

# HISTORY OF WILLIAM EDWARD JONES AND WIVES: MARY JONES, ELIZA NEWMAN, SARAH DAVIS

WRITTEN BY: PLURAL WIFE SARAH DAVIS' CHILDREN

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 June 2, 1821, is found on page 48 in the "Records of Vaynor, County of Brecknock, 1841 - 1842.

His father, 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, he was called "Jenkin Jones - Cross Keys", to distinguish him from others of the same name in that vicinity; an old Welch custom. He was a Sexton at the old Vaynor Church yard where he and his wife and many of their relatives are buried. Jenkin died February 7, 1863, at the age of sixty-two. Ann Davis Jones died March 3, 1866.

William had four sisters: Margaret, Ann, Keziah, and Catherine; also two brothers: John and Jenkin. There may have been others, but we have no record of them. William was the second child born into the family, Margaret being the first and the others are listed in the order of their birth.

We know nothing of William's childhood, except 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.

July 1, 1841, when he was seventeen years old, he 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 was also named Mary.

After their marriage, Father and Auntie made their home at Dowlais, Glamorganshire. Dowlais was then famous for its 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 Pittsburgh, Pennsylvania to see that iron mill 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, born January 27, 1842. Their only son, Jenkin, named for Father's own father, born April 1843. Mary Ann, born February 8, 1845. Born at Georgetown, Merthyr Tydfil, Glamorganshire, Wales, was Elizabeth, in 1847.

Ann died when she was just thirty-four months old. Both Auntie and Father always loved children and they wanted a large family. Mary Ann was the only one of their children born in Wales to reach maturity.

We do not know when they first heard of the Church of Jesus Christ of Latter-day Saints, nor who 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

Merthyr Tydfil Wales Branch of the British Mission. Father was baptized May 29, 1848, by William E. Richards and confirmed a member on June 1, 1848, by William Phillips. Auntie was baptized by Thomas Evans and confirmed by David John. 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, was also baptized. Other members of the family were very much opposed. His father became so angry about their conversion to "Mormonism" that he forbid the remainder of the family to have any dealings with them. Father and Uncle John were given a choice of leaving the Church or breaking off all family ties. Uncle John left the Church at that time. Many of their friends began to avoid them, others tried to make them see the error of their way, others became abusive. This ostracism only made them more anxious to join the Saints in Zion and they began to plan accordingly.

They, and Mary Ann who was ten years old, left Liverpool, England on the ship Golconda, February 4, 1854.

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. 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.

Each adult was allowed the following weekly fare: 2-1/2 pounds bread, 1 pound wheat flour, 5 pounds oatmeal, 2 pounds rice, 1/2 pound sugar, 2 ounces salt, 3 quarts water, also butter and cheese. All were required to be in their berths at eight o'clock p.m. Before seven o'clock the 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 voyage were: John and Mary Prothero and two sons Johnathan and William; David and Jane Morgan and daughter, Sarah; Morgan and Harriet Richards and 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 improbable, for six to eight weeks was the usual time spent on a voyage of that distance.

From New Orleans, they traveled up the Mississippi River by barges or steam boats to a place called West-port (now within the city limits of Kansas City, Missouri). They prepared their outfits for crossing the plains, leaving on June 17, 1854. Some say they traveled with the James Brown Company, but we believe they came to Utah in the Darwin Richardson Company that left the same day, composed of three hundred souls and forty wagons.

The usual hardships of the Pioneers was theirs. 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 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, July 16, 1855. Father spent that summer clearing away brush and rocks from land about five miles north of Parowan, 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 erected. The fort enclosed 100 feet squared on the present Church block. The foundation was large stone blocks and had walls of adobe three feet thick. The gate in the north wall was 12' high and 12' wide. Rooms inside were each built 16' square along the fort wall. In 1857 another story was added, with windows facing the outside. According to Andrew Jensen, Church Historian, "After the addition 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 room was used for a meeting house and school purposes. The north wall of the fort corral ran west (about the middle of Grandma Jones' 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 its shadow.

The 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 August 29, 1852, when the Revelation was read to a General Conference in the Old Tabernacle in 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, 1841, at Worcester County, England, was the daughter of John Newman and Mary Ann Williams Newman. Her own story has been written elsewhere and will 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, 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 in Parowan and she was an excellent cook and housekeeper.

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

Mary gave birth to three more daughters after moving to Paragonah; Margaret (Maggie) October 10, 1857, Caroline (Callie) September 8, 1861, and Martha November 12, 1863.

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 4, 1863, who died at 11 months. George Alonzo, her second son, was born October 3, 1865, and lived only ten months. Their third son, William Edward (Jr) was born June 6, 1867 and also died in infancy August 11, 1868.

Joseph Jenkin, Aunt Liza's only son to reach maturity, was born September 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 child although rather on the serious, quiet side.

The following story shows the love and unity in the Jones family at that time... When Joseph Jenkin was born in September of 1869, he was really a darling. That Christmas, 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 Day 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. After Joseph's mother died (June 9, 1873), he made his permanent home with Auntie.

At a meeting of the High Council, held in Parowan, March 20, 1869, the Paragonah Ward was organized. Father was ordained as First Counselor to Bishop Silas S. Smith by Bishop William H. Dame and John Topham was ordained as Second Counselor. 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 (1868-1879) 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 granted a patent to the land. At one time Father (I believe) owned all of the Little Creek Field and at 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.

Although Auntie and Aunt Liza had each presented Father with eight children, there were only ten of them living, but two sons. 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.

Our mother, Sarah Davis of Greenville, Beaver County, Utah, became Father's third wife in the Old Endowment House in Salt Lake City on October 3, 1870.

Mother was born January 12, 1855, at Dowlais, Glamorganshire South Wales. She was the daughter of Thomas T. and Mary Jones Davis (or Davies), converts to the Church and emigrants to Utah in 1863. Her story 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. Two of Auntie's daughters, Mary Ann and Keziah Jane, both married to Urban Van Stewart of Beaver, Utah, 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 visited the Saints in Southern Utah, Beaver would be one over-night stop, then Paragonah or Parowan 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. The remark was often made by some of them that "The family of Bishop William E.

Jones could well be called the Ideal Polygamist Family", as they never found anything but love and unity in their homes.

Aunt Liza'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 January 24, 1872 at Greenville, Utah.

In 1873, tragedy again struck the Jones family when Johnny fell ill with Spinal Meningitis. He was seriously ill for weeks, pale and listless. One of the first really warm days of spring, he was sitting beside the house whittling with his pocket knife. 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". 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 and devastated with grief after the death of her son, Aunt Liza gave birth to a premature baby and they both died June 9, 1873.

Mother's next three children were all boys: David John who died at 3 months, Robert Davis (Bob), and James Albert (Jim).

At quarterly Conference held in Parowan, December 29, 1878, Bishop Silas S. Smith resigned 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 the Paragonah Ward and on September 28, 1879, Father was sustained as First Counselor.

Father seldom missed a General Conference in Salt Lake City and often took members of the family along. Father, Auntie and some of the older children enjoyed going to the Temple and doing Temple work for many of their departed relatives and friends.

On one of his trips to Salt Lake, Father bought a little white coat (called a duster 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 clothes to Sunday School, then departed for Priesthood meeting. Joseph was arrayed in his new finery and as Auntie proudly watched, he started for Sunday School. She was surprised when Father arrived home, and took her 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. Father were mystified because Joseph was not wearing them when he reached the Chapel.

They questioned Tom, who was about two years younger than Joe and had accompanied Father home from Sunday School. Either he couldn't or wouldn't explain what happened. Joe, himself was a little tardy getting home from Church, arrived and 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 nicknamed "Molly" by the family. Mother's next son, Henry Lewis, was born December 18, 1881, only lived two weeks.

Marriages had been taking place in the family. Margaret married William Thomas Owens on June 16, 1874 and three years later Mary Emily became his second wife, February 22, 1877. They lived in Panguitch, Garfield County, Utah.

Ellen Marie had married Andrew Lamoreaux and Caroline married George Robb, both families living in Paragonah.

Martha Married John William Fielding Empey of Washington County on December 10, 1879. Their son John William Jones Empey was born November 22, 1880, in St. George, Utah. One week later, November 29th, Martha died. Grief stricken, John took his own life December 18, 1880.

Keziah 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 County, Utah, after their marriage in February 1881.

Each of the girls was given the usual wedding party in the old white church. Everyone in town and, many guests from surrounding communities for miles around, attended these parties. First there was singing, recitations, musical numbers and sometimes a prognostication (prophecy) for the new couple and their friends. After the program, refreshments would be served and the remainder of the evening spent dancing. The wedding would hardly be complete without a Charivari (shivaree) in which the bride and groom were greeted with music and song amid the din of cowbells, tubs, tin washboards, 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.

In July 1882, Father was ordained Bishop of the Ward with Stephen S. Barton as First Counselor and Rufus C. Allen as Second Counselor.

Auntie was a very motherly type, a good cook and housekeeper. People came often, seeking her advise on their personal family affairs. She could kneel with a neighbor who was troubled and offer heartfelt prayer, or she could give them a hearty scolding in her Welch brogue if she thought they were in need of that.

Although fast offerings and tithings were mostly paid in produce from the 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 its 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, talents, and produce from his farm, but even shared the land and water that he had labored so hard for.

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

Our youngest brother, Charles Andrew, was born February 15, 1883. Sarah Jane (Jennie) was born January 16, 1885. Rachel Ann was born two years later, January 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 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 was also included in this persecution.

On March 27, 1887, Paragonah was raided by U.S. Deputy Marshals (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 the Second District Court at Beaver, to pay a fine of \$300.00 and serve up to six months imprisonment in the Utah State Penitentiary.

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

Father was released from Prison on November 25, 1887 and returned home to his family.

Joseph Jenkin married Eliza Jane Robb on April 15, 1888. Hilda was born June 12, 1890, in Greenville 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 no prospect that there would be a reversal of this decision, the Church accepted the decision. President Wilford Woodruff issued his Manifesto against the practice of plural marriage and on October 6, 1890, this was accepted by a unanimous vote of the General Conference assembled in Salt Lake City.

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.

Although Father had no desire to break the laws of the 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.

The Pioneer farmers of Paragonah often suffer from unseasonable frosts, drought, grasshoppers and other pests, but the summer of 1891, was a very productive one for them with seventeen thousand bushels of grain raised that year. Fruit trees were in full production and vegetable gardens were very successful.

Metal work, once Father's vocation, now became an enjoyable hobby. He made the metal holders for the lights in the old chapel, the hinges and locks on the doors and windows. Anyone who broke a key and needed a new one went to Father. He often made wedding rings, iron, trivets, etc.

One 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 was very close.

On November 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 (September 7, 1893). According to the Church Historian, Father was not released until November 1894, which was a good deal longer than five months.

The Jones' continued to have many visitors among the various Church Officials. One amusing incident that happened bares repeating here: A group of Church people knocked at Auntie's door late on night and asked for a place to spend the night. The fires had to be rebuild and Mother was called to help Auntie prepare a meal for the visitors. Mother said Auntie was tired and rather out of sorts, which was unusual for her. Speaking to Mother in her native tongue (Welch) Auntie was grumbling about the chore as she

"Knew they din not appreciate the favors they were receiving and if tables were 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 someone's feelings, Mother said "Oh hush, Auntie. What if one of them should hear you?" "It would make no difference if they did", she replied, "they couldn't under stand. You know as well as I that no Welshman 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, 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 County 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 Welshman 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 and 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 snow and bitter cold. Father caught cold and in spite of the careful nursing of his loved ones, passed away February 24, 1897, just six days after his 73rd birthday. The funeral procession to the Parowan City Cemetery was conducted in sleighs as the snow was too deep for the buggies to get through.

When William Edward Jones died, he was the head of a family of 27 children, 51 grandchildren, and 3 great-grandchildren.

MARY'S CHILDREN		ELIZA'S CHILDREN		SARAH'S CHILDREN	
Ann	1842	Ellen Marie	1858	William Thomas	1872
Jenkin	1843	John Newman	1860	David John	
Mary Ann	1845	Mary Emily	1861	Robert Davis	
Elizabeth	1847	Eliza Ann	1863	James Albert	
Keziah Jane	1855	George Alonzo	1865	Mary	1879
Margaret	1857	William Edward	1867	Henry Lewis	1881
Caroline	1861	Joseph Jenkin	1869	Charles Andrew	1883
Martha	1863	Susan Lovina	1871	Sarah Jane	1885
				Rachel Ann	1887
				Hilda	1890
				Catherine	1892