L. Tom Perry Special Collections
Harold B. Lee Library
Brigham Young University
Provo, Utah 84602

Collection Information (author(s)/title):

Zina O. H. Young Papers

Call Number (include box, folder and item numbers):

MSS SC 2184

Notice of Use For the Attached Facsimile

This Reference copy has been furnished by the L. Tom Perry Special Collections, Harold B. Lee Library. It is prohibited by signed agreement (User's Agreement) to wholly publish or duplicate this document in any form without written permission from Special Collections and/or other parties that may hold intellectual property rights to this material. Any enquiries or for additional copies, contact the L. Tom Perry Special Collections.

Citation Information

If any material from this facsimile is quoted or paraphrased, use the following citation pattern: (1) author(s), (2) collection title(s), (3) L. Tom Perry Special Collections Library, (4) Harold B. Lee Library, Brigham Young University, Provo, Utah. If a reference is cited more than once, an abbreviated form may used thereafter.

September 24, 2003
A Brief History of

ZINA D. H. YOUNG

By

Oa Jacobs Cannon,
a Granddaughter

Researched by

David Henry Jacobs,
a Great Grandson
The next morning I was taken sick and in a few days my father and brother, Oliver, were also prostrate. My youngest brother, John, twelve years of age, was the only one left that could give us a drink of water, but the Prophet sent his adopted daughter, Julia Murdock, to assist us in our affliction, and she saw to our being taken care of as well as circumstances would permit, for there were hundreds lying sick in tents and wagons who needed care as much as we. Once Joseph came himself and made us tea with his own hands, comforting us and all the sick and dying.

Early in the morning of July 8, 1839, just before the sun had risen, the spirit of my blessed mother took its flight, without her moving a muscle, or even a quiver of the lip. Only two of the family could follow the remains to their resting place. Oh, who can tell the anguish of the hearts of the survivors, who knew not whose turn it would be to follow next.

Thus died my martyred mother! The Prophet Joseph often said that the Saints who died in the persecutions were as much martyrs of the Church as was the Apostle, David Patten who was killed in the defense of the Saints, or those who were massacred at Haun's Mill. My beloved mother was one of the many bright martyrs of the Church in those dark and terrible days of persecution.

After the death of her mother, Zina and her two young brothers were taken into the home of the Prophet Joseph. He and Emma were very kind to them.

A very important event took place in the life of Zina during these early days in Nauvoo. Her father married Lydia Partridge, the widow of Bishop Edward Partridge who died on May 27, 1840, as a result of the Missouri persecution. This marriage took place on September 29, 1840, some fourteen months after the death of Zina's mother. It was also during these eventful days that her sister Prescindia had to leave her irresponsible husband. She was at that time sealed to the Prophet Joseph. Matters changed for the better thereafter.
Chapter 2
ZINA'S MARRIAGES

While Zina and her brothers were living with the Prophet and Emma she met and became engaged to Henry Bailey Jacobs. They asked the Prophet to perform their marriage ceremony which was to be held at the County Clerk's office. When the couple arrived the Prophet was not there. After a wait, they decided to ask the clerk, John C. Bennett, if he would perform the marriage, which he did.

When the couple later met the Prophet, Zina asked him why he hadn't come as he had promised. He told her it had been made known to him that she was to be his Celestial Wife and he could not give to another, one who had been given to him. Henry signed an agreement releasing Zina to the Prophet for eternity. This agreement is on file in the Salt Lake Temple. It was found by Rega Card, Zina's grandson.

Henry was very much in love with Zina, but evidently felt as Zina's father had expressed, "whatever the Prophet did was right, without making the wisdom of God's authorities bend to the reasoning of any man; for God has called and empowered him and no man has the right to judge his works." Seven months after this marriage, Zina was sealed to the Prophet Joseph Smith for eternity. This sealing took place on October 27, 1841, with Zina's brother Dimick officiating and Fanny A. Huntington present as a witness. Two months later, Zina gave birth to her first son, Zebulon Jacobs.
Henry Bailey Jacobs was called on many missions. He proved to be an excellent missionary. One mission was for six months to New York, another to England for a year. Zina's brother Oliver was his companion during both of these missions. A good account is given from Oliver's diary. Henry was president of the Preston and Clithero Branches. Each report of missions show many baptisms, and Oliver often praised Henry's ability as a powerful speaker and remarked on his strong testimony.

Zina's diary reveals that she was personally very much affected by the events she related, but with all her openness, there is still a careful covering kept around her relationship to Henry. Zina showed pride in Henry's calling as Seventies President; she accepts as dear friends the Saints who were kind to him on his mission; she cares for him in sickness and notes his progress on their home. She mentions starting a suit for him, and the date she completed it; also other apparel for him.

One entry in her diary on December 20, 1844, states:

"Henry sold his coat, vest, and a hat to Brother Lewis to answer up on his tithing for $19.50. O may he be enabled to pay his tithing that he or we may receive the promised blessings of the Lord."

Zina's son Zebulon wrote a diary in his later years and said:

"My father needed a coat. He did work for a man who gave him a good one which was too small for the owner but about four sizes too large for father, but it was a coat! Mother did not know what to do with it, and we were too poor to hire the alteration. Mother persuaded father to borrow a coat that fit him and from that she tried to make a pattern but it would not work. So Monday morning, she ripped the coat to pieces, cut a pattern, and put it together. She pressed it, and it was good as new. The next Sunday father had his new coat and was as proud as a lord."
Still, there is little of the intimate view of their lives. She notes sicknesses - her own, her husband, their son Zebulon's.

They were never settled in a home. Zina moved three times during the fifteen months covered by her Nauvoo diary. Of course, one would believe this was not unusual in Nauvoo. Henry moved in and out, leaving and returning from various missions, always with more baptisms. It seems he was never home long enough to make a living for her.

On January 3, 1846, when Zina was in her eighth month of pregnancy, President Young took Zina and Henry into the temple and gave them their endowments. Following these ordinances President Young married Zina for time with Henry's consent. Henry stood as a witness to the marriage, again showing his trust in the Prophet of God in allowing the marriage to take place. He felt if it was God's will he should step aside. Zina's brother performed the marriage.

President Young then asked Henry to take Zina and their four year old son, Zebulon, to Mt. Pisgah where William Huntington, Zina's father, had been sent to take charge of the Saints as they arrived on their journey west. Henry and Zina traveled with a company in mud, rain, and wind. This journey began March 1, 1846.

When they arrived on the east bank of the Chariton River in Iowa, Zina gave the account in her diary:
"On the bank of the Chariton an incident occurred that was very eventful in the life of a woman. I had been told in the Temple that I should acknowledge God even in a miracle in my deliverance in a woman's hour of trouble, which hour had now come. We had traveled one morning about five miles, when I called for a halt in our march. There was but one person with me, Mother Lyman. Henry was taking care of Zebulon. There on the bank of the Chariton River, on the morning of the 23rd, I was delivered of a fine son. Mother Lyman gave me a cup of coffee and a biscuit. What a luxury for special remembrance! Occasionally, the wagon had to be stopped that I might take a breath. Thus I journeyed on. I did not mind the hardship of my situation for my life had been preserved, and my babe seemed so beautiful.

Now Zina lay upon a feather bed which was placed on the ends of some wooden barrels. She could feel the iron hoops protruding above the level of the barrel tops as the wagon jounced along. Her husband took care of her while she was in bed.

The following is from a diary of Eliza Partridge Lyman:

"We came across Henry Jacobs' wagon in the mud, up to the hubs. Zina was lying so close to the top she could hardly raise her head to take a breath."

Hosea Stout recorded in his diary:

"This was a dark, wet, and drizzly morning, and a very bad time for traveling . . . the creek was a deep pitch on both sides and bad for the teams to pass. The roads passed through the rough ridge and bluffs on the Chariton River about four miles. We came to the river at noon. This stream had deep, steep, and sandy banks. I found the teams crossing. They had to let the wagons down the pitch by ropes attached to the hind end of the wagons, thus enabling the teams to let the wagons down more easily. It was now raining. The teams were all day crossing. Here while the wagons were waiting to cross the river, Henry B. Jacobs' wife was confined and had a child, and no harm happened to her, notwithstanding the inclement weather."
An account of this same incident was written by Zina's son later in his life:

"We came to and crossed the Chariton River on March 21st. The train camped on the east side. Father and a friend decided they would go over and camp on a dry point just above the road where there was plenty of wood. The clouds were threatening. The next morning (March 22) I was bundled up bright and early in a shawl, taken out of the wagon, and deposited in the forks of a scrub oak. I was told to keep quiet or I would fall and crack my head. Becoming restless, father called to me and said, 'be a good boy for a few minutes and I will show you something.' In a short time he came and got me, then leaned me toward the head of mother's bed. 'What do you see over there,' he said. 'Mama,' I replied. 'What else?' At that moment, I heard a baby squeak and caught sight of a little red squirming face. Father was kept busy holding me. Mother said, 'you have a little brother, Henry Chariton Jacobs.' Henry was named for his father, his grandfather, and Chariton for the river."

When they arrived at Mt. Pisgah there was a call for Henry to go to England for a year on a mission with Zina's brother, Oliver. It seems Henry was serving in the mission field most of the time. He went without complaint. He was so ill from internal bleeding they had to put him on a blanket and carry him to a boat. This is mentioned by Juanita Brooks in her biography of John W. Lee.

It was difficult for Henry to believe he had lost Zina for time as well as eternity. He wrote to her at each stop on the way to New York voicing his love for her, his humility, and his faith in President Young as a Prophet. One such letter follows:

"... Zina, my mind never will change from worlds without end. No never! The same affection is there and never can be moved. I'd not murmur nor complain at the dealings of God - no, verily no, but I feel alone and no one to speak to to call my own. I feel like a lamb without a mother. I do not blame any person or persons; no, May the Lord our Father bless Brother Brigham and all pertains unto him forever. Tell him for me I have no feelings against him nor never have. All is right according to the
law of the Celestial Kingdom and our God Joseph. Zina, be comforted. Be of good cheer and the God of our fathers bless you. I know your mind has been troubled about many things but fear not - all things will work together for the good of them that love God; therefore be subject to counsel as you have commenced and you will be saved. Bless my dear little sons, Zebulon and Henry Chariton, with a holy kiss for me in the name of the Lord for I do love my little lambs. O the feelings I have for you cannot be told. . ."

My admiration deepened for him after reading this. What a supreme sacrifice he made without rancor, with great humility and readiness to accept the word of God's Prophet and be directed by him. I have come to realize that Grandmother Zina could never have fulfilled her destiny other than being married to Brigham Young, who could give her the opportunities to develop and use her many talents.

We conjecture that President Young felt justified in having a marriage for time performed between Zina and himself because of the instructions the Prophet Joseph gave to the Quorum of Twelve prior to his death, wherein he told them to marry and care for the women who were sealed to him, that each would have her choice as to whom she would be married for time. Twenty-five year old Zina chose Brigham Young, twenty years her senior.
INTERVIEW OF ZINA D. H. YOUNG

This interview was conducted by a newspaper reporter when Zina was past eighty years old. It indicates the correctness of our assumptions about her marriage.

A: I believe you married a man by the name of Henry Jacobs, did you not?
A: Yes, sir.
Q: Can you give me the date of that marriage?
A: No, sir.
Q: You had a license, I presume, from the State of Illinois?
A: I do not know. I knew nothing about licenses.
Q: Can you tell me where you married Mr. Jacobs? That is, in Nauvoo, or where?
A: I can hardly tell you. I do not see what this has to do with my marriage to Joseph Smith.
Q: Can you tell when you were married to Mr. Jacobs?
A: That is no matter.
Q: Can you tell me how many children were born to Mr. Jacobs?
A: I had two sons, both noble boys.
Q: Do you remember the dates of their birth?
A: That is no matter.
Q: Is it not a fact that one of those boys was born after you left Nauvoo? Was he not born on the Chariton River?
A: Yes, on the Chariton River. That is the reason he was called Chariton.
Q: Then is it a fact that it was as late as the year 1846 or 1847 when this boy Chariton was born on the Chariton River?
A: Yes, sir.

XXXIX
Stake Presidents, Patriarchs, Bishops, countless missionaries, and their counterparts in the women's auxiliaries of the Church, who recall the faith that impelled their forbears to joyously embark on the errands of the Lord and lay a firm foundation for those who follow.

And so it behooves all of us to do likewise. For are we not pioneers as we enter mortality?