber City the county seat. At the time the county was created there were more than 1,000 people living in the area. It is believed that Mary Sampson Boren died in May 1877, and was buried in the Provo Cemetery (Utah County, Utah cemetery index; www.ancestry.com; Daughters of the Utah Pioneers Obituary Scrapbook).

Willis & Sophia Boren had one baby together, named WILLIS BOREN Jr, born 22 Jun 1860 in Heber City Utah. Willis and Sophia later divorced, and she moved to Lincoln Co Nevada where Willis Jr used the name Degraw. When he was grown, he went back to using the name Boren, and married (1) MARY ANN ELIZABETH MILLS 18 Mar 1899 in Richfield, Sevier Co Utah, and they settled in Joseph City, where the following children were born (FHL film 26045, items 1-2; Joseph, Sevier Co Utah LDS ward records): WILLIS CLAYTON BOREN, born 20 Dec 1899, MARY LAVERDA BOREN, born 15 Jan 1902, twin boys LEN & GLENN BOREN, born 25 Jan 1905, KENNETH REED BOREN, born 22 Mar 1907, and JANISE MANETA BOREN, born 7 Sep 1910. Mary had previously been married to Joseph Samuel Mackey in Manti Utah where they had two children together, but her husband and infant children had died. Willis & Mary Ann Elizabeth Mills Boren remained in the Joseph City, Sevier Co Utah area where they made their living on a farm. Tragedy struck the family when she died, during the influenza plague of 1918 and was buried in the Joseph City cemetery.

Willis Boren Jr married on 4 Mar 1929, (2) Sarah Ann Smith, daughter of his uncle William Willard Smith (Leah Smith Young's brother). Sarah Ann Smith's first husband, George Albert Smith was a son of Leah Smith Young's brother Thomas Washington Smith. So there was a very close relationship between all these folks. Sarah Ann and her first husband, George Albert Smith, had 11 children together. He died 13 Jun 1925 and was buried in the Spanish Fork cemetery. Willis and his second wife, Sarah Ann Smith Boren enjoyed their later lives together in the Santaquin, Utah Valley area where they were actively involved in church activities. They were buried next to each other in the Santaquin cemetery (Utah County, Utah cemetery index; www.ancestry.com; Daughters of the Utah Pioneers Obituary Scrapbook: NOTE: "Willis Boren, born 22 June 1859, died 05 May 1943 in Spanish Fork; Sarah Ann Boren, born 27 Feb 1862, died 22 Oct 1958 in Spanish Fork").

Willis Boren Sr moved to southern Utah in about 1870 to live with the family of his youngest daughter, Sarah Ann Boren Smith. He was listed in the 1880 Utah Census of Kane Co (FHL 0378017, sheet 34, line 17): NOTE: "THOMAS W. SMITH, age 64, born in Tennessee, rancher; SARAH A. SMITH (Sarah Ann Boren daughter of Willis & Mary Boren), age 54, born in Tennessee; children PERZADA SMITH, daughter, age 23, not married, born in Utah Terr, ELIAS SMITH, son, age 12, born in Utah Terr, LABITHA S. SMITH, daughter, age 9, born in Utah Terr; SUSAN SMITH (Susan Reynolds), age 66, born in Alabama; WILLIS BOREN, age 84, born in Tennessee."

According to the Journal History of the Church, the great old frontiersman, Willis Boren, died on 20 Nov 1895 in Tropic Utah, and was buried there. His obituary appeared in the Deseret Evening News, 30 Nov 1895; NOTE: "Tropic Utah, 23 Nov 1895. On the 20th inst. WILLIS BOREN departed this life after an illness of a little less than two hours, in which he suffered intense agony. According to Father Boren's veration of his age he was ninety-nine years, eight months and nine days old. This however, has been disputed by some of his old-time friends, they claiming that he was nearly 106 years old. Father Boren was born in Kentucky, March 11, 1796. He was baptized into the Church of Jesus Christ of Latter-day Saints in 1840. He was personally acquainted with the Prophet Joseph Smith, and was with the Saints at the evacuation of Nauvoo. In 1852 he was Bishop of the Union branch on the Beyor [Banou River in Pottawattomie Co Iowa]. He crossed the Plains in 1853 and first settled in Provo. From there he moved to Provo valley, then to Spring valley. For the last twenty-five years he has resided at the home of his youngest daughter, Mrs. Sarah A. Smith. He died as he had lived, a true Latter-day Saint. Editor."

The list of settlers going south in the fall of 1853 was organized much the same as a census, including priesthood brethren, married ladies, children under 14, livestock and possessions (Journal History of the Church, 9 Nov 1853): "List of persons who started in the second company for Parowan, Iron County Utah about this time. (among others) WILLIAM YOUNG, age 48, twelve years in the Church, 1 High Priest, 1 married ladies, 1 boy under 14, 1 girl under 14, 1 wagon, 2 horses, 2 cows, 400 lbs foodstuffs, 1 rifle, 100 caps, 1 plow, 1 shovel, comes from Gibson Co Tennessee, previous bishops counselor." His brother-in-law William Wesley Willis who had been living in the settlement of Palmyra, Utah Valley, was listed in the same company: "WILLIAM W. WILLIS, age 42, eighteen years in the Church, fourth quorum of 70's, 1 married ladies, 2 boys over 14, 2 girls over 14, 3 boys under 14, 3 wagons, 4 horses, 2 saddles, 6 oxen, 10 cows, 15 calves, 1 shot gun, 2 pistles, 1 holster, 40 rounds of amunition, 1 and 1/2 kegs powder, 100 caps, 3 cases lead, 1 plow, 1 shovel, from Hamilton Co Illinois, Major in militia." John Radford of Shirts Branch, who was married to Leah Smith Young's cousin Leah Smith Ross was also in the company: "JOHN RADFORD, age 36, eight years in the Church, member thirty second quorum of 70's, 2 married ladies, 1 boy over 14, 2 boys under 14, 2 girls under 14, 2 wagons, 2 horses, 2 oxen, 3 cows, 2 calves, 1 pistle, 1 and 1/2 kegs powder, 50 caps, 1 and 1/2 boxes lead, 1 plow, 1 joiner tools, 1 shovel, 1st Lieut militia."

Indications are that the Youngs first went to the fort at Cedar. Cedar City was located at the mouth of Coal Creek in south-central Utah. Its elevation was 5,800 feet above sea level, and it was in a semi-arid part of the state with 10,000-foot mountains to the east and a vast desert area to the west. Settlement had began on 11 November 1851 with the arrival of a group of thirty-five men from Parowan (twenty miles northward) to establish an iron works. They were organized and traveled in two militia companies (a foot company and a cavalry company) under the direction of Major Matthew Carruthers and Captains Henry Lunt and Peter M. Fife. Captain Lunt was acting commander as Major Carruthers was temporarily detained in Parowan. The actual settlement site on the north bank of Coal Creek had been selected a week earlier by George A. Smith and a committee consisting of Matthew Carruthers, Henry Lunt, William C. Mitchell, John L. Smith, and Elisha H. Groves.

Small cottonwood log houses were built fort-style at the western base of the hill, the crest of which now supports the microwave television and other electronic communications equipment serving the Cedar City area. The settlement was given the name of Fort Cedar because of the abundance of juniper trees which were called "cedars." The boxes from the wagons were removed and used for temporary shelters while log cabins were constructed from the trunks and large limbs of cottonwood trees, as well as float material found along the creek bottoms several miles to the west. As the log houses were completed, families were brought from Parowan. In the meantime, the wagon boxes served as a temporary fort. Later, a site for the fort was selected nearer the proposed blast furnace, at the present city park, which was to have been a "company town" but was not developed.

When Indian difficulties threatened, the location of the fort was questioned as the nearby hill gave the Indians a decided tactical advantage. Also, as more and more iron workers arrived, the fort became too small. A new and larger site was selected on the south bank of the stream adjoining the old site to the southwest. This was partially occupied in the early months of 1853 by those who wanted to move and by new arrivals. With the outbreak of hostilities with the Indians in July 1853 (the Walker Indian War), a forced evacuation of the entire fort was made in two days to the new site.

The northeast part of the new area, which was a half-mile square, was enclosed within a wall, leaving some of the lots on the west and south outside the wall. It was completed in January 1854. Interstate Highway 15 now bisects this old town site.

Two years later, in June 1855, another site, closer to the blast furnace and out of the flood plain of Coal Creek, was surveyed and occupied at the suggestion of Brigham Young. This is the present site of Cedar City. But by this time the Youngs had moved to Fort Harmony where a branch of the church was organized and a Welch convert by the name of John Davies elected Bishop. Billy Young was made first counselor in the bishopric. The Youngs built a cabin and Billy began farming in the vicinity. He also set up a carpenter shop in partnership with Abraham Hadden. The family lived here for four years.

Although Billy Young's name was not found on the list of Indian missionaries sent to southern Utah by Brigham Young, his obituary in 1875 said that he was counted among their ranks. There is little doubt that he learned to speak the Ute Indian language. The official scribe of the southern Indian mission, Thomas D. Brown, wrote a journal, edited by Juanita Brooks, which may be found in the Salt Lake FHL; book 921.73/ B812b: "Sunday 3rd December [1854], Fort Harmony, Utah Territory -- Much rain during the night and this morning sold (my) mud walled wickiup to Peter Shirts who wished to put up the abundance of his corn and squash in it, and then I agreed to pay Peter Shirts \$10 for this hovel. I had declined buying (a place) from Brother Nelson, in consequence of President Lee's instructions that we should not purchase from any leaving this settlement without counsel or permission."

Brother Brown objected to Lee's tyrannical lectures to the brethren from the first day. Lee was busy building the fort which Brigham Young directed should be made of adobe. Brown complained that Lee was not constructing the adobe the way it should be (Journal of Thomas Brown): "Also wrote a portion of Henry Barney's journal [for him], and in the evening went to meeting. Sat in much pain hearing J.D. Lee hammering, whaling or lampooning some unknown person -- telling a dream about some one cutting his hair short and what woes would befall him, who should interfere with the head -- 'wither, wilt and be dammed!' It came out that some of the building committee had interfered to prevent Brother Lee putting his rotten adobies, rubbish in the center of the outside wall [of the Harmony Fort], which should be 40 inches of solid adobies [as Brigham Young had counseled]. Instead of which he put one course of adobies 10 inches outside and inside and filled up the center 20 inches with rotten adobies, not so good as damp clay would have been. This was the 'interfering with the head.'"

Lee had the elected building committee members released because they criticized him, and a new chairman appointed, which could function as long as he did not interfere with Lee's directions (Thomas Brown Journal): "This committee was appointed by the people [at the start of the Southern Indian Mission] to see that this Fort was built as required by President Brigham Young's plan. Brother Atwood requested that the Building Committee be released from their duties and responsibilities, as Brother Lee had said they had exceeded their bounds. J.D. Lee said he had appointed Lorenzo Roundy. Brother Atwood then wanted to know what the duties of the Building Committee were? This was not satisfactorily answered, but the committee were still to be a committee, they were to do as they were told and the responsibility should not rest upon them, he [John D. Lee] was appointed to build this Fort and he only was responsible."

Brother Brown recorded how Billy Young told the bishop to stand up to John D. Lee and not let him dictate how he performed his responsibility as leader of the ward. It is proof of William Young's integrity. Evidently he was the only one brave enough to stand up to John D. Lee, rightly stating that Bishop J.R. Davies of the Harmony settlers was the presiding authority, not the mission president (Journal of Thomas Brown): "William Young was reprov'd [by John D. Lee] for asking the Bishop to stand up in his place and do his duty, be being one of the Bishop's Counselors, wished him to magnify his office and not be the tool of any party. What a meeting! Government so absolute, power so despotic I have not witnessed in the Kingdom of God."

It was the practice for each 70's quorum to publish the status of their members in the newspaper. Both Billy Young and Willis Boren had been advanced from seventies to high priests so technically, their status was "otherwise removed from the quorum." The following was recorded in the Deseret News on 2 Mar 1854 (Journal History of the Church). "Report of the 12th Quorum of 70's, Mr Editor, Sir, The subjoined report of the twelfth quorum of seventies is forwarded to you agreeable to the instructions of the presidency of said quorum, with a request that you will publish the same in the next number of the News, for the benefit of those members of the quorum whose whereabouts are unknown to the presidency. And all those whose place of residence is marked unknown in the following list are hereby requested to report themselves immediately by letter or otherwise to President Samuel Mulliner, Great Salt Lake City, U.T.; if this request is not responded too in a reasonable length of time, the members referred to will be considered dead, apostatized, or otherwise, removed from the quorum, and other "active" members added to supply the vacancies, for the presidency are determined that their quorum shall consist of "active apostles," who will magnify their priesthood, and prone themselves interested in the building up of the kingdom of God.... WILLIS BOREN, residence unknown... WILLIAM YOUNG, ditto."

The following interesting items of information were recorded in the same issue of the Deseret News of 2 March (Journal History): "The weather in Great Salt Lake City, 16 Feb at 10 pm, 29 degrees fahrenheit; 17 Feb, 26 degrees; 18 Feb, 24 degrees; 19 Feb, 31 degrees; 21 Feb, 29 degrees; 22 Feb, 35 degrees; 26 Feb, heavy snow storm from 5 am to 2 pm; 27 Feb, frosty. Names of post offices in Utah: Salt Lake City, Great Salt Lake Co; Drapersville, Great Salt Lake Co; Miller's Creek, Davis Co; Stoker, Davis Co; Brownsville, Weber Co; Box Elder, Box Elder Co; Youngsville, Box Elder Co; Tooele City, Tooele Co; Carson Valley, Carson Co; Lehi City, Utah Co; American Fork, Utah Co; Pleasant Grove, Utah Co; Provo City, Utah Co; Springville, Utah Co; Palmyra, Utah Co; Payson, Utah Co; Salt Creek, Juab Co; Manti City, San Pete Co; Fillmore City, Millard Co; Parowan, Iron Co. The Pacific Mail Steamship, Winfield Scott, burthen 2000 tons, was lost on Anacapa Island, 25 miles south of Santa Barbara, on the 2nd Dec last, at 12 pm in a fog. The passengers, mails and treasure were saved. An extensive conspiracy has been discovered at Puebla against Santa Anna; and several prominent individuals have been arrested. The war in Europe is assuming an important attitude, and threatens to become quite general. The insurgent army of China is said to be victorious. The British army in Burmah is also reported to be in great jeopardy from the surrounding forces of the Burmese. It is also announced that Lower California has been purchased of Mexico by the United States for the sum of 23 and 1/2 millions."

Thomas D. Brown continued to record the activities of Fort Harmony where Billy Young was living. Even though he was no longer a member of the 12th quorum of seventies, Billy retained the responsibilities of a deacon, teacher, priest, seventy, and high priest. He was also a good teacher -- reminding the missionaries of the persucutions their brethren had suffered in Ohio and Illinois (FHL book 921.73/ B812b): "In the evening the Seventies again met, and a good time we had. By

permission, WILLIAM YOUNG, the Bishop's Counselor, laid his grievances before his brethren the Seventies. Spoke of the visions, dreams, whipping and oppression of certain men, advised us not to dislike any brother against whom such influence might be used. We agreed unitedly to ask the Lord for better weather, that we might progress with the Fort.”

Brother Brown recorded a meeting of the townspeople in Harmony, where Robert Richie was elected justice of the peace, C.W. Dalton sheriff, Peter Shirts road building foreman, and John D. Lee building inspector. Billy Young was given the responsibility to round up stray livestock, which were put up at public auction if not claimed. An impound fee was required whenever a lost cow, horse, sheep, or pig was claimed. Brands were used to mark each family's animals: “Saturday 24th [February, 1855] -- Snow melting rapidly this day. J. McConnel of the 70's from Cedar City, arrived on foot to preach to us. A mass meeting here this evening on business to choose Select men and etc. for the organization of Washington County. The following were chosen: Robert Richie, justice of the peace; C.W. Dalton, constable; Peter Shirts, road commissioner; WILLIAM YOUNG, stray pound keeper, J.D. Lee, fence viewer.”

Thomas Brown had begun writing letters to Brigham Young, complaining of John D. Lee's behavior, and Lee was furious when he found out (Thomas Brown Journal): “Sunday 11th March [1855] -- At meeting this morning, President J.D. Lee related two or three more dreams, showing him that some in this settlement were trying to pull him and Brother Allen down! Brother Allen arose and said he did not believe that any one was trying to pull him down -- he was unwilling to believe it. There had been a small misunderstanding between him and Brother Brown, but this had been made right. He [John D. Lee] had been misinformed, and [Brother Allen] was satisfied that all was right in his company. This mellowed Lee's tone, but he said time would show whether the Lord had spoken by him. Brother Groves had stated in opening the meeting, that when we were not near headquarters, our President [Lee] was the channel through whom we should have the word of the Lord. Brother Lee said that some were writing to Brigham to carry out his dreams of putting down.”

As first counselor to the Bishop, Billy Young had the responsibility of conducting Sunday meetings on occasion. On particular occasion, the talks effected him deeply and when he rose up at the end to close the meeting, he began to “speak in tongues,” which was not uncommon in the early days of the church. Thomas Brown had been an English Professor in his native country and doubtless had some authority to write about the resemblance of Billy Young's words to those of the Greek language which was spoken by the Apostle Paul. Earlier, Lee had rebuked the people for doing this. Though given to dreams and promptings himself, Lee objected to this manifestation in others because he was the appointed president of the Mission (Journal of Thomas Brown): “When the Choir was singing at the close of the meeting Brother William Young, overcome by the power of the spirit and being unwilling to quench it, arose and spoke in a mellifluous unknown tongue, much resembling the Greek in its terminations [using words such as] 'on, apoliston, episton,' and etc. and afterwards interpreted it: 'Wake up oh my people, purify yourselves and prepare for coming events.' For which interruption he was rebuked by J.D. Lee [saying] 'God's house is a house of order.’“

John D. Lee had always been proud of his own journal keeping. Brigham Young had on several occasions, given him the responsibility to be scribe or clerk. However, his education was very limited, which is obvious by his own writing. Thomas Brown on the other hand, had the best educational training of his day, which is also obvious from his writing. This could have been one of the reasons for the personality conflict between Lee and Brown (Journal of Thomas Brown): “Sunday 18th March [1855] -- Brothers Savage, Hopkins and Leigh from Cedar City spoke to us this

day. After they had spoken of the good spirit they felt in our midst and the great work we had accomplished in the building of our Fort, J.D. Lee arose and spoke of the evils resulting from disunion, 'One asp in our midst did or would destroy all?' Though unpleasant, I here deem it necessary to record a few facts, which I think under his Presidency militate against the harmony of Harmony. Because a building committee set apart to superintend the erection of this Fort interfered with him for filling the middle of his wall with rubbish [broken rotten adobies] he dismissed the committee and appointed another man [chairman] and himself the head of all to do as he pleased, and not to be interfered with."

Brother Brown was correct in his criticism of Lee in many respects. John D. Lee openly stated that he had no need for counselors, which of course defeats the purpose, and Lee seemed to become more and more infatuated with himself. Almost comically, he had been seen eavesdropping, and later said that he had heard it in a vision. But this dishonesty by the mission president upset many of the people. Peter Shirts also refused to back down to him, and Lee could not stand the fact that he did not have full control over Peter Shirts and Billy Young (Journal of Thomas Brown): "He [Lee] teaches that a President has no need of Counselors and practices it, for he has none. If he had, they might give their counsel, but he would take his own course, as was his privilege. Further, he has [an] abundance of dreams, visions and revelations, from which he instructs, reproves and governs. Telling most of them in public meetings, saying his position as leader of this people demands that he should have such close association with the heavens. But some of the people say they know his most important revelations are those he overhears listening as an eavesdropper. He listened behind a fence to Brothers Peter Shirts and William Young who were talking of his immeasurable selfishness, and he repeated it next meeting as having read it from a sheet let down from the heavens before his eyes. This caused much ill feeling among the brethren, for he was seen listening by a third party. Again, he overheard William Young telling over his grievances in the 70's meeting and made a use of it in public."

Thomas Brown continued to comment on John D. Lee, presenting evidence that Lee was a somewhat unscrupulous entrepreneur. Lee also developed the habit of criticizing the brethren because of what they were saying in their prayers (Journal of Thomas Brown): "Samuel Knight saw him a week ago listening outside to our 70's meeting, and not long since when Brother Peter (Shirts) was praying, having been asked by Brother Lee, he asked the Lord to bless the Lamanites and restrain the Utah [Ute Indian] Chief Walker, and make him an instrument of good. For this, Brother Lee chastened Brother Shirts severely by reproof. Again when another Brother was exhorting to meekness, humility, and against theft, Brother Lee followed and all but accused this brother of hypocrisy, blackness of heart and evil speaking, and said he himself 'would not hesitate to steal from the gentiles who had so often robbed the saints.'"

Many of the brethren had become so disgusted with John D. Lee, that they began to quit the mission. In fact, no mention was ever made that any of the Indians had actually been converted by President Lee. However, many of the missionaries that moved away from Harmony had tremendous success on their own. Jacob Hamblin moved his family south over the rim of the basin and established a settlement near what was then called the Tonaquint River (present-day Santa Clara River), where he became the most successful Indian missionary of the time. Then later, during the Blackhawk war, Peter Shirts converted an entire tribe all by himself, when they were supposed to be on the warpath against the Mormons. He did this by healing a severe case of boils on the chief, and then was allowed to teach and baptize the tribe (Thomas Brown Journal): "This week we found out that [Lee] himself in November last wrote a letter to President Young, extolling his own course with

the Indians and accusing the missionaries of having deserted their posts, [that they have] fled from the settlement, and others [have] followed till there were only 12 families left. When Brother Allen spoke to him of this he admitted writing the letter, but said he did not send it. Yet he accuses us of writing to President Young against him! When the missionaries left to cut hay and wheat for their breadstuffs and were at Cedar City and Parowan, hearing the Indians were acting ugly at Harmony, Brother Allen took a posse and went down to Ash Creek and had a long talk with Toker [Indian Chief], and subdued the harsh unkind hostile feeling he had lately manifested, in consequence of the Utahs [Ute Indian Tribe] talking to him. He said the land was his and the Mormons must pay him oxen for it and afterwards when the Utahs [Utes] killed an ox, the Missionaries compelled the Utahs to pay for it by giving up a horse. And when Brother Lee told the Pahutes they had a large debt to pay for stealing corn, squash and etc, [the Pahutes] determined to fight with and for the Utahs rather than pay the penalty. Brother Lee called out the settlers and missionaries with their arms, and after appearing so brave, when he came up [to the Indians] he cowed down and bought their friendship by giving them two [cloth] shirts. The missionaries objected to this, 1st to the threat, and 2nd to the cowardice.”

John D. Lee sent Bishop Davies and Peter Shirts to the county court at Cedar City to report on those who had been elected to public office in Harmony. But he had made the mistake of giving two jobs to one man, which was illegal. Bishop Davies then gave Peter Shirts’ name for the extra office. When they returned and related this to Lee he flew into a rage. The bishop was so upset at this behavior he decided to let Lee do everything if that is what he wanted, and from then on he only collected tithing (Thomas Brown Journal): “Again, [when] Bishop Davies and Peter Shirts went to the Court at Parowan at his [Lee's] request to appoint Select men and etc. as nominated by J.D. Lee, he had named 1 man for 2 offices and the Judge said it was illegal. [So] the bishop doing as he conceived for the best, nominated Peter Shirts for the fourth man. When [Bishop Davies] came home and told President Lee [he became infuriated, saying] 'he could neither be bound nor held.' Rising up [and] taking hold of his hat, [Lee] dashed it to the ground and threw a shoe on the floor, spoiling both, and cursing in his wrath. The Bishop rose to defend himself, expecting to ward off a blow and asked [Lee] why he was so mad. Lee said 'I am not mad but angry as was Moses with this people. I am always to be in hell and surrounded by Devils.' He [Lee] has so offended the Bishop by this and reversing two decisions formerly, that [the bishop] has refused to act [in his priesthood office] except as custodier of the tithing and accounts.”

The population of Harmony had dwindled down to few families because of a summary of Lees’ offenses, justified and well put by Thomas Brown. It got so bad, no one would talk in church or even give a prayer. Lee's own personal journal conceded that the people in Harmony turned against him (Journal of Thomas Brown): “Lee also charged Beddoe for 15 feet of the Fort wall \$125, which was afterwards reduced to \$75 by arbitration. Weekly there has been some difficulty between him and some of the settlers, his excessive greed, selfishness, and jealousy being the cause, many have left and will [continue to do so]. The officers respect his office as President but they abhor tyranny and oppression, [saying] 'he ties up his own hands and does not know it.' At meeting this evening, few or none would speak.”

The stake presidency in Cedar City began sending brethren from the 70’s quorum to speak in church at Harmony. One of Billy Young’s great-grandsons, Wesley Young, married Minnie Irene Willden, who was descended from two of the brethren who came to speak in the Sunday meetings of 25 Mar 1855 (Journal of Thomas Brown): “Brothers G. Bowering, Charles and Elliott Willden, 70's from Cedar City, addressed us this day. Afternoon testifying meeting. Evening 70's meeting.”

Eventually, Brigham Young and his counselors, recognizing the problem in the Southern Indian Mission, released John D. Lee from his position and called Jacob Hamblen as president, so the headquarters of the mission moved south to his settlement at Tonaquint (Santa Clara): “Tuesday 27 [March 1855] -- Jacob Hamblin returned from Cedar City, having sent Thales Haskell, A.P. Hardy, C. Ames and L. Curtis to Santa Clara by California road. My cow calved. I mended harness all day. The Indians assembled in the Fort to have a talk in good (faith since one) of their number had shot Isaac Riddles' colt.”

Bishops in those days, were required to report cases of abuse, as they are today, and when the bishop was away, the first counselor was in charge. Billy Young and Peter Shirts were good friends, but he found it his duty to report Peter when he beat his grown sons (Journal of Thomas Brown): “Friday 30th March [1855] -- In Consequence of a charge against Peter Shirts for abusing his son Darius -- charge laid by William Young, Bishop's Counselor and the Bishop having gone to Great Salt Lake to conference. A trial before the Seventies was counselled -- T.D. Brown presiding. Lorenzo Roundy and J.R. Davies speaking as [witnesses] proved that Peter Shirts had acted unkindly in passion to his son -- the boys being reprov'd for acts of disobedience. Decision [was made] that Peter Shirts go to Darius and confess to him before his wife and pray with and for him and himself, asking forgiveness. And give his sons Darius and Carlos 10 acres of land each, reserving 18 acres for himself. [Also] that Darius work with and for him till harvest and he sustain him and his wife till then. All satisfied.”

Thomas Brown recorded some of the troubles they were having with the Indians: “Thursday 5 April [1855] -- Sowing 2 acres wheat, and harrowing in [the garden]. I hear Brother Lee was fighting with an Indian, and knocked him down in the field. Report by Brother Blackburn of two oxen having been run off from R. Wylie's waggon between Parowan and Cedar City, he being weary, unchained his oxen to feed and when he awoke, saw them being driven into a canyon by an Indian. (He) pursued and recovered them.”

Brother Brown remained at Harmony, working on his farm: “Friday 6 April [1855] -- Anniversary of the restoration of the Church in the latter days and of the birth of the Savior. This day the Saints in many places but more especially in Great Salt Lake City meeting in [General] Conference. May the good spirit, intelligence and wisdom prevail and abound. Finished putting in 5 acres wheat in good order.”

Just as the elderly men in the church were called “Father,” the women were also referred to with respect as “Mother.” In this part of his journal, Thomas Brown called the wife of William Wesley Willis, “Mother Willis”: “Saturday 7 April [1855] -- Started to Parowan for seeds for self and others. Mother Willis and Sister Darius Shirts and other rode to Cedar City with me and James Bosnel to Parowan.”

There was a friendly relationship between Thomas Brown and the family of William Wesley Willis. In fact, Brother Brown later became a son-in-law. The two men had walked together the entire seventeen miles on a previous trip, between Parowan and Cedar City, on 13 Feb 1855. William Wesley Willis was born 16 August 1811 in Hamilton Co, Illinois and in 1833 married his first cousin, Margaret Jane Willis. They joined the Mormon Church and started west from Nauvoo with the main body of the Saints. He was one of the volunteers in the Mormon Battalion, being 3rd Lieut, under Captain Jefferson Hunt. At Santa Fe New Mexico, Colonel Cook ordered all the

women and children and the men who were unable to travel, back to Pueblo to spend the winter. Later on 10 Nov 1846, Lieut. W.W. Willis was ordered to take the fifty-four sick men of the ranks back to Santa Fe and then on to join the group at Pueblo. Many stories were told of the hardships of this journey and of the heartlessness of the Lieutenant. The whole group arrived in Salt Lake Valley on July 29, 1847, just five days behind the original pioneers. The Willis family settled at Big Cottonwood, where they lived until they were called to strengthen the Southern Utah Mission in 1855, where William W. Willis was a millwright and a farmer.

. The law of consecration as it was known, is no longer practiced by the Mormons. Members would deed all their property to the church to show their faithfulness, but in Harmony, the church never did take possession of it. Peter Shirts was always off exploring the country, hunting, fishing, and collecting rock samples. Thomas Brown reported on one of these excursions in his journal: "Sunday 13 May [1855] -- Writing my family letters. Brother Lee spoke well on various subjects, especially on the Consecration Law. Followed by R. Allen. S.F. Atwood returned from his trip to Metallic Mountain 15 miles N.W. of this. He had accompanied Peter Shirts and brought back three (rock) specimens. One much like the appearance of a rich Iron ore, the other more brilliant as if mixed with silver or some bright substance resembling it. The third more like the spiral grown leafy appearance of some rich lead ores I have seen but of a darker color."

By this time, the feelings between Brother Brown and John D. Lee had been somewhat ameliorated, and they even made some business transactions with each other (Thomas Brown Journal): "Monday 14 May [1855] -- Hauled 2 loads of pickets for J.D. Lee. He promising to plow 1/2 acre land for me."

The property of all twelve remaining families in Harmony was transferred over to the church, including that of Billy Young. Their possessions were carefully listed by the clerk of the area, who in the case of the Harmony settlement, was Thomas Brown. At the time their property was deeded over, many were also rebaptized. In every part of the Territory these deeds were made out, an identical form being used. There were a few communities that actually did give their property to the Church and for several years thereafter, everyone "had all things in common," with the bishop deciding who needed what. It was called the "United Order," and a community in southern Utah called Orderville lived the law of consecration the longest of any (Thomas Brown Journal): "Tuesday 15 May (1855). Wrote 12 deeds of transfer from the Saints of all they owned, to the Trustee in Trust for the Church of Jesus Christ of Latter-day Saints."

Brother Brown recorded in his journal that Willis Young, son of Billy & Leah Smith Young was also living in the area. Thomas and Willis rode in a wagon to Cedar City together, and one of the iron rims of a wheel nearly came apart in the ruts of the road (Journal of Thomas Brown): "Wednesday 16 May (1855). I planted potatoes 1/2 of the day. The settlers and the missionaries out repairing the western ditch. I rode to Cedar City with Willis Young, bad road from irrigating ditches breaking out. Tire (wagon wheel came) 1/3rd off."

Thomas Brown's final record, included the events of his marriage to the daughter of William Wesley Willis, and a brief abstract of the remainder of his activities in southern Utah. The church asked its members to adopt Indian children who were being traded as slaves to other tribes and to the Spanish colonists in California, so they would have a better life. The Indian missionaries were especially encouraged to do this. Billy & Leah Smith Young adopted one young Indian girl that there is record of, named Susan Young. On April 26 1865, John D. Lee's wife, Rachel Lee, recorded

the blessings of four Indian children, “recently purchased,” including Susan Young (Diary of Rachel Lee, Huntington Library, San Marino California). However, many of them died of white man diseases, which they had no natural immunity to. Thomas recorded at this time, that he and his wife, Mary Lucretia Willis Brown, adopted five orphan Indian children, but three of them had died. He was given the responsibilities of preaching at Sunday meetings in the various branches, and teaching & acting as principal of the public school in Cedar City (Journal of Thomas Brown): “On the 22 December (1855) according to previous permission and appointment of President Young, Erastus Snow sealed to me Mary Lucretia, daughter of Father Willis. I was then left in charge of southern parts to co-operate with the Presidents and Bishops in preaching to the Saints. At the time I attended to these duties, I ministered to the necessities (of) my red brethren, trading with the rifles and etc. for five of their children -- only 2 of these now alive! -- and (stayed) in Cedar City two months, teaching over 70 in the day, assisted by son James, and parents and other adults in the evening.”

On 6 Aug 1855, Billy & Leah Smith Young had their 10th and last baby, named Leah Ann Young. The mother was 45 years old at the time. “Learanna” as her father called her, was born in Harmony and moved with her parents to Washington Utah, where she grew up.

On 1 Jan 1856, five Indian agencies were formed in the Utah territory by the federal government. John D. Lee liked the idea, and had himself placed in charge of the Iron County agency. He was to receive a fixed salary of fifty dollars per month and had to represent the government in distributing tools, seeds, and supplies and helping the native people in their farming attempts. His role then changed from Indian missionary to “Indian farmer” as it was called.

On 4 Jan 1856, a petition signed by the total adult male population (including thirty-two men; Billy and Willis Young among them), asking for an autonomous county government. They named the new county Washington, with the county seat at Harmony. The petition was granted and the government set up on February 7, with John D. Lee as probate judge, clerk, and assessor -- which was not surprising.

The first business of the court was to try a case against Enos, an Indian, upon a complaint signed by Robert M. Dickson, who stated that Enos had killed and carried off two sheep and some flour. The sheriff, Charles W. Dalton, was ordered to take Enos into custody and to summon a jury. The trial was held in the carpenter shop of A.S. Hadden and Billy Young. The court went through all the legal procedures, with Judge Lee at the height of his glory. The meeting was duly called to order by the crier, the case stated, and a defense provided for the Indian. The defendant agreed to a jury trial, but objected to Rufus C. Allen serving on it. After another had taken his place, the court proceeded to call the witnesses (Washington County Probate Court Record, FHL film 0484838): “Upon complaint of Robert M. Dickson against one Enos, an Indian for larceny. A call session of the Probate Court was held at Harmony Washington County, Utah Territory on Thursday the 8th day of February 1856 at 10 am in a carpenter shop belonging to A.S. Hadden and WILLIAM YOUNG. The venue was filled by causing Charles W. Dalton Sheriff in & for the County & Territory above mentioned. To summon twelve Judicious Men, residents of said County to serve as jurors in the case pending, wherein Robert M. Dickson is plaintiff in behalf of the people of the Territory of Utah.”

Darius Shirts and Lemuel Lee acted as interpreters for the court, which indicated that they had learned the Indian language well, and Billy Young served as a member of the jury: “Feb 7th, 9 am; Summons returned duly served by notifying E.H. Groves, L.W. Roundy, A.S. Hadden, R. Carter, W. Littlefield, R.C. Allen, WILLIAM YOUNG, Henry Barney, Gilbert Morse, John

Blackburn, John Carter, and Darius Shirts. 10 o'clock a.m. met agreeable to appointment the crier (C. W. Dalton) announced the court in session & ready for business, in due form according to Law. The plaintiff on the part of the prosecution presents a case of larceny in the following manner. The people of the Territory of Utah in Washington Co versus, against Enos an Indian native nation Topeats for larceny committed about the 25th of Dec 1855 & the first parties present and ready for trial. The defendant claimed a jury -- roll called, jury present and impaneled the prisoner objects to Rufus C. Adair, G. Jorgensen summoned & took his place in the venue -- The jury sworn according to law the court employed A. G. Thornton council for the prisoner. D. Shirts and Lemuel Lee interpreters for the Court.”

Statements were read, written by two eye witnesses. The defendant pled guilty to the charges, and the jury went into deliberation: “Trial came as the defendant acknowledged guilty of killing and carrying away two sheep & stealing some flour. A writing by the name Thomas, Indian name Yeamegreich, deposited and saith that the prisoner was guilty of stealing two sheep & flour. As second writing was examined (Terapt Indian Name) Jared English, Who upon his oath saith that the statement of the preceding witness true -- The prosecuting attorney & council both in turn endeavored to serve their bias according to law and testimony relative to the case in hand. The judge in court then explained the law relative to the duty of the jury in rendering their verdict. The jury was then delivered over in charge of the bailiff with instruction to see that they were provided with a private room and suitable accommodation & not to suffer them to have conversation with any other person then a fellow juror or through their foreman to the court. The prisoner was ordered in charge of Deputy Marshal Isaac Riddle at 4 pm MST. A verdict was rendered that the prisoner was found guilty of the charge alleged against him and should be punished by wearing a heavy chain on his leg and hard labor 3 months. The court on receiving the above verdict announced the same audibly and ordered the officer in charge of the prisoner to enforce the penalty by inflicting the punishment according to the decision of the court. 5 pm court adjourned Sine die -- J.D. Lee Probate Judge.”

Much has been made over the years about the “enslavement” of young plural wives to Mormon men. This simply was not true. In fact, divorce was common and not difficult to obtain. The first divorce was issued within the first week of the Washington county court. John Wardall and Sarah, his wife, had mutually appealed to the court for a division of the property. After due consideration, the court decided that it would be to the best interest of all concerned to grant the divorce. The bill stipulated that the father should take the two older boys and the mother the two younger children, a girl and a boy. Then every item of the property was listed, including bedding, utensils, stone jars, sacks, wash tubs, down to “1 tin cullinder, 1 sive & 2 Baskets.” Following the division, the “bill was granted by which they are made free from each other and they are at liberty to marry whomsoever they will as though there had been no Marriage contract previously ratified between them.”

President Brigham Young had begun preaching the law of consecration in 1854, urging the people to deed their property over to the church out of loyalty. Thomas D. Brown, himself not in sympathy with the principle, mentioned that, “Consecration a bugbear, and the People do not like it.” In 1856, Judge John D. Lee began entering the deeds upon the pages of the new county. Typical is that of one of the Indian missionaries, Richard Robinson and his wife Elizabeth, “who for & in consideration of the good will which we have to the Church of Jesus Christ of L.D. Saints, give & convey unto Brigham Young, Trustee in Trust for Said Church, his heirs & successor in office & assigns all our claims to the ownership of the following described property to wit:...” After which, they listed and evaluated the one underground room, corrals, horses, calves, sheep, swine, brewing

apparatus on a small scale, one fouling piece, kitchen furniture & wearing apparel, totaling \$855 in value. But since not one of those in Harmony who did sign, was actually required to give up any property, it was simply a test of loyalty as Brigham had said.

Meanwhile, there had been some talk in the north of a general movement of reformation in the church, but the vigorous call to repentance, to cleansing and soul-searching which would include rebaptism and a renewal of covenants did not begin until mid-July 1856. Actually it had been happening in the southern settlements several months earlier. For example, on Sunday afternoon of 26 Apr 1856, they were visited by Isaac C. Haight, stake president, and his two counselors, John M. Higbee and Elias Morris. After a meeting in which several men confessed to slothfulness and neglect of duty, Isaac C. Haight rebaptized the following (Journal of Rachael Lee): “Bishop William R. Davies [it will be remembered that Bishop Davies had become so disgusted with John D. Lee’s power craze, that he decided not to perform any function of his office except to issue tithing receipts], Henry Barney, Amos G. Thornton, Elisha Groves [patriarch], Rufus C. Allen, John D. Lee, WILLIAM YOUNG [first counselor to the bishop], Lorenzo W. Roundy and Charles W. Dalton [sheriff].”

These same men were confirmed in the evening meeting, and according to Rachel Lee's account: “All those that were Baptized spoke their feelings and resolution to be better men henceforth -- When Bro. Roundy spoke he felt truly penitent before the Lord and floods of tears Gushed from every Eye. I do here bare witness that never since Harmony has been Settled has there been such feelings of penitence and contrition and joy and thankfulness to God for his mercies and loving kindness toward us through all our Wickedness, and hardness of heart that have existed in this place one toward another. Yea every one Melted down in a flood tears with thankfull to their God & Saviour for giving us a chance before it was gone to late for us to repent, of our ways, &c. Many of the brethren spoke and all rejoiced to gather. Prest Haight and council Rejoiced exceedingly and spoke their satisfaction to see the true penitence of the Brethren in the course of the reformation and said that this was not a revaval like had been sometimes of short duration but it would continue until the deviding line should be drawn between the righteous and Wicked and the great struggle would commence between the two Kingdoms. Benediction by Prest Haight.”..

Rachel Lee wrote in some detail, under the date of 10 Mar 1856, regarding the requirements in those days for temple endowment. This makes it very clear that only the faithful would be allowed to receive this ordinance, and that those who did must conform strictly to every tenet of the church including a firm belief in plurality (Diary of Rachel Lee, Huntington Library, San Marino California): “The Bishop then arose... said that [he] held in his hand a Letter Addressed to Pres J.D. Lee but that he would read it as it concerned all the Saints which reads thus Dated March 2nd, 1856 To presidents, Bishop, and brethren in the counties of Iron and Washington: I write to inform you that the persons who can get their endowments must be those who pay their tithmony from year to year, who live the lives of Saints from day to day; Setting good examples before their neighbours; men and women, boys and girls over Sixteen years of age who are living the lives of Saints, believe in plurality, do not speak evil of the Authorities of the Church, and posses true integrity towards their friends, can come up after their spring crops are Sown, and their case will be attended to. Brigham Young, Heber C. Kimball, J.M. Grant. p.s. Send us word ten days before you send your company, that we may have the Rooms vacent for them.”

The summer of 1856 would be remembered chiefly for the drought and the Indian troubles. There were no early rains, so the water failed. The Tonaquint River (present-day Santa Clara River),

which the two years before had carried a good irrigating stream, dried up until it failed to reach the fort at Jacob Hamblin's settlement. The women were forced to follow up the wash toward the present town of Gunlock to bring water down by the bucket for use in the homes. They had to bundle up their dirty clothes and take tubs washboards and soap up the valley a couple of miles, build the fire there and do the washing, spreading the clothes on the bushes to dry and waiting to carry them home, clean and folded, in the tubs.

One especially militant Indian chief named Agarapoots came into the area, angry and threatening to drive the white men out. Jacob Hamblin, now the head of the mission, had tried kindness with him, always insisting that the Mormons were 'tooche-e-weino Tick-a-boo,' or very good friends who had come to help the Indians. With ugly defiance, Agarapoots killed an ox belonging to the settlers, skinned it, and divided it up among his band. Soon after, he and his tribe moved toward Pine Valley in the mountains above Santa Clara, to be near the head of the stream and out of the heat.

Then friendly chief, Tutsegavits, reported to Jacob Hamblin that Agarapoots was going on the warpath. The white men wanted to prepare to fight, but Jacob would have none of it. "You pray him dead," Tutsegavits begged with childish faith. "Him heap bad man -- You pray him dead." Thales Haskell volunteered to go with Jacob Hamblin to the Indian camp. When the two men arrived, the Old Chief would not come out of his wickeup to talk to them. Jacob distributed some bread among the braves who stood about and made them understand that he really wanted to be a friend to them all. Then, stepping to the door of the wickeup, he said, "Agarapoots make his own Katz-at poogi" (evil medicine) and turned to ride back to his settlement at Santa Clara. When a few days later Agarapoots died, all the Indians believed it was Jacob's curse that killed him. From that time forth, he had a much greater influence over the southern tribes than he could have won in any other way.

Throughout the winter of 1856-57, the reformation continued. On 18 Jan 1857, in the evening priesthood meeting, the subject was family relationships (Diary of Rachel Lee): "The men should govern their wives in Love, and their children in Love, and that the time had come that men must not cohabit with their wives out of season but that all must keep the Celestial Law as regards these things. The next week the bishop encouraged people to return the things they had borrowed or taken, that all things in every home that did not belong there should be cleaned out and returned, and he appointed a place to put such lost property in the night that folks was ashamed to bring in the daytime."

Whenever the stake president, Isaac C. Haight, visited, they could be sure of a powerful sermon. On this particular occasion in Harmony, Haight spoke on the proper form of dating and of marriage. Rachel Lee took the minutes and transcribed his speech: "Sunday morning Feb. 15, 1857 -- He then explained how the marriage relations ought to be entered into legally, thus any man that is worthy has to go and aske the Parents of the woman first also his Prest, then aske the woman herself. Again if a man Desires a 2nd or third wife he must first get permission from Prest Brigham Young then proceed and ask the Parents, and then the woman herself, thus is the legal way and only honourable way And again said he thare is no woman having received her Endowments can marry a man that has not received his Endowments; But a man that has received Endowments may marry a woman that has not received her Endowments, thus the matter was plainly set forth. He also said that the Gentile custom of Sparkification was done away so that the passions may not be aroused and undue advantage taken of the chastity of the Daughters of Zion by these pernicious habits &c."

In early May 1857, Billy & Leah Smith Young left their farm in Harmony and moved with their remaining family to the new settlement of Washington City, located east of Santa Clara. Uncle Billy had been nominated by John D. Lee, approved by the high court in Parowan, and elected to be one of the “Fence Viewers” in the new settlement. This meant that he was to be one of the Washington City building inspectors. The Fence Viewers were to see that all construction met the building codes decided upon by city government. Billy Young owned property in Washington and continued farming (Washington County Court Records 1854-1882, FHL film 0484840, item 4): “Returns Aug 7th A.D. 1857, of the election for the officers of Washington County which stands as follows: Delegate to Congress, John M. Bernhiser; Counsel in Legislative Hall, George A. Smith; Representative to Legislature, J.D. Lee & J.C. Haight; County officers: Sheriff, Brady Edwards; Selectman, William Slade; County Surveyor, William H. Crawford; Food Commissioner, Thomas Adair; Officers of Harmony Precinct : Justice of the Peace, Elisha M. Groves; Construction, Joseph Littlefield; County Treasurer, William R. Davies; County Recorder, J.D. Lee; Clerk, J.D. Lee; Pound Keeper, Gilbert Morse; Fence Viewers, Waldo Littlefield, A. J. Ingram. Washington City Precinct: William Slade & J.D. McCullough Justice of the Peace; James Mathews, John Roundy Construction; WILLIAM YOUNG & Joseph Adair, Fence Viewers; G.R. Coley, pound keeper: William Slade, George Skine, George Howly, School Trustees. Santa Clara Precinct: Justice of the Peace, Jacob Hamblin. The above named persons were elected to the several offices set opposite their names by a majority of the legal vote polled of said County & I J.D. Lee Clerk of County have given them certificate of there elections. (signed) J.D. Lee, Clerk Co Court.”

The heads of the original settlers of Washington City were listed by Bleak in “Annals of the Southern Utah Mission.” Unfortunately, he placed an incorrect initial in Billy’s name or else he had him confused with his son-in-law, John William Young: “Robert D. Covington; James B. Reagan; Harrison Pearce; William R. Slade; Joseph Smith; John W. Freeman; William H. Crawford; Umpsted Rencher; James D. McCullough; George Hawley; William Hawley; John Hawley; Balus Sprouse; John Couch Sr; John Couch Jr; Alfred Johnson; Samuel Adair; John Adair; Thomas Adair; Oscar Tyler; George Spencer; J. Holden; James Richey; John Mangun; William Mangun; James B. Wilkins; Joseph Adair; Joseph Hatfield; William Dammeron; Preston Thomas; William Fream; Sims B. Matheny; Stephen Duggins; William Duggins; WILLIAM J. YOUNG (incorrect middle initial); Enoch Dodge; John Price; and Robert Lloyd. Later research by Harold Cahoon of the Washington City Historical Society has added the following names to the original settler list: George W. Adair, Newton L.N. Adair, John W. Clark, Thomas W. Smith, James Nichols Mathews; Gabriel R. Coley; and John D. Lee.”

This settlement, named for George Washington, was located at the confluence of a small stream called Mill Creek and the Virgin River, about five miles northeast of present-day St. George Utah. The towering Pine Valley Mountain, with its foothills of pink and vermilion cliffs, overlooked Washington City from the north. East and west were ridges capped with ancient lava flows running from north to south. It was desert country -- the sandy hills predominantly covered with mesquite brush, interspaced with cactus and yucca. Various desert wildflowers bloomed in the spring. Many early settlers remember with fondness the Evening Primrose flower:

The Evening Primrose
Lydia Hall

Just why you fashioned all this loveliness

Of white-winged petals, heavenly perfume;
Or why you placed upon the desert's breast
A gem so rare and sweet as is this in bloom,
I cannot tell, O God, but this I know
I'm thankful I have seen primroses blow.

The seemingly desolate landscape was broken by a strip of green where a number of springs in close proximity of the creek formed a meadow oasis. The pioneers first thought they would build their homes near the springs, until they were warned of the “unhealthy swamp air” rising from them. Of course they did not know in those days that the water was infested with the anopheles mosquitoes which are host to the microorganisms causing malaria. They called it the “ague,” and were constantly faced with the stern necessity of doing their work with debilitated bodies, crying out for rest and relief from the chills and fever which had become their daily portion. Through sheer determination however, they brought the waters of the Virgin and Mill Creek to their farms after a discouraging struggle which lasted more than thirty years. The attraction was a warm climate which provided them with fruit and vegetables that could not be grown elsewhere in Utah. According to ward records, Billy Young arrived with his family from Harmony on 8 May 1857.

On Wednesday, 6 May 1857, Billy Young’s family and others who were settling Washington City, were organized into a branch of the Church with Robert D. Covington as president. Brother Covington was ordained a Bishop 1 Aug 1858. Billy later received word that on Thursday 21 May 1857, the 52nd quorum of Seventy was organized at Provo Utah, with his brother Alfred D. Young as senior president.

The Washington branch began on 6 May 1857, and was made into a ward in 1862. The record gives 1810 as the correct birth year of Leah Smith Young. It had been listed as 1800 in other records during her life. Billy Young lived 18 years, from 1857 to 1875 in Washington City and died there (FHL film 0027435 pages 55 & 65): “Entry 657 -- LEAH SMITH YOUNG, daughter of James Smith & Margaret Love, born 1 Dec 1810 in Smith Co Tenn, baptized Jul 1840 by John W. McIntosh, rebaptized 12 Jul 1857, received from Harmony 8 May 1857; Entry 658 -- WILLIAM YOUNG, son of Jacob Young & Mary Bourin, born in Tenn, baptized Jul 1840 by John W. McIntosh, rebaptized 12 Jul 1857, ordained 70 184_, received from Harmony 8 May 1857, died 3 Sep 1875. Entry 659 -- RACHEL YOUNG, daughter of Wm Young & Leah Smith, born 11 Apr 1839 in Smith Co Tenn, baptized (blank), rebaptized 12 Jul 1857, received from Harmony 8 May 1857; Entry 239 -- LEAH ANN YOUNG GURRORA, daughter of Wm & Leah Smith, born 6 Aug 1855 in Harmony, blessed 1874, baptized 1865 by Wm Young, rebaptized 5 Jul 1878, received from Harmony 8 May 1857.”

The first necessity of the new settlement, as it had always been, was shelter. Until permanent houses could be built, the settlers lived in their wagons or in dugouts which they built in the low clay hills which bordered the eastern and northeastern parts of town. For a place of worship they built a bowery near the place where the first chapel was later constructed. The church bowery was in use until Billy Young died in 1875. The colonists built a dam and ditch upstream on Mill Creek which diverted the waters to the town site and farmland. A portion of the ditch had to be made through three hundred feet of solid sandstone walls in the canyon. There was no dynamite to blast the rock away -- it had to all be done by hand, with chisels, picks and shovels. But it was worth the effort. These waters combined with those of the springs, insured a minimum crop when the unpredictable floods of the Virgin river destroyed the dams and ditches below.

They laid out the town plat in blocks and lots. Because of the lack of fencing material close at hand, many of the lots in town and some in the fields just below town were fenced with black lava rock walls and river willows woven in and out among juniper stakes set in the ground a foot or so apart. Before these fences could be built, it was necessary for the pioneers to night-herd the stock to keep them from destroying the growing crops and gardens. A number of the colonists became discouraged and left Washington at the end of the first season. Some of these went to Pine Valley where the weather was cooler, while others went to Jacob Hamblin's settlement at the junction of the Virgin and Tonaquint (Santa Clara) Rivers. During the winter of 1857-1858 about fifty families from the abandoned San Bernardino colony made Washington their temporary quarters, but in the spring they all left except William Smithson. He found kindred souls among the southern states immigrants, who were experimenting with growing cotton. William Smithson soon became the most enthusiastic and successful cotton grower in the settlement. The weather was warm enough, but beyond that, conditions for growing cotton were very different from those in the southern states. The knowledge and experience necessary to produce cotton in this new country was eventually obtained by a persistent trial and error process.

Instead of going to settle Washington City with his father in 1857, Willis Young decided to settle downstream on Ash Creek, in a snug little valley about midway between Harmony and Washington City in the settlement of Toquerville (letter from John D. Lee to Willard Richards 7 Aug 1852, and published in the Deseret News from Parowan): "A few days ago we had a visit from the Toquer Indian Captain with about 30 of his warriors, who wished to hold a counsel with us upon the subject of forming a settlement in their country. I was absent from Parowan at the time which was a disappointment but I fell in with them on their return. They met us with the warmest of Indian friendship, they recognized me on sight and said I had been in their country and promised to settle there. They wished to know if I still intended to comply with my promise and how soon. I replied, wherever the Big Chief told me to go, perhaps it would be four moons. They expressed great anxiety to have us settle among them, so that they could manika (work) for the Mormons."

In the spring of 1858, Brother Haight called Joshua Thomas Willis, who at that time lived in Harmony, to come to Cedar City to meet with the High Council. Joshua T. Willis, born 21 Dec 1818, son of Merrill Willis was a nephew of William Wesley Willis. During this trip to Cedar, Brother Willis was told he had been chosen to colonize this part of the country, to which he replied, "Brother Haight, I am grateful for the trust and confidence you have in me and with God's help I will do my best." He was informed that Wesley Willis (son of William Wesley Willis), Josiah Reeves and others including Willis Smith Young and his wife Ann Cherry Willis, would accompany him. Wesley Willis and Willis Young were brothers-in-law.

At about this time, three quarts of old cotton seed were procured, planted, harvested, and ginned in Santa Clara. The cotton was then carded, spun, and woven into thirty yards of cloth, and a sample sent to Brigham Young. President Young immediately set about organizing a "cotton mission" as it was called. Men were chosen for their skills and capital equipment. The first calls included ten families under the leadership of Samuel Adair in Utah Valley, who left Payson 3 March 1857. Twenty-eight families' names were read at the April 1857 conference. After the Civil War cut off cotton supplies to the states, three hundred more families were called in the October 1861 conference. Thirty families of Swiss converts were included in the call, and they were directed to settle in Santa Clara to provide supplies for the cotton farmers. In 1862, 220 more families were called. Fifty or sixty families were called in October 1864 to settle southward on the Muddy River at

the present location of Los Vegas, and at least 300 additional families were called in the late 1860s and 1870s.

Almost overnight, the Youngs found themselves in the midst of hundreds of immigrants, who had never seen this part of Utah. Civic and religious leaders were sustained, the fields were cultivated for the planting of corn and the people went to work making dams and ditches. The newcomers lived in tents, wagons, or dugouts at first, and many problems were encountered as they struggled with nature. Most of the early colonists were converts from the South and were familiar with cotton but not with irrigation. They had to cope with the alkali in the sandy soil, and had an unending battle with the Virgin River. Their dams, built on quicksand bottoms, were washed out yearly, sometimes several times per year. One year there was a drought, and grasshoppers consumed their crops. They had night watches to protect their crops from hungry animals. As cotton growers they were successful, but they quickly found that to survive they had to grow their own food and "make do." Salt Lake City was too far away to make regular trips for trading goods. Many were beset with the same chills and fever they experienced in Nauvoo. Others who had not lived in Nauvoo, were unaware that they had contracted malaria, they just knew they were sick and blamed it on the climate.

Billy Young and his family were familiar with the sudden flooding problems after living in Harmony for four years, but they had not experienced the ague (malaria) since they left Illinois. Sometimes, they wished they had stayed in Harmony. But William enjoyed growing his cotton, grapes, figs, flax, hemp, rice, sugar cane, tobacco, and other plants he remembered from Tennessee. All kinds of fruit trees and other semitropical plants began coming in from southern California. Many of the local farmers found that they could make more money raising grapes to make wine sold to the mining camps or working in the mines, so many abandoned the cotton fields. Then a silk production project was begun under the direction of the Women's Relief Society, with the ladies of the Washington ward participating, including Leah Smith Young. The first silk worms were raised in 1874 on leaves harvested from mulberry trees. A Utah state silk commission was formed and sent instructors to towns to teach the business of reeling silk from cocoons. But the success of the project was marginal at best, and the endeavor was eventually discontinued.

On 21 May 1857 John D. Lee's plural wife, Rachel, wrote that some twenty-one wagons passed by Harmony "going to settle on the Rio Virgin in order to raise cotton, etc." The Cotton Mission had begun, and Billy Young was reunited with his in-laws, James Agee & Margaret Love Smith, and the Thomas Washington Smith family, along with many other relatives and friends from Tennessee and Illinois, including the elderly step-father Willis Boren.

24 Jul 1857 marked the tenth anniversary of the entrance of Brigham Young and his pioneers into the valley of the Great Salt Lake, and the entire territory began to celebrate. The people had town dinners and a program recounted the history of their mobbings and drivings, the martyrdom of their Prophet, the tragic unsettled years, and the arrival in Salt Lake. But forces had been set afoot in the East and in Salt Lake City which would shape the destiny of everyone, including the family of Billy Young. For on that same afternoon two weary, travel-worn horsemen had interrupted the celebration at Big Cottonwood Canyon with momentous news for Brigham Young. All mail contracts East had been canceled and a U.S. army was en route to put down the so-called "rebellion in Utah."

How prophetic now seemed President Young's statement of just ten years ago: "If our enemies will give us ten years in these valleys, we'll ask no odds of them. We shall never run from them again." Earlier in the year, the old Nauvoo Legion had been reactivated, with Billy and Alfred Douglas Young's old friend, Daniel H. Wells named commander-in-chief. Word now went out declaring that Utah was about to be invaded by a hostile force, and a full muster was called to resist such invasion. The church members were instructed to make no further trades with the wagon trains of gentiles that came through. Nor were they to iningle with them. War with the United States of America could be a sudden, devastating affair, or a long siege. Yet Brother Brigham had said that "with the help of God, they shall not come here," and every man was ready to support him.

Public speeches became more and more inflammatory. Private gatherings rehearsed past indignities, and particularly the martyrdom of the Prophet and his brother. Then word came that Parley P. Pratt, their beloved apostle, author of so many of their pamphlets and songs, had been stabbed to death in Arkansas while performing missionary labors. George A. Smith brought the word to the southern settlements, and everywhere he went he spoke in terms of repulsing the approaching army, of defending their homes and firesides, protecting their wives and children against such persecutions as many had suffered before. When he reached Parowan, he found the militia already out on the public square drilling, and making preparation to strike in any direction. At Cedar City also he found the battalion on parade eagerly awaiting direction for action. Among the leaders was the old Mormon Battalion officer, William Wesley Willis.

On 23 Aug 1857, William H. Dame made a report of the Iron military district with nine units, the total arms and ammunition being 99 muskets, 190 rifles, 17 colt's revolvers, 192 and 3/4 pounds of powder, 335 pounds of lead, and 24 swords. He closed thus (Journal History): "The field and Staff officers are not enumerated in this return, but are well armed. The command feel calm, quiet, and willing to act upon any command that may be given and any orders from Head Quarters will be cheerfully obeyed. We can place 200 effective men in the field if necessary. Every effort is being made to secure the grain in every settlement, and your previous orders are being strictly carried out. Every inlet of the District south of Beaver is now being guarded. If a hostile force is found to be approaching us, we shall immediately express to you, and await your further order; unless attacked, in which case we shall act on the defensive, and communicate immediately with you. Wm. H. Dame."

In the meantime the regular tide of non-Mormon emigration through Utah had started in early July and would continue throughout August. One of the first of these was the Fancher Train, which consisted of eleven families with twenty-nine children and fourteen adults, a total of sixty-five people, with eleven well-stocked wagons. Traveling with them was a group of horsemen with their supply wagons who called themselves the "Missouri Wildcats." This group arrived in Salt Lake City on 3 Aug 1857, and followed a few days behind President George A. Smith on his journey south warning the people to save their foodstuffs for a possible long siege of war.

Thomas Waters Cropper wrote the following in his journal, describing the Fancher wagon train: "The balance of that summer I was herding cows (near Fillmore Utah). In company with several other boys I was up on the benches when we saw the unusual sight of an emigrant train. We ran down to where they were and accompanied them about two miles in to Fillmore. They moved on down to Meadow and camped just west of town. There appeared to be two companies of them joined together for safety from the Indians. One company which was mostly men who called themselves the Missouri Wild Cats. I heard one of them make the brag that he had helped to mob

and kill 'Joe' Smith, and he further said, 'I would like to go back and take a pop at Old Brig before I leave the territory.' They moved on over to what was known as the Big Spring on the Corn Creek Sloughs. A lot of Kanosh Indians came to their camp to beg and trade. One man insisted on examining an Indian's bow and arrows but the Indian refused and jabbed an arrow into the man's breast. The man whipped out a revolver and shot the Indian dead. They poisoned the spring and a number of cattle died around the spring. The Indians ate some of the meat and several Indians died from the effects. I went over and saw the cattle dead around the spring. Proctor Robinson, son of Joseph Robinson, had been skinning some of the cattle. He went back with me as far as Meadow and insisted on my going on to Fillmore with him -- I was staying at Barrows. He was on a poor rhone mare and I was afraid she would not carry us both, but we started for Fillmore about eight miles distant. When about 2 miles out it began to rain. he complained of his eye and kept rubbing it. It swelled shut and the rain came down in torrents. I slipped off from behind him and told him to whip the old mare through and get home, for his face was getting very swollen. I trudged on until I finally reached Fillmore. I was almost perishing with the cold and rain. I stopped in to warm and got something to eat at Theodore Rogers. Bro Rogers went part way home with me and I succeeded in getting home all right. Next morning early I went down to see Proctor. He was so swollen and bloated I would not have recognized him. He died that night. Next day I went on the range and saw a lot more dead cattle."

The Fancher train was well-to-do. They had cash to pay or goods to trade, but no one would sell. The charged atmosphere between Mormons and the non-member train was aggravated by the attitude of the 'Missouri Wildcats,' who profanely boasted of what they had done in Missouri at Haun's Mill. They said that when they got to California, they would "bring an army back to help wipe out the filthy Mormons." At Parowan, the gates of the fort were closed and the company passed by the town. Finally at Cedar City where the people would not sell nor trade any foodstuffs at all, some of the emigrants proceeded to help themselves and the local police tried to arrest them, only to be laughed at with scorn. Thus as they left the town, a trail of bitterness and resentment remained behind them. In the Sunday service on 6 Sep 1857, Isaac C. Haight spoke of the coming of Johnston's Army, which he called an armed mob, and made pointed reference to the Fancher train which had left only the day before. The ward clerk reported his speech in some detail, a part of which was as follows: "They (the Missourians) drove us out to starve. When we pled for mercy, Haun's mill was our answer, and when we asked for bread they gave us a stone. We left the confines of civilization and came far into the wilderness where we could worship God according to the dictates of our own conscience without annoyance to our neighbors. We resolved that if they would leave us alone we would never trouble them. But the Gentiles will not leave us alone, They followed us and hounded us. They come among us asking us to trade with them, to help them, and in the name of humanity to feed them. All of these we have done and now they are sending an army to exterminate us. So far as I am concerned I have been driven from my home for the last time. I am prepared to feed to the Gentiles the same bread they fed to us. God being my helper I will give the last ounce of strength and if need be my last drop of blood in defense of Zion."

Following the regular service, a special priesthood meeting was called at which the problems connected with the Fancher Train were discussed. Were they mice or men that they should take such treatment? Should they let such braggarts come into their midst and boast of the indignities they had heaped upon them in Missouri and Nauvoo? Should a man who would boast that he had the gun that "shot the guts out of Old Joe Smith" go unpunished? What had their vows to avenge the blood of the Prophet amounted to? Now the Saints were at war with the United States; these emigrants were not the army, true, but they were enemies in a very real way, and should be treated as enemies.

Finally a resolution to the effect (Witness testimony at the trial of John D. Lee), “that we will deal with this situation now, so that our hands will be free to meet the army when it comes, was presented and passed.” After it was passed, Laban Morrill, big and fearless, arose slowly. “Brethren,” he said, “I think we should clarify what we mean by dealing with this situation now. Exactly what do you propose to do?” “Go out and arrest the group of troublemakers and force them to come back and stand trial and pay their fines,” one answered. “But that would mean food to feed them and men to guard them, and we can't afford either,” another volunteered. “I think they should be done away with, at least the one that bragged that he carried the gun that shot the guts out of Old Joe Smith. I think that we are all bound by our covenants to see that he does not live to do any more damage. There were others just as bad as he was. But how will you get them? They are all well armed, and we would lose more than we would gain. Any attempt to take one of them would mean the lives of the posse that went after him.”

So the discussion went on, some in favor of doing away with the men who had been the chief offenders, others preferring to let them all go in spite of their insults and offenses, and husbanding their own strength for a real war when and if it came. At last another resolution was presented to the effect that they should send an express to President Young laying the case before him and asking for counsel. This was passed, with the provision that the rider should be allowed a hundred hours in which to make the trip. A third resolution was that a messenger go to the home of the Indian farmer, John D. Lee at Harmony and ask him to come and manage the Indians, since the Indian mission president, Jacob Hamblin, had not returned from his trip north.

Many of the militia in southern Utah had relatives and friends who were murdered at Haun's Mill in Missouri. On 30 Oct 1836, under a quiet autumn sky at Haun's settlement, thirty Mormon families were peaceably going about their chores, when over 200 Missouri militia men thundered on the community and chased down unarmed farmers, blowing the brains out of one Mormon settler after another. As the Saints and their children scattered, the militiamen gave chase. A surviving woman reported: “After our men were shot down by them, they went around and shot all the dead men over again, to make sure of their lives. Another recalls, I sat down to witness the dreadful scene. When they had done firing, they began to howl. They plundered the principal part of our goods, took our horses and wagons, and ran off, howling. I came down to witness the scene. My husband, and one son 10 years old, lifeless upon the ground, and one son 7 years old, wounded very bad; the ground covered with the dead -- dogs howling.”

Nathan Kinsman Knight detailed for the History of Caldwell and Livingston Counties: “Two men had Bro. Warren Smith stripped of his coat, hat, and boots, and were dragging him around after he was dead and kicking him. Brother Austin Hammer, who was mortally wounded -- seven balls were shot into his body, breaking both thigh bones -- had on a new pair of boots that fitted him tightly, and in the efforts to get them off he was dragged and pulled out of the shop and about the about the yard in a barbarious manner. In his mangled condition this cruel treatment must have caused him the most excruciating pain. He died twelve o'clock the following night. Afterwards this William Mann showed the boots on his own feet, in Far West, saying, “Here is a pair of boots that I pulled off before the d--d Mormon was done kicking.”

Andrew Jenson recorded: “One Livingston County man, William Reynolds, killed a ten year old boy and afterwards boasted of it to another Missourian, Charles Ross, who described with glee how the boy struggled in his dying agony. Charley Merrick, another little boy only nine years old,

had hid under the bellows. He ran out but did not get very far until he received a load of buckshot. He did not die, however, for nearly five weeks.”

Nathan Knight, himself mortally wounded, caught his gun and hung his powder-horn over his neck, when the buckskin string was cut by a ball fired by one of the mob leaders, which also passed through his vest pocket, taking out his pocket knife: “The first wound I received was in the finger of my right hand. The next in my left leg and the next in my body, the ball entering just above the small of my back and lodging just below the pit of my stomach. The last shot brought me to my hands and knees. I recovered myself and tried to escape. I made out to get three-quarters of a mile farther through timber and brush, and secreted myself in some fallen tree tops. I remained about three quarters of an hour. A little after sunset I saw Sister Polly Wood. I motioned for her to come to me. I could not call to her, neither could I stand up. She came and tried to lead me back, but I was too weak. She then kneeled down and placed her hands on my wounds and prayed the Lord to strengthen and heal me. I never heard a more powerful prayer. The Lord answered her prayer, and I received strength and walked back to Haun’s house by resting three or four times. The children were crying loudly at the loss of fathers. In places, where there were small hollows in the soil, the blood stood in pools from two to three inches deep. Sister Haun and my wife passed the night in dressing the wounds and making comfortable, as far as possible, the wounded and dying. Their groans and shrieks made the night hideous and horrible beyond description. Joseph Young (brother of Brigham Young) who also witnessed the murders described the aftermath: “When we arrived at the house of Mr. Haun, we found Mr. Merrick’s body lying in the rear of the house -- Mr. McBride’s in front, literally mangled from head to foot. Mr. York’s body we found in the house; and after viewing these corpses we immediately went to the black’smith’s shop where we found nine of our friends, eight of whom were already dead, the other, Mr. Cox of Indiana, struggling in the agonies of death and soon expired. Additionally, numerous others were dying.”

David Lewis added, “The women were compelled to bury their husbands by throwing them into a well close to the black-smith shop. Mrs. Amanda Smith stated, The next day the mob came back. They told us we must leave the state forthwith or be killed. It was bad weather, and they had taken our teams and clothes; our men were all dead or wounded. We had little prayer meetings; they said if we did not stop them they would kill every man, woman, and child. We had spelling schools for our little children; they pretended they were ‘Mormon Meetings’ and said if we did not stop them they would kill every man, woman, and child. I started the 1st of February, very cold weather, for Illinois, with five small children and no money. It was mob all the way. I drove the team, and we slept out of doors. We suffered greatly from hunger, cold and fatigue; and for what? For our religion!”

Peter Shirts was among those in Missouri that had been driven so many times, and who did not intend to be driven again. Billy & Leah Smith Young had lost three little boys on the “trail of tears.” They along with the family of William Wesley Willis, and many others had witnessed the atrocities at Nauvoo. Willis Young and Don Carlos Shirts had literally grown up in Nauvoo and Winter Quarters. One cannot read the diaries of the time without sensing the depth and fervor of this feeling. David Lewis describing more of Haun's Mill Massacre wrote: “Sutch groans of the dying, sutch strugeling in blood, I hope that none that reads this account may never have to witness, unless it is in avenging the blood of those that was slain, for truly they shed innocent blood, which must stand against them until it is avenged.” John Lott wrote: “I hope to see the day when the blood of martyrs will be avenged, and these damnable rebels make restitution.” David Lewis continued: “My brother Benjamin was killed in Missouri, and I am alive to avenge his blood when the Lord will.”

Allen Stout wrote: “Their dead bodies were brought to Nauvoo, where I saw their beloved forms reposing in the arms of death. I then and there resolved in my mind that I would never let an opportunity go unimproved of avenging their blood upon the heads of the enemies of the Church of Jesus Christ. I hope to avenge their blood, but if I do not I will teach my children and children's children to the fourth generation as long as there is one descendent of the murderers on the earth.”

Such were the horrible memories, and the personal vows in the minds of these Mormon men in Cedar City. It can only be guessed what mental torture the Fancher company bragging caused as they came through the towns. In the meantime, the southern Indian chiefs had ridden into Salt Lake City for an interview with the “Big Captain,” Jacob Hamblin, who had been told in his letter of appointment to “conciliate the Indians and make them fast friends, for they must learn that they have either got to help us, or the United States will kill us both.” Hamblin, wanting the natives to get their orders first hand, started north with Thales Haskell and the local Indian chiefs, picking up others along the way until he had ten in his company. They met with President Young on 1 Sep 1847 and then returned to southern Utah, ready to take the warpath against the federal government, or the “Mercats” as they called them.

So it was that every village and hamlet in Utah was preparing for war with the federal government. Washington City and Santa Clara being the southernmost settlements, were no less prepared. In the north, Lot Smith was burning the grain, hay and buildings at Fort Bridger and Fort Supply, so that they would not fall into the hands of the enemy. Detachments were fortifying Emigration Canyon, preparing to start activities there where the army would be forced to pass through the narrow pass. The Saints were determined to hold the fortifications at any cost.

With the Indians now conscious of the impending war and eager to help their Mormon friends, and with the mounting tensions between the settlers and the emigrant train, the situation was explosive. On Fri. 11 Sep 1857, members of the southern Utah militia with help of the Indians, captured the Fancher Train, put them under guard, and then killed them all, including men, women and children, leaving only some very small children alive. It was a horrible thing. Gentiles and Mormons alike were repulsed, and true to form, John D. Lee was in the thick of it. It eventually led to his execution by firing squad, but not until after two long trials and incarceration in the territorial prison.

The massacre took place in Mountain Meadows, between Santa Clara the Pine Valley, on the Old Spanish Trail. Many concocted stories to protect themselves, saying they had not been there. But the truth was that every able-bodied man was a member of the southern Utah Militia. Even the words of their own patriarchal blessings, given years before, gave them away (one example of many): “Thou shalt be called to act at the head of a portion of they brethren and of the Lamanites in the redemption of Zion and the avenging of the blood of the Prophets upon them that dwell in the earth. The Angel of Vengeance shall be with thee, shall nerve and strengthen thee. Like unto Moroni, no power shall be able to stand before thee until thou hast accomplished thy work.” Perhaps Brigham Young was thinking of this when he later stood at the original Mountain Meadow monument built by the U.S. Army, and read the bible quotation written upon it -- “Justice is Mine, saith the Lord.” After turning about for some minutes and viewing the mountain valley, Brother Brigham raised his hand to the square and repeated the words, adding some of his own: “Justice is mine saith the Lord, and I have taken some!”

But the old frontiersman, Billy Young, true to the personal integrity he exhibited all his life, could do nothing else but admit that he had been there. During the trial of John D. Lee, he was called as a witness and his testimony was quoted in the following Deseret News article (Journal History of the Church): “Deseret News 24:419 The Latest from Beaver -- The following was received this afternoon from our special reporter in Beaver 27 Jul 1875. Wm Young went from home at Washington, to the Meadows by order of Pierce. He saw Lee go to the emigrants’ camp, stayed about two hours, then the wagons drove up and etc; corroborating other witnesses. He was at the rear, and heard shots fired, and then saw Indians rush out, yelling. He saw the Indians kill four women; saw an Indian kill an infant with a knife, and a boy mashed with large rocks. He saw an Indian lead two girls, one in each hand, among the balance of the Indians and saw no more of them. Cross-examined by Sutherland -- While on the way to the meadows, met bands of hostile Indians with cattle in their possession.”

When Lee reported the incident to Brigham Young in Salt Lake on 29 Sep 1857, his interview was written in detail by Wilford Woodruff, who also heard it. Lee told of the offenses of the emigrants, their hostile and insulting attitude, their poisoning of the springs, and their threats to return with an army. The Indians were entirely responsible in Lee's story for the massacre; no white man was named, not even those who buried the dead. Then Lee secretly gave a large quantity of the emigrant jewelry to the bishops storehouse before returning to Harmony. While he was away, other large trains passed through southern Utah, but all were so frightened that they placed themselves in the hands of the Mormons, upon whom they depended for guides and interpreters.

It is difficult to reconstruct with any degree of accuracy all the conditions surrounding the massacre at Mountain Meadow. Various contributing factors and many different personalities all played a part -- fervor generated by the eloquence of apostle George A. Smith against the oncoming army, rehearsals of past sufferings and indignities, the imagined threat of being driven from their homes again, and repeated vows to avenge their martyred prophet had all kept fires smoldering in even the calmest Mormons. It would take little to fan them into flames. Of course the easiest explanation for the tragedy was that it was a time of war. In reality, different principalities of the U.S. Government had declared war on the Mormons since the 1830's. For every person killed at Mountain Meadows, hundreds of Mormon men, women, and children had been killed either by government deprivation or unrestrained aggression. The question is often asked, “what good happens during war?” Major events of the Utah War were as follows:

Fri 12 May 1857 -- Senator Stephen A. Douglas, in a political speech, delivered at Springfield, Ill., characterized Mormonism as “a loathsome ulcer of the body politic,” and recommended that Congress “should apply the knife and cut it out.”

Thur 24 Jul 1857 -- Brigham Young received word that all mail contracts East had been canceled and a U.S. army was en route to put down the so-called “rebellion in Utah.”

Sat 1 Aug 1857 -- The Utah militia was ordered to be kept in readiness for an expedition to the mountains, to prevent the entering of the approaching army, if necessary.

Fri 28 Aug 1857 -- Col. Albert Sidney Johnston was appointed successor to Gen. W. S. Harney as commander of the Utah expedition.

Fri 11 Sep 1857 -- The Mountain Meadow massacre took place.

Tues 15 Sep 1857 -- Gov. Brigham Young declared the Territory of Utah under martial law and forbade the troops to enter Great Salt Lake Valley. Large numbers of armed militia were ordered to Echo Canyon and other points to intercept the soldiers and prevent their access to the Valley.

Tues 29 Sep 1857 -- General Daniel H. Wells left Great Salt Lake City for Echo Canyon, where he established headquarters. About one thousand two hundred and fifty men, from the several militia districts, were ordered to Echo Canyon, where they engaged in digging trenches across the canyon, throwing up breastworks, loosening rocks on the heights, etc, preparing to resist the progress of the army.

Mon 5 Oct 1857 -- Lot Smith, with a small company of men, surprised and burned two trains of government stores, near the Big Sandy and Green river.

Wed 6 Jan 1858 -- A memorial from the members and officers of the Utah legislature to the President and Congress of the United States, praying for constitutional rights, etc, was signed in Great Salt Lake City.

Wed 24 Feb 1858 -- Col. Thomas L. Kane arrived in Great Salt Lake City by way of Southern California. He came voluntarily for the purpose of bringing about a peaceful solution of the existing difficulties between the United States and Utah. After conferring with Gov. Brigham Young and other leading citizens, he went out to the army, which was encamped at Ft. Scott (near Ft. Bridger). There he had an interview with the new governor, Alfred Cumming, who concluded to accompany him to Great Salt Lake City.

Sun 21 Mar 1858 -- The citizens of Great Salt Lake City and the settlements north of it agreed to abandon their homes and go south, all the information derived from Eastern papers being to the effect that the approaching formidable army was sent to destroy them. Their destination, when starting, was by some supposed to be Sonora Mexico.

Mon 5 Apr 1858 -- Gov. Alfred Cumming and Col. Thos. L. Kane, with a servant each, left the army at Ft. Scott for the Valley. They arrived in Great Salt Lake City on the 12th. The new governor was kindly received by Pres. Brigham Young, and other leading citizens and treated everywhere with "respectful attention."

Mon 19 Apr 1858 -- Gov. Alfred Cumming and Col. Thos. L. Kane examined the Utah library, where James W. Cummings showed them the records and seal of the U. S. District Court, alleged to have been destroyed by the Mormons. This accusation was one of the reasons why the army was ordered to Utah. A few days later the governor sent a truthful report to the government in relation to the affairs in the Territory.

Fri 11 Jun 1858 -- The peace commissioners met with Pres. Brigham Young and others in the Council House, Great Salt Lake City, and the difficulties between the United States and Utah were peaceably adjusted.

Sat 26 Jun 1858 -- The army, under Col. Albert Sidney Johnston, passed through Great Salt Lake City and camped on the west side of the Jordan river. It subsequently marched to Cedar Valley, and there located Camp Floyd, about forty miles from the city.

Thurs 1 Jul 1858 -- The First Presidency and a few others returned to their homes in Great Salt Lake City, from Provo. They were followed by most of the people, who likewise returned to their deserted city and settlements in the North, and resumed their accustomed labors.

November 1858 -- Notwithstanding President Buchanan's "Proclamation of Pardon," Judge Chas. E. Sinclair, in the Third District Court, urged the prosecution of the leading "Mormons" for alleged treason.

Tues 8 Jan 1859 -- Associate Justice John Cradlebaugh, in his charge to the grand jury composed of "Mormons" at Provo, called them "fools," "dupes," instruments of a tyrannical church despotism" etc. Provo was occupied by a detachment of U. S. troops.

The Mountain Meadow massacre's tragic impact rippled in several directions, ruining the reputations of many residents in southern Utah, raising suspicions throughout the region and outrage in the nation, to say nothing of destroying the lives and property of the Fancher party. The massacre also affected the Indians. It rewarded those Indians who promoted raiding as a lifestyle instead of farming, in direct opposition to the southern Utah Indian missionaries who urged the natives to farm and to abandon looting. It was claimed that the massacre at Mountain Meadows was so rewarding to the looters that it "pulled the rug out from under the mission." Thereafter the missionaries at Santa Clara focused more on Indians in the Four Corners region to the east. Jacob Hamblin eventually moved to Kanab and many of the other missionaries scattered, leaving Santa Clara to a new group of pioneers, the Swiss settlers of 1861.

Meanwhile, Billy Young threw himself into his work, helping to colonize Washington City, where the people had the specific assignment to "grow cotton." They were told that the Cotton Mission should be considered as important to them as if they were called to preach the gospel. But they were beset by poverty from the beginning, and many quit the mission. In fact, by June 1861, only twenty families remained in Washington. The Youngs watched the same dwindling of missionaries that had occurred in Harmony. Then late that year, the community received quite a number of new settlers, most of them from Sanpete County, and their spirits rose. One historian said, "Just to have a few fresh arrivals to share their miseries must have made the burden lighter."

The 1862 cotton missionaries settled in what is now St. George. Most of the early ginning was on a home basis, but there was a problem processing and selling the "lint." One-tenth was sent to Salt Lake as tithing, and as much as possible was shipped east by freight. One year some was freighted to California. Brigham Young objected and arranged for the purchase of much of it. He then had machinery imported. Factories for processing cotton and wool were set up in Salt Lake City, Springville, and Parowan. When it was determined that the Cotton Mission had a deteriorating economy and needed support, Young had the equipment operating in Salt Lake City dismantled and shipped south in 1866. The cotton factory was built near the Youngs in Washington City because of the adequate water supply and its central location for the cotton growers. The colonists were asked to contribute their labor and materials to help build the factory, and more missionaries were called.

Uncle Billy Young was doubtless one of the main carpenters that built the cotton factory. They set the foundation in January 1867 and added two more stories in 1868. Labor at that time was two dollars a day. Uncle Billy received pay in factory goods, produce and factory scrip. A store was operated in conjunction with the factory, which served as a clearing house for most of the products of

the area. The cotton factory was a symbol of unity and gave hope and encouragement to the people. It was the life-line of the settlers in southern Utah, although as a business enterprise it was not a success. In 1871 Brigham Young sold the factory to the colonists. The local people purchased stock and the Rio Virgin Manufacturing Company was formed. However, factory problems were constant: a scarcity of cash, shipments of supplies indispensable to the operation of the factory, particularly dyestuffs and lubricating oil were delayed or lost, unskilled employees were hired and more cotton was carded and spun than could be woven.

The cotton factory began operating in 1869, the year the railroads were united in northern Utah, linking the East with the West. Then supplies for the northern communities began coming in by rail. New machinery was required at the factory for quality production, and skilled help was difficult to obtain. Cloth dyes and other supplies had to be obtained from the East. The growers organized a cooperative to improve their marketing possibilities and increase their purchasing power in California, but their first purchasing agent was killed by Mojave Indians. The colonies on the Muddy had furnished most of the cotton during the period from 1866 to 1870. An official survey revealed that their farms were located in Nevada, instead of Utah, and Nevada then demanded back taxes in cash, which taxes had already been paid to Utah. Because of the tax situation, malaria, and poverty, Brigham Young advised the cotton mission be dissolved in 1871. The cotton factory was revived briefly from 1873 to 1876 and again from 1893 to 1896. It made a profit for only a brief period in the 1890s, under the direction of Thomas Judd, then it ceased operation as a cotton mill in 1910.

In addition to the problems at the cotton factory, Indian troubles forced the colonists to neglect their crops and water systems. Some homes and farms in the smaller settlements began being abandoned. The end of the Civil War caused the price of cotton to drop, and many began leaving. The ruts in the trail were deepened as many left the area. There was always an acute cash shortage, so most of the exchange was in goods or the paper money printed for temple and factory work, which was not acceptable for the purchase of materials and machinery outside the territory. Added to the factory was a section used for a store -- a branch of ZCMI where miscellaneous items for everyday living could be purchased. One thing that encouraged the poverty-plagued Washington county colonists to remain, was the granting of subsidies out of tithing resources to construct a tabernacle and a temple in St. George. These were "public work" projects. Mines in Nevada and in Leeds, Utah, provided markets for the pioneer produce, which included grapes for wine, and many young men went to the mines to work for easier money.

The malaria problem was eventually eliminated by the expansion of farmland and eliminating the breeding places of the mosquitoes. But many suffered and died in those early days. The Billy Young family persevered, despite the hardships and this became their final home. The 1860 Utah Census, Washington Co, lists them as follows (Salt lake Family History Library Microfilm #805314, Page 146, film pages not consecutive): "WM YOUNG, age 54, occupation farmer, value of real estate \$275, personal property \$750, born in Tennessee; LEAH YOUNG, age 50, born in Tennessee; RACHAL YOUNG, age 22, born in Tennessee; ALMA YOUNG, age 11, born in Utah Territory; LEAH A. YOUNG, age 5, born in Utah Territory."

Billy & Leah Smith Young's daughter, Harriet Ann, born 1843 in Nauvoo Ill, had since married Enoch Ephraim Dodge, in abt 1859. The marriage was not solemnized in the Endowment House. His family were also early settlers in the Washington City area. However, it is believed that Harriet Ann divorced Enoch Dodge in September of 1864 as indicated by the following probate

record (FHL film 0484838, Washington County Probate Court Records 1856-1880): “Dodge versus Dodge (unfortunately, the first names were not written), Trial Date 12 Sep 1864, Process summons, Return served by reading Sept 9th 1864 by Deputy Sheriff Perkins, Decision of Court petition for divorce granted.” It is believed that after her divorce from Enoch Dodge, Harriet Ann became a plural wife of (2) William Lewis Penrod.

Enoch Dodge married (2) Louisa Johnson as shown by the following record (FHL film 0183396, Endowment House book E, page 96, ordinance #10481): “Enoch Ephraim Dodge, born 3 Sep 1834 in Caldwell Co Missouri, sealed to Louisa Frances Johnson born 23 Mar 1824 in Parry Ohio, in the Endowment House for time only, by Wilford Woodruff, on 14 Dec 1864. The 1870 Federal Census confirmed the divorce of Enoch Dodge and Harriet Ann Young, because it listed Enoch Dodge's only wife as Louisa Johnson (1870 census film 0553110, Holden, Millard Co Utah, page 2): Enoch Dodge, age 34, Farmer, real estate 250, personal property 285, born Missouri, wife Louisa, age 33, keeping house, born Ohio, (no children listed).

Billy & Leah Young's eldest married daughter, Etha Linda Margaret (Malinda), her husband John William Young (son of Alfred Douglas Young), and their children are also listed in the 1860 Utah Census of Washington County (Pages 151-152, pages not consecutive): “JN W. YOUNG, age 36, occupation carpenter, value of real estate \$100, personal property \$250, birth place Illinois; MALINDA M. YOUNG, age 26, born Tennessee; MALINDA J. YOUNG, age 6, born Utah Territory, JN D. YOUNG, age 4, born Utah Territory, LEAH A.M. YOUNG, age 2, born Utah Territory.”

The correct names of John William & Malinda Young's children listed in the 1860 census are Ethalinda Jane, John Dagbert, and Leah Arminda. Two of these children eventually married children of John D. & Caroline Williams Lee. John Dagbert Young married Sarah Ann Lee, and Leah Arminda Young married Charles William Lee. Also, the oldest daughter of Ethalinda Jane Young (Leah Malinda Phelps) married Walter Brigham Lee, another son of John D. and Caroline Lee. John William Young married one of the daughters of Jacob Hamblin as his plural wife in 1861 as shown in the following temple record (FHL film 0183395, book C, page 510, #3465): “JOHN WM YOUNG, born 25 Mar 1824 in Union Illinois, sealed to Margaret Hamblin born 14 May 1844 in Nauvoo, Hancock Co Illinois, by Brigham Young in his office in Salt Lake on 1 Apr 1861.”

Also in the 1860 Utah Census of Washington County, we find Billy Young's cousins Lovina and Mary Vance Young Lee. It will be remembered that Levina and Mary Vance (also known as Polly) Lee were the daughters of David Young who was an uncle to Billy Young. They married John D. Lee in Nauvoo Illinois and remained faithful to him throughout their lives. John D. Lee built a fine rock house for them and their children in Washington City Utah where they were living when the 1860 census was taken. It can be seen from the census, that Lee retained possession of their home, but they had their own personal belongings. They took in travelers to make a living. The census occupation referred to their washing the clothes and bed linens of their tenants. Lavina's third child Sabina born 18 Jun 1855 in Cedar City is listed as Mal V. (Malinda Vance) in the census (Page 149; film pages are not consecutive): “LUVINA LEE, age 30, occupation wash woman, value of real estate \$0, personal property \$250, born in Tennessee; MARY LEE, age 27, occupation wash woman, real estate \$0, personal property \$175, born in Tennessee; JOHN D. LEE, age 9, born in Utah Territory; ELLEN LEE, age 7, born in Utah Territory; MAL V. LEE, age 4, born in Utah Territory; ELIZBTH LEE, age 9, born in Utah Territory; JA Y. LEE, age 7, born in Utah Territory; JN D. LEE, age 1, born in Utah Territory.”

It is interesting to note also in the 1860 Utah Census in Washington County, the names of Mary Adeline Lee Shirts Darrow and her son Don Carlos (Page 149, film pages not consecutive): "MARK H. DARROW, age 21, occupation blacksmith, value of real estate \$0, personal property \$50, born in Wisconsin; MARY A. DARROW, age 17, born in Illinois; DON C. DARROW, age 1, born in Utah Territory."

Mary Adoline Lee Shirts Darrow was a daughter of John D. Lee and his first wife Aggatha Ann Woolsey. She married Peter Shirts' son Don Carlos (Carl) Shirts 23 Aug 1857, the same day as Elizabeth Williams (Darius Shirts' widow). Mary Adoline left Carl after she was pregnant with their first child. As it turned out, Mary Adoline and Elizabeth Williams had baby boys eleven days apart and both women named them Don Carlos after their father, who had the honor of being blessed and given his name by the Prophet Joseph Smith in Kirtland Ohio in 1836. Joseph had a younger brother named Don Carlos who had died. John D. Lee wrote in his journal: "Sund June 5th, 1859 -- This morning Mary Adaline, my daughter, once the wife of Don Carlos Shirts, was delivered of a son bearing the name of his father; but rather in honor of Don C, the Prophet Joseph's brother. She had a very hard time of labor to bring forth. She fainted away several times." Later he wrote, "Mond June 20th -- My daughter Mary has measurably recovered. Don C. Shirts, her husband is here but her feelings are still alienated from him. He made up some brooms for us today."

Mary Adoline never returned to her first husband Carl. She married Marcus Darrow on 1 Jan 1858. Darius Shirts' widow, Elizabeth Williams however, remained with Carl Shirts and they had a large family, among whom was a daughter Marcy Ann Shirts who married John Wesley (Dick) Young, a son of Willis Smith Young. According to Angus M. Woodbury in "A History of Southern Utah and Its National Parks," page 148, those assisting in building the original road through Zions Canyon were Carl Shirts and his older brother Darius Shirts, Anthony Stratton, James Bey, Andrew J. Workman, William Haslam, Samuel Bradshaw, and Seth Johnson.

Washington City was located just above a large flat area called the Washington Fields. Billy Young and the others that settled there knew that if they could construct a dam to control the Virgin River at that point, water could flow onto the most valuable agricultural land in the county. The desert heat assured that nothing could grow to a harvestable stage without water being brought to the plants regularly. But the system of diverting water from streambeds into canals that worked so well in Salt Lake and Provo proved undependable in the southern land. The desert rain storms turned into quick floods that washed out even the most inventive earthen dams. Sparse undergrowth in the red hills could not hold the moisture back to run more evenly. Following major rainstorms, water poured out of the canyons as floods that swept away everything in their path.

The first three dams constructed were washed out within two years. At flood tide, the Virgin River near Washington City became a torrent. Materials for dams began to get scarce; more importantly, discouragement set in. During the period from 1857 to 1865, town after town in Washington County experienced tragic failures. But the residents somehow rallied to rebuild time and time again. They were credited with two dollars a day for their labor, three if they were working in the water. Using such payment rates, the people of Washington City spent approximately \$80,000 building dams in eight years. It was a rare year that a dam was not washed out, and it continued with similar results for the next twenty years.

Besides cotton farming, making molasses from sorghum canes also proved to be a reliable industry for the Washington settlers. Grape cuttings brought from the Spanish monasteries in California, fruit stones, and sweet potatoes were also planted. The grapes did well, and soon many vines were bearing in abundance. The tiny fruit trees grew quickly and dried fruit supplemented the staple articles of diet, and provided an additional source of income. The pioneers produced a surplus of dried fruit, molasses and wine, and this they freighted to Salt lake and other points north, to exchange for goods as yet unobtainable in the new settlement. However, the wine industry disappeared. One reason for its abandonment was its negative moral effects, especially upon the young people. But probably the chief reason lay in the fact that other crops were more remunerative than grapes.

Wood for heating the homes and for cooking was obtained from several sources. The pinion and juniper of the lower slopes of the Pine Valley Mountain furnished wood until all that was accessible was used. Many people planted cottonwood trees which were 'topped' every few years for the fuel and poles used in building corrals. Another source of fuel was the driftwood which came down the Virgin River with every flood. About a mile directly south of town the river had gradually widened its channel until it was several hundred yards wide. When the roaring flood struck this wide space, the waters spread out over the sand and dropped its cargo of driftwood. Just as soon as the waters had receded, all the inhabitants of the town hurried to the river with their horse-pulled wagons to get the best of the wood. Many a family got its winter's fuel from one big flood. Much of this wood (juniper, pine, birch, and cottonwood) was of excellent quality after it had dried out. Many cords of wood were thus deposited on the bottoms south and southwest of town and as far up the river a Berry Spring. One particularly favorite spot for getting wood was just above the Washington Field Dam at the Cotton Farm. The people made a big pile of wood near the farm, and then during the winter or whenever they needed wood, they would go up to the Cotton Farm and bring down a load.

When Robert Gardner passed through Washington on his way to St. George in 1861, he wrote in his journal that the settlers had worked hard and had wore out their clothes and replaced them from the cotton they had raised on their own lots and farms which their women had carded, spun and wove by hand. "Colored with weeds, men's shirts, women's dresses and sunbonnets were all made of the same piece; and their clothes and their faces were of the same color, being a kind of blue as most everyone had the fever and ague or chills as they called it."

But in May 1861, Brigham Young visited the Tonaquint settlers at the confluence of the Virgin and the Santa Clara Rivers, where about a dozen families were still living. From there he gazed north to the broad vista with snow-capped Pine Mountain rising to 10,000 feet in the background and the two black mesas stretching south, protecting a large alluvial fan between them. He was deeply moved and prophesied (*Annals of the Southern Utah Mission* by Bleak, page 75): "There will yet be built, between those volcanic ridges, a city, with spires, towers and steeples, with homes containing many inhabitants." Returning to Salt Lake City, Brigham Young wasted no time in calling 300 families to settle the City of St George. If for no other reason, this was an unusual community in that it was the object of so much planning. It became the support of many other settlements, such as those on the Muddy River in Nevada, a chain of communities on the Little Colorado River in Arizona, and even several colonies in Mexico. For two decades Erastus Snow presided from St. George, traveling throughout these southern communities, exerting his remarkable pioneering leadership. St. George served as the headquarters for the whole southern strategy of the

Mormons, as evidenced by the presence of church apostles there and eventually the establishment in the city of a winter residence for Brigham Young.

The Scandinavian settlers from Sanpete Co had more experience in growing wheat, and the new arrivals injected new hope into the dejected remnants of Bishop Covington's flock. Their depressed spirits rose with the coming of help, and they tackled their tasks with renewed energy. New homes had to be built to shelter the newcomers who had to contend with the great rainstorm which came shortly after they arrived. This was the same storm which brought the huge floods that destroyed the village of Tonaquint, the original Santa Clara settlement, and Grafton on the Virgin River.

One of these settlers, George W.G. Averett, wrote in his journal: "Soon after our arrival to Washington town it commenced to rain to such an extent that it raised all of the streams. They became turbulent, washing out all dams and sweeping out farms and everything in its path leaving the Rio Virgin in some places one fourth of a mile wide, bringing down from the mountains thousands of cords of wood which were valuable to us for firewood and poles. This was not only the Virgin, but all the streams in the country round, causing many adobe houses to fall. Myself and wife and three children, camped on a lot which I bought, giving \$20. In the worst of the storm we had no other shelter than our wagon cover day and night for several weeks. But as soon as possible I gathered a few logs and some stone and sunk down in the ground about 2 feet and soon had me a shanty built covered with willows and dirt and quite comfortable."

The trek of the St. George settlers through the string of colonies from Provo to Cedar City went fairly fast, often reinforced by visits with and hospitality from friends who had taken up land in emerging communities along the route, from Payson to Harmony. The 300 families of the company left Cedar City with the encouragement of all along the way. However, soon the Black Ridge imposed its terrors on the ox teams. The company could not follow the stream bed because of huge boulders, so they had to drive over lava beds, carving a road as they went. They named one section "Peters Leap" for Peter Shirts, who first built the road. The company had to ease their wagons over the dangerous site by attaching ropes and holding them to brake each wagon's descent. Once they had descended the Black Ridge, they met the next challenge, a stretch of deep red sand, extending almost to the present town of Leeds. The oxen were quickly exhausted trying to pull each wagon through the sands as the wheels sank into the soft surface. By the time the pioneers reached the Virgin River, all were apprehensive. Their response to anxiety was action, particularly group action. Pioneering did not leave much time for reflection -- it was a life of action.

The lives of both men and women, even of children, were dominated by work -- work to clear the land, work to divert water, work to build shelters, work to raise food, work to survive. In a classic understatement, Robert Gardner opened his personal memoir with the comment that nothing of much importance had transpired in his life, just hard work and a willingness to meet it and live in ease with his neighbors -- these were the essential features of his life. It is fitting that he so described his life even though he was part of the decision-making core of the community. That did not relieve him from hard physical labor. Building dams to divert water from the Virgin or Santa Clara rivers was a constant battle. Weeks of communal labor would disappear in minutes. Often the roaring rivers would not only destroy the dams but carry away farmland as they carved out new paths in the sandy flood plains.

Lizzie Ballard Isom described the floods she saw as a young girl: “We witnessed many awful floods in the river. One I so well remember was so thick with dirt and logs that it moved so slowly that a person could have run across in front of it. Timber and dirt together made it look like the side of a log house. Father took a can and dipped some of what was supposed to be water and poured it on a log and it was so thick that it hardly reached the ground. All floods were not the same. One day another flood came and was running so swift with everything imaginable in it. There was a cow that had been caught in its path along with bee hives, all kinds of farm equipment, field and garden produce. Men tried to catch the cow by the horns with a lasso but the swift water filled with trees prevented her from getting near enough so they could get the rope on her and she went down. The floods came so many times and claimed so much of the land that the people became discouraged and abandoned Grafton.”

Stories of the floods are legion but the winter of 1861-62 was likely the most devastating. The rains began on Christmas Day 1861, barely a month after the St. George colonists arrived. For forty days and nights the rains continued at least part of each day. Floods occurred over the whole county. In Santa Clara the fort was completely washed away. On 4 Feb 1861, those at the fort were awakened by flood waters washing away the river bank on the south side. Earlier in the evening Jacob Hamblin's wife Priscilla called him and told him there was danger, and that it was not wise to go to bed. Jacob answered, “Priscilla, you are too concerned,” and went to bed. In a very short while, his neighbor and constant companion, John William Young (son of Alfred Douglas Young), knocked loudly at the door and said, “Jake, are you going to lay there and be washed away?” The water running between the fort and the bluff was now knee-deep. The people worked all night in the rain and pitch dark, removing their belongings to a higher bluff. They made so many trips they couldn't count them all. It was fortunate they had a rope tied to the fort gate leading to a tree on the high ground which served as a safety line.

Finally the men, being nearly exhausted and chilled to the bone, felt that they had done all that could be done. The rope was coiled up and hung on Samuel Knight's gate. Jacob asked his companion John William Young to hold the lantern while he moved a pile of cordwood, and said when he had that done he would go and rest. He had moved about half of the pile, when a large block of earth on which he stood, dropped into the raging water. He recorded in his journal that he still stood on the mass of dirt, but realized that it was being rapidly washed away from under him. The thought flashed through his mind that there was not one chance in a thousand of his being saved.

John William Young had seen him go down with the caved off bank of earth and Jacob heard him say it was no use, he was gone. Brother Hamblin then shouted at the top of his voice, “It is of use to try to save me! Bring a rope and throw it to me and haul me out before the bank caves, or I'm gone.” Brother Young standing above, called for help and Joseph Knight grabbed the rope on the gate and ran over. They held the lantern over the edge of the raging torrent and saw Brother Hamblin clinging desperately to some snapping roots. Brother Knight rapidly made a noose and dropped it over Jacob's head and shoulders. Jacob Hamblin later wrote, “I lost no time in grasping the rope, and was pulled up just as I felt the last foothold giving way under me.” When the storm cleared and the light of another day dawned on the little settlement where there had been seven houses, cultivated land, orchards, dams, vineyards, a school house and a fort, nothing remained but debris, trees uprooted, and deep brown mud everywhere. The gristmill across the wash was gone. The bed of the Santa Clara was greatly widened and deepened as much as that of the Rio Virgin.

While the floods were especially discouraging to the men, heat, wind and sand were a constant problem to the women who were attempting to keep a home in something approaching the domestic style to which they were accustomed. This is described by the following journal entry recorded in "The Story of Atkinville," Grace Atkin Woodbury and Angus Munn Woodbury: "A more forbidding place to build homes would be difficult to find, but it was necessary to avoid the mosquitoes of the fields and pastures. The summer sun beat relentlessly down upon the whole scene. There was no vegetation around the house, except two small tamarix trees by the front porch and small flower gardens watered by hand, for which May was chiefly responsible. She planted and tended them and kept them alive by carrying water from the barrels in buckets. Winds often blew through the gap and poured gray, sandy dust over everything. It left a layer of grit on the milk in the cellar, on the cream in the jar for churning, on the dishes in the cupboard, and over all the furniture. There was sand in the water buckets, the drinking dipper, the milk pails and pans set out to sun; on floors and window sills. It filled one's eyes and ears and gritted between one's teeth. Was it any wonder that my mother, who went to Atkinville as a bride, exclaimed during one of these windy onslaughts in sheer desperation, 'Nothing tries my faith so much as one of these sand storms; I feel like apostatizing.'"

Of the 300 families called to St. George, 245 were listed in the census taken in the city in 1862. Whether some never came, or came and went back, or came to St. George and then moved to another community in Washington County is not clear. Nonetheless, the portion that actually arrived in St. George was high, an indication of the cause's importance. Certainly all of those who came knew that their life in the new town would be considerably harder than it would had they remained in the north. The settlement of St. George was well recorded. James G. Bleak was appointed to keep a journal. He kept numerous notes and for four decades was the community's clerk for almost everything -- church, government, business. Later in life he brought these documents together and produced a magnificent manuscript which all other writers on the subject consult.

Other individuals kept journals, some of which have been published, including the masterpiece by John D. Lee. Another jewel is by Charles Lowell Walker. He gives a loyal account from the view of a follower instead of a leader. He tells that he was getting a good start in the Salt Lake Valley before his call to help settle St. George and continues (Diary of Charles Lowell Walker, Utah State University Press, 1980, ed by Andrew Karl Larson): "This was the hardest trial I ever had and had it not been for the gospel and those that were placed over me I should never moved a foot to go on such a trip, but then I came here not to do my will but the will of those that are over me, and I know it will all be right if I do right."

From these and other records, we learn that on arriving, Erastus Snow set up several committees -- one to propose a site for the town, one to set up canal plans to bring water to the fields that would support the community, another to search for timber, and finally a council to receive the reports and guide the future of the city. Perhaps that is one reason his stature continued to grow over the next two decades while he presided over the ecclesiastical affairs of southern Utah as well as the Mormon colonies in Nevada, Arizona, and Mexico. His was the tedious task of pleading with the people to stay at the thankless challenge of living in the region of excessive heat and devastating floods. He articulated the vision of maintaining the kingdom's outer edges where no one wanted to be. It was a refiner's fire, and it took his compassion to help people want to stay in "Dixie." Later, when the colorful apostle J. Golden Kimball was asked to speak to the people in Dixie to make them happy, he said, "Make the people happy -- they're half dead there! If I had a house in St. George and one in Hell, I'd rent out the house in St. George and live in Hell, I really would."

In 1862, Peter Neilson wrote in his journal that he took his surplus wheat grown in Washington back to the Tithing Office in Ephraim, Sanpete County: “My condition was not the condition of many of my brothers and sisters, for a good many of them had to grind cane and cotton seeds and make bread of the flour thus obtained to keep them from starving. At one time after I had been here three or four years, the bishop came to me and asked me to take two teams with the guns and whatever the brethren and sisters had that would sell and go into Sanpete and buy flour as desired and come home with it. When coming through Harrisburg I was besought to sell the flour so eager were the people to get something to eat. Coming on home the brethren and sisters crowded around my wagon and were so anxious to get a little flour that before I had time even to wash myself I had to weigh out eight hundred pounds in small quantities varying from eight to twenty pounds. Thus the pressing needs of the people were satisfied for the time being. But the people had to struggle hard for a living for many years, taking their scanty products -- cotton, molasses, and wine and exchange them with their northern neighbors for flour and potatoes and other articles that they really needed. Clothing too, among the people was very scarce, and what little they had had to be made by handcarded and spun and woven into cloth.”

While the primary products in the Dixie settlements were cotton, molasses, and fruit, which the people could exchange for food and other necessities, they soon learned that to survive they must produce their own grain and flour. The distance was too far, the roads were too poor and difficult to maintain, and there was a lack of forage for livestock in the desert. But the creek furnished ample water for power, the principle springs being on the bench northwest of town commonly known as the 'Green'. The first water-powered machinery was the cotton gin owned by James Richie, located on the east bank of the creek. Farther down on the same side of the stream John D. Lee built a combination grist mill and saw mill. This mill served its purpose until it was washed away by a flood in about 1870. Its parts were scattered by the flood waters all the way down the river to Price City. Before the construction of this mill, Thomas Washington Smith (Leah Smith Young's brother) had built a corn-cracker in 1857 to meet the needs of the people.

After the Lee mill was washed away, a mill was built by Erastus Snow on the west bank of the creek just opposite the old site. Billy Young doubtless helped in its construction. This mill served Washington and the surrounding settlements for many years and was abandoned only with the advent of electric power. Farther down the creek from the mill, the Hawley's built a cane crusher for removing the juice from the sorghum cane preparatory to making molasses. The rollers were made of native mahogany, and the squeaking noise they made when turning could be heard for a great distance. On almost any day at the grain mill one could see several wagons, each waiting its turn to unload its “grist” and get its load of flour, bran, and shorts to take back home in some nearby settlement. Local people often sent their children on horses or with their little wagons to bring home a sack of flour or bran needed to tide over the household until the head of the house could find time to take his grain to the mill and exchange it for a supply of breadstuffs. As people waited for their turn, they spent the time arguing, talking, and swapping yarns. A favorite topic was the relative pulling abilities of the various teams in the neighborhood, the usual test being how much a team could pull up Cottonwood Hill just west of Quail Creek near Harrisburg. This was the worst hill that freighters had to contend with.

Israel Neilson Sr told about these difficult early times during the 1860's in the Washington settlement, and how the people obtained the necessities of life: “Our first lights were dip candles which we made at home by dipping a cord in a dish of warm tallow and then holding it up each time

to allow the tallow to cool. Then a little later we got some candle molds and made our own candles. We also used oil burning lamps. The fuel we used was wood, namely cactus, cedar, and pine, then a little later we had cottonwood. Our foods were principally cornbread, molasses and vegetables. When father left Sanpete, he had 1,000 bushels of wheat coming to him. He had this made into flour so we were never without flour or bread. We would roast bran and barley and grind it to make a hot drink that resembled coffee. Most of our clothes were homemade. Mother had a spinning wheel so she spun and corded the cotton and wool and then she would send it to Ephraim to have it woven into cloth. Father was an expert tailor and made our clothes at home. Most of our cloth after we first came to Washington was colored with dock root, a plant that grew upon the hills nearby. This made a brown dye when properly prepared.”

Most of the cotton was sent north in exchange for wheat, flour, and store goods, although some of it found its way to California where it was exchanged for the cash so sorely needed to buy harnesses, saddles, shoes, dishes, and cooking utensils. After the construction of the cotton factory, an excellent quality cloth was produced for clothes. In addition to cotton cloth, woolen goods were made at the factory, and also silk cloth with cocoons collected from the silkworm moth project. Brigham Young secured mulberry trees, and silkworm eggs from France and Italy. The mulberry trees flourished in the territory. Great efforts were made by many families to produce silk. The eggs brought from Salt Lake were placed in dark cellars until the weather became warm enough for them to hatch. The caterpillars were taken from the cellar as they hatched, placed on paper lined trays and fed mulberry leaves. The cocoons that the mature caterpillars formed were made into fine silk cloth. Leather hides were tanned using a wild plant called dock weed. The dock roots were dug by the wagon loads and taken to the tannery located in Toquerville.

The factory was much more than a place to make cloth. It was a clearing house where all sorts of goods were exchanged by the people of Southern Utah, Eastern Nevada, and Northern Arizona. Billy Young and the other carpenters could exchange their brooms and furniture for cloth or for any of the goods the factory carried. Or he could exchange his goods for factory pay, which was acceptable in the county, and it was frequently used in the payment of wages, debts, and so on.

Billy Young’s home was just north of the present Washington Street before coming to Mill Creek, where the church house now stands. Bishop Covington built a large two-story rock home about one block north of the Samuel Adair Spring. On the southwest corner of the same block stood the imposing two-story dwelling of John D. Lee, where his two wives, the Young sisters, lived with their children for many years. Brigham Young and other dignitaries stopped at these homes when they visited the community, and these houses were the scenes of many dances and wedding parties. Israel Neilson Sr wrote: “We would gather at these places, pay our tickets in factory pay or produce and dance to the music of the fiddle and accordian. Then sometimes we would have candy pulls and peach-cutting parties. In this way we enjoyed ourselves very much.” Billy Young and John D. Lee's homes no longer exist, but the Covington home still stands, a well-preserved and modernized dwelling.

Land Certificates issued by county surveyors book A, 1863-1865, lists William (Billy) Young on block 17 lot 2 cut 19. The 1872 land claims have Wm Young's name on block 25, lots 1,4,5,6; block 26 lot 5; and block 27 lot 4. These blocks are from the present Main Street over to 300 East and between 100 North and Telegraph Street. He had claim to 3/4 of block 25 between Telegraph Street & 100 North, and 200 to 300 East. His brother-in-law Thomas Washington Smith owned the 4th lot. He shared block 26 east of block 25 with Thomas Washington Smith, William

Smithson, and Jens Jensen. And he shared block 27 (further west where the LDS Church is now located) with the church and with William Smithson. The 1872 claims are shown on a map in FHL film 1654718. Brigham Young owned block 19 which was located on the corners of Telegraph Street & 1st South, and 2nd & 3rd West.

In the spring of 1863, Billy & Leah Smith Young's son Willis Smith Young and a number of the settlers at Toquerville moved to Kanarra. Willis and Ann Young's son John Wesley (Dick) was not quite three years old at the time. The new community produced an excellent harvest that fall. Willis went to Salt Lake during the summer and was sealed to his second wife, Mary Adelaide Marvin in the Endowment House. Willis and Ann Young had three more children while living in Kanarra -- Ellen Matilda, Lemuel Marion, and their last child Dicy Elnora. They now had 8 children who were living as the 1870 federal census indicates. Willis had at least one child with Mary Adelaide, named Edmund Young (Kanarah, Kane Co Utah, enumerated 18 Jul 1870): "WILLIS YOUNG, age 41, occupation farmer, value of real estate \$700, personal property \$600, born in Tennessee; ANN W. YOUNG, age 36, occupation housekeeper, born in Illinois; MARGRETT YOUNG, age 18, born in Utah Territory; WILLIAM YOUNG, age 17, born in Utah Territory; MARY F. YOUNG, age 14, attending school, born in Utah Territory; LEA J. YOUNG, age 10, attending school, born in Utah Territory; JOHN W. YOUNG, age 7, born in Utah Territory; ELLEN W. YOUNG, age 6, born in Utah Territory; LEMUEL YOUNG, age 3, born in Utah Territory; MARY A. YOUNG, age 23, occupation housekeeper, born in Illinois; EDMUND YOUNG, age 1, born in Utah Territory."

Because of the dislike of Mormons by the federal government, people could not get legal claim to their land until the mining boom. Then, the large non-Mormon mining population demanded title to their claims which forced the government to open land offices. Bishops urged the Saints to immediately file for title on lands they occupied. In many instances the bishop would file on a section of land, then redistribute it to the members according to their existing uses. With the passage of the Desert Land Act in 1878, the government allowed completed irrigation ditches to substitute for actual residence on the land, thus providing a loophole to the Homestead Act requiring claimants to live on the claim. Charles Lowell Walker wrote in his journal on Saturday 17 Dec 1870: "Brother Geo A. Smith spoke on the importance of securing our lands according to the laws of the U.S. Br E. Snow spoke on the same subject."

Mormon bishop's courts in each congregation were used to settle disputed land possession, thus avoiding the involvement of the federal land offices and generally preventing claim jumping. In actuality, the federal authorities were not averse to this quick and efficient approach. The result of the pressure by miners, including those at Silver Reef in Washington County, for title to their mining claims actually resulted in facilitating a solution that enabled Mormon farmers also to gain title to their lands.

Thomas Washington Smith, brother of Leah Smith was found living in Washington, Utah Territory when the 1870 federal census was enumerated on 7 July; FHL film 0553112, page 7 Washington Co. Even though it is known that Billy Young lived next door, the census taker did not list his family: "THOMAS W. SMITH, age 54, occupation rancher, value of real estate \$900, personal property \$1000, born in Tennessee; SARAH SMITH, age 44, keeping house, born in Tennessee; CARROLL SMITH, age 17, born in Nebraska; THOMAS SMITH, age 15, born in Iowa; GEORGE ALBERT SMITH, age 12, born in Utah Territory; LEA S. YOUNG, age 11, born in Utah Territory; ELIAS SMITH, age 2, born in Utah Territory; SUSAN SMITH, age 56, keeping

house, born in Tennessee; CYNTHIA SMITH, age 14, born in Utah Territory; NANCY SMITH, age 57, born in Tennessee; WILLIS BOREN, age 74, occupation miller, born in Tennessee.”

The eldest child of Thomas & Sarah Ann Boren Smith, Margaret Jane Smith, born 16 Dec 1846 in Kanessville Pottawattamie Co Iowa died 5 Oct 1848. The second child, Joseph H. Smith, born 25 Jun 1849 also in Kanessville, died 5 Jul 1852 while they were living in Provo, Utah. A six-year-old son, Samuel W. Smith, born 1 Jan 1864 in Washington, had just died 26 Jun 1870 prior to the 1870 census. Thomas Washington Smith's three wives in the census are (1) Sarah Ann Boren (half sister to Billy Young), (2) Susan Reynolds, sealed 1 Apr 1848 in the President's office in Salt Lake, and (3) Nancy Ross, sealed 8 Oct 1857 in the Salt Lake Endowment House. The father of Sarah and stepfather to Billy Young, Willis Boren (74 years old) was also living with them.

The 1870 Census enumerated on 8 July in Washington, Washington Co Utah, listed the following members of the Mary and Levina Young Lee families (film 0553112, page 12, line 105): “LOVINA LEE, age 44, keeping house, value of real estate \$600, personal property \$300, born in Tennessee; JOHN D. LEE, age 19, working on the farm, born in Utah Territory; ELLEN LEE, age 18, born in Utah Territory; MELVINA LEE, age 14, born in Utah Territory; MARY LEE, age 53, keeping house, born in Tennessee; JAMES LEE, age 17, working on the farm, born in Utah Territory.”

The family of Mary Vance & Lovina Young Lee was as follows: MARY VANCE (POLLY) YOUNG, born 10 Nov 1817 on Indian Creek, Jackson Co Tennessee, married John Doyle Lee 27 Feb 1847 in Winter Quarters, Nebraska Territory, died 7 Apr 1883 in Nutrioso, Apache Co Arizona (located in the Apache Forest in east-central Arizona), and buried there; ELIZABETH LEE, born 24 Apr 1851 in Parowan Utah Territory, daughter of John Doyle & Polly Young Lee, married Wilson D. Pace, died 17 Jun 1912; JAMES YOUNG LEE, born 12 Jul 1852 in Parowan Utah Territory, son of John Doyle & Polly Young Lee, married Anna Pace; JOHN DOYLE LEE, born 21 Feb 1859 in Harmony Utah Territory, died an infant; LOVINA YOUNG LEE, born 25 Sep 1820 on Indian Creek, Jackson Co Tennessee, married John Doyle Lee 27 Feb 1847 in Winter Quarters Nebraska Territory, died 4 Jul 1883 in Nutrioso, Apache Co Arizona, and buried there; JOHN DAVID LEE, born 19 Mar 1851 in Parowan Utah Territory, son of John Doyle & Levina Young Lee, married (1) Evelyn D. Clark, (2) Inez Hamblin. He died 22 May 1922; ELLEN LEE, born 11 Nov 1852 in Parowan Utah Territory, daughter of John Doyle & Levina Young Lee, married John Wesley Clark, died 12 Jun 1924 in Cedar City, Iron Co Utah; SABINA (MELVINA) LEE, born 18 Jun 1855 in Cedar City Utah Territory, daughter of John Doyle & Levina Young Lee, married Hyrum Brown Clark, died 9 Feb 1920.

It is not known why the family of Billy Young was not included on the 1870 Utah census. Sometimes families were overlooked, but it was rare at this early date. Family tradition says that they took a final trip back to Tennessee on the new transcontinental railroad, to visit relatives. They ended up staying for about four years, and returned to Utah in time for Billy Young to testify at the trial of John D. Lee in Beaver City Utah on 27 Jul 1875. They would have had to travel by horse and wagon to Salt Lake City, and then board the train. One can only imagine their excitement at seeing their family and friends again in Tennessee. Soon after their return home to Washington Co Utah, Billy Young died on 3 Sep 1875 (cemetery record of Washington City, FHL microfilm #1320965, Old South Section, no headstone): “William Alma Young, born 28 Aug 1804, died 3 Sep 1875, parents Jacob Young & Mary Bouron, spouse Annie Reynolds #1, Leah Holland Smith #2.”

Annie Reynolds was perhaps listed as spouse #1 because she had divorced Billy Young in 1849. Leah Smith was actually the first wife, not spouse #2 as listed. The third wife Drusilla Boren who was living at the time was not listed as would have been expected if the sexton were a Mormon, to protect her from the anti-polygamy law. It must be remembered that the public records of the time (including cemetery records) were purposely falsified because of the relentless pursuit of the Federal Marshals.

Billy Young's obituary indicated that he had "an honorable reputation" and that he was "respected and esteemed by a large circle of friends." It was printed in the Salt Lake Deseret News (Vol 24, p 529, 1875): "Died at Washington, Washington Co, Sept 2nd, William Young, of fever and general debility. Deceased was born in Smith Co Tennessee, August 12th, 1805; baptized into the Church of Jesus Christ of Latter Day Saints in 1839; gathered with the Church to Nauvoo in 1841; shared with the Saints in their troubles in Nauvoo, and their subsequent affliction in consequence of their expulsion from the State of Illinois; emigrated to Utah in 1851; was appointed on a mission to Southern Utah 1858, where he has resided ever since, and sustained an honorable reputation, respected and esteemed by a large circle of friends."

Billy Young's property was probated by the Washington county court on 27 Oct 1879. His son, William Alma was appointed administrator. Evidently, Billy didn't have any outstanding debt when he died, because all of the property was ordered to be given to the widow Leah Smith Young (Washington Co Probate Court, Territory of Utah, Book C, p 261): "In the matter of the Estate of William Young, deceased. Decree setting apart to Widow. Alma Young the Administrator of the Estate of William Young, deceased having this day, made application to the Judge of this Court, by Petition, for an order setting apart, to Leah Young the Widow of said deceased, all the property mentioned in the appraisal of said Estate, the said Property not exceeding the sum of One Thousand Dollars and being described as follows, to wit: Lots One (1) Four (4) Five (5) and six (6) Block Twenty five(25): Lot four (4) Block Twenty seven (27), and Lot Five (5) Block Twenty six (26), all in Washington Town re-survey and containing in all Three (3) Acres and ninety six (96) perches of Land, with all the appurtenances thereto belonging. Also, Land claim in the Washington Field containing Eight (8) Acres more or less. Also Three (3) Cows, and the Household Furniture. And the law and the evidence being by the Court understood and fully considered; Whereupon it is by the Court ordered, adjudged and decreed, that all of the aforementioned property being situated in the County of Washington and Territory of Utah be and the same is hereby set apart for use of and support of said Leah Young, widow of said deceased, and for the support of her children, after paying Court expenses of Administration. Done in open Court, this 24th day of October A.D. 1879. John M. Macfarlane Probate Judge. Territory of Utah County of Washington. I A.R. Whitehead Clerk of the Probate Court in and for the County of Washington, Utah Territory, do hereby certify that the foregoing is a true and correct copy of the Decree as Recorded in Book C, Probate Records of said County, page 261. Witness my hand and the seal of said Court this 27th day of October A.D. 1879. A.R. Whitehead Probate Clerk. Filed for record Oct 27, 1879, 11 A.M. Recorded same day at 3 P.M. A.R.Whitehead, County Recorder."

Billy & Leah Smith Young's daughter, Leah Ann Young, had a baby which she named William Alma Seymore, five months after the death of her father, on 10 Feb 1876. She had accompanied her parents on their trip back East and while there, she met and married a young medical doctor by the name of James Seymore. William Alma Seymore family tradition says that Leah Ann's parents were very much against the marriage because he was a non-Mormon, and they immediately returned to Utah with Leah Ann. Doctor Seymore got his affairs in order, and then

came to Utah to find his wife and baby. But evidently Leah Ann was not home when he came for them, and his mother-in-law, Leah Smith Young, told him they had both been killed by Indians. This was not true, but he returned back East in discouragement. Smith Co Tennessee census records show a Doctor James Seymore who died on 7 Jun 1917.

Evidently, Leah Ann gave in to the wishes of her mother, and did not try to pursue her husband in Tennessee. But since she had been legally married and divorced, she was allowed to obtain her endowment in the newly completed St. George Temple on 23 Aug 1877. Had she chosen to pursue her husband, James Seymore, back to Tennessee, or if she had not received her endowment in the temple, the remainder of her life would have been very different (St George Temple record number 889, book A, page 71): "Leah Ann Young, born 6 Apr 1855, Harmony Iron Co Utah, living, father William Young, mother Leah Smith, baptized 1883, endowed 23 Aug 1877, St George Temple."

In 1880, Leah Ann Young married a Basque sheep herder named Austine Guearo. Their family was as follows: AUSTINE GUEARO, born abt 1855 in the Basque Province of Spain, parents unknown, married abt 1880 Leah Ann Young in Washington City, Washington Co Utah, lived for a time in Escalante, Garfield County, died abt 1930 in California. LEAH ANN GUEARO, born abt 1881 in Washington County Utah, daughter of Austine & Leah Ann Young Guerrero, spouse unknown, died 1829. WILLIS GUEARO, born abt 1882, son of Austine & Leah Ann Young Guerrero, married Zelpha Hughes 9 Apr 1909 in St. George, Washington County Utah (marriage license recorded in Book B, Page 2, Washington Co Records Office, St George Utah), residence Mesquite, Lincoln County Nevada, death date unknown. EDWARD AUGUSTINE GUEARO, born abt 1883, in Washington County Utah, son of Austine & Leah Ann Young Guerrero, married Louisa Carpenter 4 Oct 1907, died 1812, killed by lightning while herding sheep near Bountiful, Davis Co Utah. JAMES GUEARO, born 5 Sep 1885 in Escalante, Garfield County Utah, son of Austine & Leah Ann Young Guerrero, married Wanda Sturzenegger 3 May 1910 (marriage license recorded in Book B, page 38, Washington Co Records Office, St George Utah), died 13 Dec 1971 in St. George and buried in the cemetery there next to his wife (www.lofthouse.com; St George cemetery headstone inscriptions): "James Guerrero, born 5 Sep 1885, died 13 Dec 1971; Wanda Guerrero, born 27 Feb 1890, died 19 Oct 1968."

The 1880 Federal Census listed Leah Smith Young as a widow, living in Washington City with her two daughters and grandson. Here we find the reason Rachel Young never married. From the description given in the census, we can assume that she is mentally and possibly physically handicapped -- perhaps she was epileptic. The youngest daughter Leah Ann Guearo is "at home," with her four-year-old son William Seymore Guearo. The census taker incorrectly listed his last name as "Garora." Of course his father was James Seymore, not Austine Guearo who Leah Ann had recently married. (Federal Census of Washington City, Utah Territory, page 53, beginning line 10): "LEAH YOUNG, widow, age 69, keeping house, born in Tennessee, father born [blank], mother born in North Carolina. RACHEL YOUNG, daughter, age 43, not married, disability "has fits," insane, cannot read or write, born in Tennessee, father born in Tennessee, mother born in Tennessee. Leah A. Garora, daughter, age 25, married, at home, born in Utah Territory. William Garora, grandson, age 4, born in Utah Territory, father born in Kansas, mother born in Tennessee."

It is not likely that either James Seymore or Austine Guearo was born in Kansas. The 1850-1880 census records of that state have been searched, without either name appearing. As previously mentioned, Doctor Seymore was probably from Tennessee. Austine Guearo doubtless immigrated

from the Basque Province, with many others from that country, to the port at San Francisco, California. It is believed that Leah Smith Young kept her grandson, William Alma Seymore, with her and, after her death, he was assimilated into the family of William Alma (Billy Al) Young who raised him on his ranch in Northern Arizona.

Austine & Leah Ann Young Guearo moved to the town of Escalante, Garfield Co Utah in about 1885 where he obtained work herding sheep. Evilyn Guearo MacGregor, 4722 Newman Ave, Cypress, Cal, 90630, a granddaughter of Austine Guearo (daughter of James Guerrero), stated that Austine was of Basque origin, and that the correct spelling of his name was Guearo. She said the spelling "Guerrero" evolved later in some of the descendents. A book called "Escalante Story" found in the Salt Lake Family History Library states: "In the year 1885, two batchelors, John Holtby and Antone Woerner arrived in the Escalante settlement with Osteen Guerro and his wife Ann Young, and children, Ann, Willis, Osteen, and James."

WILLIAM ALMA SEYMORE, born 10 Feb 1876, son of James & Leah Ann Young Seymore, married MAY BELLE STOCK, and soon after was killed in a mining accident on 9 Jul 1905 in Ely Nevada when he was only 29 years old. William Alma and May Belle Seymore were married long enough to have two sons: WILLIAM ROY SEYMORE, born 13 Feb 1902 in Franklin, Greenlee Co Arizona (married two times and died 23 Jun 1959), and HARL EARL SEYMORE, born 10 Aug 1904 in Bellevue, Blaine Co Idaho (married Glennie Merrell, and died 11 Jul 1968 in Show Low, Navajo, Arizona). May Belle married again after the death of her young husband William Alma Seymore, but they had no children and later divorced. She died on the Seymore Ranch near Snowflake, Navajo Co Arizona on 28 May 1964.

William Alma Young, son of Billy Al and Emily Riggs Young, born 3 Oct 1866 in Kanosh, Utah Territory, married (1) May Belle Stock Seymore's sister, MARY MAUDE STOCK and had a large family. He died 22 Nov 1951 in Los Angeles, California. Their children were WILLIAM ALMY YOUNG, born 4 Jan 1892 in Linden, Navajo Co Arizona, died at two years of age on 8 Jul 1894 and buried in the Adair cemetery, Navajo Co Arizona; DON YOUNG, born 24 Apr 1893 in Woodland, Navajo Co Arizona, married Lula Whipple 17 Dec 1912 in Show Low, Navajo Co Arizona, died 22 Apr 1920 in Cedar City, Iron Co Utah; LAURA YOUNG, born 25 Jan 1895 in Linden, Navajo Co Arizona, lived two months and died 30 Mar 1895, buried in the Adair cemetery, Navajo Co Arizona; JOSEPH HYRUM YOUNG, born 25 Jan 1897 in Linden, Navajo Co Arizona, married and eventually died 23 Oct 1950; MARY EMILY YOUNG, born 11 Jan 1898 in Linden, Navajo Co. Arizona; lived one month and died on 29 Feb 1898; MAUD YOUNG, born 31 Dec 1899 at Pinetop, Navajo Co Arizona, married Gilbert Bryan Gillespie and 1 other, and died 29 Feb 1980 in Santa Monica, Los Angeles Co California; VIOLA GRACE YOUNG (no information on ancestral file); ANNIE MAY YOUNG, born 27 May 1905 in Whiteriver, Navajo Co Arizona; married James Lafayette Pectol, died 1 Feb 1969 in Washington City, Washington Co Utah; William Alma Young (1866) also married (2) ANNIE LOVINA BENNETT.

Leah Smith Young lived for a time with her brother, Thomas Washington Smith, in Pahreah, Kane Co Utah where her daughter Rachel died in about 1894 (Journal of Alfred Douglas Young, FHL film 0237886): "My brother William raised a large family and died in the town of Washington in Southern Utah. His wife's maiden name was Leah Smith who is now 1887 living at Pahorah, Kane County Utah."

In her declining years, Leah Smith Young lived with her son Alma, who was known as Billy Al. Billy Al worked as a cowboy for various ranches and was widely known as one of the best horse trainers in the country (DUP Camp Vermillion, Kanab Utah files: 'Biographical Sketch of Alfred Douglas Young' written by his daughters): Alfred Douglas Young's eldest son, "John William Young came to Utah where he spent his life, and died in the southern part of the state. He lived at Kanab, Kane County, then moved to Junction, Piute Co Utah and founded the flour mill at that place. He married his cousin, Ethalinda, a daughter of his father's brother, William, who was the only other member of Jacob Young's family to come to Utah. William settled in Washington, Washington Co Utah. He had a large family and was known to the friends and neighbors as 'Uncle Billy.' His son 'Billie Al' was known far and wide in southern Utah as the most daring bronco rider [of the territory]. Many of the excellent saddle horses of that day were tamed under his hand."

Leah Smith Young died on the Horn Springs Ranch near present-day Delmar Nevada on 18 Aug 1897 where her son, Billy Al was working, and was buried there. The following information was obtained from Ed Guerrero of Montrose Colorado in 1999: "Leah Smith Young died at Horn Springs (Nevada) on the Horn ranch in 1896. Uncle Jim (James Guerrero) always wanted to move Leah to Washington (City Utah) to be buried next to her husband. She was buried in a lonely area and after time went by, Uncle Jim couldn't recall where she was buried other than near Horn Springs, which may be near Delmar. This is what my uncle James remembered. Leah and my uncle were close because she raised him after his mother (Leah Ann Young Guearo) was gone. They were all living with Billy Al when she died at the Horn Ranch near Delmar in 1896."