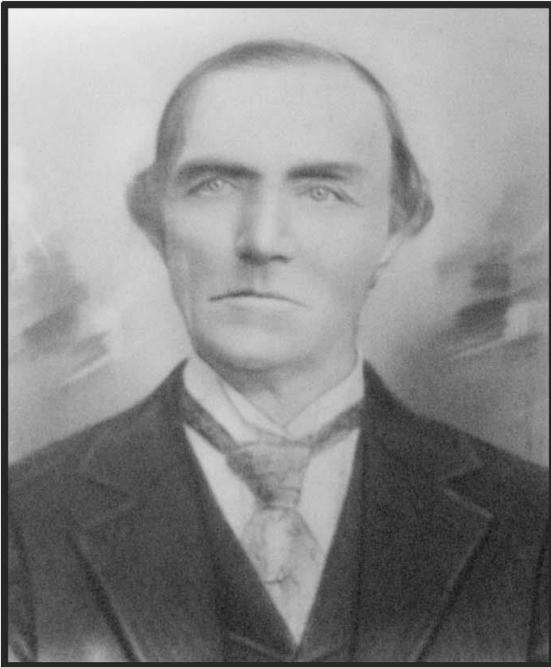


Joseph Young and Elizabeth Wade



A Family History

by Shelley Dawson Davies

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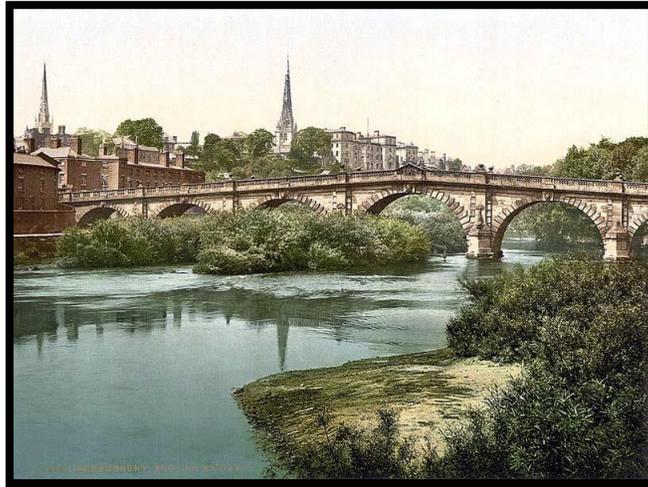
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Chapter 1

Awakening in England

Joseph and Elizabeth



A view of Shrewsbury Bridge.

Tucked away in the pastoral West Midlands region of England is the charming town of Shrewsbury, a historic market center strewn with hundreds of half-timbered buildings, an ancient sandstone castle and a crumbling nine-hundred year old abbey. The hilly, wooded countryside surrounding Shrewsbury was almost completely under the plow until the early 1800s, producing great quantities of grains, fruits and vegetables, dairy products and wool. As the Industrial Revolution brought manufacturing to the area, almost half of the population left their farms for work in flax mills, cotton mills, foundries, factories and the outlying coalfields that supported the economy. The Young family was among them.

Joseph Young¹ was a child of the machine age transforming the countryside. Born in Shrewsbury in 1833,² he grew up in a changing world that depended increasingly on technology and the progress it brought. His father, John,³ was a laborer in one of the local factories, and Joseph eventually found employment as a mechanic and a steel polisher in the Yorkshire town of Leeds.⁴

Unfortunately, little is known about Joseph's childhood due to some sort of "serious disagreement"⁵ he had with his family when he was fourteen years old. He left home after the argument and from that time on Joseph made his own way in the world. He would never discuss his past or family with anyone, and never had contact with them again,⁶ making it difficult to determine his parentage.⁷

Joining the Church

While the "serious disagreement" remains a mystery, it may have been Joseph's interest in the Church of Jesus Christ of Latter-day Saints that caused a rift in the family. With a diverse group of non-conformist congregations scattered around town, including the Methodists, Baptists, Congregationalists, Roman Catholics, Quakers, Plymouth Brethren and the Mormons,⁸ there was plenty of opportunity for a young man to form questions about religion. Joseph was intrigued eventually intrigued by message of restoration delivered by the Mormon missionaries and was confirmed a member of the Church of Jesus Christ of Latter-day Saints in on 1 January, 1848,⁹ at the age of fifteen.

Family members were not the only residents of Shrewsbury who were opposed the preaching of Elders from Utah. The time and place of the LDS meetings were constantly changing to avoid harassment by townspeople who were hostile to the church, and the missionaries were forced to live among the worst dwellings in town.¹⁰ Eventually Joseph left the place of his birth for a better situation in Leeds, one hundred miles north of his hometown in the county of Yorkshire.¹¹

A Family of Their Own

The Mormon missionaries were busy preaching in Yorkshire, too. Roughly eighteen miles north of Leeds in the spa town of Harrogate, Elder Robert Menzies¹² found success with a handful of people, including William Wade,¹³ a prosperous farmer who tilled thirty-one acres not far from town at Forest Lane Head.¹⁴ While William's wife¹⁵ and five of his seven children rejected the gospel, his son Robert¹⁶ and daughter Elizabeth¹⁷ eventually joined the church.¹⁸

By the time Elizabeth threw her lot in with the Mormons in 1852, she was making good money as a dressmaker,¹⁹ finding no lack of work among the fashionable ladies who came to take the famous waters. It may have been while attending Sunday meetings that she first met

Joseph, a large-framed lad with light brown hair and blue eyes.²⁰ Six months after she joined the church, Elizabeth and Joseph were married in Knaresborough, on 26 September, 1852.²¹ Their first child, Brigham,²² was born at the Wade home at Forrest Lane the next October.²³

Joseph found a new job and better living quarters for his family in the larger city of Manchester, where Ferdinand²⁴ was born in March, 1855,²⁵ but Elizabeth took the children back to her mother's home at Harrogate when Ferdinand became critically ill with bronchitis in the late autumn of 1856. Even with his grandmother's expert nursing, little Ferdinand failed to rally. He died at the age of eighteen months on 15 November.²⁶

Although there would always be sorrow over losing their son, the birth of two daughters, Ada²⁷ and Emily,²⁸ brought joy back into the Young's home, and the days continued on as they always had, with an effort to live the gospel and keep food on the table. Joseph changed jobs and residences several times over the next few years, but managed somehow to save enough money to realize the dream of joining the Saints in Utah, the modern-day Zion.



Knaresborough, Yorkshire, as it appeared in the 1800s.

Across the Waters

Joseph had left his family years ago and felt little sorrow packing for the new world, but Elizabeth was forced to say her last goodbyes to her parents and younger siblings Ellen,²⁹ Richard,³⁰ Charlotte,³¹ Robert³² and Emma.³³ They had all been such a comfort to her.

The Youngs had arranged to join a group of Saints aboard a square-rigged packet ship christened *The Manchester*, which sailed from Liverpool 16 April, 1861.³⁴ The ship was a new one, built only the year before,³⁵ but there were few conveniences for the passengers, who were expected to furnish their own bedding for the rough lumber berths below deck.³⁶ Joseph, Elizabeth and the children took their place in the family compartments, which were partitioned off from the single men's quarters on the ship's opposite side. Elizabeth squeezed into her berth with three-year old Ada and baby Emily, while Brigham, at the age of eight, was old enough to sleep with his father.

The Youngs, along with the other four hundred Saints on their way to Zion, passed the time reading, walking about the deck and attending prayer meetings on Sundays. Life on board was calm, if a bit tedious, until the ship approached the banks of Newfoundland. A "thick, foggy mist" moved in, followed by "a small, thick rain night... The bell of the ship was ringing day and night. They also blew the horn, to give an alarm, if other ships might be near us, lest we should become in contact with each other in the dark," remembered fellow passenger David John.³⁷ Worse was yet to come. On the 7th of May, the ship ran afoul of seas so rough even the crew was terrified. "The captain and first mate rushed down below to us," said David John. "The captain in a tremulous tone addressed himself to me, saying, 'I wish if you Bishops would unite yourselves together with the saints, and pray the Lord to save us, and have mercy on us, for I have heard that your people can perform miracles, and if you can now is the time one is needed.'... We gathered the Saints together and offered up a petition to our Heavenly Father to quiet the storms and the waves, that it might become calm. In one half an hour or less, it became perfectly calm."³⁸

Fortunately, the rest of the voyage was without incident, and the ship sailed into New York Harbor 13 May. "The sight was beautiful to behold. One glance at land, houses, green trees bearing foliage, on the right and left of us, within one mile to us, created happy sensations within us after being on the ocean deprived of our present surroundings about one month," said David John. "We gave three cheers to the land of our adoption."³⁹

A Long Walk

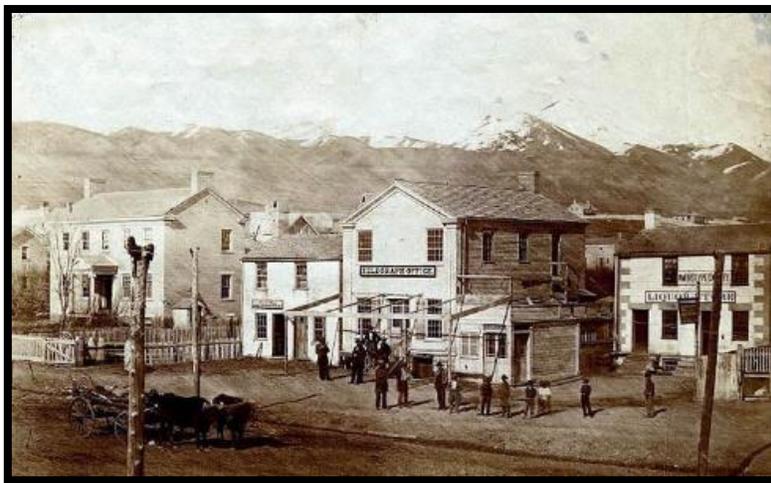
After passing medical inspection, the Saints were transported to Castle Garden on the tip of Manhattan, where they were met by church representatives, who arranged passage to the trail head at Florence, Nebraska for \$15.00. “Our passage through the States was slow,” said company member Barry Wride, who with the rest of the immigrants was fascinated by the countryside, “towns and villages very different to the Old Country; much timber, wild and uncultivated at that period.”⁴⁰ The locals were just as curious about the immigrants passing through their territory. Some of the more fit men of the company were “stationed at the doors of the cars to keep out the strangers who were anxious to see what the Mormons looked liked.”⁴¹

Travelling thousands of miles across the plains was an expense not every family could afford. Many Saints worked for months or years after arriving in America in order to earn enough money to outfit themselves for the journey west. Another option was to accept a loan from the church’s Perpetual Emigration Fund, with the expectation of repayment once the immigrants were established. By the time the Youngs reached Florence, Joseph found himself short of cash and gratefully accepting a loan of \$100.29 from the church,⁴² enabling the family to join the seventy wagons of the Ira Eldredge train, which pulled out on 30 June.⁴³

The thousand mile journey was a “nice trip for the healthy and strong,” with little sickness in the company and only one death. “There was a sameness in every day’s travel until we got to the mountains,” said pioneer James Linford, who described the daily routine as including packing and unpacking the wagons, gathering buffalo chips along the trail with a stick, fetching water from the river, and setting up and taking down the tents.⁴⁴

In addition to the tedium of the trail, there were plenty of new experiences to keep things interesting, including sleeping out of doors for the first time, dealing with the west’s wild and wide open spaces, complete with clouds of insects, wolves and a few rattlesnakes. It was not unusual to come across buffalo bones along the train, and in Wyoming the train passed the remains of what was assumed to be the unfortunate handcart pioneers who had died on the plains several years before.⁴⁵ There were occasional visits by Indians, who traded with the immigrants, most notably a Sioux brave who failed in his bid to trade several ponies for an attractive young dark-haired girl. Even the weather was a cause for wonder, with “grand displays of thunder shocks and lightning flashes”⁴⁶ as summer storms made their way across the plains.

By the time the company reached the Green River, supplies were running low, but spirits were high with the knowledge that they would soon be entering Utah territory. The company was close enough to Salt Lake to merit visits from church leaders Orson Pratt and Erastus Snow, who cheered the pioneers on their way. Just before entering the valley, financial clerks met the party at Parley's Peak to settle accounts with those who had taken out loans, and once cleared, the Ira Eldredge Company streamed into Salt Lake City 13 September, 1861.⁴⁷



Salt Lake City around 1861, when the Young family arrived from England.

ENDNOTES

- ¹ Joseph Young (1833-1898), # KWJF-H1F, www.familysearch.org where verification of all vital dates can be found. Also see family group sheets at www.DaviesDawsonHistory.weebly.com
- ² Utah Cemetery Inventory, Utah State Historical Society, www.ancestry.com
- ³ John Young (1788-1870), #LC9W-C82, www.familysearch.org
- ⁴ A mechanic was a machine operator producing goods in a small factory. 1851 England census, registration district Leeds; town, Leeds; county, Yorkshire. Class: HO107; Piece: 2320; Folio: 588; Page: 15; GSU roll: 87545-87547, www.ancestry.com Also see Dan and Eve Carlsruh, editors, *Layton, Utah: Historic Viewpoints* (Salt Lake City: Moench Printing, 1985), page R-122.
- ⁵ Interview with Emily (Weaver) Young, by Janice (Page) Dawson, June, 1958. Transcript held by Shelley Dawson Davies.
- ⁶*Ibid.*
- ⁷ The current consensus shows John Young (1778-1870) and Elizabeth (Griffiths) Young (1810-1846) as Joseph's parents. See "Joseph Young-Elizabeth Wade family group sheet," supplied 1979, by Richard Rex Dawson. This sheet offers only a generic list of materials consulted. Also see www.familysearch.org
- ⁸ Thirty-five different congregations were recorded in a "religious census" taken in 1851 "to ascertain religious accommodations and attendance." Barrie Trinder, *Victorian Shrewsbury: Studies in the History of a County Town*, (Shropshire Libraries, 1984), page 130-131, 135.
- ⁹ This undocumented information comes from www.familysearch.org. Also see "Joseph Young-Elizabeth Wade family group sheet," supplied 1979, by Richard Rex Dawson. Joseph's baptismal date is listed only as 1848, no documentation.
- ¹⁰ Trinder, *Victorian Shrewsbury: Studies in the History of a County Town*, page 133.
- ¹¹ Joseph, age nineteen, is listed as a mechanic and lodger in Leeds in the 1851 England census, registration district Leeds; town, Leeds; county, Yorkshire. Class: HO107; Piece: 2320; Folio: 588; Page: 15; GSU roll: 87545-87547, www.ancestry.com
- ¹² The 1851 England census shows Robert Menzies, a "Latter-day Saint travelling preacher," living with William Wade's next door neighbors Benjamin and Emma Newton. Benjamin Newton household, 1851 England census, Knaresborough, Yorkshire. Class: HO107; Piece: 2283; Folio: 207; Page: 14; GSU roll: 87469-87470. www.ancestry.com.
- ¹³ William Wade (1799-1872), #KWVT-ZXX, www.familysearch.org
- ¹⁴ William Wade household, 1851 England census, Knaresborough, Yorkshire. Class: HO107; Piece: 2283; Folio: 207; Page: 14; GSU roll: 87469-87470. www.ancestry.com
- ¹⁵ Elizabeth (Mountain) Wade (1804-1867), #LC2W-GHQ, www.familysearch.org
- ¹⁶ Robert Wade (1840-1910), #29CN-7T3, www.familysearch.org
- ¹⁷ Elizabeth (Wade) Young (1830-1893), #29MM-WHH, www.familysearch.org.
- ¹⁸ "Joseph Young-Elizabeth Wade family group sheet," supplied 1979, by Richard Rex Dawson. Also see www.new.familysearch.org.
- ¹⁹ William Wade household, 1851 England census, Knaresborough, Yorkshire. Class: HO107; Piece: 2283; Folio: 207; Page: 14; GSU roll: 87469-87470. www.ancestry.com.
- ²⁰ Janice Page Dawson, "Joseph Young and Elizabeth (Wade) Young," typescript, 1996. Copy held by Shelley Dawson Davies.
- ²¹ Joseph Young-Elizabeth Wade marriage, certified copy of an entry of marriage given at the General Register Office, London; application PAS 27811/75/F, 4 April, 1975.
- ²² Brigham Young (1853-1927), #KWC4-H6M, www.familysearch.org
- ²³ Brigham Young, certified copy of an entry of birth, 16 October, 1853, Forest Lane, Harrogate, Knaresborough, given at the General Register Office, London; application PAS 59009/77/F/2, 8 November, 1977. Copy held by Shelley Dawson Davies.

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- ²⁴ Ferdinand Young (1855-1856), #KN45-P4H, www.familysearch.org
- ²⁵ Ferdinand Young, certified copy of an entry of birth, 18 March, 1855, 73 Percival Street, St. George, Manchester, Lancaster, given at the General Register Office, London; application number 4165A, 12 November, 1980. Copy held by Shelley Dawson Davies.
- ²⁶ Ferdinand Young, certified copy of an entry of death, 15 December, 1856, Harrogate, Knarborough, York, given at the general Register Office, London; application number PAS 059009/77/F, 9 November, 1977. Copy held by Shelley Dawson Davies.
- ²⁷ Ada (Young) Ware (1858-1905), #KWV5-8J3, www.familysearch.org
- ²⁸ Emily Young (186-1875), #KN4P-D53, www.familysearch.org
- ²⁹ Ellen Wade (1832-1893), #KWJX-46M, www.familysearch.org
- ³⁰ Richard Wade (1835-1875), #27S8-BFM, www.familysearch.org
- ³¹ Charlotte Wade (1837-), #29CN-76F, www.familysearch.org
- ³² Robert Wade (1840-1910). Robert and his family immigrated to Utah before 1873. See “Robert Wade–Emma Victoria Young family group sheet,” supplied 1977, by Jacklyn Dawson. This sheet offers only a generic list of materials consulted.
- ³³ Emma Wade (1843-), #K4R9-XF2, www.familysearch.org
- ³⁴ James Henry Linford, *An Autobiography of James Henry Linford, patriarch, of Kaysville, Utah*. Self published, page 22. The voyage and passenger list of the *Manchester* can be found online at http://mormonmigration.lib.byu.edu/Search/showDetails/db:MM_MII/t:voyage/id:219/keywords:manchester
- ³⁵ Conway B. Sonne, *Saints on the Seas: A Maritime History of Mormon Migration, 1830-1890*. University of Utah, Salt Lake City, 1983. Page 152,164.
- ³⁶ Linford, *An Autobiography of James Henry Linford, patriarch, of Kaysville, Utah*, page 22.
- ³⁷ David John, “Journal,” http://mormonmigration.lib.byu.edu/Search/showDetails/db:MM_MII/t:account/id:811/keywords:manchester
- ³⁸ *Ibid.*
- ³⁹ *Ibid.*
- ⁴⁰ Barry Wride, “Journal and Autobiography,” http://mormonmigration.lib.byu.edu/Search/showDetails/db:MM_MII/t:account/id:812/keywords:manchester
- ⁴¹ F.W. Blake, “Diary,” <http://history.lds.org/overlandtravels/trailExcerptMulti?lang=eng&sourceId=5090>
- ⁴² Joseph’s loan is dated 24 September, 1861. See Ronald G. Watt, *Perpetual Emigration Fund Ledger Index*, (Historical Department, The Church of Jesus Christ of Latter-Day Saints, Salt Lake City, Utah, 1992), page 700.
- ⁴³ How and when Joseph and his family made the journey across the overland trail is difficult to confirm. Descendant Doris (Marston) Dawson noted the Youngs came as part of the Ira Eldredge company in 1861 (Carlsruh, *Layton, Utah: Historic Viewpoints*, page R-122), but none of the family is shown on wagon train passenger lists for 1861 and 1862 (see <http://www.lds.org/churchhistory/library/pioneercompanysearchresults/1,15792,4017-1,00.html>).
- ⁴⁴ Linford, *An Autobiography of James Henry Linford, patriarch, of Kaysville, Utah*, page 25.
- ⁴⁵ Many members of the Willie and Martin handcart companies died when they were stranded in the snows of Wyoming in 1856.
- ⁴⁶ F.W. Blake, “Diary,” <http://history.lds.org/overlandtravels/trailExcerptMulti?lang=eng&sourceId=5090>
- ⁴⁷ *Ibid.*

Chapter 2

Utah

Making a Home

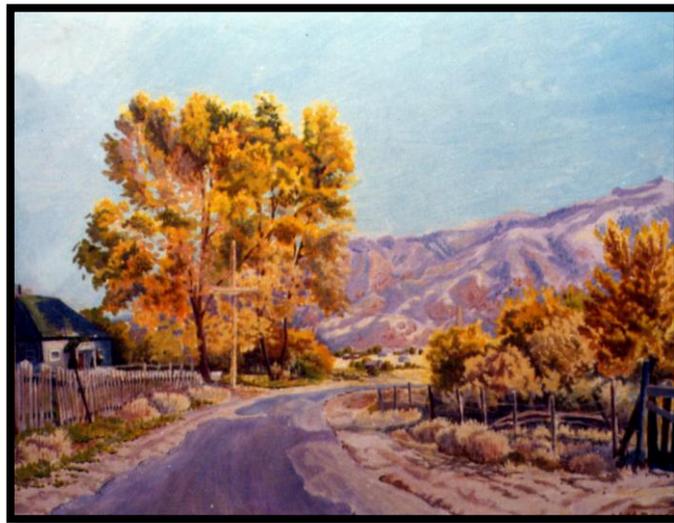


The Weber River coursing its way through the canyon.

As welcome as the sight of Salt Lake City was, Joseph and Elizabeth decided to try their luck at farming in the isolation of Morgan County's Lost Creek settlement in the fall of 1861.⁴⁸ Lost Creek had been settled for nine years by then, but there was still only a scattering of families living in the pretty, wooded valley on the eastern side of the Wasatch, mostly due to the difficulty of accessing the area. The only way in or out of Lost Creek was by a primitive trail following the Weber River as it cut through the steep, narrow canyon. Supplies had to be hauled up from Davis County by ox and mule teams. For someone as broke as Joseph, even mule transportation was out of the question. When it was necessary for Joseph to make the trip to Kaysville's mill⁴⁹ to buy flour, Joseph was forced to walk over the rugged mountain terrain. It took two days to walk to Kaysville, where he spent the night with friends before loading the flour on his back the next morning for another two day hike back through the canyon.⁵⁰

Joseph and Elizabeth didn't stay in Lost Creek very long. Sometime before Elizabeth gave birth to her fifth child, Lizzie,⁵¹ in Oct 1863,⁵² the Young family moved into a log house along Holmes' Creek in what is now Layton,⁵³ in Davis County.⁵⁴ It was a good location for farming, with fertile, flat land and easy access to irrigation. Connections to the both the local business district and markets in Salt Lake City and Ogden were convenient: the dirt road running next to the Young's property was an important east-west route from the Holmes Creek area to the Mountain Road, a well-worn path along the Wasatch foothills from Weber Canyon to the county seat of Farmington.⁵⁵ The main thoroughfare between Ogden and Salt Lake City was less than half mile away, near the end of Joseph's property.

Joseph discovered a love of making things grow and took to farming with enthusiasm. He planted acres of beautiful fruit trees, establishing a profitable orchard that bore apples, peaches and cherries. He eventually planted large fields of strawberries, blackberries, dew berries and currants,⁵⁶ all of which he weeded and watered during the spring and summer with an eye toward a bountiful harvest. If there were no late frosts, damaging east winds or droughts, yields could be lucrative. Fruits generally returned five times the profit as the same acreage planted in Layton's most popular crops, alfalfa and grain,⁵⁷ and Joseph found a plenty of interest in both his fresh and dried produce at Salt Lake City's Farmer's Market.⁵⁸



Joseph's farm was located along this road near Homes Creek.

Little Darlings

A year after Elizabeth set up her household in the cabin she gave birth to another daughter, Charlotte,⁵⁹ followed by Joseph⁶⁰ in 1866. Sadly, Joseph lived only five months, and it was some time before the Youngs recovered from the devastating blow. They had left the grave of little Ferdinand behind in England,⁶¹ and were now forced to give up another child to death.

Accidents and illness typically claimed many children's lives before reliable medical care became commonplace, but the loss was always difficult to bear. Elizabeth especially found comfort in the gospel teachings. She made it a point to attend church as often as possible, making the four-mile round trip to the Kaysville on foot,⁶² encouraging Joseph to join her. Two days after Christmas in 1867, she and Joseph were sealed at the endowment house in Salt Lake City.⁶³

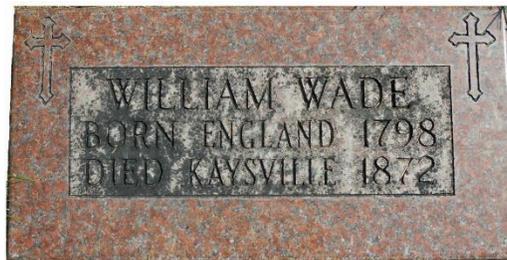
Two more sons joined the family, John⁶⁴ in 1870, Will⁶⁵ in 1871, making seven children to feed, clothe and care for. Raising children has always been a full time job, but Elizabeth rose to the occasion with an even-tempered grace that smoothed the way through the daily chores and conflicts natural in every family. Will later recalled that he never saw his mother angry, and Elizabeth was widely regarded as "a very good woman, loved by all."⁶⁶ Joseph, whose temperament was the opposite of his wife's, could be stern and strict in his discipline. The children felt the weight of his stare if they disobeyed, and the sting of his razor strop if they rebelled.

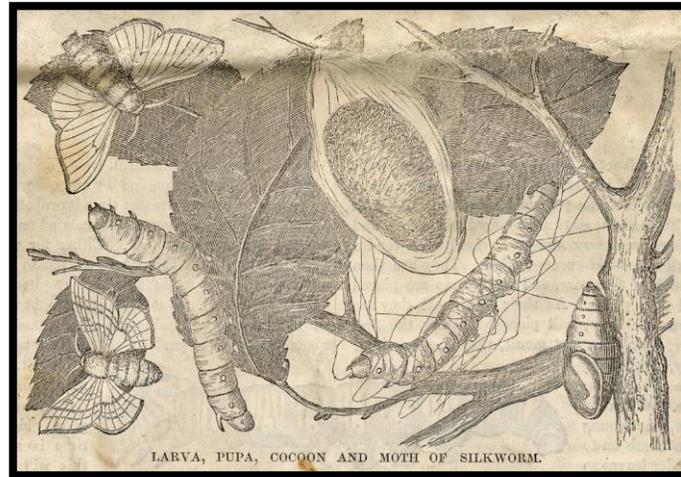
Like all pioneer mothers, Elizabeth was kept busy with household chores such as baking bread, cooking meals and making her own cheese and butter from the cow the children milked twice daily. There was the vegetable garden to tend to, as well as the chickens and pigs, all of which eventually found its way into Elizabeth's kitchen to be processed for winter storage.

William and Robert Wade

Elizabeth received the poignant news of her mother's death in 1867,¹ but was heartened to learn that her father was immigrating to Utah. No record of William's journey has been found, but he was in Salt Lake City to receive his endowment the same day Elizabeth and Joseph were sealed. Robert, his wife Victoria and infant daughter Henrietta immigrated the following July.

William lived with Elizabeth until Robert established a household nearby. William died of "gravel" (kidney or gallstones) at the age of seventy-three. He is buried next to his son Robert and his family in the Kaysville cemetery.





Sericulture illustrated in an old, unidentified issue of the Deseret News.

Raising Silk

As if Elizabeth didn't already have enough to fill her days, she decided to try her hand at raising silk worms,⁶⁷ one the home industries championed by Brigham Young as a way for women to earn extra cash while making the Saints independent of outside commerce. The idea of growing enough silk to make a pretty dress was attractive enough,⁶⁸ but the reality of tending the worms was a consuming task requiring special dedication. Huge quantities of mulberry leaves had to be gathered, chopped and spread out over the trays of hatching worms on a strict schedule up to eight times a day during the six week transformation from eggs to cocoons. Even one missed feeding could kill the voracious insects. The constant rustling noise of the worms chewing on mulberry leaves could be heard all over the house and it was a challenge keeping the upstairs room where they were grown between sixty-six and seventy degrees with just the right humidity level.

The wriggling mass of white worms was transferred to clean trays at least once a day to control their waste and removed any dead insects. Elizabeth watched carefully to determine when the worms were ready to spin their cocoons, as she would then need to transfer them to yet another tray where they would surround themselves with silk. The girls pitched in when lustrous golden cocoons were completed, dropping them into pots of boiling water than made the kitchen smell like dead bugs. Boiled cocoons were spread on out onto towels where they cooled, then brushed carefully to find and pull the silk strand

onto a large, wooden reel where multiple strands were combined into a single thicker thread. Elizabeth sent the skeins of raw silk to one of three factories in Utah that wove the silk into ribbon, handkerchiefs and cloth.

Raising silk worms was an enormous amount of tedious work that in the end failed to result in a satisfying profit. Sericulture was encouraged at Relief Society meetings for many years, but by the turn of the twentieth century, the menial and time consuming process was abandoned for the inexpensive silks imported from the Far East, and Elizabeth reclaimed both her time and the upstairs room for other pursuits.

Bricks of Clay

It wasn't long before the Young family began to outgrow their log cabin. Joseph began work on a new two-story home a few yards from the old one when he discovered his land was not only fertile, but productive in another way: the soil was just right for making adobe bricks. He dug an "adobe hole"⁶⁹ at the edge of his property and spent hours mixing the dirt into a thick paste before working in enough straw to bind the mixture together. Everyone in the family helped spread the adobe into wooden forms Joseph had built to shape the bricks, which were then set aside to dry in the sun for ten days.

Once Joseph had prepared a foundation, construction was straightforward. He began laying the bricks at the corners, working toward the middle of each wall. Each brick was mortared into place with thick adobe mix. Elizabeth directed the placement of windows and doors, which were made by inserting wooden frames at the appropriate spot. The walls were finished with a coating of liquid adobe. The old log cabin was moved to the back of the property where Joseph used it to store farm equipment.⁷⁰

The Young's new home was attractive and comfortable, thanks to the insulating properties of adobe, which absorbed the day's heat and held it in for hours after the sun had set. Adobe was such a good insulator that even after lumber became readily available in Layton, many frame homes were lined with the bricks. Joseph saw an opportunity to profit from his adobe pit and continued to make bricks for sale, helping customers load the "dobies" onto their wagons.⁷¹ The adobe sideline was so successful he continued making the bricks until several years before his death.⁷²

An Ear for Music

Hard work was the order of the day, and by evening the entire family looked forward to the relaxation of simple entertainments. A few well-worn books were available in most households and cards or board games often played with extended family and friends. Joseph in particular loved to read, and had in his small collection a medical book which he studied carefully. In a time when doctors were rare and people treated themselves with a variety of herbal potions, Joseph gained a reputation for knowing how to apply basic medical skills. He helped many sick people over the years with the information he gained from the text.⁷³

Joseph was also a talented musician with a natural ear for notes who played the fiddle, piano and organ.⁷⁴ He served as chorister and organist at church for many years,⁷⁵ and sang in the choir with a “rich, full voice.”⁷⁶ He was skilled enough at both carpentry and music that he even built his own organ and hired himself out to repair organs in northern Davis County.⁷⁷ While the Young children learned to play multiple instruments under their father’s tutelage, the most popular was the fiddle. Brigham and Emily made regular appearances at dances across the county in a home-made “orchestra” they formed with Brigham fiddling⁷⁸ while Emily sang well-loved songs.⁷⁹ The Youngs weren’t the only musicians in Layton, of course. There were so many musically talented residents living along Holmes Creek that the area eventually became known as Fiddler’s Creek.⁸⁰



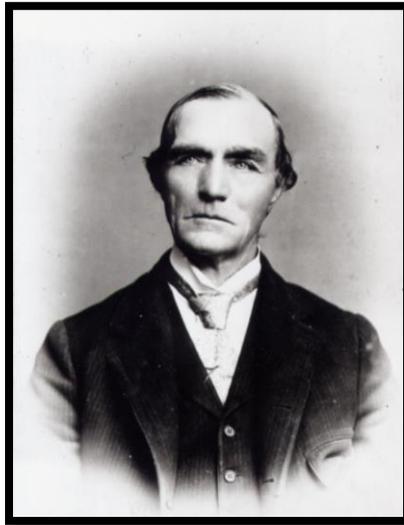
Joseph was able to play multiple musical instruments along with his harmonica by using a holder like this one.

Forsaking the Word

Elizabeth carried on with her work as a mother and homemaker as her children reached maturity. The rhythm of cooking, keeping house and tending to the kitchen garden was enlivened with marriages and the births of fourteen grandchildren over the years. She had always been a faithful woman, but it was after the death of twenty-two year old Emily in 1882⁸¹ that Elizabeth's heart became centered on attending the new temple under construction in Salt Lake City. When the temple was finally finished and dedicated in 1893, Elizabeth packed her white clothing and made plans to attend.⁸² Unfortunately, an illness that came on in late November suddenly turned into pneumonia, and Elizabeth was confined to bed where she passed way in the early morning of 5 December, 1893,⁸³ her clothes still packed for a trip she would never make.



Elizabeth Wade Young



Joseph Young

Joseph, left without the encouraging influence of his wife, sank into a depression that affected him for the rest of his life. He withdrew into a pained silence, distancing himself from his children and grandchildren, and taking to drink.⁸⁴ His normally difficult behavior deteriorated into hostile resistance, especially when confronted with what he saw as unjust control by authority figures. The same stubborn pride which caused Joseph to run away from his family as a teenager began to dissolve his membership in the church when he became engaged in some sort of dispute with his bishop.⁸⁵

What actually happened to turn Joseph against the church has been lost to time. Johnty F. Young⁸⁶ set out in the mid-1960s to determine the circumstances of his grandfather's alienation. Stories circulating among family members at the time alternated between three scenarios, according to Johnty: "One was he and a bishop's counselor were in a disagreement over a dry goods box; another, he was in a disagreement with the bishop's counselor regarding the ward choir, of which he was the chorister; another, at the time the Salt Lake Temple was opened, visitors were allowed to go through. He wished to go, but was told the bishop or bishop's counselor that he could not unless he was rebaptized. This he refused to do. It seems possible that through this disagreement with the bishop's counselor he discontinued attending church. I have been told, but am unable to verify, that he left word he did not want to be buried in his temple clothes. Some say he was not and it seems quite definite that this was the case."⁸⁷ Church records on this matter are closed, so the real reason why Joseph either left the church or was excommunicated may never be clear.⁸⁸



Catherine "Katie" Ward, Joseph's second wife.

One thing was certain, and that was Joseph's need for companionship. He remarried ten months after Elizabeth's death, on 8 October, 1894, taking as a wife Katie Ward,⁸⁹ a recently widowed Kaysville resident sixteen years his junior. Little is known about the union between Joseph and Katie, except that it "was not of long duration or a successful and happy marriage," according to Johnty Young. "There developed a property problem and there was a separation."⁹⁰

Katie's marriage to Joseph was her third. Her first marriage to James J. Kirkland⁹¹ produced three sons, all born in Scotland. It is unclear what happened to Katie's first husband, but by 1880, she was married to brick maker Samuel Ward⁹² and living in Kaysville with four of Samuel's children and her three sons by James.⁹³ Katie remarried twice after she left Joseph: to John Nelson⁹⁴ in Jan, 1898,⁹⁵ and to Purnell Owens⁹⁶ in 1906.⁹⁷ She spent the remainder of her days living in Idaho. Katie passed away in October, 1926,⁹⁸ and was buried near Samuel Ward in the Kaysville cemetery.⁹⁹

Joseph died of pneumonia two days after the new year of 1899, at the age of sixty-six.¹⁰⁰ His friends and family gathered for funeral services on a cold, snowy Saturday at his home. Whether or not Joseph would have approved, the service included prayers, sacred musical numbers and "a few words on character of deceased."¹⁰¹ He was buried next to Elizabeth in the Kaysville cemetery.¹⁰²



ENDNOTES

⁴⁸ Interview with Emily (Weaver) Young, by Janice (Page) Dawson, June, 1958. Transcript held by Shelley Dawson Davies.

⁴⁹ The John Weinel mill, established in Kaysville around 1854, provided flour for the area until Christopher Layton built a mill in 1866. See Annie Call Carr, *East of Antelope Island* (reprint, Salt Lake City, Utah; Publisher's Press, 1969), page 389.

⁵⁰ Interview, Emily (Weaver) Young, June, 1958.

⁵¹ Elizabeth (Young) Day (1863-1943), #KWZ7-C7L, www.familysearch.org

⁵² "Joseph Young-Elizabeth Wade family group sheet," "supplied 1979, by Richard Rex Dawson.

⁵³ Layton was originally an unincorporated part of Kaysville until 1902.

⁵⁴ Carlsruh, Layton, *Utah: Historic Viewpoints*, page R121. The Young home was located at approximately 650 Rosewood Lane on the north side of the street, according to Richard R. Dawson.

⁵⁵ Glen M. Leonard, *A History of Davis County* (Salt Lake City, Utah: Utah Historical Society, 1999), page 135.

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- ⁵⁶ Interview with Lillie (Young) Dawson by Richard Rex Dawson, 1971. Transcript held by Shelley Dawson Davies.
- ⁵⁷ Leonard, *A History of Davis County*, page 236.
- ⁵⁸ Interview, Emily (Weaver) Young, June, 1958. .
- ⁵⁹ Charlotte (Young) Ware (1864-1934), #KWCR-XXZ, www.familysearch.org
- ⁶⁰ Joseph Young (1866-1866), #KN4P-D5T, www.familysearch.org
- ⁶¹ Ferdinand's death certificate confirms that the child died in 1856 in England. However, there is a Ferdinand, age thirteen, listed in the Young household in the 1870 census (see Joseph Young household, 1870 U. S. census, Davis County, Utah Territory, population schedule, town of Kaysville, Roll: M593_1610; Page: 249B; Image: 503; FHL film 553109. www.ancestry.com). He is not shown immigrating with the Youngs, and has not been found in a search of census and other records to date.
- ⁶² Dawson, "Joseph Young and Elizabeth (Wade) Young."
- ⁶³ "Joseph Young-Elizabeth Wade family group sheet, "supplied 1979, by Richard Rex Dawson.
- ⁶⁴ John Young (1870-1920), #KWNN-4CJ, www.familysearch.org
- ⁶⁵ William "Will" Young (1871-1947), #KWJF-5XR, www.familysearch.org
- ⁶⁶ Interview, Emily (Weaver) Young, June, 1958.
- ⁶⁷ Interview, Lillie (Young) Dawson, 1971.
- ⁶⁸ An article in *The Deseret News*, 13 April, 1877, suggested that a silk dress was "the desire of the heart of every woman" and would "provide the pioneer mothers with some of the finery that women by nature love."
- ⁶⁹ Carr, *East of Antelope Island*, page 127.
- ⁷⁰ Carlsruh, Layton, *Utah: Historic Viewpoints*, page R122.
- ⁷¹ Interview, Emily (Weaver) Young, June, 1958.
- ⁷² *The Davis County Clipper*, 24 September, 1897, reported "Mr. Joseph Young is making bricks for some new residences which will be built this fall."
- ⁷³ Interview, Emily (Weaver) Young, June, 1958.
- ⁷⁴ Granddaughter Lillie (Young) Dawson verified Joseph's musical ear. "Papa would be playing the violin and if he missed a note, Grandpa would say, 'Will, that's wrong. Do it over again.' He could tell when the notes was off." Interview, Lillie (Young) Dawson, 1971.
- ⁷⁵ Interview, Emily (Weaver) Young, June, 1958.
- ⁷⁶ Interview with Harold John Dawson, by Janice (Page) Dawson, 1 August, 1980. Transcript held by Shelley Dawson Davies.
- ⁷⁷ Interview with Richard Rex Dawson, 1997. Transcript held by interviewer Shelley Dawson Davies.
- ⁷⁸ Dances were completely dependent on the musicians. "Brigham was playing for a dance at the old school house in Dawson hollow, when he went out to get a drink. Whoever directed him out gave him the wrong directions and he walked right into the creek up to his waist. That ended the dance for that night," recalled Joseph's grandson Harold Dawson. Interview, Harold John Dawson, 1 August, 1980.
- ⁷⁹ Carlsruh, Layton, *Utah: Historic Viewpoints*, page 203.
- ⁸⁰ Interview, Emily (Weaver) Young, June, 1958.
- ⁸¹ Emily's death date is noted as 17 October, 1880, on several family trees at www.ancestry.com The source given for this date is the Utah Cemetery Inventory, but the actual date cannot be verified online. Emily's headstone gives her death date as 13 June, 1875, but she is living with the family in the 1880 U. S. census (see Joseph Young household 1880 U. S. census, Davis County, Utah Territory, population schedule, town of Kaysville, enumeration district 016, page 318A, Roll 1336, FHL #1255336. www.ancestry.com).
- ⁸² Interview, Emily (Weaver) Young, June, 1958.
- ⁸³ *The Eagle*, 7 December, 1893.
- ⁸⁴ Granddaughter Dot (Day) Sandall described Joseph as being "very taciturn and usually drunk" when he visited her family's farm in West Layton. Dawson, "Joseph Young and Elizabeth (Wade) Young."
- ⁸⁵ Interview, Emily (Weaver) Young, June, 1958.

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- ⁸⁶ Johnty Flitton Young (1893-1974), #KWZX-VWD. Johnty was the son of John Young and Sarah Jane Flitton (1870-1947), #KWNN-4CN, www.familysearch.org
- ⁸⁷ Letter from Johnty F. Young (861-22nd Street, Ogden, Utah), to Ruth E. Fors, Genealogical Society, Salt Lake City, Utah. 25 April, 1964. Copy held by Shelley Dawson Davies.
- ⁸⁸ Author A. J. Simmonds notes that in many cases people who were excommunicated by the church in early Utah were “seldom if ever” removed for doctrinal reasons. Since the church had a strong hold on social, economic and political activities, it was easy to find disagreement with authorities on subjects completely unrelated to the principles of Mormonism. “Grounds for separation were often based on petty slights (real and imagined), and reluctance to undertake church offices and positions.” A. J. Simmonds, *The Reluctant Gentile: The Life and Times of Andrew Montom Simmonds, 1844-1925* (Black Jack Press, Trenton, Utah, 1981), page 62, 67, 108.
- ⁸⁹ Catherine “Katie” (Norman) Kirtland Ward Young Nelson Owens (1849-1926), #KNV-S85, www.familysearch.org
- ⁹⁰ Letter, Johnty F. Young to Ruth E. Fors, 25 April, 1964.
- ⁹¹ James J. Kirkland (1850-), #KNS1-NQP, www.familysearch.org
- ⁹² Samuel Ward (1829-1894), #LZYX-RSQ, www.familysearch.org
- ⁹³ Samuel Ward household, 1880 U. S. census, Davis County, Utah Territory, population schedule, town of Kaysville, enumeration district 016, page 316B, Roll 1336, FHL #1255336. www.ancestry.com
- ⁹⁴ John Williamson Nelson (1846-1921), #LDY3-DZ6, www.familysearch.org
- ⁹⁵ Western States Marriage Index, #221125, 3 January, 1898, Logan, Cache, Utah. www.abish.byui.edu
- ⁹⁶ Purnell J. Owen (1845-), #LCQ8-1CK, www.familysearch.org
- ⁹⁷ Western States Marriage Index, marriage ID # 12821, 22 May, 1906, St. Anthony, Freemont, Idaho. www.abish.byui.edu
- ⁹⁸ Catherine Norman Ward, death certificate no. 1852, (1926), Utah State Board of Health, Salt Lake City.
- ⁹⁹ Samuel’s grave is located at A-3-5-8; Katie’s grave is at A-2-5-3. www.namesinstone.com
- ¹⁰⁰ Joseph Young entry, Davis County Clerk Death Register. Utah State Archives film 22801 reel 1.
- ¹⁰¹ *The Salt Lake Herald*, 8 January, 1899. See also: James Henry Raddon, copy of diary entry provided by Kent Day to Janice (Page) Dawson, 1997. Copy held by Shelley Dawson Davies. James Raddon was the second husband of Elizabeth (Davis) Day. Elizabeth Day was mother-in-law to Elizabeth (Young) Day, a daughter of Joseph Young.
- ¹⁰² Grave A-2-1-6. www.namesinstone.com

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