

HISTORY OF WILLIAM EDWARD JONES AND MARY JONES JONES

Our father, William Edward Jones, son of Jenkin Jones and Ann Davis Jones, was born February 18, 1824 at Potsticill Mill in Vaynor Parish, Breconshire, South Wales. The record of the marriage of his parents, on the second day of June 1821, is found on Page 48 in the "Records of Vaynor, County of Brecknock 1841 2.

Grandfather, Jenkin Jones, was a miller by trade and also ran an Inn near the old Mill. On a sign, swinging above the door of the Inn, was a picture of two crossed keys. Because of this sign, Grandfather was called "Jenkin Jones, Cross Keys," to distinguish him from others of the same name in that vicinity; which was an old Welch custom. Father had four sisters: Margaret, Ann, Keziah, and Catherine; also two brothers: John and Jenkin. There may have been others but we have not record of them. Father was the second child born into the family, Margaret being the first and the others are listed in the order of their birth. Grandfather died Feb. 7, 1863, at the age of sixty-two years. Prior to his death he was Sexton at the old Vaynor Church yard, where he and Grandmother and many of their relatives are buried. Grandmother died March 3, 1866.

We know nothing of father's childhood, excepting that he lived in Wales and received a fairly good education. We have a few copies of his penmanship, showing how beautifully he wrote and we know how he loved to read and study.

When he was seventeen years old (July 1, 1841) father married Mary Jones, a young seamstress, Mary Jones, or "Auntie", as we shall call her in this story (for that is the name by which we addressed her as children. Indeed she was like a dear sister to our own mother and we loved her as much as any Aunt could be loved.) Auntie was born July 1, 1819 in Vaynor Parish, Breconshire, South Wales. Her mother, too was named Mary.....

After their marriage, father and Auntie made their home at Dowlais, Glamorgan shire, Dowlais was then famous for it's large iron works and collieries, where father secured work as an iron molder. One of his uncles held an important position there and was the first man to use rollers in the mill. This Uncle, later, came to Pittsburg, Pennsylvania to see the iron mill there in operation. Father's brother, John, also secured work there and became Master fitter at the Iron Works.

The following children were born to Auntie and father while they were living at Dowlais: Ann, named for father's beloved mother, was born Jan. 27, 1842. Their only son, Jenkin, named for father's own father, was born April, 1843. Mary Ann was born February 8, 1845. Elizabeth was born at Georgetown, Merthyrydfil, Glamorganshire, Wales in 1847.

Little Ann died when she was just thirty-four months old. Both Auntie and father always loved children and they wanted a large family of their own. Their heartache must have been almost unbearable to loose all except one of their darling babies while they were still in infancy. Mary Ann was the only one of their children, born in Wales, to reach maturity. Can you imagine how they loved and cherished her. There was always an especially close bond between Mary Ann and Auntie until the day death separated them.

We do not know when they first heard of the Church of Jesus Christ of Latter-Day Saints, nor who it was taught them the first principles of the Gospel. We do know that when they accepted the Gospel, they did so wholeheartedly and became members of the Merthyrydfil, Wales, Branch of the British Mission. Father was baptized May 29, 1848, by William E. Richards and confirmed a member of the Church of Jesus Christ of Latter-Day Saints on the first day of June 1848 by William Phillips. Auntie was baptized by Thomas Evans and confirmed by David John. They studied the Gospel eagerly, especially the Book of Mormon, and did all in their power to help the Church grow and expand. Father was ordained a Teacher in the Aaronic Priesthood by David Powell; a Priest by Thomas; on April 10, 1850 he was ordained an Elder in the Melchizedek Priesthood by Davis.

Father's brother, John, also was baptized into the Church. Other members of the family were very much opposed and Grandfather became so angry about their conversion to "Mormonism" that he forbid the remainder of the family to have any dealings with them whatsoever. Father and Uncle John were given a choice of leaving the Church and denying the Gospel or breaking off all family ties

completely. Uncle John, rather than be an outcast from the family, left the Church at that time. Many of their friends began to avoid them also and others tried to make them see the error of their ways...or became downright abusive. This ostracism only made father and Auntie more anxious to join the Saints in Zion and they began to plan accordingly.

Father now became even more active in the Church, spending much of his time through September, October, November and December 1850 and January, February and March of 1851 attending meetings, preaching the gospel, administering to the sick and the afflicted in Pontsticill, Vaynor, Georgetown and surrounding places. According to a small daily record kept by father at this time, he was often asked to bear his testimony of the truthfulness of the gospel. Many times he was called to the bedside of someone who was ill, for through the power of the Priesthood which he bore, he had the gift of healing. It seems certain that father continued active in Church matters the remainder of his stay in Wales and although he always kept an accurate diary and other written records, we have access to only scraps of them. We have to resort to Church records and family tradition for an account of their trip to Utah.

Father, Auntie and little Mary Ann, who was then ten years of age, left Liverpool, England on the good ship Golconda, February 4, 1854.

What a mixture of conflicting emotion must have been theirs, as they bade farewell to "The old country." Grief, deep and poignant, at leaving the various members of their family and their friends, whom they had no hope of ever seeing again in this earth-life. Happiness at the prospect of soon being in the midst of their "Brothers and Sisters in the Gospel", who, they had been told and correctly believed, would receive them with open arms. Sorrow at leaving graves of their loved ones, never to be visited by either of them again...Joy supreme, that they were going to a most sacred place where they could be reunited as a family, this time for all eternity and death could have the power to separate them never again...Melancholy, at leaving the beloved scenes of their childhood and youth. Joyful anticipation for the new home to be built in the tops of the Rocky Mountains, the land of opportunity, Utah...Perhaps, in spite of their deep faith in God, they may have had a faint stirring of fear and apprehension while contemplating the journey across the boundless ocean, the almost trackless wilderness of Indian inhabited plains, and mountain forests.

The Golconda was a ship of 1170 tons, register, with a Master Kerr as Captain. S. W. Richards was the agent who made arrangements for the Saints passage, their luggage, food and other necessities for the ocean trip. Price of steerage, passage to New Orleans from Liverpool was about five pounds per adult, and from three to four pounds, ten sixpence for children up to fourteen years, infants under one year traveled free.

While on board ship, each adult was allowed the following weekly fare. Two and one half pounds of bread biscuit, one pound of wheat flour, five pounds of oatmeal, two pounds of rice, one half pound of sugar, two ounces of salt, three quarts of water were allowed per diem, also butter and cheese. All were required to be in their berths at eight o'clock P.M. and before seven o'clock next morning all beds must be made and the decks swept clean.

Divine service was held each day, morning and evening, when the weather was favorable. On Sunday an awning was spread over the main deck and spare spars were arranged under it for seats.

Some of their friends who embarked on this ocean voyage with father and Auntie were: John and Mary Prothero and their two sons Johnathan and William; David and Jane Morgan and their daughter, Sarah; Morgan and Harriet Richards and their sons Morgan and Thomas.

Elder Dorr P. Curtis was the leader of their company, consisting of 312 adults, 137 children, and 15 infants, a total of 464 souls. Most of the passengers gave their addresses as Merthyr Tydfil although many were from England also.

The date we have for their landing at New Orleans, Louisiana (June 12, 1854) seems very improbable and if correct their voyage must indeed have been long and perilous, for six to eight weeks was the usual amount of time spent on the "high seas" for a voyage of that distance.

3.

From New Orleans, they traveled up the Mississippi River by river barges or steam boat to a place called West-port (now within the city limits of Kansas City, Missouri.) There they stopped to prepare their outfits for crossing the great plains. Covered wagons, animals, and food had to be arranged for; their baggage must be reconsidered, some of it discarded and some new utensils, tools and equipment secured before leaving the settlements.

They left West-port on June 17, 1854. Some say they traveled with the James Brown Company that left the same day, but we believe they came to Utah in the Darwin Richardson Company, a company composed of three hundred souls, and forty wagons.

The usual hardships of the Pioneer in Covered Wagon Days was theirs--- extremes of thirts, hunger, heat and cold, dust, rain, mud, flies, misquitoses snakes, sleeping on makeshift beds, usually on the ground; short rations, ever on the watch for food to be found growing along the trail, cooking over the campfire or eating cold food, when weather, shortness of time or other conditions made it impossible to have a fire, walking till exhausted on weary often sore feet, and still trying to keep up, the ever present fear of wild animals and the savage red skins, sickness, death of friends and the endless....endless toil....But always beconing them onward was their hope for the future and their never failing faith that God was ever with them and pleased with their efforts.

With thankful hearts they arrived at Salt Lake City on September 30, 1854. The James Brown Company followed them into Salt Lake just a few days later, arriving there October 3, 1854.

After October Conference they moved on to Parowan, Iron County, Utah to make their new home.

Keziah Jane was born in Parowan, Utah July 16, 1855. Father spent that summer clearing away brush and rocks from land about five miles north of Parowan and preparing it for planting the following spring. In the spring of 1856 they moved to the Fort at Paragonah. Paragonah had been resettled in the spring of 1855 and a fort was erected then. The fort enclosed 105 square feet on the present Church block. The foundation of the fort was of large stone blocks and the walls of adobe three feet thick. The gate in the north wall was 12' high and 12' wide. Rooms inside the fort were each built 16' square along the fort wall. In 1856 another story was added, with windows facing the outside. "After the addition" according to Andrew Jensen, Church Historian, "the fort had quite a respectable appearance" and was much like the Fort at Cove Creek, now known as Cove Fort". The north-east corner rooms was used for a meeting house and school purposes. The north wall of the Fort corral ran west about the middle of Grandma Jones home lot and turned south to run just east of her corral fence. The north wall separated Grandma's garden from the rest of the lot and her children and grandchildren used to build their play houses in it's shadow.

Father believed "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection" and that a man is saved no faster than he bets knowledge, consequently he and Auntie were studying the Gospel constantly wherever and whenever they could. They tried earnestly to obey the commandments...the law of tithing, the word of wisdom, keeping the Sabbath Day, loving their neighbor, the law of consecration of their time and talents as well as worldly goods, the law of Celestial marriage and when it was explained to them, the law of plural marriage. This doctrine of plural marriage was made known to the Prophet Joseph Smith in 1831 or 1832. It was not given to the Church as a whole until 29 August, 1852, when the Revelation was read to a General Conference in the Old Tabernacle at Salt Lake City. It was then and there accepted by the assembly as a Revelation from God and part of the law of the Church.

When Father was told by his presiding officers that it was time he took a second wife, Auntie too, urged him to do so. On August 12, 1857 he married Eliza Newman, a pioneer of the ill-fated Willis Handcart Company, the remnants of which arrived in Salt Lake City November 9, 1856.

Eliza Newman, born March 10, 1840 at Clide, Radner County, Wales, was the daughter of John Newman and Mary Ann Williams Newman. Her own story has been written elsewhere so we will not add it here, only as it is included in father's life story.

Aunt Liza was a really beautiful brown eyed, slender girl with auburn

4.

almost dark brown, wavy hair. She was a sweet-tempered person with a lovely speaking voice and how they enjoyed hearing her sing. Her home was made at first in Parowan and she was an excellent cook and housekeeper.

Aunt Liza's first two children were born in Parowan, Ellen Marie, on the 11, June 1858 and John Newman (Johnny) 12, January 1860.

Although their lives were full of sacrifice, the trials and hard work of the Utah Pioneer, they were happy in their work and their recreation, dance, church, visiting and helping each other and studying the ever fascinating Gospel of Jesus Christ, trying to understand and realize the immensity and glory of God's plan for His children.

Mary gave birth to three more daughters after moving to Paragonah: Margaret (Maggie) 10 Oct. 1857, Caroline (Callie) 8 Sept. 1861 and Martha 12 Nov. 1863.

Although her heart ached because she wasn't blessed with any more sons, she was happy to have her little girls well and strong, and she had a full, satisfying life, raising them to maturity, seeing them happily married with homes and families of their own.

Auntie really rejoiced when Aunt Liza's first boy arrived. He was born January 12, 1860 and was named John Newman Jones, in remembrance of his mother's father who had died before the family left England. Aunt Liza's next two children were girls, Mary Emily (November 3, 1861) and Eliza Ann (June 5, 1863). George Alonzo, her second son was born October 3, 1865 but he only lived ten months, Eliza Ann too, had died when she was but eleven months of age. Their third son, William Edward, (Junior) born June 6, 1867 also died in infancy (August 11, 1868).

Joseph Jenkin, Aunt Liza's only son to reach maturity, was born Sept. 9, 1869. He was a beautiful baby with large brown eyes surrounded with long dark lashes. His hair was dark reddish brown and curly. He was always an exceptionally good-natured baby (and child) although rather on the serious quiet side. A story to show the love and unity in the Jones family at that time is as follows....When Joe was just a little over three years of age he was really a darling. Christmas day his mother dressed him in his cutest outfit and curled his hair in tight ringlets. She bundled him up warmly and carried Joe over to Auntie's house. After an exchange of Christmas greetings Aunt Liza placed little Joe in Auntie's arms and told her that here was her Christmas present. Of course after this Auntie always said that Joseph was her boy. (Indeed it was not long after that Christmas that Joseph had to make his permanent home with Auntie.

At a meeting of the High Council, held in Parowan, Utah, March 20, 1869 the Paragonah Ward was organized and father was ordained and set apart as first councilor to Bishop Silas S. Smith by Bishop William H. Dame. John Topham was set apart as second councilor. Silas S. Smith, himself, was ordained a Bishop and set apart to preside at Paragonah five days later. Prior to that time Paragonah had been a branch of the Parowan Ward with Orson B. Adams Presiding Elder.

Father began to homestead the land which he had cleared and up to this time (1868-70) he had been able to claim only by "Squatters Rights. The homestead law allowed a man to "stake claim" to one-hundred and sixty acres of land, which they must live on and work a certain part of each year, for five years. Then they were given or granted a patent to the land. At one time father (I believe) owned all of the Little Creek Field and in the Iron County Court House is recorded his Patent or right, to the Little Creek water for use on that land. He also owned land in the Big Field and the Chimney Meadows.

Now although Auntie and Aunt Liza had each presented father with eight children, there were only ten of them living and but two of them were boys. This worried Auntie as she wanted father to have a large family to carry on his name. He had been given the promise of all the blessings of Abraham, the Patriarch of Old and that he should be a father at the head of a numerous posterity, Auntie wanted to be sure that nothing she did or failed to do, would keep father from being the recipient of these wonderful blessings and she kept urging him to take another wife.

5.

Our own dear mother, Sarah Davis, of Greenville, Beaver Co. Utah, became father's third wife in the Old Endowment House at Salt Lake City, Utah on October 3, 1870.

Mother was born January 12, 1855 at Dowais, Glamorganshire South Wales. She was the daughter of Thomas T. and Mary Jones Davis (or Davies), converts to the Church from Wales and emigrants to Utah in 1863. Her story also has been previously recorded.

Father owned the East half of the block directly north of the Church Square. Auntie's home was located about half-way in the lot and mother was given the little adobe house on the south-east corner to make her home. Aunt Liza's home was a block east and one block south of the others. The two older wives were very kind to mother, especially Auntie, whose family was older. Indeed two of Auntie's daughters (Mary Ann and Keziah Jane married to Urban Van Stewart of Beaver, Beaver County, Utah and were making their homes there. Aunt Liza's health was poor and she had a small baby Joseph, just thirteen months old as well as her other three children to care for. Still she did many kind and thoughtful things to make mother welcome and happy to be a member of the Jones family.

When the Authorities of the Church visited the Saints in the Southern part of the state, Beaver would be one over-night stop, then Paragonah or Parowan would be just another days drive, so they would stop in Paragonah one time and Parowan the next. During the time father was Bishop of the Paragonah Ward he became quite well acquainted with many of the Twelve Apostles as they always stayed at his home while in Paragonah. The remark was often made by some of them, that the family of Bishop William E. Jones could well be called an ideal Polygamist family, as they never found anything but love and unity in their homes.

Aunt Liz's youngest girl, and the baby of her family, was born August 25, 1871. Susan Lovina was the name given her and she was affectionally called Susie or Suz. The following January, Mother's first child, William Thomas was born Jan. 24, 1872 at Greenville, Beaver County Utah.

In 1873 tragedy again struck the Jones family when Johnny fell ill with the dreadful disease they called Spinal Meningitis. He was seriously ill for long anxious weeks and when the disease seemed to have run it's course they could not regain his strength. They all tried to help Aunt Liza with her work and the care of their beloved Johnny, but of course the brunt of it all fell on her. Mother said that Johnny remained pale and listless, not caring to play with the other children. On one of the first really warm days of spring he was sitting beside the house whittling with his pocket knife and soaking up a lot of sunshine, when the knife slipped and cut his finger, rather deeply. Holding it up for Mother to see, he said, "Look, Aunt Sarah, I haven't any blood in my body"...and Mother said it looked like he was right, for not a drop of blood came from the cut. He didn't live long after that, passing away on May 9, 1873.

Worn out with the long constant worry over her sick boy, and her devastating grief at his death, Aunt Liza gave birth to a premature baby, and they both died June 9, 1873. The sorrow of the family at their double loss was softened only by their faith in the Gospel plan of Salvation and their belief that Aunt Liza had been called to go on and care for the little ones that had gone before.

Mother's next three children were all boys, David John, Robert Davis (Bob) James Albert (Jim,) David John however, died in just a short time after birth. (3 months).

At quarterly Conference held in Parowan December 29, 1878, the resignation of Bishop Silas S. Smith was accepted and father was appointed Presiding Elder of the Ward, acting in that capacity for several months. In the summer of 1879 Erastus W. McIntire was chosen as Bishop of Paragonah Ward and on Sept. 28, 1879, father was sustained as first councilor to Bishop McIntire. During this time, of course, father's duties for the Church and the little community kept increasing. Father seldom missed a General Conference at Salt Lake City and he often took along members of the family. Father and Auntie and some of the older children enjoyed going to the Temple at Salt Lake and there doing the Temple work for many of their departed relatives and friends.

On one of his trips to Salt Lake, father bought a little white coat (duster, it was called then) and hat for Joseph, who was about five or six years old. The Sunday following their return from the city, father told Auntie to let Joseph wear his new hat and duster to Sunday School and then he departed for Priesthood meeting. Despite his half-hearted protests Joseph was arrayed in his new finery, and as Auntie lingered in the doorway, proudly watching, he started for Sunday School. Imagine her surprise when on his arrival home, father took Auntie to task for not allowing Joseph to wear his new duster. Auntie indignantly replied that he had worn them and looked mighty handsome in them, too. Well, father was indeed mystified for he knew Joseph was not wearing them when he reached the Chapel.

They questioned Tom who was about two years younger than Joe and who had accompanied father home from Sunday School, but he either couldn't or wouldn't explain what had happened. For some reason Joe, himself was a little tardy getting home from Church. When he finally arrived he was still wearing the little white outfit as Auntie had said. Upon being questioned his reply was "Tom, nor any of the other boys in Sunday School had a coat like that, so I took mine off and stuck it in a hole in the old mud wall while I went to Sunday School. I stopped and put it on again when I came home after Church."

Mary, mother's first daughter, was born January 8, 1879. She was lovingly nicknamed "Molly" by the family. Mother's next son, Henry Lewis, born Dec. 18, 1881, lived just two weeks.

Perhaps it is well to mention here some of the marriages that had been taking place in the family.....Margaret (Maggie) married William Thomas Owens on the 16th of June 1874 and three years later Mary Emily (Emmy) became his second wife 22 Feb. 1877. They were living over the mountain, in Panguitch, Garfield Co., Utah.

Ellen Maria (Nell) had married Andrew Lamoreaux and they were living in Paragonah. Caroline (Callie) married George Robb and they too, were still living in Paragonah.

Martha married a boy from Washington Co. John William Fielding Empey, on the tenth of Dec. 1879. Their son John William Jones Empey was born Nov. 22, 1880 at St. George, Utah. One week later, on Nov. 29, Martha died. Grief stricken at the loss of his beloved wife, John took his own life about 3 weeks later, Dec. 18, 1880.

Kesiah Jan's second husband, a musician named Charles Henry Empey, was a half brother to Martha's husband, John. They had moved to Price, Carbon Co., Utah after their marriage in Feb. 1881.

Each of the girls was given the usual wedding party in the Old White Church. Every one in town and many guests from surrounding communities for miles around attended these parties. First on the program was singing, recitations, musical numbers and sometimes a prognostication of the new couple and their friends. After the program, refreshments would be served and the remainder of the evening spent in dancing. The wedding would hardly be complete without a Chavari (shivaree) in which the bride and groom were greeted with music and song amid the din of cowbells, tin washboards, tubs, pans and old tin cans. Sometimes this included a parade with the young couple in a buggy or buckboard, decorated (wheels and all) with cowbells and tin cans.

Bishop McIntire was released as Bishop of the Paragonah Ward to go and help settle a new country and in July 1882, father was set apart as Bishop of the Ward with Stephen S. Barton as his first councilor and Rufus C. Allen the second councilor.

The Bishop is often spoken of as being the Father of the Ward. This is a good way to describe his duties. He is to visit the homes of the members, administering comfort and blessings to the sick and needy; help and encouragement to all, and he mingles freely with the people in a social way, observing what is going on at all times and often giving council. He must preside at all Sunday Sacrament Meetings, Fast meetings, and Priesthood meetings. It is his duty to collect all tithes and fast offerings. He is frequently called upon to attend a birth, to administer a blessing to mother and new baby, to officiate at a civil marriage, to help lay out the dead, and prepare them for burial.

Naturally all these extra duties increased the duties of his family very much. Their rest was often interrupted in the middle of the night to attend the sick, and no matter how late or early the hour, how stormy the night nor how tired father and Auntie might be, they willingly did their best to help in the way that was requested of them. Indeed they often went the extra mile that is spoken of in the Bible. Auntie was a fit person to be the helpmate of the father of the ward. She was a very motherly type, a good cook and housekeeper, and people came often to her, seeking advise on their personal family affairs. She could kneel with a neighbor who was troubled in spirit, and offer a heartfelt prayer for their help and guidance, or she could give them a hearty scolding in her Welch brogue if she thought they were in need of that.

Two great laws have been given on which hang all other laws. First, "Thou shalt love the Lord thy God with all thy heart, with all thy might, mind and strength..Second, Thou shalt love thy neighbor as thyself."

The Lord tells us "It is not given that one man should possess that which is above another". Each person is to be made a steward over certain things and no one is exempt from this law, "neither the Bishop nor the agane who keepeth the Lord's storehouse. In your temporal things you should be equal AND THIS NOT GRUDGINGLY, otherwise the abundance of the manifestations of the Spirit shall be withheld."

This father truly believed and lived to the best of his ability, and the more he served his fellowmen, the more he loved them and the greater grew the love and unity in his own family.

Although Fast Offerings and Tithing were mostly paid in produce from fields and gardens, there was never any loss from spoilage put on father's records. If a pound of butter, a dozen eggs, a basket of apples or a sack of potatoes became unuseable while in storage under his care, he always made it good from his own supplies, or paid full cash value into the particular fund for which it was intended. This was not required of a Bishop for a certain amount of spoilage was expected but it is just another example of father "walking the extra mile". He not only gave of his time and talents, the produce from his farm, but he even shared the land and water itself, for which he had labored so hard.

Friends from the "Old Country", yes and relatives and friends of friends sought his aid. Conditions there were deplorable, with little work and less pay for the common man. The members of our Church there were anxious to come to Utah, and father helped many to get to Zion by lending them and sometimes giving them the cash needed to come.

Father was in charge of much of the road building and up-keep near Paragonah for many years. He was responsible for collecting the poll-tax and many other civic duties as well.

Our youngest brother, Charles Andrew, was born 15 feb., 1883. Sarah Jane, known as Jane, and sometimes as Jennie, was born Jan. 16, 1885. Little Rachel Ann was born two years later on Jan. 6, 1887.

The first congressional enactment against plural marriage passed in 1862 remained a dead letter for twenty years. By that time the anti-Mormons had evidence that the Supreme Court would uphold legislation of that kind and laws more drastic than the first were passed by Congress. The Church leaders appealed to the Supreme Court, as was their prerogative. For years there was a legal conflict. Polygamous families were being harassed and persecuted by the United States officials in Utah. Father's family also, was included in this persecution.

On March 27, 1887 Paragonah was raided by U.S. Deputy Marshalls (U.S.Deps) who arrested father on a charge of "unlawful co-habitation". On May 25, 1887 he, together with several of his friends from Paragonah, Parowan and Panguitch, was sentenced by Judge Boreman in Second District Court at Beaver, Utah, to pay a fine of \$300.00 and up to six months imprisonment in the Utah State Penitentiary.

On August 18, 1887 little Rachel died and was buried in Parowan Cemetery without her father seeing her again.

Father was released from Prison Nov. 25, 1887 and returned home to his family and Ward duties once more.

Joseph Jenkin married Eliza Jane Robb on the 15 April, 1888. Hilda was born June 12, 1890 in Greenville, Beaver Co. Utah, where mother had gone to avoid further persecution by the U.S. Depts.

When the Supreme Court had declared the anti-polygamy laws constitutional and there was not prospect that there would be a reversal of this decision, the Church loyally and gracefully accepted it. President Wilford Woodruff issued his Manifesto against the practice of plural marriage, and this was accepted by a unanimous vote of the General Conference assembled in Salt Lake City, Oct. 6, 1890.

By this action the Church voted to conform to the laws of the land as interpreted by the highest tribunal, and to leave the issue with God. Since that conference, and in fact for some time previous to the acceptance of the Manifesto, no new plural marriage has been performed anywhere with the sanction of the Church, or the approbation of the First Presidency, or anyone representing them.

Although father had no desire to break the laws of our land nor to marry again he would not desert the wives and children he already had and continued to care for them as before.

James A. Montague claimed Susan for his bride December 30, 1890. In Jan. 1891 Rufus C. Allen moved to St. George, Washington Co., Utah, to make his home and he was released as father's 2nd Councilor. Father then chose Brother James B. Davenport to take the place of Bro. Allen.

Although the pioneer farmers of Paragonah often suffered from unseasonal frosts, drouth, grasshoppers and other pests, the summer of 1891 was a very productive one for them with seventeen thousand bushels of grain having been raised that year. Fruit trees were in full production, vegetable gardens were very successful also.

Metal work, once father's vocation, now became an enjoyable hobby. He made the metal holders for all the lights in the old Chapel, the hinges and locks on the doors and windows. Anyone who broke a key and wished a new one would go to father for help. Using the old key for a pattern he would mold them a new one. He often made wedding rings, iron, trivets etc.

On June 15, 1892, Thomas William married Margaret Elizabeth Prothero in the Manti Temple. Although married, father's two sons were still a big help to him and their relationship continued very close.

On Nov. 28, 1892 Catherine, the youngest of the three families was born at Paragonah. The next summer, because father wouldn't send mother into hiding somewhere with her last baby, he was again arrested and sentenced in the Second District Court to five months imprisonment for alleged Adultery (Sept. 7, 1893). According to the Church Historian, father was not released until Nov. 1892 which was a good deal longer than five months.

Their posterity continually increased, with their grandchildren and even great-grandchildren. Father and Auntie loved to have their girls return home with their families to re-new or make acquaintances with each other.

The Jones' continued to have many visitors among the various Church Officials, members of the Church traveling through town, and others. One amusing incident that happened bears repeating here. A group of the Church people knocked at Auntie's door late one night and asked for a place to spend the night. The fires had to be rebuilt and Mother called to help Auntie prepare a meal for the visitors. Mother said Auntie was tired and rather out of sorts for some reason (which was unusual for her). Speaking to mother in her native tongue (Welch) Auntie was grumbling about the chore as "knew they din not appreciate the favors they were receiving and if tables were to be turned she knew that she and father would not be welcome at one of their visitor's homes." Embarrassed and alarmed for fear she was being over-heard and hurting someones feelings mother said, "Oh, hush, Auntie. What if one of them should year you?" "It would make no difference if they did", she replied, "they couldn't understand. You know as well as I that no Welch-man would impose on anyone like this". After finishing their meal and complimenting father on his fine cooks one of them offered to have another member of the party sing a few songs to "pay for their supper." The brother had a beautiful voice and after singing several of their favorites he said he had one more he'd like to sing and that would have to be enough for that time. Imagine Auntie's and mother's embarrassment and chagrin

when he began singing a folk song of the Old Country and sang it entirely in Welch. As he finished Auntie stood up and taking mother by the arm said, "Come on gal, we must do the dishes," and she marched into the kitchen. In just a few seconds the singer followed them out and putting his arm across Auntie's shoulders he said, "Forgive me, Sister, but I just couldn't help letting you know that there was one Welchman in our group. Indeed we do appreciate your hospitality, and if you ever come to Salt Lake City, you will be more than welcome at my home at least, and I think this is true of the other Brothers also." Mother said Auntie could not resist the twinkle in his eye and when he burst into a hearty laugh, they both joined in, Auntie assuring him he was welcome and that she had not meant a word of her grumbling. She often told this story on herself and afterward declared that it was a good lesson to her.

The winter of 1896-1897 was a severe one with lots of deep snow and bitter cold. Somehow father caught cold and in spite of the careful nursing of his loved ones, he passed away February 24, 1897, just six days after his 73rd birthday anniversary.

His funeral service was held in the Paragonah Ward Chapel, which was filled to overflowing with his family and friends, and he was buried in the Parowan City Cemetery. The funeral procession was conducted to the Cemetery in sleighs as the snow was too deep for the buggies to get through. When he died father was the head of a family of 27 children, 51 grandchildren and 3 great grandchildren.

How thankful we are that our association and relations as a family are not for time alone, but for all eternity. Our affection and love for each other can never end, this family organization being a unit in the great and perfect organization of God's holy work.