

History of Lorenzo Wesley Roundy

by Joseph F. Buchanan, great-great-grandson



Chapter 1

Lorenzo Wesley Roundy, who lived from 1819 to 1876, experienced a great deal of life, love and sacrifice packed into his short, almost fifty-seven, years. This history comprises a compilation of many sources and collections of facts. Lorenzo did not write much so we do not have a personal direct source of information, but because of his life and active involvement in the events of his time and place, we have a lot of details with which to work.

Annie Isadore Roundy Davis wrote a brief history of his life. Annie was not quite nine years old when her father died, so much of the history is not first-hand knowledge, but it gives a good summary of his life. It is a good way to begin telling the story of this great man because I am sure he would want to be known as a father in Zion who loved his family and the Lord, and who gave his life in serving the Lord's Kingdom.

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"He was the second son of Shadrach Roundy. His mother being Betsy Quimby before she was married.

"He was born June 18, 1819 at Spafford, N.Y. His father was presiding in the town of Spafford when they heard of the Revelations of Joseph Smith, and they soon embraced the Gospel of Jesus Christ. Soon after, the family moved to Pennsylvania, and from there to Kirtland, Ohio. There they helped build the Temple. Lorenzo shared all the hardships that the Saints went through. He was a member of the Nauvoo Legion. After arriving in Salt Lake City, he was a member of the Nauvoo Legion & took part in the Indian wars in the Mormon Colony. He came to Salt Lake with his parents in the year 1847. He was 8 generation in descent from Phillip Roundy who died in Salem, Mass in 1678. He went from Salt Lake City to Centerville, Davis Co. He married Adeline Whiting in 1843. She died in 1846. By his first wife he had 2 children, boys, one died in infancy, Myron Shadrach was the one living. Then he married Susannah Wallace, 1847.

"Children as follows: Wallace Wesley, 2 Malinda Elizabeth, 3 Matilda Ann, 4 Celestia Almeda, 5 Mary Isabella, 6 Betsy 7 Napoleon Bonepart, 8 Lorenzo Wesley.

"In 1857 he married Priscilla Parrish. There was 8 children: 1 Fannie Jane, 2 Sarah, 3 Samuel H, 4 Joel Jesse, 5 Annie Isadore, 6 David Alonzo, who died in infancy 7 Lydia Annis, 8 Heber Lorenzo.

"While he was living at Centerville, he was called to go south to help settle the country, went in the year 1866, went down at Kanab, and the Indians was so bad they couldn't stay there. They killed one of the company while there. His name was Robert Berry. They went from there up to Kanarra, Iron Co., Utah. As soon as they arrived there my father went to work to make homes for his families, and to clear land to farm. There wasent any water in the valley. They had to go to the mouth of the canyon for water. They made ditches and worked with the water till they got it down in the valley. They soon put up a saw mill to saw timber for to build houses. He was chosen Bishop of the ward. They started a co-op store. He went to Salt Lake by team to bring merchandise. They also had co-op sheep herd & stock. They was still troubled with the Indians. He was captain in the Indian trouble. They went through many hardships & trials. He was a Father to the people where he resided. All the people loved him, went to him with his troubles. After he had built up Kanarra, he was prospering there, built two nice homes for his two families. He was called to go and help settle Arizona. He had made two trips, was called the third time. It was in the spring, May, when the Colorado River was very high. He told his family that he would never come back alive. They told him to send word to Brigham Young how he felt, but he said no, he would go if he knew he would never return. He went & we know the rest. Was drowned May 24. He stayed in the boat, the last one."¹

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Much of the chronicling of the young years of Lorenzo is found woven in the histories of his father. There are several of these works at hand that describe the life, character and experiences of Shadrach Roundy. Unfortunately, little is specifically mentioned concerning his son. Beyond this, Lorenzo did not keep a journal or write any autobiographical materials. Much of the record we have of Lorenzo is found in the reports and writings of others. It is providential that Lorenzo was involved in a significant way with the affairs of his church, the Church of Jesus Christ of Latter-day Saints (LDS) and in the colonization of Utah Territory, so we have numerous reports that refer to Lorenzo and his experiences. Much credit is due to the tireless work of Renée Rich Mounteer, who wrote the comprehensive and compelling book about the lives of Shadrach and Betsy Roundy, the parents of Lorenzo Wesley Roundy. Many thanks go to Renée for her work, which also brought much to light concerning Lorenzo and his life. Many others have contributed through various research work, particularly of note are Guy Roundy and Gail Pollock, whose dedicated work of finding and compiling references has been very valuable.

¹ History of Lorenzo Wesley Roundy - as written by his daughter, Annie Isadore Roundy Davis. The handwritten pages of Annie's history, which includes this history of her father, can be found at the website: <http://aeb.buchananspot.com/histories/AIRoundyLife/viewer.html> .

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Chapter 2

To be born, grow up and learn life amidst the trying and blessed times that existed through the early years of the restoration of the Gospel of Jesus Christ! Such could mold the character to make one great. But that, by itself, was not sufficient to shape a man into a person of integrity, kindness and strength. Lorenzo Wesley Roundy had such an environmental experience, but we can judge from his life and dedication to truth and goodness, that he let the Lord shape him to be kind, honest and strong, in spite of and because of his life's experiences and the influences of those good people around him: family, friends and church leaders. This history is an attempt to portray the strength, kindness and influence that was the man: Lorenzo Wesley Roundy.

Lorenzo Wesley Roundy was born on the 18th of June, 1819, in Spafford, New York. He was the third child of Shadrach and Betsey Quimby Roundy. The Roundy family lived in the Finger Lakes region of upstate New York. It is interesting to note that less than a year following his birth, less than 65 miles to the west, the Prophet Joseph Smith experienced his First Vision. Shadrach was a farmer and had built some acreage over the years establishing a farm of about 200 acres by this time. It can be assumed that as Lorenzo grew up, he was busily engaged in working on the farm.

The Roundy family, including the close relatives living in Spafford, were all involved in the local Free Will Baptist Church, he having been elected as a member of the Board of Trustees. Shadrach was known to study the Gospel with family and friends in the church there. Being in such close proximity to Palmyra and Fayette, New York, where Joseph Smith lived and the church was being formed, it is natural that the spreading of the word of the Restoration of the Gospel reached the town where the Roundy family lived. Some influence came even before the Church was officially organized in April 1830. Several people came through Spafford over the next few years, bringing the Book of Mormon with them. When the Book of Mormon came to town, Shadrach was among those who sat together, read and discussed the book. They were convinced that it came from God. Shadrach's family was ready to accept the restored Gospel and be baptized when missionaries came through Spafford.

According to reports and records of those who ministered in the area, Shadrach was baptized on January 30, 1832, by William McLellin in Kirtland, Ohio. Later in the year, Lorenzo's mother, Betsey was baptized on May 20th, in Spafford, by either Samuel H. Smith or Orson Hyde. Four days prior to this event, Shadrach was ordained an Elder in the Church. Young Lorenzo was almost thirteen years of age at this time. It is not known when Lorenzo was baptized. Based on his later experiences and church ordinances, we know he was baptized sometime between 1832 and 1837 when the

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family was in Missouri.

Sometime later in the year 1832, the Roundy family moved to Elk Creek, Pennsylvania, near Lake Erie. By this time, Lorenzo's family included 8 children. With him being one of the oldest, it can be assumed that Lorenzo was depended upon to help with the establishment of the new home and farm. Shadrach was very concerned about his support for the family. It is reported in the minutes of a council of Elders, held in Kirtland on 18 December 1832, Shadrach expressed this concern, especially with relation to an expectation of him serving as a missionary, leaving his family. It is reported that Shadrach arose stating, "His object in coming here was to get council, as he had previously been ordained & having a witness of the Spirit that it was of God and was willing to go forth and proclaim the gospel, but stated to the council that his family stood in need of his labor for their support of no other way could be devised." He was advised to follow the "dictates of the Spirit." ¹Shadrach remained with his family.

Lorenzo and the rest of the children undoubtedly learned of the dedication of their parents in serving the Lord and experienced opportunities of great value. In the following autumn, on October 8, 1833, Joseph Smith reports that he and others, on their way to a proselytizing mission to Canada, stopped and visited with the Shadrach Roundy family in their home in Elk Creek. Again a few months later, on 27 Feb. 1834, Joseph Smith again reports visiting with the family in Elk Creek, this time on their way east to recruit funds for Zion. As Lorenzo experienced these visits from the prophet Joseph Smith and others, he was about the age Joseph Smith was when he received his first vision. We can assume that these spiritual blessings had a great affect on him and his siblings.

The Roundy family moved again in 1835, this time to Willoughby, Ohio, nearer to Kirtland. While in Pennsylvania, Shadrach was able to travel periodically to Kirtland to attend meetings and be involved with church business there, but it is likely that the family needed to be closer to the church, so they moved. Willoughby is about 3 miles WNW of Kirtland. While in Willoughby, it is reported in the Joseph Smith records that the family was again visited by Joseph Smith. This was on October 31, 1835, and was on a day when Joseph Smith had some difficult times with his brother, William. In the report, he (Joseph Smith) reports his prayer to "my heavenly father to open their eyes that they may discover where they stand (meaning his brothers, William and Samuel)." ² He then mentions going out after dinner, in company with his wife, children and brother, Don Carlos, and others, to visit Shadrach Roundy and family, having "an interesting visit." It can only be imagined the effect this would have on Lorenzo and his brothers and sisters, spending time with the Prophet Joseph Smith and his family. If this was an interesting visit for the Prophet, imagine what it was for Shadrach's family.

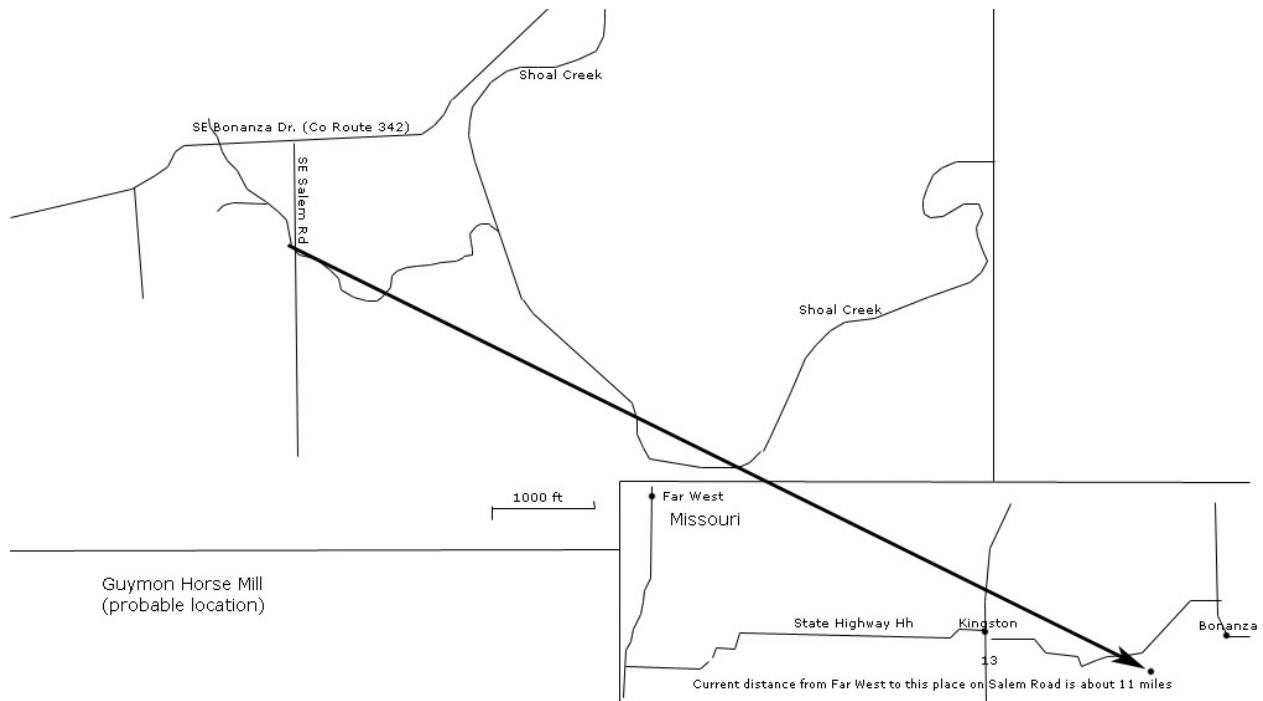
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These were difficult times for the saints in Kirtland. They were sacrificing and working hard to build the temple. The construction of the temple began in mid-1833, so the Roundy family probably was not very involved with actual labor in the construction until this time in the last half of 1835. Since Lorenzo was 16 years old, it is possible that he could have been called upon to help. It is evident from church history and from Joseph Smith's own journal, that the prophet Joseph Smith was in difficult financial standing at the end of 1835. A number of people gave him donations of money and goods at this time, including, as mentioned in Joseph Smith's journal, "Elder S Roundy brought me a quarter of beef and may all the blessings, that are above named, be poured upon their heads, for their kindness toward me —" ³ Undoubtedly, as one of the older children in a large family, Lorenzo was probably well aware of the significance of this offering to help the prophet and might even have cared for the animal that was slaughtered for this purpose.

As the time drew near for the dedication of the Kirtland temple, we can expect that the Roundy family was involved with the anticipation and participation in the glorious events that took place. The Prophet Joseph Smith dedicated the Kirtland Temple on March 27th 1836. Since the family lived only 3 miles away, we can expect that they were participants, especially considering Lorenzo's father, Shadrach, received washings and anointing in the temple earlier that year in January. The following weeks were glorious ones for the saints in the Kirtland area. It is reported by Eliza R. Snow that "an abiding holy heavenly influence" was present and "many extraordinary manifestations" were experienced.⁴

Trouble was well underway in Missouri by this time as the saints in that part of the land were driven out of Jackson County and were settling Daviess and Caldwell counties, Caldwell County having been recently formed for the purpose of home for the saints. Trouble was at hand in Kirtland as well as the church including Joseph Smith, were deep in debt. He attempted to form a bank to better manage the finances and debts of the church. The foundation of the bank was based mainly on the land values of the area. This met with difficulty and eventually ended up in financial ruin. Whether this affected the Roundy family it is not known, but the family moved to Missouri sometime in the middle of 1837. The first reference to the family there referred to Shadrach in in the Guyman Horse Mill area.⁵

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Life in Missouri was exciting, both in the positive and the negative sense. Lorenzo's sister, Julia Rebecca, was married there on September 19, 1837 to Joshua Whitney. Julia was twenty, two years older than Lorenzo. The Prophet Joseph Smith and his family moved from Kirtland to Far West, Missouri on March 14, 1838, which was about 8 miles WNW of Guyman Horse Mill (11 miles by current roads). There is nothing recorded directly referring to Lorenzo during the time the family lived in Missouri, but we know that conditions worsened to the point of the saints being driven out of the state by the spring of 1839. Shadrach was on a seven-member committee formed in January of 1839 to help move the poor saints out of Missouri. We expect that his family was already in Illinois, but that is not known. It is likely that Lorenzo and Lauren (his brother) helped get their family out.

It is possible that the family lived in Warsaw, Illinois for a while before going to Nauvoo (according to family tradition)⁶. The first definite indication of Lorenzo in Nauvoo is the 1840 census, where two males are listed in the 20-30 age range. The first reference by name is on March 21, 1841 when he is listed as a priest in an "Ordinance on Religious Liberty."⁷ Another census was taken in the spring of 1842 where Lorenzo is listed.⁸ In the Nauvoo Illinois Tax Index for 1842, Lorenzo Roundy is listed on page 230 with the coordinates of 6N8W.

¹ Mounteer, "Shadrach and Betsey Roundy- Their Roots and Their Legacy," p 79.

² "The Joseph Smith Papers, Vol. 1, p 81.

³ ibid, p 118.

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⁴ Tullidge, *Women of Mormondom*, p 99 - as quoted in "The Joseph Smith Papers, Vol. 1, p 223

⁵ Mounteer, "Memorial Service for Lorenzo Wesley Roundy ", p 4

⁶ Mounteer, "Shadrach and Betsey Roundy- Their Roots and Their Legacy,"p 112.

⁷ Nauvoo Aaronic Priesthood Rolls 1841-1845, as referenced by Renée Mounteer in "Shadrach and Betsey Roundy- Their Roots and Their Legacy"

⁸ Mounteer, Shadrach, p 120

Chapter 3

The next stage of Lorenzo's life came in Nauvoo with his marriage to Adaline Whiting on May 1, 1842. The ceremony was performed by Amasa Lyman¹. Just a month or so prior to this, Joseph Smith organized the Relief Society on March 17, 1842, in Nauvoo. Lorenzo's mother, Betsey joined at that time. The record shows that Adaline joined the Relief Society shortly after their marriage on May 13th.²

It appears that Lorenzo and Adaline either lived with his parents or at least on their property in Nauvoo, because the Nauvoo Tax record in 1843 shows him as a tenant on their property (between 118-1 and 118-2).

It is well known that many leaders of the church were also Masons, members of the Masonic Lodge in Nauvoo. Shadrach was a leader in the organization. In the roster of Men Initiated, Passed, and Raised, for Nauvoo between November 21, 1842 and Sept, 26, 1843, both Lauren and Lorenzo were listed as initiated, passed and raised. In researching future involvement with the Masonic, there is no evidence that any of the Roundy family continued in the order after coming to Utah. The Utah Lodge has no record of them.

During this time in Nauvoo, trouble was beginning with an increasing threat from apostates who threatened the Prophet Joseph Smith. Is it not known when this exactly happened, but it is reported that three young men, including Ezra Grant and a son of William Marks, approached Lorenzo stating that Joseph Smith should not live any longer and desired that he join them in the plot to kill the prophet. Lorenzo reported this to his father, who then warned the prophet. William Marks was once the Stake President of Nauvoo. Marks was also a good friend of Sidney Rigdon and in a conference held in October 1843, Joseph Smith explained why he did not trust Sidney Rigdon. It can only be surmised that there was a connection in this matter. At any rate, Joseph thanked Lorenzo and prophesied that "within a week there would not be one of them alive, and no man should raise a hand to harm them and that they might employ all the doctors they had a mind to and they could not cure them nor what ailed them."³

At this time, according to records⁴, Lorenzo was a member of the Nauvoo Legion.

There is nothing recorded for the next few years concerning Lorenzo. At the time of the martyrdom of the Prophet Joseph Smith, June 27, 1844, in Carthage, Illinois, Lorenzo and Adeline lived in Nauvoo. Their first son, Myron Shadrach was born a few months earlier on February 8th of 1844, but no details of the birth are recorded. The next recorded information concerning Lorenzo comes in 1845 when it is recorded that Lewis Robbins ordained Lorenzo into the Second Quorum of Seventy on April 8, 1845.⁵ Later

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it is mentioned that he was ordained a high priest in May of 1845.⁶ In many later references (in Utah) Lorenzo is listed as a member of the Second Quorum of Seventies.⁷ On December 30th he received his patriarchal blessing from John Smith.⁸ By the end of 1845, the Nauvoo temple had been completed to the point that ceremonies could be preformed there. Lorenzo's parents and two sisters, Samantha and Laurette received their endowments in the temple on Christmas day. Lorenzo and his wife, Adeline received their endowments a month later on January 22nd, 1846, and were sealed on the 31st. Others of the family also received ordinances in the temple during this time.⁹

Difficulties persisted in Lorenzo's life, however, particularly in 1846. Adeline gave birth to their second son, George Whiting, on May 13th, but Adeline died a few weeks later on May 27 from complications of that birth, the baby also dying soon afterwards. Now Lorenzo was alone with a young 2-year old son to care for. It was at least a blessing that the family had been sealed earlier in the year.

It is not certain when Lorenzo left Nauvoo to go west with the saints, but family tradition, as recorded in the history of Susannah Wallace Roundy (Lorenzo's second wife) states that Lorenzo hired on with Barnard family as a teamster and helped them move out to the west.¹⁰ Susannah Wallace was with this family so it was here that Lorenzo met his future wife. The history also records that Lorenzo's young son, Myron, was in the care of his mother, Betsey, at this time. It appears that Betsey and family waited behind as Shadrach moved the first companies west into Iowa, joining these groups in the summer of 1846.

The family is found next in Bethlehem, Iowa, 19 miles south of Council Bluffs. Family tradition records that Lorenzo's new son, George Whiting, died there on July 30th and was probably buried there. By November, it appears that many of the saints had settled in the wards of Council Bluffs where Shadrach was the bishop of the 5th Ward. In the Winter Quarters Project of the LDS church, there are web pages for each ward and the members listed.¹¹

Life in Winter Quarters was brief for the Roundy family. Though some families stayed there a few years, Shadrach and his family were to be involved in the leading groups to continue on to the west. Lorenzo's father, Shadrach, was called to be a captain (one of the captains of fifty) in the first pioneer company that came west to Utah, arriving in July, 1847. Most of the men of the company left their families behind in Winter Quarters. Lorenzo, his mother, and much of the family came a little later in Samuel Russell's group of the "Big Company" that arrived in the Salt Lake Valley on September 25, 1847. The Roundy family members list in this company are:

Roundy, Betsey Quimby (53)

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Roundy, Bryon Donalvin (3)
Roundy, Jared Curtis (20)
Roundy, Lauren Hotchkiss (32)
Roundy, Lorenzo Wesley (28)
Roundy, Myron Shadrach (3)
Roundy, Nancy Jane (13)
Roundy, Susannah Wallace (26)
Roundy, William Heber (1)

It was during this westward process that Lorenzo married Susannah Wallace. They were married on May 16, 1847, "along the pioneer trail."¹² The trail history records that the company left Winter Quarters on June 13th, which would have been less than a month after their marriage. Now a new adventure lies ahead for the both of them.

¹ Mounteer, "Shadrach and Betsey Roundy- Their Roots and Their Legacy," appendix F, item #4

² From Mormon Historical Studies, Fall 2002, page 178 (article starts on p 86):

ROUNDY, Adoline; 13 May 1842; Adaline WHITING; b. 24 Mar 1822, Dover, Strafford, New Hampshire; parents Nathaniel WHITING and Mercy YOUNG; m. 1 May 1842, Nauvoo, Hancock, Illinois, to Lorenzo Wesley ROUNDY; d. 27 May 1845, Nauvoo, Hancock, Illinois. (AF, NAU, NDM, NJ2, SEB)

³ Doc. Hist., 3388

While in Kanarra on this day, Bishop Lorenzo W. Roundy made the following statement to President Brigham Young in the presence of Elders George A. Smith, A Milton Musser and Robert C. Lund, which was reported and filed in the Historian's Office:

Bishop Lorenzo Roundy said that three young men, named respectively Ezra Grant, (a son of Wm Marks and (names forgotten) swore in his hearing (while in Nauvoo, Ill.) that Joseph Smith, the Prophet, should not live a week longer, for they had laid a plot to kill him and desired him (Roundy) to join and aid them. They alleged that Joseph was a very corrupt man and deserved killing. Bishop Roundy then reported the circumstance, through his father, to Joseph who thanked the son for the information, and there and then prophesied that within a week there would not one of them be alive and no man would raise a hand to harm them and that they might employ all the doctors they were a mind to and they could not cure them nor tell them what ailed them. Bishop Roundy took pains to watch the sayings of Joseph and the prophecy was fulfilled to the letter.";

From the LDS Church International Genealogical Index, Ezra Foote Grant of Nauvoo died Oct 27, 1842. Two of William Marks's sons died in 1842: Ephraim Robinson Marks and Henry Marks. It should be stressed that all this is circumstantial and these may well not be the young men spoken of by Lorenzo in the assassination plot, but it seems to help place the date of this event to 1842. Also interesting is the fact that Joseph Smith gave an address at the funeral of Ephraim Marks. The recorded words are as follows: "It is a very solemn and awful time. I never felt more solemn; it calls to mind the death of my oldest brother, Alvin, who died in New York, and my youngest brother, Don Carlos Smith, who died in Nauvoo. It has been hard for me to live on earth and see these young men upon whom we have leaned for support and comfort taken from us in the midst of their youth. Yes, it has been hard to be reconciled to these things. I have sometimes thought that I should have felt more reconciled to have been called away myself if it had been the will of God; yet I know we ought to be still and know it is of God, and be reconciled to His will; all is right. It will be but a short time before we shall all in like manner be called: it may be the case with me as well as you. Some have supposed that Brother Joseph could not die; but this is a mistake: it is true there have been times when I have had the promise of my life to accomplish such

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and such things, but, having now accomplished those things, I have not at present any lease of my life, I am as liable to die as other men.

"I can say in my heart, that I have not done anything against Ephraim Marks that I am sorry for, and I would ask any of his companions if they have done anything against him that they are sorry for, or that they would not like to meet and answer for at the bar of God, if so, let it prove as a warning to all to deal justly before God, and with all mankind, then we shall be clear in the day of judgement.

"When we lose a near and dear friend, upon whom we have set our hearts, it should be a caution unto us not to set our affections too firmly upon others, knowing that they may in like manner be taken away from us. Our affections should be placed upon God and His work, more intensely than upon our fellow beings. (April 9, 1842.) D.H.C. 4:587" As recorded in "Teachings of the Prophet Joseph Smith" compiled by Joseph Fielding Smith, published Deseret News Press 1938 - pp 215, 216.

⁴ Everett E. Roundy, "The Roundy Family in America," p 251.

⁵ Lewis Robbins, biography, bonwilkerson (Internet name), 29 Oct 2007

⁶ Reference undetermined.

⁷ For example, a number of references are found in Chapter 5, including mention of his status in the roster of missionaries called to the Southern Utah Indian Mission in 1854.

⁸ Patriarchal Blessings, Nauvoo, no. 1599 - Nauvoo, Illinois, December 30, 1845, Vol 9:544

Lorenzo I lay my hands upon thy head and by the authority vested in me to bless the fatherless and in the name of Jesus of Nazareth, I place upon thee all the blessings of the new and everlasting covenant, even the priesthood which hath power over all things even to bring to pass the resurrection of the dead which shall be sealed upon thee in due time, in fulness. Thou art of the house of Joseph and of the house of Ephraim, which are to push the people together from the ends of the earth. Thou shall have power to accomplish a great work in gathering the remnants of Jacob, for thy mission lieth in the wilderness among the Lamanites upon the mountains and in these valleys, to hunt up those who have been cast and scattered far ages, to bring them to a knowledge of their fathers and also of the Lord their Redeemer, and they will flock around thee like a father and will rejoice in the good news thou wilt communicate unto them, they will receive the doctrine and thou shalt baptize thousands of them and gather them to the appointed place with all their riches. Thou shalt have power to work miracles when it is necessary to forward thy work, thou shalt be blest in thy family they shall have health and preserved in life until they are old and be summoned and be clothed with all the power that I sealed upon thee, which is to continue with them from generation to generation without end. If thy faith does not fail, thou shalt live to see the heavens unveiled, the Savior descend in the clous of heaven and enjoy all the other blessings of his kingdom which without end. Amen.

⁹ Nauvoo Temple Endowment Register, FHL #962798, Dec, 16, 25 1845; Jan 7, 22 1846

Also see <http://www.crockettclan.org/pioneers/121845.html>

¹⁰ "A Story of Susannah Wallace," written by Wavie Williams Peterson, unpublished; location, as of June 21, 2009: <http://myerscraig.blogspot.com/2008/07/dear-susanna-wallace-roundy.html>

¹¹ On the page <http://winterquarters.byu.edu/pages/Ward5.htm>, it lists the Roundy families, including Lorenzo and his son, Myron. In a survey of his ward, Shadrach listed both Lorenzo and Lauren, his brother as "absent," meaning they were probably out on assignment to assist others. [Willard Richards, Holograph, 4.] Lorenzo was listed as a farmer and as owning a wagon, 1 yoke of oxen and 1 cow.

¹² There is a letter written by the wife of Amasa Lyman, Louisa M. Lyman, where this marriage is mentioned. The letter is dated June 6, 1847, so the marriage happened before this date. In the letter, she reports: "Married: Walter Gardner to a Miss Tuttle, Lorenzo Roundy to Miss Wallace, A Mr. Allen to Eliza Berry. Oliver Miers to Mrs. Hules, Father Sprague to Mother Newton, Br. Tinney lives near Fathers." Original Internet address: <http://students.cs.byu.edu/~heath/family/tanner/a5156.htm> (no longer an available web page)

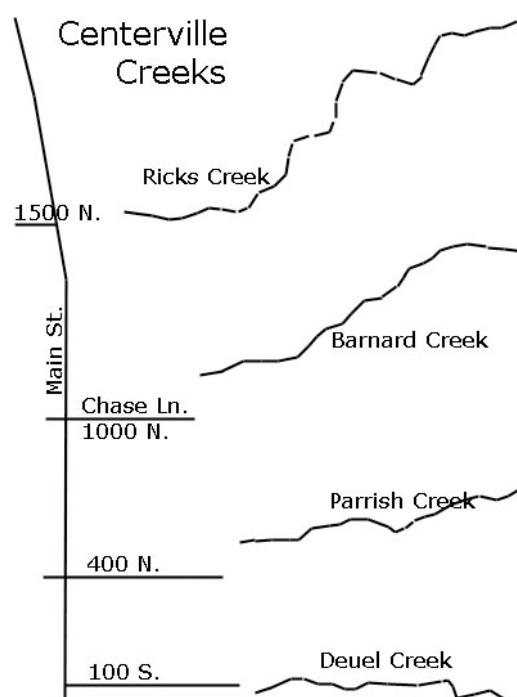
Chapter 4

The Saints sought peace and a home away from all the persecutions of the past. At last they were in the valley of the Great Salt Lake with the promise of a new life. This new life, however, was just the beginning of much hard work and new challenges. In the past, the members of the church were always near established civilization and other people. Now they were much more isolated, by choice, and had the challenge of survival, relying only on themselves and the Lord. There were a few rugged individuals in this region and the native Indians, but for a number of years, they faced their challenges of the harsh land and the need to accommodate the many other Saints who came here for refuge. The Roundy family were key people in this survival and the work of the Kingdom of the Lord.

As Shadrach was involved in the leadership of the new community, Lorenzo was getting settled with his new wife and his young son, Myron. It is recorded that Lorenzo and others were re-baptized by Shadrach Roundy on December 5th, 1847¹. It was the practice at this time and over the next few decades to baptize people again as a new clean start.

The lots that the Roundy family lived on in the next few years were found between the streets currently known as 4th West and 2nd North in Salt Lake City. They most likely lived in the Old Fort at first where there was safety from the Indian attacks, but then

moved to these new lots by the early part of 1848. Lorenzo and Susannah's first child, Wallace Wesley was born here in February or March 16th 1848. Patty Sessions was the midwife.² Later in the year it is recorded that the family lived on Block 191, on 500 West at about 225 North, in the Sixteenth Ward³. Their time in Great Salt Lake City was short however, because by the following spring we find them among the families who settled the Centerville area, one and a half miles north of the Deuel Creek Settlement, on the stream later known as Ricks Creek.⁴



Lorenzo and Susannah had their second child born in their new place in Centerville that summer, on July 5th. Her name was Malinda Elizabeth Roundy.

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An interesting description of Lorenzo's personality is described in the "Roundy Family in America" book by Everett Roundy: "He was a natural leader, of genial personality and athletic physique. He built roads, bridges and schools. To his wife, Susannah, much credit was due for her thrifty, practical management of their home in those days of frugal living, as Lorenzo was of an easy-going nature, somewhat inclined to be careless with his own possessions, yet seeming to prosper when the odds were against him. It is said that 'while Lorenzo laughed and had a joke to tell, Susannah scolded and had no time for frivolity,' apparently assuming the family worries herself."⁵

The U.S. Census records for Davis County⁶ lists the family as Lorenzo (31), Susannah (30), Miron S. (7), Wesley (3), Melinda (1) and Warren (2 mos). It is likely that this is really Their new son, Napoleon Bonaparte Roundy, who was born Feb. 5, 1851. Brigham Young requested that the census take place on April 1, 1851,⁷ and that would match his age. It also matches the ages of several of the others in the extended family.

It appears that Lorenzo and family had a couple of years of uninterrupted life at this point. They arrived in Centerville (as it was later called) in 1849 and enjoyed the pastoral life there, with Napoleon and then Matilda Ann born, she coming in to the world on October 14, 1852, bringing their family now to 5 children. The Deseret News reports on February 23 of 1852 that Lorenzo is a member of the Second Quorum of Seventies, Davis County⁸. Also during this time, on March 29, 1852, Lorenzo and Susannah were sealed in a ceremony officiated by Orson Pratt in the President's Office in Salt Lake City⁹. Lorenzo is listed again in February of 1853 and also 1854 as a member of the Second Quorum of Seventy, living in Davis County¹⁰. The family built their homes here and farmed along Ricks Creek. Others of the family also lived around here and it appears that Shadrach had a farm here, though he continued to live in Great Salt Lake City for the rest of his life. The next big change in their lives, though came beginning with October Conference of 1853.

¹ Church of Jesus Christ of Latter-day Saints, Early Church Information Files. Record No. 1808, page 17. Also referred to in Mounteer, "Shadrach and Betsey Roundy," p 243.

² Smart, Donna Toland, ed. "Mormon Midwife, The 1846-1888 Diaries of Patty Bartlett Sessions." Logan Utah: Utah State University Press, 1997, p 106; quoted by Mounteer,

³ Mounteer, "Shadrach and Betsey Roundy," page 273.

⁴ Mounteer, "Shadrach and Betsey Roundy," page 264, footnote 12.

⁵ "Roundy Family in America," Everett Roundy, pp 251-252

⁶ 1850 Census Record: [image is available]

Family #151

Lorenzo W. Roundy	31	M	Mason	500	N Y (birth place)
Susannah	30	F			Canada
Miran S	7	M			Ill

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Wesley	3 M	Deseret
Melinda	1 F	"
Warren	2 mo/12 M	"

151	151	Lorenzo W. Roundy	31	M	Mason	500 ✓ May
		Susannah	30	F		✓ Canada
		Miron S	7	M		✓ Ill
		Wesley	3	M		Warren
		Melinda	1	F		"
		Warren	2mo	M		

⁷ Numerous sources, e.g. https://wiki.familysearch.org/en/Utah_Census.

⁸ Deseret News 1852-03-06 p2

⁹ Film #183393 part A, page 483

¹⁰ Deseret News 1853-02-19 p2, 1854-04-13 p4

Chapter 5

In his patriarchal blessing, given by John Smith back in December 1845, Lorenzo is promised: "Thou shalt have power to accomplish a great work in gathering the remnants of Jacob, for thy mission lieth in the wilderness among the Lamanites upon the mountains and in these valleys, to hunt up those who have been cast and scattered far ages, to bring them to a knowledge of their fathers and also of the Lord their Redeemer, and they will flock around thee like a father and will rejoice in the good news thou wilt communicate unto them"¹

In October General Conference of 1853, Lorenzo was called to go on a mission to the Indians in the region south of the areas that had so far been settled by the Latter-day Saints. Up to this point, only an exploring expedition had been in the area and the southernmost settlement, which was still very small, was Fort Harmony, in the newly formed Washington County. Both geographical entities had been created the year before, in 1852. The only significant settlement in the area was Parowan, 36 miles to the north of Harmony. The beginnings of Cedar City, at the time called Coal Creek, was just starting to be developed in 1852, so this was a significant event in the history of Southern Utah.

It was announced in the morning conference session, on October 8, 1853, that "over eighty" people were called on various missions.² Lorenzo was specifically listed in a later enumeration of those to depart.³

The list of the missionaries is given along with all of their supplies, etc. Lorenzo Roundy is listed as number 12, grouped with David Lewis⁴ who is number 11. The two of them are shown to have the following:

1 Waggon, 4 Horses / Mules, 400 Flour, 1 Plough, 0 Axes, 2 Guns, 0 Swords, full Ammunition, 2 Cows, 2 Bush Wheat, 1 Bush Corn, 2 Pistol, 0 Cattle, and many Fixings & Notions.⁵ This was fairly representative of any in the group. There were 25 men listed in the tally.

The primary purpose of this mission was "to civilize & instruct the Indians in this region, that they might come up to inherit the blessings pertaining to them because of the works & promises of their Fathers."⁶ More detail was given when Brigham Young visited the missionaries in May. He said, in part: "God planted us here in the vallies of Ephraim, our business is to save Israel ... you are to save the remnants of Israel in these mountains ... not to help the white men, but to save the red ones, learn their language,

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... go with them where they go, live with them & when they rest let them live with you feed them, clothe them and teach them as you can ... you will soon be able to teach them in their own language, they are our brethren ..."⁷

There are only a few references that specifically name Lorenzo Roundy in this account, but we know he was a part of the daily affairs. On page 2 of the diary, Brown lists Lorenzo Roundy as a seventy of the 2nd Quorum, from Davis County and that he was "Sent to Las Vegas," probably referring to his assignment later on.

The company departed on April 14, 1854. The record mentions that 18 of them were set apart on April 10th, but was not any more specific than that, but we know from later writings that Lorenzo had not been set apart at this time. Parley P. Pratt was listed as the president of the mission, but it was noted in the summary on page 2 that he was "Withdrawn and sent to California." Brown mentions on the day they departed that he (Pratt) "would follow and might overtake us, and give further instructions, setting apart those who had not met with us on the 10th..."⁸ The group met on the 13th, but were counseled to reassemble and start the next day. Elder Pratt never did join the group until he came with Brigham Young in their meeting in the latter part of May. Rufus C. Allen, an associate of Parley Pratt, was designated the Captain of the group. Later on that first day, Brown mentions that they called upon Joseph Smith, son of Hyrum, who had been appointed on a mission to the western Isles.⁹ This must have been when Joseph F. Smith was about to serve his mission in the Hawaiian Islands as a young man. It is amazing that these Saints had only been in the area less than 7 years and were sending their young men off on missions all over the world.

The journal history details the events of each day as the company progressed towards the south. As they passed Fillmore on the 25th of April, in the area of present-day Kanosh and Corn Creek, they encountered their first Indian groups, what Brown called "Indians of Walker's band." These people crossed their path and threw down a blanket, a gesture that they required payment to cross over their lands. Members of the group contributed "some bread & flour & tobacco" which seemed to please the Indians. They had another group to appease before continuing past the area.¹⁰

As they approached Dog Valley, north of Beaver, on April 26th, they met a group of traders headed for the Salt Lake Valley.¹¹ Apparently, this group also included Chief Walker of the Indians, one of his squaws and a son. There were some communications there, through the interpreter, George Bean. The group of traders were trying to convince Walker to come to the valley to speak with Brigham Young, but he seemed to want to stay with his people until later in the year. There was some talk about some

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men who had been killed by the Indians, a month or so ago (or earlier). After some discussion and an altercation with another of the Indians, the day ended. The group continued southward the next day. They encountered more Indians, squaws covered with "mantillas" made of rabbit skins.¹²

On Saturday, the 29th, the group arrived at the fort in Parowan. Here a substantial amount of goods were contributed to the company. Also the Saints of Parowan cooked meals and invited the members into their homes. They even held a "Public Ball" for them - "a numerous party of happy souls joined in the dance."¹³ The group spent the Sabbath day at Parowan.

In Cedar City (Coal Creek settlement) they again met a number of Saints. They had a meeting. It was somehow reported to the local people that this group of missionaries "were a lot a discontents about ready to go to the Gold mines & were sent south, to get one years labor out of them ere they apostatized." Brown gave a summary of the group and the preparations, denying the reports. In the end, Brother Lee (John D. Lee) "testified as to the fidelity of the missionaries, some of whom he knew in the Mo. (Missouri) troubles."¹⁴ Brother Lee was with the Roundy family on several occasions in Missouri and Illinois and would as well figure prominently in later events involving Lorenzo Roundy.

Thomas Brown talks about some of the feelings of the men, including John D. Lee's involvement and attitude in the next section, which took place on Tuesday, May 2nd¹⁵. They were "passing through some of the best grazing land I have seen in America and apparently the best of arable land arrived at Bror Jno. D. Lee's old settlement. It is evident at a glance Bror Lee has selected a tolerably retired small patch, but too small for more than one man and his family. In addition to the 25 men selected by Prest. P.P. Pratt - there are here many say 30 more selected by Bror Lee, all cramped up in this small place, and feeling more or less disappointed at not being permitted to go out and live on the Farm about 4 miles off, where they would be near their labor & abundance of food for their cattle."

He continues, "Capt. Allen, Brors Lewis, Atwood and Brown (himself) met in Council with Bror. Lee, to devise some means for the full development of the resources of this new field of labor, and the employment of all the missionaries, the better to carry out the wishes of Presidents Young and Pratt, in this new colony and among the Indians. After an exchange of thoughts and much candor of speech desiring to maintain our present organization till our president came, and Bror Lee desiring that [there] should be but one head and that this was his place though there had been no organization. It

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was agreed that we should co-operate and go and see the intended new location and the chance of our obtaining a sufficient supply of water for irrigating purposes, and the best course for carrying water to it. It was evident that Bror Lee was disappointed in Bror Pratt's not coming on with us as he wished him to select the new farming ground, cite (sic) for our fort, &c."¹⁶

The next few days, they divided up some plots for gardening in the "Old Fort" and new farm plots, prepared ground and planted. They then spent the Sabbath in resting and meeting together. The following week was spent mainly in putting in gardens and crops. They met some Indians and on the following Sunday, a number of people (including Indians) were rebaptized and some Indians baptized for the first time. They considered ordaining some of the Indians, but decided against it. All of the Indians were given "New Names" which were white man names. For example, Tooanap was called Dymock, Parooamp was called James, Pamonis called Michael (he was chief of the warriors) and Tooitapea was called Elijah.¹⁷ Through an interpreter, Brother Peter Shirts, they spoke to the Indians and the Indians spoke about their feelings and intention to do the right thing and be obedient. One of those present was apparently Terab, the son the Chief Toquer of the Indians down on the Virgin River.¹⁸

They spent the next week mainly working on making irrigation ditches and getting the stream water to flow to the crops. As they were finishing work on Friday, the 19th, they received word that Brigham Young and a party of about 40 wagons had arrived and they desired to meet with them. President Young spoke to the group and Thomas Brown recorded his words.



Fort Harmony foundation from north east corner.

Photo by Joseph Buchanan

Brigham Young spoke to the missionaries counseling them to not put their labors in building and farming, but rather in living among the Indians, learning their language and having a positive influence in their lives. He spoke to the local settlers and told

them to organize themselves. It was proposed to have John D. Lee be their president, to which Thomas Brown and some others objected, but President Young said that Brother Lee would be the Stake President and oversee the settlers, building, farming, etc. He then told them to build a new fort, "farther north" (New Harmony) and proceeded to describe how it was to be built.¹⁹

Parley P. Pratt also spoke to the group, but it was dark and Thomas Brown did not record much of his words, but did include his council to feed and clothe and join (fasten) with the Indians. It was said that Brother Davies was to be the Bishop. Heber C. Kimball also spoke to the group and prophesied that the Indians would be "thousands of them around us" and that the Saints and the Indians would be a blessing to each other.²⁰

On Sunday, the 21st, Joseph Young held a meeting of the Seventies and gave council and made some leadership assignments for the settlements in the area. Since Lorenzo was of the Second Seventies Quorum, we can expect that he was in attendance. No mention has been made specifically of him in the journal so far. Parley P. Pratt also spoke to the congregation and gave a lot of council in dealing with the Indians. He spoke in detail about caring for them and treating them well. He said, "you my brethren and sisters are more of a mixed race than they are, they are descended from a royal race; you all have a measure of the priesthood. If you cannot yet talk with them, there is one language that all can understand and feel - kindness, sympathy, this they can feel."²¹

On Tuesday, the 23rd of May, in a meeting, Rufus Allen spoke to the missionaries and said, "I think we ought to take a trip south and see Toker, the chief of the Pieder band, & how Israel lies scattered in the south" ²²They agreed to leave on Thursday if the missionaries approved. In another meeting the evening of that day, those who had not yet been set apart for the mission were set apart, including Lorenzo Roundy. In that meeting, there was a bit of contention concerning some who were "being overanxious about going out on the trip south." Jacob Hamblin took offense at this, since he was anxious about being about the business of the mission, having already had experience with the Indians. An explanation and apology was given "which restored 'Harmony.'"²³

Only a few of the company actually went south to visit Chief Toquer. It does not appear that Lorenzo was with that group. Most stayed behind and worked on getting the irrigation ditches working properly. There was a little disputing among the men concerning the problems of the work, but that was cleared up. The party that went south returned Sunday night the 28th. The group wrote letters, made a trip to Parowan to mail them and picked up some seed potatoes. They returned and continued to work

at planting and getting the irrigation system working.²⁴

Lorenzo is next mentioned on June 7th (Wednesday) as one of a group of eight (R. C. Allen, T. D. Brown, Lorenzo Roundy, W. Henefer, J. Hamblin, A. P. Hardy, A. G. Thornton, Thales Haskell and Henry Evans), that left to "prosecute our mission among the Indians south." They passed an Indian burial early on. With the guidance of a couple of Indian guides, they travelled on through the day 20 miles until they came to the camp of Chief Toquer.²⁵

The group was welcomed. In particular Captain Rufus Allen was greeted by Chief Toquer with an embrace. The group contributed a little to the dinner that was being prepared. Thomas Brown gave many details of the camp, the food and its preparation and of Chief Toquer himself. The group stayed another day, seeing the Indian community, watching them plant and irrigate and Brother Brown described the conditions of the people. That next evening, the 8th, they visited with the Indians and were told that "we are hungry often, we want food, we are naked we want shirts, pants and hats."²⁶

The group continued down Ash Creek, as they had done pretty much the whole way from New Harmony the days prior, and came to the Rio Virgin in the middle of the morning on June 9th. They passed some more Indian farm areas along the way. On the 10th they continued down the Rio Virgin, passing some Indian families and some who had come from the Santa Clara River area. During the morning of the 11th, they came to the Santa Clara River, called by the Indians "Tornaquint." There they found what Brown describes as "an old settlement, as are many corn lots abandoned" and "This place seemed more comfortable to me than any place we had come to." They met with some of the Indians there.²⁷

The time at the Santa Clara was a significant point of this journey. Here they met the most Indians of their experience so far and interacted to a greater extent. It was here that Jacob Hamblin came later and established a community and worked closely with the Native Americans.

As they evaluated their status, the group realized that some of the missionaries had nearly run out of supplies. They decided rather than to spread everyone's supplies around which would cut into the time they could spend on the expedition, two of the members, Thales Haskell and H. Evans - "it was deemed wisdom that they should leave for Harmony."²⁸ Here it was recorded that "Brors Roundy & Hamblins feelings were full and longed for the day when they could express their sympathies in the native Indian

language."²⁹

A group with their "train" (wagon train) met them on their way up the Santa Clara River. They seemed to be businessmen, or working to set up a freight business, looking for a route to California and included Col. (John) Reese, S. D. White, Daddy (Henry) Sherwood, P. Margetson and (Almon) Babbitt. A man referred to as "Abraham the Jew" was also with him; the footnotes refer to him as Levi Abrams. On the 17th of June, a Saturday, The group "appointed" Jacob Hamblin and William Henefer to stay behind with the Indians in the Santa Clara area until another group of missionaries could be sent down. The rest of the group would return to Harmony. In their meeting, a number of the brethren spoke to the group including Lo (Lorenzo) Roundy.³⁰

The missionary group travelled with this train up the river, through Mountain Meadows and a number of valleys, naming them after several of their company, e. g. Allen's Valley and Brown's Valley. As they came over a particularly difficult pass, they named it "Roundy's Pass" because he "led the way." In the next sentence, the writer says "A little to the N. E. of this we discovered where a much easier way might be made." I assume that therefore, the fame of having a pass named after him soon passed. From there they returned back to Harmony, arriving there on the 19th and "rejoiced" to see the improvements made to the fort and corral while they were gone.³¹

On the following Wednesday, the 21st, another company started their journey back down to the Santa Clara, including "Brors Lewis, Robinson, Hatch, Riddle, Knights and Burges." They went westward this time, back through the pass, "that northward of Roundy's pass named above, this we shall call Burges' Pass."³²

As the summer progressed, the missionaries worked at getting water to their crops and worked to keep things going, also spending time learning the Indian language and attending to their basic needs in this frontier region. On the 30th of June, the journal mentions that Lorenzo left in company with Brothers Allen and Hardy to go to Parowan "... thither to spend the 4 July and perhaps visit the Indians on the Fish Lake." This Fish Lake is mentioned a number of times in the record, and it becomes clear that this lake is somewhere near to Parowan and not the Fish Lake as known today near Richfield. [p 74]

The group returned to camp on July 6th. They reported to the group, upon returning, that "the Indians there were saucy, asking meat and flour & not receiving it, go up into the Kanyons and cut & fall trees across the road , tear up some bridges &c." [p 75] By this time, the water was dwindling and the men were getting worried about their plight

and the possibly loss of their crops. Some suggested that the group return to their homes and labor for the coming year and come back later. Several objected to this including Lorenzo who is reported saying: "THe crops do not at present seem worth much, but the Prophets have told us this is the place for this year. We are to strengthen this place and help build it up."³³

The group continued their work for a couple more weeks. On the 17th, it is reported that a number of the brethren "agreed to go home to Gt. S. Lake City to see their families, to attend to their affairs there & make some wheat and provision for the next year." This group included Lorenzo Roundy and Jacob Hamblin, among others. The rest, who did not go north, all went to Cedar City and Parowan to "labor for their breadstuffs there ... as our crops at Harmony had failed from want of water & being too late sown."³⁴

The next reference to Lorenzo is on Aug. 28th when it is reportedly resolved to write to the men, asking them "to return with all speed."³⁵ Thomas Brown does not make any mention of the men returning. Near the end of September, he goes to Salt Lake to attend conference and see his own family.

Over the next few months, the missionaries worked at building homes and the fort. Through this time, and to some extent from the beginning of the record, it becomes evident that there is a clash of wills and attitudes between some of the men and John D. Lee. Since the writing comes from Thomas Brown, it is likely biased in his direction, though in other records, it shows that there also is some friction between Lee and Lorenzo Roundy, though at this time, the relationship seems to be good. In a particularly contentious meeting on December 3rd, Brown reports that there are accusations of Lee putting in "rotten adobes" and trash in the fort wall where standard adobes of specific size and quality are supposed to be used. In part of the discussion, concerning the makeup and power of the building committee, Lee says, "he had appointed Lorenzo Roundy - the bos-workman & reserved to himself [Lee] the right of being his counsellor and if said Roundy did not interfere - the building Committee had no right. He was appointed to build this Fort and he only was responsible."³⁶

In a later entry, Brown, who often uses poetry and song, authored by himself, included Lee and Lorenzo in such a poem concerning that meeting. In a response to the captain of the group, R.C. Allen. In an entry dated Wednesday 6 (December)³⁷, he writes:

1 "Your note I have seen, & its contents I ween,
Are pleasing to God & man,

Ten days have been cold, as the winters of old
Yet some have been hauling their sand.

2 "If the weather prove fine, in very good time
We resume on the Fort 'gain to morrow,
But if Boreas cold, from the north again Scold
We'll come down south. without any sorrow

3 "The Building Committee, Oh dear what a pity!
Have now got nothing to do,
But as chief bos Lorenzo, & Lee for his ends, oh!
Still chiefer - doth lead - they pursue!"

The next day, we see an ominous indicator of future problems with the report in the journal: "We learn that Sanpitch, Bror [brother] to [Chief] Walker went to Santa Clara & tried to persuade Tatsagobits & the Pahutes there not to have the missionaries among them & certainly not suffer them to build there, & live among them, unless we paid them oxen, horses &c. and he asserted the land was not theirs but Walkers!" When Captain Allen asked the chief, Tatsagobits, whether the missionaries should quit building and go home, "after thinking a little bit he said go on I want you to live among us and help us."³⁸



*Fort Harmony foundations.
Photo by Joseph Buchanan*

During the winter months, they worked at building homes, fences and in surviving the cold. In all this, nothing was mentioned of Lorenzo except on December 13³⁹ where it was mentioned "Was a part of this day engaged in laying rock for Lorenzo Roundy's house." The iron works in Cedar City was increasing and some of the men were involved somewhat. They held a number of meetings as Seventies.

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In February, Lorenzo co-wrote a letter / report that was sent to Brigham Young.⁴⁰ According to this letter, it appears that Lorenzo is now assigned to work up at Summit Creek, likely the location of present-day Summit, between Cedar City and Parowan. However, we do find reference to Lorenzo in a few entries of Brown's journal. The first two of these references have to do with Lorenzo being part of a council of judgement. On March 30, 1854, there is a Bishop's council held where Lorenzo is a counselor.⁴¹ On April 26th, he is called upon to judge in a matter concerning property of Thomas Brown begin divided with two other brethren, Brown disagreeing with the final decision.⁴²

The only reference beyond this point is a note concerning the death of a mare that was sold to Lorenzo in trade for 14 head of stock. The mare died leaving a young colt. This was recorded on the 28th of April, 1855.⁴³

After this point in the journal, details were fewer and eventually a note is entered that Brown lost his manuscript journal (note dated 11 January 1858), and that the rest would be recorded from memory. Brown's journal ends with no further reference to Lorenzo Roundy.

¹ no. 1599 - Nauvoo, Illinois, December 30, 1845, Vol 9:544

² General Church Minutes - CR100%20318_2_64_5

Note: Some sources say that the call came on October 6th, but the reference found in the conference report, under Elder Bullock's name as the person reading the announcement, was listed as October 8th.

³ This list shows up in a number of references. The publication, "Journal of the Southern Indian Mission - Diary of Thomas Brown" [edited by Juanita Brooks, published by Utah State University Press, Western Text Society Number 4, 1972] has the most detail. References in the following pages refer to this document, as published, edited by Juanita Brooks.

⁴ ibid, The editor mentions in a foot note that Lewis, 1st Lieut. of the group, is the only member of the group who died while on this mission - note 2, page 4

⁵ ibid, pp 6-7, in Figure 1.

⁶ ibid, p 3.

⁷ ibid, p 29, 30.

⁸ ibid, p 4.

⁹ ibid, p 5.

¹⁰ ibid, p 10.

¹¹ ibid, p 11.

¹² ibid, p 13.

¹³ ibid, p 15.

¹⁴ ibid, p 17.

¹⁵ ibid, p 18.

¹⁶ ibid, p 18.

¹⁷ ibid, p 26.

¹⁸ ibid, p 27.

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¹⁹ ibid, p 31.

²⁰ ibid, p 32.

²¹ ibid, p 34.

²² ibid, p 37.

²³ ibid, p 38.

²⁴ ibid, p 40.

²⁵ ibid, p 43.

²⁶ ibid, p 50.

²⁷ ibid, pp 52, 53.

²⁸ ibid, p 58.

²⁹ ibid, p 59.

³⁰ ibid, p 62, 64.

³¹ ibid, p 66.

³² ibid, p 67.

³³ ibid, pp 75, 76.

³⁴ ibid, p 77.

³⁵ ibid, p 86.

³⁶ ibid, p 98.

³⁷ ibid, p 99.

³⁸ ibid, pp 99, 100.

³⁹ ibid, p 100.

⁴⁰ Brigham Young Letters, Box 24, folder 10 (reel 34):

Harmony Feb the 9th 1855

Beloved President, Brigham Young,

Through the blessings of God our Heavenly father, we as a colony enjoy good health, as also the spirit of union & peace. In consequence of the drouth last summer, & other difficulties there was not adobies made sufficient only to rear our fort some eight or nine feet high, we went to work united and have put it up as high as we could with the material already at hand. The missionary company takeing about one fourth of the same, as you counseled us last spring when here, but how shall we be able to complete our portion of this work when the larger portion of our company is to be located at other points remote from this as recently determined by Brother Allen. Further, Bro. Roundy was chosen by the colony to take the supervision of the building, but is now ordered to Sumit Creek, to remain their until next fall. Many of the rest are placed in like circumstances, and will not be able to have their portion of the material ready to complete our place of defence. We do wish to do our duty in all things, and not a man will shrink from the requirements of Bro. Allen, although many do not feel well under such moves, but if these things are according to your mind & will, all will respond to it with a hearty amen, but if on the other hand you should think otherwise, a word of counsel from you on this subject and any others would be received with gratitude & hailed as a blessing by this colony. We feel the importance of fortifying this place, and at the same time improve every oportunity of wielding an influence with the natives, both by precept & example - in teaching them to cultivate the soil that thereby they may obtain a sustenance & feel to repon [?] confidence in us as friends. The Utes, in passing South through the place, have influenced the Piedes to commit many depredations in killing cattle, sheep & stealing our corn, potatoes & other produce. These depredations were mostly committed during the absence of the missionary company, while engaged at Parowan & Cedar City, labouring for their bread. Therefore it does seem to us, that Parowan & Cedar City are quite as competent to manage the natives around them, as the few here at Harmony are, to

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manage the Natives in this valley, Big Ash Creek and San Taelara. This being the last settlement in going south, is naturally the most exposed & if the Indians feel a disposition to commit hostilities or depredations we undoubtedly are the ones to suffer. On one occasion this winter we were on the eve of having a battle, but the Lord interposed in our behalf, softened the hearts of the Lamanites & restored peace. But we deem it useless to bring up the many reasons which might be addressed in favour of making this the grand rallying point, for accomplishing that which we were sent here to accomplish. But knowing you are measurably acquainted with our location, and the circumstances with which we are surrounded, we feel to submit these reflections, for your consideration knowing that whatever disposition you make of them will be right with us, as we feel to repose unlimited confidence in your judgement, and if we know our own minds, our object is to do that which will most facilitate the building up the Kingdom of God on the Earth. We feel dedicated to the cause with all that we have or are. We would say with reference to Brother John D Lee, he has managed the affairs of this place in wisdom, and if allowed our opinion, the only possible plan was adopted for the speedy accomplishment of the work assigned him here. A good spirit is manifested here, and good feelings prevail with some slight exceptions. We have from time to time been warned of approaching dangers & difficulties, and thereby able to ward off the intended evil. We attribute our preservation this far to the overruling hand of Providence. We do wish to do that which may be required of us, and thereby have the approbation of our Father in Heaven, of the authorities of this church, and those placed over us. May the God of Israel continue to bless and prosper you in this Kingdom, and cause you to live to see zion redeemed. Amen

Robert Richey
Lorenzo W. Roundy

President Brigham Young

⁴¹ Brooks, p 120.

⁴² ibid, p 124.

⁴³ ibid, p 125.

Chapter 6

Lorenzo apparently stayed in the area of Harmony until around May of 1856. He is listed in the Deseret News on Feb 6th, 1856, as a member of the Second Quorum of Seventies, as being in Davis County. He was most likely still in Harmony throughout the Spring of 1856, though he is known to take trips to the north on occasion. A few references exist concerning his activities in the Harmony area, but are not specifically dated. Lorenzo was familiar with Pine Valley, since it was on the "California" route between Harmony and Santa Clara. It is reported that "Robert Richey, Lorenzo W. Roundy and Jehu Blackburn erected a saw mill in Pine Valley in 1855-1856, but this mill was not in running order until 1857, when sawyers commenced to turn out lumber in large quantities, supplying the surrounding settlements of Washington, Santa Clara, Harmony, Pinto, and other places, with lumber and shingles."¹

26 Apr. 1856 - LWR and others rebaptized by Isaac C. Haight (Stake President).²

There is nothing recorded, though we expect that he was home in May of 1856. The Southern Indian Mission appears to be basically completed, with a number of the missionaries going elsewhere and some remaining in the Harmony and Cedar City area. It is not clear, however, when or whether he was released as a missionary. Rufus Allen was released in August of 1857 as it is mentioned that he was replaced by Jacob Hamblin as the president of the Indian Mission, replacing Brother Allen. It does appear, though that efforts with the Indians had pretty much wound down with the exception of those in Santa Clara and Las Vegas.

In the fall of 1856, it is recorded that Rufus C. Allen, Lorenzo Roundy and Samuel F. Atwood went to what is now Pinto. There is a bronze Plaque there detailing this event as the beginning of the town. Another reference says that "in the fall of 1856 other Indian Missionaries left Fort harmony and located at Pinto Creek ..." then listing 5 others not named on the bronze plaque.³ In September 1856, at the Washington County court, held at Harmony, a petition was made and granted that "The control of the water, timber, and grass of Pine Valley is hereby granted to C. W. Dalton, L. W. Roundy, John Blackburn and Robert Richey" with some specific details listed.⁴ In the "History of Pinto, Utah" by Rulon Knell, there are some details of this location. He writes "In the fall of 1856, six or eight Indian missionaries camped on Pinto Creek by a hay stack owned by Brother Gould... The missionaries, who were in [the] charge of Rufus C. Allen, were on their way from New Harmony to Santa Clara. Benjamin Knell, one of the missionaries, writes: "Rufus C. Allen was our president, or captain, ... From our visit to the Santa Clara we went to Pinto and camped at Gould's hay stack in the summer of 1856.

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Brothers Dixon, Richard S. Robinson, Amos G. Thornton, Prime T. Coleman and David Wilson Tullis were a part of the company. That year we made our homes on the Pinto Creek hauling hay from the Mountain Meadows for our stock. The winter of 1856-57 was quite mild. Jehu Blackburn and I went on horseback up Pinto Creek to ascertain if we could get a team up the Canyon as he wanted to get into Pine Valley from New Harmony. We found the pass impossible. We drove two yoke of oxen and a heavy wagon on the trail to the head of the middle fork of Pinto creek and then climbed the ridge, getting into Pine Valley that night. Heavy freight teams enroute from Los Angeles, California to Salt Lake City would frequently camp on the Pinto Creek. The mountains were covered with grass. Jacob Hamblin was appointed our captain in a short time and he frequently came to Pinto to give us council."

"Another account says that a meeting was called in the fall of 1856 by Rufus C. Allen who proposed, on account of the shortage of water, that the settlers at Harmony should take the water out from the Kanarra Creek, and the missionaries take the water from Harmony as this arrangement would give enough water for both parties. John D. Lee was opposed to this plan and the company divided, some going to the Santa Clara and others to Pinto. The following named brethren went to Pinto:

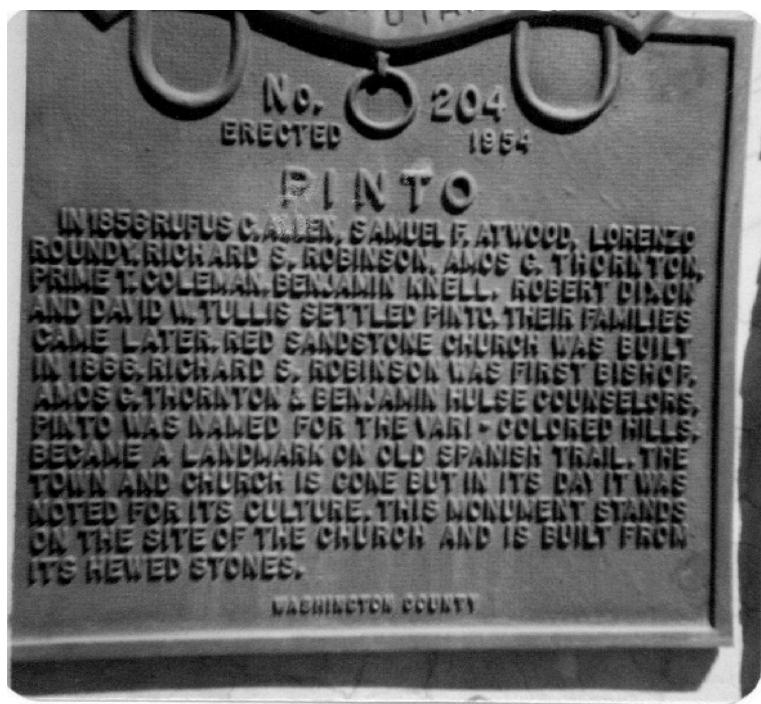


Photo by Margaret C. Rich

Rufus C. Allen (captain)

Samuel F. Atwood

History of Lorenzo Wesley Roundy

Lorenzo W. Roundy

Richard S. Robinson

Amos G. Thornton

Prime T. Coleman

Benjamin Knell

Robert Dixon

David W. Tullis

The same fall Nathaniel V. Jones came from Salt Lake City on his way to Las Vegas to work the lead mines there. He took Brother Samuel F. Atwood and Lorenzo W. Roundy with him. Rufus C. Allen finished the first dug-out on the Pinto Creek and two families, Richard S. Robinson and Rufus C. Allen, and a number of the unmarried men spent the winter of 1856-57 on Pinto Creek.⁵

Lorenzo is listed in the History of Las Vegas Mission as being included with Nathaniel V. Jones and company. "We left Cedar City on the 16th of November [1856], with Brothers Roundy and Williams with us, making nine in all in the company."⁶

In the county court records, it is later recorded (December 2) that Jacob Hamblin be appointed to the office of Selectman "... in the place of Captain Lorenzo Roundy who has moved to another county."⁷

In the Nevada State Historical Society papers, there are letters and journal writings that detail the experiences of this party, including some mention of Lorenzo Roundy. They are summarized here⁸.

I begin with a letter to Wilford Woodruff from Elder Samuel F. Atwood, dated Jan. 4, 1857, he starts: "Brother Nathaniel V. Jones and company (of which I was one) left the city on the 31st of Nov. [most likely Oct 31], 1856, ... and being detained three days at Parowan for the arrival of Brothers James Williams from Cedar City and Lorenzo W. Roundy from Harmony, we did not arrive at Cedar City until the 14th of November.⁹ I will here say that the reformation has spread more or less in all of the different settlements baptism has been administered to the Saints in many of them and repentance and reformation has been and is being preached to all ...

"We left Cedar City on the 16th of November, with Brothers Roundy and Williams with us, making nine in all in the company. ...¹⁰

"We started on our journey again on the 21st and passed through Painter Creek Valley

(Pinto). Here Brother Rufus C. Allen with some of the Indian missionaries have commenced to make a new settlement and intend to finish the fort next season. The valley is a small one and the land and water is not sufficient to sustain but a few families. The range is good and extensive. We arrived at the Muddy on the 2nd¹¹ of December, the place that has been represented as a good place for a settlement, but for the life of me I could not see nor imagine where the land either for plowing, meadow, or range could be found ; neither wood nor timber. We saw more Indians at this place than at any other on the road and they appeared to be quite friendly. We started across the desert on the 3rd and arrived at Las Vegas (called by some at that place Lost Bagus, which is a very appropriate name for it) on the 4th. ... We arrived at the diggings on the 8th, which is in a high range of mountains about 30 miles from Las Vegas in a south-west course. Brother Jones immediately after our arrival commenced to make the necessary preparations to commence to smelt out the lead.

"Jan. 10, 1857

Everything was ready and the smelting was commenced on the 25th of December and by diligence and hard labor we have run out about nine thousand pounds. The mineral yields from 20 to 30 per cent., proving to be of a much poorer¹² quality than was expected to be when seen in the lead on the mountain.

"*Monday, Jan. 12.* Brother Savage and company left for California. After dusk Brother Samuel Turnbow, Father Peart, Brother Roundy, James Williams, and James Bean arrived at Las Vegas with their loads of lead from the mines on their way to Great Salt Lake.

Tuesday, Jan. 13. The above-named company left at an early hour."

¹³

The Nevada record has no more reference to Lorenzo after this point in the document, likely because he left with that company for Salt Lake. To continue the record the following report of Nathaniel V. Jones lays out the experiences of this group (going back to the point where he picks up Lorenzo the previous October).

" ... On the last day of October I started back with all the necessary fixtures for the furnace. After a prolonged and difficult journey, I arrived at the mines on the 9th of December.

"During my absence there had been but little done. The work which I left the men was for the most part untouched and a part of the men was in favor of vacating the premises. Two of them had left, my blacksmith and smelter. I, however, sent for them and fetched them back.

"After much delay we set the furnace running on the 25th of the month, during which

we had constructed a pack trail to the diggings and set the mules to packing the ore to the furnace.

"I soon found out that the yield of lead was not so much as I had anticipated.

"We continued our work until we had smelted all of the coarse ore. We then tried to smelt the fine mineral. We soon found that it would not pay, the board of the hands in its present impure state. By far the greatest portion of the mineral taken from the mines is in this state and to smelt it to any profit it will have to be washed which cannot be done without hauling it about 12 miles over a very rough mountain road, and from there the nearest fuel that can be got for the furnace is 7 miles.

"The differences attending the working of the mines are very great. All the provisions and forage for animals have to be hauled 230 miles over a very hard, difficult road.

"During the time we were working the mines out mules had 3 pints of oats per day without any grass or hay. They lived on their own dung and this scanty allowance for six weeks. There is no grass in the country. We would sometimes send them out to browse the desert weeds and sage, and of a night they would eat up rawhide, ropes and everything that we could tie them with except chains.

"Besides these difficulties the Indians were threatening us upon every hand. They were stealing from us every chance they could get.

"Most of the Indians in the country had collected at a spring, about three hours travel from us, and were making their calculations to drive off all of our stock and drive us out of the country or kill us. This they had been talking of doing for some time past, and I had every reason to believe they would put their threats into execution.

"The difficulties attending the working of the mines, together with the hostile feelings of the Indians, I did not consider it wisdom to remain longer. Accordingly on the 26th of January, 1857, we left the mines for the Vegas. When we arrived there we sent for the Indian chiefs and had a long talk with them and made them many presents. They appeared to feel better for a few days, but in a few days after one of the chiefs came into the fort and threatened to come upon us to kill us all.

"We remained here about three weeks. During this time I visited a prospect of mineral to see if it would pay for working, but found it would not.

"On the 17th of February, we started for this city [Salt Lake City], where we arrived on the 22nd of March, 1857."

Nathaniel V. Jones¹⁴

A brief account of the arrival of the group in Salt Lake City:

"Tuesday, March 24.

It was a fine spring day in G. S. L. City. The eastern mail arrived at 11:30 a. m. bringing 29 mail sacks, Elder Nathaniel V. Jones arrived from the lead mines. ..."¹⁵

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We can only guess that Lorenzo was with this group that arrived from the lead mines.

Since we hear no more concerning Lorenzo in Southern Utah until several years later, we assume the mission had ended for him. He helped build the area at Fort Harmony, worked among the Indians there and to the south at Santa Clara and moved with others to Pinto to start establishing a new home there. This must have been discouraging for him to start building a home in Harmony, establish a settlement in Pinto and acquire rights in the Pine Valley area, only to be enlisted with a group going to Las Vegas on a failed mining expedition, ending up back in the Salt Lake Valley. One good point about all this is that Lorenzo was not among the members and leaders in the area when the Mountain Meadows Massacre happened the following September 11, 1857.

Lorenzo must have kept an interest in the area, because he is listed in the newspaper in an official notice:

An Act

Granting unto Rufus C. Allen, Lorenzo W. Roundy, Amos Thornton and Richard Robinson a herd ground in Iron and Washington Counties, Utah Territory.

Section 1. Be it enacted by the Governor and Legislative Assembly of the Territory of Utah, That all that portion of country lying in Iron and Washington counties, Utah Territory, and bounded by a line commencing at a point one mile east of the mouth of Pinta Creek kanyon, and running south-west ten miles; thence north ten miles; thence east ten miles; thence south to the place of beginning, be, and the same is hereby granted unto Rufus C. Allen, Lorenzo W. Roundy, Amos Thornton and Richard Robinson, and those whom they may associate with them for a herd-ground and other purposes.

Section 2. The said Rufus C. Allen, Lorenzo W. Roundy, Amos Thornton, Richard Robinson and their associates, shall have the exclusive use and control of said grant, with the waters of said kanyon, for herding and other purposes, during the pleasure of the Legislative Assembly: Provided, they shall not prevent the public from passing through said grant, or grazing their teams thereon, or using the necessary fuel while doing so.

Approved January 14, 1857

I certify that the above is a true copy of the original of file in my office.

W. H. Hooper

Secretary pro tem. appointed by the Governor.¹⁶

Also, at this time, the Second Quorum of Seventies lists Lorenzo Roundy as a member,

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from Washington County.¹⁷

These ties to Washington County seem to be the last for a while and the Seventies reference may be old information as well, because Lorenzo was back in the Salt Lake area in April, probably arriving with Nathaniel V. Jones on March 24. Lorenzo's daughter, Mary Isabella was born Feb. 3, 1857. Lorenzo was sealed again to Susannah Wallace (a second time) in the Endowment House. This was at the same time that he was married to (sealed to) Prisella Parrish as a plural wife, all on April 22, 1857.¹⁸

The Parrish family came west with the first groups of saints, arriving in the Salt Lake Valley on September 22, 1847. Their family moved to Centerville at about the same time as Lorenzo and his family, in 1848, so he would have been acquainted with the family. The practice of taking a plural wife was sometimes at the suggestion of Brigham Young to a man who had served well in a particularly difficult task. According to the history of Susannah Wallace Roundy, this was likely the case: "Susannah and Lorenzo were very close friends to Brigham Young, having known and loved him in Nauvoo. It wasn't long until Brigham began to call Lorenzo to serve in various capacities for the church. At this time it was suggested that Lorenzo take a second wife. It was not easy for Susannah to share Lorenzo with another woman, but she finally gave her consent." ¹⁹This would now be a new challenge for the Roundy family - to be two families.

For the next several years, we have no records, other than one reference to Lorenzo as a member of the Second Quorum of Seventies in January 1858 (Davis County) and the birth of their children:

- 21 Dec. 1858 - Fannie Jane Roundy (Prisella), Centerville.
- 2 Mar. 1859 - Betsey Roundy (Susannah), Centerville.
- 20 May 1861 - Lorenzo Wesley Roundy, jr. (Susannah), Centerville.
- 17 Sep. 1861 - Sarah Roundy (Prisella), Centerville.

In 1862 and 1863 Lorenzo was mentioned on the Deseret News as being part of the Davis County branch of the Deseret Agricultural and Manufacturing Society.²⁰

Two more children were also born in the time period:

- 24 Dec. 1862 - Samuel "H" Roundy (Prisella), Centerville.
- 20 Nov. 1864 - Joel Jesse Roundy (Prisella), Centerville.

There was an experience of Lorenzo having a serious fall and a miraculous healing. It is

assumed that this occurred during these years in Centerville.

WHISPERINGS OF THE SPIRIT

"Shadrach Roundy, a pioneer of 1847, settled in the Sixteenth Ward, Salt Lake City, where he presided as bishop from 1849 to 1856. Lorenzo Wesley Roundy, his son, who lived in Centerville was in the barn loft getting hay for the horses when he slipped and fell on the floor, breaking several bones in his hip and back. A surgeon from a surveying crew working in the area, helped carry him to the house and said Lorenzo could not possibly live until morning.

"At this very hour a voice told Bishop Roundy to go to Centerville. He asked his sons to hitch the team to the buggy and take him there, but they complained, saying it was too cold to travel. He insisted but they continued to demur, asking him why he was so anxious and in such a hurry. He replied, 'I do not know, but I must go.'

"When they arrived and saw Lorenzo's condition, he turned to his sons and said, 'Now you see why,' whereupon he administered to the injured man. The next morning the surgeon from the camp called at the house while the family was having breakfast. In full sympathy he inquired if the man had 'managed to pull through the night.' Lorenzo, who was at the table eating with the others, answered, 'I guess I'm the man and I'm all right this morning.' The surgeon went back to camp and said to his comrades, 'You can kill one of these d--- Mormons at night and the next morning he will be up eating his breakfast."²¹

So after serving in difficult circumstances as a missionary in frontier Southern Utah for about 3 years, Lorenzo was able to live with his families in peace and civilization for a while. But soon, his and his family's lives were about to change again.

¹ Infobase Collectors Library, 1998

² Peter Shirts history, Web Address (as of Spring 2010): http://www.fortharmony.org/Pioneers/Shirts_DonCarlos.htm; Specific quote: "Church leaders made a vigorous call to repentance, to cleansing and soul-searching which would include rebaptism and a renewal of covenants. On Sunday afternoon of 26 Apr 1856, the Harmony ward members 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 (Bishop Davies had become so disgusted with John D. Lee, 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)."; Also, Brown, quoting Juanita Brooks in John Doyle Lee book quoting minutes taken by Rachel Lee.

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³ Annals of the Southern Utah Mission, James Bleak, p 23

⁴ ibid, p 27

⁵ <http://desertislands.org/pinto.htm>

⁶ *The Nevada State Historical Society Papers vol. V 1925-1926*, pp. 117-284. Web URL: <http://www.nevadaobserver.com/Reading%20Room%20Documents/History%20of%20Las%20Vegas%20Mission%202%20281926%29.htm>

⁷ Annals of the Southern Utah Mission, James Bleak, p 28

⁸ History of Las Vegas Mission, p 262.

⁹ ibid, p 263

¹⁰ ibid, p 264

¹¹ ibid, p 265

¹² ibid, p 266

¹³ ibid, p 262-267

¹⁴ Journal History, LDS Church History Library, 16 Apr. 1857, p 4,5

Report of Nathaniel V. Jones; (H. B. Y. 1857: 153); LDS Journal History, 16 Apr. 1857, pp 4,5

¹⁵ LDS Journal History, 24 Mar. 1857, p 1

¹⁶ Deseret News, March 18, 1857

¹⁷ Deseret News, March 4, 1857

¹⁸ Endowment House & Salt Lake Temple Sealings, Film #1149514 or 183395 Part I (C), p 186; solemnized by H. C. Kimball.

¹⁹ "A Story of Susannah Wallace," written by Wavie Williams Peterson; location, as of June 21, 2009: <http://myerscraig.blogspot.com/2008/07/dear-susanna-wallace-roundy.html>

²⁰ In the August 17, 1862, Deseret News, he is listed as an agent for Davis County, from Centerville and in the July 6, 1863 Deseret News, he is mentioned as being re-elected as one of the directors and listed as a judge: "On Grain and Vegetables" (of the annual fair to be held Sept. 25, 26 of that year).

²¹ Annie C. Kimball, quoted in "Our Pioneer Heritage" Vol. 7 p. 560, compiled by Kate B. Carter

Chapter 7

"And they pitched their tents, and began to till the ground, and began to build buildings; yea, they were industrious, and did labor exceedingly." Mosiah 23:5

Considering the life of Lorenzo and his families over the next few years, this particular scripture describes them pretty well. Their lives up to this point had been no existence of leisure and ease, in fact, Lorenzo's life as a missionary in the Harmony area the previous decade was very much filled with tents, tilling ground, building buildings and much work, but he was alone - without his family. Bringing his families into southern Utah at this time was a challenge probably much more difficult than they anticipated. But, as with the people of Alma, referred to in the above scripture, they trusted in the Lord to help them and protect them through it all.

Not much is known about the specific call for Lorenzo to go to Southern Utah again and take his families. In Susannah's history it says, "In the early 1860's Brigham Young called Lorenzo, along with others, to travel to southern Utah and settle the area."¹ Annie's history, quoted at the beginning of this work says, "While he was living at Centerville, he was called to go south to help settle the country, went in the year 1866."²

This was actually 1865. According to deed recordings, Lorenzo sold his Centerville property on 30 March 1865, for \$1759.³ It is not clear whether he moved both of his families at this time. There are several accounts of the settling of Upper Kanab, or Roundy's Station. From the various accounts, it is certain that he went to the Upper Kanab area to set up homes for his families. According to one account⁴, he took both his families that spring (1865), in another⁵, he took neither family and yet another⁶, he took Susanna's family and then came back to get Prisella's family. It appears that the most likely situation is that Prisella's family stayed with her father in Utah county, possibly in Salem and Lorenzo took Susanna's family with him as they first went to Southern Utah to establish their homes there. Several stories⁷ speak of Susanna being with her family at that place while Lorenzo went up to Salem, either with or to get Prisella and her family. The 1860 federal census shows Samuel Parrish being in Springville with two of his wives.⁸ He was most likely there in 1865 and could have helped his daughter and her family while Lorenzo readied their new homes.

The first recorded reference to Lorenzo's being in this new area of Southern Utah comes with a report from Franklin D. Richards, dated 13 Sept. 1865. In describing the terrain, settlements, forestation, etc., about halfway through his report, as he described their southward progress past the "divide between the valleys of the Sevier and Rio Virgen."

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He describes "Leaving the road and traveling southeast three miles, we came to the Roundy settlement."⁹

The age of the children at this time (spring 1865) are:

Myron Shadrach - 21 (was married to Mercy Ann Deuel a few months prior)

Wallace Wesley - 17

Malinda Elizabeth - 15

Napoleon Bonapart - 14

Matilda Ann - 12

Celestia Almeda - 10

Mary Isabella - 8

Betsey - 6 (she died the next year of scarlet fever¹⁰)

Lorenzo Wesley, jr - almost 4

(no more children were born to Susanna after Lorenzo, jr.)

Prisella's children:

Fannie Jane - 6

Sarah - 3

Samuel "H" - 2

Joel Jesse - almost 6 months

It appears that when the two families were finally united with Lorenzo's return at Upper Kanab in the fall of 1865, there came an order for them to move farther south, to Lower Kanab, near the current location of present-day Kanab, in order to strengthen the families there. The situation of the Black Hawk war and fears of the spread of "Indian depredations" brought concern over the welfare of these faithful saints. Lorenzo was chosen as a captain in the military district and charged with working to protect the people of the entire area.¹¹

It is interesting to note that Lorenzo is sent to remote and dangerous parts of the territory at the time of the major Indian war outbreaks. As he was called on his Southern Indian Mission in 1853, the Walker War was underway, which continued until the following summer. Now, as he is called to go and help settle this area of the Kanab, the Black Hawk war has just begun, having started in April of 1865. The Black Hawk War was considerably more difficult and violent than the Walker War and lasted well into 1868 and covered more of the Territory than did the Walker War. There were serious warnings in the military commission given to Lorenzo.

Shortly after the first of the year, John Davis Parker, Lorenzo's brother-in-law, and his

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family arrived in Kanab, by way of Pipe Springs. According to John's daughter, Melinda Parker Roundy, who was 14 at the time, she relates that three days after he left Pipe Springs, the Navajo Indians attacked the settlers there and killed two men, Robert Whitman and James McIntyre. . Lorenzo called for volunteers to carry the message to Saint George. According to the record, Byron D. ROundy and Oran Clark answered the call and left Kanab at 9 PM arriving in Saint George the next morning at 10 AM.¹² On January 15, 1866, James Bleak relays a report "received from Bro. Roundy, president of Kanab. The Indians made a break on the 18th December on Kanab and took four horses out of the corral of Bro. Savage and Smith, all the horses the settlers had up, also four horses belonging to the Piedes, the following morning five of the brethren and 25 or 30 of the Piedes followed the thieves without overtaking them."¹³

It was at this time, on 30 Jan. 1866 that Betsey, daughter of Lorenzo and his wife, Susannah, died from scarlet fever in the settlement in Kanab. Others were afflicted as well with two other children also dying of scarlet fever at this time.¹⁴

There are reports of communications from Lorenzo concerning the problems in the Kanab and Paria area: "Bp. A. P. Winsor took Elders George A Smith and Erastus Snow to Virgin City, where they held a meeting and preached to the people, and then continued the journey to Toquerville. They received a dispatch from Capt. Roundy containing a letter from Peter Shirts on the Pahreah stating that he and his family were alive and well, though terrible lonesome and desiring that as his team had ben taken by the Indians the brethren would send out two or three teams to move him."¹⁵

The reports continue with "On the 15th of February he [Geo. A. Smith or Erastus Snow] received a note from Bro. Lorenzo W. Roundy of Kanab by the hand of a Piute Indian (keeps) which gave him the first information he had received of the death of Bros. Whitmore and McIntyre. Bro. Roundy addressed his note to Bro. Shirts, if alive, but supposing from Piute reports that Bro. Shirts was killed and Sister Shirts blockaded in the house." The report later says that Peter Shirts was found alive with his family. In a military order at the bottom of the report, George A. Smith asks for them to remove stock on the south side of the Virgin River of Kane County to "localities protected from Indian depredations." and to raise an infantry force of 50 men to "reinforce the settlement in Long Valley."¹⁶ On 1 March 1866, the settlers of Kanab were called upon to go to Mount Carmel in Long Valley "to strengthen the pioneers in that area."¹⁷

Apparently there was some disagreement about keeping to the rules of safety. In a later note to Daniel H. Wells from Parowan, it is reported:

"To explain Roundy's letter I will say that orders had been issued to keep all the stock of

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the Kanab settlement in a canyon about four miles this side of that place. There was a man however named Tom Smith ... took it into his head that the cattle could find better grass beyond the settlement, so he drove down there about sixty head of stock, mostly his own, which the Indians took away from him without even stopping to thank him for bringing them to them."¹⁸

On 21 June 1866, Erastus Snow sent a letter telling the Long Valley people to move to Saint George, for safety from Indian attack. Lorenzo was informed to take his group north to Kanarra. They arrived there July 2, 1866.¹⁹

And so, much like the experience of Alma and his people, the experience in this new area was short lived.

¹ "A Story of Susannah Wallace," written by Wavie Williams Peterson; location, as of June 21, 2009: <http://myerscraig.blogspot.com/2008/07/dear-susanna-wallace-roundy.html>

² History of Lorenzo Wesley Roundy - *as written by his daughter, Annie Isadore Roundy Davis*. The handwritten pages of Annie's history, which includes this history of her father, can be found at the website: <http://aeb.buchananspot.com/histories/AIRoundyLife/viewer.html>.

³ Land Tenure note, dated 30 March 1865, BYU, Harold B. Lee Library, HBLL Special Collections, 094 Utl 1859, no.5.

⁴ "A History of Kane County" by Martha Sonntag Bradley, published 1999 by Utah State Historical Society Kane County commission, pp 65,66. It says "That fall, Roundy left Susannah and traveled with his plural wife Priscilla Parrish and her family to Salem in Utah County." This is followed immediately by the story about the Piute Indian threat to the settlers of Upper Kanab mentioned elsewhere in this chapter.

⁵ Malinda Parker Roundy, "Pioneers of the Early Days," Garfield County News, Panguitch, Utah, June 6, 1930, p. 4. She is not specific, but the wording implies that neither family came south in the Spring: "In the spring of 1865, Lorenzo W. Roundy, Jerad C. Roundy, Myron S. Roundy and William Ford, settled in upper Kanab in that part of the county now called Alton. ... That fall the Roundy brothers returned to Centerville, Davis County, to get the rest of their families."

⁶ DUP, "An Enduring Legacy," Vol 6, p 37.

⁷ According to the History of Alton, without any specific references, it states, "Lorenzo brought his first wife, Susanna Wallace and her family with him and built two log cabins that summer (1865). ... In the fall, Lorenzo went to Salem for his other wife, Priscilla Parrish and her family. While he was gone, a friendly Piute informed the settlers that his band planned to wipe them out. Terror struck the people, especially Susanna, with only fourteen-year-old Napolean to protect them. Pole slept constantly with a weapon by his side. The other families wanted to leave, but Susanna refused to budge until her husband returned. An early snowfall saved them. For the Indians would not stay in the upper elevations with snow on the ground and their food supply curtailed." [History of Kane County, published by Kane County Daughters of Utah Pioneers, ed. Adonis Findlay Robinson, The Utah Printing Company, SLC UT 1970 - pp 457, 458]; Also mentioned in the 1999 "A History of Kane County," by Bradley

⁸ 1860 Census records for Springville, Utah, 7 Sept., page 299:

Name: Saml Parrish

Age in 1860: 62

Birth Year: abt 1798 Birthplace: Canada

Home in 1860: Springville, Utah, Utah Territory

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Gender: Male

Household Members:

Name Age

Saml Parrish 62 Can

Martha Parrish 58 Engl

Margt Parrish 51 Engl

Ann Thomas 82 Wales Blind

⁹ Document from Historian's Office (LDS) of documents for 1865

¹⁰ Carroll, "History of Kane County," 1860, p 9; Robinson, "History of Kane County," p 10; Reneé Mounteer, "Memorial Service for Lorenzo Wesley Roundy, " p 8.

¹¹ In the notes of James G. Bleak of Saint George: "Nov. 19th, Colonel D. D. McArthur issued Military Order to Lorenzo W. Roundy, informing him that he had this day been elected Captain of Co. O. of the 2nd Regiment Iron Military District and ordering him to proceed immediately to Kanab, Kane Co. and to build a good and sufficient fort at that place sufficiently strong and commodious to protect the people there, and those in that vicinity from hostile Indians; also to maintain a vigilant guard by day and by night to protect the people and their stock. And to enforce, if necessary the concentration of the families of Pah-Reah, Upper Kanab and Skootem-Pah, at Kanab." [LDS Journal History, 19 Nov. 1865]

¹² Malinda Parker Roundy, "Pioneers of the Early Days."

¹³ LDS Journal History, 15 Jan. 1866.

¹⁴ Mounteer, Lorenzo Wesley Roundy Memorial program, p 8.

¹⁵ Deseret News, 19 February 1866; LDS Journal History, 19 Feb. 1866.

¹⁶ LDS Journal History, 10 Mar. 1866.

¹⁷ Mounteer, p 8.

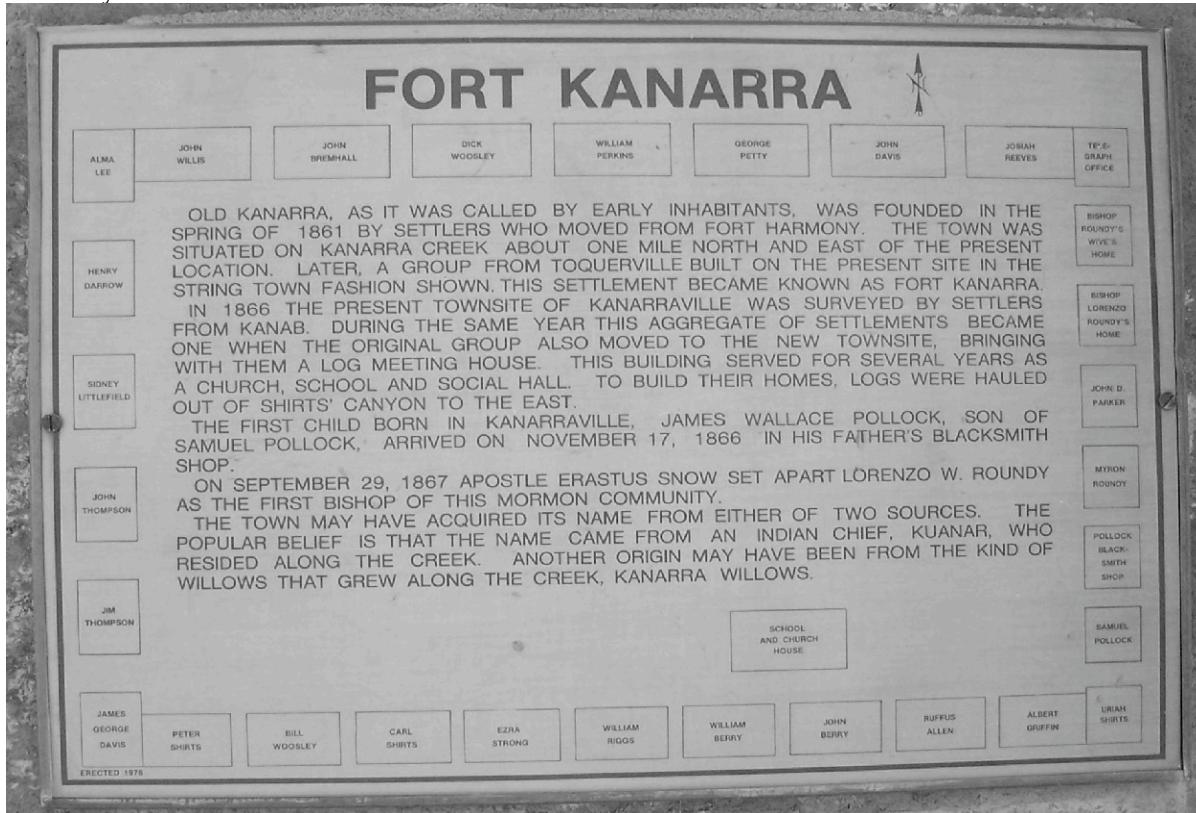
¹⁸ LDS Journal History, 15 Mar. 1866.

¹⁹ Mounteer, pp 8,9.

History of Lorenzo Wesley Roundy

Chapter 8

Now the Kanarra period of Lorenzo's life begins. The settlement of Kanarra or Kanarraville began a few years before the arrival of Lorenzo and his families. According to the histories published about Kanarra, the community was first settled in the spring of 1861 by Elisha H. Groves. It was located on Kanarra Creek about one mile north and east of the present town.¹ Other families came from nearby settlements, such as Toquerville which added to the community. According to another history, one factor leading to the settlement of Kanarra was the "Great Rain of the Winter 1861 and 1862." During that storm, Fort Harmony literally started falling apart, with the adobe dissolving away. John D. Lee was determined to continue at the fort, reportedly remaining in his wet clothes for eight days and nights. Two of his children died when part of the roof collapsed. John took half of the people from Fort Harmony to settle New Harmony and the other half moved to Kanarra.²



Shortly after Lorenzo and his families arrived in July 1866, Lorenzo and his boys returned to Mount Carmel to harvest the crops planted there earlier in the year.³ Within a few months, he was ordained the bishop of the ward there.⁴ It is reported that he moved the town to a different location for better protection from the Indians.⁵

In his experiences on the Indian Mission in the 1850's, Lorenzo interacted quite a bit with John D. Lee. Lee had set up his home and families in the Harmony and New Harmony area. Many of Lee's family grew up and continued to live in the area, including in the Kanarra Ward where Lorenzo presided. Because of this, and with the close proximity between Kanarra and New Harmony (about 7 miles distant), there are a number of occasions recorded in Lee's diaries of the time. Because of this we have some details of Lorenzo's life, and particularly his experiences as a bishop in these frontier times.⁶

Later in the year of 1866, the telegraph lines were being laid from northern to southern Utah Territory. On December 9th, John D. Lee records working at putting up the poles in anticipation of President Brigham Young coming later in the year, hoping to spend the winter in Saint George, desiring to have telegraph communications in place for that winter stay. They had the goal of having the poles in place by the 20th.⁷ In report, dated Feb. 18, 1867 by John C. Clowes, the cities and extent of the running of the wires and setting up of offices are detailed. The wires arrived in Kanarra on January 12th, 1867. It is interesting to note that upon finding no suitable office for the telegraph in Kanarra, they attached the wires to Lorenzo's home.⁸

The setting up of telegraph lines into and within the Utah Territory began in about 1861.⁹ Brigham Young encouraged the development of the railroad and telegraph systems early on and the church was instrumental in supporting a lot of the work, both financially¹⁰ and in donated labor, as is noted in the John D. Lee diary entries.

It is in question whether Lorenzo was ordained the Bishop in late 1866 or in the Spring of 1867 (see footnote 4). In John D. Lee's diary, he still refers to him as the Branch President. In any case, however, Lorenzo served as the presiding authority and common judge. Throughout his time presiding in Kanarra from 1866 through the end of his life in 1876, there are a number of recorded matters where he sat in judgement. On February 12th, 1867, A matter was brought to Lorenzo Roundy for judgement, after which it was reported: "Prest. L. Roundy said that he was on hand to deal with any Member of his Branch for Misdeameanor towards any of his Neighbors upon complaint being made. Further he had expressed himself previous that he wantd no Person to take his remarks for a Text, for he knew that Bro. Lee would See the matter Properly adjusted as soon as he became acquainted with it, &c."¹¹ Undoubtedly, there were matters other than those connected with Brother Lee, but since those are the ones best documented, they will be listed in the later parts of this history. John D. Lee seemed to find himself at odds with others in many occasions, but it is interesting that in pretty much every case, Lorenzo ended up making rulings that favored Brother Lee. John D. Lee had a daughter and son-

History of Lorenzo Wesley Roundy

in-law who lived in Kanarra, so he visited often, attended meetings there¹² and even transacted business with Lorenzo¹³ in Kanarra.

As the authority in Kanarra, Lorenzo reported conditions to the Brethren in Great Salt Lake City¹⁴. There were also conferences held in "Dixie" where he attended as the local ward leader.¹⁵ Also, because of his standing, but probably even more because of a personal friendship with Brigham Young, Lorenzo was usually visited by the President on his way to, or from, Saint George. A detailed report of President Young's visit on May 8th, 1867 gives some interesting details of Kanarra and Lorenzo:

"President Young's Trip South -

"A published report of Joseph F. Smith and Claudius V. Spencer

" ... [after going south to Saint George and then back up north]

"Tuesday we proceeded to Harrisburg ... Toquerville ... Wednesday [the 8th of May, 1867] on to Kanarra, where the company reunited and held meeting. This place is not yet a year old, Lorenzo Roundy (now Bishop) was the first who located on the site.

About thirty families (forty men) have built some thirty-five dwellings, facing a public square of four acres, which with little exertion can be made to answer the purpose of a fort. About 500 acres are already fenced, and quite an amount of it planted in grain.

"This place may be called in the temperate zone of Utah. Kanarra lies close under the brow of the mountain, 13 miles south of Cedar City and 24 miles north of Toquerville.

"We remain, as ever, your friends, S. & S."¹⁶

Shortly after this visit from President Young, on 1 June 1867, Annie Isadore Roundy was born to Prisella. Having gone through such difficulties over the past year and a half, including the loss of one child, Betsey, to scarlet fever, it was surely a blessing to see a new life come into this family. Lorenzo and Prisella at this time had 5 children under 9 years of age. Susanna's family had children ranging in age from 6 to 19. Lorenzo's oldest son, Myron, and his wife Mercy Ann Deuel were also in Kanarra with their son, Myron. Their next son, William Wesley would be born in a few months, giving Lorenzo his second grandchild. Considering the duties of a bishop and community leader, the responsibilities of supporting his large family in a new place must have been ponderous.

In the arid west, water rights and disputes were often a concern, more especially for a bishop and judge in a frontier community. John D. Lee brought up a matter concerning water rights and the use of irrigation shares and Bishop Lorenzo Roundy presided in judgement.¹⁷ All of this was in New Harmony. Apparently, John Lawson dammed up the canal in order to have better water flow to his property, but John Lee tore apart the

dam in order that the water would flow better for everyone else. In the presentation of the case, Brother Lawson made a comment about the action on the part of John Lee as being cruel and damaging to his family, using the phrase "Even a worse man than the Mountain Meadow Murderer" in his language. This is interesting to note because John Lee was later the only one convicted in the Mountain Meadows Massacre trials. It appears that the local people recognized Lee as having a contributing role in the massacre. In the end, Lorenzo found in favor of John D. Lee and against John Lawson. This would not be the end of disputes between the two where Lorenzo would be called on to make serious judgements.

Among the more delightful duties of Bishop Lorenzo were the town festivities. The twentieth anniversary of the pioneer arrival to the Great Salt Lake valley was celebrated throughout the territory. In Kanarra, Lorenzo presided over the celebration and even provided his mill house for the meeting, "the schoolhouse being too small." He also "delivered a short, and very interesting address" at that meeting.¹⁸ The following year the celebration was likewise reported, also mentioning "a very interesting oration was delivered by L. W. Roundy."¹⁹ It is a shame that no one recorded his speeches. Among his many other talents and skills, it appears that Lorenzo was also a gifted speaker.

In Centerville, Lorenzo participated in the Davis County branch of the Deseret Agricultural and Manufacturing Society. Either from his past experience or because of his position as the leader of his community, Lorenzo was elected a Vice President of the Fruit Grower's Convention in Saint George in August of 1868.²⁰

Another of Lorenzo's duties was his continuing position with the military established to protect the settlers from the Indians. Though his main involvement and danger was in the earlier years, a message in a telegram, dated Feb. 27, 1869, to "General" Erastus Snow (apostle and presiding authority in Southern Utah) specifies that Lorenzo is a Major in the organization and will be providing infantry, supplies and a wagon for the effort.²¹

In May of 1869, President Brigham Young and party came south for meetings. The plans, according to the account including a stop for the night in Kanarra. Brigham Young seemed to enjoy his visits in Kanarra.²² Sara Young Gates, a daughter of Brigham Young wrote the biography, "The Life Story of Brigham Young." She does not mention a specific time, but records a visit when he was passing through Kanarra and Lorenzo insisted that he stay with them. She writes:

"On one trip to the South, the long train of carriages was met at Kanarra, a settlement in Iron County, by Bishop Lorenzo Roundy. As President Young stopped his buggy to

greet the people, the bishop was heard to say laughingly:
"President Young, you cannot leave this town to-night. If you attempt it, I will take a wheel off your buggy."
"The Leader turned around and calling back to his family said:
"Bishop Roundy says he will take a wheel off my buggy if we do not stop here to-night.
I guess we had better stop."
"Stop they did, and in no time the band was serenading the party. The chickens were squawking, fires blazing, corn bread was in course of preparation and the freshest and best buttermilk was ready for the President's table. A meeting was held there that night to a crowded house and next morning the President proceeded on his way south to St. George."²³

It appears that after returning from Saint George, a report was published describing the conditions in the South. In the summer 1869, there was a considerable amount of damage done by grasshoppers. The most damage was in the area between Parowan and Kanarra, including Cedar City, which suffered "a vast amount of damage."²⁴ In addition to problems of Indian attack and drought (and water rights issues) the settlers also had to deal with pests.

Amid all the stress of just surviving, the people of Kanarra and the church leaders of the region were still concerned with studying the Gospel and keeping strong spiritually. Later in 1869, in Cedar City and the surrounding area, they organized a School of the Prophets. President Erastus Snow organized the School and set apart Bishop Lunt of Cedar City as the president with Lorenzo Roundy as vice-president.²⁵ They were to meet every other week in various locations in the area. This was yet another responsibility for Lorenzo. As with everything else in his life, Lorenzo supported his leaders and served the Lord in any way required of him.

Lorenzo's next child, David Alonzo, was born to Prisella on September 5, 1869

As mentioned before, Lorenzo was called upon to judge in matters in the community as bishop. In November of 1869, a particularly serious altercation came about between John Lawson and some of his family members, against John D. Lee and his family. This time the dispute appears to be instigated by Lawson in cutting down some trees planted by Lee. The entire incident is reported in Lee's diary, so it probably has a bias in Lee's direction, but based on the ruling by Lorenzo, the whole matter appears to be fairly damning of Lawson. The incident moved from the landscape destruction quickly to weapons being brandished and death threats traded, including a drawn pistol and a raised axe. Two wives of Lee came to the rescue by dousing Lawson and his

unsuspecting party with hot water. Lee and Lawson ended up threatening each other with writs and it ended up in a council presided over my Lorenzo. In the end, Lawson was required to pay a fine of \$25 and the cost of the suit.²⁶

As in the summer of 1869, there was concern about the crops in 1870. Lorenzo visited the Salt Lake Valley in June and reported the conditions, basically that there were not any grasshopper, but that the waters were low and there was a possibility of a drought. He said that the streams were lower than he remembered in years.²⁷

Starting in the Fall of 1870 and through the next years, a more concerted effort was made by church leaders to have the area of southeast Utah and eventually into northern Arizona explored for possible settlement by the Latter-day Saints. Brigham Young came south in September 1870 and worked with the men chosen to make this journey. Brigham Young arrived on Sept 3rd and then with the group went across the mountains to the upper Sevier valley on September 5th. Lorenzo was listed as the "Road Commissioner with instruction to take the Guard, locate & work New Roads." Jacob Hamblin was the "Guide." From Panguitch, the group travelled south towards Kanab, passing by Upper Kanab, where John D. Lee reported "Here we encamped at Bishop Roundy's old Station on a handsome piece of Meadow land."²⁸

A few days later, as the group was in the Paria River area, Lorenzo narrowly escaped being seriously injured in an accident. It was described both by John D. Lee and A. Milton Musser. They were at a spot where they camped in the Paria River Valley, mentioning a stone house on the Pariah River, built by Peter Shirts. Then, in Musser's words, "In descending a very abrupt and somewhat winding mountain to a 'wash' below, Bishop Roundy came very near meeting with a serious accident. As he was passing over a narrow turn in the road, one of his animals stumbled, making a fearful plunge down the bank, carrying with him the other horse, the carriage and its occupants, Bp. Roundy and R. Ashby, a distance of about twenty feet, when the whole 'outfit' anchored till help rescued them from their perilous position. Another plunge of a few feet would have carried the horses and carriage over another precipice, of fearful grade and depth, which could not but have resulted in the total wreck of animals and vehicle. As it was, Bp. Roundy, in jumping from the carriage received but a slight embrasure on the arm and head while Elder Ashby got off entirely free. The horses were a little bruised and the carriage somewhat injured. We were soon on our way again, thanking Heaven that nothing very serious happened."²⁹ John D. Lee called it a miraculous accident and also mentioned that Major John Wesley Powell, of the United States Geological Survey, who was with the group, said "that he saw a miracle."³⁰

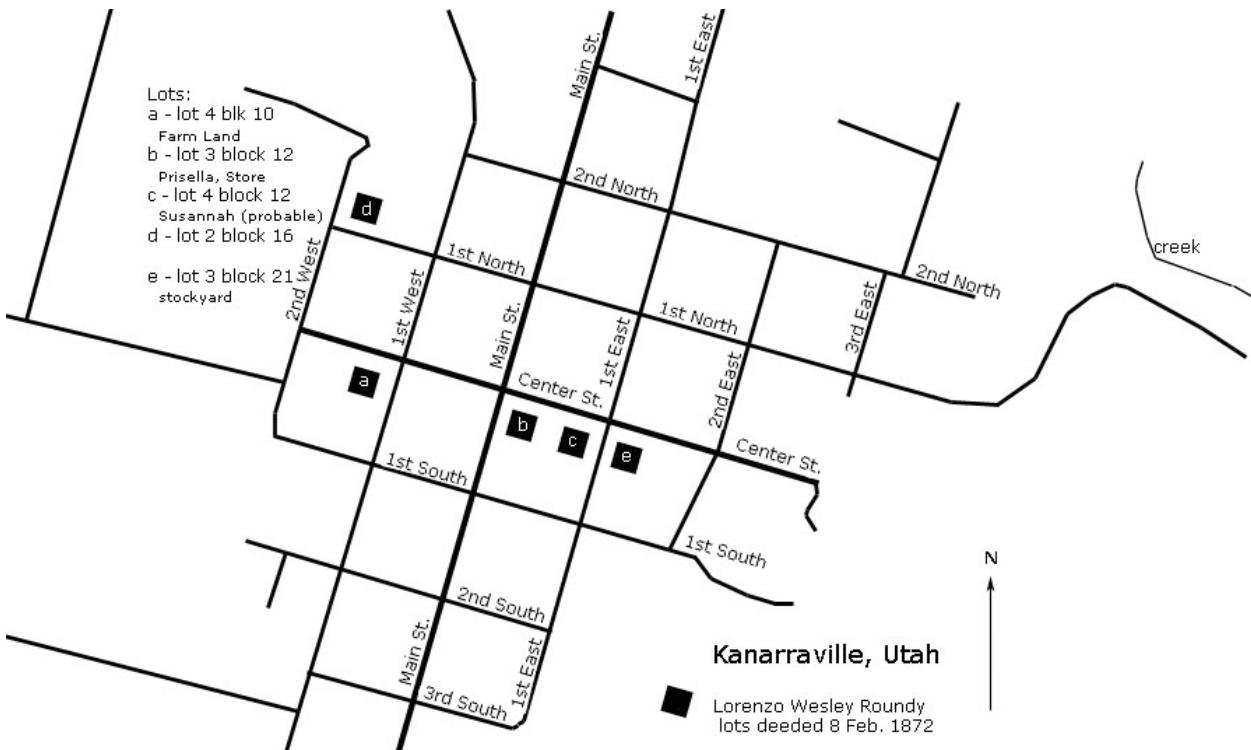
In the process of this journey they returned to Kanab. There was a conversation concerning the setting up of a "Portable Steam Saw Mill," using a mill that was on its way there. Lee reported the discussion mentioning his assertion that Lorenzo had set up a mill that cost less money.³¹ P. T. Reilly, in his Lee's Ferry book explained the situation, "Lee was uncommonly blunt in pointing out that the sawmill was badly worn, and Bishop Roundy had a new mill delivered for \$3000. After some haggling and presidential arm-twisting, they worked out a deal and signed an agreement."³²

The expedition continued from Kanab to Pipe Springs and on to Toquerville and back to Kanab where they worked to get the steam mill working, continuing well into October. All this was recorded in John D. Lee's diary.³³ Lee was not clear as to when President Young returned to Salt Lake City.

The Mountain Meadows Massacre took place in September 1857. It happened near Harmony, Kanarra and Cedar City and the events involved with the subsequent investigation and trials affected the people of the region. As mentioned in a previous paragraph of this chapter, people were aware of the possible implication of John D. Lee. B. H. Roberts, in writing the Comprehensive History of the Church of Jesus Christ of Latter-day Saints wrote about the process. He stated that "through some representations made by Elder Erastus Snow and Bishop L. W. Roundy, who had been meantime investigating the crime of the Mountain Meadows, President Brigham Young became convinced of the absolute responsibility of John D. Lee in that affair." President Young received this information during his visit to Southern Utah in 1870, "and on his return to Salt Lake City the matter was taken up at the meeting of the twelve apostles, the facts laid before them, and President Young himself proposed, and all present unanimously voted, to excommunicate John D. Lee and Isaac C. Haight. President Young gave instructions at that time that John D. Lee should, under no circumstances, ever be again admitted as a member of the church."³⁴ According to Lee's diary³⁵ and also mentioned in Reilly's book³⁶, the excommunication took place on October 8, 1870. In a recorded conversation between Lorenzo and John D. Lee during a New Years party in January 1871, Lee records that Lorenzo called Lee "Rough as an old grizzly," and in response, Lee accused Lorenzo of poisoning the mind of President Young against him.³⁷

Through these years, the church held conferences in Saint George in May and November. (See footnote 15 of this chapter.) For the most part, Lorenzo was reported merely as attending, but in May of 1871 and also in June of 1872 he is listed as having been one of the speakers.

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On February 8, 1872, Lorenzo recorded the deeds to his land in Kanarra.³⁸ Prisella's house and the store were on lot 3 of Block 12 (currently the northwest corner of the block bounded by Main Street, Center Street, 1st East and 1st South. It is supposed that Susannah's lot is the one next to it, to the east and across the street (1st East) on the northwest corner of that lot, is where the stockyard was located.

Later in 1872, two family-related events happened in Lorenzo's life. On June 16, 1872, his daughter, Lydia Annis Roundy was born and a couple of weeks later, on July 2, 1872 his father, Shadrach Roundy died.

¹ History of Kanarraville, from the town centennial program, published July 2, 1966, Kanarraville, Utah.

² The History of Kanarraville Town, Marilyn Lovell, Taken from original publication of 1959, this edition published June 1980 by Kanarraville Utah Beta Chi Chapter of Beta Sigma Phi; p 6

³ Mounteer, Lorenzo Wesley Roundy Memorial program, p 9.

⁴ Fall, 1866 - "President Erastus Snow took Lorenzo to Salt Lake where he ordained Lorenzo a bishop." (Mounteer, p 9 - referring to Mrs. Malinda Parker Roundy, "Pioneers of the Early Days," Kane County Standard, 30 May 1930); also recorded in Lovell, The History of Kanarraville Town, p 7

The Kanarraville Town History also records that through the entire ten years Lorenzo served as Bishop, his counselors were: Albert B. Griffin, 1st Counselor, John H. Willis, 2nd Counselor and Samuel Pollock, Ward Clerk. *ibid*, p 12.

It should be noted, however, that another reference states that Lorenzo was ordained the Bishop of Kanarra by erastus Snow on April 29, 1867 ("Uncle Dale's Old Mormon Articles: Misc. Utah Papers, 1866-1899")

⁵ *ibid*, p 7; Also, in the biography of John Wesley (Dick) Young, it states:

"Elisha H. Groves presided at the Kanarra Branch until the fall of 1866. It was at that time that the Indians

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became troublesome, and Lorenzo W. Roundy, who in that year took charge of the community, decided to move the town to its present location where the inhabitants built their houses inside a stockade." web location: <http://www.lofthouse.com/USA/Utah/washington/history/d-young.html>

⁶ "A Mormon Chronicle - The Diaries of John D. Lee, 1848-1876," Volume II - Cleland & Brooks, University of Utah Press, Salt Lake City, Utah, 1983; p 37: "Wed., Dec. 5th 1866. Drove to Cannaraville where we all Brakefastd with M. H. Darrow, my son in law. My Daughter Marry presented me Some good Brandy which I used for medical purposes. Pres. L. Roundy came in & Spend Several hours with me. While here I done considerable buisiness & reached home about dark all safe."

⁷ ibid, pp 37-38, "Sun., Dec. 9th, 1866 - I sent Charly & Wm. Orson to finish setting my Poles least I should [be] found on the delinquent list. About Sun Set Bishop Lunt, Arthur & Prest. L. Roundy arrived and held meeting. The Bishop sent me his compliment & requestd me to come to meeting, I did so. When I entered the Meeting House and Bishop Espied me & called me up to the stand, or where it should be, to Sit with them. They delivered a good discourse & made [?] a sketttch & the first message that was sent over the wires from Ogden City to Prest. B. Young, g.s.l.c, & his reply dedicating the work unto the Lord, also Stating that Prest. E. Snow had requesting him & Elder Roundy to see that the balance of the Poles were all put up by the 20th, inst., as the co. putting up the wires were at Fillmore & crowding the work. The Prest. B. Young would come according to promise as soon as the wires are up in working order that he could communicate with his clerk in his office & spend the winter in St. George &c. I dismissed the meting by request of Bishop Lunt. Prest. L. Roundy came home & spent the Night with me. The Bishop & Arthur said they would Brakefast with me. I spent the Evening agreeably."

⁸ LDS Journal History, 18 Feb. 1867, p 2: "I arrived in Parowan 10th [January 1867] and opened office, Wm. B Dougall of Salt Lake takes charge. Arrived at Kanarra 12th people not expecting an office had no suitable place to put it, I ran wires into President Roundey's temporarily. Geo Peart of Salt Lake takes charge, an office was built and we fixed it permanently as we returned. I arrived at Toquerville 13th no place to put an office. ... [the report continues with details for St. George] ... We left for Salt Lake Jan. 30th and arrived Feb. 16th, calling at all of the offices, fixing up Cove Creek office, Clarence Merrill of Fillmore takes charge. Moving Kanarra instruments to a house the people have built for them. Left offices in a s good condition as possible. Many supplies are still needed in most of the southern offices. I however requested the Bishops to supply the operators whatever was needed for the present. ..."

⁹ Deseret News 1861-09-11: "... The line from Fort Churchill to Ruby Valley is nearly completed - the wire being already up to Diamond Springs' Station, twenty five miles to the west of Ruby. ...

"The holes are reported to be almost all dug between this city and Ruby, and the poles are being planted with considerable rapidity. Some difficulty has been experienced in procuring poles for sixty or seventy miles east of Ruby, but with this exception the poles will probably all be up on the entire western line in fifteen days from the present time. ... "

¹⁰ David McNeill, Internet article, dated May 22, 2009: "The Mormon Telegraph Line: Communication Across the Utah Territory" http://americanhistory.suite101.com/article.cfm/the_mormon_telegraph_line#ixzz0poVpa8pm" The quote reads: "Mormon historian Leonard Arrington argued that cooperation from Utah officials, which meant the church, was essential if the project was to succeed. Western Union quickly struck a deal with Brigham Young, the LDS Prophet. In exchange for \$11,000 in gold, Brigham Young agreed to provide labor and materials for the section of telegraph line running across Utah."

Also of note is the governor's message (Charles Durkee) of 1866:

"Governor's Message

"Executive Office, Utah

"G. S. L. City, Dec. 10th, 1866 ...

"During the year, also, another enterprise has been inaugurated and virtually completed by the people of this Territory, which, in view of the great difficulties to be surmounted, the scarcity of capital and the great cost of labor and transportation, deserves mention, even in connection with the great undertakings

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to which allusion has been made. The completion of the Territorial Telegraph line, passing through nearly every settlement in the Territory for a distance of more than five hundred miles, is one of the most important steps yet taken in the development of our varied resources." Deseret News 1867-01-02.

The Deseret News also reports a bill in congress supporting the expansion of railroad and telegraph into Utah:

"Utah Southern Railroad Bill

"By the kindness of Hon. W. H. Hooper we are enabled to present our readers with the following, which was introduced into the U. S. Senate by Senator Sherman, and referred to the Committee on the Pacific Railroad, on the 15th instant, and reported back with amendments by Senator Howard on the 17th:

"A Bill

"Granting to the Utah Southern railroad Company a right of way through the public lands for the construction of a railroad and telegraph." Deseret News, 27 February 1871

¹¹ The Diaries of John D. Lee, p 52.

¹² ibid, p 67 - "Sund., April 20th [21st], 1867. Fearing I would be late getting to the city with my sons, I worked on my waggon till Meeting. Prest. Roundy & E. Strong as Missionaries from Kanarra. They gave us a good Preach. Elder Rowndy spoke on the Predictions of Modern Prophets & their literal fulfilments. I closed the meeting by Prayer, & Roundy, Strong & I dined with Prest. Imlay..."

ibid, p 120 - "Mond., May 10th, 1869, getting my waggon tyres set. On Sund. I addressed a verry attentive audience on the spirit of the conference & am satisfied that I enjoy that spirit. Bishop Roundy & Elder John Berry both Spoke. We had a good time. Monday eveing I returned home."

¹³ ibid, p 59 - [19 March 1867] "I also sold Prest. Roundy about 400 lbs. Iron at 25 cents in payment for 1/2 the waggon.";

ibid p 81 - [July 6, 1867] "... I sold Roundy some 300 lls. of Iron to work in his Mill & returned to Cannaraville.";

ibid p 89 - [Nov. 14, 1867] "... I Sold what goats I had in the city for 10\$ each & for the 42 hd. of sheep that I drove for Bro. Roundy, he Paid me 1/2 20\$. The remainder he agreed to let sister Gilbert have 1 1/2 chord of wood.";

ibid p 124 - "On Teusday[sic], 26th Oct.[1869], we finished & returned home & tonight I wrote Journal & took the Biography of My Daughter Sarah Jane Dalton's children, 8 in No. 4 days latter, Bishop L. W. Roundy Sent for a load of Lime to finish his house which he had in Progression. On examining the Kiln to My surprise I had no lime. The Rock was not burnt enough...."

¹⁴ Deseret News, May 1, 1867, a letter, dated 27 March 1867, sent to Elder George A. Smith from Brother L. W. Roundy, was published:

"we learn that the people of that locality were just then having their winter, the usual winter months having been very mild and open, while it had stormed for eight days previous to the date of writing and a large quantity of snow had fallen in the mountains. The people were, however, forward with their spring work, notwithstanding the late and unexpected burst of stormy weather and everything was progressing in the right direction.

"Some rumors were current of the anticipated Indian troubles, but nothing reliable was known, merely reports of threatened raids by Black Hawk and his band, he being still living, it appears."

Brigham Young Letter Books [1851-1879 Vol. 10 pg 940]

Letter to Bishop Lorenzo W. Roundy from Brigham Young, dated 14 July 1868 (partially transcribed here). [unknown words marked by]

Salt Lake City, U. T.
July 14, 1868

Bishop Lorenzo W. Roundy,
Kanarra, U. T.

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Dear Brother:

I was pleased to learn from favor of the of the prosperity and blessings of the brethren and their labors in your region, and truth that through faithfulness they will continue to and receive the rich blessings in store for the meek of the earth.

In regard to br. Clark, I am perfectly willing for him to to your place if he wishes to, or would like to do so.

Your brother in the Gospel,

Brigham Young

¹⁵ ibid, reporting a conference that was held in Dixie "Simultaneous with the commencement of the late General Conference" listed L. W. Roundy as one of the bishops in attendance; Journal History, 3 May 1868, pp 2-6, Report of the Conference of the Southern Mission, Friday, May 1, 1868;" [record of attendance] Lorenzo W. Roundy, Bishop and Presiding High Priest of Kanarra Ward"; Lorenzo's attendance is listed in Journal History, 20 Nov. 1868, pp 3-6, "the Report of the Conference of the Southern Mission," Nov. 20-22, 1868; Lorenzo's attendance is listed in Journal History, 7 Nov. 1869, pp 1-2, "the Report of the Conference of the Southern Mission," Nov. 5-7, 1869; Lorenzo's attendance is listed in Journal History, 6 Nov. 1870, pp 2-3, "the Report of the Conference of the Southern Mission," Nov. 4-6, 1870, also Deseret News, 23 Nov. 1870; Lorenzo's attendance is listed in Deseret News 24 May 1871, "the Report of the Conference of the Southern Mission," May 5-7, 1871 - "In the afternoon [Friday, the 5th], President Jacob Gates, Elder David H. Cannon, Bishop L. Roundy, President Snow and Bp. N. Smith addressed the meeting ..."; Lorenzo's attendance is listed in Deseret News 5 June 1872, "the Report of the Conference of the Southern Mission," he is listed as a speaker.

¹⁶ Deseret News, May 22, 1867, and Millennial Star No. 27. Vol. XXIX. July 6, 1867, p 419.

¹⁷ The Diaries of John D. Lee, pp 80,81.

"Sat., [July 1867] 6th On my way to Cannaraville I met Bishop L. Roundy & council John Willis & Greffin on their way to Harmony, having been directed by Prest. E. Snow to sit on the case of John Lawson, complainant, & Sam'l Worthen & others defendant. Bishop Roundy invited me to return with them saying that my Name would be called in question as I was concerned in the water now in dispute. After a moment's reflection I said, I have Submited this case in the hands of the Lord. I have been Robbd & wronged of my rights in the water by that man Lawson for 3 years. Sooner than quarrel with him Now, I believe that I shall see the salvation of God in this thing without my agency in the Matter. So I unloaded my waggon & left Rachel my wife with my Daughter Mary till I should return. On reachig the Place, Harmony, we learned that Lawson & Party had left the Meeting House and gone home. Bishop L. Roundy & council drove to my House, fed their animals & were about to refresh themselves when Lawson entered & said, I had Made calculations for you to dine with me today. Bishop Roundy replied that his Dinner & Horse feed was all that he expected to make & as Bro. Lee had asked him first & he would Eat with him. Diner was over, the Bishop & all the citizens in Mass were on the ground to see the Damage that was done Lawson by the water Master Worthin who had removed all obstruction out of the water sect. & let the water flow doun to Each Claimant & would not allow Lawson to dam it up to the injury of others who had equal claims on it.

I will here mention that Bishop Roundy was the right man to Judge in this case as he had helped Make those water ditches & knew how high that stream would bear being raised &c. All returned or repaired to

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the Meeting House. The Bishop organized his court & said to the clerk, J. L. Heywood, that he wanted a starting Point. Lawson arose & said that he could give him one. First he said that Worthen should replace the Bridge which he case [caused] to be removed. He should make up the dam that he tore Down & had left his crop high & dry & should pay him while he was seeking redress & by complying with the above he, Worthen, Might redeem himself a little. But he never could again be looked upon as an honorable man, But as a Rober & Even a worse man then the Mountain Meadow Murderer, for the one would murder instantly, while the other would murder him & his Family by inches, starving them to Death. At this Juncture the Bishop ordered him to stop such Language. Then asked the witnesses if th[ely] considered that the Brdge & Dam were obstruction in that stream. The answer was yes. How much more water run down to the claimants after this obstructions were removed. Answer was at least 1/3 more. His descission was that Lawson had Claims on that stream to the amount of water that he bought & no more & if he wished he could raise that stream to Iregate his high Land, provided he could do so in his turn - but as soon as his hours were up, the dam was to be cut loose & let the water pass to those below without obstruction & that the water Master was in the line of his duty when he removed the obstructions out of the way & that Lauson had InJured the Public more by Daming up the water above its original Level then he was InJured by removing the obstructions. The decision was Just, but not satisfactorily to the accusing Party."

¹⁸ Deseret News, August 7, 1867

Kanarrah, Washington Co., July 26, 1867.

Editor Deseret News:

Our twentieth anniversary of the 24th was announced by a volley of musketry, and a grand serenade by the martial and string bands. At sunrise the Stars and Stripes was hoisted on the Liberty Pole; one gun. At nine a.m. the citizens assembled on the Public Square where a procession was formed by the Marshal of the day, in the following order:

Music; front guard of infantry with drawn sabres, Captain H. Darrow; Bishop and Counselors; Pioneers and Members of the "Mormon Battallion;" a company of young men; a company of young ladies; the choir led by J. J. Davies; read guard of infantry with rifles, Captain W. W. Roundy; citizens; followed by a long train of juveniles.

The procession marched to the mill house of Bishop L. W. Roundy, which is enclosed and floored, the schoolhouse being too small. Music by the band; singing by the choir; prayer by the Chaplain, when an oration was delivered by Samuel Pollock, after which Bishop L. W. Roundy delivered a short, and very interesting address, salute of musketry, singing. Benediction by the Chaplain.

At 2 p.m. citizens met, and participated in the dance. The afternoon was spent with much interest by all present, with singing by the choir at intervals, and short speeches delivered by J. Brimhall, J. Thompson and Rufus C. Allen, members of the "Mormon Battallion."

The evening was spent till a late hour, in dancing, with songs, music, recitations, &c., mixed in to make the time go off lively. The day passed off without any accident, and was well enjoyed by all.

Committee of Arrangements, Ezra Strong, John J. Davies and Josiah Reeves. Marshal, R. C. Allen; Chaplain, William T. Willis.

As ever, yours truly,

Samuel Pollock

¹⁹ Deseret News, August 12, 1868

Kanarra, July 25th, 1868.

Editor Deseret News: Dear Sir, The celebration of the 21st anniversary of the entrance of the Pioneers was much enjoyed by all present.

The day dawn was hailed by a salute of 21 guns, and as the king of day shed forth his first rays on the western hills the national flag was raised with a salute. The martial and string bands being in readiness went forth and serenaded the town in remembrance of the day we celebrate.

At 9 a.m. the citizens assembled on the public square, when a procession was formed in the following

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order: Music, Bishop and suite, Chaplain and two members of the Mormon Battalion, a company of young ladies, a company of young gentlemen, the choir, the scholars of the Sabbath school under the superintendence of Bro. Rufus C. Allen, followed by a long train of citizens. The procession was escorted by a platoon of calvary in command of Lieut. Wm. S. Barry around the public square, thence to a commodious bowery, after music, singing, and prayer by the Chaplain, a very interesting oration was delivered by L. W. Roundy. After more music and speeches the meeting was dismissed by the. [end of sentence]

The afternoon and evening were spent in the dance, and other amusements. All seemed to enjoy themselves much on the occasion, and all were satisfied. Nothing occurred through the day to mar the peace, or disturb the quiet of any one.

Officers of the day: Samuel Pollock, Marshall; L. W. Roundy, Orator; William T. Willis, Chaplain.

Committee of Arrangements, William Ford, Henry Darrah and William S. Barry.

Yours truly,

Samuel Pollock.

²⁰ Journal History, 29 Aug. 1868, p2

Fruit Growers' Convention

St. George Gardeners' Club Hall

10 o'clock a.m., Sat., Aug. 29, 1868

[meeting minutes, Constitution and By-Laws listed] [Membership details listed]

"And the following Vice Presidents for the various towns and cities were elected *viva voce*: ... Kanara; Bp. Roundy; ..."

²¹ Deseret News 3 March 1869 and Journal History, 1 March 1869, p 2

"Movements against Indians South.-

"We have been favored with the following telegrams received by General Erastus Snow:

"St. George, Feb. 27 [1869]

"... We ordered Major Steel to fit out one baggage wagon, teamster, and four infantry, with supplies to be forwarded immediately to Pipe Springs; also a similar outfit will be furnished by Major Roundy. ... "

²² Deseret News 1869-04-28, p 5

"From Monday's Daily.

"Progress of President Young and Party. - We learn by Deseret Telegraph that President Wells and part of the company left Beaver for Parowan early Yesterday, which latter place they reached about 1 p.m., when they held meeting. President Young with the balance of the company remained in Beaver and held meeting; they left for Parowan about twenty minutes to one and arrived there at seven last evening. The party started for Cedar City shortly after 9 o'clock this morning and intent to stop at Kanarra to-night."; Journal History, 1 May 1869

"St. George, May 1, 1869

"Since the company (Pres. Brigham Young and party) reached Toquerville the weather has been most delightful. ...

"The demonstrations here yesterday to receive President Young and company were extensive. ... There are a number of missionaries from the Muddy here, as well as a large number from all the settlements in Dixie, and the Bishops and leading men from Cedar and Kanarra. ... "

²³ Susa Young Gates, "The Life Story of Brigham Young," The Macmillan Company, New York, 1930

²⁴ Deseret News, 1869-06-30, page 9

"Dixie.-We had the pleasure of meeting, this morning, Elder Joseph W. Young, who reached the city last evening, after a trip of eight days from St. George. He reports that the crops look well all through the Territory from this city to Beaver. At Parowan and Cedar the grasshoppers have done a vast amount of damage, Kannarah has also suffered to some extent from their incursions. All was well in the far south when we left. ..."

²⁵ The Diaries of John D. Lee, p 123

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"August 4th Wed., 1869. The School of the Prophets was organized in the Social Hall, Cedar City, by Prest. E. Snow. Bishop H. Lunt was set apart to Preside over it & Bishop L. W. Roundy, vice Prest., to hold meetings every 2 weeks in Kanarra & Cedar & perhaps some of the time at New Harmony. I was the 5th Person presented from Harmony. After reading the Rules of the Schools & instructing them, the school was adjourned to Sat. week to meet at Kanarrah.";

ibid, p 130 - "To day, Sat., Dec. 4th, 1869, My Son, J. Willard Lee, joined the School of the Prophets {see II Kings 6: 1-6} at Kannara by Request of Bishop L. W. Roundy";

ibid, p 132 - "New's Day, 1870. We also had a social Family Dinner. ... During the winter we Met in the School of the Prophets semi Monthly - Cedar City, Kannarah & New harmony forming a school. Bishop H. Lunt was Set apart to Preside over it & L. W. Roundy vice-Prest., C. J. Arthur. For the convenience of the Settlements the School met alternately at Cedar, th[e]n kannarah & then Harmony. In the School, Measure were taken to protect our stock from the Navajo. Cedar, Harmony & Kannarah Joined togeather & hearded our stock at the Iron Springs & Antelope & hearded in proportion to the stock in the heard."

²⁶ ibid, pp 128-130 -

Monday, 29th. [Nov. 1869] Jno. Lawson & Geo. Dodds, his son in law, commenced trespassing by cutting down the shade Trees & young Growth on the creek running in some places within 10 steps of my Door, turning My beautiful grove into a desolation... Year by Year he has encroached upon Me until he has now come to My Door to Robb Me of My chicking, Duck, Geece, & Turky, range & shade Trees. ... I then told Dodds that if they did not stop I would go & get my gun & protect my rights ... Dodds also started with an oath, stating that he would Buckle on his revolver & meet me. I told him that if he drew his revolver on me I would shoot him. ... [the altercation continued] ... I told Lawson to Desist, but he persisted, saying, Shoot away, I am already to dye now as any time - as full of the spirit of Lucifer as the old fellow himself. ... On the following Morning I had intended to have gone to Justice Pollock of Kannarah, but before I had eating My Brakefast, he was back with 4 others Allen Taylor & 3 sons. With this reinforcement, 3 minets would have finished the work of desolation. Two of my wives, Emma & Ann, before whoes doors the work of desolation was going on, Met their assent Lawson with hot water. ... Ann followed with a second dose, he drew his ax on her & said, Stand back. But she was defending her rights & gave him another Dose & caught the arm that held the ax & in the scuffle th[e]y both fell, when She said he was trying to kill her with the ax. [The scuffle continued. They threatened each other with wris.] ... My son in law, M. H. Darrow, Sheriff, served the writt Notifying us to appear before Justice Pollock & Martindale on Sat. Dec. 4th, 1869, ar Kannaravill. THe witnesses were examed & Bishop L. W. Roundy Sat on the case with them & rendered the following verdict, that John Lawson Pay a fine of \$25 & the cost of the suit & that Bro. J. D. Lee had proven his claim to all intents & Purposes & was Justified in defending his own private rights & that Lawson could not have been ignorant that he was trespassing on Bro. Lee's private rights, & that he could not of had anny other Motiv in view than to kick up a Row with Bro. Lee. The Bishop then called on every Man & Boy that had heard the case (which comprised about all the ward) to vote for or against the descission. When every hand was up, not one negative vote was to be seen..."

²⁷ Deseret News, 8 June 1870

"Kanarra. - Bishop L. W. Roundy, of Kanarra, Kane County, Reached this city on Saturday evening, and called in this morning to report matters in general, from his part of the country. He left Kanarra a week last Wednesday, and at that time everything was moving along comfortably. There were no grasshoppers there, but the waters were very low, and there was some probability of the crops suffering from drouth. "The first damage was at Cedar, but not very heavy there; at Beaver almost everything in the shape of crops was destroyed. The same was the case at many other places from there to this city; all the way up from Kanarra, to this valley the streams are lower than he remember them for years."

²⁸ The Diaries of John D. Lee, pp 135, 136

²⁹ Journal History, 10 Sep 1870, p 3; also in Deseret Evening News, Sept 21, 1870

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³⁰ The Diaries of John D. Lee, p 139

Sept 7

" ... Assended the Mountain Where the Evning before a Maraculous accident occured with Bishop L. W. Roundy. While descending, one of his horses got one of their hoofs fast between 2 Rocks which threw the animal down & the other one over that one & the carriage pressing was in the air. Fortunately caught by 2 Men who was behind. held on to it until the springs were all wrenched out of Place, th[r]owing the driver, Bishop Roundy, 40 feet down the Precipice. In a Moment all was right up with care, nothing hurt. Major Powell, who witnessed the Scene, rode up to Me & Said that he Saw a Miricle, relating the circumstance."

³¹ ibid, p 140

Sept. 8

" ... The day previous Bro. L. Stewart Said that Prest. B. Y. wished to let the collony have a Portable Steam Saw Mill to cut up Lumber for the building up of those Settlements, upon the principle of cooperation & that the Mill was already on the way. ... So to day the Prest. Sprung the SubJect & wished us to purchase the Mill right out & pay \$4000 in Lumber & improvements for it. I replied that Bishop L. W. Roundy's Mill only cost him \$3000 deliverd & it was brand New, 15 horse Power, & of the best Model out (wood & Man [mandrel]) & that I was informed that his Mill was 1/2 work out. Would rather prefer Seeing it run, & then if it did Good Servis, then like to have me buy 1/2 of it, that I Might be able [to take] More interest in it as he did not want to have the Mill to Stand 1/2 of the time Idle."

³² Lee's Ferry, P. T. Reilly, p 15; quoting The Diaries of John D. Lee, p 140.

³³ The Diaries of John D. Lee, pp 140-143.

³⁴ Comprehensive History of the Church of Jesus Christ of Latter-day Saints, Vol 4, p 178

³⁵ The Diaries of John D. Lee, pp 146.

³⁶ Reilly, p 19. Also on that page he reports, "Jan. 1, 1871 - Lorenzo W. Roundy met John D. Lee in Harmony and (according to the account) chided him "for being outside the fold." It is alleged that J.D. Lee was excommunicated from the church a few months earlier and that his involvement with the Mountain Meadows Massacre was a factor in his standing."

³⁷ The Diaries of John D. Lee, pp 154.

"Mond., Jay, 3rd [2nd], 1871. Drove to Kannara & Spent New year's with My Children. M. H. Darrow, My son in law by Mary the daughter of Aggathean, was the chairman of the commity of arrangement. We had a splendid Party. I formed on the Same Set to Dance with Bishop L. Roundy. He shook hands & said, You are as Rough as an old Grisley. I replied, Lorinzo, Every Dog will have his day & a Bitch two afternoons. The outside Must comport with the in. Now is your day. By & by it will be my day. Counsellor I. Willis replied that Saying was verily true. I told Willis what I ment & that was that I was informed that he (Roundy) had tried to influence & Pioson [sic] the Mind of Prest. B. Young in an Evil hour."

³⁸ Iron County Court House,

"Lot number Four (4) in Block number Ten (10) Farm Land -- and Lots number Three (3) and Four (4) in Block number Twelve (12), also Lot number Two (2) in Block number Sixteen (16) and Lot number Three (3) in Block number Twenty one (21) Kanarra Farm and Town Survey, containing six (6) and 48/160 of an Acre, be the same more or less, situated in Section 34 Township 37 South, Range 12 West." Lorenzo paid \$18.75 for the lots.

Chapter 9

It seems that when Lorenzo and his families are getting settled in and running a "routine" life, there is not much reported in the various news items or journal entries of others. That makes sense because normal, uneventful life rarely brings one to the attention of others. It was the same way in Centerville before the call came for Lorenzo to the Indian Mission in 1853 and again for him to take his families to the Kanab area in 1865. In each of those cases, there were several years just prior to those calls that little information is available concerning their lives and living. The past few years are the same here. Kanarra was established and life was moving smoothly, or so we suppose, because of the lack of news to the contrary.

In the beginning of 1873, Lorenzo was called upon to lead an expedition to go into Arizona to explore the area and find places suitable for settlement. As is the case with most of these kinds of expeditions, it took place in the winter. It is probable that Brigham Young called upon men to accomplish these tasks in the winter because it would not take them away from their farms during the important times of the year. Unfortunately, winter is a difficult time to explore uncivilized regions. Lorenzo was obedient and led a successful expedition.

Jacob Hamblin was also called to be a leader of this expedition. According to his biography, Jacob received a letter at about Christmas time, 1872, detailing his assignment. He told his family "We're to leave Toquerville January 22 ... " Jacob with his mount and several pack animals arrived at Toquerville the day before the designated time to leave. That evening he learned that Lorenzo Roundy was to be the President of the company and himself to be in charge of Indian affairs.¹ Lorenzo received his letter, dated January 7, 1873, which was addressed to him and to Bishop John R. Murdock.² According to the Hamblin history, as the group met in Toquerville, Lorenzo explained the purpose of the expedition: "They were to go to the East of the San Francisco Mountains, in Arizona, until they intersected the head-waters of the Rio Verde, then travel down that river until they were satisfied as to the character of the country, the nature of the soil, prospects for irrigation, timber, stock range, etc. ... They were to show a peaceable, considerate spirit to the Indians residing in the country to be explored; to kill no game except such as might be actually needed for food. ... Also, they were all reminded to keep a journal of each day's doings."³

Lorenzo sent a detailed letter to Brigham Young summarizing the results of the expedition (the entire letter is in the footnote).⁴ Lorenzo does not specify any dates of his journey, but from the diary of John D. Lee we have a fairly good start and end date.

History of Lorenzo Wesley Roundy

The company arrived in Lonely Dell, which is where Lee's Ferry is located, on February 1, 1873. Lee says that the company consisted of 12 men, 15 horses and three baggage wagons. It took them two days to make the crossing.⁵ Lee then records the company coming back on the 25th of February, saying "This morning Capt. Roundy & Men & 26 animals recrossed the Colorado River from a Tour of 25 days in region of the Sanfrancisco Mountains."⁶

The expedition travelled from Kanab to Buckskin Mountain to House Rock and on to Jacob Pools and to Lee's Ferry. In his letter, Lorenzo describes the water conditions often as drinkable, but somewhat bitter. They seemed to be able to find vegetation as necessary for their animals. at times they waded through deep snow. From Lee's Ferry they continued on to Navajo Springs and Bitter Springs on to Moencopi (spelled many different ways throughout the writings). The went along the Little Colorado River and on to the San Francisco Mountains. They came out to near Prescott, Arizona and then turned to go back home. His report was not very encouraging.

An interesting commentary on this expedition is recorded twenty years later in the Juvenile Instructor. It shows the complete faith Lorenzo had in the church leaders, particularly Brigham Young. Parts of that article and included here:

"Prophecy Fulfilled" by "Guillermo"

"While in the company the other evening of one of the brethren, who was one of Bishop Roundy's party when they explored the Little Colorado country in the northern part of Arizona, in 1873, ... he related two striking occurrences of the literal fulfillment of the promises made in the name of our Savior ... by Brigham Young

"He said in substance: 'When we were set apart by Brigham Young for that mission he promised us, among other things, that if we would do as we were told we would not fail any night to have grass for our horses; and also that as we were going down into a game country, he would promise use, if we would not kill any more game that we needed for our own use, we would always have meat when we needed it.'

In regard to the first-mentioned promise, one of the brethren who was in the party said that if President Young knew so much about the country we were going into as he did, he certainly would not make them any such promise, for he had been down into parts of it and found much country destitute of grass. On our way down we found grass every night as had been promised. ... But one day there was more snow ... about three feet deep ... obliged to make one horse wallow through a short distance to break the track We kept on all day this way, and about sundown one of the brethren spoke up and said, 'Bishop Roundy, what about President Young's promise now?'

"He was assured that we certainly would find some yet, and we travelled on. Just before

dark we crossed over a small ridge, and on the other side we found a spot about one hundred yards wide by three hundred yards long, without any snow, and covered with as pretty green grass as I ever saw."

" ... on the way back ... being stopped by the very deep snow, we were compelled to retrace our steps and go around by way of Kanab ... made us about four days longer than we expected, our store of provisions ran short. ... I said to my companion, 'Well, what about that meat? Isn't it about time we were getting it, we need it now?'

"... about half an hour afterwards I espied ... a large, white mountain hare ...

"In conclusion the brother said that Bishop Roundy was a man with as much faith in the gospel and the promises of the servants of God as any man he ever saw" ⁷

Other printed reports of this expedition appeared in various forms, including records of reports given in the Southern Utah Conference. ⁸

A few months later, there was a concern at the ferry. Some settlers, sent to Arizona by Brigham Young, became discouraged by the dry conditions and a fear of the Indians. Some returned from the Arizona Mission area to the ferry and asked Lee what his advice was. He records, "I advised them to put their animals on the best feed & take care of them till an answer can be had from Prest. Young and another Boat built (the main ferry boat was destroyed in a freak wind accident a few days before); that I did not think the Mission was broke up. I expect Bro. Roundy & some others will be here soon. Be patient, for all will work togeather for good." ⁹ Lorenzo arrived on the 23rd bringing some animals and people to help the settlers. Lorenzo had received a telegram from President Young saying that "he would like to have him take a few Brethren & go over to AraZona & See whether the water had realy dried up, or whether it was the feeling of the Brethrn that had dreid up & report immediately." ¹⁰

Lorenzo continued to be very involved in general affairs in the region. The Deseret News reported in a list of "Presiding Elders and Bishops" of the LDS church "in Utah Territory and adjacent Settlements" and included L. W. Roundy as the presiding authority in Kane County, Kanarra. ¹¹ Over the years, Kanarra gets reported as being in Kane, Iron and Washington counties. The boundaries changed a little over the years and Kanarra was near the borders of all three. Apparently, he was also somewhat involved with the industries and activities of Washington County. In a history of the cotton industry of the area, there is a reference in March 1873 to a letter sent to Lorenzo by Secretary A. R. Whitehead reporting on the condition of the cotton factory, stating "The Factory is doing well with one exception ... we have no dyer, and it bothers us considerable." ¹² Apparently, they had a dyer to work in the factory, but he gave his notice and quit. It is unclear how Lorenzo was involved in this, but it shows the

considerable influence he had in the affairs of the region.

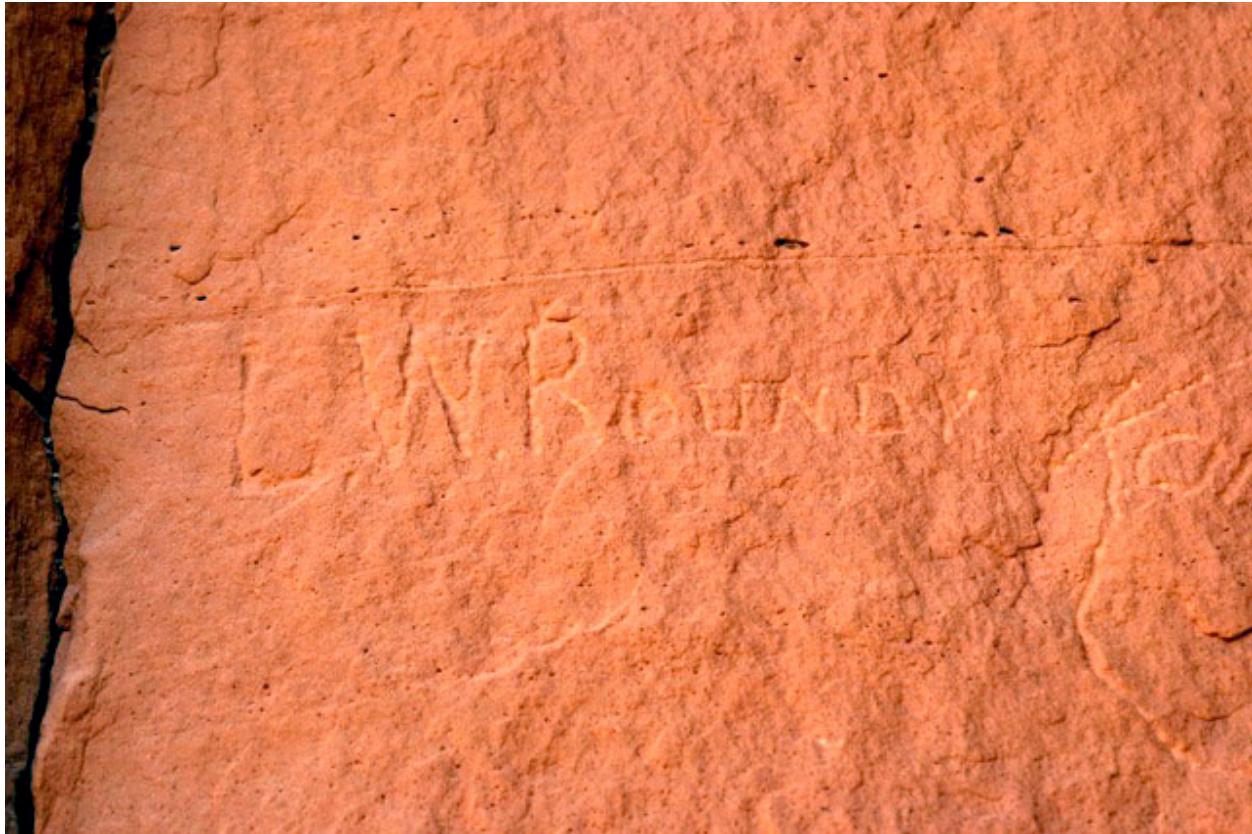
It is possible that Lorenzo's interest in the cotton mills was a business interest though that is not established anywhere. From writings of his family, we know that he was involved in business. His daughter, Annie Isadore, write in her history several references to his work. "My father and William Ford owned a grist mill by the foot of the hill part of town. ... The summer after my father died, I went with my mother and brother down to Dixie. It was up on the Virgin River. Father had an orchard there. We went to dry fruit. ... Father owned shares in a co-op sheep herd, cattle herd and a store. He used to bring me candy, but candy was very scarce then as they had to have their freight from Salt Lake City by team. It would take them about three weeks to make the trip."¹³

Also in the spring of that year, it was noted by John Johnson Davies that the United Order was established in Kanarra under the direction of Bishop Lorenzo Roundy. He stated that the order did not last very long. Davies says that the failure was not because it was not right.¹⁴ The Deseret News has a report in 1874 stating that the United Order was established in Kanarra, among other places.¹⁵ This report, though dated 1874, does not specify when the community first established the Order, so the reports may not be conflicting as to the date.

Later in the spring, it was again reported that the area conference was held in Saint George, and that Bishop Roundy delivered a "very interesting" discourse.¹⁶

It appears that Lorenzo continued to be involved more and more in the Arizona explorations and settlement effort. There is an account in the newspaper later in the summer about Lorenzo going to Lee's Ferry and making a report.¹⁷

An interesting artifact can be found attesting to Lorenzo's presence in Arizona. House Rock is in a valley about 30 miles west and south of Lee's Ferry and is on the trail that runs from the Utah settlements to the Colorado River at Lee's Ferry. There is a place where Lorenzo's name is carved in the rock. Within a few feet John D. Lee's name is also carved. (This photo is courtesy of Bob Ford.)



This was an interesting year for Lorenzo. One wonders what memories were brought to mind to him because it is in December on 1873 that he makes his official statement about the conspiracy affair against Joseph Smith many years before. Brigham Young, on his way to Saint George, was in Kanarra on Saturday, December 13th, 1873. The report states that "While in Kanarra on this day, Bishop Lorenzo W. Roundy made the following statement to President Brigham Young in the presence of Elders George A. Smith, A Milton Musser and Robert C. Lund, which was reported and filed in the Historian's Office" [See chapter 3, footnote 3.]

About a month after this, Lorenzo was in Salt Lake City as a member of the Territorial Legislature. There are several references in the Deseret News mentioning his work in the legislature. He was appointed to the "Roads, Bridges, Ferries and Canyons" committee and the "Indian Affairs" committee.¹⁸ In his work, he represented the people in various bills and petitions, including the incorporation of Toquer¹⁹ as a city as well as Washington City,²⁰ seeking appropriations for two roads²¹ and money for "free schools throughout the Territory."²² He also recommended a judge and two Notary Publics,²³ who were then elected. One of the roads proposed for funding, between Harrisburg and Bellevue, was finally approved.²⁴

History of Lorenzo Wesley Roundy

A brief mention of Lorenzo is made in John D. Lee's diary for April, 7, 1874. William Berry, a son-in-law of Lee's lived in Kanarra and Lee visited the community at times. He reported a meeting there, saying that President Brigham Young and George A. Smith were "put up at Bp. Roundy's & I at Wm. Berrie's." Some meetings were held which were reported to contain valuable instruction. he also mentioned that the "Entore settlement (except 2) went into the new order with Bishop Roundy, Prest., & Wm. Berry, vice Prest." ²⁵

Again in the fall of 1874, Brigham Young came south, stopping by Kanarra where they had dinner with the Roundy family. The report says that "At all meetings they begged the saints to be faithful and diligent in the discharge of their duties. They also preached the doctrine of Baptism for the dead, and urged the necessity of the brethren building the Temple and upon the benefits of the United Order, if carried out according to the designs of the Lord, the importance of day and Sabbath schools, etc." ²⁶

Conditions are quiet again for a year or so. We know that Lorenzo organized the Relief Society in Kanarra on December 14, 1875, sustaining his wife, Susannah as the president.²⁷ Other than that, there is not anything significantly reported concerning Lorenzo until the first part of January 1876 when he once again serves in the Utah Territorial legislature. He is again appointed to serve on the Roads, Bridges, Ferries and Canyons committee and the Indian Affairs committee.²⁸ He presents a much larger appropriations petition for the schools, this time representing 150 people, asking for \$30,000 annually.²⁹ He also asks for some money for building and improving roads, including a road through the area from Kanab to Lee's Ferry.³⁰

Lorenzo sent a telegram to President Young in March. Apparently, President Young was planning to come south and go over the divide between the upper Sevier and the upper Kanab and Lorenzo advised against it because of the snow and mud. He also reported the state of the cooperative as far as the survival of the stock through a hard winter.³¹

The next recorded information concerning Lorenzo mentions his assignment to go with some others to "visit our settlements in Arizona." This would be Lorenzo's last such assignment.³²

¹ Corbett, "Jacob Hamblin, The Peacemaker" p 336.

² Jesse Lenard Warner, "The Roundy Family" p 113.

³ Corbett, pp 336, 337; this has a reference to Bleak, James G., *Annals of Southern Utah Mission*. Historian's office, p 30

⁴ Brigham Young Letters, Box 34, folder 20 (reel 47), Mar. 7, 1873, transcribed here:

History of Lorenzo Wesley Roundy

L. W. Roundy, March 7. / 73.
explorations in Arizona

Kanarraah March the 7 / 73

Prest. Young

Dear Sir

I will try and give you a description of the country as near as I can that I have been to explore. After leaving Kanab we traveld 172 miles to the Navajoe well, the watter is in a hole in rocks walld up, sufficient watter for bout 20 or 25 animals to once, 8 miles to the buck skin Mt, 15 miles a cross a very crooked road, plenty cedars and pine on the mt, go down into a little vally running south 1/4 mile wide 10 miles to the rock house spring, making 33 miles to watter, the spring seeps out of some stone edges of rocks 2 horses can drink it as fast as it runs out, good hard ground for a road to there, 11 miles from there to Jacobs Pools, considerable sand, no timber, sufficient watter for herding, 12 1/2 miles to

[page 2] Soap creek, small stream, five miles to bager Creek, 10 from there to mouth of Parriah, good feed except the last 5 miles, some part of the way, considerable broken crooked road. from the Pools you turn round a sandstone lege and go up the Colorado to the crossings, then turn right back on the other side of the river till a bout opposit of the pools under the same sandstone leg, one now about the ferry, where the ferry now is you have got to go over a point of a sandstone ledge of rocks bout 2 miles, then wind round to get off quite a long dugway making quite a job for a road, by moving the down bout 1 mile and 1/4, there is a good place for a ferry, and not more than third or fourth as much work to make a road, and will save bout 3 miles of bad road, but would not be quite as convenient to J D Lees house, from the ferry it is bout 6 miles to the Navajoe

[page 3] springs. A small spring 3/4 of a mile form the road, 10 miles to bitter springs, the watter is little bitter, some little work along to make a road from this point there is no trouble to go through except some little washes will wanto be put, from Bitter Springs 9 or 10 miles to holes in the rocks 1/4 mile up a canyon. form the rock house springs 4 miles below this there is not no timber nor brush large a nough for fewel, you keep under a sandstone ledge from buckskin Mt. to Mowing Copy [Moencopi], on the right is lime stone, a vally 1/4 mile wide for a road, from the rocks holes to Moring Copy bout 15 miles, 4 or 5 miles cedars and pine little broken, through the timber at the Mowing Copy, there is a number springs coming out of a sandstone lege similar to St. George, of at the right it is very broken and barren here The rocks are all rotten decaying A way not much vegetation growing nor much

[page 4] grass we saw probably a bout 160 acres good farm land with watter no timber very near as I discover [? ink smeared] saw up 8 miles further twas [? ink smeared] and more of it. here we returned to the right a little 20 miles run the Mowing Copy Bottom found a good pass bout 10 miles up the river. got out of the rocks came to bottoms with cottonwood timber fit for nothing but firewood considerable for alkaly it is mostly sand rock the country does not rise ferry fast begins to open out about 25 miles to the foothills of Sansonfrisco Peak next day went bout 25 miles, bottoms grow wider timber better pretty good vegitation in the bottoms except flats that comes in on each side when it rains the watter that comes in is so salty it kills the

History of Lorenzo Wesley Roundy

vegetation for a short distance the bottoms looks thirsty, the river is quicksand but runs dead

[page 5] Traveld up 35 miles came to Black falls from 20 to 30 feet, from 10 to 20 miles to the Peak, here Jacob came to us with one Oriba gide the Indian Department was a failure would not got any if I had not sent Br. Hatch not much timber at the falls bottoms quite extensive you could see now and then a bunch of volcanic rock sticking up in the bottoms sandstone leges running nearly out could not see no high mountains to the north and east except a high leg bout 60 miles at the Oriba village and up the river to the yomas 3 days travel up 13 miles came to falls 75 ft or more here the cottonwood timber was 1/2 mile or more wide bottoms on the same level with the timber the alkalye was pretty much run out there is grass

[page 6] all over the country but no brush or timber except on the river and mountain can see to the north and east 2 or 3 days travel some old decays sandstone leges all decayd a way along the bottoms vegitable soil 4 to 6 ft deep 6 or 7 miles above the falls came to more extensive bottoms timber wider and better country still opens out went up 8 or 10 miles further still ground washes here there is no trouble to take the watter out I thought we had gone far enough in that direction as it was deviating from the course that you marked out here our gide left us saw we could not cross the range of mountains saw if we could we would go right into the Apache country and they would kill us I offerd him a horse to go with us and talk for us but he would not he said they would not believe a word we would say he said we would have

[page 7] take the Beal road and go round by Prscot way round that way the country was so rough, here he said he could take us in one big days travel to a lake that we could not see across, I tryde my best to get him to go but he would not, he saw the Apachys sometime came up there and fished, he saw there was pine timber growing round it, in a few miles we came to the Beal road, could see with a glass timber up a long way, here we found railroad stakes as telegraph stakes, I should think some of them has been set last summer our gide said the country here was warm summer and winter, you can taste the watter little salty but taste better than the virgin, the river is not quite as large as the virgin. we took the road back through the forest, I think the key to the

[page 8] whole country is in this vicinity, after seeing the lay of the country if I had took my own course I would spent 5 or 6 days more in the river then off south east of the Peak over into Salt River and in that vicinity we then went round the mountain to the south traveld 4 days west and south went right out of a warm country into snow and a cold country, two days we had a heavy storm, the fac of the country changes, it is volcanic, volcanic rock all over the country plenty of timber bigest half Black pine, some scrub oak round the mountain for a few miles it is quite level no under brush some opening mile wide full of volcanic rock but no watter, we saw in none days 2 springs any tree that was blown over the roots was full of rock, south west from the Peak we came to two vallys and two ranges of mountains to cross over, no watter and the brokenest vallys I ever saw we could see no chance to get through them without coming back

[page 9] and taking the road round by Prescot had not provisions to take that trip so we turnd back the same for 8 days averaging from one foot to 2 1/2 it cut our horses down so that we took the straightest rout home when we got out of the forest we came into a warm country again wher Jacob could settle all the saints in this vacinity round them mountains. I faild to see I have

History of Lorenzo Wesley Roundy

described the country jest as nigh as I can with out making it out leaving you to put your own judgement on it.

I remain your co worker and well wisher in the Gospel

Bp L. W. Roundy

As we killd 2 turkeys saw good many more. but no deer one gang of antelope but could kill none.

⁵ The Diaries of John D. Lee, p 224.

⁶ ibid, p 227.

⁷ Juvenile Instructor, April 1, 1893

⁸ Deseret News 28 May 1873

"Saturday May 3, 10 a.m.

"... Bishop L. W. Roundy related some items connected with his exploring expedition beyond the Colorado river. After crossing the Colorado he traveled to Mo-in-koppy, about 50 miles. Seven miles beyond the Colorado is the Navajo Spring. From there it was nine or ten miles to Bitter Spring. From the latter point it was ten miles to some holes in the rocks, containing water, Feed was good in that region. Traveled down a valley a quarter of a mile wide, went through cedars about three miles form there being the first timber after leaving Buckskin mountains. Mo-in-koppy was a place a good deal like St. George Valley, many springs breaking out under the hills. Land limited, partly impregnated with salts. Where we first struck the little Colorado river, scattering cottonwood trees were found; bottoms a quarter of a mile wide, wider higher up, timber also better. Proceeded up the river, camped near some falls, bottoms two to three miles wide, with considerable timber. Beyond the San Francisco mountains. Went in sight of the Oriba village of the Moquis Indians. The Moquis family lived on the river, but had been obliged to take to the hills for protection on account of the Navajos and Apaches. Came across the Butterfield mail road and also to where the R. R. was staked off. Their guide told them that on the Little Colorado the climate was always mild, snow fell but little and thawed immediately. Described a snow storm, which they encountered in the Pines at the San Francisco Mountains. South of the San Francisco Mountains the country was very broken. Came across a very wild timbered country near the San Francisco Mountain, saw some turkeys, but failed to see the walnut and hickory timber supposed to be there, nor any water, not land fit for settlements.

Thought that on the Little Colorado the climate was warm and favorable and the facilities for settling were very good. Cottonwood timber abundant, land rich, grass and water plenty. The Little Colorado was not quite the size of the Virgen River, water a little brackish, but better than that from the former river. The distance from the Little Colorado to good saw timber on the San Francisco Mountain was from fifteen to thirty miles. Thought that as a stock country the region near the Little Colorado was very excellent. Distance form ferry in Colorado to Little Colorado River, about 125 miles.

History of Lorenzo Wesley Roundy

Said the Moquis were anxious for our people to settle there, and said that many of their people were desirous of settling with our people. Referred to the principle of celestial marriage and bore testimony to its divinity. Exhorted to faithfulness and obedience.

"Benediction by Elder D. H. Cannon."

⁹ The Diaries of John D. Lee, p 244.

¹⁰ ibid, p 245.

¹¹ Deseret News, 19 March 1873;

Deseret News, 8 April 1874;

Deseret News, 27 May 1874;

Deseret News, 8 January 1875;

Deseret News, 29 December 1875;

Deseret News, 12 January 1876

¹² Andrew Karl Larson, "I Was Called to Dixie" (no publisher listed, original copyright 1961) second printing 1974, p 215

¹³ Autobiography of Annie Isadore Roundy Davis, unpublished, available on the Internet at the address: <http://aeb.buchananspot.com/histories/AIRoundy.html>.

¹⁴ John Johnson Davies, autobiography/journal, unpublished, available on the Internet at the address: <http://aeb.buchananspot.com/histories/JJDaviesOrig.html>, reference is about three-quarters of the way down the page.

"In the spring of 1873. the united order commenced in Kanarra. The Brethren and Sisters was organized. by Bishope Lorenzo W. Roundy And his counselors. A. B. Griffin. and J. H. Willis. sen. we work faithfull All summer. A. B. Griffin. was the Superintendent of the farms. and John J. Davies. the Superintendent. of the gardens. and in the fall it was discontinued. not because it twasent. right. no. i beleve it will be Estapished in the Church of Jesus Christ yet. because the Revelation of the Prophet Joseph Smith will yet come to pass. and in the month of october i was sent to heard the sheep of the united order. on the Kanarra Mountain I took John H. my son with me. it is verry pleasant to be on the mountains In the Summer and fall. to breath that puer air. that floats in the air And to drink that pure watter. that flows from the liveing springs And while i was there these lines came to me."

¹⁵ Journal History, 10 Apr. 1874

President Brigham Young and party continued their journey.

The following telegram was sent from Parowan:

To Wells and Carrington.

The following are the names of Presidents of the United Order, elected since we left St. George - Jacob Gates, Bellevue; W D. Pace Harmony; L W Roundy, Kanarra; John M Higbee, Cedar City; W H Dame, Parowan. Held two meetings here yesterday and three today; a good feeling prevailed. Erastus goes to Paragoohan and holds meeting this evening. We go to Beaver Tomorrow.

Brigham Young, Geo. A. Smith. (Doc. Hist. , 1280)

¹⁶ Deseret News, 14 May 1973

"Correspondence

"St. George, May 4, 1873

"Editor Deseret News"

"Our Conference is just closed. There was a general good attendance for the three days, but today the New Tabernacle was crowded. The presidents and bishops in the various towns, cities and wards were present, and gave report of prosperity in their various localities. There was speaking by a large number of elders, and very interesting discourses were delivered by Bishop Roundy, delineating his trip of explorations south, and by Jacob Gates on "general principles." ..."

¹⁷ Deseret News, 6 August 1873

In a correspondence to President F. D. Richards from the Arizona Mission, Johnson's, Kane, Co, Ut, July 14, 1873

"... on the morning of the 28th [June 1873], our long looked for express arrived, bringing us letters from our friends, which were very acceptable. We also for word from Bishop Roundy (who had been down to the ferry) to move back to Navajo Springs and there wait an opportunity to cross the river, it being at that time very high."

¹⁸ Deseret News, 21 January 1874

Legislative Assembly

Second Day, Tuesday, Jan. 13

...

House

The House of Representatives convened pursuant to adjournment and on the dissolution of the joint session, appointed the following standing committees -

...

On Roads, Bridges, Ferries and Canyons. - John Rowberry, W. W. Cluff, George Peacock, John Nebeker, Lorenzo W. Roundy.

...

On Indian Affairs. - Silas S. Smith, M. W. Merrill, John Nebeker, Wm. Morrison, Lorenzo W. Roundy.

¹⁹ Deseret News, 4 February 1874

House

Representatives' Hall,

January 28, 1874

House met pursuant to adjournment.

Mr. Roundy presented Petition form the citizens of Toquerville, asking for a city charter, which was read, and referred to the Commit- on Municipal Corporations, &c.

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Mr. Roundy presented a bill entitled "An Act incorporating the City of Toquer in Kane County," which was referred to the Committee on Municipal Corporations, &c.

[Another petition was presented against the incorporation of Toquer.]

²⁰ Deseret News, 25 February 1874

House

Representatives' Hall

February 27, 1874 [probably Feb 17th, the next section of the report shows Feb. 18]

...

Mr. Roundy presented a petition of Mr. A. R. Whitehead and seventy-six others, praying for an enabling act for Washington City corporation, which was read and referred to the Committee on Municipal Corporations, &c."

...

Mr. Roundy presented Financial Report of Washington county, which was referred to the Committee on Revenue and ordered printed.

²¹ Deseret News, 11 February 1874

House

Representatives' Hall

February 2nd, 1874

...

Mr. Roundy presented a petition from Judge Willis and 168 other citizens of Kane County, praying for an appropriation of \$5,000 to assist in making a road from Shonesburg to Long Valley, which was read and referred to the Committee on Claims and Appropriations.

House

Representatives' Hall

February 4, 1874

...

Mr. Roundy presented petition form William Bringhurst and thirty-six others, asking for an appropriation of \$2,000 to apply on the road between Bellevue and Harrisburg, in Washington Co., which was read and referred to the Committee on Roads, Bridges, and Ferries.

²² ibid.

Mr. Roundy presented a petition from Martin Slack and thirty-nine others, citizens of Kane Co., praying for a law establishing free schools throughout the Territory, which was read and referred to the Committee on Education.

Mr. Roundy presented a petition from thirty-three citizens of Kane Co., to amend an act entitles "An act concerning fees of courts and other officers," which was read and referred to the Committee on Judiciary.

History of Lorenzo Wesley Roundy

²³ Deseret News, 25 February 1874

Joint Session

Representatives' Hall

February 20, 1874

...

On motion of Mr. Roundy, Wm. Bringhurst was elected Probate Judge for Kane County.

...

On motion of Mr. Roundy, Jas. G. Bleak was elected a Notary Public for Washington county.

On motion of Mr. Roundy, Wm. P. Sargent was elected a Notary Public for Washington county.

²⁴ Deseret News, 25 February 1874

Territorial Appropriation Bill

Concurrent Resolution.

...

For work to be expended on the Territorial Road between Harrisburg and Bellevue and on the Black Ridge, to be drawn on the order of Lorenzo W. Roundy upon approved vouchers, 2,000

²⁵ The Diaries of John D. Lee, p 338.

²⁶ Journal History, 9 November 1874 p 1

Monday, Nov. 9 Cloudy weather prevailed in Salt Lake City.

The president and party travelled on to Cedar City & held meetings. Elders John L. Smith, Seymour B. Young and Geo. A. Smith preached. They took dinner and proceeded to Kanarra. At all meetings they begged the saints to be faithful and diligent in the discharge of their duties. They also preached the doctrine of Baptism for the dead, and urged the necessity of the brethren building the Temple and upon the benefits of the United Order, if carried out according to the designs of the Lord, the importance of day and Sabbath schools, etc. Aliens were advised to be naturalized, and citizens to perform their duties faithfully.

The party all stopped with Bishop Lorenzo W. Roundy. They took dinner and traveled on to Bellevue and were met there by President Erastus Snow, Alexander F. McDonald and Bishop McArthur. The party put up at Bro. Pixton's. (H. O. J.)

²⁷ See the last footnote of Chapter 10 for details.

²⁸ Deseret News, 19 January 1876

Legislative Minutes

...

House

Upon the dissolution of the Joint Session the Speaker presented the names of the

History of Lorenzo Wesley Roundy

various Standing Committees of the House, which were read as follows -

...

On Roads, Bridges, Ferries and Canyons. - Anson Call, Lorenzo W. Roundy, Canute Petersen, Wm. Bringhurst, W. E. Peck.

...

On Indian Affairs. - Silas S. Smith, Lorenzo W. Roundy, W. B. Preston, Canute Petersen.

Jan 12.

...

Mr. Roundy presented the Financial Report of Kane County; referred to Committee on Revenue.

²⁹ Deseret News, 2 February 1876

Legislative Assembly

...

House

The House met at 2 p.m. on Saturday [Jan. 29, 1876].

...

Mr. Roundy presented a petition from Wm. A. Bringhurst and 150 others of Kane County, asking for an appropriation of \$30,000 annually for school purposes throughout the Territory; referred to Committee on Education.

³⁰ Deseret News, 9 February 1876

The Legislative Assembly.

...

House.

The House met yesterday at 2 p.m.

...

Mr. Roundy presented a petition from H. W. Miller and 44 others of Washington and Kane Counties praying for an appropriation of \$1,000 to be expended in repairing and improving the road between the "Black Ridge" and St. George, and completing the graveling of land at the Grape Vine Springs; referred to Committee on Roads, Bridges, Ferries and Canyons.

House.

The House met yesterday at 3 p.m.

...

Mr. Roundy presented a petition from Jacob Hamblin and 10 others of Kane county, asking for an appropriation of \$2,000 for exploring and road work performed in Kane

History of Lorenzo Wesley Roundy

county and across the Buckskin Mountains to the Colorado river; referred to committee on roads, bridges, etc.

³¹ Brigham Young Letters, Box 37, folder 1 (reel 49) Mar 29, 1876

Kanarra, March 29

Prest Young

Dear Sir,

I received your telegram and shall be ready to go when you come along, but I don't have any idea that you can go up over the divide by upper Kanab. I have had two years experience when the snow was melting the ground is such a nature that it will mire a horse right down. It will be about the worst, the time you will get there. I have tride it a horse back and with teams. You do not say how long you wanted me to set up for, for a long or short journey but can be ready for either. My folks are as well as usual. The Spring is cold and backward. The Brethren are just commencing ploughing and putting in their grain. Our cooperative stock and sheep herds have done exceedingly well for so hard a winter. We have lost about 30 head of sheep out of five thousand and the rest is doing well. The prospect is we will have a plenty of prospectors here as soon as the snow gets out of the hills. Praying for your prosperity I remain your Brother in the gospel. L W Roundy

³² Journal History, 17 May 1876 p 3

The following was copied form the notes of James G. Bleak of St. George:

Wednesday, May 17th. President Daniel H. Wells, Apostle Erastus Snow, Elders Jacob Hamblin, L. John Nuttall, Lorenzo H Hatch and Bishop Lorenzo W. Roundy, with others left St. George to visit our settlements in Arizona.

Chapter 10

From one of the letters of Sarah Roundy Berry, daughter of Lorenzo and Prisella, she records "In 1876 my father was in the legislature all winter. When he come home in the spring, he said, "President Young wants me to lead a company to Arizona to explore. Father was to lead as he had made two trips before. They were to leave in May." In another letter written by her, she said "My father said goodby to Susannah his 2nd wife, and to my mother Prisilla (his 3rd wife) and to each of us children for a total of three times each. My father said he would never see us alive again and he would 'die with his boots on.' His wives told him to tell the Authorities then how he felt but he said he would rather die with his boots on than to go against the Authority's wishes."



Colorado River, Lee's Ferry Crossing
Photo by Renée Mounteer

There are a number of accounts of the accident at Lee's Ferry. The most authoritative, first-hand account of the accident comes from a report signed by Daniel H. Wells, Erastus Snow and Brigham Young, Jr. As Lorenzo was concerned about the high water, it proved to be so. He was quite familiar with the conditions of the Colorado.

According to the account, they were successful in sending the first two loads across the river. Those loads carried the horses. The third load carried a heavy baggage wagon and Lorenzo's wagon and was manned by Daniel Wells, Lorenzo Roundy, Brothers Hatch and Nuttall and Warren Johnson, the man running the ferry. The water was swift and according to the account, "The current at this point was too much for the boat and the bow began to dip water, the raft was immediately tossed but caught between two rocks and held the boat fast and the boat went down almost immediately until released of the wagons which floated off. Some of the men jumped off and swam to shore. Lorenzo ran along the rail towards the back of the boat, which was nearest the shore and shouted encouragement to the men to swim ashore. He then plunged into the water and swam for shore. It was then reported "After swimming a short distance he was seen to throw up his hands and he sank out of sight." He was never seen again.¹

A telegram was sent to all Bishops and Presidents of the church announcing the tragedy.

² Several of the accounts mentioned that Lorenzo was an excellent swimmer. In the book about Lee's Ferry by Reilly, he gives some interesting details, at least some of his information coming from the journal of Brigham Young, Jr., Warren Johnson said that the conditions made it unsafe for a crossing. When pressed on the matter, stating that they had a schedule to keep to, he insisted that the conditions were too dangerous, but would cooperate if the leaders were intent on continuing, however, he refused to be responsible for the crossing, insisting that someone else be appointed to supervise the crossing. Lorenzo was chosen to do so, based on past experience.³

His wives and families mourned the loss. The most telling statement was one included a report almost two years later, published in the Woman's Exponent. The occasion of the report was to recognize the organization of the Relief Society in Kanarra. It was provided by Susannah Roundy, president of the society. Her simple statement was: "We were prospering, until the 24th of May 1876, when the sad accident of my dear husband being drowned in the Colorado River cast a gloom over all of us, and over the whole town. He was a kind husband, a loving father, and O! how we miss him."⁴

Nothing much more fitting could be written in honor of Lorenzo. This history began with a simple history of Lorenzo, written by his daughter, and it ends with this simple and heartfelt tribute, given by his wife.

Lorenzo loved the Lord, was faithful and served wherever he was called. He loved his family and was loved by them. He was kind and loved by the people around him.

¹ Brigham Young Letters, Box 43, folder 20 (reel 56), May 26, 1876

South Side Colorado River

May 26, 1876

Prest. B. Young

Dear Brother,

We take this opportunity of sending you a few lines respecting our trip. We have to mourn the loss of Brother Lorenzo W. Roundy. Our journey up to this place was pleasant and agreeable. We found the large boat in pretty good repair and the large sweeps which we brought enabled us to load up & commence operations almost immediately. Sent over two loads of horses, 14 and 7 head. Third trip Bro Wells carriage the heavy baggage wagon and Bro. Roundy's wagon were put on the boat which was maned by Bro. Wells, Roundy, Hatch, Nutall, Johnson (who keeps the ferry), Hamblin, Carter and Wilkbanks, To make a safe trip and land just where we desire it is necessary to tow the boat half mile up the stream most of the way in an eddy, but there is a rocky point to pass where the current is very swift. Bro. Roundy and Carter were keeping the boat away with poles and oars. Bro. Emment was assisting at the tow rope with his pony, pulling by the horn of the saddle. The current at this point was too much for the boat and the bow began to

History of Lorenzo Wesley Roundy

dip water, the raft was immediately tossed but caught between two rocks and held the boat fast and the boat went down almost instantly until released of the wagons which floated off. Bro Wells, Hamblin & Nutall swam ashore. Bro. Hatch and Carter were supported by clinging to Bro. Wells' carriage & Bro. Wilkbank jumped ashore before boat then swung out. Bro. Roundy ran along the rail towards the rear of the boat which was nearest shore and when about half way called out "come on boys all who can swim," and then plunged into the water and struck out for the shore. After swimming a short distance he was seen to throw up his hands and he sank out of sight. Our small boat reached the spit in a few moments but nothing could be found of Bro. Roundy. As far as possible, under the circumstances the bank and islands below have been searched in hopes of finding the body but no success. Bro. Hatch, Carter and Johnson were recued [rescued] from their perilous situation with the small boat which then followed the wagons and succeeded in grounding Bro Roundy & Hatch's wagon on a bar where they left it as it was now dark.

Bro. Snow and B. Y. Jr. were down to examine the lower place as you directed. They had returned as far as Bro. Lee's mouth of Pariah when Bro Perkins [crossed out] Emmit met them with the news of boat's sinking but no lives lost. They followed the carriage and baggage wagon down to where they entered the marble canyon about two miles below where the boat sunk. The main part of our provisions, all the bedding, guns & cloths of the St. George boys, went down with the wagons. Bro. Wells harness and entire outfit with the exceptions of his mules, their halters and bridle, were lost.

The St. George boys will return from this point. The following brethren will continue: D. H. Wells & son, E. Snow, L. H. Hatch, D. D. McArthur, J. Hamblin, B. Y. Jr. & son, L. D. Young, Bro. Ensign. We can make out pretty well for provisions and have plenty of grain. We have ferried over our four wagons and luggage on the small boat which we brought with us and which has done excellent service. The flat was some damaged several flooring plank floated away and she was quite leaky. The river is pretty high but fell a foot last night. The current is variable and is perhaps 3 miles an hour and much more at places. The ferry is far better than we anticipated from former reports. The Brethren think the lower place mentioned by Bro. Hamblin is wholly impracticable now and never as good as this.

Had the accident which we have met with happened at the lower place there would have been none or very little chance of saving any of the brethren.

Bro. Roundy was warm with exercise and it is presumed that plunging into the cold water gave him a cramp for he was a good swimmer as we suppose.

We found several immigrants returning unable to cross in the old small boat by taking their wagons to pieces.

We are now all across the river and Bro. Perkins is waiting to take our letters. We shall go to Navajo Springs 8 miles when we expect to camp and let our animals have something to eat. They have had but little but grain since we came here.

We are in good health and trust in God for ability to accomplish our mission, praying God to bless you we remain your brethren -

Daniel Wells

Erastus Snow

Brigham Young, Jr.

² The Story of Telegraphy, Kate B. Carter, Copyright 1961, Daughters of Utah Pioneers, Utah Printing Co., p 61

"June 1st, 1876: To all Bishops and Presidents: While attempting to cross the Colorado River at Lee's ferry on Wednesday evening last, Bishop Roundy of Kanarra, formerly of Centerville, was drowned by sinking of the boat loaded with wagons, baggage and outfits. President Wells, Bishop Roundy, Nuttal, Hatch,

History of Lorenzo Wesley Roundy

Jacob Hamblin, Warren Johnson, John Porter and Elder Wilbanks were on board, but providentially were saved. Pres. Wells swam three rods, Bishop Roundy's body was not yet found. All the load including Pres. Well's carriage were lost. President Wells, Erastus Snow, Brigham Young, Jr., with a few others have gone on. No one was to blame. Everything possible was done to recover Brother Roundy's body. All well; very warm. — A. M. Musser³

³ Reilly, p 64.

⁴ The Woman's Exponent 1878-04-01 vol. 6 no. 21, p 162 (the issue starts on page 161)
Kanarra, March 7, 1878

"Editor Exponent:

"The Relief Society of this place being desirous of recognition with other Societies, offer a few items for publication. Our Society was organized December 14, 1875, by Bishop Lorenzo W. Roundy. Officers elected and sustained:

"Susannah Roundy, President.

Sophia Parker, Mary Jane Perkins, Counselors.

Lennie Allen, Secretary.

Deney Berry, Assistant Secretary.

Priscilla Roundy, Treasurer.

"We have also six Teachers. We were prospering, until the 24th of May 1876, when the sad accident of my dear husband being drowned in the Colorado River cast a gloom over all of us, and over the whole town. He was a kind husband, a loving father, and O! how we miss him. The same summer we buried three grand-children, and on April 19, 1877, Mary Jane Perkins died of heart disease. ..."

History of Lorenzo Wesley Roundy

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