

ALBINA TERRY YOUNG
By LaRean C. Young



The first child of William Reynolds Terry and Mary Allen Phillips was born on October 5, 1836, at South Kingston, Rhode Island. They named her Albina. Both of the parents were left orphans when children and became factory workers in the cotton and woolen mills of the country. There they were drawn together by bonds of sympathy. As they grew older they became lovers, which resulted in marriage. William was manager of a factory in Providence, Rhode Island, and Mary Allen was his best worker.

The Phillips family came from England with the Pilgrims, who were driven out of that country on account of their religion in the year 1618, going to Holland. In 1620 they sailed for America and landed at Plymouth Rock on December 21st. The Terry family came from London, England, in 1635. Roger Williams was driven out of Salem, New England, on account of his "liberal" views of religion in 1636. Organizing a company, they went to Rhode Island in 1636 to settle the new country. It seems that the Terry and Phillips families were with this company and became permanent settlers there. William Reynolds Terry was born June 2, 1812, at Exeter, Washington County, Rhode Island, and died May 31, 1868 at St. George, Utah. Mary

Allen Phillips was born March 1, 1815, at Wakefield, Washington County, Rhode Island. She died Oct 9, 1889, at Draper, Utah.

The family with 2 children left Providence, Rhode Island, in 1838 and moved to Columbus, Iowa. In August 1841 two Mormon elders came to Columbus and they heard the gospel for the first time. Mary was baptized in December 1841 but it was in March 1842 before William was baptized. The spirit of gathering came upon them as it did upon all converts in the early days of the church, and they answered the call. They moved to Hancock County, Illinois, which was 18 miles east of Nauvoo and about 6 miles from Carthage. They were so satisfied with Mormonism, as the new religion was called, that they were willing to put everything that they possessed into it.

On June 27, 1844, her father heard shooting in the direction of Carthage. Going to the house he said, "I am afraid they have killed the prophet." Her mother said that he was as white as death. He later learned that the Prophet Joseph Smith and his brother had been killed. By the lateness of the time in which Albina's family gathered to the church, they were spared the terrible suffering which the saints were subjected to in the 14 years of their being driven from place to place. In February 1846 the saints were driven out of Nauvoo onto Iowa sod and commenced their trek westward. In March 1847 Brigham Young led 147 people to the Salt Lake Valley, arriving on July 24, 1847.

The Terry family was forced out of Illinois into Iowa in May 1846. There were a few people who were too poor to move west with the main body of the church, and they remained in Iowa until they could get teams and wagons to move on and follow the saints. Among those who remained was the Terry family. For six years they remained on the land they had rented in Iowa. In the summertime they would clear land and raise corn and other crops to subsist upon, and in the winter Father Terry would fashion hardwood that had been stored in the loft of an old granary into parts for two wagons. Albina, being the oldest, worked in the fields with her father while her mother and the smaller children took care of the house work. The last crop of corn they raised at this place was hauled down the river to St. Louis and sold for money with which he bought iron to be used in ironing off the wagons. This work he did himself. Father Terry also made shoes for his family, so they were always on the lookout for old boots, for a pair of boot toes was enough leather to make a pair of shoes.

In the spring of 1852 the Terry family was ready to start the 1400 mile journey to the Rocky Mountains with two wagons, three yokes of oxen and provisions. Albina was the teamster for a yoke of oxen and her father drove two yokes of oxen that pulled the other wagon. The Indians were not happy about the

encroachment of the white men and were a constant menace to the caravans. When the oxen were turned loose to graze, herders went with them as guards. All of the teamsters had to take their turns at standing guard. The boys would banter one another about who would have "Bine" to stand guard with, but when it came her turn, then they would vie with each other to see who would have the privilege of doing her guard duty for her.

All that could walk had to do so, as the wagons were loaded heavily and only the sick and old and small children could be hauled in the wagons. So day after day "Bine" walked beside her faithful team. Occasionally there would be a dance at night, which brought new life to the people and the troubles of the day would be forgotten. Old Ben played the fiddle and Father Terry played his old black flute. He was very musically talented.

When they arrived in the Salt Lake Valley on 9 Sep 1852, the Terry family was directed to go south to Willow Creek to help build up a section that is now Draper, Utah, which was twenty miles South of Salt Lake City. The land was covered with sage and greasewood brush, and ditches had to be dug to bring water onto the land before it would grow crops. The first job at hand was to build a house, which they built out of adobes they made. The first winter was a tough one for the Terrys. Food was scarce and they had little money. The next year they grew crops and things were better.

Albina's most prized possession was an old black trunk. In it were all kinds of little things that were dear to her heart-little scraps of cloth from little boy's baby dresses, a baby's shoe with a hole in the toe, locks of baby's ringlets, a little cap that her first little boy wore, and a little piece of gold chain, which was given to her by a sweetheart she loved and lost while coming across the plains. For a long time she grieved and wondered if she would ever have another to take his place. Her mother advised her to go to her Heavenly Father and tell Him her troubles, so she decided to do so. One night when she went to rest, she knelt down by her bed and told Him all about it. During the night she dreamed that she saw a curly-headed boy pass along the road that went past their home, and a voice said to her that the boy was her husband. She told her dream to her mother, who advised her to be patient and all would be well.

About a year later in the summer of 1858, John R. Young was on his way home from a four year mission in the Sandwich Islands (Hawaii). He and his cousin Brigham Young Jr. were on their way to Salt Lake in a buggy when they passed the Terry home in Draper. Albina was weaving on the front porch and when she saw him, she went into the house and told her mother that the boy in the buggy that had just passed was her husband that she had seen in her dream. After the young

missionary had been home a short time, he was sent to Draper to be the speaker at a young folks meeting. Albina got a seat on the front row, and when John looked over the audience, his eyes met the eyes of the anxious young woman. A voice said to him, "Behold your wife." The courtship began, which resulted in marriage on January 1, 1859.

In November of the same year the newlyweds moved to Payson to help settle the country in that part of the state. This call from the authorities was the first of many calls to come. While in Payson her first child was born and named John Terry Young. On January 1, 1861, John R. married Lydia Knight as a plural wife. After this marriage he received a call to go to Dixie in 1861 and settled in Santa Clara.

The pioneers were in the process of clearing the land of sagebrush, when there came a flood down the creek that washed away their stockade, shelters, supplies, and land that had been cleared for spring planting, thus leaving them destitute to make another start. Little John T. died with the croup a few days later as a result of exposure in the terrible night of the flood.

In the spring of 1862 John R. was called to go Omaha, Nebraska, to get some cotton gins and spinning jennies for the benefit of the Santa Clara Ward and also bring convert immigrants to the Salt Lake Valley. It took six months to make the trip with ox teams. There were two wives, and they were left in a tent, almost destitute to scratch for themselves. Before he returned in the fall, another baby was born and Albina had to make clothes of a bed sheet to clothe the little fellow. In the year 1863 another call came to these two noble wives to rustle for themselves while John R. went to Omaha for another group of immigrants.

The next year 1864 a call came to go on a second mission to the Hawaiian Islands. John R. was working on the roof of a cabin when the letter came. He read it and said, "A call for another mission, but damned if I will go." Albina, whose faith was unshakable, said "Father, are you going to disgrace us?" The house was not finished, the oxen and all available property was sold to raise money for the mission. He left in March 1864, leaving Albina and her children with her father in Draper. In November 1864 he was called to return because of the destitute condition of his families. He finally got home in the spring of 1865.

Little relief came to the struggling families when the breadwinner came home, for the Black Hawk war was on and all able-bodied men had to be organized for guard duty to protect their homes, horses and cattle from the Indians. This work took the men from their homes most of the summer of that year.

The summer of 1865 found Albina and Lydia alone while their husband was filling a mission among the Indians in Southern Utah and Arizona. The family had been moved into St. George, where they had the shelter of a house to live in. In the spring of 1866 he was released to come home. While crossing the Colorado River on a raft, the men were drenched to the skin in the cold water. John R. caught cold which settled in his intestines, and after suffering a week without relief, he was given up to die. The bishop came in the evening and dedicated him up to God. He then asked if he should stay with Albina through the night. She told him "No", and said that she would be all right. Calling in her ward teacher, Albert Tyler, they knelt down by the bedside and prayed that his life would be spared. In a short time the fever broke, and John R. sat up and asked for food. The next morning he went into St. George to conference.

In 1867 another call came to go to a saw mill in Pine Valley Mountain, to help in getting lumber and timber to be used in the building of the St. George Temple. President Brigham Young then called him to help build a cotton factory at Washington, a few miles north of St. George.

They moved to Washington, where John R. was made foreman of the working men on the factory. Albina's father (William R. Terry) had been called from his home in Draper previous to this time and was the Master Mechanic who installed the machinery in the factory. In May 1868 her father died and was buried in St. George. He was one of the most loved persons in all the world to Albina. Also, John R. lost one of his best counselors and his truest friend. When John R. was on his missions, his father-in-law farmed his land and cared for his family as if they were his own.

In 1869 John R. married Tamar Black and then in 1871 took her and Albina to Pipe Springs, Arizona, where he was in charge of the work in building Fort Windsor. The next move was to Kanab, then Glendale, then 4 miles further along the creek. In 1874 he was called to organize the United Order. In 1876 she moved into the Order in a town called Orderville. This was a new experience for her because she moved into a two room lumber house that had already been built and was ready to be occupied. Her husband's family was given six rooms, all joining.

Albina's two rooms were the two center rooms which placed her in position to be what she always was, the peace-maker of the family. For the first time the families were all together and under a roof.

In 1877 John R. was called to go to England on another mission, but his families would be taken care of in the Order. All shared alike whether they were old, sick or blind, and they all had food, wood, and shelter. All members ate in the

community building. It took two tables to serve them all, one for the grown folks and one for the children. Each person had a job. Albina was in charge of the cloth-making department. From the fumes of the dyes that were used for coloring purposes, she lost the sight of one of her eyes.

President Brigham Young died in August 1877 while John R. was still in England. He returned in 1878 to the Order, and was placed in charge of the sheep industry. He left the Order and on February 26, 1883, moved Albina and Tamar and their families to Rabbit Valley (Loa), Utah. Lydia refused to leave the Order at that time. Rabbit Valley was a cold frosty country, and it was a struggle there to get the necessities of life. In Dixie the climate was mild and everything that was planted would grow and produce food. In Loa it was different. Wheat seldom matured sufficiently to make good bread. Only the hardiest kinds of vegetables would survive the late frosts.

During this time the U. S. marshals started hunting all polygamists. To avoid imprisonment, John R. took Tamar and Lydia to Mexico until the Manifesto. In the meantime all of Albina's boys left home one at a time as they were nearly men to make their way in the world. All left her except Frank, who married at 32 years of age. Although Frank moved into a home with his young bride, he never neglected his mother but always saw that she had wood to keep her warm, and he always divided whatever he had with his mother.

The following years were the most trying of her life. Old age was upon her; she had broken health, and was struggling against loneliness. Her neighbor's girls were very good to her and often stayed the night with her. About 1895 Frank and Albina sold their homes in Loa and moved to Huntington, Emery County, Utah, where two of her sons already resided-Silas and Ferra. There conditions were more favorable for her.

Her son Roy said of his mother: Looking back over the years, many memories come over me, but the most cherished of them all are the memories of my mother. She was so loyal to her husband in his work which led her into untold hardships and deprived her of the comforts and many of the bare necessities. Through it all she was never known to complain. By nature my mother was kind, generous, charitable, humble, prayerful, sympathetic, honest, trustworthy and honorable in her callings with God and all mankind. She was full of faith and had the gift of discernment. Loyalty seemed to be the cornerstone of her useful life. Her trust in God was the sustaining power that bore her up in all the trials and hardships that she went through. She would say, "God knows best and if we can be true and faithful to the end, all will be well."

Albina Terry Young had no daughters but had seven sons, six of whom she raised to maturity. Her children were John Terry, Frank Alban, Silas Smith, Ferra Little, William Reynolds, John Royal, and Joseph Willard.

Albina died on January 8, 1913, at Blanding, Utah, and is buried there with her husband John R. Young and his third wife Tamar Black. Lydia Knight, the second wife, died and is buried in Dublan, Mexico.

Written by LaRean C. Young
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Sources of information: "Memoirs of John R. Young" and "My Mother and Me" by Roy Young