

LEHI WILLARD JONES

— BIOGRAPHY —

By
York and Evelyn Jones

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His Life — Centering in Cedar City, Utah

1854 - 1947



and

History of much of the development of Southern, Utah

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Cedar City, Utah

153 p.
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Alan and Janet

Lehi Willard Jones

was the brother to

William Treharne Jones

who was the father of

William Arthur Jones or

"King Arthur".

This book is nothing short of
fantastic — you can bet your
bippy on that — Do not
forstall, dilly dally nor
procrastinate but with
sudden alacrity ease into
these pages for a sumptuous
treat —

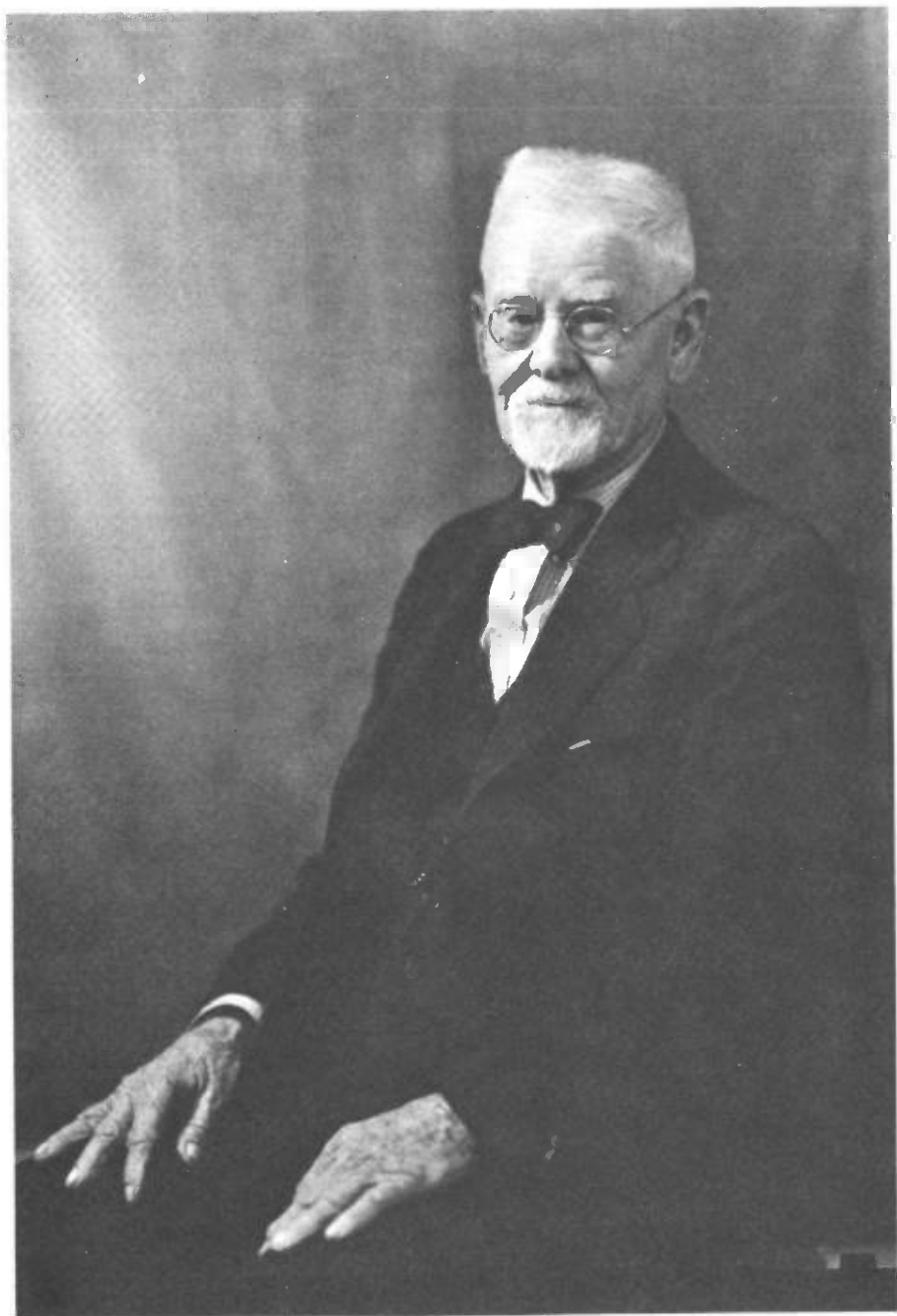
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LEHI WILLARD JONES

Nov. 15, 1854 - Nov. 28, 1947



PEDIGREE CHART

John William Jones Sr. md. Gwennlian John, 6 July 1738

|

John William Jones Jr. born 1739 died 11 Feb. 1796
md. Catherine Thomas born 1749, died 6 Oct. 1808

|

John Jones born 1790, died 20 July 1868
md. Ann Rees born 1794

|

Thomas Jones born 20 July 1827 died 2 Sept. 1862
md. Sage Treharne Oct. 1852
born 27 Nov. 1832, died 30 Mar. 1897

Alma Treharne Jones Lehi Willard Jones Kumen Jones Thomas Jedediah Jones William Treharne Jones Uriah Treharne Jones Sarah Ann Jones

Born 15 Nov. 1854, Died 28 Nov. 1947
Md. Martha Henrietta Lunt 13 Feb. 1878
born 12 Nov. 1858, died 28 May 1932

William Arthur Jones

QUA JONES

~~ALAN~~ ALAN JONES LEWIS AND OTHERS

<p>Thomas Willard Jones Md. Sophia Elizabeth Forsyth</p> <p style="text-align: center;"> </p> <p>Gwendolyn Willard Denton Richard Forsyth Uriah Robert Shelby</p>	<p>Kumen Lunt Jones Md. Ann Elizabeth Leigh</p> <p style="text-align: center;"> </p> <p>Katherine Florence Thomas Henry Elizabeth</p>	<p>Henry Lunt Jones Md. Artemisia Gardner</p> <p style="text-align: center;"> </p> <p>Reuben Gardner Henry Wendell Margaret Henrietta Robert</p>	<p>Henrietta Jones Md. Ferdinand Friis Hintze</p> <p style="text-align: center;"> </p> <p>Alma Jones Hugh Jones Beth Jones Lehi Ferdinand Marion</p>	<p>Ann Jones Md. Robert Snow Gardner</p> <p style="text-align: center;"> </p> <p>J. Scott Sage Lehi Robert</p>	<p>Lehi Milton Jones Md. Bernella Elizabeth Gardner</p> <p style="text-align: center;"> </p> <p>Marolyn Joan Lehi Kerry Jackson Cynthia Kenneth Gardner</p>	<p>Martha Jones</p>	<p>Erastus Lunt Jones Md. Martha Laurena Langford</p> <p style="text-align: center;"> </p> <p>Erastus Quinn Zanola York Fielding Madelon O'Larry Jared Laurena</p>	<p>William Lunt Jones Md. Claire Bennion</p> <p style="text-align: center;"> </p> <p>Milton Bennion Barbara Jean Janet William Craig Spencer Bennion</p>
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PREFACE

It was a clear, warm day. The atmosphere was so transparent that the mountains many miles ahead seemed to be just a stone's throw away. A young sandy-haired man with clear blue eyes was walking along leading a large sorrel horse through the sagebrush and cedar trees. Lehi, a youth of 16, was walking for a spell in order to rest himself and his horse, "Old Frank." He picked his way through the vegetation avoiding the scrub oak and rocks. The day was unusually pleasant and the sky was a brilliant azure blue. He could hear the birds singing and an occasional fly buzzing along, mixed with the steady clip-clop of the horses' hoofs. Lehi came to a small stream running from a snowbank. He stopped momentarily, let "Old Frank" have a drink, and then mounted with the ease and litheness of a cat.

Lehi had ridden this path many times, but today was special. He had dreamed for a long time, never daring to think that this day could possibly become a reality, but it really had. For months he had been filling in, riding the Pony Express for a family whose boys were older and were rather undependable. On many occasions, when these boys had become involved in other more interesting pastimes at Bullionville, Nevada, Lehi's mother had called him up from the fields or from his chores to come and take the mail to meet them. Most of the time Lehi continued along the entire route. At first he kept a lookout for them, but soon learned that he would find them in Bullionville, a gawdy, sprawling mining town in Eastern Nevada, which had grown up overnight to handle the rich silver ore which come out of pioche.

Just a week before, Lehi and his mother had obtained the franchise for the Pony Express route from Cedar City, Utah to Bullionville, Nevada. Uncle Henry Leigh had been very helpful in obtaining this for them. The man named Salisbury, who owned the franchise, refused to let a widow take such an important job unless a man of reliability was willing to sponsor her in this undertaking. Lehi was proud of the responsibility he had, now he would be receiving a substantial salary of \$20.00 a month, which would enable his mother and brothers and sister to live more comfortably. He could still see the smile on his mother's face and the lines of worry momentarily disappear when she received the news of the mail contract. It had been such a hardship on his mother, since his

father died eight years ago, to care for his younger brothers and sister and try to earn a little money here and there to keep the small ten acre farm going. Lehi had tried to be as helpful as possible, chopping wood for people and helping out in many ways with livestock in exchange for flour, meat, or a little money to purchase cloth, with which his mother had made clothes for the family. They were without many worldly possessions, but they were proud and independent people. Their life had not been easy. They were humble and happy in their small one-room adobe dwelling in Cedar City. They had all learned how to work, and Lehi had assumed the roll of man-of-the-house at an early age. As the oldest of the family, he had shared the responsibilities with his mother, of providing for the family and helping with the rearing of the other children.

Suddenly "Old Frank" shied nervously as a locust buzzed by, and brought Lehi back to reality. "Old Frank" certainly wasn't the best horse in the world — the family had been able to afford only one new horse, making three in all. He preferred riding a chestnut mare he called "Betsy," but he had ridden her last week and it was "Old Frank's" turn. Just then a twig snapped ahead and Lehi peered cautiously around and ahead of him, but could only see a jack rabbit. There had been no Indian problems in that area lately. The Indians were fairly peaceful in the southern Utah Territory, but Lehi recalled just a few short years before in 1866 when Cyrus Hancock, a resident of Pine Valley, was attacked by Indians while he was hunting his horse. He remembered how cautious people became for a time after this incident. Hancock managed to escape and ran a full mile with three indians in pursuit showering him with arrows. One arrow penetrated his arm. The Indians wanted tobacco, and the man did not have any to give them. This incident had taken place in the area where Lehi was now riding.¹ Lehi, however, had never been afraid or lonely while carrying the mail. He simply enjoyed the outdoors and the beautiful country.

Just then "Old Frank" jumped a fairly large stream of water. At this time of the year, little rivelets of water were running from the snowbanks all along the way. Lehi was interested in observing the water collect into larger streams and eventually reaching the Pinto Creek. The thought passed through his mind that this water could be collected and conserved and possibly water the vast valleys that became so dry and desert — like in the summer.

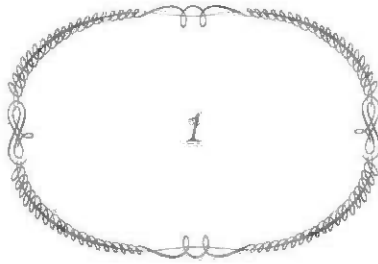
Lehi looked at the horizon and could see the sun was getting low. Soon now, he would reach the small cabin belonging to Thales Haskell, where he would spend the night.

¹ Levi Edgar Young, "The Founding of Utah."

INTRODUCTION

The era in which Lehi Willard Jones lived was one of the most interesting and unusual periods in the history of the west. The unique environmental atmosphere of the Utah Territory was challenging and exciting, and the individuals who settled this area were strongwilled, God fearing pioneers in every sense of the word. To survive in this wild, virgin country, a rapid growth and development was demanded of each individual. The vast wilderness and the unpredictable and erratic climate took its toll constantly.

As a young man, Lehi W. Jones covered almost every mile of watershed in the entire area. His dreams of controlling his environment became a reality through his persistence and untiring hard work. This self-made man had little formal education, but his thirst never slackened to instill in his children the desire to meet every challenge head on, and, also, to build for others who would follow after them. To see the area grow and his family prosper must have been very rewarding to him and undoubtedly provided a source of great satisfaction. His vast knowledge of reclamation, climatic condition, livestock, and human nature in general, were acquired first hand. With these prerequisites, he was well qualified as a leader of the community in which he lived, and the head of the household of a very outstanding family.



Exodus of L.D.S. people. Organization of L.D.S. church. Brigham Young made new leader and L.D.S. people moving west to Utah Territory and hopes of State of Deseret.

Lehi W. Jones's parents were immigrants to America from Wales, and were pioneers to the Utah Territory. Prior to their arrival at Council Bluffs in 1849, and their subsequent journey west across the plains to Mormon country, there were many L.D.S. people who had traveled the same journey and opened the way for the thousands of people yet to come. There was a great driving force behind the exodus of these people — first, from a foreign country to America, and second, from the Eastern United States to the vast unknown region, simply referred to as the West. There were various reasons for the rugged people of that era to head out towards the wild unsettled frontier, to face the elements, the wild animals, and the savage Indians. The Gold Rush of California lured many people to the west. Some, who ventured west, were simply adventurous in spirit and were searching for wealth and land and for more productive areas that were free for the taking. And there were those who were looking for new frontiers where they could live in peace and tranquility without persecution or governmental restrictions. Many people had lived under the tyranny of foreign monarchies and had come to America only to find other social pressures and religious restrictions which made their lives almost unbearable.

The Church of Jesus Christ of Latter-day Saints was first organized April 6, 1830 in Palmyra, N.Y., based upon the revelation received by Joseph Smith, and the gold plates which he translated into the Book of Mormon. The church grew rather rapidly in New York for a time, but because of persecution, the Mormons moved to Illinois and settled Nau-

voo in 1839 under great odds. However, Nauvoo flourished and became a beautiful, well-governed city with over 20,000 inhabitants.¹ The Mormons were a thrifty class of people who had learned inventiveness and resourcefulness. They were held together in a religious, social bond, and this affiliated itself with all their activities. The Mormon people were good agriculturalists, loved their families, developed a home life, and disliked slavery, which was dividing the country politically at that time.

During the forties, the West became popular — there were even lecturers who went throughout the East, and particularly Illinois, Indiana, and Ohio, and told of the wonderful opportunities beyond the Rocky Mountains.²

On March 4, 1844, Joseph Smith and the leading authorities of the church, held a council at Nauvoo about the saints moving to the mountains. Other meetings had been held prior to this.³ The Mormons concluded to move to new lands, where they could develop good farms and establish permanent homes. Soon after this meeting their leader, Joseph Smith, was assassinated at Carthage Jail, Tuesday June 27, 1844, and their property was ruined by non-Mormons. They were convinced that Illinois was not the place for them to make their homes. They had but one recourse — they could move to lands farther west.

Brigham Young became the new leader that same year and, from that time on, active preparations were made for the move across the Mississippi into Iowa, and then on to the West. During the winter of 1845-46, the Mormons were making extensive preparations to leave Nauvoo. On Feb. 10, 1846 the first teams and men crossed the Mississippi, and in a few weeks, Nauvoo was practically deserted. The L.D.S. people did not have any idea where their future home would be, but they had a leader, Brigham Young, in whom they placed implicit trust, and their faith in him was not in vain.⁴

The territory of Iowa was a vast wilderness and the haunt of many Indian tribes. Trails led to the Missouri River, but there were few roads. The old trail over which many pioneers traveled to the West, had been there for years, but, now the Mormons were to blaze a new trail, which would be used for years to come. These Mormon pioneer people were trailbreakers of high order. Log cabin villages were established along the route, and everything was done, that could be done, for the welfare of all the companies. Bancroft, the historian, tells that in July, 1846; "15,000 Mormons were encamped or toiling along the Iowa trails westward, with 3,000 wagons, 30,000 head of cattle, horses, and mules, as well as a vast number of sheep."

While these people were laboriously traveling on to the new land, a government agent came among the Mormons and asked for a battalion

of soldiers for the American Army, as the U.S. had declared war against Mexico. The men were furnished, and their march by way of Santa Fe and the Gila River in Southern Arizona to California, forms one of the most interesting, yet sorrowful, stories in American History.

The pioneers reached the Missouri River and made a settlement at Kaneshville, the Council Bluffs of today, and farther up the river another settlement known as Winter Quarters which today is known as Florence. The Mormons founded the first places of permanent habitation in the western half of Iowa.

In the autumn of 1846, about 15,000 people had gathered on the Missouri River where they stayed for the winter, suffering many hardships, including a terrible plague which caused many deaths.

While trade between California and New Mexico was beating the path of the Old Spanish Trail into a road across southwestern Utah, events elsewhere were leading to the elimination of Spanish influence and the rise of Anglo-Saxon power. The Mexican War ended Spanish domination, but it was the Mormon migrations which were to fill the region with settlements.⁵ The first company of pioneers to the West left Winter Quarters April 7, 1847 under the leadership of Brigham Young. When they arrived in the valley of the Great Salt Lake, July 24, Brigham Young uttered the famous words, "This is the Place," and the great colonization of Utah began.

It is impossible to estimate how much the making of the Mormon road contributed to the settling of the West. It is a significant fact that, for a good part of its way from Omaha to Salt Lake City, the Union Pacific Railroad runs over the route of the Old Mormon Road. It aided vastly the great rush to the gold mines of California that immediately followed its completion. It was a great aid to the emigrations to Oregon and Washington of subsequent years. It transformed the dry and barren waste of the Salt Lake Basin into one of the most fertile and beautiful regions of the entire country; and formed a much needed and convenient resting place for every one of the weary travelers who went to the Pacific Coast.⁶

Hundreds of Mormon Pioneers followed this first company in moving west. The precedent of Texas breaking away from Mexico was before them as they traveled across the plains to enter Mexican Territory, where they would be free from those who had persecuted them, and where they would be practically isolated from Mexican authority by the barrier of the Grand Canyon. What dreams of empire held their thoughts as they trekked across the plains can only be conjectured.

Outposts, forts, and settlements were scattered throughout the vast area they hoped to dominate. Western Colorado, Southwestern Wyo-

ning, Southern Idaho, Utah, Nevada, Northern Arizona and Southern California were all included in their colonization plans. Strategic points throughout this vast empire were to be occupied and controlled. The intervening territory would be filled in later with the great number of converts to the faith, pouring in from Europe. The transfer of this entire territory to the United States in 1848 by the Treaty of Guadalupe-Hidalgo, exercised a restraining influence upon their ambitions and brought them once more under the hand of the Federal Government, rather than Mexico.

During the first few years of settlement, there was little change in governmental organization and the people were, for the most part, guided and controlled by their religious leaders.. In March, 1849, they set up a provisional government for their proposed State of Deseret. In 1851, however, Congress carved this western empire into territories paying no attention to the proposed State and designated its heart as the Territory of Utah (named for the dominant Indian nation of the region, the Utes or Utahs). The Mormon dreams were thus dimmed, but they did not finally die until 1858, when Albert Sidney Johnston's army marched to Utah and completely ended all hopes of an independent political unit. Thereafter, the Mormon attitude gradually changed from one of open opposition to one of conditioned loyalty, and the long struggle for statehood began.

It was during the period of expansion and occupation that south-western Utah was generally explored with a view toward settlement.⁷

¹ "Prominent men of Utah," page 1306.

² Levi Edgar Young, "Founding of Utah."

³ "Prominent men of Utah," published 1913.

⁴ Levi E. Young, "Founding of Utah".

⁵ *Utah Historical Quarterly*, Vol. XII.

⁶ White, Wash., Historical Soc., Vol. 6.

⁷ *Utah Historical Quarterly*, Vol. XII.



Brief history of Thomas Jones and his conversion to L.D.S. Church, after which he comes to America. Brief history of Sage Treharne and her family joining L.D.S. church and sailing to America. An account of the stay at Kaneshville or Council Bluffs and coming to Utah. Marriage of Thomas and Sage. Thomas works on State House at Fillmore. Sage and Thomas move to Spanish Fork and then move on to the "Old Fort," in Cedar City, the iron town.

Lehi Jones's parents were a part of this vast pioneer movement to the West. They were converted to the L.D.S. religion and followed the great Mormon road to the Utah Territory. Lehi's father, Thomas Jones, recorded a brief account of his family in a copy book dated, Feb. 27, 1856, in Cedar City, Utah:

"I Thomas Jones, the son of John and Ann Jones, was born July the 20th, 1827 in a place called Troedrhwy Llan, parish of Penderyn, Breconshire, South Wales. My father before he was married was pretty well off or anyhow they lived first rate and he had a good education. When my grandfather died, he divided the property between the children and my father had his share among the rest, but about that time England called for men to defend their country and my father's lot fell, and he had to pay for a man to go in his place. He'd rather pay than go himself. They called again and he paid, and by that means he was stripped of most all he had. Soon after that he got married. My mother's name before she was married was Ann Rees, daughter of Morgan Rees, but to go back to my father — as I said before, when he got married he was poor in regards to property but he had health and strength. His former occupation was farming but now he had to turn his hand to anything that came handy."¹

Later Thomas's father lost his eyesight. Thomas was the fifth child in a family of seven, four sisters and two brothers. When Thomas was 20 years of age, he was contacted by the L.D.S. missionaries and became interested in the Mormon church. His parents were very much opposed to this religion, but Thomas was converted and was baptized by one of the missionaries, William Howell, June 30, 1848. He left Wales in 1849 with other immigrants.² As he was the only member of his family converted to the church, he left his entire family. Thomas's parents had heard such awful stories of this strange people, and were so deeply concerned that they had forbade Thomas to ever attend another meeting. To avoid an open clash with his parents Thomas climbed out of his bedroom window and ran away to Utah.³

Thomas Jones arrived at Council Bluffs, or Kanessville, as it was then known — the settlement established by the Mormons who left Nauvoo, May 16, 1849. When he reached there he had a patriarchal blessing given him by William Draper, March 18, 1850. After living in Kanessville, Iowa for two years, Thomas journeyed west April 26, 1851 in the Dan Jones wagon train company and arrived in Salt Lake City, Utah August 23, 1851. He received his temple endowments Jan. 19, 1852.⁴

Thomas Jones recorded that on January 20, 1852, he bought a quarter of a lot from Evan Rees and paid for it in plowing, the sum of \$2.50. He also recorded that he bought a pair of pants for \$2.50 and a half pound of beef for 50 cents. He was given another patriarchal blessing in Salt Lake City Sept. 9, 1851 by John Smith.

Lehi's mother, Sage Treharne, was also a native of Wales. She was born in the Parish of Llangendyrne, Carmarthen, Wales, November 27, 1832. When Sage was approximately 12 years old, Eliaser Edwards and Abel Evan, missionaries of the L.D.S. Church came to that city to preach their religion. Her mother and father were unable to attend the meeting set up by these missionaries, so they sent their daughter Jane, who was 16, to the meeting to find out what the teachings of the L.D.S. Church were. When Jane returned home and related to her parents what she had seen and heard, her father clapped his hands on his knees and said, "That is the Gospel I have been looking for, for years." The following day the missionaries left the city and the Treharne family did not hear any more about the L.D.S. Church until 1847, three years later. At that time, Mormon missionaries came again to their vicinity and the entire family went this time to hear them preach, and was completely converted. Soon after this, they were all baptized. Will and Ann Treharne left Wales in 1849 bound for America with their five children, Mary, Jane, Sarah, Sage and William. They crossed the ocean in a sail ship named

Beuna Vista leaving Liverpool Feb. 25, 1849, under the direction of Elder Dan Jones, with 249 Welch Saints on board.⁵ Their destination was New Orleans, Louisiana, in the United States of America. Thomas Jeremy, one of the company, described the trip as follows: "We had fine weather and fair wind nearly every day. Indeed it was much more of a pleasure trip than I expected. In one part of the ship the musicians were playing while in the other parts, good books were being read and studied. Others were conversing about our country and the success of the Gospel in Wales. We held prayer meetings nearly every night instead of family prayer. We reached New Orleans safely on April 18, 1849."

The L.D.S. missionaries made great strides in their conversions of the English and Welch people. The people were searching for religion and the Mormon beliefs filled the desires of many. In 1849, the year that Thomas Jones and Sage Treharne journeyed to America, it was recorded that 2078 Saints, involving 9 ships, left from Liverpool, England. Although, the name of the ship Thomas sailed on was not recorded, it is reasonable to assume that it was the Zetland, which sailed from Liverpool Jan. 29, 1849, with 358 Saints on board, under the presidency of Orson Spencer. The ship arrived in New Orleans April 2, and its passengers arrived at Kaneshville, Iowa, May 17, 1849, having suffered much from cholera while passing up the Missouri River.⁶ This was only one day off from the arrival date recorded by Thomas Jones.

After the Beuna Vista arrived at New Orleans with the Treharne family on board, the immigrants took the river boat to Council Bluffs, or Kaneshville. After a short time, cholera broke out and, during the trip, some hundred persons died and were buried on the banks of the Mississippi River. Sage's mother, Ann Richards Treharne, was one of the unfortunate persons to contract this dreaded disease and passed away. The exact spot of her burial is not known.

When the rest of the Treharne family reached Kaneshville, they found that they did not have enough money to continue their journey to Utah, so the father and the older children found what work they could so that they could save enough money to travel on. Jane, who was 21, went to work in a boarding school, cooking for the students. The father also found work in Kaneshville. Soon after they were settled, he contracted cholera and died, leaving his children to fare for themselves.⁷ The other girls went to work for different families. About that time, Samuel Leigh's wife died of cholera and Sage kept house for him and his four children, William, Henry, John and Sophia. Brother Leigh married Sage's sister, Mary, so Sage went to work for a man by the name of MacGinnis, who taught school for the Potowatomy Indians.

The Saints met together often and had socials, as well as their church meetings. On one such occasion in St. Louis, some strange men were noticed standing by a stove on which some coffee was boiling. In time, all who drank the coffee contracted smallpox.* Soon smallpox broke out in Kaneshville and the Evans M. Greene family became afflicted with this disease. Sage had smallpox before she left Wales and was immune to the disease, so she cared for the Greene family and nursed them back to health. They were kind to her and she and the family became very attached so, when they were able to travel, she went with them. They crossed the plains in the Allen Weeks Company and arrived in Salt Lake City Oct. 12, 1852. While they were living in Kaneshville, Sage met Thomas Jones and they became very interested in each other and agreed to be married when they arrived in Utah. Thomas left Kaneshville a little over a year before Sage did.

Thomas Jones recorded the following poem in his copy book in the early 1850's. It was written by Wm. Clayton, the author of many Mormon hymns, including "Come Come Ye Saints."

Resurrection Day

When first the glorious light of truth burst forth in this last age,
How few there were with heart and soul to obey it and engage
Yet, of those few how many have passed from earth away,
An in their graves are sleeping 'til the Resurrection Day.

How many on Missouri's plains were left in death's embrace
Pure honest hearts, too good to live in such a wicked place,
And are they left in sorrow and doubt to pine away
Ah, no, in peace they're sleeping 'til the Resurrection Day.

And in Nauvoo, the city where the temple cheered the brave
Hundreds of faithful saints have found a cold yet peaceful grave
And, there they now are sleeping beneath the silent clay
but soon they'll share the glories of a Resurrection Day.

Our Patriarch and Prophet too were massacred — they bled
to seal their testimony, they were numbered with the dead.
Ah, tell me are they sleeping, me thinks I hear them say
"Death's icy chains are bursting, 'Tis the Resurrection Day."

And here in this sweet peaceful vale, the shafts of death are hurled
And many faithful saints are called to find a better world

And friends are often weeping for their friends who passed away
and in their graves are sleeping 'til the Resurrection Day.

Why should we mourn because we leave these scenes of toil and pain.
O, happy change. . the faithful go, Celestial joys to gain.
And soon we all shall follow to realms of endless day
And taste the joyous glories of a Resurrection Day. . . .

Thomas Jones also recorded in his book that he left for Parowan April 27, 1852 and returned to Salt Lake City Aug. 22, 1852. There are figures recorded on April 26, 1852 showing that he received \$3.80 from a person named Alexander Wright, and that he had dealt with a man named Thomas Howels, in regard to 131 lbs. of flour. This, undoubtedly, was in preparation for his trip to Southern Utah. Possibly, he went in company with Howels. As Thomas Jones had worked as a miner he was probably interested in the iron and coal mining, which had progressed near the present site of Cedar City, and investigated this operation while there. On his way to southern Utah, he passed through the townsite of Palmyra, which was surveyed on the Spanish Fork River in July of that same year.⁹ The first house was built on the Palmyra townsite in August. This was a beautiful setting for a settlement and Thomas was impressed with the location.

After Sage Treharne's arrival in Salt Lake City Oct. 1852, it took only 16 days for her and Thomas to renew their acquaintance. They were married Oct. 28, 1852. Thomas was 25 years old and Sage was 19. Later they were sealed in the Endowment House, May 20, 1855. They stayed in Salt Lake City for a time with the idea of making their home there on the quarter lot Thomas purchased. They erected a primitive adobe house at the corner of the present South Temple Street and Sixth Street, West. This pioneer building stood on the original site until comparatively a few years ago.¹⁰

Sage and Thomas had barely become used to married life when a call came from Brigham Young for masons and other workmen to go from Salt Lake City to work on the State House being built in Fillmore. Governor Young instructed the people of Fillmore to begin this building early in 1852, because the decision had been made to make Fillmore the capital of the Utah Territory. By fall of 1852, the foundation was completed, but because of the work that these farm people needed to do on their farms before winter set in, they couldn't continue without help. When the workers left from Salt Lake City to journey to Fillmore, Thomas was undoubtedly among them, because it is recorded that he assisted in laying the stone and worked there for some time.¹¹

The work on the State House progressed so rapidly that the walls were completed by December. However, it wasn't until Dec. 1855, three years later, that the building was completed, at a cost of \$32,000. The portion that was finished was over 41 feet wide and nearly 61 feet long. There had been intention of building another wing, but this never materialized, as the edifice was used for only one session of the legislature — the fifth — which convened Dec. 10, 1855 and adjourned Jan. 18, 1856. It was evident by then that Salt Lake City was industrially and socially the real center for the capital, as the greater portion of population had concentrated there.¹²

Because of the speed which the workmen from Salt Lake City finished the State House walls, Thomas was back in time to spend Christmas with his wife. Not long after this, he was ordained a seventy under the hands of Alexander Whitesides. This took place in Salt Lake City Feb. 16, 1853. The certificate was signed by Joseph Young, senior, president of all quorum of Seventies.¹³

The Mormons were a peculiarly close-knit, harmonious group, working cooperatively together. In order to make for efficiency in the social group, each one was expected to do voluntarily, and with unquestioning obedience, the part assigned by the leaders. Thus, individuals were usually "called" to go on missions, to fill an office, to go as a colonist, to work on a temple or any other unusual problem. The "call," at least in the early days, was practically a command.¹⁴

Whether Thomas Jones actually received a "call" to help settle Palmyra, or Spanish Fork, is not known, but Sage and Thomas left Salt Lake Valley and settled for a time in Spanish Fork. Thomas Jones recorded a tithing payment of \$40.00 to the bishop of Palmyra, April 3, 1853.¹⁵ Their first child, Alma Treharne Jones, was born there August 21, 1853. A short time later Thomas was either called to Southern Utah to help with the iron works, or he felt that his occupation could be put to use better in that area, for soon after their baby was born, he and Sage and their small son moved once more, this time to the iron town of Cedar City, in southern Utah. When they arrived in this new community, which had been settled just a year and a half, they lived in what is known as the "Old Fort."¹⁶

The following notice was printed in the Deseret News, Dec. 21, 1854: IRON COUNTY IRON WORKS. G.S.L. City, Dec. 9, 1854. MR. EDITOR, — By a recent letter from Mr. Isaac C. Haight, superintendent of the Iron Company's operations in Cedar City, we learn that one of the principal drawbacks to the iron works in that place, is the want of mechanics who are properly skilled in the different departments of iron manufacture. Two good furnace-keepers, two blacksmiths well

skilled in engine work, and two good cokers, are very much needed; and we feel, through your columns, to invite such mechanics as are acquainted with the manufacture of iron, to locate themselves in Cedar City, and apply their skill and ingenuity in unfolding to this territory the rich treasures of the mountains. A good furnace is completed. Seven coke-ovens are also prepared, and four hundred tons of fuel on hand. The blowing apparatus is of the best quality, and the spell which has so long hung over the iron operations will soon be broken. George A. Smith¹⁷

¹ Taken from original writing furnished by Ann J. Gardner.

² "Pioneers and Prominent Men of Utah," published 1913.

³ Written by William R. Palmer, as told by Lehi W. Jones.

⁴ Thomas Jones' writings.

⁵ Jenson, "Historical Record", Vol. 9.

⁶ Ibid.

⁷ Written in "Historical Sketches" by Florence Ashton Gibson Mar. 29, 1917.

⁸ Written in small red book passed on to children by Henrietta Lunt Jones.

⁹ Pioneers and Prominent Men of Utah.

¹⁰ J. Cecil Alter, "Utah," the storied domain, Book copyright, 1932.

¹¹ Henrietta Jones' book.

¹² Milton R. Hunter, "Utah In her Western Setting".

¹³ Ann J. Gardner, original certificate.

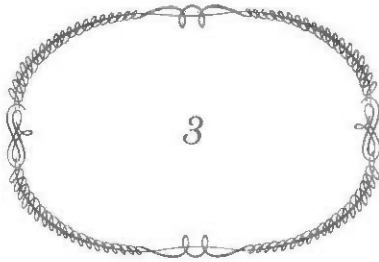
¹⁴ *Utah Historical Quarterly*, Vol. 12.

¹⁵ Thomas Jones writings.

¹⁶ Lehi W. Jones writings.

¹⁷ J. Cecil Alter, "Utah," the storied domain.





The first settlers in Cedar City and the building of the Old Fort. Early history of iron works. Threat of Indian uprising. Living in old fort. Death of first child, Alma. Picture, Deseret Iron Company. Picture, The Community Bell.

The site of the first fort and cattle corral, built north of the present Cedar City, was located by Apostle George A. Smith and others, Nov. 2, 1851. The first company came from Parowan, which was settled earlier, Jan. 13, 1851, and arrived with loose stock and supplies loaded on 11 wagons. Under Capt. Henry Lunt's directions, they set off their wagon boxes facing south in an east-west line and laid out a 200 feet enclosure. They worked on the fort during the winter, using willows and brush as materials. They also cleared a 500 acre field adjoining the fort for farming and gardening. The settlers spent two winters in this location and, because of rumors of Indian trouble, they decided to relocate. They were sitting by a high knoll where they could be easily observed, and the water supply could be readily diverted. They were sufficiently alarmed about the Indians uprising that they moved out in one day and located approximately a mile west on the banks of Coal Creek, which drained, then, toward Iron Springs Gap. They measured off a 100 rod square and immediately made preparations to build a fort.¹ The "Old Fort" was built of red clay mud and creek boulders with walls three feet at the base, 9 feet high, and 1 foot across the top. The fort covered 63 acres, and a city plat of 120 lots was laid out inside the walls.² Everything was dropped until the completion of the wall, and then homes were constructed. The inside wall of the fort formed one wall of the houses, which were joined side by side opening only for the gateways at each end. The

center then became a farmyard or cattle corral. The water of Coal Creek flowed under the wall and through the north side of the enclosure and was utilized for a grist mill and other industries. Another field was surveyed and cleared close by; although they continued to farm the other one.

Fremont's last expedition passed through Cedar City May, 1854 and he wrote the following about the city: "Cedar City now contains one thousand inhabitants, who possess fifteen hundred head of cattle, besides a large number of horses, mules, and sheep. The city is half a mile square, and completely surrounded by an adobe wall twelve feet high, six feet at the base and two and a half at the top; the building of the wall was attended by a great deal of labor; and persevering industry of these people is unsurpassed. A temple block is in the centre of the city, covering twenty acres of ground, the building lots are each twenty rods by four rods. . . ."³

Because of the Indian threat, some settlers left. Those who remained, banded together for protection. Perhaps more than any other colony set out by the church leaders, the people of Cedar City realized they had a special mission besides maintaining themselves—the production of iron. Their worn out wagon iron was all the iron to be had on this side of the Mississippi, until they were able to produce some from the vast deposits sleeping in these western hills.⁴

These early settlers of Cedar City and the "Old Fort" were augmented by a group of Scotch, English and Welch iron workers, emigrants whom Pres. Young designated and sent south because of their special training. Thomas Jones fell into this group of people. His records state that he was a mining engineer and naturally he would be among those sent to develop the vast resources of iron in Southern Utah.⁵

By Feb. 1852, definite steps had been taken in Cedar City to begin the construction of a blast furnace. A vein of coal was opened in Cedar Canyon and a wagon road was made to it. They then began building a charcoal pit and a coke oven. In August, the coke ovens were fired for the first time.⁶ The work was done under the superintendency of Richard Harrison, who acted in this capacity until Nov. 1, 1853, when Isaac C. Haight was sent by Pres. Brigham Young to take over.

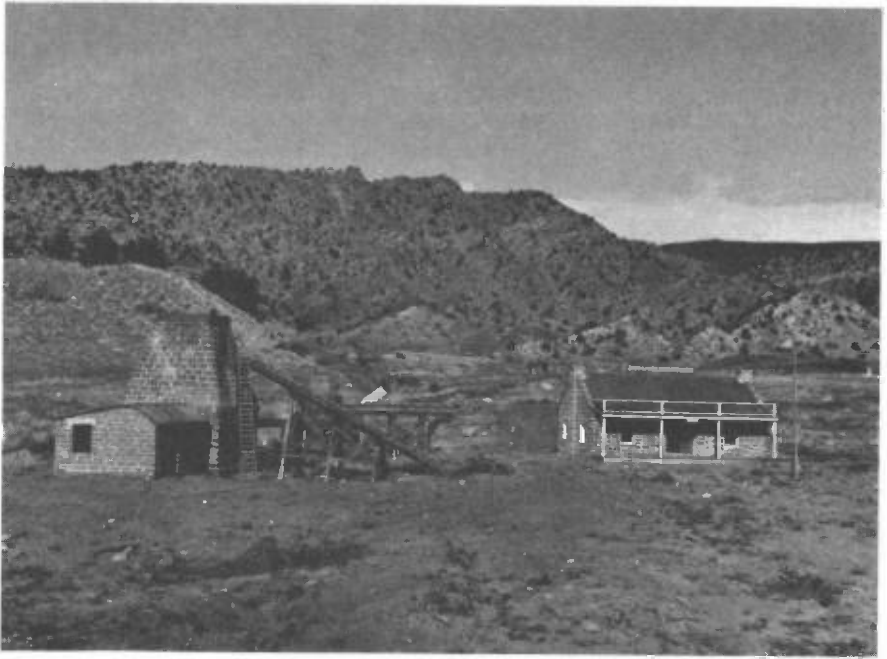
The following was taken from Henry Lunt's diary:
"Tuesday Sept. 28, 1852. . . . Myself and all hands laboured on the Iron Works, laboured until about 12 o'clock at night with several others."

"Sept. 29. . . . Laboured on the iron works. Commenced charging the furnace and put on the blast about noon. Laboured most of the night. The machinery worked most excellent."

"Sept. 30. . . Tapped the furnace about six o'clock A.M. The metal run out and all gave three hearty cheers. When the metal was cold, on examination, was not found to be so good as might be wished and also of a very peculiar appearance. This was attributed to so much sulphur being in the mine coal."

Unknown to the group who were actually doing the work of building their iron industry, with a view to enlisting some help and especially capital with which to enlarge it, Erastus Snow and Franklin D. Richards, elders doing missionary work in England, organized the Deseret Iron Company at the request of Pres. Young on 28 April 1852.⁷ They collected a fair amount of money by selling stock in their company. This company bought the Iron Works Nov. 30, 1852 for the sum of \$2865.65.⁸ Erastus Snow was Pres. of the company and Franklin D. Richards was Secretary. Some of the men who were involved in the original Iron Works took all or part of their share of the money in stock. One of these men was Henry Lunt. The furnace was built on the bank of Coal Creek. Little was done with the iron works through the season of 1853 because in July 1853, the outbreak of the Walker War took all the energies of the colonists to fortify the settlement and bring provisions into the fort for winter. Also, on Sept. 3, 1853, a tremendous flood swept down Coal Creek carrying bridges and dams before it. The site of the Iron Works was inundated to the depth of three feet. All the workers could do was repair and rebuild the iron works to begin operation the following spring.⁹

In April of 1854, the furnace was started up again. Thomas Jones worked diligently with the Deseret Iron Company in the attempt to produce iron, but the company was faced with many setbacks. The furnace collapsed and through the summer of 1854 the workers spent their time quarrying rock to build a more substantial one. In Jan. of 1855, they started the furnace once more in bitter cold weather, and by April produced 10 tons of good iron, 1,700 lbs. being run off in 24 hours. Many articles of usefulness were cast, including machine parts, grates, tools, horseshoes, pots, flatirons, latches, nails, tongs, and the community bell which weighed 150 lbs. The bell was placed in a wooden tower and later was moved to the belfry on the Henry Lunt Hotel. Meetings, schools, funerals, dances and even the time for taking the town herds of sheep and cattle out to feed and their return, were announced by the ringing of the community bell. In 1856, water power was lacking for the industry and the hot blast pipes burned out. In 1857, Pres. Young suspended all operations except farming in preparation for another move, for Johnston's Army was on its way to Utah to see that the Saints conformed with the U.S. Government.¹⁰



DESERET IRON COMPANY (Pic. of model)

The "iron works" was located in the north east section of Cedar City and, was built in 1852 and again in 1854, after a flood swept down Coal Creek on Sept. 3, 1853.

Thomas Jones worked with the Deseret Iron Company through this time and lost about all of his wages through the failure of the undertaking.¹¹ At the industry's peak, the population of Cedar City grew to 928 inhabitants and with its abandonment, the population dropped to 376.¹²

The Indian War under Chief Walker, which had broken out in July of 1853 further north, had spread southward to Cedar City and the surrounding territory. Walker and his band had been harassing outlying settlements and stealing cattle and horses. Brigham Young sent one hundred and fifty men into action against him, declared martial law, and ordered the people to concentrate in large communities. The people of Paragonah all moved to Parowan.

Thomas and Sage moved to Cedar City either during or shortly after this Indian uprising. G. H. Heap who was passing through Cedar City, about that time in the fall of 1853, described it as follows: (G. H. Heap, *Central Route to the Pacific*) "The inhabitants are principally foreigners, and mostly Englishmen from the coal districts of Great Britain."¹³ (Coal miners, as well as steel and iron workers, among the English converts, were encouraged to migrate to southern Utah to help in the iron industry) "The place was crowded with people of the surrounding country seeking refuge from the Indians, and its square was blocked up with wagons, furniture, tents, farming implements, etc. In the midst of which were men, women and children, together with every description of cattle, creating a scene of confusion difficult to describe — mounted men, well armed, patrolled the country, and expresses came in from different quarters, bringing accounts of attacks by Indians on small parties and unprotected farms, and houses."¹³

The Indian War subsided in the spring of 1854 and the people were again free to attend to farming and mining, although the military organization was maintained for many years thereafter, as long as the Indian menace persisted. The Mormons sent missionaries among the Indians and cultivated friendship with those around the settlement. This Mormon policy of keeping peace with the Indians smoothed the course of settlement and improved opportunities for expansion.¹³

Sage and Thomas enjoyed living in the "Old Fort" although there was little material wealth and they were accustomed to getting along very well on little or nothing. Money was very scarce. "Thomas reclaimed and developed a nice little farm and provided the same with a few sheep and cows. While not busy on his farm he was employed in making iron from the products of the pioneer iron mines in this locality."¹⁴

Everything was raised, manufactured by hand, or traded for. There was small chance for replacing wornout clothing. Wagon covers, bed



THE COMMUNITY BELL, CAST IN 1855

Thomas Jones worked with the Deseret Iron Company at this time. The bell was hung in a belfry on the Henry Lunt Hotel.

ticks and buckskin were made to serve as clothing materials, until sheep became more plentiful. Anything the people had to spare was traded to the Indians for buckskin which could be used for clothing and moccasins. The people made everything they used — medicines, cloth, hats, glue, candles, rope and string, soap from cottonwood ashes and fat, dyes from plants and minerals, salt from Little Salt Lake, molasses or sweets from vegetables, etc. They used sour dough for leavening or made salt-rising bread. They made good use of the wild berries, pinenuts, acorns, sego lilies and other vegetation to supplement what they raised. Sage was an industrious woman and learned how to manage her small household very efficiently. She was a good looking woman with dark brown hair. She was 5' 6" tall and weighed 130 pounds. Thomas was 5' 10" and weighed 150 pounds and had a sandy complexion. He was ambitious, thrifty, hardworking, and had a high sense of honor.¹⁵ Their second child, Lehi Willard Jones, was born in the "Old Fort" Nov. 15, 1854. Lehi was a quick child to learn and he spoke the Indian language almost as soon as he could speak English. He learned this from an Indian girl who had been adopted by one of the families living in the Fort. His parents taught him to speak Welch, their native tongue. They did a great deal of singing and he learned many old Welch songs.

The Jones home was in the northwest corner of the fort. Already they were contemplating another move, which they weren't looking forward to making. The security of the Old Fort, with the friendly neighbors and spirit of cooperation had been very enjoyable for them. Brigham Young, however, in May of 1854, when the people of Cedar City were but well located, told them to move because the fort was on Coal Creek which was the path of many terrific floods.¹⁶ This decision to move came after one of the worst floods on record, which nearly covered them up with mud, boulders and timber. As newcomers arrived, their efforts to build, or accumulate materials for outbuildings, fencing and homes were directed toward the new city which was laid out south and east of the Old Fort near the canyon mouth. Those living within the Fort slowly began moving small coops, sheds, wood, logs and such items onto their new lots, preparing to clear, level and fence. The people took their time in actually moving, however, and Thomas and Sage were no exception, for they lived in the Fort for several years before they completed a home in Cedar City into which they could move. Between working on the Iron Works and trying to provide food and clothing for his small family, Thomas had a minimum of time to work on their new dwelling. (Lot 15 blk 12)

Two more winters passed after Lehi was born and Thomas and Sage were again blessed with a son, May 5, 1856, whom they named Kumen.

During this time, Thomas and Sage remained devoted to the L.D.S. Church and worked diligently in any capacity they could in connection with it. The fall after Kumen was born they, with other church members, made a trip to Salt Lake City to attend L.D.S. Conference. Sage's two sisters, Jane and Sarah, and her brother, William, lived in Salt Lake City and they were anxious to see their relatives once again. This was a good opportunity to make the trip. The group camped near Fillmore, after journeying several days, and turned the oxen loose to graze. The next morning Thomas went out early to hitch up the oxen to the wagon. Alma, who was a shadow to his dad, followed along to help catch the oxen. He, being only a child of four, came too near to one of the oxen and was kicked in the stomach while his father was busy getting them harnessed. At first, Sage and Thomas thought the injury was not serious, but realized soon that it was much worse than they judged. The child soon died and it was necessary to bury him there in the Fillmore cemetery. They were grief stricken at the loss of their eldest child and certainly did not feel like continuing the trip, but because the Indians were still troublesome, were obliged to stay with their company and journey on to Salt Lake City.¹⁷

The Jones family, comprised now of only four members instead of five, were heartbroken at their loss but determined to look ahead and continue their efforts in Cedar City. They acquired a good piece of farm land and Thomas had optimistic hopes for the iron works to which he had devoted practically all of his time.

¹ Luella Dalton, "History of Iron County Mission".

² Daughters of the Utah Pioneers' Marker at the site of Cedar City Old Fort.

³ J. Cecil Alter, "Utah," the storied domain.

⁴ Luella Dalton, "History of Iron County Mission".

⁵ Writings of Kumen Jones.

⁶ Luella Dalton, "History of Iron County Mission".

⁷ Milton R. Hunter, "Utah in Her Western Setting".

⁸ Levi Edgar Young. "Founding of Utah".

⁹ Milton R. Hunter, "Utah in Her Western Setting".

¹⁰ Luella Dalton, "History of Iron County Mission".

¹¹ Kumen Jones writings.

¹² Luella Dalton, "History of Iron County Mission".

¹³ *Utah Historical Quarterly*, Vol. XII.

¹⁴ J. C. Alter, "Utah."

¹⁵ Kumen Jones writings.

¹⁶ Dalton history.

¹⁷ Henrietta Jones writings and Kumen Jones Journal.



Friction between the Mormons and U.S. Government. Mountain Meadow. John D. Lee.

During these years since the Mormons had settled the Utah Territory, there had been continuous friction between the Mormon pioneer leaders and the U. S. Government. Two federal appointees who caused the most trouble, arrived in Salt Lake City in 1855. They were Judge George P. Stiles, an apostate Mormon, and William W. Drummond, a gentile. Both of these men were immoral and unprincipled in their conduct. Their false report to President Buchanan stated that all of the people of Utah were in open rebellion against the laws and government of the United States. Governor Young denied these reports but misunderstandings continued. Without thoroughly investigating the situation, President Buchanan sent 2,500 soldiers, under the command of General Albert Sidney Johnston, to Utah in 1857. The first word that the people of Utah received of the approach of federal troops was on July 24, 1857, during a celebration at Silver Lake, at the head of Big Cottonwood Canyon. When Governor Young was informed, he called a Council and a decision was reached to resist the entrance of the troops in the Great Basin. They were determined not to be dislodged from their homes again, after being driven from their homes several times before.¹

Not knowing what the outcome of the "Utah War" would be, the pioneer leaders prepared for the defense of the people. The Utah Militia, under Daniel H. Wells, was mustered into service; the people at the outpost settlements were called back to the Basin; and the residents of Salt Lake and neighboring valleys prepared to burn their homes and all their property and move south. During the winter, homes and buildings were

filled with straw in readiness to burn, and food and supplies were sent southward. Finally, 30,000 people deserted their homes and started south. They found that the soldiers were boasting that they would drive and plunder the Utah pioneers and "scalp old Brigham."

The mormons sent troops to harass the federal army as much as possible. They were to make surprise attacks without taking any lives, and destroy and burn all property before them, which they did at a loss of over \$300,000.00. They were also instructed to destroy wagons and supplies of any company advancing towards Utah. These tactics worked, and the failure of Johnston's army to reach Utah in 1857, gave time, during the coming winter, to clear away the misunderstanding which existed between the Mormons and the federal Government.²

This threat of invasion by Federal troops led to the suspension of all work connected with the Iron Works in Cedar City, so Thomas and Sage turned their entire attention to farming. The saints in Cedar City and all the other southern settlements were called upon to send teams to assist in the removal of the poor and help with the machinery, etc., in connection with the saints moving southward from Salt Lake City. Most of them settled in Provo and close vicinity until they could return to their homes.³

The atmosphere set forth by the approaching army and the instructions to resist the invasion of Deseret by any foreign element, spread over the entire territory. In the fall of 1857, an emigrant train, led by a man named Fancher, passed by Cedar City. They camped at Mountain Meadow, which was on the trail to California, and were treacherously destroyed, Sept. 11, 1857, by a force of men acting under the direction of the leading authorities of Parowan and Cedar City. All the emigrants were slain except the youngest of the children. John D. Lee, who lived in the nearby settlement of Harmony, and who was a prime mover and actor in the tragedy, subsequently paid the penalty with his life, March 23, 1877, being the only one to be so punished.⁴

Thomas Jones was called into a secret council preceding this incident, ostensibly to work out some plan to save the Fancher party from impending trouble with the Indians. From some hint that was inadvertently dropped, Thomas became suspicious and left the council. Before he was allowed to leave, however, the other members of the council attempted to swear him to secrecy, which only succeeded in convincing him of the existency of some dangerous plot. In fear of the use of bad judgment in connection with this company of emigrants, Thomas and other leading men of Cedar City immediately sent a messenger to the governor of the Territory telling of the imminent danger hanging over the emigrating company. There was no railroad service, telegraph or

communication other than pony express, and the ride entailed a round trip of 560 miles which the messenger accomplished in six days. This, however, took too much valuable time, as the wicked and unjustifiable deed had been committed before anything could be done. Thomas's family have always been deeply grateful that he was not part of that dreadful and unfortunate affair.⁵ His descendants shall ever have reason to be proud of the earnest part he took in attempting to prevent the Indian outbreak that resulted in the historic Mountain Meadows massacre.⁶

John D. Lee used to stay with the Joneses when passing through Cedar City and to them he was a very fine man. Also, Brigham Young thought highly of him. One had to know the setting of the Mountain Meadow Massacre to understand it. At that time there was no law in this area except the church law. The country was more or less invaded by outsiders, sometimes the travelers passing through were even outlaws. Haight, a resident of Cedar City, had seen his own parents shot by Missouri people at the Haun's Mill incident. People don't forget these things. When the Mormons came to this outpost they were on their own and it was necessary that they be tough in order to survive. The Fancher party had caused trouble all the way through the state. They were well outfitted with the best clothing, wagons and animals that money could buy, and they were extremely cocky. The Indians were ready for a fight and didn't take much encouragement to join the group that participated in the deed. Some felt there was really no one to blame, but John D. Lee was executed because of his involvement. Some of the children of this party were raised by families in Cedar City and some were later taken to relatives.⁷ Nevertheless, the incident definitely put a blight on Cedar City and the surrounding area which took a long time to forget, or at least overcome. Some of the settlers even moved away because of it.⁸

¹ Milton R. Hunter, "History of Utah."

² Ibid.

³ Henry Lunt Diary.

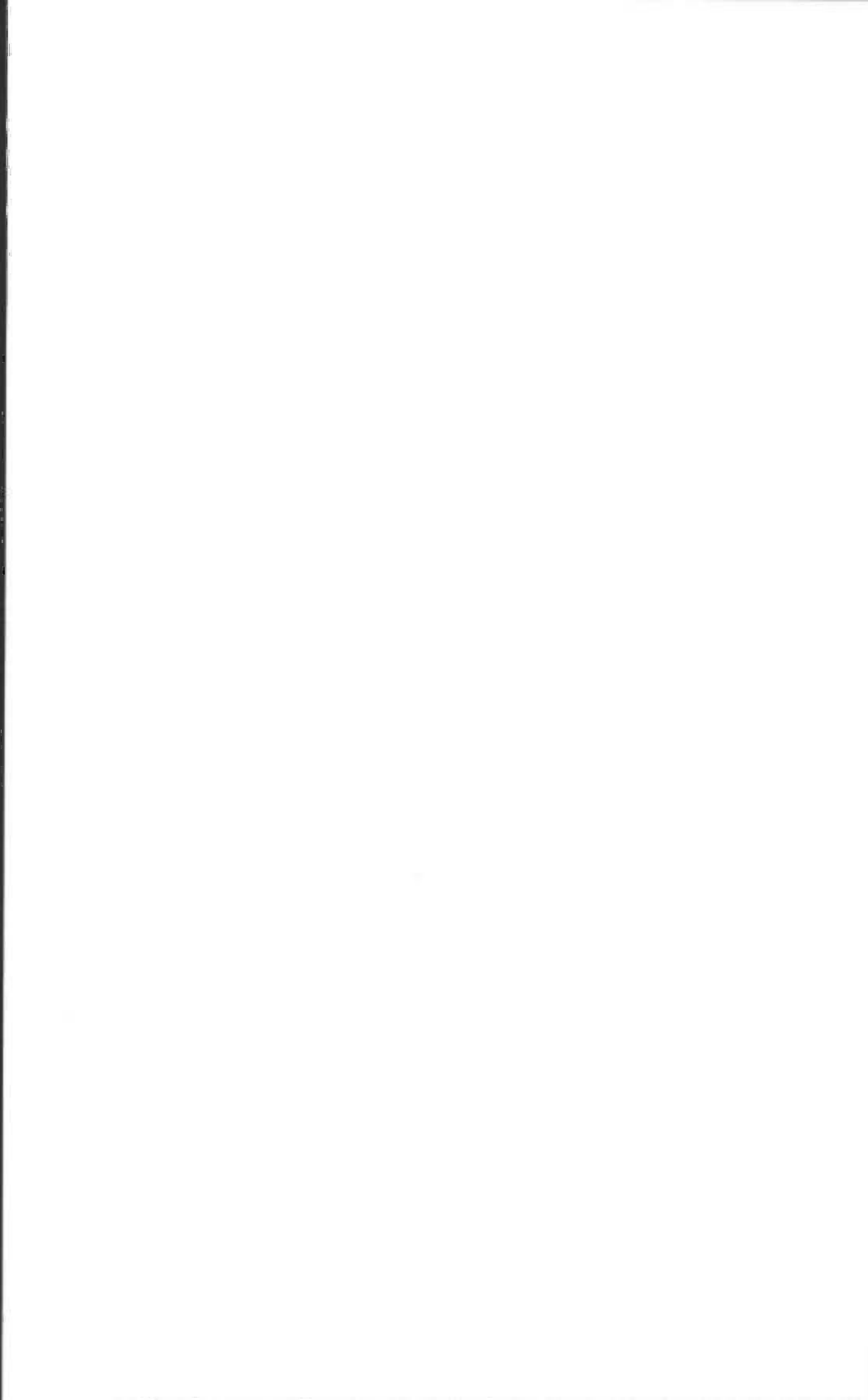
⁴ *Salt Lake Tribune*, Jan. 3, 1910 — Historical Society.

⁵ Kumen Jones Journal.

⁶ J. Cecil Alter, "Utah, the storied domain."²

⁷ Will Jones, Taped.

⁸ *Salt Lake Tribune*, 1910.





Thomas Jones goes to the "Muddy" to build a fort. Callville and Las Vegas Mission. Colonization of the Muddy Valley. Pardon granted to Utah Territory.

It was recorded by Henrietta Lunt that Thomas Jones was called to go to the "Muddy" to help build a fort as protection against the Indians. The Muddy is a short river which extends from southwest of Moapa, Nevada past Overton where it joins the Virgin River; however, the entire area between Moapa and Las Vegas was generally referred to as the "Muddy." Thomas was called to help build a fort at Las Vegas probably in the summer of 1855 or 56, as a group of people were called to settle a small valley on the Spanish Trail, about 130 miles south of Santa Clara, Utah on April 6, 1855. The settlement was known to travelers as Las Vegas, the Spanish equivalent of "the Meadows." The settlers arrived at the valley on June 15, and three days later they began building a fort. This fort was built primarily as a stop for emigrants enroute to California who needed a place to rest, secure water, exchange animals, and repair their equipment.¹

The "Muddy", or Las Vegas, stop was a part of the well-established Spanish Trail. This trail was a regular overland route, following the Sevier River nearly to Panguitch, then over the Bear Valley pass to Pargonah, across the desert to the Mountain Meadows, down the Santa Clara Creek past Gunlock, over the divide to Beaver Dam Wash, paralleling the Virgin River, across desert hills to the Muddy River and thence toward Los Angeles via Las Vegas, Nevada. In fact, because of the muddy's location in regards to Los Angeles, it was once called Rio de Los Angeles."²

Thomas, and the others, who left on this assignment, undoubtedly followed the Old Spanish route. St. George had not been settled yet and the Black Ridge presented a formidable obstacle. It was while Thomas was working by the "Muddy" that he took cold and developed rheumatism. The climate there was extremely hot and dry and it was not uncommon for the temperature to go well above 110°. One of the settlers wrote, "The country around here looks as if the Lord had forgotten it." In order to sleep during the hot nights, the men wrapped themselves in wet clothing or blankets for relief from the heat. These conditions were instrumental in causing an attack of rheumatism, for which Thomas had an inherent tendency.³

At first the Indians appeared friendly enough to the people inhabiting the Las Vegas Fort. They were very interested in the settlers' gardens. Strangely enough, they cared nothing for corn but considered squash a delicacy. Some were even willing to work an entire day for the pay of two squash. But they soon found that stealing from the gardens was an easier way to obtain the Saints' produce. They also began killing the livestock and demanding goods that the Saints didn't even possess. Because of this Indian trouble, it was finally decided on Sept. 26, 1858, to drop the Las Vegas Mission.

Six years after the abandonment of the Las Vegas mission, a settlement was founded at the confluence of the Muddy and Colorado rivers. A warehouse and pier were built, designed to serve a double purpose. The Civil War had depleted the cotton fields of the South. Cotton grown in the St. George area could be brought to the warehouse at Callville (as the place became known) for storage. It could be picked up, loaded on a steamboat, and shipped, via the Horn, to Eastern and European ports.

Secondly, immigrants coming from Europe could sail to the Isthmus of Panama, go overland to the Pacific Ocean, board the steamboat, and travel up through the Gulf of California to the Callville landing. A small steamboat was used for a while, but eventually had to be abandoned because of the difficulty of navigating the waters of the Colorado.

With the completion of the transcontinental railroad in May 1869, the Callville project was abandoned as unprofitable. Today, the pier and whatever may be left of the buildings there, are buried under the waters of Lake Mead.⁴

It wasn't until 1865 that the Muddy Valley was colonized with the towns of St. Joseph, St. Thomas, and Overton, Nevada which were thought, at the time, to be part of Utah. In 1867 this part of Utah was given to Nevada and when these settlers found, in 1870, that they would have to pay back taxes to Nevada, they disbanded. Nearly 200 settlers

moved to Long Valley or Orderville, which entailed an extremely arduous trek via Short Creek, Pipe Spring, Moccasin Spring, and Kanab. Some of the "Muddy" colonists returned to their homes in Northern Utah or stopped in "Dixie" or Kanah. The "Muddy" people settling in Mt. Carmel were from St. Joseph and Overton. Those settling in Glendale were from St. Thomas. Long Valley was later known as Orderville because of the united order being run so successfully there.⁵

When Thomas returned to his wife and home in Cedar City, his rheumatic condition improved to some extent, but he never completely recovered.

About that time, the residents of Cedar City received the news that several United States Senators and some of the leading newspapers of the East had taken up the cause of the people of the Utah Territory and strongly protested the action of President Buchanan in sending Johnston's army to Utah. They demanded an investigation and the result was a peace commission which reached Salt Lake City on June 7, 1858. It had a proclamation of pardon from President Buchanan which declared the Utah leaders to be in a state of "rebellion" and "treason," but stated that the federal government would grant a pardon to all who were willing to accept the authority of the United States. Brigham Young still maintained that his people were not guilty of treason or rebellion, but stated that they would accept the pardon. Shortly after, it was agreed that General Johnston could bring his army into Utah if he would establish camp at least forty miles from Salt Lake City, which they did, establishing a permanent camp in Cedar Valley west of the Jordan River.⁶

Although the people in Southern Utah Territory had not been affected as much by the federal armies activities as the people in the northern part of the territory, they were still very much relieved to have this threat of a hostile invasion removed. People who had moved southward now could return to their homes and could raise their families in peace.

That summer, Sage and Thomas became the parents of another baby boy, born June 5, 1858, whom they named Thomas Jedediah Jones.

¹ "Mormon Settlements in Nevada, *L.D.S. Ensign*, April, (1971).

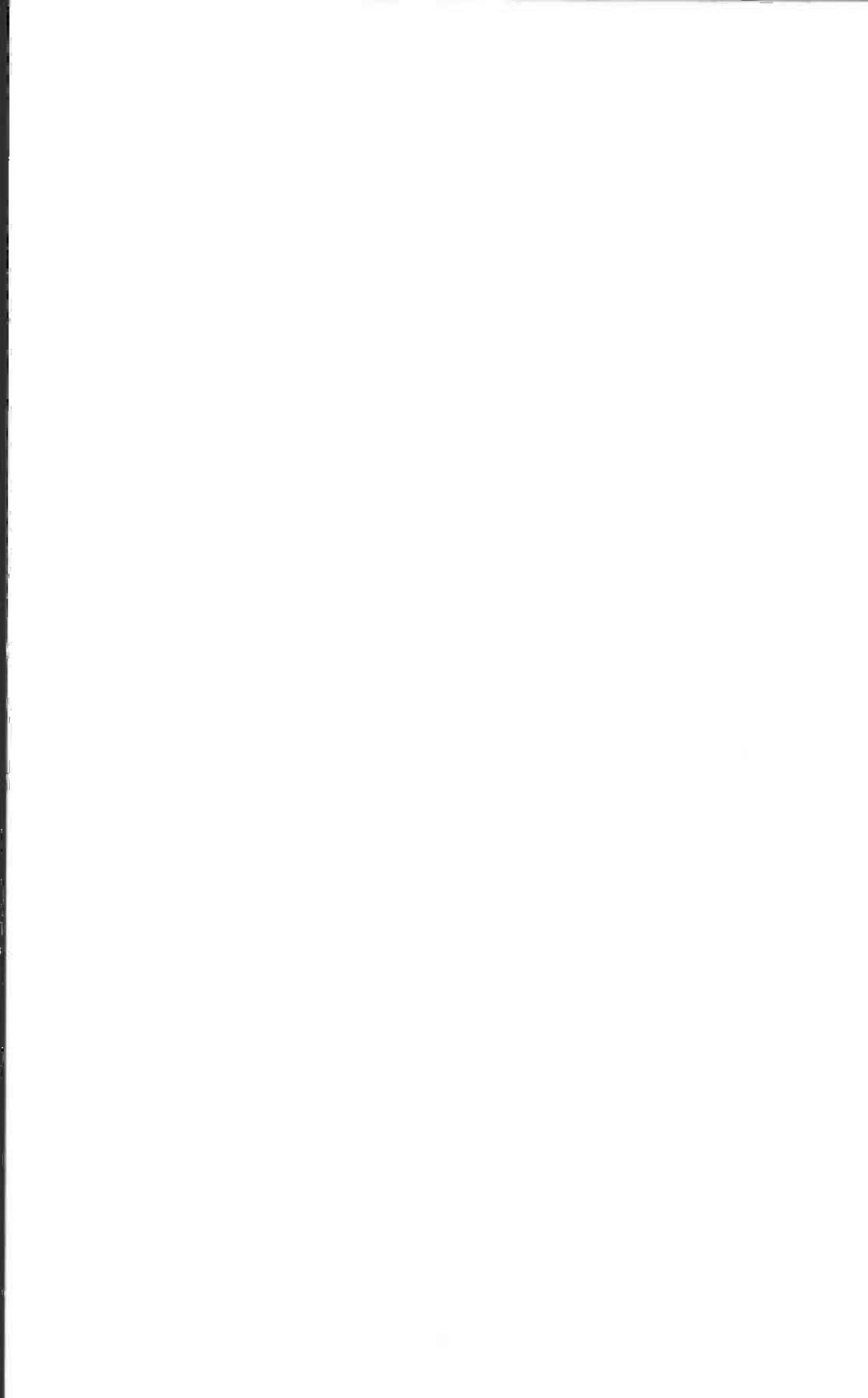
² *Historical Quarterly*, Vol. VII.

³ Irene Andrus, "Historical Sketches".

⁴ *L.D.S. Ensign*, (April, 1971).

⁵ *Historical Quarterly*, Vol. VII.

⁶ Milton R. Hunter, "Utah in Her Western Setting".





Thomas called to bishopric, under Bishop Henry Lunt. Letter from Thomas' sister from Wales. Thomas and Sage move to Cedar City from Old Fort. Iron Works discontinued, people turned to farming. Civil War begins and Johnston's army leaves. Completion of telegraph. Death of Thomas Jones. Letter from Sage's sister. Early years with Sage and her young family.

Thomas was called to work as a counselor in the bishopric of the Cedar Ward July 31, 1859. He was ordained by Apostle George A. Smith along with Henry Lunt, who was made Bishop, and Richard V. Smith, who was the other counselor. Thomas served in this capacity for over three years. Shortly after accepting this new position, Thomas and his wife, Sage, were blessed with another son whom they named William Treharne Jones. He was born on the 12th of Sept., 1859. Having four boys, they probably doubted that they would ever have a girl, but they were happy and rejoiced that their children were healthy and they felt extremely blessed that they had plenty of food and a place to live and were with the L.D.S. people in the church they so dearly loved. While working in the Bishopric with Brother Henry Lunt, the Jones family and the Lunt family became well acquainted. Lehi W. was five years old then and the Lunts had one child, Henrietta, who was still a baby a year old.

There were times when Thomas sorely missed his family in Wales but he knew that he had done the right thing in joining the church and leaving his native land, never to return. He must have written to his family not long after this time, for he received a letter from Herwain, Wales, dated March 13, 1860 written by his older sister, Mary, and her husband, which read as follows: "Dear Children, Here we are taking

this opportunity to send you these few lines again, hoping it will reach you and find you all well as it leaves us at present through the mercy of God."

"We received your most welcome and loving letter, my dear children, and we were most happy to hear a word from you; for we had given up all hopes of ever hearing from you again for we had not received any letters since April 1854. We sent an answer to your last letter but did not know whether you received it or not. We do not know whether we will be privileged to write many more letters because we are both fast approaching the grave on account of age. Jane (a sister just younger than Thomas) is living with us for a time and helping with the work. John Owen and Gwennlian (an older sister and her husband) and his sister are well and living in the same place. They have five children and one dead."

signed Dave and Mary Evans, etc.

(Probably meaning the rest of the family) This letter was obtained from Ann Gardner and was written in the Welch Language.

Thomas and Sage, with their four boys, moved out of the "Old Fort" in 1860. They had managed to build a small one-room adobe house in the new site of Cedar City. The house was located on First West approximately one block south of the Lund Highway on the East side of the street. The street is now called Hoover Avenue. The lot was Blk 36 Lot 8 Plat 8. The day that they did the final moving, they hauled their belongings on the wagon pulled by a pair of white oxen. Their new home had a fence around it with a gate; however, there were only bars across the opening because the gate had not as yet been built. Lehi, who was six years old, remembered riding on the wagon with a load of their belongings and crossing a small ditch as they entered their lot. Instead of stopping at the bars of the gate, the oxen went right on, breaking the bars and damaging the wagon tongue. This made quite an impression on him.¹

Moving to their new location was a chore for Thomas, as his rheumatism was bothering him. It was extremely difficult for him to do much manual work and it hurt him deeply to put so much of the load on his wife. Still, they were glad to be in the community because, by this time, most of the people had moved out of the "Old Fort."²

After the Iron Works were discontinued, Thomas and Sage turned completely to farming and livestock. The iron industry had served, however, to accelerate the settlement of this region, and with its passing, the pioneers turned to other occupations, especially agriculture and stock-raising, the foundation of the frontier communities.³ The pioneer toiled beyond endurance and comprehension in order to grow crops. The land

had to be cleared of sagebrush and greasewood. Heavy drags were made of tree trunks and poles, and the brush was burned. The plows were made of mountain mahogany and the shares of iron. Often, the land was hard and dry, and water for the season was scarce because of lack of rain. The lands were watered by irrigation with little ditches and canals that had been dug from the main streams that flowed from the mountains. But, a farmer never ceased to feel that all would be well; for he dealt not with prosaic known things, but with the sunny future; and he left events in the hands of God.

There were various difficulties against which the farmer was compelled to struggle. There was no market at first, and no definite price for produce. Families lived mainly by their own production, and exchanged with their neighbors. Every farm was a little kingdom by itself. When the crops failed, the families came together, talked things over, and shared with each other in whatever produce they might have left in their cellars or storerooms. They shared, and in their kindness to one another, they found their greatest joy.⁴ Thomas and Sage were no exception. The wild surrounding wilderness necessitated a return to primitive conditions, but it generated in them a new order of adaptability and they mastered and learned to love the wild country of the West.

On Feb. 11, 1861, twins were born to Sage and Thomas Jones, a girl and a boy, who received the names of Uriah Treharne and Sarah Ann. The following month the Civil War began. As a result, General Johnston with his army was ordered back to the States to participate in the war between the North and the South. Consequently, all the government property and outfits at Camp Floyd were sold at extremely low prices. It was estimated that four million dollars worth of goods were sold for \$100,000.⁵ Later it was learned that General Albert Sidney Johnston returned to his native land, the south, and served as a Confederate General. He was killed in battle during the course of the war.⁶

President Abraham Lincoln wondered if the western territories would be sympathetic with the South. On the completion of the overland telegraph to Utah in Oct. of 1861, President Brigham Young sent a message to the president of the Pacific Telegraph Co. in Cleveland, Ohio which read in part: "Utah has not seceded but is firm for the constitution and laws of our once happy country."⁷

During that summer, President Young visited Cedar City and the other communities of Southern Utah. This was an exciting and inspiring occasion for the settlers to see their leader and have their faith renewed.

In Dec. of 1861, a party composed of George A. Smith, Erastus Snow, Horace Eldredge and others, passed through Cedar City on their way to St. George and further south, with a view to locating settlements

in the valleys of the Rio Virgin and Santa Clara Rivers for the purpose of raising cotton.⁸ Later, people were called to settle these areas. Those called were mostly from central and northern Utah.

As the months wore on, Thomas became increasingly disabled by the crippling disease which had become a part of him. It was recorded in the minutes of the Cedar Ward "April 6, 1862 that a short address was given by Counselor Thomas Jones requesting that a day be set apart for fasting and prayer on his behalf and returning thanks for the kindness of the saints in Cedar towards him and his family during his illness." He spent a good part of his time in bed the last year of his life. J. Cecil Alter, in his book entitled "Utah, the storied Domain," wrote that Thomas Jones "was a hardworking, intelligent and a public-spirited citizen, served some time as a counselor in the bishopric of the Church of Jesus Christ of Latter-day Saints, and his sterling character gave him a secure place in popular confidence and good will." He died five months later, Sept. 2, 1862. Now Sage was left alone to rear the six children, Lehi, the oldest, being only eight years old. What a tremendous task she had ahead of her. The despair and loneliness that she felt must have been indescribable, but she knew she must be strong and courageous and face life with cheerfulness for the sake of her children.

Sage turned her hand to sewing for people to help make a livelihood for the family. She still had the ten acres of farmland in the West Field where they kept the yoke of oxen. The property was located on 200 North, from 500 West to 600 West. She also had the home and a wagon. They, naturally, had to have a garden to raise their vegetables and they worked diligently to grow the crops they needed.⁹ Lehi helped out as much as possible with the small farm and the chores. He hauled wood for their own use and, also, to sell to other people. He was able to get small jobs here and there. During lambing season, he worked for people helping with the herds. He learned a great deal about sheep and the other animals. People were very good to Sage and her young family. They helped her out in many ways. Sage was grateful that she had a sister living in Cedar City with whom she could talk and share her troubles. Her sister, Mary, who married Samuel Leigh while they were still in Kaneshville, was among the early settlers of Cedar City. Sage's other sister Jane, who married Edward Ashton, and her brother William Treharne, who married Ann Hughs, and another sister, Sarah, and her husband Owen Roberts, remained in Salt Lake City. Sage received a letter from her sister dated April 12, 1865, from Salt Lake City, which read as follows: "Dear Sister, we received your letter and many times we have been talking about writing to you but it was all wind until the present. We were very glad to hear from you, but sorry to hear of your

sickness and also of your son, Lehi. We hope by this time that you are well and that he is better and that peace and plenty prevail with you in the midst of all your calamities of which you have had a good portion. But, we would say to continue to bear it with patience and strive to preserve your children that they may live and become mighty men and women to help to carry on the great Latter-day work. We are happy to hear that you had plenty to eat and we hope that you may always have plenty."

"You stated that you have had a hard winter. I can assure you that we saw the hardest winter that we have ever had, cattle have suffered greatly between severe frost and snow and thieves. They have gone it steep this winter. Beef is now selling from 25 cents to 30 cents per pound and miserable stuff it is surely at that. Things are very dull here. Not much can be done on account of the cold weather, but we think that we shall (have) an abundant harvest and President Young promised so in the conference so, all is well. You talked of coming up this summer. We would be glad to see you but the journey is long and the climate alters. You should be very cautious and not come too early or leave it too late. Our conference is over — we have had good times. Also, our convention met and agreed to keep their prices as last year. We have no news particular but what we suppose you are familiar with through the newspapers. We had great cannonading here today — rejoicing of the U.S. Troops over the surrender of General Lee to General Grant. The particulars you can read in the news."

"Owen and Sarah are well and send their respects, William and his wife also. Give our kind respects to William Leigh and let us know if he is married or not. Tell him that Henry, his brother, is not quite gone. Tell his father that he has been a very good boy — he has not taken up with bad company — he has respected himself as a Latter-day Saint as far as I know. I cannot help saying this for Henry (no flattery.) Our respects to his father and mother and please accept the same yourself and family. We are well, thanks be to Almighty God. Even so, Amen."¹⁰

signed Edward and Jane Ashton

Sage was an independent woman and she was determined to give her children all the advantages that could be had. About two years after Thomas died, she decided to take her young family to Salt Lake City to visit her family there. She had written a letter to inform her family that she was going to make a visit and the preceding letter from her sister was an answer to that letter. Sage was anxious to make a good impression on her friends and all the people she knew along the way. She worked very hard to make new clothing for all the children before they left. She even

made hats for the boys out of round pieces of felt, flared out at the bottom and pointed at the top. A trip to Salt Lake City by wagon was a tremendous undertaking for a woman alone, and six small children. There were probably other people traveling at the same time, because when trips, such as this, were undertaken, the families traveled together in groups. Sage was acquainted with many people in the settlements in Utah and she had no trouble finding families to stay with each night. A trip such as this took several weeks.

Lehi was approximately ten years old and was able to handle the team very well. He did a good part of the driving while his mother was busy with the rest of the children. The youngest of whom, the twins, were about three years old. The first day they stopped in Parowan at the home of Sister Richards, a friend. There, Sage lined the children up according to age to show them off. Lehi headed the group followed by Kumen, Jed, Will, Uriah and Sarah Ann in that order. The next stop was at Beaver, followed by nearly every town along the way. After the first stop, the children knew what was expected of them and automatically lined up at each house they visited. This experience impressed Lehi very much, as he looked down the line at Kumen and his other brothers and sister. At the time, they felt they looked real grand in their new clothing, but later he realized that they looked pretty "tough" in their homemade outfits. Thinking of what a sight they were, Lehi resolved to get better clothing as soon as he was able to obtain the means. He laughed when he told of his experience and what a picture they must have made. He knew how proud his mother was of her little family and he was grateful for her energy and the efforts she made and the example she set for them. She was never ashamed of how little they had, she taught them to be proud of their name and their heritage.¹¹

One day, Lehi's mother, Sage, decided that she wanted to go to Kanarraville to visit Mrs. Davis, and her sons Jimmy and John. Lehi was about 8 years old and Sage took him along with her to help drive the wagon. The town of Kanarraville was built about a mile north of where it is located now, and most of the people's homes were unfinished. They were living in the cellar or basement of the home. After Lehi and Sage arrived and the Davis family had greeted them, they sat down and began to chat about their families and the news of Cedar City and Kanarraville. As time passed, they began to discuss religion which soon developed into quite an argument. It was beginning to get late, and the sun went down. Still, they kept on with their heated discussion. The other members of the family could not go to bed because the dwelling was made up of only one large room. The weather was not the best. When they arrived the wind was blowing, but, as time went on, it blew harder and harder until

the sand was blowing like sleet against the house and much of it was coming in under the door. In fact, before they left it was necessary to shovel the sand away from the door to make a pathway out. Lehi later, recalling this event, said that he remembered thinking to himself during the arguing, how ridiculous it was to get so engrossed that it lasted until nearly one in the morning. At that time, they were talking about the three degrees of glory and he thought their time would have been much better spent shoveling sand and worrying about the present instead of becoming so involved in talking about what was going to happen in the next world. Throughout Lehi's life he was concerned about people making good use of their time and talents. Often, in his later life, he found work for anyone who seemed idle.¹²

As the boys grew older, they were able to take increased responsibilities and each of them was constantly looking for odd jobs to do, and ways and means by which they could earn money, or the equivalent. Being the oldest, Lehi was faced with the acuteness of his obligation in sharing with his mother the task of supporting the family. During these years, Lehi had his schooling in a one-room school three months of the year, during the colder months — probably in December, January, and February. The other nine months were spent in working.¹³

During the summer, after lambing was through, Lehi and Kumen, his brother, used their team of oxen and the old wagon to work at the sawmill getting a little lumber out. Lehi was 14 years old then and Kumen was 12. In the fall, they hauled what lumber they earned to Pioche to sell. Delamar, which was located southeast of Caliente, Pioche, and Bullionville were market centers for Southern Utah. They worked hard to raise a surplus to trade for cash. Some of the main products to be marketed were lumber, hay, meats, potatoes, grain, molasses, fruit, eggs and cheese. In those days it was difficult to make ends meet, but somehow Lehi's thrifty mother managed, and they always seemed to have plenty to eat.

The Jones children learned to make their own fun. Kumen and Jed were very mischievous, and it was said, they never would amount to a "hill of beans" because of their fun-loving ways. In about 1870, during a drouth, Henry Leigh took Lehi's mother, Sage, to church and left the boys at home playing. While church was convened, an old Indian came to visit. The young boys talked him into praying for rain, which was so badly needed. There was no ceiling in the house and, while the Indian was on his knees, the boys climbed up in the rafters with a bucket of water and sprinkled it down on the praying Indian. Another time, Kumen and Jed tied one of their donkeys to the doorknob on the house of an old man who lived across the street. The man was slightly deaf. After the

boys had done this, they knocked on the door and, each time the man tried to open it, the donkey automatically pulled back and banged it shut while the boys watched from their hiding place.¹⁴

¹ *Jones tape recording L. M. Jones.

² Luella Dalton, "History of Iron County Mission".

³ *Utah Historical Quarterly*.

⁴ Levi Edgar Young, "The Founding of Utah".

⁵ Andrew Jensen's Chronology.

⁶ Milton R. Hunter, "Utah in Her Western Setting".

⁷ Levi E. Young, "The Founding of Utah".

⁸ Andrew Jensen's Chronology.

⁹ Writings of Lehi W. Jones.

¹⁰ Letter furnished by Ann Jones Gardner.

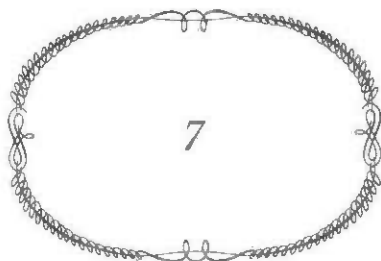
¹¹ Jones tape recordings.

¹² *Ibid.*

¹³ Lehi W. Jones writings.

¹⁴ Jones tape recordings.

* These tape recordings were made by York and Evelyn Jones during interviews with Mr. and Mrs. Henry L. Jones, Mr. and Mrs. Lehi M. Jones, Mr. and Mrs. William L. Jones, Henrietta Hintze, and Ann J. Gardner.



Lawless, neighboring state of Nevada. Trading and freighting in Pioche and Bullionville. Cedar Co-op Store. Lehi, Pony Express rider, and brief account of stops he made on route. Lehi goes to University of Deseret. Lehi returns and Pony Express discontinues. Picture, Old Iron Town.

Just before Lehi's father died in 1861, a piece of Utah was given to Nevada from the western extremity. In 1862 they were given another slice and in 1866, still another. Those people who were annexed into Nevada were wanting freedom, not government. The government had its hands too full with the Civil War and its adjustments to give much supervision to the vigorous, self-willed new state of Nevada, and the state did little or nothing to regulate its turbulent citizenry.

Nevada was made a state Oct. 31, 1864. Because it was created during the war between the states, Nevada is often called "battle born." The large production of bullion from the mines helped the North pay some of the costs of the war. The shotgun was, for years, the law of the land and Nevada became, at once, the capital of the "Wild and Woolly West." Through the 1860's and up until 1900, Nevada was overrun with cattle rustlers, gamblers, thieves, robbers, soldiers of fortune, white slavers, and fugitives from justice from all the other states. Mormons from Utah were regarded as legitimate prey, and there was little law for the protection of any traveler. This was especially true in the southern mining areas where Mormon produce peddlers went to market their surplus farm products.

The last large slice of Utah was added to Nevada in 1868 and that brought the line much closer to Cedar City. This line became at once the cleavage line between two violently clashing ideologies — the Mor-

mons in Utah and the law-disdaining wild western inhabitants of Nevada. However, they were mutually dependent on each other in a very real and vital way. Trading was a necessity to both. The only available market of the southern Utah settlements was the Nevada mining camps, and Nevada had a surplus of money of which Utah was desperately in need. Yet, with this ideal trade situation, Mormon traders or peddlers crossed the line at their peril. They had no trouble taking their loads into Nevada, but on the way home many of them were robbed of their pay. Utah men had to take this chance, however, as the need for money was pressing.

Pioche and Bullionville were the hungriest camps within the range of Southern Utah. Pioche was settled in 1864 but didn't really boom until 1870, when it became one of the wildest, bloodiest, most lawless camps in the entire west. At first, Utah people peddled goods from door to door and had little trouble selling their loads. Later, they would sell the entire load at a wholesale price to one of the stores there. Utah farmers were forced to freight their commodities to the mining camps and take the best price the dealers would pay.¹

It was under these lawless conditions that young Lehi and Kumen hauled numerous loads of freight to Pioche or Bullionville. On one such occasion in 1868, when Lehi was but 14 years old, his mother arranged for him to take a load of freight and travel with two older fellows who were going that way. Moot Mackelprang and Dan Leigh were about 10 years older than Lehi and had made the trip to Bullionville many times. They each had a wagon with two sets of horses. Lehi's team was rather unreliable as one was a mule and the other a mare which was poorly trained. However, he got along pretty well with them but had to keep alert, knowing their dispositions.

The first night they camped on a flat east of Desert Springs. The town of Modena gets water from this spring. Lehi was a rather quiet boy and seldom entered into the conversation with these older fellows. They did the cooking over the fire, and he sort of assumed the role of errand boy. They were up before sunup the next morning to get a good early start. It was a short distance to the town of Desert Springs and as they hadn't traveled long, their horses were still fresh. Moot and Dan went into the store there, which was a combination saloon, grocery, hardware and clothing store. They found a group of young men there who were bringing freight from Sanpete County. They had traveled over Clear Creek Canyon and continued straight to Black Rock, south of Delta, and turned South on the regular freight route down the desert. Desert Springs was a regular stopping place. Moot and Dan became acquainted with these Sanpete fellows and, after some comparing of

stories and laughing, they agreed to do a little betting on their teams as to how much they could pull. Dan and Moot had several fine horses in their teams. Once the betting started, it continued most of the day. First one team was tried, then another, and another. Lehi was fascinated and amazed at the strength of the horses. As the day wore on, however, he became restless knowing that he had a job to do and it bothered him to be wasting so much time. The thought entered his mind to continue alone, but he made the decision to wait for the older fellows. It wasn't that he didn't know the way, but he knew he'd feel more confident about delivering his freight and talking to the people in charge of the freighting if he was with someone older. He knew he would be paid in gold, and being with Moot and Dan made him feel assured not one would attempt to steal his money.²

The fellows finally became tired of their betting, so Lehi and his companions headed out late in the afternoon. Ordinarily, they would have been able to cover more ground and might have made it to Rose Valley where they camped the following night. They reached Bullionville in good time the next day, however; and unloaded their freight and received their pay. (Bleak's Journal written in Under Dixie Sun, states the freighters were paid in gold). Apparently Moot and Dan, after the fun they had betting in Desert Springs, had made plans to continue the betting in Bullionville. They instructed Lehi to drive one of their outfits and lead his own and the extra horses, and start back without them. They promised him that they would catch up with him later that evening. Lehi was reluctant to take the responsibility of their belongings and he was a little apprehensive of being alone, especially when he had money. The atmosphere of gambling and drinking promoted lawlessness. However, he could readily discern that the fellows had made their plans and he could only make the best of the situation. They agreed to meet him at a designated camp site and he bade them goodbye.

Lehi fared much better than he anticipated. The horses were fairly tired and followed obediently. He reached his destination in good time. Taking care of the horses and setting up camp was routine. After leaving Bullionville, he became more at ease and lost the apprehensive feeling he had. When he climbed into his bedroll, he felt grateful that everything had gone well. His companions joined him, in the middle of the night, just as they said they would.³

After many upheavals, trade between the mining camps and towns of Southern Utah settled down to a more legitimate operation. Occasional holdups occurred, but these seemed to stem from individual initiative rather than being leader inspired. The produce that went to the

camps was the product of many small farms and dairies combined. Few families had enough surplus to justify a trip on their own. In 1870, Iron County had 264 farms, most of them composed of less than 10 acres. Consequently, shipping to the mines had to be a highly co-operative effort. In assembling these goods, the Co-op stores and tithing offices became most efficient mediums. Tithing in those days was paid almost wholly in kind, and a great deal of miscellaneous produce accumulated at the Tithing Office building which was built in 1856-57.⁴

The Cedar Co-op store was organized in 1869 and was a community market place. This store rendered a remarkable service to the people in assembling, grading, and marketing assorted products. The Mormon Church took the initiative in facilitating merchandising in all the settlements in Utah. They organized the Zion's Cooperative Mercantile Institution (Z.C.M.I.) in Salt Lake City, which was to serve as a mother wholesaling store to supply goods to other retail stores throughout the territory. Co-op stores were quickly organized in almost every community, and in this way little dribbles of capital were brought together to buy a stock of goods. The effect of these stores on Utah was magical. It was wonderful, after their long famine, to go and see shelves stocked with goods and to be able to replace a broken dish or buy enough calico to make a dress.⁵ This same year, 1869, it was recorded that "grasshoppers destroyed a large portion of the growing crops in Iron County and other parts of the territory," so it was helpful to have products brought in from other areas.⁶

About 1869, Lehi started riding the Pony Express from Cedar City to Bullionville, Nevada. Actually, the Pony Express was organized in 1860, by Russell, Majors and Waddell which proposed to carry mail from St. Joseph, Missouri to Sacramento, Calif. in ten days. Five hundred of the fleetest horses were procured and over 200 men employed. Utah was brought within six days of communication with the Missouri River, and seven days of the nation's capital. Up to that time it had taken from six weeks to three months to receive the mail from Independence and St. Joseph. The most lonesome and worst part of this journey was between Salt Lake City and Sacramento.⁷

The people in the west prized the Pony Express more highly than did their countrymen in the East. Everyone on the Pacific Coast wanted rapid communication with the rest of the country, but most of the people east of the Missouri River, being preoccupied with the daily unfolding tragedy of the Civil War, were unconcerned.⁸ With the advent of the telegraph across the continent in 1862, the Pony Express became a thing of the past as a transcontinental service. However, the Pony Express continued in the outlying areas where the telegraph had not yet

reached. In Southern Utah, the telegraph covered some areas that early, but it wasn't until later that this service extended from Southern Utah into Nevada. It was this area that was covered by the mail contracts handled by one man named Salisbury from Salt Lake City. He had several contracts covering routes between Salt Lake City and the "Muddy" River. He sub-leased the contract involving the mail from Cedar City to Bullionville, a town across the valley north of Panaca, Nevada, to the Harris family. The mail was delivered by their sons, Johnny and Dave Harris. Sister Harris was a Welch woman, and because of their similar backgrounds, she and Lehi's mother, Sage Jones, got along very well. The roundtrip took nearly six days and the boys would return to Cedar City Saturday, rest on Sunday, and begin the trip again Monday. Sometimes, however, they would find entertainment in Bullionville and the trip would take longer. They became increasingly occupied with the interesting and diverting things that were going on in that mining and gambling town and, because of this, it became necessary to find someone to help with the mail contract. Many times Sister Harris would come to Sage on Saturday night, when John and Dave hadn't returned, and ask Lehi to start out on Monday with the mail. When he met the Harris boys, they would take the mail and continue the trip, never having reached Cedar City. Sometimes Lehi ended up taking the mail the entire distance to Bullionville. Eventually, Sister Harris and Sage agreed to operate the contract jointly, with their boys as riders — until Salisbury became aware of this arrangement. He approached Sage and her son, Lehi, who was 16 years old, and offered them the contract.⁹

It was an eventful day when, with the help of Henry Leigh, the contract became entirely theirs, and Sage assumed the role of postmistress. Lehi and Kumen, who was just two years younger than Lehi, took over the responsibility of riding the pony express that distance of over 120 miles to Nevada and back. The route took them past Old Irontown the first day, and on to Pinto that night where they stayed with the Thales Haskell family. The next day they passed through Hebron, a town up the canyon west of Enterprise, where they stopped for lunch then continued on to Clover Valley where they stopped for the night. They delivered mail at each farm and town along the way. The following day they rode to Bullionville, where they usually spent the day, then returned home by the same route, bringing the mail from the opposite direction.¹⁰

In order to take the Pony Express route the Jones family needed horses to change off each trip. About this time, Lehi bought a horse from the town poundkeeper at one of the town auctions. He bought the horse for \$8.00 and the family named him "Old Frank." This horse was

to become Kumen's horse, and later when Kumen went to San Juan in 1879, he took "Old Frank" with him.¹¹

Each of the towns to which Lehi delivered mail had a colorful history, and he became interested in the details of their colonization. In 1869, the year the transcontinental railroad was completed, the Union Iron Works revived the iron industry in Southern Utah by building charcoal kilns and a small furnace on Little Pinto Creek, about 25 miles southwest of Cedar City. An "Iron City" developed on this site, making it possible to cast up to two tons of grey cast iron per day which found a ready market in the stamp mills of Bullionville, Nevada. The company was reorganized in 1873 as the Great Western Iron Mining and Manufacturing Company, and considerable equipment was imported. New construction included an engine house, a foundry, two furnaces, a pattern shop, and a business office. Production increased to five tons of pig iron per day.¹² This was a thriving community when Lehi was riding Pony Express and much of the mail originated in this town. Lehi says in his writings, "Iron Town was in existence and making iron. I had the opportunity of seeing the pig iron taken from the furnace." This would have been a fascinating sight for a youth of 16.

After Iron Town, the next stop of any consequence was Pinto. Pinto, later a part of Washington County, was a village situated in a narrow valley on Pinto Creek which rises in the Pine Valley Mountains, about six miles Southwest of the Rim of the Basin. In the fall of 1865, six or eight missionaries, who were on their way from Harmony to Santa Clara, camped on Pinto Creek. This campsite became a permanent settlement that fall. Pinto was a natural stopping place on the Old Spanish Trail, with its lush meadows and clear water. The little town became known for its excellent cheese and butter. In 1867, Richard S. Robinson was appointed by Jacob Hamblin to preside at Pinto and was made Bishop. On April 17, 1871, Bishop Robinson recorded that he visited the Iron Works, which was in his Ward, and saw several tons of iron stacked by the works. He said they were tapping the furnace at regular intervals with no interruptions, and running out some 800 pounds every eight hours. The blast was blown by a small steam engine. There were approximately 15 hands working night and day. He commented that "the production of iron is no phantom, but is a fact, and I am told that the ore is rich and inexhaustable and all the materials wanted to carry on iron making on a large scale is here, including the stone, coal and thousands of acres of Cedar trees to make into charcoal."¹³

Lehi stopped at Pinto each trip and spent the night with the Thales Haskell family, one of the early Indian Missionaries. From Pinto, Lehi traveled on to Hamblin which was part of the Pinto Ward. Hamblin



"OLD IRON TOWN" CHARCOAL KILN

Located 25 miles southwest of Cedar City, Utah. This was part of the Great Western Iron Mining and Manufacturing company's equipment used in the production of pig iron in the 1870's. Iron Town was one of Lehi's stops when riding Pony Express.

was located near Mountain Meadows where there were 50 souls living in 1877.¹⁴

The next stop was Hebron, a town four or five miles west from where Enterprise is now located. Hebron was settled in a small valley at the two forks of Shoal Creek. At the time when Lehi was carrying mail, there were about a dozen families living there in some fine brick buildings. In 1866, a fort was built on this site when the Indians were troublesome. It had actually been settled, however, in 1862.¹⁵ Hebron was settled before Enterprise, which wasn't settled until after Enterprise Reservoir was constructed. There are still buildings standing at Hebron, but there was not enough room for a town to grow in that location. Lehi stayed with Bishop George Crosby, while at Hebron. Bishop Crosby had been called there from St. George. The Jones boys started staying with them when the Crosbys were just a young couple with one child.¹⁶

From Hebron, Lehi traveled through a pass into the next valley and stayed at Clover Valley in Nevada, close to the Utah-Nevada line. Here he stayed with Bishop Burgon who was the school teacher there. Later he stayed with the Lyman Wood family. Mr. Wood was about 40 years old and had quite a family of six or eight children. They were a very thrifty and industrious family. They owned cattle, and put up a great deal of hay and grain and bred fine horses. Mr. Wood was one of the early settlers of the Muddy Valley and Santa Clara.¹⁷

The Pony Express riders probably didn't stay at each of these stops on every trip. Where they stopped depended on the weather and how far they could travel in one day. The next stop was Bullionville, the end of the journey. Here, Lehi or Kumen, stayed at the feed stables where they kept their horses. They left their bedroll there in a little room which the stable tender used. He let them sleep there with him.¹⁸

Bullionville was only twelve miles from Pioche, Nevada and one mile from the settlement of Panaca, a name given to it by the Indians meaning "white metal." Pioche was the reason for Bullionville's existence and for its demise. Mining operations had begun in Pioche in 1864, but, because of the lack of water, the mills for the ore had to be built elsewhere. In 1865, William Raymond and John Ely built a 5-stamp mill at Hiko, 60 miles to the south, to crush the ore from the Panacker mine located in Pahranaagat at Irish Mountain. When they acquired mines in Pioche in 1870 they moved this small mill from Hiko to Bullionville and the town began to grow. Within two years there were over 500 people living there and many hundreds more working in the town. A regular stage-coach service was started from Pioche, and Bullionville superceded Panaca in importance in 1874 when the post office for the district was set

up there. The first mill was able to handle only ten tons of ore a day, but by 1871 five mills and a large furnace were in operation.

Bullionville and Panaca, separated by one mile of meadow, lived together in uneasy truce. The good people of the little Mormon town of Panaca did not altogether approve of the mill town of Bullionville. As an annex to Pioche, Bullionville attracted the usual number of the lawless and uncouth. Saloons and other houses of entertainment were a necessary part of the architecture and there were times when the peaceful Panacans felt the neighboring town was just too close.

By 1870, so much ore was coming from Pioche to be milled that a better means of transportation than wagon team was imperative. The Nevada Central Gauge Railroad, containing 20 miles of track, was completed in 1873 and was called locally by the less pretentious name of the Pioche and Bullionville. However, when Pioche began to decline in the mid-70's, so did Bullionville. By 1880 all the mills closed down and in 1881 the trains stopped running¹⁹

The last year that the Joneses carried the mail, in approximately 1876 or 1877, they made arrangements with the postmaster to get the mail and come back as far as Panaca. They stayed there with a family named Syphus, who were converts to the L.D.S. Church from Australia. They were old people, over seventy, with one grown son at home. They had a nice well-kept home and Lehi wrote that "sister Syphus was a real mother to us." The Syphuses first immigrated to California and later to Utah.²⁰

While at Bullionville, Lehi and Kumen "ate at a mining camp restaurant with the Rif-Raf."²¹ They spent the long winter evenings in the saloons watching the gambling and other things that went on. They soon became tired of this arrangement. It wasn't long before tramps, who were passing through, used their bedrolls while they were not at the stable, and the bedding became infected with lice. Lehi said, "I brought them home with me and scattered them all along the route." Probably his mother had to delouse the bedroll on each stop at home.

Lehi made many lasting acquaintances during this period of his life. While riding the Pony Express, he became friendly with Ebenezer Hanks and Homer Duncan at Irontown, and learned about Thales Haskell while staying with him at Pinto. Very often Thales would arise at daylight and go out with his gun to hunt a cottontail rabbit for breakfast. Sometimes Lehi wondered what their breakfast would have been if Thales had not been so successful in his hunting.

One evening in Bullionville, when Lehi had tired of watching the gambling, he stood on the street in front of the saloon and watched people going in and out. A man standing there struck up a conversation with

him, and while talking, Lehi found that he was a school teacher there in Bullionville, by the name of Bob Ricards. As they were talking, a large man who walked by, appeared to be intoxicated. Mr. Ricards called out the word "stage," which meant a person who had more to drink than he could handle. This apparently was a fighting word in those days. The man wanted to know who had called him that and Bob Ricards said, "He did," pointing to Lehi. The man immediately took a swing at Ricards who was very small in stature. Ricards ducked just in time and came up fighting and, with one blow, knocked the man out flat on the street. Bob Ricards invited Lehi to stay in his hotel room with him, and from that time on he didn't have to put up with the discomforts of the livery stable. Later, Bob Ricards moved to Cedar City and married a girl from Kanarraville. Lehi found out that he had been well-trained in boxing, and at one time, had almost been professional. This explained how he was able to knock out a man who was nearly twice his size.²²

While riding pony express during the winter, Lehi wrote, "I have made the entire trip without seeing anyone between stations. That would be at a time of extreme cold and stormy weather." On one such trip during the winter, Lehi was riding between Pinto and Hebron. He writes, "At one turn in the road, I saw an object lying some distance ahead and I said to myself, what have I found this morning? Upon riding up to the object I found it to be a man lying on his back in the middle of the wagon road. It was an extremely cold day and everything was frozen. His hat was lying nearby and his watch was out of his pocket. I remained on my horse for a minute or two, then I dismounted and examined the man more closely and concluded from the evidence that I could see, that he must have had a team and that he had fallen on his head at the hind legs of the horses, probably breaking his neck in the fall. From the track of the wagon, the horses had turned short to the right in the direction they were coming from and had gone back outside of the road for a distance of about two hundred yards then turned back onto the road again. When the horses came to where the body was lying, they just turned out a little and went on their way to where they had been accustomed to staying for the night. That morning I had started from Pinto at five o'clock (two hours before daylight) and as I passed the old Holt ranch at the mouth of Mountain Meadow Canyon, when it was just coming daylight, I noticed a team hitched to a covered wagon standing with their heads over the bars that led into the Holt farm. This was the team belonging to the dead man. He had left Hebron the evening before expecting to stop for the night at Holt's Ranch. After looking over things a few minutes, without touching anything, I got on my horse and rode into Hebron and notified the Postmaster of what I had seen. He

told me that the man had called in the store to buy a whip. They didn't have any whips in stock, so he bought a broom to drive his horses with. It appeared that he man had been drinking, which was the cause of the trouble."

During these years of carrying the mail, Sage went about the task of taking care of the mail very efficiently and she was a great strength and help to her boys. Each morning she would get up and prepare breakfast and get things ready for the one who was leaving with the mail, without ever a word of complaint, never hinting that she wished they didn't have to go — no matter what the weather was, even if there happened to be a blizzard. It was their livelihood and a matter that had to be done, and the family carried the job out proficiently without complaining, no matter what the conditions were.

Lehi became very experienced in horsemanship. He learned how to ride under all types of conditions. He knew how to jog a horse and get the most out of him without tiring him. He also learned how to ride through deep snow and get the maximum that a horse was able to produce. The horses were kept on public property in the meadows north of Cedar City in the winter time. In the summer, they pastured the horses on public land at Five-Lakes in Right Hand Canyon. When they arrived home from a mail run, they continued on to the meadow in the winter, or up the canyon in the summer to turn their mount loose and select a fresh horse for the next day.²³

Lehi wrote, "I look back with a great deal of pleasure upon the association with the early pioneers and feel that it had a great influence upon my life for good and experiences that we were called to pass through, while it seemed quite trying at the time, while we were carrying the mail, I feel it was a school preparing us for the life we have had to meet later on. Our mother was very much interested in education, but at that early turn in the history of our community, there was little chance to go to school. We would go two or three months during the winter, and that was with one teacher in one big room."

Lehi continues, "In the year 1873, (at the age of 19) she (mother) determined I should go to school in Salt Lake City. She had two sisters and one brother living there, so arrangements were made and I went to the city with the teams that were going after freight. I attended the University of Utah (which was in the Old Council House located where the Deseret News Building is at the present time). Just imagine how I felt the first morning that I started to school, I was naturally quite backward and bashful, I just felt like a scared coyote."²⁴

Lehi was a proud young man and was very much aware of his appearance and the poor clothing he wore. This is one of the reasons he

worked so hard riding the Pony Express so that he could save a little money for himself above the needs of the family to afford some good clothes and real shoes. Up until this time he had worn only the clothes sewn by his mother and moccasins on his feet. Many times, he was bare-footed. With money he had earned, he was able to outfit himself satisfactorily with some new clothing before he started for Salt Lake City.²⁵ By that time, Lehi had trained his younger brothers, especially Kumen, to help with the responsibilities at home. When he left for the University he left Kumen, Jed and his cousin, Sam Leigh, to operate the Pony Express.

Lehi then wrote about returning from the University. "After being there about eight weeks, I received a letter from my mother stating that I would have to come home, it had been a very hard and cold winter and the boys had failed to get the mail through and we were in danger of being sued on our contract. So I started home about the 1st of Feb., 1874 with some freight teams and we were on the road 21 days in storm and cold mud all the way — a very bad disagreeable trip. The two months that I was in school gave me time to just get started and get acquainted a little. I couldn't learn much of anything but I had the good fortune to be under the influence of that great educator Dr. John R. Park, and the inspiration I got from him has been a very great blessing to me all my life." Lehi's daughter, Ann Gardner, wrote the following: "All this self-made man had of schooling was a precious eight weeks, but his thirst never slackened and he instilled in his children the desire to go on and also to build for others who would follow after them."

The University of Deseret, being called also the "Parent School," opened its first session on Nov. 11, 1850, in John Park's home. Forty students were enrolled including Governor Brigham Young. Each of them paid \$8.00 for the ten week's session. On Feb. 17, 1851, the second term of the University began in the Council House. The school was closed in the spring of 1852, because money was scarce and the people had economic problems. Much of their time was spent in combating drought and pests of the fields. Every person had to toil hard at the soil. In 1867 the University of Deseret was reopened as a business college. David O. Calder was the principal with an enrollment of 223. Soon the course of study was enlarged to meet the varied demands. Dr. John R. Park succeeded Calder in 1869. He laid the foundation for the present University of Utah.²⁶ This was the status of the University when Lehi attended in 1873. In 1892 the name was changed from the University of Deseret to the University of Utah and in 1900 it was moved to its present site.

After returning home, Lehi again took over the Pony Express. The mail route was an extremely difficult job in many ways; however, as long as Lehi, and later, Kumen, were carrying the mail, things ran smoothly and the mail always got through. Usually, when it became necessary to hire someone else to carry the mail, something would go wrong. Once when Jed took the mail, there was so much snow that he became snow blind and was not able to get through simply because he had so little experience with these conditions. Once Sam Leigh tried and was not successful. Occasions such as these were about the only times the mail failed to reach its destination in a period of six years, until late in 1876, when the local Pony Express was discontinued.²⁷

¹ William R. Palmer, *Historical Quarterly*.

² Jones tape recordings.

³ *Ibid.*

⁴ *Utah Historical Quarterly*, Vol. 26.

⁵ *Ibid.*

⁶ *Utah Historical Quarterly*, Vol. 9, 1890.

⁷ Levi E. Young, "Founding of Utah".

⁸ *Utah Historical Quarterly*, Vol. 27.

⁹ Jones tape recordings.

¹⁰ Lehi W. Jones writings.

¹¹ Kumen Jones Journal.

¹² G. O. Larson, "Bulwark of the Kingdom", *Utah Historical Quarterly*.

¹³ *Under Dixie Sun*.

¹⁴ Andrew Jensen, Church chronology.

¹⁵ "Ghost Town of Washington County", *Under Dixie Sun*.

¹⁶ Lehi W. Jones writings.

¹⁷ *Ibid.*

¹⁸ *Ibid.*

¹⁹ *The Nevadan Sunday*, June 28, 1970.

²⁰ Lehi Jones writings.

²¹ Kumen Jones Journal.

²² Jones tape recordings.

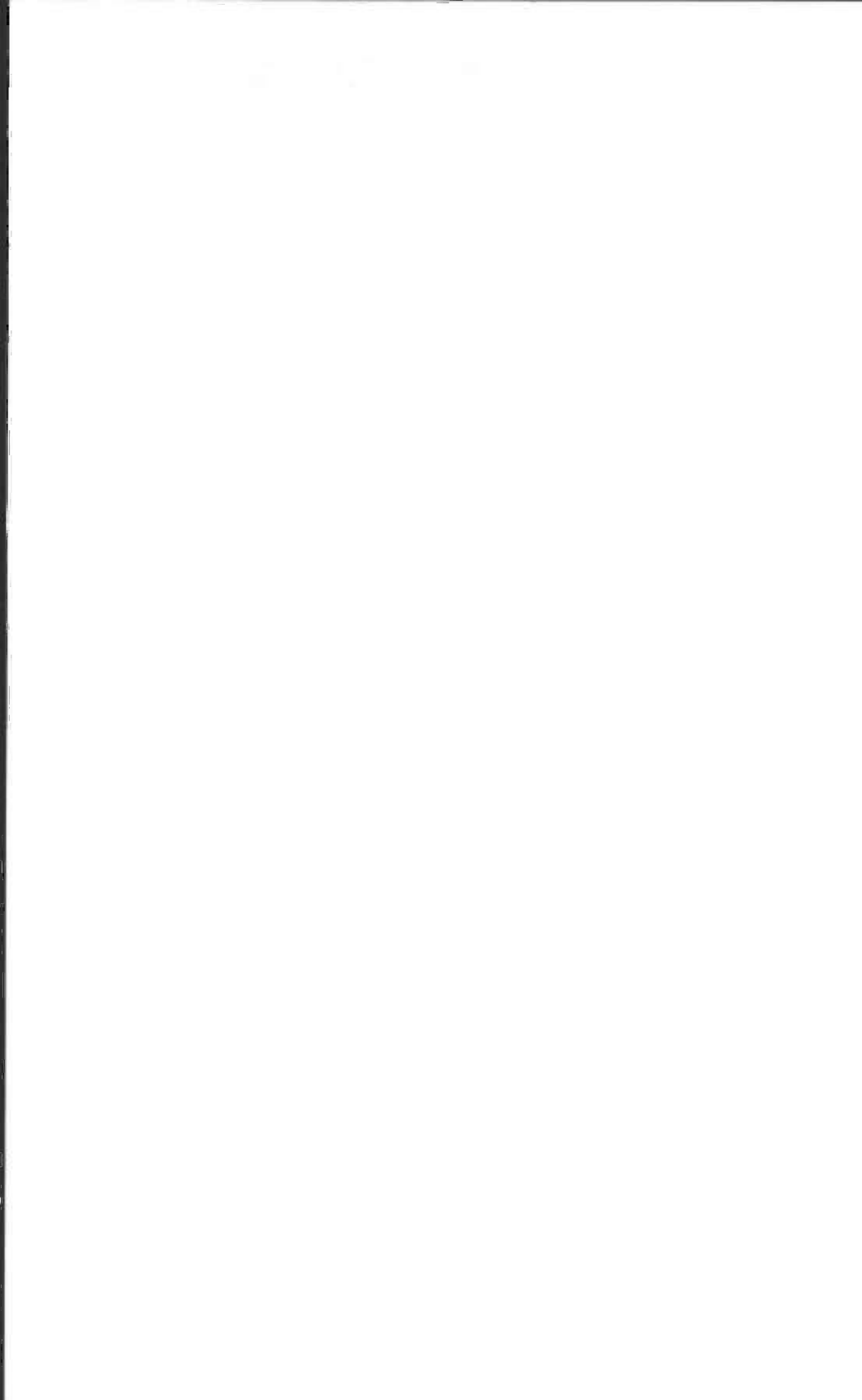
²³ *Ibid.*

²⁴ Lehi W. Jones writings.

²⁵ Irene Andrus book and Jones recordings.

²⁶ Milton R. Hunter, "Utah in Her Western Setting".

²⁷ Jones tape recordings.





Completion of transcontinental telegraph, Cedar City's first telegraph office. Ellen Whittaker Lunt, **Mary** Ann Wilson Lunt, Henry Lunt, Ann Gower Lunt and Sarah Ann Lunt. Henry Lunt goes to Mexico. Henrietta's acquaintance with Major John Wesley Powell. Mining at Silver Reef. Picture, Martha Henrietta Lunt.

Eventually, the telegraph entirely replaced the pony express. The transcontinental telegraph line, completed in 1861, connected East to West. Brigham Young was one of the contractors in the construction work and under his direction, timber for the poles was hauled from the canyons around Salt Lake City. Many large wagons carried poles and supplies from there to the workmen in Wyoming.

Soon after the completion of the transcontinental telegraph line, a group of Utah men organized the Deseret Telegraph Co., for the purpose of connecting the Mormon settlements with the capital city, with Brigham Young as head of the company. He sent a circular letter to the bishops in 1866, instructing them to have the people unite with their money and labor in building a line from Rich County, in the extreme northern end of Utah, to St. George, in the South. Men were called to work on the line without pay. The pioneers considered it a call to "go on a mission" in service to their state and church. A. Milton Musser, Supt. of the Deseret Telegraph Co., reported in Jan. of 1867: "We have 600 miles of telegraph in Utah in operation and material has been ordered to extend the lines in different directions. The territory of Utah is the only territory in the United States to own her own telegraph system." Before the year 1867, the line extended into Idaho.¹

In 1867, Josiah Rogerson, who was schooled in the operation of the telegraph, came from Beaver to Cedar City to give instruction to interested people who could begin operating the telegraph line in Cedar City. Among those to be instructed were Ellen and Henrietta Lunt, and later Maud Lunt. The first operator was Alice Bladen (Bulloch). Cedar City's first office was kept in the Henry Lunt Hotel, located on First East. This was also the stop for the stage coach, which carried mails and passengers through the 1870's and 80's. Silver Reef was a major source of revenue at that time and promoted many visitors, prospectors and mining officials who traveled through Cedar City. The telegraph line was operated by the Lunt family until the business was purchased by Western Union.²

Henrietta was a young girl in her teens when she first started working as a telegraph operator in her father's hotel. She was the oldest child of eight, being born Nov. 12, 1858. Her mother, Mary Ann Wilson Lunt, had married Henry Lunt, as his second wife, Oct. 6, 1857. Henry had met Mary Ann while on a mission to England, and had encouraged her to come to America. After the death of her grandmother with whom she had lived, she set sail for America on March 28, 1857 on the ship called the George Washington, and crossed the plains in Jessie B. Martin's Company. She was in Salt Lake for a few months before Henry returned from his mission, Sept. 25, 1857. They were married by President Brigham Young in the presence of Henry's first wife, Ellen Whittaker Lunt, whom he had married March 25, 1852 while settling Cedar City. Ellen, the first wife, who had come to cook for her father and brother, was the only female in the first company that came to settle in Iron County. She was never able to have any children of her own and consequently spent much of her time helping, first, with Mary Ann's children, and later with the children of the other two wives. When the Deseret Telegraph line was built, Ellen was one of the first to be trained and she became proficient, having charge of the office. For this service she received 25 dollars a month. When Mary Ann's daughter, Henrietta, was old enough to take an interest, Ellen began teaching her to operate the telegraph and it wasn't long until she became a full time employee.³

Henrietta's mother, Mary Ann, was a very talented woman. She had a fine singing voice and was always a member of the choir. She was a member of the dramatic society and taught school for several years. She was always active in Relief Society and eventually, upon the resignation of Ellen who followed her husband, Henry Lunt, to Mexico in 1887, was made the Stake Relief Society President. On Nov. 26, 1887, because of the Anti-polygamy persecutions, Henry Lunt left with his fourth wife, Sarah Ann, and their four little sons, for Mexico. He had married his



MARTHA HENRIETTA LUNT (JONES)

Age 16

Born Nov. 12, 1858

The Cameo and earrings were given to her by Major John Powell.

third wife, Ann Gower, April 11, 1863, when she was 19, and married the fourth wife, Sarah Ann Lunt, Jan. 16, 1878, when she was 19 and he was 54. The year before Henry Lunt married his third wife, "Mr. Morrill of Vermont, introduced a bill in the U.S. House of Representatives in Washington, D.C. (April 8, 1862) to punish and prevent the practice of bigamy in the territories of the United States. This bill also made it unlawful for any religious or charitable association in any of the U.S. Territory to own real estate worth more than \$50,000."⁴ Because of this law many L.D.S. people were forced to leave Utah. After Henry and Sarah Ann went to Mexico, where they suffered many privations, they were later joined by Ellen and Ann Gower Lunt and her family. Oscar, one of Annie's older boys went with Sarah Ann and Henry when they left during the night for Mexico.⁵

They traveled over rough, rugged mountainous trails. At Moccasin Springs, Arizona, Sarah Ann gave birth to her fifth son, Heaton, and as soon as she was able to travel they resumed their journey, ferrying across the Colorado River at Lee's Ferry. They stayed in Pinedale, Arizona using an assumed name, for two seasons. While there, Annie's family joined them. Eventually, they reached Mexico and, after settling for a time in Colonia Diaz, moved on into the Sierra Madre Mountains and settled at Colonia Pacheco. They were joined here by Ellen, the first wife, and Henry, Sarah Ann and Ellen stayed in Mexico the rest of their lives. Ann and her family returned to Cedar City in 1913 because of the Mexican Revolution. Henry Lunt died Jan. 22, 1902 at the age of 77. Sarah Ann also left Mexico for a time during the revolution but returned.⁶

When the others moved to Mexico, Mary Ann Wilson Lunt chose to stay in Cedar City with her family; some of whom were married and had children of their own. She bade her husband goodbye at that time with no hope of seeing him again. She devoted her efforts for 25 years to working in Relief Society and helping her family. She died April 7, 1910 at the age of 76.

While young Henrietta was operating the telegraph she became acquainted with Major John Wesley Powell, the one-armed man sent by the U.S. Government, who solved the mysteries of the rivers by successfully running 1,000 miles of river down the Green and Colorado Rivers — an epic-making voyage of discovery unsurpassed in the opening of the American Frontier. This trip was made in 1869. They arrived at the mouth of the Rio Virgin August 30, 1869. Major Powell and nine other men had shoved off down the flood swollen Green River on May 24. In 1871 and 1872 Powell led another voyage down the Green and Colorado Rivers, this time to ferret out the scientific data that

had eluded him and his men on the first trip. He made many topographic and geological surveys of much of the Colorado River Basin.⁷

Major Powell stayed at the Lunt Hotel when passing through Cedar City, while making these explorations. On several occasions he had messages to send by telegraph. This was Henrietta's responsibility. Major Powell thought a great deal of Henrietta and enjoyed talking to her and asked permission of her father to give her a gift. Henry Lunt consented and Major Powell gave Henrietta a beautiful cameo, with matching earrings. She later lost the pin but her daughters, Ann and Henrietta, each have one of the earrings which they have had made into broaches. In her work at the hotel, Henrietta saw many people passing through Cedar City on the stagecoach. The coach was heavily guarded when they were transporting silver bullion from Silver Reef.⁸

Silver Reef was located in a ridge of broken mountains near Leeds. The mining camp came into existence there in the 1870's after silver had been discovered in a sandstone ledge. Up until that time, it was not known that silver could occur in sandstone.⁹ The town of Silver Reef flourished over night and grew to a population of 1500. This lusty camp was a challenge to St. George for the county seat. Silver Reef was the scene of many animated events such as horse races, rifle shoots and much partying and gambling. People gathered here from miles around to join in the festivities. It was also the scene of a great deal of lawlessness, including murders and hangings. During the years 1876 to 1903, when the price of silver fell and the companies ceased operations, this strange mine yielded silver valued at over \$10,500,000. This brought money to Southern Utah and helped alleviate the barter system.¹⁰

Many of the travelers and miners going to and from Silver Reef stayed overnight at the Lunt Hotel in Cedar City. Henrietta became acquainted with many types of people and received a good education in dealing with the public. Being the oldest child, she also went with her father many times in his travels to conference and other places. This gave her opportunities to meet people all over the state.¹¹ Henrietta had known Lehi Jones all of her life, their fathers having been in the bishopric together when they were children. It was only natural that a courtship began between them as they grew older.

¹ Milton R. Hunter, "Utah in Her Western Setting".

² Luella Dalton, "History of Iron County Mission".

³ Writings of Henrietta Lunt Jones.

⁴ Andrew Jensen, "Church Chronology and History".

⁵ Writings of Henrietta Lunt Jones.

⁶ Diary of Henry Lunt.

⁷ *The Salt Lake Tribune*.

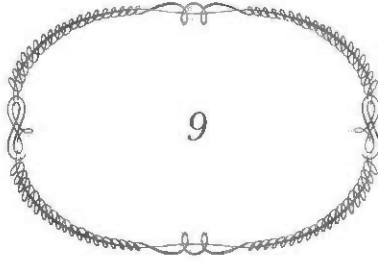
⁸ Jones tape recordings.

⁹ Milton R. Hunter, "Utah in Her Western Setting".

¹⁰ Mark A. Pendleton, "Memories of Silver Reef," *Utah Historical Quarterly* Vol. 3.

¹¹ Jones tape recordings.





The Co-op Cattle Company. Dave Bulloch and Lehi. Cattle rustling.

In the fall of 1877, Lehi Jones and his brothers began to look after the Co-op Cattle and worked with them for five years. This was soon after they finished with the mail contract. When they took the herd there were 600 head of cattle.¹ In Kumen's Journal he states he was about 21 when they signed up to take the C. C. Cattle herd for a three year lease, "at which I worked practically all the time until leaving Cedar City for the San Juan."

The Co-op Cattle Company was organized in 1875 with Henry Lunt as President, Jens Neilson, Vice Pres., George Wood, John Parry, and David Bulloch, Directors; John Chatterly, Sec.; H. Leigh, Treasurer. This was known as the CCC for short. Its object was to expand the cattle industry, and promote the manufacture of butter and cheese. Capital stock was sold at \$5.00 per share. Cattle, land, and such other property as might be used for the business, were accepted as stock. The brand was CC. The Bulloch brothers leased the herd for a few years, then the Jones brothers took it. The last minutes of the company are dated May 15, 1884, when the Bullochs bought the company, leaving the Co-op Store, with the flour roller mill, in Cedar Canyon to carry on.²

Dave Bulloch and Lehi became very good friends and worked together on many business dealings. Dave, an emigrant from Scotland, was 10 years older than Lehi and came to Cedar City with the first settlers in 1851. He was the first white child to come to the settlement. He did some early freighting to the Nevada mining camps before he, along with his brother Robert, had charge of the Co-op Cattle. After they

accumulated some cattle of their own and no longer felt it necessary to lease these cattle, Lehi and his younger brothers leased them. They received a percentage of the cattle as payment for their work. By receiving about 2/5 of the calves each year, they were able to accumulate a herd of their own fairly rapidly.

The cattle business was about the only practical occupation in this country at that time, along with the sheep business. There was no way of shipping anything out of this area, and the advantage of livestock was obvious in that the animals could transport themselves to the place of sale. There was no way to market anything else.³

During the time of the cooperative herds there were no restrictions on where the cattle could run, with the exception of a few fenced fields. Men drove their stock where feed was best. There was no land or range improvements except, that with a little work, a watering place might be made to ones advantage. A herd brought from the mountain in the fall would be started across the desert for Nevada for winter. They were herded against straying and coyotes. There was nothing to trespass on, only to find water, or stay on snow. Some water came to be considered as public, and anyone could use it.⁴

This situation was conducive to cattle rustling, as it seemed to be fairly easy to do, and during the 70's the rustling became alarming. One of the most outrageous outlaws was Ben Tasker, who boasted that he dealt in hindquarters only. Brig Clemons and Jim Marshall were others. This rustling reached its peak within a few years after the new mining camps came into production.

At one time, Lehi was hired by a man to help round up a herd of cattle and drive them to Milford. As pay, the owner offered to give Lehi all the animals that were stragglers and couldn't travel. They camped the first night in a meadow near water. In the morning they noticed a stranger camped nearby with a herd of cattle and quite a herd of horses. Lehi was certain that he had seen this man before but could not remember, at first, where. The horses looked familiar also, and soon Lehi recognized them as the horses he had pastured for a man named Phillips, who lived in Silver Reef. He then suspected that the cattle were stolen, along with the horses, but the brands had been changed. After the stranger had left, Lehi kept thinking about it and finally recalled where he had seen the man before. Lehi visited the city court often because of his interest in law and had seen this man there; however, he had been acquitted of the charge against him. When Lehi realized this man was an outlaw, engaged in cattle rustling, he returned and notified Mr. Phillips, the owner of the horses, and also the marshall. They, consequently followed the cattle and horses to the Colorado River and eventually

caught and arrested the man. Later, when his trial was to be held in Beaver, Mr. Phillips sent for Lehi to be a witness. Here he met the famous cattle rustler, Jim Marshall, who had belonged to the Ku Klux Klan during the Civil War and was the employer of the defendant. Jim Marshall tried to bribe Lehi and used every method he could think of to get him to drink, but in vain. However, he was able to buy off the rest of the witnesses, thus making their testimony invalid. Lehi alone, was able to identify the man and the horses that he recognized during the cattle drive, and his testimony convicted the man who was then sentenced to two years of prison. When Jim Marshall came to Cedar City some time after this, he looked Lehi up and told him that he intended to steal him blind because of what he had done. However, not long after this, Jim Marshall died, a drunkard. Years later, Lehi met the young man who had been convicted, and he thanked Lehi, saying that it had been the turning point in his life. After he served his sentence, he found work and was living a good life.⁵

Late in the fall of 1878, Lehi's younger brother Kumen was camping at Antelope Springs, about twenty miles west of Cedar City, with the Co-op herd plus some of the Jones cattle, keeping a lookout for cattle rustlers. He was riding in the mountains south of the springs when he ran across a corral built in a canyon in very thick cedars. Tracks in the skiff of new-fallen snow showed that an outfit had left that morning with a wagon loaded with beef. Signs showed plainly that two critters had been hutchered the night before. Kumen dismounted and set fire to the corral which readily burned, as it had been built of dry timber piled together. When he was headed back to camp he met a man on foot with a gun on his shoulder, about a mile from the burning corral. The man told Kumen that he was prospecting for mineral. This story Kumen doubted but was not disposed just then to argue the point with him, but made inquiries about horses that he supposedly was looking for. When the stranger noticed the heavy smoke ring over the hill and wondered what it was, Kumen told him it was likely Indians and said he was in a hurry as he was meeting other men. He headed for his lonely camp and, after a few days, came to Cedar City.⁶

Kumen stated in his diary as follows: "The next trip out, there were five or six of us, and we were all 'armed for bear.' The first night we unexpectedly ran into a camp of the rustlers, and prospectors, who were a little worse surprised than we, as they thought it was some of their own party that they were looking for. They were rattled and some of them so frightened that they could hardly talk, and expected us to order 'hands up all?' It took some time for the natural color to return to their faces. The next morning, when they saw that we had found where a dressed

beef was hidden in thick timber some distance from camp, while they had been wishing for meat for supper and breakfast, all but one prospector made a hasty getaway before our boys returned from the day's ride."

"As I was riding out that morning some few miles from camp — we all had taken different points to run the cattle together at a stated round-up ground — I again ran onto a corral in the making, and as on the previous trip, got down from my horse and prepared bark and chips to do away with the intended corral; and, discovered that one match was all I had. So I made extra preparations as there was a strong wind blowing, but as I struck the match, an extra gust of wind blew it out."

"A month or so after this I met one of my young cowboy friends from Kanarra, who informed me that he had met a man, Taylor, known all over that neighborhood as a tough character, and Taylor related how young Jones had a habit of setting fire to corrals, and that he had concealed himself in the timber near where their outfit had started a new corral and he watched young Jones dismount and prepare to start another fire, and he was holding his Springfield Rifle over a stump with the firm intention of pulling the trigger the moment the fire started and make an angel of me. He had outlined full details of his escape, but as I rode away without burning the corral or running into him, he decided not to shoot. However, the whole kaboodle, prospectors and rustlers quit the neighborhood for good. Our party found the large herd of very wild cattle consisting of mavericks, bulls, old mossbacks, steers and stray cattle that had been giving us all kinds of trouble. We had to kill quite a number, but we rounded up the greater part of them, and drove them in and turned them over to the pound keeper, who advertised them and sold the unclaimed ones, paying the cowboys so much per head for something like forty head. So that, take it all together, we had a successful trip, but it was sometime before I learned the full value of an extra gust of wind."

Utah seemed to have very heavy losses due to cattle rustling and horse thieves. The rustlers immediately transported the stolen animals to Nevada, since the law in Nevada was pretty much on their side. Once the thieves got their stolen animals across the state line, they were safe and it was almost impossible to retrieve stolen stock. When the thief had sold an animal, or transferred it into a third person's hands, the law would not touch the case. The theory was that the present owner had paid good money for the animal, and his right of possession must be respected.

Livestock protective associations were organized in the southern counties, and guards were kept along the state line most of the time.

Iron County, and perhaps the other southern counties likewise, commissioned these guards as deputy county sheriffs, and that did put a little "crimp" in the thieving operations. Thirty-eight men were convicted of grand larceny in the District Court at Beaver, and this was not half of the rascals who were operating their nefarious schemes. One man, Nate Hansen, was killed by a deputy marshal who came upon him pushing a herd of forty or fifty cattle up Stateline Canyon toward the Nevada line. As soon as Nate saw the officer, he put spurs to his horse and tried to escape. The deputy called "halt" several times, but Hansen kept going. He was shot dead, less than a mile from the line he hoped to get the stolen herd across.⁸

Another deputy, David Bulloch, who was Lehi's close associate, came one day upon fresh tracks of a band of horses headed for the Nevada line. Some of them were shod animals and Bulloch suspected that these were stolen from freighters on the road. He followed the tracks into Pioche and that evening found some of the horses in a feed yard. He was told that a dark-complexioned man from Utah, and a well-known Nevada horse thief had brought them in. Dave guessed who the dark-complexioned Utahn was, and went to the saloon to look for him. He found his man standing at the bar ordering a drink. Bulloch walked up to him and said, "Come on, Bob, I've come for you. We are going back to Cedar City right now." Four men were seated at a gambling table nearby and heard Dave. The men laid their cards face down on the table, picked up their revolvers, stood up, and moved in a half circle around behind Bulloch. With drawn guns, one of them said, "You don't have to go, Bob, if you don't want to." Bulloch, a bluff Scotsman, said, "You're doggone right, Bob, you're going to go and I don't want any trouble about it either." Bob hesitated a minute, and the gamblers said, "What do you say, Bob?" Bob said, "Fellows, this man is an old friend of my father and mother, and I have worked for him many times, he has always been square with me, and I don't want anything to happen to him." He put out his hands to be handcuffed, and the gamblers sat down to the table to finish their game. Bob went to Cedar City without making any trouble, was convicted of grand larceny and served his sentence. A remarkable thing about that arrest was, that a Nevada sheriff in the saloon who saw and heard the whole affair did not lift a finger to help Sheriff Bulloch because Bulloch was a Mormon from Utah. None of the horses were ever recovered.⁹

The Cedar people, at this time, ran all of their cattle and sheep on the public domain in the valley. There was a large hangout of cattle thieves at Desert Springs, above Modena. This group of rustlers was led by a man named Butch Cassidy. The gang would steal the cattle from

the herds in the valley and take them to their hangout and slaughter them and haul the beef to Pioche, Nevada. The ranchers finally reached a point of desperation where they felt they could not operate under these conditions any longer, and decided to take action. They began riding herd on the cattle at all times, taking turns possibly a week at a time. On one occasion when Lehi was riding night herd, along with Tom Urie, John Tait and others — a group of rustlers appeared on the scene just before daylight. Although the ranchers weren't carrying guns, they decided they would have to face these outlaws and prove they meant business. This was quite a decision, considering the tough characters with whom they were dealing. Four or five of the rustlers rode back toward Lehi and his companions. They forced themselves to stand their ground and bolstered themselves for any kind of fight that might ensue. Apparently something in the way the ranchers stood there and eventually pursued the rustlers, must have convinced these fellows that the cattlemen meant business because they took off and didn't come back. The men of Cedar City had other experiences with cattle rustlers but, by persistence and constant watch, were able to keep things pretty well in hand.¹⁰

¹ Lehi W. Jones writings.

² Luella Dalton, "History of Iron County Mission".

³ Jones tape recordings.

⁴ Dalton History.

⁵ Told to Ann J. Gardner by Lehi W. Jones.

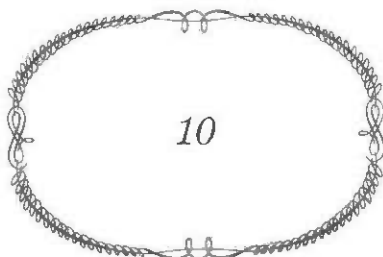
⁶ Kumen Jones diary.

⁷ Ibid.

⁸ W. R. Palmer, *Utah Historical Quarterly*.

⁹ Ibid.

¹⁰ Jones tape recordings.



St. George Temple. Homer Duncan. Lehi works on Manti Temple.

In 1871, the general authorities of the L.D. S. Church decided that a temple should be built in the southern part of Utah, and a site was selected and dedicated in St. George on Nov. 9, 1871. Brigham Young and Erastus Snow, with a large group of people broke ground for the commencement of the erection of the building. There were many craftsmen living in St. George who had worked on the Nauvoo Temple and all the principal materials needed for the erection of such a building were available in the close vicinity. They used the black volcanic rock from the ridge to the west of the valley for the foundation, and the super structure was to be of red rock from a quarry close by. A group of experienced men were chosen to be in charge of the various jobs in the construction, and workmen were called from all parts of the Territory to assist in the building.

President Brigham Young was advancing in years, and decided that the work should be rushed to completion. The temple site in Salt Lake City was dedicated in 1857, but due to Johnston's Army and the constant strife, little had been done on the temple. It appeared that the St. George Temple, where the people would not be molested in their work, would be completed first. Each winter, President Young spent his time in St. George to aid in the progress of the work.¹

On Jan. 1, 1877 the lower part of the St. George Temple was dedicated. There were 1,230 persons present. Wilford Woodruff, Erastus Snow, and President Brigham Young each offered a dedicatory prayer in different parts of the building.²

The April Conference of the church convened in the St George Temple. People gathered from all parts, where the church membership had spread. The completed building was dedicated April 6, 1877, the prayer being offered by Daniel H. Wells, Counselor to President Young. The dedication was held for three days beginning April 6. A terrible windstorm came up and blew most of the buggies over. This was during the Silver Reef boom and many of the business men and miners came over to the exercises.³

President Young was ill, but with the aid of a cane, he addressed the conference several times. When he made his last remarks, he struck the pulpit with his hickory cane and drove the knots of it into the wood, leaving therein a mark, showing his determination and courage in defense of his people. Thus was completed a work of six years of toil and courage, seldom, if ever, equalled by a people, to show their religious faith and devotion. After the close of the conference, Pres. Young left for Salt Lake City, with a feeling that his work was well done. He never returned again to join his people in St. George.⁴

Hundreds of people passed through Cedar City on their way to this conference in the St. George Temple. They came in wagons, buggies, and on horseback. Many of the local people joined the caravan. President Young and his two counselors, John W. Young and Daniel H. Wells, and eleven of the twelve apostles, the Patriarch and the Presiding Bishop were among those traveling to the conference. They passed back through Cedar City later, after the conference was over. On April 19, 1877, they arrived in Parowan and meetings were held there. On August 29, 1877, word came over the telegraph that President Brigham Young had died.⁵

During the building of the St. George Temple, people from this area helped keep the workers in food by hauling flour and other products, which the people donated. Parowan Stake was called on to furnish ten head of beef on one occasion. Brother Homer Duncan, a well-known cattleman in the Cedar City area, offered to furnish the cattle if a couple of young men could round them up and drive them to St. George. Lehi W. Jones and Pete Fife, two of the most experienced riders in Cedar City were picked to undertake this assignment. Their task was to go out in the hills by Desert Mound and chase down ten head of the wild cattle that ran freely in that vicinity. After some pretty rough riding, they were able to accomplish what they set out to do, and brought the cattle to Cedar City where they picked up other cattle that were being sent to St. George. Lehi and Pete Fife continued on with this herd, totaling between fifty and sixty head. The drive from Cedar City to St. George was uneventful, without any difficulties, but when they arrived in St.

George and proceeded down the main street, the cattle became restless and unsettled because of the commotion made by the people gathered around watching them. The result was a regular bedlam. The cattle were to be delivered to Apostle Erastus Snow, who was to take care of feeding them and seeing that the temple workers got the beef. When they arrived at Brother Snow's place, he was outside fixing a wagon. One of the wild steers took after him and he was forced to take cover under the wagonbox. He had expected domestic animals, not the wild critters that were delivered, but he was grateful to get them.⁶ Homer Duncan's cattle were very wild because the cattle ran in an area where it was difficult to get them out. When he donated the ten head of cattle to the temple workers, on condition that someone round them up, there was doubt that this could even be accomplished.

Homer Duncan, the man who donated the cattle, came to Utah Oct. 16, 1848 and was called to help settle St. George in 1863, but later moved to Cedar City where he and his family resided until 1885 when they returned to Salt Lake City.⁷ At one time, Homer Duncan bought over 1200 head of cattle at the price of \$6.00 a head, from "Spanish George." Some fellows were coming through the country from Texas with 2500 head of cattle. They came across the Colorado River and passed through the Utah Territory on their way to California. When they were somewhere between Cedar City and St. George, "Spanish George," a trader of some renown and good to the people of this vicinity, contacted the men who were running these cattle and bought the herd from them. After the tedious, long drive from Texas, they were to the point where they were ready for any kind of offer. "Spanish George," in turn, sold the weak end of the herd to Homer Duncan and he took the best ones and continued to California. Brother Duncan drove his newly acquired cattle out by Iron Springs and turned them loose on the public grazing ground. The people of Cedar City had 600 to 800 head of cattle on that property already, and Duncan added about twice as many more. Although the rangeland was open to anyone that lived here, it seemed unfair to the people to have so many cattle there belonging to one man and they complained bitterly that he was taking more than his fair share of the feed.⁸

Eventually, Homer Duncan was accused of "unchristianlike conduct" for placing 1200 head of cattle on the cooperatively used range, and he was brought before an L.D.S. Bishop's Trial, where they found him guilty of this charge and considered disfellowshipping him from the church as punishment. Mr. Duncan was a very good church member and paid one of the largest tithes in this area. He felt he was being unfairly dealt with, and carried his case on to the Stake President. The

Stake President was of the opinion that, to disfellowship this man would accomplish nothing as the cattle would still be on the range, so he decided on a more reasonable solution — to find a different area on which to graze the cattle. They decided upon an area by the sinks of Pinto, on what is now called Duncan Mountain. Duncan grazed his cattle there in the summer and by Iron Springs and Butte in the winter, watering the cattle at Iron Springs. This turned out to be an agreeable solution to all involved, and Homer Duncan remained in good standing in the church.⁹

The same month and year that the St. George Temple was dedicated upon completion, another temple site was dedicated in Manti on April 24, 1877 and the ground breaking ceremony was April 30, 1877.¹⁰ Excavation for the foundation was started shortly after that, and the L.D.S. people were called upon to help in this undertaking. Lehi, along with another man from Cedar City named Tom Williams, went to Manti in the fall of 1877 to work. Lehi took his own team and scraper to help in digging and preparing for the foundation. He also helped in quarrying rock to be used in the building. This experience was very useful in later years, as rock was used a great deal in those days for buildings and fences. Knowing how to quarry and work with rock helped Lehi on many occasions. Lehi worked on the Manti Temple for four months.¹¹ The corner stones for the Manti Temple were not laid until April 14, 1879. A certificate was sent from Manti to Bishop C. J. Arthur, Cedar City, dated Dec. 15, 1877. It stated as follows: "This is to certify that Brother Lehi W. Jones has worked as quarryman for Cedar City, on Manti Temple, as donation." signed, H. Folsom, Supt. per J.C.A. Weibye, clerk. When Lehi indicated he had spent four months, he probably included the time it took to travel to Manti and back to Cedar City.

¹ Albert E. Miller, "The Immortal Pioneers".

² Andrew Jensen, "Church Chronology and History".

³ Frank Hamilton, *Historical Quarterly*.

⁴ Albert E. Miller "The Immortal Pioneers".

⁵ Luella Dalton, "History of the Iron County Mission".

⁶ Jones tape recordings.

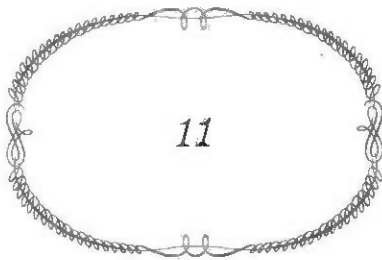
⁷ Prominent Men of Utah.

⁸ Jones tape recordings.

⁹ Ibid.

¹⁰ Andrew Jensen, "Church Chronology and History".

¹¹ Lehi W. Jones writings.



Marriage of Lehi Jones and Henrietta Lunt. Henrietta wrote about becoming Retrenchment President. Picture, St. George Temple.

Henrietta Lunt told her children that there was a considerable amount of criticism when she started going with Lehi Jones, because people felt that someone of her calibre should not be associating with the poor Joneses. The Jones family was rather poor in material wealth because of the death of their father at such an early age. The Lunts were considered fairly wealthy for those times. Grandpa Henry Lunt said that Lehi was so bashful and backward that Henrietta had to do most of the courting. They went to St. George in a buggy and were married in the St. George Temple Feb. 13, 1878 when Lehi was 24 years old and Henrietta was 19. Three of Lehi's friends were married the same day — Gus Mackelprang, Walter Murie, and Pete Fife. They all went to St. George together with their parents.¹ Henrietta had been through the temple for her own endowments previous to this time on June 23, 1873 when she was 14 years old.² She was given a blessing by her father, Henry Lunt, several days before her marriage to Lehi.³

The same day that Lehi and Henrietta were married, records indicate that Lehi's brothers, William Treharne Jones and Uriah Treharne Jones went through the St. George Temple for their own endowments. William would have been 18 years old and Uriah 17 years old. It is reasonable to assume that a large group of family members, including both Lunts and Joneses, were present on this occasion. Apparently some of the family stayed in St. George for a few days including Lehi's mother, Sage T. Jones, because Lehi and his older brother, who was killed at the age of four, were sealed to their parents Feb. 15, 1878, two days after



ST. GEORGE L.D.S. TEMPLE (1901)

Church Conference was held here in April, 1877. Dedicated April 6, 1887
Lehi and Henrietta were married here Feb. 13, 1878.

Lehi and Henrietta were married.⁴ Lehi's father, Thomas, was endowed before he and Sage were married, but for some reason, records indicate they they were not sealed to each other until three years after their marriage. They were married Oct. 28, 1852 and sealed in the S.L. Endowment House May 20, 1855. As a result, the two older children were not sealed to their parents. The other children were born under the covenant. Genealogy records also show that Lehi was re-baptized Oct. 30, 1876 when he was 22 years old. Apparently his records had been lost, because it is indicated that he had been baptized May 1864 when he was 10 years of age.

Approximately a month before Lehi and Henrietta were married, Jan. 16, 1878, Henrietta's father, Henry Lunt married his fourth wife, Sarah Ann Lunt who was the same age as his daughter Henrietta. Lehi's only sister, Sarah Ann, Uriah's twin was endowed a year later on May 21, 1878 when she was 18 years old.⁵

Henrietta had been active in the church all her life. In the 1920's she wrote about becoming Retrenchment (M.I.A.) President in 1875 when she was only 17 years old: "In 1869 with the advent of the railroad, President Young could see that his family, as well as others, were giving way to extravagance and there was need for something to be done. The pioneers of the previous 27 years had been hedged about by the mountains, had established churches, schools and amusement halls, — they were beginning to have more comfortable homes and had, in a measure, overcome the sterile soil by irrigation."

"Now strangers were coming in and the young people, who were strong and vigorous, were taken up with the new conditions which confronted them. Far more to be dreaded than persecution, was the spirit of folly and fashion which was creeping in. Books became cheaper, among them fashion magazines — the spinning wheel and loom were disappearing, sewing machines were being brought in — the women and girls were demanding money to buy articles that, before had been, unknown."

"It was at this time that President Young called his wives and daughters together and said the time had come when the sisters must agree to give up their follies in dress, and cultivate modest apparel, a meek deportment, and set an example before the people of the world, worthy of imitation. President Young said, 'I am weary of the women trying to outdo each other, for instance, if a sister invites her sisters to visit her, she must have quite as many dishes as her neighbor spread on a formal occasion, indeed one or two more to show how much more superior her table is to that of her neighbors. This silly rivalry has induced a habit of extravagance in food and involved our fathers and husbands in debt,

and has made slaves of our mothers and daughters. I have long had it in my mind to organize the young ladies of Zion into an association. There is need of our daughters getting a living testimony of the truth.' Then he said, 'We are about to organize a Retrenchment Association which I want you all to join and I want you all to vote to retrench in your dress; in your tables, in your speech wherein you have been guilty of silly extravagant speeches and light mindedness of thought — retrench in everything that is bad and worthless and improve in everything that is good and beautiful, not to make yourselves unhappy, but to be happy in this life and in the life to come.' "

"The organization was then effected — it was on the 28th of Nov., 1869, with a President and six counselors, a secretary and treasurer. Sisters were then sent out to different wards to organize associations. It was some time, in 1875, that Sister Barney was sent into this part of the Territory to organize the young girls into Retrenchment Associations. A Relief Society meeting was called. Mother and Aunt Ellen attended and I was in charge of the Telegraph Office while they were gone away. After meeting, a number of sisters, officers I suppose, came with sister Barney to my father's house. On seeing so many coming to the house, I slipped outside. When I thought the ladies were all in the parlor, I entered the hall to go into the office and was met by Sister Barney who put her hand on my shoulder and, turning to the sisters in the room said, 'This is our President.' I was then 17 years old. I was told to select six counselors, Sec., and Treasurer. I will never forget the feeling that came over me, the thoughts of such a responsibility and to be expected to teach the gospel which I didn't understand myself. There were no outlines to guide us, and so far from headquarters."

"The Counselors selected were Amy Webster, Sarah Jane Leigh, Mary Nielson, Kate Stewart, Mary Mackelprang, Rachel Corry, who was also Sec. and Treasurer. We held meetings every two weeks, bearing testimonies to the truth as we understood it, and depended on the Spirit of the Lord to direct us in the right way. We also worked with our hands making straw hats. One time we procured a team and went to Hamilton's Fort to Brother Thomas Thorley's farm to get rye straw, as it was considered the best for making braid. We made a quilt and donated it to the St. George Temple. The members made things which would sell, such as stockings, and gave the money received to help build temples."

"We worked in this way for some time and felt we were not accomplishing what we should, so we appealed to the Bishop who appointed Sister Ann Aldridge to be the Mother of our society. We certainly did appreciate her good advice and council, and depended on her and the

ladies of the Relief Society for advice and suggestions. I will not attempt to say what good was accomplished.”

“In the year 1876 the name was changed from Retrenchment to Mutual Improvement Association. The name implied what it was first intended to be — improvement instead of retrench. The general organization was effected and the work organized with the same objects in view, namely, to study the gospel and to make Mutual Improvement along all lines. General Conference was to be held annually. Then came the thought that General officers meetings must be held. In order to have the work uniform, Stake Board Meetings were introduced where the officers of the ward organizations could come and receive instructions and bring any problems that they might have of a local nature. In order that members of the general board could visit the different wards the dime fund was introduced. In 1893 a guide was published to outline studies for all the associations. Then came the grading of the associations. By this time our organization was recognized to the extent that we became affiliated with the national and international counsel of women.”

“Then came the necessity for the Mutual Improvement Organizations to handle the amusements of the young people. Committees were appointed in every stake for that purpose.”

“When the organization was first effected, it was expected that we retrench in everything that was not good for us. As time went on, it was expected that we had accomplished all that there was to do, and we were now ready for the higher law. (if you please) We were expected to take the lead in higher morals and set an example in our amusements. Also, to understand and be prepared to teach the gospel.”

“Through the contest work such as public speaking, singing and music, all have been improved. In general, they have been put on a higher plane.”

“Sister Elmira S. Taylor, who was the first General President, received so many letters asking questions. She longed for some means of sending word to the girls whose ranks were rapidly increasing. At the same time Sister Lucy Y. Gates, who was in the Sandwich Islands with her husband (doing missionary work) was inspired with a desire to establish a magazine for the Young Ladies Improvement Association. It was in Oct. 1889 that the first number of the *Young Ladies Journal* was published. It was ten years old when the guide work was introduced. It was published in the Juvenile Instructor Office. The Journal contained Literary Dept., House and Home Dept., Our Girls Dept., Health and Hygeine Dept., Editorials, Domestic Life and so on.”

“Parowan Stake M.I.A. was organized Sept. 4, 1887 with Hulda A. Mitchell Pres., Deana Smith and Henrietta L. Jones, Counselors, and Adella Mortenson, Secretary. Membership 161.”⁶ Henrietta continued writing about the M.I.A., with a list of the Presidents and officers up until and including 1919.

¹ Jones tape recordings.

² Genealogy Records.

³ Blessing obtained from Ann J. Gardner.

⁴ St. George Temple records.

⁵ Genealogy Records.

⁶ Original, written by Henrietta Jones, in the possession of Madelon J. Payne.



Jedediah Jones married. Kumen and Lehi taking care of cattle. Exploring party leaves for San Juan. Kumen's account of Hole-in-the-Rock trek, etc.

Jedediah, Lehi's younger brother, married Ellen Eva Wilson Lunt, Henrietta's younger sister, May 21, 1878 at the age of 20. As a child Jed was fascinated with mechanics, and quite early in life he took up the carpenter trade which he followed through life very successfully.¹

Thomas Willard Jones, the first child of Lehi and Henrietta, was born Dec. 5, 1878. After Lehi and Henrietta were married, Lehi continued running cattle jointly with his brothers as a livelihood. Kumen and Lehi seemed to alternate on the duties connected with taking care of the herd. Kumen spent the greater part of two winters at what was then called the "Lower Herd," which was on the East Fork of the Rio Virgin, a few miles east of what is now Zion Canyon. The following is an excerpt from Kumen's Journal: "One winter I stayed with an old gentleman named Rosencrans, who was running horses; and the next winter stayed there with Arthur Sawyer. Some time in February, as I recall it, the two of us started around by Long Valley and down the Shoonsberg Trail and Toquer for home, as our provisions were getting low. We had not gone far down the southeast Fork of the Virgin when it began snowing, and soon all signs of the trail were obliterated, we wandered around for two days without food, and the snow by that time was between two and three feet deep. Our horses were about done for. At the close of the second day it dawned upon us that our condition had reached the desperate stage, but at the opening of the third day there was a break in the storm, we saw the hills not far distant that were near our winter home that we

had left four days before and we felt that our fervent prayers had been heard and answered by the kind Father above. My horse, 'Frank' lead us out of our lost condition toward camp before the storm broke, showing us the superior instinct of animals."

"The next time we started around for home we were successful, but we took no chances and followed the wagon road around by Short Creek and Hurricane Hill. The night before reaching home (Cedar City,) we ran into a bunch of freighters, some going north towards their homes, and some going south towards Silver Reef. Some of the latter were loaded with whiskey. This was, I believe, the toughest combination of men that it has been my misfortune to fall in with. Had it not been that a very short time after our reaching this camp my partner was laid out 'proper' for the night, I would have saddled up and hit the trail for home, this time being at the head of Black Ridge, something over twenty miles from home. As I recall it, there were about thirty men and boys, but as it was late when we rode into the camp, quite a number were overloaded, laying around on the ground. Some were so far gone that they could not put up an objection when their friends put them to bed. It was a wonder that some of them did not freeze as it was a winter night. From what was told me later, some of the older ones, I think from Payson, were apostates from the Mormon Church, and those are the kind of people that descend lower than any ordinary people by way of foul talk, and making light of sacred things. Notwithstanding, I being about the youngest one in camp, I put up an earnest protest against some of the sacrilegious things they engaged in, such as asking the blessing over the barrel of whiskey, and going through a form of prayer, etc. Finally, some of the more decent ones started up some athletic sports, and as there was no such thing as trying to sleep, I joined in the sports, it being a moonlight night. The next morning I routed my partner out for an early start, and we arrived home about noon."

It was late in the fall of 1878 while camped at Antelope Springs west of Cedar City, that Kumen ran into the cattle rustlers building the corral. Shortly after this hectic summer and fall of cattle rustling, Kumen was married to Mary Nielson Dec., 19, 1878 in the St. George Temple. It is interesting to note that the three older Jones brothers were all married in the year 1878. Kumen wrote the following about his marriage and a dream that he had: "At the breakfast table the first morning after returning home from St. George, Utah, where Mary and I were married in the Temple, I told the family of a dream I had during the night. The main features of the dream were about as follows: (In company with others, most of whom were strangers to me, including Indians, we were all busily engaged at the building of a large stone building, in which the

Lamanites were deeply interested. The country was strange to me. Near the place of our operations was a river that I could see, the water of which was not quite clear). As this dream had left quite an impression on my mind, I asked our mother to interpret it for me, and without hesitating, she said, You will be called with others to go and live among the Indians. This was Dec. 22, 1878, and about a week after this date, word came from Parowan, Utah, that some young men (including myself) had been called to make a scouting trip out in the country in the neighborhood of the Four Corners where the state of Colorado and the Territories of New Mexico, Arizona, and Utah corner together."

The Mormon pioneers were constantly pushing into new frontiers. It was Brigham Young's policy to know the valleys, streams and lakes of the Utah Territory and it was his desire to control all the natural resources therein. Brigham Young was probably the greatest colonizer America has produced. When he died in 1877, the colonization program which he had launched had not yet been completed. Among the areas not yet settled was southeastern Utah, although for several years church expansion had been in that general direction. The San Juan "Four Corners" area was too remote for natural expansion or so thoroughly unknown that little or no interest had been shown in it; therefore, it was deemed necessary to organize an official colonization "mission." Under the leadership of Silas S. Smith, the exploring party, of which Kumen Jones was a member, consisting of twenty-six men, two women, and eight children, left Paragonah April 14, 1879. Some did not expect to return to their old homes, but would stay on the San Juan, lending real permanence to the new colony.²

One of the men who was leaving with the expedition felt it was necessary to take some liquor with him. He asked his old friend, Lehi Jones, with whom he was well acquainted from his pony express days, to locate some for him. Lehi didn't know if this was good judgment, so he went to Henry Leigh who was the manager of the Co-op Store, the only store that handled liquor. After talking it over, they decided under the circumstances, they'd better get him what he wanted. Lehi's friend must have started in early on his provisions, because the following day he was still too ill to ride his horse. Lehi ended up taking his own team and buckboard and, by putting his friend in the back of the buckboard and leading the horse, he was able to catch up with the exploring party in Bear Valley. Lehi stayed there that night and returned the next day thinking of what a waste of time — and all because of liquor.³

This company of explorers, headed for southeastern Utah, was well-equipped for a six-months expedition, if that much time should be required. Their course took the company up Little Creek, northeast of

Paragonah, through Bear Valley and over into the Sevier Valley, following a well-established wagon road. The complete list of officers is not known, but Silas S. Smith was sustained as captain with Robert Bulloch as Assistant Captain. The old wagon road crossed the Sevier River a short distance southeast of Panguitch. They traveled this road upstream through Hillsdale and on to the summit at the head of the West Fork of the Sevier River. From here the party continued down Johnson Creek to the Johnson Settlement, then turned east, following a wagon road toward Lee's Ferry. The route took the company to the Navajo Well, then southeastward over Buckskin Mountain and thence down House Rock Valley to House Rock Spring. Skirting the Vermillion Cliffs, they camped at Jacob's pool, Soap Creek and Badger Creek before arriving on April 30 at the Colorado River Ferry, six miles upstream from the present Navajo Bridge at Marble Canyon. Once across the Colorado, there was a difficult climb out of the river gorge and up over "Lee's Backbone." Distances between waterholes seemed endless. At Moenkopi, leaders of the expedition made the acquaintance of Seth Tanner and hired him and an unidentified Navajo to guide the company to the San Juan. Thales Haskell also joined the expedition at this time. In addition to these three men, members of the expedition were also named as scouts to precede the main company of wagons. Kumen Jones is usually mentioned as head scout with Robert Bulloch, Hobbs, Decker and Duncan helping.⁴ Kumen Jones wrote: "It soon became apparent that water was going to be the source of our greatest anxiety, and wherever a damp place was found, shovels, spades and picks were soon brought out and digging for water commenced and, as a rule, plenty of water was soon secured, which fact was easily used to our advantage with the quickwitted Navajos, as they were told that the watering places would be theirs as soon as we passed on. This news was soon spread, and the Indians ahead were all anxious and gave us a hearty welcome, occasionally bringing a mutton out to show their appreciation."

Having arrived safely at the San Juan, the company spent the next several weeks exploring the whole river bottom, from well above McElmo Wash to Butler Wash. Every piece of possible farmland was discovered and claimed and a few houses were built, some just a mile upstream from the present site of Bluff. They called this site Montezuma. Work crews finished the dam across the San Juan at McElmo Creek and dug ditches to convey water to the parching land, to no avail. This dam constructed of logs, stones, sticks, and mud was a structure some two-hundred feet long which raised the river water three feet. But the irrigation project was doomed to failure because the water level fell off too

rapidly as the season advanced. Crops came up but withered and died for lack of water.

After some two and a half busy months of exploration, house building, etc., the time arrived for the men to return to the settlements. Some of the company had found the new land very pleasing and satisfactory; they would soon return with their families and possessions. Others were going home to stay, the San Juan Valley did not offer what they sought. Preceded by a few scouts and road builders, the major part of the company left Montezuma Aug. 19, 1879. Their route lay westward along the north bank of the San Juan to Recapture Creek, then north up that stream to the foot of the Blue Mountain. After crossing the Colorado River at Moab, they followed this trail through Green River, Castle Valley and down Salina Canyon to Sevier Valley. They had made a circuit of almost a thousand miles and had built several hundred miles of road through desolate desert country. Most important of all, they had located a site for San Juan Mission Settlement.⁵

An account of the famous Hole-in-the-Rock trek was written by Kumen Jones which was chapter four of "The San Juan Mission to the Indians" contained in the writings of Kumen Jones, which reads as follows:

"When the first exploring party which was sent out had found what was considered a feasible location for a settlement on the apparently rich bottoms of the San Juan River, their leader, Silas S. Smith, took steps to have a shorter way explored for moving the pioneers into this new location. He wrote the Church Authorities to have some scouts from Escalante sent out to look over a way from that point to the San Juan River. He gave them general directions as to distance and location on the map."

"Charles Hall and A.P. Schow were sent out from Escalante and they came down as far as the west rim of the Colorado River Canyon. After looking down through the "hole-in-the-rock" through which they could see water and a canyon leading down from the river up to a flat looking country, this party returned and reported clear sailing for a wagon road to San Juan. This latter report was founded more on a desire to encourage travel through the village of Escalante that to find a feasible place for a permanent road. All who have seen the first old trail from Escalante to the settlement at Bluff on the San Juan River, all who will ever see it, will say that the above scouts must have failed in their task."

"Immediately after the explorations of Charles Hall and Bishop Schow, preparations were begun for the second pilgrimage to the San Juan Mission, as it was then called. The Saints were advised to provide themselves with provisions, clothing, seeds and implements to last at least one year."

“By the later part of October 1879, the greater part of the pilgrims that were to make up the company booked for the San Juan Mission were on wheels headed for the Colorado River at a point east of the Escalante Desert. There were only a few in this company who made the first trip. (That is, the exploring expedition.)”

“By early November the greater part of the company had gathered at ‘Forty Mile Spring,’ which was down on the Escalante Desert forty miles from the town of Escalante. The company was made of Saints from practically all the counties from Weber south to Washington. After the arrival of President Smith at the rendezvous, matters took on a serious aspect. Scouting parties had been out as far as the Colorado River and met the vanguard of the moving company, informing us that an impassable barrier had been discovered at the river. A council was called and other scouts were sent ahead and about two weeks were spent investigating up and down the river with the result that nothing more favorable was found than the hole-in-the-rock. This was an opening in the solid wall through which we could see the river about 2000 feet below.”

“By this time it was getting well along in November and an extra heavy fall of snow on the Escalante Mountains back of the company had blocked the road and effectually prevented us from returning home. Even at this early date failure seemed to stare us in the face. After another council, several young men, of which I was one, were sent out on an exploring trip for the purpose of bringing back an official report as to the possibilities of getting the company through the hole-in-the-rock.”

“We had not gone far when we met a party of prospectors returning with burro packs. The prospectors told us it would be useless to attempt to make a road where the proposed route had been pointed out, saying, ‘If every rag or other property owned by the people of the Territory were sold for cash, it would not pay for the making of a burro trail across the river.’ However, we went on and crossed the river. The boat improvised for that purpose was about ten feet long and the same width as a wagon box. One shovel and one spade were used for oars, and two of us hauled water out while two plied the oars. The water being low in the river, we crossed without any serious difficulty. Several of the boys were detailed to look over the country at and near the river and four men, George Hobbs, William Hutchings, George Lewis, and myself were fitted out with a blanket each and a lunch for a few days scouting farther out in the country.”

“After about a weeks tramping, we all returned and gave our reports. There were about as many different kinds of reports as there were men. For example we four who were out farthest toward San Juan

reported as follows: first, it would be out of the question for the company to attempt to get through this route; second, with some assistance from the Legislature which was about to convene and the united effort of all in camp, the company could get the wagons and stock through but no permanent road could be made; third, a good road might be made over the proposed route in a few weeks without much trouble; one scout did not report."

"Several meetings were called by the men at the head and it was finally the almost unanimous decision to go to work and make a way to get through. One thing that influenced for this decision was the fact that on account of deep snows on the mountains over which the company had just passed, it would have been impossible to return home for several months. Another contributing element was the fact that many in the company had been called by their church leaders as on a mission and that served as an urge to go through. It was this same principle that urged on Father Escalante 103 years earlier when he and his party went through all kinds of hardships in this same neighborhood in the winter of 1776. He was bent on finding a better and shorter trail connecting the missions of Santa Fe and California." (The crossing of the Fathers is located some forty-five miles downstream from Hole-in-the-Rock.)

"When the company decided to go to work for this church and make a way to get through, we made a decision that has affected the San Juan Mission for all time. The country would have been settled, but it would have been under a different lineup, for that same bunch could not have been got together again. The miracle of this decision came just as soon as the leaders of the company gave orders to sail on, sail on. It went through the company like an electric shock and all was good cheer and hustle. Captain Smith started back with a large team and light buggy. With him went some of his sons with horses to assist in breaking a trail through the snow. The next the company heard from him he had been successful in obtaining, through Church Authorities, necessary tools, powder provisions, experienced miners, and five-thousand dollar appropriation from the Territorial Legislature then in session, he had obtained all of which made it possible for the company to blast and work out our way through."

"While visiting the Legislature, Captain Smith had San Juan County organized and officers appointed. These were as follows: James Lewis of Kanab, Judge; Charles E. Walton Sr., Clerk; Platte D. Lyman, Jens Nielson, James E. Decker, Selectmen; Benjamin Perkins, Assessor and Collector, and Kunen Jones, Superintendent of Schools."

"Several extra men were soon sent out by Capt. Smith to assist in the roadwork. These were mostly men who had had experience in mining

where powder is used. Good progress was made and a hearty good feeling prevailed throughout the whole camp."

"In the camp consisting of ninety or more men, about thirty women and sixty children, moving in eighty-three or more wagons through an extremely rough country, one would naturally look for some trouble and a few accidents, but this was not the case. All was hustle and harmony."

"About December 17 it was decided to send men out to look over the proposed route to ascertain whether it was possible to get through to the San Juan at the point where the former explorers had made 'locations' during the summer before, and for this purpose George W. Sevy, L. H. Redd Sr., George Hobbs, and George Morrell were chosen, or volunteered."

"Before this party of scouts started out, a general meeting was held at Forty Mile Spring where the situation was discussed. The Saints were encouraged by the principles laid down in the ancient as well as modern scriptures that a religion that does not require sacrifice, if or when necessary, of all things does not have the power within it to save in the Celestial Kingdom."

"The four scouts took with them only four animals, a small quantity of provisions and bedding, expecting to replenish their lunch bags when they arrived at the camp of those who had remained on the San Juan the fall before. In this they were somewhat disappointed, as provisions had run very low with this camp. In fact the outlook was so slim in the provision line that the explorers did not feel justified in remaining long enough to recuperate after their long hazardous journey and they at once prepared for the return trip, only remaining at the river camp one day. The trip out had taken twelve days but the return trip took eleven days."

"The exploring trip of those four men will always be remembered by all those who were acquainted with it, and more especially by those who took part in it, as one of the hardest and most trying in the way of perseverance and persistent endurance of any undertaking connected with the San Juan Mission. It was one, also, in which the participants must have had the assistance of our Heavenly Father. It has been a source of wonder to all those who since those early days, have become acquainted with the country through which these explorers had traveled. How they ever found their way through deep snow and blinding snow storms in such a broken timbered country, all cut to pieces with deep gorges, for such a long distance, without compass, trail and most of the time no sun, moon, or stars to help them in keeping their course is a mystery. The only answer is that a kind providence came to their assistance in answer to their humble, fervent prayers. They endured difficulties and grilling

experiences almost unbelievable with snowstorms, boxed canyons, thick cedar and pine forests, and food shortage. Their experience almost made the journey of the good Catholic Escalante, look like a picnic party."

"Just before reaching the camp of the few men left of the party who went out in the spring, the four scouts met two miners who were making a start to hunt for the lost Pashelkine mine, reported by Navajos and others as being very rich in silver. The mine had been worked by Navajos but had been lost, as the few Indians who worked it were killed off by the soldiers when they were being rounded up several years before to be taken to Santa Fe. These prospectors tried to persuade the Mormon scouts to go out with them, promising that they would lay over for them and would let them in on the big mine, which they said was a 'sure' thing. Had the Latter-day Saints scouts fallen for this wild proposition, it might easily have resulted in failure for the San Juan Mission, at least at that early date. The two miners, Merick and Mitchel, were killed by the renegade Paiutes and Navajos as they were returning with their pack animals loaded with ore supposed to be from the lost mine. The Mormon men would most likely have met the same fate and the company could not have got the news of what became of them for a month or two. A great portion of the camp were discouraged because of the rough country and other difficulties and such an event would have been enough to finish the whole undertaking."

"When the four explorers returned, they reported that it would be possible to make a road through to the San Juan, as by far the roughest and most difficult country was at or near the Hole-in-the-Rock or within a few miles of the Colorado River where the work was being pushed as fast as possible with tools that were in the camp."⁶

The first and most difficult obstacle was at the very top of the hole. By climbing about fifty feet up an incline of approximately 25° along the edge of the narrow slit, the men found themselves at the brink of a sheer drop of forty-five feet. It was now necessary to cut away that huge block of solid sandstone in order to approach the lower portion of the notch which the leaders considered feasible for a road. From the base of that forty-five foot drop the crevice broadened somewhat, being wide enough for wagons in most places. But it was exceedingly steep, with a grade of approximately 45 degrees, full of pits and strewn with huge boulders. This condition continued for approximately a quarter of a mile, or about one-third of the distance to the river. From that point the notch fans out still more into a sort of canyon.⁷

"A long and interesting story could be written about the travels and workings of this large, well-organized, good natured, jolly camp, but for

the purpose of this story, just a few points will be noted. The great majority went to work in earnest and a good healthy Christian atmosphere prevailed in the camp. The Sabbath was observed at all times and under all conditions. Every evening hymns were sung and prayers said. Occasionally dances were held, especially while we were at the Hole-in-the-rock where nature had made the smooth flat rock floor on purpose."

"January 26, 1880, after about six weeks work and waiting for powder, a start was made to move the wagons down the 'Hole'."⁸

The most commonly accepted version states that Kumen Jones drove Benjamin Perkins' outfit on the first perilous descent. This case rests partly on the testimony of Jones himself, the only member of the expedition to claim the honor. He says: "Long ropes were provided and about twenty men and boys would hold onto each wagon as it went down to make sure there would be no accidents through brakes giving way or horses cutting up after their long lay off. I had a well-broken team. This I hitched to Benjamin Perkins' wagon which I drove down through the 'Hole.' It seemed to be the consensus of opinion that Jones actually drove the Perkins wagon and that this was the first one to make the attempt."⁹

Kumen wrote the following about the journey:

"All went smooth and safe. By the 28th most of the wagons were across the river and work had commenced again on the Cottonwood Canyon, another very rough proposition. There was a very important work to be attended to in addition to road making. This was the matter of finding forage for the work horses. A great many animals were needed to move the eighty odd wagons of the camp, and the open country was limited and many hands were occupied with finding feed."

"After working and traveling nearly two and one-half months, the future site of Bluff was reached on the sixth day of April, 1880. Surely the Hand of Providence had been over the traveling pilgrims. No serious accidents had befallen any of them. There had been only two 'tip-overs.' Three babies had been born on the way, with the assistance of an old time nurse or two, and the blessings of the Good Father above. Most everyone had been kind and helpful and good-natured. In every rough place men had rallied around steadying the wagons down with long ropes or pushing and rolling wagons up the bad hills. Provisions were anything but plentiful, but good health prevailed and the roughest wagon road in North America had been gone over without any serious smash-ups or breakdowns. About 325 miles had been traveled, 210 of which had been through unsettled country over which a wagon had never gone before. The main portion of the camp had been five and a half months on the journey and all of us as well as the faithful work

teams, were ready for a rest. However, many were more or less disappointed in the country and if their teams had been able, many more would have accompanied the few who moved on."

"Besides H.H. Harriman and family, and James L. Davis and family who had remained on the river since the Silas S. Smith exploring party came in the summer of 1879, the company found their old friend and neighbor, Thales Haskell, who had been sent in by the Church Authorities to act as Indian interpreter. This was a pleasant surprise to all."

"When I look back upon the large company traveling and blasting and working through a country of that nature, six months in the midst of one of the severest winters, it looks to me that there was something more than human power or wisdom associated with it. When this bedraggled company of tired pilgrims straggled into the present site of Bluff, many of the teams which consisted of horses of all sizes and descriptions, oxen, mules and burros, were unable to proceed further for at least some time. Some remained at Bluff on that account, but most of those who settled at that point did so from religious and conscientious motives, and under the protection and blessing of a kind Providence were prospered and preserved to accomplish, at least in a large measure, the mission assigned to them, that of cultivating and maintaining friendly relations with all Indians whose homes were near the section where the state of Colorado and the Territories of Utah, New Mexico, and Arizona corner together."

When Kumen, 23 years old, and his wife, Mary, were called to go to San Juan, the Jones family had only two pair of mules and one good team of horses with which to work the farm, yet they gave Kumen the good span of horses and one pair of mules and their only wagon to make this trip.¹⁰

In all the annals of the West, replete with examples of courage, tenacity and ingenuity, there is no better example of the indomitable pioneer spirit than that of the Hole-in-the-Rock expedition of the San Juan Mission. No pioneer company ever built a wagon road through wilder, rougher, more inhospitable country, still one of the least-known regions in America. None ever demonstrated more courage, faith, and devotion to a cause than this group of approximately two hundred and fifty men, women, and children with some eighty wagons and hundreds of loose cattle and horses who cut a wagon passage through two hundred miles of this country. Even the wily mountain sheep could not have negotiated the Hole-in-the-Rock before it was given a "face lifting" by these pioneer road builders. Today their feat seems well-nigh impossible. Yet they proved that virtually nothing was impossible for a zealous band of pioneers. It took a month and a half of united effort to construct

three-quarters of a mile of road from the plateau west of the Colorado down to the river through the Hole-in-the-Rock, and because of the difficulties experienced at that point the whole trek is called "The Hole-in-the-Rock Expedition." The story of the expedition is an excellent case-study of the highest type of pioneer endeavor that broke the wilderness and brought civilization to the West.¹¹

¹ Writings of Kumen Jones.

² David E. Miller, "Hole-in-the-Rock".

³ Jones tape recordings.

⁴ Miller, "Hole-in-the-Rock".

⁵ Ibid.

⁶ As written by Kumen Jones.

⁷ David E. Miller, "Hole-in-the-Rock".

⁸ As written by Kumen Jones.

⁹ David E. Miller, "Hole-in-the-Rock".

¹⁰ Irene and Dolph Andrus, "Historical Sketches".

¹¹ David E. Miller, "Hole-in-the-Rock".



Utah Southern Railway. Homestead Act passed and Lehi and Henrietta homestead on Cedar Mountain at Jones Hollow. Dairying. Bear stories. Lehi turns cooperative herd back and buys new property. Lehi elected Iron County Assessor.

While the people of Utah were struggling to bring civilization to this territory by colonizing the wilderness, and were barely producing enough food for a mere existence, in some cases, the people in eastern United States still had a terrible feeling against the Mormons, mainly because of the practice of polygamy. On Sept. 26, 1880, Dr. Thomas DeWitt Talmage in a sermon at the Brooklyn Tabernacle, New York, suggested the annihilation of the Mormons by the sword.¹ The leaders of Utah were constantly working to create better feelings between the Utah Territory and the Federal Government.

The people south of Salt Lake City readily saw the importance of a road through the settlements which would connect them with the capital. The valleys lying beyond the Salt Lake Valley were rich in agriculture, but the people had never had a market by railroad for their produce until the Utah Southern Railroad was organized in Jan. 1871. It was not until 1879, however, that the road was completed to Juab. On May 15, 1880 the Utah Southern Railway was finished to Frisco, by Milford, in Beaver County, which was the southern terminal for years.²

In 1862, the Homestead Act was passed permitting people to gain property by living on an acreage and cultivating it for five years. When Lehi and Henrietta were married, this law was in effect and anyone who was willing to live on a designated area of land was eventually given this property if he complied with the regulations stipulated in the Homestead Act.³ Henrietta and Lehi first homesteaded, during the summer, on

Cedar Mountain at a place called Jones Hollow. They set up residence and spent much of their time there, as long as the weather would permit. At the same time, they were homesteading a farm in the Cedar City Valley, traveling back and forth. Sometimes Lehi stayed at the farm doing chores while Henrietta stayed up the mountain. They took their dairy cattle to the mountain and made cheese, butter and dairy products, and once each week or so, took the products to town to sell or trade for other needed items.

Jones Hollow is located by the Black Hill, some eight miles west of Navajo Lake in the southwest part of T37S R9W. Lehi was among the first to explore the mountains, encouraging people to go to the canyons to dairy, as many people who came for the iron works were afraid of the mountains and animals.⁴

Dairying became a basic industry in the early days of Cedar City, as milk, with its products, was a good part of the basic diet of these sturdy pioneer people. And in the natural division of work into those things each could do physically in the dry, austere land, dairying fell to the women and children. The children herded the cows to pasture, fed and milked them, while the women made butter and cheese. It wasn't until the late 1860's that people ventured into the high mountains south and east of Cedar City, because of the fear of Indians and wild animals, but the sparcity of feed in the valley finally made it necessary. Soon after this, in the 1870's, many of the residents of Cedar City acquired places on the mountain where they built log cabins and moved their families to the mountains to dairy.⁵ Another good reason for spending the summers in the mountains was the fact that the mountain water was clear and pure and some of the city water had become polluted. To a great extent, this cut down on the Typhoid Fever.

The move each year to the mountains took place late in May as soon as the roads were passable. The cattle and horses were driven up first and guarded until the family arrived by wagon with the household goods and supplies. The journey would take a good long day over steep and rocky roads that included many dangerous dugways. After getting the family established, the father would depart for town, making only occasional trips during the summer with needed supplies.

The log houses usually consisted of three rooms in a row, a family room with a loft for sleeping, a fireplace for heating and cooking, and a dairy room or milkhouse with a breczeway in between. The milkhouse had a dirt floor which was frequently sprinkled to keep it damp and hardpacked, thus keeping the room cool for proper curing of the cheese. The cheese was placed on swinging shelves suspended from the rafters by wires. The rest of the ranch setup consisted of a calf pasture fenced

with quaking aspen poles, a pole corral for the cows, and two adjacent pens for the calves.

The cows grazed the public domain during the day, while the calves were kept in the pasture. Each afternoon the cows were rounded up and brought to the corral for milking. It was usually the children's job to suckle the calves one by one and get them in and out of the proper pen. The milking was done after sundown and before sunrise to avoid flies. In the early part of the summer, the cows returned eagerly to the corral each night to their young calves, but as the season advanced they grazed farther away until often they could not be found at milking time. Sometimes the search would continue far into the night for all the cows.

Many of the first pioneers, being English, Scotch, and Welsh, knew how to make cheese, but they lacked some of the equipment necessary to begin operations. They needed cheese tubs, cheese hoops, churns, butter molds, rennet, etc., The pioneers, being artisans of many kinds, tackled the problem with their usual resourcefulness. People patiently shaped the required utensils out of wood, binding the vessels with iron hoops made in Cedar City's own iron foundry. They were also compelled to obtain the rennet they needed from a young calf. The calf was slaughtered about an hour after it had been allowed to suckle its mother, so that its digestive enzymes had been at work on the milk. They stored the contents of the calf's stomach in a durable vessel, and whenever a measure of this calf rennet was removed, it was replaced by an equal quantity of whey. Thus, the rennet making was continuous all summer. The rennet from one suckling calf lasted the average dairy the entire season. It took one-half cup to set or coagulate a forty-gallon tub of milk into curd.⁶

Lehi and Henrietta's oldest daughter, Henrietta, remembers vividly how her mother became terribly upset once in the middle of the summer because they had run out of rennet. The process of obtaining new rennet from another calf had to be duplicated again. At the time, the Jones dairying was on a rather large scale at Corry Point and, likely, the initial supply wasn't sufficient.⁷

In the process of making cheese, the milk was first heated in a brass kettle over an open fire. The proper temperature was very important and the women developed their own technique of testing. The cheese color was first mixed with the milk and then the rennet. As soon as the tub of milk was set, the person making the cheese began to cut through the curd until the whey separated and was drained off. This process took patience in order to get just the right consistency. After the curd was cut and toughened by more hot and then cold whey, it was packed in cheesecloth with the aid of a cheese hoop and board, and then put in the cheese press. Later the dry curd was salted and placed back in cheesecloth and

placed once more in the press for 24 hours. The cheese was then placed on the swinging shelf, after being numbered and buttered to help its curing. The cheese had to be greased and turned over every other day. It took six weeks for even a small cheese to cure and ripen enough to eat. By the end of the season, the average dairy usually had produced 60 to 75 cheese, weighing from 30 to 40 pounds each, along with a quantity of butter to keep for winter, in addition to the butter that had been traded or sold. There was always ready sale for these dairy products to travelers going to and from California and particularly to the mining camps of Pioche and Silver Reef. Often the only ready cash the family had came from the sale of dairy products.

Dairying was a period of grueling hard work. Each woman, running her household in isolation, had to be ready to meet every emergency with the humans and animals in her charge. Some women acquired considerable skill in doctoring, out of necessity. They also had good times. The women took pride in their work and competed in friendly manner to see who could get their tasks done earliest in the day. After the work was done, the families often rode horses to the neighbors to visit during the after noon. It was a joyous occasion when the father arrived from town bringing supplies, with maybe a special treat of fruit and candy for the children. And then there was that special something about the mountains that entered the soul of anyone who ever lived there, never to be forgotten. The beauty and peace of the scenery, the pungent odors of the milkhouse, the morning dew, yarrow mint, willows, wild flowers, the corral and the sound of the wind souging through the pines, the bird calls, the buzzing insects, the bawling calves and answering cows, and finally, the soul-satisfying rapport that existed between the humans and the animals in this enterprise.⁸

While staying at Jones Hollow, Lehi and Henrietta hired a young boy about 13 or 14 years of age, named Will Simpkins, to help herd the cows. Daniel Leigh's wife was living about a mile away, homesteading also. In that area there were quite a number of bears which came from the Black Hills, and they often got into the cattle. One night, when the calves were out and the cows had been put in the pasture, there was quite a commotion in the corral and Henrietta could hear the cows stomping and belling. Lehi was in town and Henrietta's mother, Mary Ann Lunt, who often stayed with her in the summer, was there. The two women, with Will Simpkins, loaded the old flintlock and took the lantern and went out. They were certain that a bear would be there because the cattle never acted up that way otherwise. When they reached the edge of the corral, they could see the bear, all right, with his paws up on the fence. It was difficult to see when the lantern was held out in front, so

Grandma Lunt held the lantern high over her head while Henrietta operated the gun. Henrietta fired a volley in the direction of the bear which, undoubtedly missed him, but she succeeded in frightening him away, which is all they really intended doing.

Another time, when Henrietta and her mother heard the telltale commotion among the cattle, they were afraid to venture out to investigate, so they placed the table and all the movable furniture against the door. While they were in the process of stacking these objects, they could hear something moving around the house. The two women became frozen with fear as the door began moving, a little at a time. They were certain that it was a gigantic bear lunging at the door. When the door finally flew open and the head of their old saddle horse poked through the opening, they almost wept with relief. Apparently, the horse was looking for cover as he, too, had been spooked by the bear.⁹

Henry says that he doesn't think his father and mother ever proved up on Jones Hollow, the first piece of mountain property which they attempted to homestead. They must have been looking for a more suitable spot, possibly where there was better feed, or fewer bears.

During the winter, on Feb. 2, 1881, Lehi and Henrietta's second child was born, another boy, whom they named Kumen Lunt Jones.

In Lehi's writings he states: "At this time (when he got married) I was engaged in farming and looking after cattle. (The Cedar City Co-op Cattle) In March 1881, (a month after Kumen L. was born) David Bulloch and myself went by way of Short Creek and Long Valley into the Lower Herd Canyon to look after cattle we had there. We spent about a month. The snow was just going off and we found little feed there, and a great many deer that were very thin. We had no gun so we threw rocks at them." (as stated before, the lower herd was on the east fork of the Virgin River, a few miles east of Zion Canyon)

"During our stay there we came across a bear with two little cubs one afternoon. When we first noticed them, they were about a mile away, so we started direct for them. We had three dogs and two pack horses. We got within about two hundred yards of them before they noticed us, but we struck right after them, dogs barking and us yelling. As we got close to them the mother bear would run and leave the cubs then stop until they caught up. Finally, we crowded her so close that she ran away and left them. We rode up to them — they were out of wind and backed up to an oak tree and showed fight. We decided to kill them so I stayed and watched the cubs and Brother Bulloch went to see if he could see anything of the old bear. He came back in a few minutes and said he could see nothing of her. There happened to be some black rock about the right size, so I got off my horse and commenced throwing the black

heavy rock at their heads. Brother Bulloch was standing guard for the mother bear while I was throwing at the little cubs. I, also, was squinting around too. Finally, I got them killed."

"The next thing — what to do with the little ones? Brother Bulloch said he had heard that little bear meat was just the same as little pig, and he wanted to try some, so we tied their hind legs together and put them just in front of the saddle on the horse. I was riding a very large tall horse — his name was "Idaho Bill." This was just a little before sundown, so we struck out for a place to camp for the night. We decided to go to a deep canyon about a mile and a half away. We thought we might get some feed for our horses in the bottom of the canyon. Brother Bulloch took lead and I was following up with the little bear, with heads hanging down on either side of the horn — blood dripping from the bruises I had made with the rock. While riding along I began to wonder about sleeping with those little cubs in our camp — the mother could easily follow our trail by the blood that was dripping all the way. So I allowed Brother Bulloch to get quite a distance ahead. I had decided to leave them, so I just took hold of the hair of one of them and lifted up, and the weight of the other pulled them down. When I got to camp without the little bear, Brother Bulloch made out he was quite disappointed at my leaving them on the trail. 'Doggone you, I had just made up my mind to have some bear meat for my supper.'"

"Next morning we came back over our trail. When we came to where I had left the little cubs, the old mother bear had followed our trail until she found her little ones, and had undertaken to drag them away, but she found it too much of a job and had left them. So we took their hides off and brought them home." (to camp)

"After remaining there about one month hunting cattle and horses, finding three or four dead ones to one live one, our feed was gone and our clothing badly torn. We decided to make for home. So on the 21st of April we started from Robert Bulloch's house, in the lower herd canyon, quite early with one little yeast powder cake for our dinner, to make the distance of about forty miles, thinking we could ride our horses over the snow to our home in Cedar City. We came along fine until we got out of the canyon on to what we called the plain. Here we encountered four feet of snow on the level and our horses could not make it at all, so we didn't know what to do. It would take us two days to make it back to Mount Carmel in Long Valley through deep snow most of the way, then we would have to go away around by Short Creek and Dixie — about one hundred fifty miles — to get back home. We had no food, our clothes were all gone, and our horses were poor. After sizing the situation up, we decided to take it afoot over the mountain. So we unpacked and unsad-

dled our horses and hung our belongings on the trees that were there, and started our poor horses back down the canyon. Then we set our faces homeward. As we walked, every step we would sink in the snow about four inches and then every little while we would drop down to our waists. We wallowed along all day and most of the night until four o'clock in the morning when we reached home. After we got off the hill into the valley, we were on dry ground. I got quite sleepy and complained of being tired and about give out. Brother Bulloch made fun of me and said he, if it was necessary, could go to Parowan, that being about 29 miles beyond our home, Cedar City."¹⁰

In 1882, Lehi W. turned the cooperative cattle herd back to the Cedar City Cattle Company.¹¹ By this time he had accumulated a sizeable herd of his own and felt there was plenty to do taking care of those cattle. That same year he bought 160 acres of property located west of Enoch for grazing purposes. The deed read as follows: "The United States of America, To all to whom these presents shall come, Greeting: Certificate No. 2206 Whereas Lehi Jones of Iron County, Utah Territory has deposited in the General Land Office of the United States a Certificate of the Register of the Land Office at Salt Lake City, Utah Territory, wherehy it appears that full payment has been made by the said Lehi Jones according to the provisions of the Act of Congress of the 24th of April, 1820 entitled 'An Act making further provision for the sale of Public Lands,' and the acts supplemental thereto, for the west half of the south-east quarter, and the south half of the north-east quarter of section five in township thirty-five south, of range eleven west, of Salt Lake Meridian in Utah Territory containing one hundred and sixty acres according to the Official Plat of the Survey of the said Lands, returned to the General Land Office by the Surveyor General, which said Tract has been purchased by the said Lehi Jones."

"Now know ye, that the United States of America, in consideration of the premises, and in conformity with the several Acts of Congress in such case made and provided, have been given and granted, and by these premises do give and grant, unto the said Lehi Jones and to his heirs, the said Tract above described: To have and to hold the same, together with all the rights, privileges, immunities, and appurtenances, of whatsoever nature thereunto belonging, unto the said Lehi Jones and to his heirs and assigns forever; subject to any vested and accrued water rights for mining, agricultural, manufacturing, or other purposes, and rights to ditches and reservoirs used in connection with such water rights, as may be recognized and acknowledged by the local customs, laws, and decisions of the courts, and also subject to the right of the proprietor of a vein or lode to extract and remove his ore therefrom, should the same be

found to penetrate or intersect the premises hereby granted, as provided by law. In testimony whereof, I, Chester A. Arthur, President of the United States of America, have caused these letters to be made Patent, and the seal of the General Land office to be hereto affixed. GIVEN under my hand, at the City of Washington, the first day of June, in the year of our Lord one thousand eight hundred and eighty two, and of the Independence of the United States the one hundred and sixth. By the President: Chester A. Arthur, By W. H. Crook, Secretary. Recorded Vol. 4, Page 311. S. W. Garth, Recorder of the General Land Office."¹²

On the 29th of January, 1882, Sarah Ann Jones, Lehi's sister married Samuel Alonzo Higbee. Two days before, Jan 27, 1882, William Treharne Jones, Lehi's younger brother, married Caroline Keturah Arthur. The following year on Feb. 7, 1883, Sarah Ann's twin, Uriah Treharne Jones married Mary Alice Higbee, a sister of Samuel Alonzo.

On July 20, 1883, another son, given the name of Henry Lunt, was born to Lehi and Henrietta. That year, Lehi accepted the job of Iron County Assessor. This was an elected position commissioned by the Governor of the Utah Territory. Lehi was given a certificate validating his appointment which reads as follows: The United States of America, Territory of Utah — To all who shall see these presents, greetings: Know ye, that whereas, Lehi W. Jones was, on the sixth day of August A.D. 1883, duly elected Assessor and Collector in and for Cedar City, Iron County, and he having duly qualified as such, as appears by the proper evidence on file in the Office of the Secretary of the Territory, Therefore, I, Arthur L. Thomas, Acting Governor of said Territory, do hereby commission him as such Assessor and Collector for said County and authorize and empower him to discharge the duties of said Office according to law, and to enjoy the rights and emoluments thereunto legally appertaining, for the term prescribed by law and until his successor shall be elected and qualified to office. In testimony thereof, I have hereunto set my hand and caused the Great Seal of said Territory to be affixed. Done at Salt Lake City, this twelfth day of October A.D. 1883, and of the Independence of the United States the One Hundred and Seventh. Signed by the acting Governor, Arthur L. Thomas.¹³

¹ Church Chronology and History.

² Levi Edgar Young, "Founding of Utah".

³ L. B. Lee, *Utah Historical Quarterly*.

⁴ Writings of Ann Jones Gardner.

⁵ Gladys McConnell, "Pioneer Dairying".

⁶ Ibid.

⁷ Henrietta Jones Hintze.

⁸ Gladys McConnell, "Pioneer Dairying".

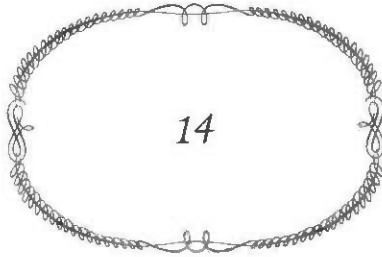
⁹ Jones tape recordings.

¹⁰ Original writings of Lehi Jones obtained from Ann J. Gardner.

¹¹ Recorded by Lehi W. Jones.

¹² Original certificate obtained from Ann J. Gardner.

¹³ Ibid.



Lehi and Henrietta homestead near Miner's Peak. Stories connected with Miner's Peak. Joneses start building a home. Lehi elected to Cedar City Council. Sage T. Jones appointed Postmistress. Lehi made Seventy and elected Mayor.

Lehi and Henrietta and their three boys moved from Jones Hollow in the summer of 1884, and homesteaded a place on the east side of Miner's Peak which is located at the top of Crystal on Cedar Mountain. Richard Thorley, Frank A. Thorley's father, had the adjoining property. Lehi's brother, Jed, was homesteading a place on the south end of Miner's Peak and William's wife, Keturah Jones, who was known as Aunt "Turie," homesteaded on the west side. The hollow where she lived was referred to as "Turie Hollow."

Lehi and Henrietta spent a number of summers running cattle and sheep and dairying at this new place. Henry tells of remembering his mother, when he was a small boy, working very hard taking care of the animals and dairying while at Miner's Peak. She would put on her high top boots while doing the chores, and go right into the corrals, doing most of the milking herself. Henrietta and the boys lived there while Lehi spent much of the time in Cedar City doing the farming, just as they did while at Jones Hollow. Henry McConnell, whose family was one of the first to dairy on Cedar Mountain in 1869, wrote about his experiences and included the following statement: "About 15 years later (1884) Lehi and Henrietta Jones and the Thorley family settled at Miner's Peak and established the biggest dairy of all."¹

They had trouble with wild animals while living at Miner's Peak, as was the case with the previous ranch. When Henry was a little older, he remembers meeting a mountain lion one morning when he was going for

the calves. One night, Will Simpkins, the young hired hand, Willard, Kumen, and Henry were sleeping on the porch of the mountain cabin. The porch was open at both ends. There was a small fence in front of the house to keep the cattle away from the dooryard. Henrietta had gone to bed and was awakened in the night by noise and belling of the cattle. She instinctively knew there was a bear causing the uproar, but decided to lie quietly in hopes he would go away. She listened intently while the bear killed one of the animals, which turned out to be a small white calf, and dragged it under the house, which was set a few feet above the ground. The bear stayed under the house all night devouring its victim, while Henrietta listened to the commotion, realizing what was going on but not daring to move — also, hoping that the boys would not wake up and do anything to attract the bear. Finally, about daylight, the bear departed and Henrietta ventured outside to investigate. She could see by the tracks that the bear had stood up by the fence in front of the house and looked at the sleeping children before it had attacked the cattle. She was greatly relieved that her prayers had been answered and that everyone was safe. The boys had slept through the entire night without hearing a thing.²

During a bad drouth, Lehi left the cattle at Miner's Peak until December. He and some other men went after them during the first snow storm. The men had a difficult time finding them, but finally located them along the edges of the cliffs nearly to Crystal. The men took chaff in gunny sacks to feed their horses. It was snowing so hard that the cattle would not face the blizzard, so they kept pushing and driving them east until they got into timber and were finally able to drive them homeward.

That same fall, Lehi, Dod Hunter, and Tom Bladen decided to get out their own lumber in order to build homes. They hadn't much logging experience, but each had the desire to build a house for his family. They were able to rent the Co-op Mill in Schoppman's Hollow in Deep Creek under Blowhard Mountain after the regular sawmill crew was through for the winter. It was an open fall and, being energetic young men, they figured there might be time to get enough lumber out for their homes before winter set in. The logging, in those days, was all done with oxen — they were among the first to try logging with horses. They were successful in getting the lumber all sawed and most of it hauled before the first snow. By using horses, instead of oxen, they were able to move along much faster and people were surprised at their accomplishment. These young men were taking a chance on the weather and accomplishing a great deal while many people were more or less sitting around waiting for winter to set in. The next year, this same group of fellows got to-

gether and made enough adobe for their homes. They made bricks in the Hyrum Dutton brickyard and burned them themselves. Lehi stacked his on his lot located on 100 West in Cedar City.

When Lehi started building his home, he quarried the rock for the foundation, but before setting the stones, he ran water into the foundation to settle the ground. His care in building the home on a sturdy foundation really paid off because the old home is still standing without a crack in it. Lehi's cousin, Ed Ashton, from Salt Lake City, who was an excellent brick layer and builder offered to help build the house after Lehi had organized the materials and finished the foundation. Ed had just finished a 7 year apprenticeship in this field. Lehi and Henrietta kept him in mortar and bricks. When they got up to the square, Lehi would get up on the house and Henrietta would throw the bricks up to him to keep the bricklayer going. They built a portion of the home, as it now is and later built on as their family increased.³

In 1884 Lehi, when he was 29 years old, was elected to be on the Cedar City Council. The Certificate of Election read as follows: United States of America, Territory of Utah, Secretary's Office. . . . I Arthur L. Thomas, Secretary of the Territory of Utah, do hereby certify that Lehi W. Jones was, on the 4th day of August A.D. 1884, duly elected Counciler in and for Cedar City, Iron County, Utah Territory, for the term prescribed by law. Signed: Arthur L. Thomas.

In 1885, Sage T. Jones, Lehi's mother, was appointed as Postmistress for Cedar City. Being unable to write English, her children helped her with the correspondence and bookwork. The office was kept in the big single room that stood midway of the block on the alley back of the present Lunt Hotel.⁴ Sage had very little education. She had learned to read when quite young, but had not learned to write until her son Kumen was sent on the mission to San Juan County. She once told Kumen that she had so much trouble getting the letters written to him that she decided to learn to write. It was surprising how quickly she learned.⁵ She eventually became a very proficient writer. When her term ended, Uriah, her youngest son, was her successor. Together, Sage and Uriah kept the post office for 13 years.⁶

A few years after Kumen went to San Juan, Sage T. Jones with her son, Lehi, went to visit him and his family. She traveled by railroad part of the way and then went the rest of the way by stagecoach. The stagecoach trip took three days through this unsettled wild Indian country. When crossing the Colorado River at Moab, the horses pulling the stagecoach, turned around in the middle of the river and nearly tipped the coach over. The driver jumped into the river, took the lead horse by the bits, and turned them around before the wagon capsized —

thus, probably saving their lives. They arrived in Bluff safely and found Kumen and his family happy and comfortable.⁷

That same year, Lehi was ordained a Seventy of the L.D.S. Church June 23, 1885 by Francis M. Lyman. The certificate was signed by H.S. Eldridge of the Presiding Bishopric. On Feb. 2, 1886, Lehi and Henrietta were blessed with a little girl. She was given the name of Henrietta Lunt Jones, after her mother. That year their first son, Thomas Willard was baptized on his eighth birthday Dec. 5, 1886. Also in August of this year, Lehi was elected Mayor of Cedar City at the age of 31. The certificate of election read: "Territory of Utah, To all who shall see these present Greetings: Know Ye, That whereas, Lehi W. Jones was, on the second day of August A.D. 1886, duly elected Mayor in and for Cedar City, Iron County, and he having duly qualified as such, as appears by the proper evidence on file in the Office of the Secretary of the Territory, Therefore, I, Caleb W. West, Governor of said Territory, do hereby commission him a Mayor and Ex-Officio Justice of the Peace for said City, and authorize and empower him to discharge the duties of said office according to law, and to enjoy the rights and emoluments thereunto legally appertaining for the term prescribed and until his successor shall be elected and qualified to office. In testimony thereof, I have hereto set my hand and caused the Great Seal of said Territory to be affixed. Done at Salt Lake City, this Twenty-Third day of September A.D. 1886, and of the Independence of the United States the One Hundred and Eleventh. Signed Caleb W. West Governor and Arthur L. Thomas, Secretary of Utah Territory."⁸

It is interesting to note that in 1885, May 2, "A grand mass meeting was held in the tabernacle, Salt Lake City, to protest against the overt acts of Federal officials in the Territory." A declaration of grievances and protest to the President and people of the United States. Many, many were arrested on a charge of unlawful cohabitation, fined and put in the penitentiary. On July 4, 1885 "Considerable excitement was caused in Salt Lake City by the flag being placed at half mast by the Mormons as a token of mourning." On July 17, 1885 acting on the suggestion of General Howard, President Cleveland ordered U.S. troops ready for action in case of an outbreak in Salt Lake City on the coming 24th of July.⁹

¹ Material from South Elementary Library.

² Jones tape recordings.

³ Ibid.

⁴ Luella Dalton, "History of Iron County Mission".

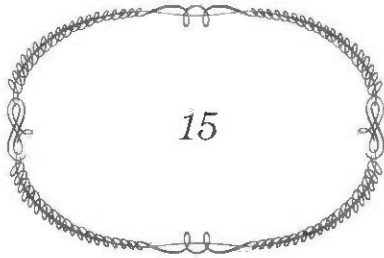
⁵ As written by Pearl Higbee Lence, a granddaughter, in 1941.

⁶ Luella Dalton, "History of Iron County Mission".

⁷ As written by Henrietta Jones and told by Lehi M. Jones.

⁸ Certificates obtained from Ann Jones Gardner.

⁹ Andrew Jensen, "Church Chronology and History".



Plan selected and Tabernacle built. People still being called to Bluff — Jody's Diary. Taking a cattle herd to San Juan. Lehi receives Mission Call. Henry seriously burned. Letter from Mary Ann Lunt to Lehi while on mission. Letter from Henry Lunt. Release from mission. Finishing of home. Map of Utah. Picture, Cedar City Council.

The people of Cedar City had long recognized the need of a new church for all their L.D.S. meetings. They were using the old Social Hall, with its adobe walls and low roof, for worship and amusement alike. On July 11, 1882 Mayor Robert W. Heyborne deeded property located on the corner of Center and Main, belonging to the city, to the church for the purpose of building a tabernacle. In due time, a plan was selected and the ground was staked and the Saints began working on the foundation.¹

Early in 1883 it was determined that 82,000 bricks were needed to construct the building, along with rock for the foundation and window sills and timbers for joists which were to be 22 feet long and 13 inches square. During the summer the lumber was obtained by the members, and was hauled to Cedar City in the fall. Samuel Leigh, August Mackelprang and Lehi Jones did a good part of the hauling. The church members were asked to donate all the labor and money they could to this building project. Practically every member of the community took an active interest in the tremendous project, and they worked together for a common cause. Men donated their time in making brick, sawing and hauling lumber, quarrying rock and actually laboring on the building. Lehi's name was listed several times in a timebook kept of those who helped. In Feb. 1885, 32 teams and wagons went to Deep Creek to get

lumber out in readiness for early spring hauling. Lehi was among the men who undertook this difficult task in the middle of the winter.

Lehi's younger brother, Thomas J. Jones, assisted George Ashdown as supervisor of all the carpentry work on the tabernacle. They started holding meetings in the new building late in 1886. The first Sacrament Meeting that was recorded was March 20, 1887. The tower was finished later. The placing of the gallery was done when Lehi was Bishop, and his brother Thomas had the work in charge. The fence and landscaping took place in 1891-2.² However, the rock slab on the front of the building had the inscription: "Cedar City Tabernacle, erected 1885."

Eight years after Lehi's brother Kumen had gone on the San Juan Mission, he returned to Cedar City in hopes of obtaining cattle to take back to his country. He told how limited they were in that area because they didn't have anything to work with — although they had wonderful country and unlimited rangeland, there were very few cattle.³ The number of cattle in San Juan County in 1870 was 267 and in 1880 was 17,100.⁴ Lehi and Kumen, undoubtedly, had a great deal of discussing to do about "if and how" to take cattle to Bluff. The Hole-in-the-Rock road was still being used and Kumen knew that route only too well, as did Jens Nielson, Kumen's father-in-law, who was with Kumen. Both had been with the first expedition through Hole-in-the-Rock in 1879. The church was still "calling" people to the Bluff area because of the small population, and the hardships were still at hand. An example of this is given in Jody's Diary written in 1882 which reads as follows: (From "The Escalante Story by Woolsey) (Josephine Wood and her family had been called from the pulpit to go to San Juan, just as the people who had left in 1879) "Four families from Cedar City left October 17, 1882, with aching hearts, after saying goodbye to our loved ones, and the homes we loved, not knowing when, if ever, we would see them again, and not knowing where we were going. We camped at Johnson's the first night.

Oct. 18 — There was nothing to do but lie back in our wagons to think and weep. This was surely a trial. We stop at Parowan. The children want to go back.

Oct. 19 — The children were cross all night. It is very cold.

Oct. 24 — Children cried all night. Mamie's baby John is still not well, and we are all quite homesick. Sister Willden is sick. We are anxious to get over the Escalante mountain today. Our guides say it is not so bad if we get over it before it storms, and

it looks stormy. Hyrum, Peter, and Johnny Willden start with the cattle. This road is just a trail, rock, fallen trees, and stumps in the path. The women and children walk most of the way to the top, with mothers carrying babies. Then it started to sprinkle so we got in the wagons and didn't take one good breath until we reached the bottom. We have a good camping ground with water, food and feed close by. We are very thankful for these. We had a good supper, prayers, and go to bed as we are very tired. Traveled 20 miles today.

Oct. 25 — We warmed rocks and put in the wagons to keep warm. Traveled 2 miles today.

Oct. 26 — Escalante — Not traveling today. Hyrum is gathering stock they left from last trip. . . . we are camping one-half mile above town.

Oct. 27 We are still waiting for Hyrum. The horses will have a good rest. . We spent the evening talking about our call to San Juan; some thought they would just as soon stay in Cedar. But when a call comes from the **President of the Church**, we go. We had prayers and go to our wagons. May God bless us all.

Oct. 28 — Leave Escalante after two days rest. . . roads are rough this morning. . this afternoon they are terrible, sand up to our shoe tops. The women walked and the wagons didn't get into camp until after we did. A cow and calf were lost. Sister Willden and her little girl and boy walked miles to find them and didn't get to camp until long after dark. There is no water in camp tonight and it is blowing so hard we couldn't get supper. We didn't stop for dinner either.

Oct. 29 — We all had to leave the trail. We go back for the wagons tomorrow. The men stand guard over the horses and cattle; they are restless and determined to go back; there is no feed or water. We eat a cold lunch. We cannot wash so we have prayers and go to bed.

Oct. 30 — I don't know what this place is called, but I call it Devil's Twist, and that's a Sunday name for it. Up hill and down hill, the poor animals. I never saw a horse pull, paw, fall down,

and get up as they have done today. . . No water again tonight. The men went hunting for water and found a little, and the children were relieved; they fell asleep without supper and we cannot do the dishes again tonight.

Oct. 31 — We had a terrible time getting out of the place we were in last night. We went a little way and found the water the men found last night. There were two dead sheep in it.

Nov. 1 — We traveled $1\frac{1}{2}$ miles. There is no water and the children are crying for a drink. The men have searched but cannot find any so Mamie and I went to find some, with the same luck. We have five-gallon kegs fastened to the wagons to carry water in, and tonight we shake the kegs and get enough to wet the children's mouths, and the next morning we look at the little there is left and it is full of wigglers, but it pacified the children.

Nov. 2 — Over rocks no human being should ever try to go over, but we kept going, until we reached the dreaded Colorado River.

Nov. 3 — I can't describe how we ever got down, and I hope you won't ever come to see. Men were there with a raft. They had two rowboats fastened to the side and they would row the wagons across.

Note — After prolonged struggle this company reached Bluff and joined the settlers who had preceeded them. Jody Wood, then 29 years old, began caring for the sick, embarking on a life-time service as midwife and pillar of strength and courage in the pioneer community."

After some deliberation, Kumen and Lehi must have made the decision to take a herd of cattle, not through the Hole-in-the-Rock, but on the northern route which crosses the Colorado at the Hite Crossing. This was presumably a joint business venture between Lehi, Kumen and Dave Bulloch. What remuneration or trade was made for these cattle is not definitely known. An account of this cattle drive was written later by Lehi, which reads as follows:

"In 1887, with Robert Bulloch, Ben Perkins, my brother Kumen from Bluff City, San Juan (tapes say Jens Neilson was also with this group) started for San Juan with about six hundred head of cattle. We

intended to take them out there and exchange them for sheep. We went by way of Bear Valley, down the Sevier River, then turned East up Grass Valley up to Koosharem. At this point, we have a very bad snowstorm, about eighteen inches deep." (Lehi later said that the snowstorm was on his birthday which would have been the 15th of Nov. and he would have been 33 years old) "Here, my brother Kumen, left us to go home to Bluff, on the San Juan River, along — about two hundred and fifty miles through wild uninhabited country most of the way." (Kumen decided that he had been away from his family and home too long, and felt impelled to get back to them to see how things were)⁵ "That was about fifty years ago but it is just as vivid in my mind as if it was yesterday. The snow deep, the North wind blowing, and to see him start out that morning alone, I can tell you it took some nerve. We stayed there one day, then went over to Koosharem Mountain through potato Valley down the Dirty Devil to the Colorado River. At the Dandy Crossing, (Hite) a man by the name of Cass Hite ran the ferry boat. We were there for five days crossing the cattle. We arrived there on the 15th of Dec. and it was very cold weather. In the mornings there was much ice on the river. There was a sandbar that was in the river about sixteen feet in width where we had to take, or make the cattle stay on, to get them over the river. We would strip down and get onto our horses and take about eight or ten head at a time. Four of us would surround the little bunch and crowd them into the water, then try to direct them on the sand bar. If (the cattle) would get off the bar of sand, they would drop down over their heads and have to swim. We worked with them for five days before we got them all across."⁶ The men were on horses in water and ice up above their waists. Three of the men worked at a time driving and crowding the cattle, attempting to force them to swim the river. One man kept a fire going with willows and they rotated in order to keep from freezing to death. The last afternoon an old crumpled-horned cow suddenly took it into her head to cross the river, and a number of animals followed her. She had a large calf with her, so the men tied the calf on the opposite side of the river and forced the cow back again. Each time she crossed to get her calf, many cattle followed. They kept repeating this procedure. They all agreed that the crumpled-horned cow was worth more than any cow in the herd because they felt that they may never have gotten the herd across without her. On other occasions, people had attempted to drive cattle across the Colorado River and had failed.⁷ Lehi wrote: "It was the most disagreeable job I ever had to do — work in that cold water all day, then at night nothing to burn but willows to cook what we had to eat. Where we crossed the river at the Dandy Crossing, was about one hundred miles from Bluff City on the

San Juan River. Our cattle were sore-footed and worn out, and some of them had got quite thin, so we decided to leave them for the winter in White Canyon, about fifteen miles from the River." (This is just west of the Bridges National Monument)

"After leaving the cattle, we were three days getting to Bluff. It was on the 23rd of Dec. We were very happy to get there, and the folks were glad to see us. We spent a very pleasant week visiting with friends and relatives."

On New Year's Eve the town was raided by outlaws who came into town shooting everything that moved. This was their way of having a good time and stirring up the people.⁸ Lehi continues: "While there, I received a letter from the Church Officials asking me if I would be ready to fill a mission to the Southern States — to start from Salt Lake City Feb. the 3rd, 1888. Just one month and three days to get home, fix up my affairs, and be ready to go. The way I would have to travel to get home would be about three hundred and fifty miles, and I would have to ride the same horses that I had ridden in taking the cattle out there." The letters received by Lehi at that time read as follows:

"To all Persons to whom this letter shall come:

This certifies that the bearer, Elder Lehi W. Jones is in full faith and fellowship with the Church of Jesus Christ of Latter-day Saints, and by the General Authorities of said Church has been duly appointed to a mission to the Southern States to preach the Gospel and administer in all the Ordinances thereof pertaining to his office;

And we invite all men to give heed to his teachings and counsels as a man of God, sent to open to them the door of Life and Salvation — and assist him in his travels, in whatsoever things he may need.

And we pray God, the Eternal Father, to bless Elder Jones and all who receive him, and minister to his comfort, with the blessings of Heaven and Earth, for time and for all eternity, in the name of JESUS CHRIST. Amen.

Signed at Salt Lake City, Territory of Utah.

Feb. 6th A.D. 1888, in behalf of said Church.

signed: Wilford Woodruff, President of the Twelve Apostles."

"Salt Lake City, 10th Dec. 1887. . . . Elder Lehi W. Jones, Cedar City. . . . Dear Brother: Your name has been suggested and accepted as a Missionary to the Southern States. The work of the Lord is progressing in the nations, and faithful, energetic Elders are needed in the ministry to promulgate the ever-lasting Gospel, openings for doing good appearing in numerous directions. Yourself, with others, having been selected for this mission, should there be no reasonable obstacles to hinder you from going, we would be pleased to have you make your arrangements to start

from this City at as early a date as Tuesday, 7th February, 1888. Please let us know, at your earliest convenience, what your feelings are with regard to this call. Your brother in the Gospel, Wilford Woodruff. P.S. Please have your Bishop endorse your answer.”⁹

Lehi's writings continued as follows: “I was asked to answer immediately whether I could be ready to go or not, so I had to make up my mind while I was there at Bluff, as it would take me about three weeks to get home. After some consideration, I decided I would answer I would be in Salt Lake City at the appointed time. So after spending Christmas and New Year's with the folks — started homeward on the 2nd of January in company with Ben Perkins. I had two horses and a little mule that my brother, Kumen, had given me and promised me I would not be left afoot as long as I had that mule. I packed one of the horses and rode the mule most of the way. Ben Perkins had two horses — packed one and rode the other. We rode pretty fast. The third day, we were in a bad snowstorm. We reached the river in the evening, the snow about a foot deep and still blowing and snowing. It took us some time to get the man that ran the ferry boat to see us. Finally, he came out for some wood and he caught sight of us. He soon came over, and we all piled in the little boat — horses and all. Ben and I held the horses in the middle of the boat and we landed all right on the homeward side.”

“We could not get accommodations for ourselves nor our horses, so we packed up and started up the canyon that night. The snow was eighteen inches and very cold. We camped in some trees, tied our horses up to the trees, fed them a little grain that we had, scraped the snow away the best we could for our camp, started a fire, and got along fine. The next day was very cold and snow deep — could not travel fast. On the ninth of Jan. we reached Ben Perkin's home in the little town of Teasdale in Rabbit Valley. I stayed there the next day. His wife treated me fine, and I got rested and warmed up good. It was extremely cold weather. On the 11th, I started out alone for home. As I came over the mountain from Loa to the head of Grass Valley, the snow was about four feet deep. The mail from Koosharem to Loa had not been through for a few days, but the day I went over, there had been two or three horse tracks over. About five miles from Koosharem I overtook a man on horseback — he was snowblind — could not see anything. I got on lead, and his horse followed me on. I got him to the hotel. Next morning, I had expected to go down Grass Valley, but I was told there had been no travel that way for some time, so I went North and came onto the Sevier River some distance north of Richfield — came up Clear Creek Canyon and onto Cove Fort. When I got there, the folks told me there had been

no travel by way of Pine Creek and Wildcat Canyon for weeks. The travel went down the canyon west of Milford — so I did not know what to do. My horses were worn out, and to make that big circle would delay me for days. I finally decided to try it by way of Wildcat Canyon.”

“As I was passing Pine Creek, I thought I would call in and see what I could find out about the road. When I got into the house, there was a young man sitting with his feet in a tub of ice water, he seemed to be in terrible distress. I asked him what was the matter. He said they had run out of hay for their work horses and he had taken them over to Beaver where there was plenty of hay — that was about three weeks before —, and stayed with some relatives. In the meantime, it had kept storming. After being there about three weeks, he thought he could make it back home afoot, so he started out. On account of the snow being so deep, he got in the night and lost his way and it got steep, and he went to sleep in the snow. When he awoke, his feet were frozen. He had to walk home about three miles on his frozen feet and had only been home but a few minutes and his folks had just put his feet and legs in cold water. I asked him if he thought I could make it over that way. He said, ‘I do not think you can but if you are used to bucking snow you may.’ I thought I could go through if anybody could, and felt like trying, rather than go back and around by way of Milford. So I struck out with a determination to go through. I knew I could camp on the way and take my time. When I came to where the snow was deep, I would get off and tramp a way for the horses and then I would wind around the sidehills where the wind had blown the snow away. By working that way, I made my way through and got to Indian Creek about an hour after dark, a very happy duck.”

“I arrived home on the 19th, after a pretty strenuous three weeks tramp, and found the folks, at home, well and glad to have me back. The next thing was to arrange things at home so as to be prepared to be in Salt Lake at the appointed time — hauling wood, killing pigs, and arranging to have someone take care of the farm and moving to the new house. (Lehi and Henrietta moved into the north room of their home before Lehi left on his mission. Lehi’s brothers helped finish the rooms that were started on the house, while Lehi was away.)¹⁰ “While killing pigs, I had the misfortune to scald our little son, Henry, very badly and when I left home he was in a very precarious condition.”¹¹

Lehi was attempting to get food ready to leave for the family during his absence. He and William Pucell were killing a pig. A large container had been placed on the fire to heat water for that purpose. Lehi was carrying a large kettle of boiling water, when Henry, who was a child of 4½, ran by and caught the handle, spilling the contents down his back. Henry

wrote the following about the accident: "I was busy helping as father went to lift the water out of the kettle, I was right in the road and Pucell hollered to father and said to be careful as the boy was right there. Father lifted up the bucket suddenly to miss me, but the edge caught on my forehead and dumped the contents of boiling water down my back. They carried me into the house and took my clothes off. I had on a wool shirt and the flesh came off with the shirt."

Henry was burned so seriously that his mother held him on her lap on his stomach on a board for months. Ann was to be born in June. After Lehi had left, grandmother, Sage T. Jones, Lehi's mother, had a dream about little Henry. She saw sister Paramore, a practical nurse, carrying Henry up a steep mountain where she eventually reached a ledge that she couldn't climb over. Grandmother Jones then dreamed that she saw herself at the top of the mountain reaching down over the ledge, and she pulled Henry up. When she awoke, she went immediately to see Henrietta, and told her of the dream and that some changes had to be made at once in the treatment, or they were going to lose Henry. They removed the bandages from Henry's back and found that his back was nothing but proud flesh. They had Francis Webster give Henry a blessing and they obtained help from Dr. Higgins from St. George. When he saw Henry he didn't have much hope for him but said he was an awfully strong boy and that he might pull through. They obtained different medicine and changed the treatment completely and from that day on Henry began to improve. It took almost a year for him to recover.¹²

Imagine the dismay and misgivings Lehi had, having to leave his wife with four small children and another on the way, and his young son, Henry, burned so severely that he wasn't sure whether he would live or die. It seemed that no sacrifice was too great to make for the church. During this time, many men left families to serve the L.D.S. Church on missions, and it seems that the wives and children at home learned to take the responsibility and gained strength from it. Lehi wrote: "The thing was, nineteen months missionary experience. It took me some time to get worked in as it was so foreign to the experiences that I had. I got adjusted after a while and enjoyed my labor fine."

While Lehi was on a mission, his mother-in-law, Mary Ann Lunt, wrote him a letter telling him of the arrival of his new daughter, Ann, June 15th 1888. The letter is as follows:

"My Dear Lehi, Have been a long time writing to you. It is not because I have not thought about you sufficiently to do so, but there has been so much work to do since we came home again that it seem'd I never could find time to write; now today, felt it was almost a duty, so that you might be posted a little how affairs are at home, a fine bouncing

girl made her appearance at your house about half past five this A.M. Henrietta says she never got along so well, she certainly was quick. It was 4 O'clock when I left home to go up there. Your mother was there when I arrived and the three of us had a nice quiet time all to ourselves. The children all fast asleep in the other room. Cora and Phebe Clark busy with the household duties in the kitchen, they were very much surprised when they heard of the young lady's arrival; truly the Lord was with us to comfort and bless."

"Florence left on the stage this A.M. for St. George for a few days visit. Thought an out would be beneficial as she worked pretty hard. Aunt Ellen has been quite sick since in the middle of the night so I had to come home as there was only Violet and Maude to look after things. But Henrietta is in good hands, your mother and Cora being there."

"Henry and Rose moved on the mountain last Tuesday. Willie went up to drive team, has just now returned, says it is very windy and feels more like fall, quite a number of cattle are dying through poison. There will be more people on the mountain this summer than ever before as several are building that have not had a place there."

"Two men are here from Kansas buying up sheep to take out to Nebraska. They will take about thirty-five hundred from here, and from telegrams they have sent to different places in Utah, I guess they will have many more."

"You will most likely have heard of brother Webster's arrest by this time, the Deputies drove into town all unawares and McGearry was in the house before anyone saw or heard him. Brother Wehster was sitting in his accustomed place so they had everything right to their hand, started to the Reef (Silver Reef) with him where he was to have a hearing before Commissioner Jordon at ten today. Have not heard the result yet, ain't it too bad, after eluding them so long, that he should have to go at last, but it seems either the folks must leave the country or go to the pen." (For unlawful cohabitation)

"Well, Lehi I am glad that you feel as well on your mission as you do, and the Lord will bless you and your family I am satisfied, but I realize to a certain extent the trial must be to you, hut bear in mind that very often our greatest blessings come in disguise, so it will be in your case."

"We are all well as a family and getting along in our financial matters pretty well. Had to buy a team, cost 165 dollars, and sent means to our exiles, (Her husband, Henry Lunt, and other three wives on their way to Mexico.) it also takes a good deal to keep up the house, but we are thankful to be able to help ourselves and the rest of the family." (Remainder of letter was lost)

In July of 1888, Henry Lunt, who was living in Arizona at that time, wrote a letter to Lehi as follows: "Arizona, July 2nd/88 My Dear Bro. Lehi, Yours of the 7th left, came safely to hand some time ago and am always pleased to hear from you and continually pray that you may be preserved in good health and from mob violence. This mission will give you valuable experience and better prepare you for others, and will cause you to more fully appreciate the value of the Gospel and the associations of the Saints and your Sweet Mountain home, than you otherwise possibly could; it is one of the best things in the world for our young men to go on a mission to preach the Gospel abroad in the nations for they realize many things that they cannot at home. Indeed, it is necessary for us all to have a certain amount of experience. Even in my case, I feel that it will all be for my good and that of my family; we need not expect to have all sweet and no bitter in this life which is but short of the longest."

"You would be surprised and sorry too, to hear of the death of Apostle E. Snow and others of our old friends in Cedar City that have passed away in the short time since you have been away. It is time for our young men to begin to think what they are about, for who else can we look to but our sons to help bare off this Kingdom, but the Sons of the old veterans of this church. The late dedication of the Manti Temple is another grand occasion and victory for the Latter-day Saints and it fills every faithful member of the church with joy and gladness and makes us feel to shout Glory Hallelujah to God and the Lamb."

"Aunt Ellen writes me that Henricita had got another fine daughter and that is another grand occasion — what say you, you see business goes on all right and prosperous if you are from home. Our Willie writes me enclosed in Aunt Ellen's that Thomas Taylor told him that he had as good as sold the Iron and Coal Mines and was going to build a big store on his lot in Cedar, I think he would manifest a deal more good sense if he would put up a woolen factory. Thank God we are all pretty well in health although I am somewhat afflicted with rheumatism in my right hip, the weather is very warm and dry. We are still living here in the timber in an old log cabin and the prospect to make a home here is not very flattering though I would sooner try it here without any water, as is the case, only well water, than in South Carolina. Sarah joins me in kindest love to you. Write again. I expect to go tomorrow to Snowflake and try and enjoy myself with an old friend Jessie T. Smith in the celebration of the famous fourth of July." (Remainder of letter lost)¹³

Going on a mission was no easy matter, because the Mormons were having a difficult time in the entire territory. An example of this was written in the church chronology and history Dec. 1887: "Because of

the persecution and legal proceedings against the church, all the workmen on the temple hock (S.L.C.) were discharged and work on the building discontinued."

The South at that time was a hotbed of Anti-Mormon hatred and when a man joined the church in that locality, he usually attempted to leave the South and come to Utah as soon as he could. The Elders gave assistance in such migrations by getting church members together, chartering cars and arranging dates of departure. Elder Lehi Jones once assembled such a company in South Carolina. The belongings of the new members were gathered together and loaded into a railroad car and in due time the train would pick up the cars and pull out. A man came to Elder Jones and informed him that one of the members who was leaving was running away without paying his debts. Lehi hunted the fellow up and told him that he must pay every cent of his indebtedness before he could join the company. The stand that Lehi took created quite a sensation among the other members, and in the country. The newspapers acquired the story and published it and the businessmen and members of the community and county applauded Lehi. This incident did much to break down prejudice that had been built up over the years.¹⁴

In July of 1889, Lehi was released from his mission. He received a letter from the Southern States Mission President from Chattanooga, Tenn., dated July 8, 1889 which reads as follows: "Elder Lehi W. Jones, Dear Brother, In consequence of the impaired condition of your health together with the fact that there are many Elders in Israel who are in need of the experience gained in the missionary field and whose physical condition will permit of them laboring there without subjecting themselves to bodily illness, you are hereby honorably released from your labors in this Mission, and at liberty to return home to the bosom of the Church and the association of your family and the Saints as soon as you may be able to make the necessary arrangements."

"We trust that in returning home you will not take off your armor, nor slacken the zeal which has characterized your labors while abroad as Herald of Truth; but that you will turn your attention in assisting to build up Zion, and in establishing God's Kingdom on the earth in the midst of the Saints."

"Praying God to bless you in body, mind, and spirit, return you home in peace and safety, and grant you a long, eventful, and successful life, I remain, Your Brother in the Gospel, William Spry, A.S.C."

"P.S. Dear Brother Jones, Your condition having been more fully placed before us and as there is no desire to have Elders remain in the missionary field when their physical condition will not permit of their remaining, you will find enclosed your release."

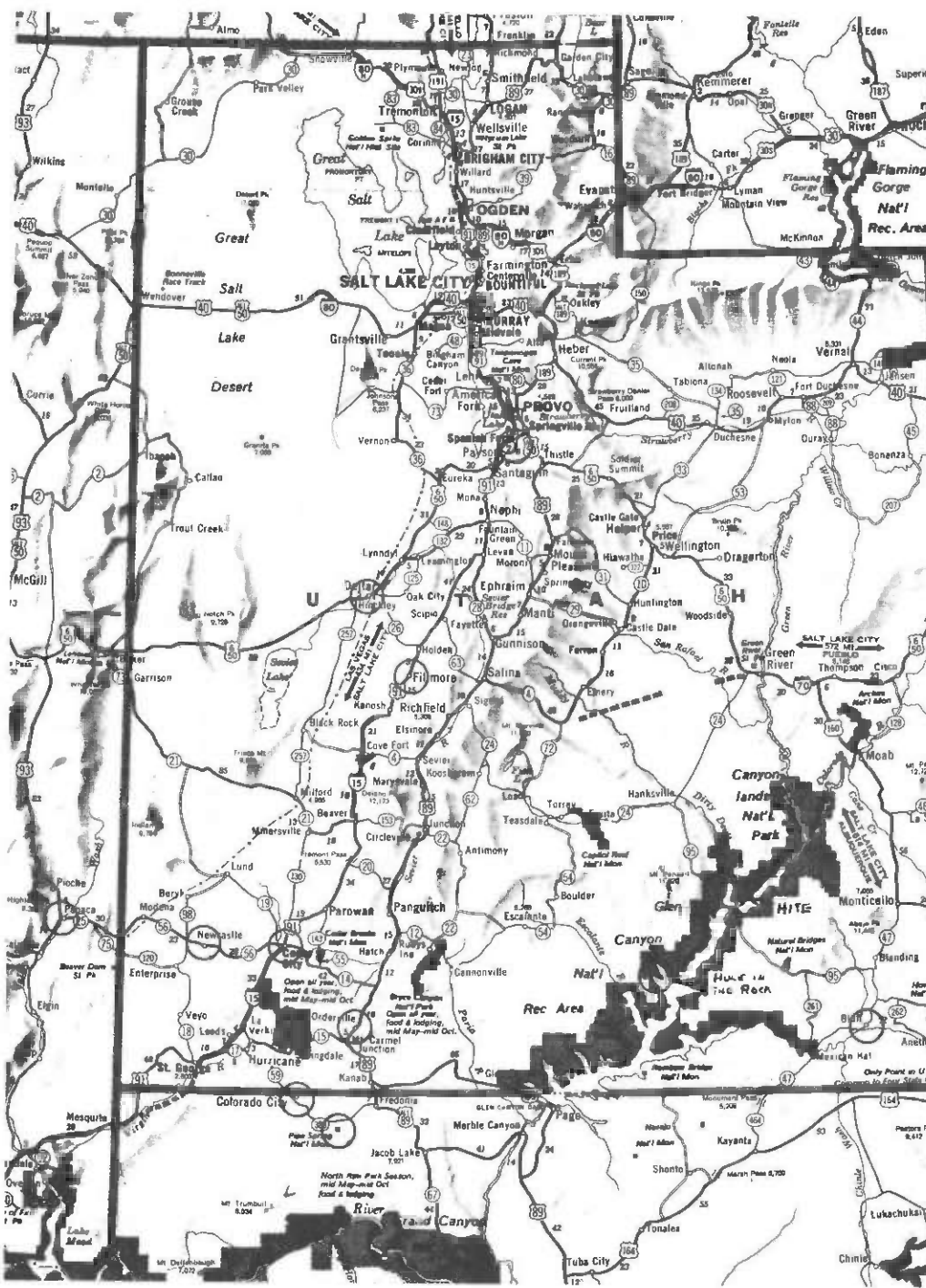
"Your fare from Chattanooga to Salt Lake City will cost about \$33.20 and being behind in money matters you will send home and secure the amount of funds to defray your necessary expenses. Should, however, you be taken worse and you think it unsafe for you to remain in your field until returns reach you from home, we may possibly arrange for you to go through at once."

"You will drop a card a few days before you start so that we may know what time you will arrive. You may take morning or evening train there and make good connections in Atlanta from either. Bro. C. joins me in regards and prayers for the welfare of both of you. Your Brother Wm. Spry C."¹⁵

Lehi's Mission President, William Spry, was called to the southern states on a mission, and remained there until the fall of 1891. He was Mission President the last four years of his mission. His home was Salt Lake City, Utah, but after returning from his mission, he located in Tooele, where he engaged in farming and stockraising. He was elected Governor of Utah 1909-13 and re-elected 1913-17. While he was Governor he came to Cedar City on a special occasion. While there he stayed at the home of Lehi and Henrietta Jones, which they considered quite an honor.

The same year that Lehi left on his mission to the Southern States, his younger brother, Jed, then 29 years old, started a two-year mission working on the Manti Temple. Jed, preceding this mission, had spent much of his time working on the Cedar City Tabernacle as the carpenter Supervisor.¹⁶

A few months prior to Lehi's return from his mission, his second son Kumen L. was baptized, approximately two weeks after his eighth birthday, Mar. 5, 1889. While Lehi was away, his brothers had worked on his home, but they were unable to finish it. Lehi started working on the home again, and before it was completely finished, Lehi M. was born, Oct. 4, 1890. One day, a few years later, a man came to the house and the Joneses found that he was a "first-class" carpenter; however, he had a difficult time staying away from the "drink." He had moved west to get away from the saloons. Henrietta invited him into the parlor and found out a little about him, his name being George Hill. He stayed and boarded with Lehi and Henrietta, and did all the finishing on the house, the fireplace, staircase, door frames etc. He did very beautiful work, including ornate carving and finishing on every item. Mr. Hill stayed for six or eight months. When the Joneses paid him for his work, he went on a drunk and never returned. There was a fireplace in nearly every room in the house and the boys spent many hours hauling wood and coal to supply them.¹⁷



Great Salt Lake Desert

Flaming Gorge Nat'l Rec. Area

Canyonlands Nat'l Park

Rec Area

North Apr. Park Season, mid May-mid Oct. Food & lodging.

Only Point on U.S. Highway to Four Seasons

On the 20th of July, 1891 Henry, Lehi and Henrietta's third child, turned eight, and since the family was still running cattle and dairying at Miner's Peak, Henry rode a horse into town to get baptized. Al Thorley and his wife, who were living nearby, were coming into Cedar City for supplies, so Henrietta arranged for Henry to accompany them. When they reached town, Henry went with his father down to Coal Creek where they found a deep hole, which was adequate, behind a large rock. Henry was baptized by his father who was assisted by Bishop William H. Corry and Henry's Uncle Uriah, a counselor to the Bishop. Henry sat on the rock at the side of the creek to be confirmed. When the Thorleys were ready to go back to the mountain, they looked for Henry but couldn't find him so they left without him. Henry rode the 18 miles back to Miner's Peak alone, which was quite a feat for an eight year old.¹⁸

The following year, 1892, Lehi's younger brother, Uriah T., was made Parowan Stake President. In March of the same year, Lehi was ordained a High Priest by Francis M. Lyman and set apart as First Counselor to Bishop Wm. H. Corry.¹⁹

¹ Material gathered by Dtrs. of Utah Pioneers at South Elementary, Margaret M. Urie.

² Written by Margaret M. Urie, (South Elementary).

³ Jones tape recordings.

⁴ *Utah Historical Quarterly*.

⁵ Jones tape recordings.

⁶ Original writings, Lehi W. Jones.

⁷ Jones tape recordings.

⁸ Ibid.

⁹ Letters and documents obtained from Ann J. Gardner.

¹⁰ Jones tape recordings.

¹¹ Lehi Jones writings.

¹² Jones tape recordings.

¹³ Original letters obtained from Ann J. Gardner, in possession of York F. Jones.

¹⁴ W. R. Palmer, "Pioneers of Southern Utah," *Utah Historical Quarterly*.

¹⁵ Furnished by Ann J. Gardner.

¹⁶ Jed Jones obituary.

¹⁷ Jones tape recordings.

¹⁸ Ibid.

¹⁹ L.D.S. Church records.



CEDAR CITY COUNCIL 1890

(Back row) Edward Parry, Henry Leigh, Mayhew H. Dalley, William Leigh.
(Front Row) Will H. Corry, Robert W. Heyborne, John Parry (Mayor), Thomas Thorley, Lehi W. Jones, (age 36).



Jones Brothers go into sheep business. Lehi has heart attack. Dave Bulloch and Lehi Jones purchase Pipe Spring, Ariz. History of Pipe Spring. Herding cattle at Pipe Spring and on the "strip." Sale of Pipe Spring. Picture, Pipe Spring, Ariz.

In 1887, when Lehi and Kumen took cattle to San Juan, Lehi had considered going into the sheep business by trading cattle for sheep in San Juan County, but evidently, through complications or involvements, the trade never took place. In approximately 1890, Lehi and Dave Bulloch did go into the sheep business by jointly acquiring a sheep herd from a man named Saunders who had bought a herd from Colorado with the intention of trading them for cattle.¹ The Jones Brothers and the Bullocks were among the first men in Southern Utah to venture into a sheep operation.² After completing the trade, Lehi and Dave Bulloch trailed the herd of sheep from Nephi to Cedar City and, after some consideration, decided that the rangeland in the Cedar City area was not suitable for sheep. Therefore, in spite of the vast open range available, they continued on with the herd over a hundred miles south to Beaver Dam in Arizona. A big influence in this decision was the fact that they had trouble right from the beginning and didn't realize it. They unknowingly had left the buck lambs in the herd, unaware of the "damage" that they could cause. When they were traveling through Parowan, someone there commented to them that they surely were going to be lambing early. They hadn't stopped to consider that this could be a problem. When they counted back, they figured the sheep would be lambing early in February. Naturally, they couldn't very well lamb in February weather. The warmer climate of Beaver Dam, down by the "Muddy," seemed to be a much more suitable location.

That winter Lehi, who was 36 year old, and Dave Bulloch's son, Robert Will, who was 14 or 15 years old, stayed with the herd and lived in a tent on the Mesa. Their main sustenance was bread and molasses.

For some time after Lehi and Dave Bulloch acquired sheep, they kept as many of the ewe lambs as they could in order to build up the herd. The only sheep that they sold were the weathers, and they weren't sold until they were two or three years old. This way, the sheep herd built up fairly rapidly. When the weathers were sold, they were driven on foot and by horseback to market in Chicago or Kansas City. The other sheep owners accumulated what livestock they wanted sold and the sheep were driven in one great herd, sometimes containing as many as 4,000 head. The route was through Sevier Valley, over Salina Canyon, Utah and on to Grand Junction, Colorado. The sheepmen arranged it so that they traveled through the mountains in the summer and reached the corn-fields of Nebraska and Iowa in the fall, after the crops had been harvested. They ran into many problems during these treks. On occasion, they hit bad feed and sometimes were attacked by coyotes or other animals. Some people were even after them for trespassing. However, by herding the sheep this way, the livestockmen could eliminate freight costs and the sheep could graze along the way saving the cost of feed.³

As the sheep business grew and became better established, the men began to take advantage of the railroad facilities and shipped their animals to market. They also became better oriented with the country and the climate and range facilities. Eventually, the people of Cedar City began running sheep on the mountains east of the city during the summer and found that the larkspur plant, which was poisonous to the cattle, did not affect the sheep. In winter, Lehi and Dave not only ran sheep at Beaver Dam and other areas some distances from Cedar City, but they began using the rangeland west of Cedar City for their sheep, as well as for cattle.

Lehi's business affairs seemed to become more complex each year and as the size of the family increased and the children grew, Lehi and Henrietta became very involved. On the 15th of Feb., 1893, a daughter was born to them, but she died the same day. They named her Martha.

Lehi had a heart attack in approximately 1894 when he was about 40 years old. The attack came one evening as he was on the way home from doing the field work. When this happened, Lehi was unable to get to his home, so he was taken to Uriah's home, where he stayed for several days until he was able to be moved. He was told by the doctor that, if he would quit work and just lie around, he might live another twenty years. He did not obey the doctor's advise, but continued to work as before and lived for more than fifty years.

In 1894, Lehi's younger brother William, at the age of 35, was sent on a mission to Wales, leaving his wife and family in order to serve the church but was released from his mission because of ill health. On Dec. 3rd of that year, Lehi and Henrietta were blessed with another baby boy, Erastus Lunt Jones.

Just a year later, in December of 1895, Lehi's good friend, Dave Bulloch, found that some property in Arizona in which they had been interested, was up for sale. The date of Dec. 2, 1895 must have been a memorable one for Lehi, because of his new involvement in the Arizona Strip and specifically the purchase of the Pipe Spring Ranch. Lehi, Dave Bulloch, Quill Nebeker, and Joe Heywood went in together on this project. They purchased about two thousand head of cattle, and the ranch at Pipe Spring, hiring the money and going into debt \$60,000.00 on the venture. Nebeker and Heywood had access to credit, and Bulloch and Jones had the experience and knowledge of running cattle. Pipe Spring was the main waterhole that controlled that area.⁴

Pipe Spring is on the Moccasin Terrace of the Markagunt Plateau near the south-facing edge of the Vermillion Cliffs. This area, just south of the interstate line of Utah and Arizona, is commonly called the "Arizona Strip." Its elevation is about 5,000 feet above sea level, and the climate is fairly temperate. "Pipe" is 15 miles southwest of Fredonia, Ariz. Mormon missionaries led by Jacob Hamblin camped at the spring in the autumn of 1858 while enroute to the lands of the Hopi Indians. Tradition says that the place derived its name from a shooting incident that occurred at this time. William, "Gunlock Bill", Hamblin shot the bottom out of a smoking pipe to demonstrate his marksmanship; hence, the name Pipe Spring.⁵

James M. Whitmore established a claim at Pipe Spring in 1863 and built a dugout, fenced an area, and started a livestock ranch. Raiding bands of Navajos began crossing the river in search of food. The first casualties of the 1866 Navajo raids were James Whitmore and his herder, Robert McIntyre, in Jan. of that year. At a point about four miles away from Pipe Spring, they were attacked and killed by the Indians and all the clothing was taken from their bodies. That night, the Indians came back and raided the place, but did not go into the dugout where Whitmore's eight-year-old boy was hiding. It was a night of terror for him. The next morning he started, on foot and alone, for St. George, 96 miles away to report the killing. After walking some distance, the boy met some people who accompanied him the remainder of the distance to St. George. After relating his story, a group of men returned to Pipe Spring and, after hunting for several days in two feet of snow, found the bodies shot full of arrows. Also, they caught six Indians who

were wearing the clothing of the murdered men. These Indians would not talk, except to say that they did not kill the white men. Thinking the Indians were lying, the Militia men killed them and left them in the snow. Years later, when the truth came out, it was learned that the real killers were the Navajos and a few Paiutes who, then, traded the clothing of the victims to some peaceable Paiutes, who had told the truth when they denied the killing.⁶

A few months later, three members of the Berry family were killed near Short Creek, 25 miles west of Pipe Spring. These killings led to the abandonment of Pipe Spring for the summer, but by the next spring the area was used by the Utah Territorial Militia as a base for their operations against the raiding Navajos. In 1870 President Brigham Young, of the Mormon Church, and his advisors decided to establish a ranch for the raising of cattle and production of dairy products for the nearby settlements. Anson Perry Winsor was appointed to Superintend the ranch and build a fort at pipe Spring to protect the workers.⁷

In the winter of 1871 the Deseret Telegraph Co. line reached Pipe Spring and was put into operation. Bishop Winsor left the Spring about 1875, and the place was later sold to private interests for a cattle ranch.⁸ The Winsor Castle Stock Growing Co. ran about 2,300 head of cattle. In 1888 Pipe Spring and its buildings were sold to B.F. Saunders. Seven years later, as previously mentioned, Saunders was bought out by the partners, Dave Bulloch and Lehi Jones. Of the purchase, Bulloch wrote to his wife in Dec. of 1895: "I had a long talk to Saunders about Pipe Spring — he told me if I would go out and see it he thought I would buy it. There are," he stated: "about five thousand dollars worth of improvements on the place. There are two large buildings two stories with five rooms in each and quite a number of small buildings." In addition, there was a hay field and "all kinds of fruit trees and a fish pond."⁹ It contained 40 acres including the main spring, which is one of the most important in the country, flowing about half a second foot of water.¹⁰

Dave Bulloch was somewhat acquainted with this area. In 1879, he had covered the east part of the Arizona Strip with the Hole-in-the-Rock scouting party.

Lehi and Dave, to some degree, inherited range trouble of which, at first, they were unaware. Cows were not respectors of so-called public property range lines, and there were other cattle companies in the same area. The first cattle they brought to Pipe Spring Ranch came from Deep Creek, south of Wendover, west of Salt Lake City. They purchased these cattle and took them to Arizona on this new ranch and referred to them as the Circle Two cattle because of their brand.

From 1898 to sometime in 1900, there was no rain for a period of



PIPE SPRING (1908) ARIZONA STRIP, ARIZ.

Pipe Spring was the main waterhole on the "strip, and thus somewhat controlled the use of the surrounding area.

Pipe Spring was purchased in 1895 by David Bulloch & Lehi W. Jones.

approximately eighteen months . A state of drouth ensued, and Lehi and Dave lost many animals. They were forced to move the cattle out of "Pipe" to various places in order to find more feed. They trailed 2,400 head back to Cedar City and on out to Iron Springs, then continued to the "Old Herd House" in the Escalante Desert. Henry Jones, Lehi's son, states that he remembers it well "because they brought the entire herd right down the Cedar City mainstreet." The cattle were left on the desert for part of the season and then Lehi decided to take all the dry "stuff" back to the range at Pipe Spring. Some thought it would be wiser to sell the steers but Lehi felt it better to keep them. Consequently, when spring came, the steers and dry cows were taken back to Pipe Spring, and late in the summer, when it began to rain, the grass grew until it was high and waving. The cattle became fat again, and the steers were sold that fall. This sale was about the only thing that saved them, financially. When the dry stock were taken back to the "strip," the cows and calves were driven north to Deseret and they bought hay to feed them.¹¹

Henry gives an account of driving the steers from the "Strip" to Deseret to be sold: "Ben Heywood and I, and others, went down to the Arizona Strip and rounded up about 400 head of large steers and trailed them up through Mt. Carmel over Cedar Mountain down to Cedar City, and on out through 20-mile Gap to Deseret. Father bought cattle at Enoch from people who wanted to sell without driving a few head to market in order to get their money, and he added these cattle to the herd. At the same time that he was driving the fattened steers to Deseret to be loaded on the train to be marketed, Dave was bringing the cows and calves back to return them to Pipe Spring where the feed was still good after the rains. The two herds passed each other at Rush Lake."

Lehi M., Lehi's fourth son, relates being nine years old when he helped with this drive to Deseret. He stated: "When we stopped out by the cemetery, an Indian was sitting watching the cattle and horses for father. I asked him to catch the little black mare for me, one that I claimed as mine. When the Indian roped the horse, he caught his thumb in the rope and pulled all the skin off. The Indian quit the job right there and then, and father told me that I would have to take over the job of running the horses, which I did."

West of Rush Lake, at 20-mile Gap, there was a man drawing water from a well with a barrel, filling the troughs to water the herds that passed through. The drive continued north to 20-mile Spring and on to Hot Springs, west of minersville, then to Milford and north to Black Rock.

Henry was on night herd in the bench area between Hot Springs and 20-Mile Gap when the cattle began to stampede, possibly from lightning.

The horses had been tied up to the wagons and everyone was asleep. Henry was riding a desert mustang which, as soon as the cattle made a commotion, took off over the wagon tongue and over a nearby fence, in the opposite direction from the herd. The last that Henry heard was his father's voice shouting: "Stay with him! Stay with him!" When he finally got control of the horse, he returned to the camp. He had brought a new hat with him and had lost it during his wild ride, so he continued the journey without any headgear. At that time, Henry was 16 years old. When Henry's horse took off, his father was afraid that all the horses would stampede and they would be left afoot. This is one reason why it was so important that Henry "stick" with his horse, in case they had to have his mustang to round up the other horses.¹²

When the cattle stampeded, Lehi decided to let them go and not attempt to drive them back to the camp because they were headed in the right direction, so he sent some of the herders on that night to follow them. He stayed with the camp along with young Lehi M. and Henry. The next morning they continued on with the camp and caught up to the herd. Lehi was taking the cattle to the loading point of Oasis at Deseret. These steers were going to finish up what feed was left after the cows and calves had been moved. When they reached Clear Lake, they saw a large herd of Antelope grazing around the lake. After they reached their destination, Lehi came back as far as Milford on the train, along with young Lehi M. The others, including Henry, came back by horseback, and Lehi joined them at Milford.

The brand that the Joneses used on their cattle was originally "TJ" which was the initials of their father Thomas Jones. Some time after they started using the brand, the "J" was broken off. They continued using the brand in that condition, which now was "TI," This well-known brand, "TI", was used by Lehi throughout his life, both on sheep and cattle.

In the Pipe Spring area there was a great deal of cattle rustling going on, this being a remote area where the cattle owners could not constantly ride herd. Brand changing, range pushing, drouth and the "Cleveland Depression" added to Lehi's and Dave's troubles. In addition, no one seemed to want to go out to the Arizona Strip and live — being so far away from a community, the travel back and forth was difficult and time consuming.¹³

While the Jones family was involved in the ownership of Pipe Spring, they ran a tremendous number of cattle there and on the Arizona Strip. Once when Lehi was asked how many cattle he had there, he answered, "We never did know for sure the exact number." It was such a vast range that it was impossible to make a complete round-up and an exact

count, and this may have been his way of answering a question which was really no one else's business. On some occasions, Pipe Spring was the meeting place for many cowboys and horses when it was round-up time. Lehi's boys recalled being there during these round-ups and sitting around the fire in the evening swapping stories. Sometimes there were 100 cowboys, and their horses numbered over 300.

The four men who purchased Pipe Spring got along very well businesswise until the drouth and the panic of the Cleveland Depression. Nebeker and Heywood were afraid of their credit, and just about forced a settlement with Bulloch and Jones. This brought about the sale of "Pipe" on Nov. 3, 1902 to A.D. Finley. (Deed recorded Dec. 20, 1902) In the transaction, they received \$20,000 in gold and about 1,800 head of sheep that had been run in the Kanab area. Finley took over part of the obligation of the debt that was still owed on the property. Finley said that when he paid them the gold, he was never so glad and relieved to get rid of anything in his entire life. He kept the gold hidden away in several different places for safekeeping and it had been a great worry to him. He maintained he was happier to get rid of the gold than he was to acquire the ranch. The year that the property was sold there were 1600 calves born that spring. After the completion of the sale of Pipe Spring, the cattle that were still on the range went with the property.¹⁴

¹ Jones tape recordings.

² W. R. Palmer, "Pioneers of Southern Utah," *Utah Historical Quarterly*.

³ Jones tape recordings.

⁴ *Ibid.*

⁵ U.S. Dept. of Interior.

⁶ L. Heaton, Pipe Springs.

⁷ U.S. Dept. of Interior.

⁸ L. Heaton, Pipe Spring.

⁹ *Arizona History*, Vol. VI No. 1

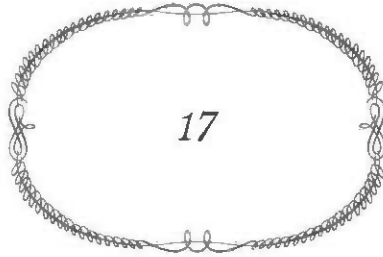
¹⁰ Pipe Spring tract, Phoenix Ariz.,

¹¹ Jones tape recordings.

¹² As told by Henry L. Jones.

¹³ Jones tape recordings.

¹⁴ *Ibid.*



Sarah Ann, Lehi's sister, dies. Death of William Treharne Jones, Lehi's brother. Death of Lehi's mother, Sage Treharne Jones. Stories of Sage T. Jones. Picture of Jones Brothers. Picture of grandchildren. Pictures of Sage T. Jones, Sarah Ann J. Higbee and William Jones.

Lehi's only sister, Sarah Ann, died March 10, 1895 at the age of 34. She had been an invalid with rheumatism in her hands and arms for a number of years. She and her husband, Alonzo Higbee, made their home on a farm and ranch some distance from town. Sarah Ann had five children, three girls and two boys. They are as follows: Alonzo born Nov. 22, 1882, Thomas born July 11, 1885, Pearl born Feb. 19, 1887, Lillian born Sept. 12, 1890 and Gwendolyn born Dec. 5, 1891.¹ Kumen Jones wrote the following about Sarah Ann: "I would have to say that our sister would be among those whom our Savior referred to when he said 'Blessed are the pure in heart.'² "

That same year Lehi's younger brother, William Treharne Jones, died Oct. 3, 1895 shortly after returning from his mission. In the writings of Kumen Jones he stated: "William T. Jones was 5 feet 8 inches in height, weighed 130 pounds, was light complexioned, not strong in body, but ambitious, and a hard worker. He had an even temperament and a keen sense of humor; he was honest and a straight shooter in all his dealings. He started out to become a well-informed man by home reading and study mixed with a very busy life. He was called on a mission to preach the gospel where he did a heroic work until his health gave way and he was released before the usual time, and never fully gained good health again. He married Keturah Arthur, a good, kind, patient soul, who bore him three boys and three girls. The older son was a helpless invalid the greater part of his life, being crippled with rheumatism." Their

six children are as follows: Christopher Thomas Arthur Jones born April 6, 1883 and died June 18, 1914. Sarah Arthur Jones born Jan. 5, 1886. William Arthur Jones born Feb. 2, 1888. Caroline Arthur Jones born Jan. 16, 1890. Effie Arthur Jones born Feb. 24, 1892. Jared Franklin Jones born August 16, 1894.²

Lehi's mother, Sage Treharn Jones, died in 1897. She was a public spirited woman. She worked in the Relief Society for a number of years as a counselor and was also president. At the time of her death on Mar. 30, she was counselor of the Relief Society in the Parowan Stake.³

Pearl Higbee Lence, daughter of Sarah Ann, Lehi's only sister, wrote the following about her grandmother, Sage Jones: "She lived to see all her children take active parts in the L.D.S. Church and civic affairs, which repaid her at least in part for all her sacrifices. Grandmother Jones' influence with her children was always great even after their marriage, and there was a bond among the grown boys and their sister that was very touching. Her marvelous influence was felt not only in her own family, but there seemed a oneness with the large group of grandchildren who were soon grouped around her. As a child, I remember, with a great deal of pleasure, the family gatherings we always had on her birthday and other special occasions. Every time she went to Salt Lake to conference, she allowed a grandchild or two to accompany her, and always came home loaded down with fine gifts for all the relatives. Whole bolts of good woolen cloth were purchased, and it was not uncommon to see a half-dozen little cousins with dresses alike. She insisted on having the best of materials, but liked to have the dresses made very plain. My mother, who was grandma Jones's only daughter, died when I was seven years old, so I went to live with Grandma Jones. As I think back, I remember her as a very dignified, genteel woman, who was respected and loved wherever she went, but I also remember that she insisted that I wear only plain black sateen dresses, and have my hair combed very straight so that I would not grow to be vain. It was when living with Grandma Jones in my Uncle Uriah's household, that I first had the joy of a wholesome, happy home life. Surrounded by interesting church authorities who always stayed there during conference, or by educational leaders who paid our little town a visit, the fascinating conversation which these interesting leaders from Northern Utah always engaged in — all made an indelible impression on my childish mind. As I look back now (1941), I think it must have seemed just as wonderful to my grandmother who had had such a hard life and so few opportunities for education."⁴ Uriah built onto the family home and lived there with his family for a while and Grandma Jones lived with them the remainder of her life.



SAGE TREHARNE JONES
Nov. 27, 1832 – Mar. 30, 1897



SARAH ANN JONES HIGBEE
Feb. 11, 1861 – Mar. 10, 1895



WILLIAM TREHARNE JONES
Sept. 12, 1859 – Oct. 3, 1895

Once, Grandma Sage came over to Lehi's to get one of his boys to kill a chicken for her. No one was home but young Henrietta who was nine years old. Henrietta said, "I can do it for you grandma, I do that all the time." So she got the chicken for her grandmother. Lehi and Henrietta taught their children to be very self sufficient. Henrietta Hintze also said of her grandmother: "Grandmother was the only person who gave us money. Whenever we saw her, she would give us a nickel, which meant a great deal to us in those days."⁵

Lehi's brother, Kumen, said that one of his first jobs was taking care of a team of mules for Stewart Dilly, and the shirt his mother made out of the colored calico with a black dot in it, was bought with his earnings. "After our mother had made the shirt out of the calico and I dressed up for Sunday (all my clothing up to that time had been homemade out of cloth for which mother had carded and spun the wool and got one of the weavers to weave on a hand loom, and then made it up for us — at which our dearly beloved mother was an expert — or had cut up and made over from other used clothes she had taken from other people for her work) I doubt whether F.D.R. or H.R. ever felt the real glory of opulence as I did in taking that wonderful shirt around to 'showoff' to my playmates." He also had a pair of dark striped, snugly fit store pants to go with the shirt.⁶ She had a skill with her needle and she sewed early and late. She brought her family up in Spartan Industry.⁷

The year before Sage's death, she became an official citizen of the United States. She received a certificate which reads as follows: "Be it remembered, that on the nineteenth day of November in the year of our Lord one thousand eight hundred and ninety six Mrs. Sage T. Jones late of Wales in the Kingdom of Great Britain at present of Cedar City, Iron County in the State aforesaid, appeared in the Fifth Judicial District Court of the State of Utah, and applied to the said court to be admitted to become a citizen of the United States of America and the said Mrs. Sage T. Jones having thereupon produced to the court such evidence, made such declaration and renunciation and taken oaths as are by said acts required; thereupon it was ordered by said court that the said Mrs. Sage T. Jones be admitted and she was accordingly admitted by the said court to be a citizen of the United States of America."⁸

Sage's only daughter, Sarah Ann, was one of the first young women to go away to school and return to teach in "The Social Hall." The first school convened Jan. 15, 1883.⁹

When Sage died, her funeral was held in the Tabernacle and there was an unusually large crowd of people in attendance. Many people came from other towns and traveled long distances to attend. Young Henrietta remembers that during her grandmother's funeral, "There

were buggies and wagons lines up on both sides of the street all up and down the Cedar City mainstreet.”

Sage Treharne Jones was a wonderful mother. Two of her sons, Lehi and Kumen, became Bishops; two were in the Stake Presidency — Jed and Uriah (Pres. 1892–1909); Jed was a counselor in the Stake Presidency for a number of years; William died soon after returning from a mission to Great Britain; Kumen and Uriah were patriarchs. All of them held many offices in church, city and state and Uriah and Jed were sent to the state legislature. Lehi was a county commissioner and mayor, and Jed was mayor twice. Her only daughter was an invalid for many years but she reared a splendid family.¹⁰

¹ Genealogy records in possession of Lillian Macfarlane.

² Genealogy records in possession of William Arthur Jones.

³ Writings of Henrietta L. Jones.

⁴ Written by Pearl Higbee Lence, taken from Irene and Dolph Andrus book.

⁵ As told by Henrietta Jones Hintze.

⁶ Kumen Jones Journal.

⁷ W. R. Palmer, *Utah Historical Quarterly*.

⁸ Original document furnished by Ann Jones Gardner.

⁹ Luella Dalton, “History of Iron County Mission”.

¹⁰ Personal records and obituaries.



GRANDCHILDREN OF THOMAS AND SAGE JONES, about 1894

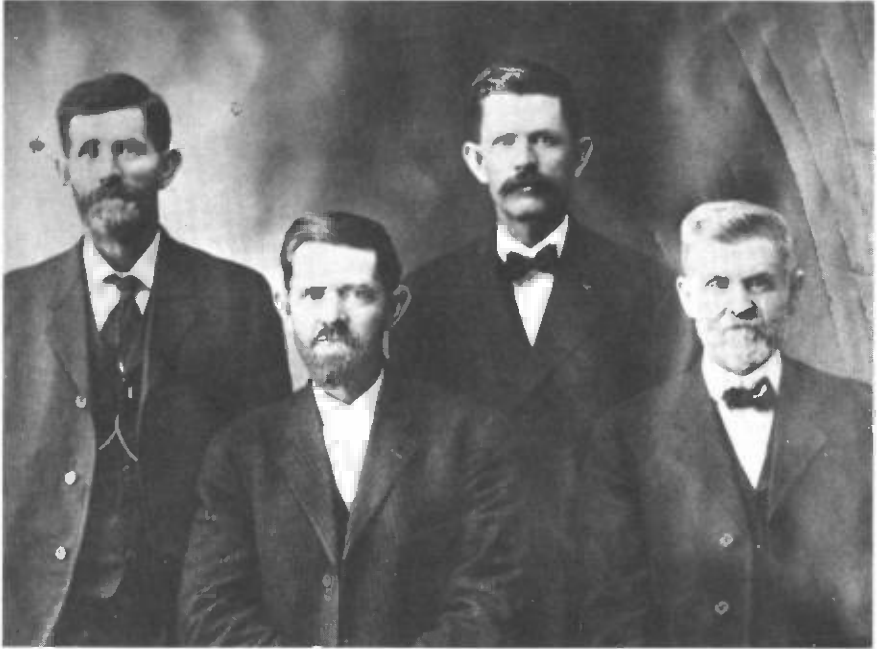
Taken in front of Sage Jones home on 100 West. Old post office in background on left.

Front Row: Caroline Jones (Royce), Will's dtr., Irene Jones (Andrus), Uriah's dtr., Cora Jones (Stucki), Jed's dtr., Urania, in rocking chair, Jed's dtr., Effie Jones (Hooper) sitting in front, Will's dtr., Ann J. Gardner, Lehi's dtr., Gwen Higbee (Matheson), Sarah Ann's dtr., and Malicent Jones, Uriah's dtr., who died when very young.

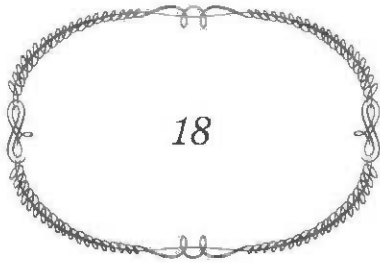
Standing behind front row: Lillian Higbee (Macfarlane), Sarah Ann's dtr., Lehi M. Jones, Lehi's son.

Middle Row: Arthur Jones, Will's 2nd son, Pearl Higbee (Lence), Sarah Ann's dtr., Sarah Jones (Crosby), Will's oldest dtr., Sadie Jones (Thorley), Jed's dtr., Abbie Jones (Corry), Uriah's oldest dtr., Mammie Jones (Ballantyne), Jed's dtr., Henrietta Jones (Hintze), Lehi's dtr., Tom Higbee, Sarah Ann's son, Treharne Jones, Uriah's oldest son.

Back Row: Henry and Kumon Jones, Lehi's sons, Lamoni Jones, Jed's oldest son, Willard Jones, Lehi's oldest son, Randall Jones, Jed's second son, Alonzo (Lonnie) Higbee, Sarah Ann's son, Christopher (Tiffer) Jones, Will's oldest son.



"THE JONES BROTHERS"
Kumen, Uriah T., Thomas Jed, and Lehi W.



Utah becomes a state. Branch Normal School established in Cedar City. Getting lumber for the building. Acquiring property. Committees in charge. Picture of "Old Main."

On Jan. 4, 1896, Utah ("Eutaw" meaning "High up" or "In the tops of the mountains or heights") became a state. The constitution at long last was accepted by the U.S. Congress and President Cleveland announced Utah as the 45th state in the Union. Inaugural ceremonies followed in the spacious tabernacle in Salt Lake City on Jan. 6, where 10,000 Mormons and Gentiles gathered under draped American flags, one of which stretched 150 feet over the great tabernacle organ. The tabernacle choir sang "Utah, We Love Thee." The president of the church, Wilford Woodruff, sat on the stand with state and national officials. Heber M. Wells was the first Governor.

About one year later on March 11, 1897, by act of the legislature of the state of Utah, it was provided that a Branch of the State Normal School at Salt Lake should be established in the southern part of the state. The law created a commission consisting of three men; Dr. John R. Park (Lehi's friend and former teacher at the University of Deseret), Dr. Karl G. Maeser, and Dr. James E. Talmage, to locate a school in Beaver, Iron, or Washington County. After visiting the sites proposed by these counties, the decision not being easy to make, Cedar City was finally chosen and the decision was wired to the people of Cedar City, May 19, 1897. The people set to work at once and by Sept. 1897, the Ward Hall had been made ready for occupancy. The Ecclesiastical Ward deeded the property of the Ward Hall to the state so that the conditions of the Act could be met. (That the school open in a state-owned

building) But, this was not all. When the teacher's payroll was submitted to the state for payment the latter part of December, the Attorney General ruled that the conditions had not been complied with and the Ward Hall did not meet the requirements; therefore, the maintenance of the school at state expense was illegal. A mass city meeting was called and, as a result, a bank in Salt Lake agreed to loan the money to the citizens of Cedar City, if three men would sign the note. Under these conditions Henry Leigh, Lehi W. Jones, and Dave Bulloch mortgaged their homes and signed the note. Undoubtedly the indebtedness was repaid when the college was underway. School was held in the Ward Hall the winter of 1897-98. Milton Bennion was Principal with George W. Decker, Annie Spencer, and Howard R. Driggs as a faculty, and they took care of 118 pupils bent on securing a higher education. But, there still loomed the problem of the next year. Ground must be purchased and a suitable building, state approved, and state owned, must be ready by the following school season's commencement.¹

Most of the citizens were in favor of stopping before they became further involved. A few thought it could be accomplished although they knew it would involve great effort and sacrifice. A committee was chosen to analyze the situation and decide on a feasible plan. The committee consisted of L.W. Jones, chairman, J.S. Woodbury and E.J. Palmer. This group presented a proposition, which was put to the people assembled in a community meeting, and was stated as follows: "We have but nine months in which to build a building worthy to house a branch of State Normal. Cedar City has been chosen for it, and we should all be proud of that. If we wait till snow begins to melt before we make a start toward getting out the lumber we need, it will be well into June before we can even get to the mill, and due to the rush of farm work, there would be very few teams and men free to do so. We are doing very little through the winter except choring. Will any men volunteer now, so that we can get the work under way before spring opens up?"

On the morning of Jan. 5, 1898, Heber Jensen, the owner of the sawmill, took the lead on a good saddle horse to point out the unfamiliar road. He was accompanied by ten men with one bobsleigh and four wagons having two span of horses each. They traveled through 10 to 12 inches of snow to reach Summit Sheep Corral or Sheep Hollow where they camped the first night. Late on the afternoon of the third day, they circled Brianhead on the south and dropped down to the Mammoth Creek sawmill through heavy falling snow, it having snowed steadily since they stopped at noon. Upon reaching the mill, snow deepening by the minute, a full realization of their predicament dawned on them. With food for a few days, at most, they could more easily be trapped or

lose their lives, than not. They decided to get out while they could. They loaded a little of the already sawed lumber onto the outfits and started back. They stopped for the night in a grove of pines near the Upper Mammoth. By morning, the snow was so deep that the horses stood with only heads and necks showing. They left the outfits there and each man rode one horse and led another. They fought their way back down the mountain and eventually met the second, or follow up, group who had been sent with extra feed and supplies. The entire group returned to Cedar City.²

Upon learning of the snow and the predicament the first group had, the committee realized that wagons could not be used, so they went to work assembling materials to build good sturdy "bobs." Iron was collected, blacksmiths commandeered, all types of sleighs were put together; some were made of plain, iron shod-runners; some were made from the smaller railroad rails bent up in front but, in one place, braced with cross irons; some were broken in the center and fastened with king-pins; all were built to stand rough wear. Most of the original group of men went back into the snow, but they went better equipped to stand the cold, and they had the added determination necessary to see the thing through.³ Spencer Coburt was saw man, Will Webster was boiler man, John Parry cooked for the millhands and the men on the first drive. Heber or John Jensen was overseer of the mill operations.⁴

The weather was cold and miserable at times, especially across the Mammoth. Nothing could turn that cold wind. Each time over, it meant a new road filled level with drifted snow that had to be packed. The horses became experts at feeling their way with their feet to make sure they were not stepping off the hard road into soft snow. Awkward horses getting off the road, caused a great deal of extra work and delay. In places, single-tree cuts on the aspen bark showed that the road was built ten or more feet above the ground. It was late March when the snow got water-soaked and they were unable to travel on it.⁵ Gus Mackelprang and Sam (Poots) Walker brought the last load of lumber down over a road that was too mushy to be safe.⁶ One of the last loads brought out was the long stringers brought out by way of Panguitch and Bear Valley because of such sharp turns on the Jensen road. Frank Adams was one who worked at the logging later. The finished lumber, which he brought out, was not needed immediately, so it would be milled and left to season until the building was roofed in.⁷ Kumen L. Jones and Henry L. Jones hauled lumber from the Jensen Sawmill on the Mammoth all summer for the college for this first building. Kumen, who was 17, drove the team, Henry, about 14, ran the brake. They had two or three bulky horses and they were using one of them they called "Big

Johnny.” This horse always pulled them out of the mud and got them started in the morning.⁸

At the time that the Cedar City men were lumbering, other features of the building were being pushed. The college hill property containing 15 acres, was purchased from J.T. Wilkinson. Lehi said there was some criticism at the time, because of the community tying up such a large piece of property. H. Hunter, Alex Rollo and Richard Bryant started on the brick making for the building.⁹ Lehi W. Jones donated a team to the college to help clear the brush on the property and help excavate for the foundation of the building.¹⁰

Lehi W. Jones, John S. Woodbury, and Edward J. Palmer acted as the General Committee. William Dover, Thomas S. Bladen, Thomas J. Jones, Francis Webster, and John Parry acted all through the operation as building committee. The experiences they went through drew the people into a closer unity of purpose that could have been the case under ordinary building procedures. What is now called “Old Main” was ready for school’s opening in Sept. 1898.¹¹

¹ Daughters of the Utah Pioneers collected at South Elementary, Cedar City, Utah.

² Ibid.

³ Luella Dalton, “History of Iron County Mission”.

⁴ D.U.P., South Elementary.

⁵ Luella Dalton, “History of Iron County Mission”.

⁶ D.U.P., South Elementary.

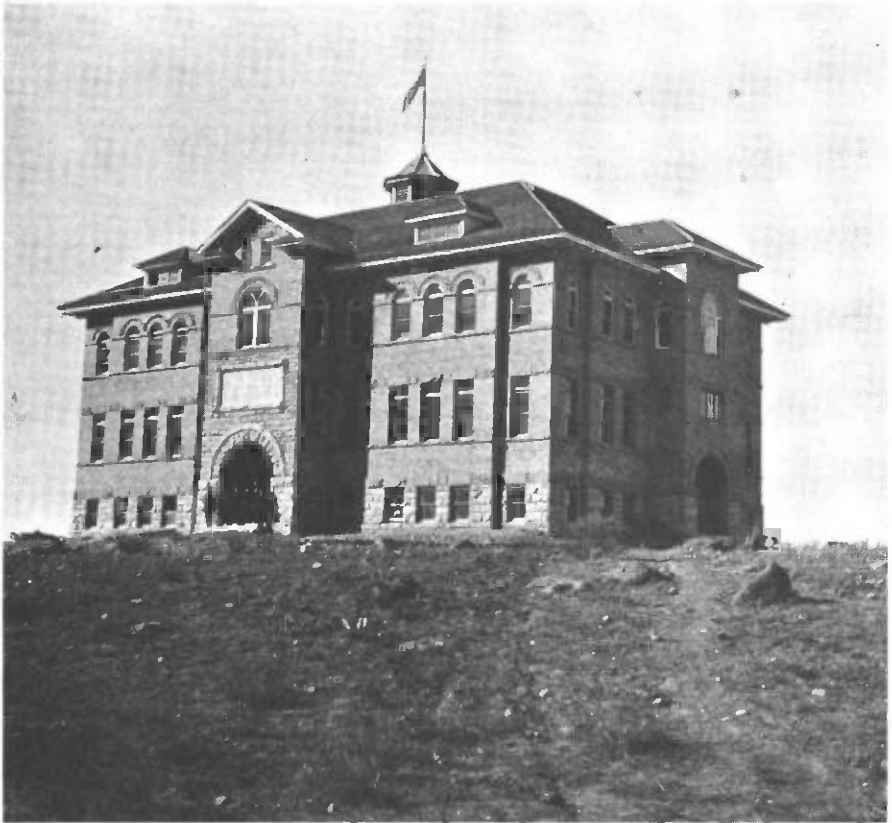
⁷ Luella Dalton, “History of Iron County Mission”.

⁸ Jones tape recordings.

⁹ Luella Dalton, “History of Iron County Mission”.

¹⁰ Jones tape recordings.

¹¹ Luella Dalton, “History of Iron County Mission”.



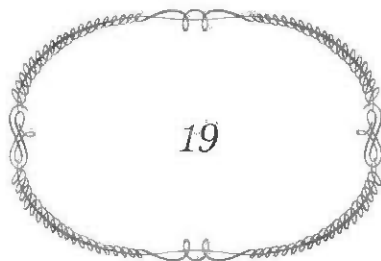
"OLD MAIN" BRANCH NORMAL SCHOOL

1899

Cedar City, Utah

L. W. Jones — Chairman of the building committee, "We have but nine months in which to build a building worthy to house a Branch of State Normal. Cedar has been chosen for it and we should all be proud of that."





Henry and others taking mutton to Dixie. Henrietta and Ann, household chores. Making silk. Letter from Henry Lunt to daughter, Henrietta. Willard on mission. Sheep dipping corrals. Rass's pet ewe. Typhoid epidemic and new water system. First Cedar City paper, "The Iron County News." First telephone Co. Jones Brothers build on Main Street. Jones Furniture Store. Picture of home.

In 1897 on Sept. 14, another baby boy was born to Lehi and Henrietta. They named him William Lunt Jones. Before Will was a year old his oldest brother, Willard, received his endowments and left on an L.D.S. Mission to Germany, in July of 1898. This was the summer that Kumen and Henry hauled lumber for the B.N.S. on the long summer days.

Summer in Dixie presented a real problem because of the hot climate, sometimes reaching well over 110 degrees. Fresh meat could not be kept unless it was in the pot before the animal heat had gone out of it. Dixie people were very often poorly fed. One resident said, "fruit and sour milk was our diet. The milk was beginning to sour before it had been milked an hour and meat was almost out of the question, except very rarely. Most of the children looked underfed and grownups tired easily. There was no ice or other method that we knew of for cooking or keeping foods from one meal to the next."¹

The summer that Henry was 17 years old (1899), Lehi sent him on a horse with a pack mule, up to the shepherd which was located on the Condie place in the 3-Creeks area. Henry's purpose in going to the herd was to get some mutton to take to Dixie to trade for fruit. Henry left Cedar City at about sundown. When he reached the top of the mountain a full moon was just coming up. He rode through Walt's Flat and

the Perry country and finally reached the herd. Walt Cox was herding the sheep at that time and he was in bed asleep when Henry arrived so Henry hobbled his horse out and woke the herder long enough to tell him they would have to get up early the next morning to get the mutton ready to take back. Henry noticed that from the time he reached the top of the mountain the horses had acted strangely, had shied and thrown their heads and, in general, had acted rather nervous and "skittish." The next morning when they got up, there had been half a dozen sheep killed by a bear. This, apparently, was the reason the horses had been on their nerve all the way along. After they got the mutton ready and packed on the horses, Henry headed for home so there would be time to get to Dixie to make the trade for fruit. All the way back to the top of the mountain, he could see bear tracks right on top of the horse tracks made the night before. A bear and her two cubs had followed him all the way to the camp.²

When Henry arrived home, Mary Alice (Uncle Uriah's wife), Abbie, Treharnie, Sadie Jones, Henry and young Henrietta climbed into the wagon and headed for Dixie with all the sacked-up mutton. They went through Belleview, which is now Pintura, through Toquerville and continued on to Virgin City where they proceeded to make trades as they went down the street. Henry laughed as he told this story — he said the mutton hadn't even cooled out: "We just threw it in the wagon and left. Imagine how people would react to something like this now. We traded every last one of the mutton we brought, and people were darn glad to get them." The group went back as far as Toquerville that night and camped there in Dick Higbee's yard. Brother Lamb, a peddler, was camped there also, and he and sister Haight, an elderly lady from Toquerville, were cutting up fruit for drying. They were having a wonderful time together drinking Dixie wine and dancing around like a couple of kids. Sister Haight lost her balance and fell down, landing in the middle of a pan of peeled peaches. She was using the tablecloth as an apron.³

There was very little money in those days, everything that could be traded was used as barter. Fruit peddlers came to Cedar City regularly and traded fruit, raisins, and molasses for potatoes, meat and coal.

While the boys were having experiences with the cattle, sheep and the farm, the girls were very busy with other chores. Henrietta and Ann were the two busiest girls in town, they worked as hard as any two girls possibly could. The family took in boarders in the winter, usually students going to the Branch Normal School. The college meant a great deal to the people of Cedar City and, by supplying housing for some of the students, they could help the school. The Joneses charged \$2.00 a

week for board and room. Ann's husband, Robert S. (Bert) Gardner, was a boarder at their house and this is how they met. The girls helped with all the housework including washing, ironing, and sewing. Everything was made by hand because, in those days, there was nothing available in the line of wearing apparel — besides that, money wasn't readily available. Henrietta and Ann did the dishes and made the beds every morning before they left for school. Their mother, Henrietta, was a most marvelous manager, she knew just how to encourage them and get them to work without thinking it was drudgery. She made work appear to be fun. If they were doing the dishes too slow, she would tell them to sing a faster tune so they could wash a little faster. She was a good imitator and made everything enjoyable.⁴

The family never slept in real factory mattresses, they made their own. One of the girl's jobs was to make the mattresses out of the tag wool that could not be used for cloth. They washed it in dozens of waters, that had been heated in the sun, and then made the wool into a sort of mattress much like a feather tick. Sometimes, Henrietta would hire a woman to help her with the washing. For a while John Leigh's wife, Sarah, washed for them charging fifty cents a day for doing a big washing. Ann and young Henrietta had to wash the stockings, scrubbing them very carefully and hanging them on the fence to dry. Lehi would take Sarah home on the woodrack after she had been there all day working. When he found out she was only charging fifty cents a day, he insisted she was being underpaid and raised her salary to a dollar.⁵

All of the starch for washing was made from grated potatoes. They made all their own clothes, quilts and bedding. They made candles, dried fruit, cleaned the lamps, made their own soap and did all the other household chores. In the summer while living on the mountain, they helped make all the cheese and butter. All these jobs kept the Jones girls extremely busy, but in spite of the many tasks they had, their mother was always looking for other things for them to do that would give them new experiences. On one occasion, Henrietta decided to try growing silk worms.⁶ President Brigham Young favored the idea, and had sponsored earlier attempts to produce silk in Northern Utah, but these had failed because of the cold. In 1896, the Utah State Legislature passed a measure providing for the appointment of a silk commission and the payment of 25 cents per pound bounty on all cocoons produced in Utah. This stimulated the silk business.⁷

Henrietta Hintze said, "mother knew she wouldn't make any money on the silk worms, but she just wanted to keep Ann and me busy." They cleaned out two rooms in the house and sent for one ounce of silk worm seeds. They arrived in flats of newspaper with limited, but valuable,

instructions as to the hatching, feeding and rearing of silkworms. They looked just about like celery seeds. Every morning, Ann and Henrietta went about a block away to gather mulberry leaves from the trees that were growing there. The Mulberry leaves were sprinkled lightly over the eggs, and like ravenous little wolves, the thread-sized worms climbed onto the wisps of green and began to feed. Small space was required at first, but how those little worms grew. They devoured bushels of Mulberry leaves. At the end of each ten days, the worms were ready to change their skins — 'moulting' as it is called. By the time of the first moulting, they had grown an inch in length and the size of a pencil lead. Each moulting period they almost doubled their growth, and more and more space was required. After the worms had moulted about four times they were big enough to weave the silk. When the worms reached maturity, they were close to three inches long. It made quite a noise as each worm lifted his head gracefully and followed an arc toward his body, cutting away a tender leaf and eating it. Ann and Henrietta had to be very careful and watch the temperature because the least bit of cold would damage the silkworms. This was a very interesting project for the girls and they learned a good deal. When the worms were fully developed and had produced the silk that was specified, they very methodically followed the directions which had arrived with the worms. They steamed the cocoons and cared for the silk very scientifically. They obtained two bushels of silk from the worms and entered it in the State Fair. Henrietta said, "We won first place, but of course we were the only ones entered."

In those days, there were no cleaning establishments so each family did its own cleaning. Each wash day Henrietta and her daughters, Ann and Henrietta, gathered all the woolen clothes that needed spotting or cleaning and placed them on the table where they would go over them carefully with a cloth dipped in gasoline and warm water. In the afternoons, after the housework was done, the girls would clean up and sew. They made all of the men's shirts. A woman, whom they called Grandmother Walker, from Yorkshire, England, came and did the mending. One day when Henrietta was punishing Henry for something, he was crying very loudly and Mrs. Walker said, "Ah lass, but he roars to the touch." The girls thought this described Henry's crying very well and this expression was used many times after that. Henrietta never allowed any quarreling among her children. Even when she was old and had become ill, if there was any quarreling taking place, she would get up and leave the room. She insisted that her children say "yes, sir and yes, ma'am" and speak with respect at all times.⁸

Henrietta's father, Henry Lunt, said goodbye to her in 1885 when he moved to Mexico but they corresponded frequently. Henrietta received a letter from Colonia Pacheco, Chihuahua Mexico from her father dated Nov. 5, 1900. It reads as follows: "My dear Henrietta, Your letter was received with many thanks. Always glad to hear from you. Sorry to hear of Willard's finger being bad. Was very much interested in reading Willard's letter that he wrote to you, I am very sorry that I have not time to write him. I think surely he will be coming home soon. I received a very nice letter from Eva (Jed's wife) and one from Maude and Dan (Henrietta's sister and husband) and one from Florence (Henrietta's sister) and would like to write to them all but it is too great a labor and they must excuse me but tell them all to write again as often as they can. I would like to write to Lamoni. (Jed and Eva's oldest son) I received a note from each of Henry's two boys but I can't answer just now, but perhaps will sometime. I wish that some of my old friends that are able would remember their old Bishop now that he needs a friend. Our Stake Conference will be held on the 18th and 19th of this month. Sarah and I start in the morning, Edward will drive. We have to go to get some things. President Joseph F. Smith will be there. Apostle Woodruff, Pres. Ivans and Pratt are hunting today at Cave Valley. Brother Woodruff killed a deer and a turkey a few days ago as they went to Chinachupa. My cancer is about the same, my sight very poor. Broughton is out hunting today. We have hired Alice Rowley to look after Sarah's family while she's off. Aunt Ellen is much the same as she has been. Annie is much better. How's Lehi prospering with his stock and Henry (Leigh) with the sheep? Glad to see that you have had a good storm. Many happy returns of your birthday. Owen is going to be baptized today, 8 yrs. old. God bless you all. H. Lunt."⁹

While Willard was on his mission, his finger became infected. It started with a felon on the end of the forefinger of his right hand. The infection eventually became so serious that it was necessary to amputate the finger to the first joint. Apparently this did not take away the infection. After two more operations, and the complete removal of the finger, the infection was eliminated and it healed properly. Henry Lunt referred to this in the preceding letter.¹⁰

In 1900, it was so dry that the people could not plant crops. Lehi W. took Henry out of school on March 1st, and sent him and Orson Tyler over the mountain with a big load of grain, lumber, and seeds to plant down by the lower herd at North Fork. Henry said they "went over the mountain dry shod," meaning that it was dry all the way and there was no snow. They plowed up the soil and later planted a garden and grain. They built a granary there on the plains and completely

filled it with grain that summer. That was the only time they ever planted anything there. They fenced everything in to protect the crops from the animals. The garden produced very well. Henry didn't get back until after school had let out late in May when he should have graduated. The principal said that Henry would have completed the work had he been there so he gave him a certificate of graduation.¹¹

In the fall of 1902, after the sale of Pipe Springs, Nov. 3, it was necessary to bring the sheep, which Lehi had taken as part of the payment in the transaction, back to the Cedar City area to the winter range. Lehi and Dave Bulloch had each taken a herd of sheep which had to be moved out of the Kanab area where they had been running. They brought the sheep over the mountain and planned on dipping them at the Jones Ranch near Corry Point, as the sheep were infected with "Scab." There was an "outfit" which had to be moved in for this process, and arrangements had been made to take care of this at Corry Point before bringing the herd off the mountain. That night it snowed eighteen inches. All they could do was tramp a trail and bring the sheep down the mountain. The tents were all set up and the dipping vats were ready but, because of the snow, the entire operation was halted. After bringing the herd to Cedar City, there was still the problem of having them dipped, so they continued about a mile and a half east of Summit where there was another dipping corral up against the hill. This corral had been built to take care of the sheep herds in the Summit and Parowan area. Practically all the sheep in the country and surrounding areas became infected with a "Scab" disease and, in order to combat this infection, every animal had to be dipped periodically in heated lime and sulphur. Most herds were dipped once a year and sometimes twice.

Henry and Kumen helped build the dipping corral at Corry Point by hauling logs from "down in" Swains Creek. The huge dipping vats were made out of the logs. Even the vat made to boil the dip was made from logs covered with a steel plate bolted together so tightly that it couldn't leak. The first dipping vat was built around 1885, some 10 miles west of Cedar City, just west of the Iron Springs Gap. When sheep were dipped it was necessary to have the procedure supervised by an authorized person employed by the government who mixed the solution properly. After the sheepmen built the dipping corral at Corry Point, they built another one at Hay Canyon near the head of Zion to take care of the sheep that ran on the "plains" in East and Upper Zion Country. The Sheep Company built a dipping vat in approximately 1900. It was located near the Bauer Knoll west of Cedar City on the property that is called 8-mile. Sheep dipping continued until around 1915. It took that



THE FAMILY HOME

"Rass," with his wagon and well-trained ewe in front of the Lehi W. Jones home, 128 South 100 West, Cedar City, Utah. "Will" and Lehi M. behind fence. Taken in 1905.

long to get the "scab," which infected the sheep, completely under control.¹²

In the Spring of 1902, while Lehi's young son, Rass, was on the mountain, Joseph Hunter, who owned an adjoining herd, gave Rass a dogie lamb. "Rassie," as he was affectionately called by the family, was 7 years old and very proud of his ownership. He worked diligently in raising his lamb, and trained him to pull things. Eventually Rass put a halter on the sheep and his dad had a special harness made at the saddle shop for the animal.

The Jones boys earned spending money by hauling water, by means of a team and wagon, to the local hospital, the water being obtained in 60 gallon barrels from an irrigation ditch, and was allowed to settle before it was used. The boys received 10 cents a barrel for this job. Rass saved his share of the earnings and purchased a small special-order wagon for his sheep to pull and when he rode around town in this fancy "rig," he was the envy of every boy. Henrietta Hintze recalls that they took the sheep and wagon to town quite often to haul their purchases home. Sometimes when they were in a hurry, they would neglect to tie the lamb securely while they were in the store. Invariably, when they came out the sheep and wagon would be gone. They, dutifully, carried their packages home knowing that they would find Rassie's sheep and wagon home, as the sheep headed home every chance he got. On one occasion, Rass's sheep gave birth to a set of twins. Rass said, "When I went out one morning, the old pig had eaten the lambs and I liked to beat that pig to death." The well-trained ewe had an unhappy ending when it was badly bitten by stray dogs and had to be done away with.¹³

A typhoid epidemic hit the Cedar City area around the turn of the century. The people had been using the "milky" water from Coal Creek for fifty years. In spring and summer each family had access to the Coal Creek for water through irrigation ditches. The first chore of the day was to "dip up" the household supply of water, usually in wooden barrels, before the stock was turned out to drink. When many of the Cedar City people became stricken with typhoid, Dr. Middleton told everyone to boil their drinking water, and recommended that the city put in a water system. The townspeople agreed that a water system was imperative but were reluctant to be bonded for the necessary money because they felt that bonding meant slavery. The city Council, of which Lehi Jones was a member, was convinced that this was the only way to get the \$9,000.00 that it would take to cover the cost of the materials. The people were eventually convinced of the necessity, and this bond was the first 20-year bond to be voted on and accepted. Each home owner was required to dig a trench along the footage of his city property and then

help with the laying of the pipe. The water system was laid out according to specifications and each councilman supervised a given section. Later, a second bonding of \$9,858 covered the cost of piping spring water from higher up in the mountain into the city tank instead of using the creek water. The large covered wooden tanks used for the water storage were hauled to Cedar City from mining property in Nevada.¹⁴

During the installation of the water line, Lehi took young Rass, who was 8 or 9 years old, up the canyon with him to check on the progress of the project. There was a small tunnel which had been made through a ridge for the water line. Rass, noticing the tunnel, decided to crawl through. When he had reached about the half way mark, he became stuck. He could move neither forward nor backward. He became panicky with fear and, to make it worse, no one knew where he was. He started to rationalize and remembered someone telling him that fear made the body tense, and calmness would tend to make a person more agile and even smaller or able to get through smaller places. He gathered his senses and tried to relax and, was relieved to find that it worked. He inched a little at a time and slowly wriggled out.¹⁵

Once Lehi attended a meeting in the office of the first Presidency of the L.D.S. Church in Salt Lake City. After the business at hand was transacted, President Joseph F. Smith drew his chair up in front of Lehi, took hold of his hand and said "Brother Jones, there are rascals in Utah who are trying to defraud our people of their water rights. I want you to go home and see that nothing of that kind happens there. Our people must make their rights secure." Perhaps the best work of Lehi's active life was done in fulfillment of that charge. He, with others who realized the situation, worked diligently for many years to get the waters of Coal Creek adjudicated by the court so that all rights would be legally established. Irrigation water has been the biggest bone of contention in our state, and Coal Creek, because of its wide fluctuation, has been one of the hardest streams to equitably adjudicate. It required great patience and fairness and vision and tact to work out a solution of the tangled water problem and list all claimants in the order of their priority.¹⁶

The first paper to be published in Cedar City was called "The Iron County News" and was published by Reinhard Naeser. This paper was published Nov. 22, 1890. In March of 1891, after four months, it was discontinued. *The Iron County Record*, operated by William E. Higgins, started up on Dec. 16, 1893. In 1895 it was sold to C.S. Wilkinson and Dan Matheson. In 1897 Matheson withdrew and sold to Wilkinson who operated it until 1903. At that time, the Southern Utah Publishing Co. was formed, with L.W. Jones as President, J.S. Woodbury, Vice Pres., and Alex Rollo, Joseph T. Wilkinson, and George W. Decker,

Directors. In 1926 the A.H. Rollo and Sons Co. was formed and the *Iron County Record* continued publication.

The Rocky Mountain Bell Telephone Co. was granted a franchise to operate through Utah in August, 1902. There were very few telephones installed in Cedar City and the operation was on a very small scale. One operator could handle all the calls. The switchboard was set up in a small room on the upper floor of the Knell Block Building. There were only three operators who traded off at the switchboard: Uriah Jones, Rebecca Ford, and Irene Mackelprang. When the first telephones were put in Cedar City there were only five. Dr. Middleton had one, there was one at the Mercantile Store and one at the doctor's office. The other two telephones were put in at the Uriah Jones home and the Lehi Jones home. The rings for all the phones were heard on each of them.⁶ The first local Telephone Co. was organized in 1907 with T. Jed Jones and J.S. Woodbury acting as presidents.¹⁷

Kumen L. gave his father \$21.00 for seven sheep he had sold to some Japanese people on the desert. Lehi used the money to pay his boys for hauling water. He gave young Lehi M. \$10.00, and Will and Rass each \$5.00. Lehi M. asked his father what to do with his money and he was told to put it in on the new Telephone Co. Lehi M. followed his father's advice and made his first investment.¹⁸

The Jones Brothers built the building which later became known as the Knell Block, on the south corner of Main Street and Lincoln Avenue in Cedar City. The Jones Furniture Store was on the ground floor in the south half of the building and the Post Office and Bank were in the north half. There were offices upstairs and a Stake Academy School, along with the telephone office. Later the building was sold to Benjamin Knell.¹⁹

¹ Luella Dalton, "History of Iron County Mission".

² Told by Henry L. Jones.

³ Jones tape recordings.

⁴ Told by Henrietta Hintze.

⁵ Jones tape recordings.

⁶ Told by Henrietta Jones Hintze.

⁷ *Under Dixie Sun*.

⁸ Told by Henrietta Hintze.

⁹ Letter obtained from Ann Jones Gardner.

¹⁰ Told by Dick Jones, son of T. W. Jones.

¹¹ Jones tape recordings and Henry Jones writings.

¹² Told by Lehi M. Jones.

¹³ Told by Erastus L. Jones to daughter, Madelon Jones Payne.

¹⁴ D.U.P. and Luella Dalton "History of Iron County Mission".

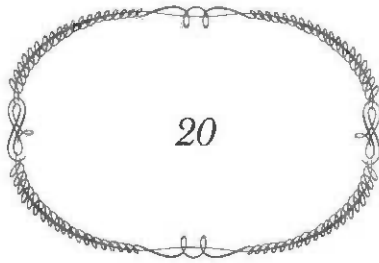
¹⁵ Told by Erastus L. Jones to daughter, M. J. Payne.

¹⁶ W. R. Palmer, "Pioneers of Southern Utah".

¹⁷ Luella Dalton, "History of Iron County Mission".

¹⁸ Told by Lehi M. Jones.

¹⁹ Jones tape recordings.



Lehi and Henrietta buy Chaffin Ranch. Interesting experiences with cattle and sheep. Characteristics of Lehi and Henrietta. Henry goes on a mission. New Castle Reclamation Co. established. Reservoir at Grass Valley and New Castle Irrigation Co. Picture, Grass Valley, Utah. T. W. Jones and Lehi Jones involved in New Castle project. Picture, New Castle Hotel. Willard and Sophia move to Southern Utah and to New Castle. Picture of steam tractor. Picture of T. W. Jones home.

In 1904, Lehi and Henrietta bought a ranch on Cedar Mountain a few miles west of Navajo Lake in Three-Creeks area. They referred to this ranch as the Chaffin Ranch because they purchased the ranch from Brother John R. Chaffin when he moved to Idaho. Mr. Chaffin was a good friend of Lehi's — they had served in the bishopric at the same time as counselors under Bishop Corry. Henrietta and the family moved that spring into the old house that was already on the place. However, the house was in terrible shape and needed a complete overhaul before they could actually move into it. The roof leaked and was caved in, the doors were off their hinges, and the cattle had been inside of the house, using it as a shelter. When the Jones family arrived they camped outside for a while and methodically began working on the house and cleaning things up. They tore all the floorboards up and took them outside and scrubbed them in boiling tubs of water and soap, after which they replaced them. They cleaned out all the chipmunks and other varmints and finished by whitewashing the walls and putting white "factory" or muslin cloth all over the ceiling to keep the dirt from falling.

Many of the cows they milked that summer were just wild range cows, mixed with a few gentle cows that had been brought from town.

Lehi M. was old enough to be able to round the cows into the corral and the girls helped with the milking. Every two or three days, a new cow was brought in to be broken to milk. Henrietta would rope the cow and tie her to a post and proceed to milk her with what help the boys could give her. She wore an old hat to keep her hair clean and would put her head so tight to the flanks of the cow that the cow couldn't possibly kick her. The cow could kick backwards but not to the side where she was milking. Henrietta was very adept at this — she milked the cow with extreme speed while the cow was kicking and bellowing and putting up an awful fuss. Henrietta ran the dairy herd very efficiently without any help except from her children. The girls, young Henrietta and Ann, along with Lehi M. milked the tamer cows; Will and Rass ran the calves back and forth to get a little milk from their mothers and then into another corral while the cows were being milked. Henrietta milked all of the wilder cows. Willard, Kumen, and Henry were not living there at the time — Willard was married and working in Salt Lake, Kumen was working in town and Henry was working with the Jones sheep.¹

Lehi's and Henrietta's children had many interesting experiences working with the sheep and cattle and the dairy herds. Henry says that he didn't go to school, to his recollection, a full year in all his early school days. One year in early spring, about the last of Feb., his father sent him out to take the herd of sheep from the Cedar Valley to the Escalante Desert. He had a cart and a pair of mules named Hank and Bud. "Bud was a worthless, lazy, good-for-nothing, mean little devil, and Hank was just the opposite." The cart was built like a wagon but had only two wheels. Lehi stacked a big pile of loose hay on the cart and Henry perched himself on top of it. Henry said that he headed the sheep out past Iron Springs and then toward the desert. The hay that he had brought for the mules was soon gone, so he started hobbling the mules out at night and catching them in the morning. Lehi's boys learned to do the work of men while they were still very young and they were always given a great deal of responsibility.

Henry remembers coming down the mountain with this same pair of mules hitched to a cart. These carts were not equipped with any kind of brake to slow them down. Just as he went over the top of the mountain and was starting down he met a man, named Evalyn Parry, who was walking along the road. Henry offered him a ride and he readily accepted, as he had a long walk ahead of him. Each time the cart gained too much momentum, Henry ran it off the side of the road into the brush to slow down. This happened frequently because of the steepness of the road, as it was where the road passes through the lava rocks down Cedar Mountain — it was also very bumpy. When the road was built, the

rock had to be heated by fires in order to break it more easily. Dirt and other material had to be carried to cover the rock that couldn't be broken. Pretty soon Mr. Parry told Henry he thought he would sooner walk. Henry thought that was pretty funny because he was so used to doing this that it didn't bother him a bit.

Will says the reason they had so many balky horses was because Lehi let his children drive and work with them. They had many experiences with runaways, etc. Once when the Jones kids were riding on the wagon down where Lehi M's farm is now, one of the children threw something off to the side of the road — possibly a can, and the horses ran from the auction barn, where the old dipping corral is, past the stockyards and down to the farm just as fast as it was possible for them to run, with the wagon clattering and wobbling, and the kids screaming all the way.²

The boys told of some laughable characteristics of their mother and father, Lehi and Henrietta. They were just about as opposite in personality as one could find, and yet they were a most harmonious team. The family never did hear one say anything against the other. Just to illustrate how different they were: one day at Miner's Peak, Willard climbed on a bronco horse that had never been ridden. The horse started to buck and carry on as only an unriden horse will do, and there were quite a few trees and bushes around to add to the problem. One of the boys said, "Mother hollered to Willard — 'Get off! Get off!' Father yelled, 'Stay with him! Stay with him!' Needless to say, Willard stayed with him for he knew his dad meant what he said. Another illustration of the difference between the two, was the way they handled their children in certain situations. Father would say, 'Now, I want you to go get a load of lumber,' and would never check to see if we were taking a chain, axe or any of the essentials. He'd just tell us to go. Mother would sneak out to see that we had every thing. She would check every detail and see that nothing was missing." Lehi gave the orders and Henrietta took care of the details. Lehi had the idea that they'd learn a darn good lesson if they were left to do things on their own and Henrietta would get the grub box ready and check everything by going over the whole outfit, including the brakes and axles. Lehi couldn't have gotten along without the wife he had. They seemed to offset each other and compliment each other in every aspect. One man, Dave Bulloch, said that if he had a wife like Lehi's he'd be a millionaire over and over again because she was such a good manager and could run things herself without the help of a man. Henrietta had learned in her childhood to be very self-sufficient. Being the oldest child in the Lunt family, her father took her with him very often and she learned to drive the wagon and take care of the team as well as anyone.

Everyone in the Jones family worked hard because it was a necessity. Henrietta was no exception, she could drive four horses as good as any man. When the family moved to town from 3-Creeks in the fall of 1904, school had started. Will was the only one of the children with Lehi and Henrietta, who were each driving a fully loaded wagon with four horses pulling each wagon. They had raised grain and potatoes and had, in the neighborhood of, 100 cheeses. Will was riding with his mother on the wagon loaded with cheese and some furniture, and they were headed over the top of Cedar Mountain on their way home. When they came up Billy Jay Hill by Deep Creek, their wagon just couldn't make it. Will was out putting rocks under the wheels while his mother was trying to force the horses to pull harder. Finally Lehi got his "outfit," which was loaded with potatoes and grain, up to the top of the hill and tied his rig up and walked back down to help get the other wagon up. In due time, they were able to inch the wagon up the hill. The same thing happened on Corry Point. It was Will's birthday, Sept. 14, 1904, and he said it was a real windy, cold day and the leaves were flying in every direction.³

Will says, "Father would send us kids off to do things that he knew doggone well we couldn't do. At least we couldn't do them right. He'd send us down in the field to mow hay and we'd chase Jack Rabbits half the time." Once when Rass and Will were cutting a five-acre piece of hay in the "old field," they became tired of taking turns, a round or two at a time, and decided this was too monotonous so they started cutting through the patch in any direction they felt like. Will said, "By the time Henry came down to rake the hay, we had that darn patch cut up into little chunks. Henry was at a loss to know which direction to go or just which way to start raking and he said, 'What in the heck have you darn kids done?'"

In the summer of 1904 Henry worked as a sheep shearer. He was planning to go to Chicago in the fall to market the lambs but contracted typhoid fever and was unable to go. Henry wrote the following regarding what happened: "I was with the other herders in the fall of 1904 when we brought the lambs out of the mountains and down into town to be loaded at Lund for shipment. Doctor Middleton was called by my father (my mother was on the mountain) concerning my health. He examined me and said I was too sick to go to Chicago. He said that if my health improved enough, I could possibly catch up with the herd before it got to Lund. But my health did not improve — it grew worse. I was weaker by the day. There was quite an epidemic then, and several in the community had died. The typhoid fever kept me in bed for 5 or 6 weeks. A day or two after I got out of bed, I was called on a mission and was to leave from San Francisco by boat October 20, 1904."

"Father took me to Milford, north of Lund, in a buggy and I proceeded on my way to Salt Lake City. This was the first time I had been on a train, I had never been to Salt Lake City before, nor stayed in a hotel or bought food in a restaurant. No farewell was held at the ward as this was not the custom in those days and no welcome home party or meeting, either."

"I was in Salt Lake City about two days and then I went right on to San Francisco by train. I left on the ship Ventura on October 20 as scheduled and was 21 days on the ocean to Australia, landing in Sydney. We stopped at the Hawaiian Islands, the Samoan Islands, Auckland and New Zealand."

When Henry left Cedar City his mother, Henrietta, pinned \$150.00 to his underwear which was to last him until they were able to get his address and send more. They always sent cash to Henry — greenbacks in an envelope. Henry didn't have the address of the Mission Home in Australia and didn't have any idea where it was even located. He met a family on the ship going over that offered to let him stay with them until he found where to go. When the ship docked and all the passengers got off, Henry was the last one standing on the deck. Finally, a man dressed in a suit and a big straw hat came up to him and asked if he were a Mormon Elder. Henry served a successful mission, staying in Australia for two years and five months. He left there March 1907 and arrived home April 7, 1907.⁴

The same fall that Henry left on a mission, Willard graduated from the University of Utah where he received a degree in Chemical Engineering (1904). After graduating, he was employed for a number of years as an engineer with the American Consolidated Smelting and Refining Co. in Bingham, Utah. Willard had spent the summers, while going to school, working with the Jones family herding cows and farming. He became interested in the vast open valley west of Cedar City, the Escalante Desert or the New Castle Valley. Lehi was well acquainted with this area from his past involvement as Pony Express Rider where he passed by the head waters of the Pinto area. He, also, had learned about this country from running cattle on the range. With the passing of the Federal Reclamation Act. on June 17, 1902, a great deal of interest was being given to new areas of this nature. Willard, knowing many people in the Salt Lake area who were interested in such projects, became involved in the "New Castle Reclamation Co."

It was May 20, 1908 when the Articles of Incorporation of the "New Castle Reclamation Co." were signed. A statement at the beginning of the agreement read as follows: "This agreement was made and entered into by and between George W. Middleton, Thomas W. Jones, N.T.

Porter, Fred W. Walton and David W. Moffat all of Salt Lake City, State of Utah." The following are a few of the Articles of Incorporation:

ARTICLE III

"The object, business and pursuit of said corporation shall be to buy, sell, lease, mortgage, or otherwise acquire and dispose of water and water rights: to buy, sell, construct, lease and otherwise acquire and dispose of reservoirs, canals, bridges, and all and every means and appliances for the storage and distribution of water."

"To buy, lease, sell, exchange, mortgage, improve and cultivate real property, to own, lease, buy, sell, or otherwise acquire and dispose of all kinds of livestock, and farm products,"

"To erect, construct, purchase: elevators, mills, granaries, buildings for the storage and manufacturing of grain and cereals. To construct operate and maintain power and lighting plants, telegraph and telephone lines, roadways, tramways, and railways."

ARTICLE VI

"The amount of capital stock subscribed by each of the incorporation above named, parties to this agreement, is as follows, that is to say"

G. W. Middleton	200 shares
T. W. Jones	1000 shares
N. T. Porter	900 shares
F. W. Walton	100 shares
D. W. Moffat	100 shares
J. L. Sevy	100 shares
D. Forsyth	100 shares

ARTICLE IX

"Said G. W. Middleton shall be president, said T. W. Jones shall be Vice-President, and said N. T. Porter shall be Secretary and Treasurer."

ARTICLE XV

"Ten percent of the capital stock of this Corporation subscribed by the parties hereto, is fully paid by the conveyance to said corporation by said subscribers of the following described property to wit:

All their right, title, and interest in and to twenty-five (25) second feet of water of Pinto Creek, Iron County Utah as per application no. 1790, dated March 11, 1908, twenty (20) second feet of water of Hamblin Creek, Iron County, Utah as per application No. 1819 dated April 8, 1908, together with 375 shares of the capital stock of the Deseret

Reclamation Co., a corporation owners of 50 second feet of water of Pinto Creek.”⁵

In Dec. of 1909 a certificate of Consolidation was drawn up involving the “New Castle Farm Co.” and “The New Castle Reclamation Co.” Directors of said corporation were G. W. Middleton, Lehi W. Jones, J. L. Sevy, (Pres. of the New Castle Farm Co.), N. T. Porter, Sec., T. W. Jones, D. W. Moffat, J. F. Morrill, F. W. Walton, J. L. Fackrell, J. X. Gardner, and E. T. Ashton.

In this consolidation of the two companys, Article XVI states :

“The properties of the respective companies, consists of contract and sale certificate titles to some eighteen thousand acres of land situated in Iron County. Together with traction engines, excavators, buildings, and various farm implements.”⁶

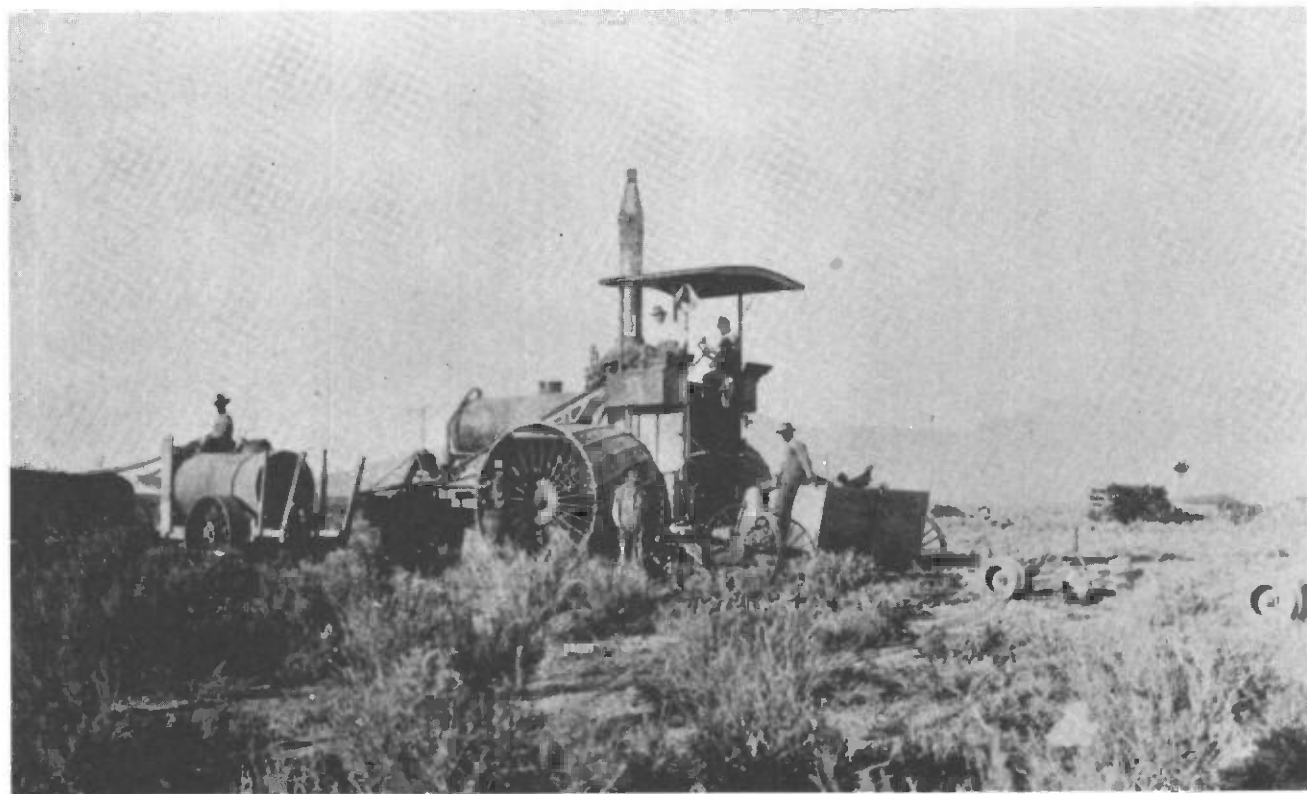
The men promoting this project had plans for a large city, with railroads, street cars and everything that is associated with a large metropolis. The company built a large hotel to accommodate all the travelers visiting, or who had business, in this area. They obtained much of the land by “Desert Entry,” a type of homesteading. An individual was given title to 160 acres of property by filing on it and getting water to it in a given amount of time. At first, the homesteader would run the “high water” or spring runoff straight to the property in order to prove up on the land. At this time, there were wet years with above average rainfall and grain could be raised in most of the valley — even down by Thistle, the crops were beautiful.⁷ One day, when Lehi rode out to New Castle to see things in general, he went down in the fields with Willard. Lehi walked out in a patch of barley up to his waist and said, “By George, I’d never believed it — this is about the prettiest barley I have ever seen.”⁸

The farmers used steam engines for plowing and harvesting of the crops. The tractors, manufactured by the old C.A. Best Tractor Co., were so tempermental that an engineer came with the Best units to operate them. The machines were sold only on that basis. Each “traction engine” pulled two twelve-foot discs. They had combines that would take a forty-four foot cut.

The steam tractors used a great deal of wood and water. It took a “four-horse outfit” on the water wagon and one to deliver wood. Of interest is the following contract to deliver wood to one of the units :

New Castle, June 17, 1908

“Contract between Perry Winsor party of the first part, and New Castle Reclamation Co., party of the second part. Wherein the party of the first part agrees to deliver 100 cords of wood to the party of the second, delivery to commence not later that June 24 and to continue at the rate of 3 cords per day until the total 100 cords is in, the first 50 cords to



C.A. Best steam tractor - 1908 - New Castle, Utah.

be delivered at the S.E. Corner of Section 6, and the second 50 cords near the center of the SW4 of Section 3."

"The wood shall be sold, half dry and half green, or all dry, cedar or pine, or both, and is to be cut in 3 ft. lengths and ricked up at the place of delivery. In consideration of the foregoing, the party of the second part agrees to pay \$350.00 to the party of the first part as follows: \$100.00 upon the delivery of the first 30 cords of wood and the balance \$250.00 upon the delivery of the remaining 70 cords of wood."

signed: A. P. Winsor
New Castle Reclamation Co.
per T. W. Jones⁹

Note: In the 1870's A. Perry Winsor was appointed to superintend the Pipe Spring Cattle Ranch on the Arizona Strip by Pres. Brigham Young. He operated the "Winsor Castle Stock Growing Co." until 1875 and later sold his holdings.

The Newcastle Reclamation Company owned two Cadillac Automobiles which they used to meet the train and taxi people to the hotel. There was a chauffeur for each car. Once Governor Spry came to the valley and there had been a rainstorm which had left the road very muddy and the chauffeur refused to drive. T. W. said, "By George, I'll drive," and away they went.¹⁰

While Willard was attending the B.N.S. in Cedar City, he met Sophia Forsyth, a girl from Pinto, and a courtship began. The other boys say that Willard never knew when to come home. "Mother always waited up until the kids were in and, about midnight, she would send Henry and Kumen down to find Willard at Leigh Row (a group of student houses) to bring him home. Neither Sophia nor Willard appreciated this." They were married a year after Willard returned home from his mission on June 25, 1902. Willard taught school in Cedar City for a year and then moved to Salt Lake and finished his schooling in Engineering. Their first child, Gwendolyn, was born in Cedar City before they left, and the second child, Denton, was born while they were living in Salt Lake City.¹¹ Late in 1907, when Denton was very young, Willard and Sophia moved to Newcastle to work in connection with the Newcastle Reclamation Co. They came from Salt Lake City on the train and Willard's younger brother, Lehi M., met them at Lund. Lehi had traveled to Lund with a team and wagon the day before. They left Lund for Newcastle at 8:00 in the morning and arrived at Newcastle at about 3:00 in the afternoon. They had made arrangements to live in a little shack on the back of a wash, owned by Sophia's father, Neil Forsyth. Lehi M. says he just dumped their belongings on the ground and left



- 1908 -

T. W. Jones family home and office of the NEW CASTLE RECLAMATION
CO. New Castle, Utah.

with John L. Sevy, who had seen them and asked for a ride back to Cedar City that night. He and Mr. Sevy traveled up the canyon from Newcastle past Castle Ranch and on to Irontown and then past Woolsey's Ranch to Cedar City. It took them most of the night to get home.¹² The Castle Ranch was east of the present site of Newcastle. They got their names from a mountain nearby which resembled a castle.

As plans moved on, the New Castle Reclamation Company started promoting a reservoir at Grass Valley. This valley is located about 10 miles south of Pinto, Utah and three miles north of Pine Valley. The elevation is 7,000 feet and the Pine Valley Mountains to the east are near 10,000 feet.

"In the year 1911, the Newcastle Reclamation Company began construction of the Grass Valley Creek Dam, which is referred to in the court decrees as the Newcastle Irrigation Co. Dam. The structure is situated on the Grass Valley Creek below the confluence with Water Canyon Creek and about two miles upstream from the confluence with Pine Valley Creek. The dam crest is 3,200 feet long and the dam has a maximum height of 95 feet. The storage capacity of the reservoir is about 26,650 acre feet. A drain canal 6,500 feet long with a maximum depth of 40 feet, was constructed upstream through the central portion of the reservoir-basin and thence, a tunnel, bearing N. 23° 48' W; 4,135 feet in length was constructed through the mountain to Pinto Creek."¹³

This drain canal reversed the natural drainage of the Grass Valley Basin from the south to the north, and consequently, was one of the first projects to take water from the Colorado drainage and put it into the Great Basin area. To supply water to the dam site and on to the tunnel entrance, a feeder canal, about 3½ miles long, was constructed up to the north and middle forks of the Pine Valley Creek. This Pine Valley "feeder" contour canal was built in 1914 with Japanese hand labor. It had an approximate capacity of 100 second feet of water and was constructed at an expense of about 65 thousand dollars.¹⁴ The overall plan was to transfer water from the Santa Clara River drainage, where there is very little usable flat land, to the Grass Valley Reservoir for storage, and then through the tunnel to the Pinto Creek drainage. They planned to generate power by means of hydro-electric turbines, after which the water would continue to a location near the valley east of Newcastle (herdhouse). Plans included building another reservoir there to help control the spring run-off.

The Grass Valley Reservoir was completed and filled and water flowed over the spillway on the wetter years in 1919, 1920 and 1928; however, problems began to build up on every side. There were three major causes of the "downfall" of the Newcastle Reclamation Project.



GRASS VALLEY, UTAH

(Location T38S R14W SL3M)

The "Grass Valley Creek Dam" is located in the right and center of the picture. The Pine Valley Mountains are in the back ground. Capacity of reservoir 26,650 Ac. Ft. The drainage canal through the central portion of the reservoir basin is in the center of picture. It is about 40' deep at the north end, or foreground. The tunnel, 4,135' long constructed through the mountain to Pinto Creek, is located in and under the foreground. The contour feeder canal, 3½ miles long, is located on upper right side of picture, south and east of the dam.

1. There was not adequate funds and financing for such an extensive project. 2. There were many time-consuming law suits involving water rights. Moreover, "the general Land Office made an adverse report on the New Castle Reclamation Co. in the matter of approving the water supply for desert entry." (Jan. 1920 Report to Federal Land Bank State Engineers from Engineer Appraisal) 3. The reservoir failed, due to leakage, which developed in the storage basin making it possible to store water only a short period of time in excessively wet years.¹⁵ The volcanic formation would not stand the tremendous weight of the water.¹⁶

Many people never did give up the New Castle Project plan in general, or fighting for water rights. An example of this is the statement made in 1937 by J. X. Gardner — "the Grass Valley Reservoir leaks approximately 8 to 10 second feet of water, but, the leakage could be stopped with a \$10,000 expenditure."

In July of 1937, Milo B. Williams, Regional Chief Engineer for the State of Utah, interviewed Lehi about "Water Utilization Investigation for Newcastle areas" and reported the following :

"Lehi W. Jones, Cedar City, Utah present Superintendent of Water for the Grass Valley Irrigation Corporation. Mr. Jones is also a banker in Cedar City, owns 1252 shares of irrigation stock and has a son, T. W. Jones, who owns 390 shares. T. W. Jones is one of the farmers and lives out in the Escalante Desert on the far end of the Newcastle Canal which it is proposed to abandon. Mr. Lehi W. Jones states that his son will be willing to transfer his shares to land which they now own in the Newcastle area if a general readjustment is consummated. Mr. Jones thinks the present system, if put into proper condition, would supply water for 1,000 to 1,200 acres of land if all the water could be used in the immediate Newcastle community area. Mr. Jones is particularly interested not only in seeing the Newcastle community rehabilitated by better use of the available water, but also very anxious to prevent the loss of the surplus Santa Clara Creek waters to the State of Utah which is the case when such waters flow into the Virgin River during the winter months and are added to the waters of the Colorado. He believes the only available lands on which this water can be used are the lands in the Newcastle-Escalante Desert area through the inter-mountain diversion."¹⁷

When things got difficult and the bills could not be paid, the people began dropping out of the company, a few at a time. About six fellows were left holding the "bag" with a big debt on their hands and a great deal of property that had no immediate value. Even if they tried to sell the property, there would have been no buyers. They had a big dry reservoir, a tunnel from Grass Valley into Pinto Canyon, dry canals in the valley, and part of the water rights had been dissipated. With this situa-



NEW CASTLE RECLAMATION HOTEL

Location was T36S R16W SLBM - 1912 - (years later, destroyed by fire)

tion at hand, they turned their efforts to the possibility of underground water. In 1915 they hired a professional well driller from California by the name of Harry Paine. He set up a big steam rig and dug an 800 foot hole near the hotel location, and reported that there wasn't sufficient water for irrigation. Of course, this proved to be only a momentary defeat because tests developed good pump wells later. As early as 1908 a well for culinary water use was dug near the Field Office of the project. It was only 86' deep, and the location was Ne $\frac{1}{4}$ Sec 7 T36S R15W. The first pumps used, as underground water was developed, were centrifugal pumps. They ran with one-cylinder kerosene burning engines and had to be set down on the water level.

At this time, the entire Newcastle Reclamation Project was a pretty "sorry affair." Under the circumstances, the men involved met together to decide what was to be done. Lehi was one of these men. After discussing the possibilities they came to the decision that they would divide the assets and the obligations among them. Each of them appraised his own capacity and what he felt he was worth. Each man, also, appraised what he thought each of the others was worth and wrote this information down. When it was disclosed what each man had written, it was found that every person in the group, without exception, had appraised himself for more obligation than he had any other man. They actually came up with more money than they needed to take care of their indebtedness, so they divided the assets according to their stock.

The project was a disappointing experience, but Lehi said he wouldn't trade it because he met some of the finest men he had ever known in his entire life. Lehi had put from 75 to 100 thousand dollars into this project and had utilized practically all of the resources of his entire family to sponsor his share. His older boys were now running the livestock holdings and nearly every sale that was made, including the cattle that were in Dixie, was for the purpose of paying off the debt Lehi owed for the Escalante Project. At least all the profit, other than living expenses, was used for this. Lehi had five boys then who worked with his holdings, and all of them were at the age that they could work with the cattle, the sheep, and running the farms. Lehi would not have been able to invest in the Escalante Project or regain his financial stature again if he hadn't the support of his immediate family. They were willing to work with him and go along with his judgment whether it happened to be a good deal or not. Some of the boys were married then, but they still didn't object to doing this. They stood to gain more than lose, as a rule. The family acquired a sizeable amount of property in the Newcastle area as a result of the division.¹⁸

Even with the discouragement and the failure of the Escalante Project as it was planned, there was nothing that could stop the growth and development of the vast Escalante Valley. Lehi's oldest son and his wife, Willard and Sophia Jones and their family, were part of this process and they stuck with it through good years and bad. Sophia, often, accused Willard and her sons of using every bit of available cash for "bulls, bucks, or land."¹⁹ In the dry years of the 20's, Lehi M., Willard's younger brother, said to Willard: "Leave this place — it's not worth it — come to Cedar City and we'll work out something between the Joneses." At this time, Willard and Sophia had built a home in Cedar City where Sophia lived with the children during the winter while they went to school. T. W. unhesitatingly told Lehi M., "No, I'm going to stay right here until the day I die."²⁰

When T. W. and Sophia moved back to Southern Utah from Salt Lake City, they lived for awhile with Lehi and Henrietta in Cedar City, so Sophia became well acquainted with her mother-in-law. She was amazed at the difficult tasks Henrietta accomplished, and how she did a man's work and enjoyed the outdoor work as well as housework. The following story is an example of her ingenuity: Lehi and Henrietta kept a stallion in the stable near the house, along with other horses. The stallion became rather ill with an abscess on his stomach. Henrietta decided that something had to be done about it, and that it was her job to do it. She drove nails through a board and proceeded to lance the abscess. Sophia tried to help but Henrietta ended up doing the job alone, holding the reins in one hand and whacking at the stallion's stomach with the board. The abscess was soon broken and the stallion improved from then on. On one occasion when Lehi was gone, Henrietta took a load of salt in the wood rack to the mountain ranch for the sheep. Sophia took her two young children accompanying her on this trip. Henrietta drove the team like a man, whacking them along the way. The horses would shy and the wagon seemed to be barely hanging on the edge of the steep dugways. Sophia was terrified as she hung on for dear life. This was the last trip she ever made to that part of the mountain.²¹

Eventually, the dreams of Willard and Sophia became a reality. They lived on their farm in the Escalante Valley and reared their children. Time and hard work brought the results of a productive farm and a large cattle ranch. In time, the T. W. Jones and Sons Ranch and "cattle spread" became one of the largest in Iron County.

¹ Told by William L. Jones.

² Jones tape recordings.

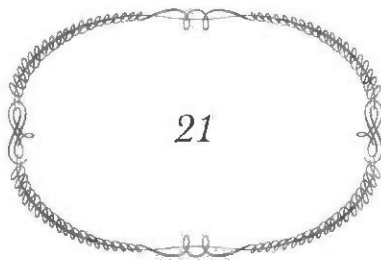
³ Told by William L. Jones.

⁴ Written and told by Henry L. Jones.

⁵ Utah State Land Board.

- ⁶ Utah State Capitol records.
- ⁷ Jones tape recordings.
- ⁸ Told by Dick Jones, son of T. W. Jones.
- ⁹ Document in possession of Dick Jones and Uriah Jones sons of T. W. Jones.
- ¹⁰ As told by Dick and Uriah Jones.
- ¹¹ Jones tape recordings.
- ¹² Told by Lehi M. Jones.
- ¹³ Utah State Engineer's Office.
- ¹⁴ Written by J. X. Gardner.
- ¹⁵ Utah Water and Power Board report Jan. 1954.
- ¹⁶ Jones tape recordings.
- ¹⁷ From State Water Engineer.
- ¹⁸ Jones tape recordings.
- ¹⁹ Told by Uriah and Dick Jones.
- ²⁰ Told by Lehi M. Jones.
- ²¹ Told by Uriah and Dick Jones.





Obtaining electric power for Cedar City. Picture of Steam Engine. Stories in connection with the Power Company. Picture of Jones Family Christmas 1907. Picture of Cedar City main street. Cedar Electric Co. organized. Sold to Dixie Power Co.

Shortly after 1900, the citizens of Cedar City began holding a series of town meetings to discuss what could be done with respect to getting electric power for their homes.¹ At a meeting held in the ward tabernacle Jan. 2, 1906, a provisional Board of directors was elected to serve until the first general election which was to be held on the first Monday in Feb., one month later. The following men were duly elected as officers of said board:

George W. Decker	President
Lehi W. Jones	Vice President
Joshua H. Arthur	Secretary

Directors

Evan E. Williams
Myron D. Higbee
Peter B. Fife
John J. G. Webster
Edward Parry

A franchise from the City Council was obtained and Capital Stock subscriptions were sold for the new Cedar City Light and Power Co. The franchise conditions were: 1st — time, fifty years. . . . 2nd — to erect poles, and wire the city for light and power purposes. . . . 3rd — to use the

center of the street for said line. . . 4th — to enter Cedar City at 2nd South Street in the east part of the city. . . 5th — the privilege of purchasing enough of said plant to supply the city and its inhabitants with light, or the entire plant at the expiration of five years from the date of franchise, at cost.²

A location site was to be chosen for the hydro-electric plant. One suggested location was near the Heber C. Jenson sawmill adjacent to the Mammoth Creek in Garfield County. If they had decided to build the plant on this site there would have been an ample supply of clear spring water from two good sources, which contained more than the normal flow of Coal Creek. The flow could have been diverted by means of a canal. In addition, the ground was more suitable for building a canal than the soil in Coal Creek Canyon, and plenty of White Pine poles could be obtained close by for the transmission line. The water from the Mammoth would not freeze like the water does in Coal Creek. However, the distance of approximately 35 miles was a disadvantage. A rough cost estimate of the power plant on the Mammoth and the wiring of the city was \$23,000.00.

The second suggested location was in the Coal Creek Canyon a few miles east of Cedar City. The cost estimate for this location was \$13,748. The third proposed location was in the Red Creek Canyon east of Paragonah. This cost estimate was \$18,570.

Lehi W. Jones interviewed several influential men in Salt Lake City and they all favored the Mammoth site. Although sixty percent of the power would have been lost in conveying the current from the Mammoth to Cedar City, there would still have been three times the amount of available power than the plant on Coal Creek could furnish.

The people of Cedar City consulted two engineers from Salt Lake City, Stanley Crawford and Mr. Egan. These two men came to Cedar City to go over the suggested locations and assist by suggestions and recommendations to help decide on the best site for the power plant. On June 16, 1906 they gave information to the board relative to this project. At a meeting on the 19th of June, U. T. Jones made a motion that the Coal Creek site be selected. At the board meeting held on Feb. 1, 1907 it was moved and carried that M. H. Dalley be engaged to survey the line of canal, make the necessary map, and fill out the application to the State Engineer.

A canal was dug on the north side of Coal Creek Canyon. It was specified that the ditch be dug so that the bottom would be two and one-half feet wide. It was necessary for a flume to be built across Salt Creek Canyon. In building this contour canal, it was also necessary to make tunnels in several places so that the water would run at the proper level.

Bids were let out for the construction of these tunnels which were to be six feet in diameter and four feet high. Men who worked on the canal received a wage of \$2.00 per day and they were paid \$1.50 per day for a team of horses. Another bid was let out for the delivery of Quaking Aspen, Spruce and Red Pine poles for the transmission line. The poles were to be cut and delivered to Cedar City for the price of \$1.50 per pole. The power house was erected at the point of the Red hill, and was built out of rock. The rock was quarried by Frank Adams.³

A dynamo was ordered for the power plant. It arrived by train at Lund, during the summer of 1907. Evan Williams and Neil Bladen took a "Shutler" size 3½" wagon and four horses to Lund to haul the dynamo. In attempting to load it, they "monkeyed" around for quite some time thinking that it was nailed down to the bottom of the car. Finally when they found out that the dynamo weighed 10,000 pounds they devised a method by which it could be moved and managed to get it loaded on to the wagon. Young Lehi M. happened to be headed out on the desert with the team, "Jet and Bessie", between Tucker's Point and Dick's Reservoir, when he met the two men coming back to Cedar with the dynamo. They were stopping about every 300 yards to rest their horses. Because of the tremendous weight, the horses had to get right down and dig whenever they started out, just like it was a "dead outfit." As Lehi approached them they told him to turn his outfit around and hitch on. They commanded him just as if they were his bosses and, being only 17 years old, he did what they told him to do. Jet and Bessie, at best, didn't make a very good team and, when they started to pull, they really balked and see-sawed back and forth nearly breaking the neck yoke and the double trees. In time, however, they got the wagon moving — but very slowly, as it took two days to get to Cedar City. Neil Bladen cursed the horses all the way. When they reached Cedar City, the dynamo stood on the wagon in front of the old Co-op Store for over a week. Someone told the owner of the wagon that it didn't do a wagon much good to set with that much weight on it for so long, so they hauled the dynamo up the canyon and unloaded it onto the base which had been made for it, even though things weren't quite ready. They found that the wagon had a cracked "hind" axle and never could be repaired.⁴

During the building of the power plant, Lehi W. fell on a beam while working on it and broke several ribs. Dr. Robinson sent young Henrietta to the drugstore for brandy to help revive him after they brought him home.⁵

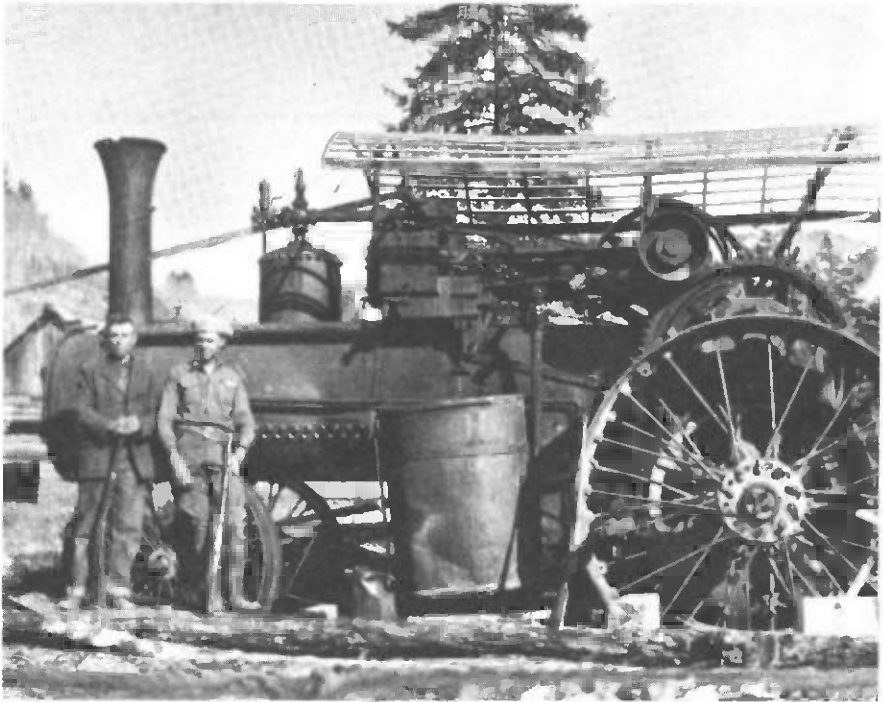
The equipment in the power plant consisted of 250 K.V.A. A.C. Generator (dynamo) with a 110 volt d.c. exciter and impulse water tur-

bine and a penstock. The generator was driven by a flat belt and pulleys from the turbine.⁶

While in the process of getting the power plant ready for operation, a dam was put in the creek several miles up the canyon for the purpose of diverting water into a contour ditch. This involved putting tunnels in some areas to carry the water. The diversion dam consisted mainly of cut trees from the surrounding area. A short penstock was installed between the end of the ditch and the plant.⁷ The canal was finished in the late fall of 1907. When the water was turned into the ditch, however, it gave them a great deal of trouble because of the gypsum in the soil and the unsettled condition of the canal bed. There were many washouts, landslides, cave-ins, and numerous trials of one kind or another. There were so many problems that it was decided to abandon the canal for the winter and use a large steam engine from the valley, capable of drawing twenty plows and of developing eighty horsepower to the belt. This engine was owned by the Cedar City Arid Farm Co., with which Lehi was affiliated.⁸ In the process of making this decision, Lehi did some checking on the steam engine to see if it would be adequate. Owen Matheson stated in his notes: "Finally Lehi Jones came to me and asked — did I think the steam engine could develop enough power to run the light plant? I told him it would not take much of an engine to create as much power as that dinky stream of water, and I was sure that it would be as stable as the stream had proven to be. 'Can you set it up and give it a try?' was the next question."⁹

The steam engine was brought into town and down mainstreet and when they reached the city park, they hit a wet spot on the road where a water main had leaked, and the engine sank down in the mud. It was stuck there for several weeks, tipped practically over, before someone was finally able to pull it out.¹⁰ Owen Matheson, who was the regular operator of the machine, maintained this happened when the factory operator was taking the steam engine to a demonstration north of town in 1905 or 1906; therefore, the factory man drove the rig into the bog-hole. Owen claims he drove the engine to the power plant in 1907 without any trouble.¹¹ When they set the steam engine up at the power plant, it was necessary to knock part of the wall out of the building and run a belt from the engine into the dynamo. Lehi's boys were among those who hauled coal all winter from the Bulloch and Jones coal mine to keep the engine running.

The farm company purchased the steam engine to clear brush land, and found that it was extremely difficult to work with partly because it was cumbersome to cross ditches and move from place to place. They were probably happy to get rid of it and were grateful when the power



STEAM ENGINE

Picture was taken in 1936 when it was being used at Wood's Ranch — M. S. Jones saw mill. It was used to run the generator, on a part time basis at Cedar Light & Power Plant in 1908.

plant took the machine off their hands.¹² Owen Matheson was employed by the power company to operate the engine.

Ann Jones Gardner made the following note in her scrapbook: "Our home was the first house wired for electricity in town, so of course it was a real occasion. Ferd Hintze was here courting Henrietta, and Willard and Sophia and I came home for Christmas in 1907 to be here when the electric lights were turned on for the first time in Cedar City." Ann and Willard were attending the University of Utah.

The light plant was operated from sundown until 11:30 P.M. and on two days of the week it was operated for a half of the day for washing and ironing. The following schedule of prices was adopted as a flat-rate: One 16 candle power light. . . \$.50 per month. Minimum meter rate. . . \$1.00. Any amount of power used over the minimum rate was 10 cents per 1000 watts or K.W.H.

In the spring of 1908 after the canals had been repaired, the water was turned into the system again and the steam engine was to run the generator in emergencies only, because of the high operating cost.

In order to cover the cost of materials involved in building the power plant, along with the equipment, labor costs, power poles, etc., the committee negotiated a loan from the Bank of Southern Utah in Cedar City. Actually, the costs were kept at a minimum because much of the labor was donated by the committee and others, but the costs mounted until the outlay reached approximately \$40,000.00. Because of the constant repairs and operating expenses, the income was not sufficient to pay back any of this money. The committee had planned on the city assuming the debt and taking over the operation of the power plant as soon as the plant was in steady operation but, because of the opposition from many Cedar City citizens, the city officials refused to assume the debt or take over the plant. Much of the objection was from businessmen who sold other types of lighting. In the early years of the power plant the operation was not very dependable and the city felt it was not a very good business venture. Since there was no other alternative, the committee continued to operate the power plant the best way they could.

The committee had all kinds of problems to cope with in order to keep the power plant going. In the winter, the water froze in the ditches and ran very slowly, or not at all, unless someone kept the ditches cleaned. This job had to be done by hand and it was an extremely difficult task to fix them without horses or machinery. It was important to keep the water running so that the walls of the ditch would not break. Once when the tunnel jammed with ice, Lehi W., along with some other men, was working to keep it open. Lehi had his son, Henry, with him. Henry was sent through the tunnel to clean out the ice. By the time he

got to the end of the tunnel the water was up to his chin. He couldn't stand straight in the tunnel, but stood in a stooping position. When he came out the other end of the tunnel, he had no way of getting home except by horseback. It was zero weather and his clothes were soaking wet, and by the time he reached home they were frozen to him. The other boys were called on to do the same thing on other occasions, as the tunnel was constantly being jammed with ice during cold weather. Will said that he didn't ever go through the tunnel, but rode along side the ditches on horseback many times so one of his brothers, who was cleaning the ditch would have transportation home when he finished. They used the horse to help tramp the ice out. Sometimes when the boys got cold and wet and exhausted, they resorted to telling the man at the plant that it was impossible to keep it open any longer, and then they had to ride back up and turn the water out of the ditch.¹³

They had trouble with the diversion dam, too. Lehi M. says they chopped every tree out of the canyon around the area to keep the dam intact. He said, "There didn't seem to be much trouble on regular days because, if they got into too much trouble, they could just turn the lights off and use candles, but on special nights when there was a dance or play, a lecture or musical production, everyone had to be up to the plant to keep it running. My brothers and I missed all the cultural productions of the town because we were always doing what we could, to keep the power plant operating." Henrietta did most of the calling when men were needed to clean the ditches or if the dam went out. The boys agreed that their mother was the general foreman of the entire production.

In the summer the boys had a steady job keeping the dam in, after floods. Rass and Will spent much of their time doing this since they, being the youngest, could do this while the older boys did the farm work. They also spent some time working on the power poles, putting the cross arms on. This they did without pay.¹⁴

When Rass was 15 years old, an unusually strong east wind came up and his father sent him on a mission that meant the safety of many of the people in Cedar City. He was told to ride as fast as possible about a mile and a half to the Power Plant and tell the operator to shut the power off. Rass said, "I have never seen my horse, Josey, go so fast." After the wind subsided, most of the power poles and many barns in the community were down.¹⁵

In 1910, one mile of redwood pipe was purchased and installed to replace that part of the canal where so much difficulty had been experienced. This made the plant much more dependable and the service was greatly improved.¹⁶



THE JONES FAMILY AT CHRISTMAS 1907

Back porch of the Jones Family Home. The occasion was the turning on of the first electric lights in Cedar City. "Our home was the first wired"

Left to Right: Front Row . . . Will and Rass

Middle Row: Ferd Hintze, Mrs. Hussong, Henrietta, Sophia, Miss Lillian Walker (voice teacher), Henrietta L., and Lehi M.

Back Row: Mr. Hussong (teacher at college living in Jones upstairs), Ann, Elizabeth Ann (Kumen's wife), Henry, Kumen, Lehi W., Willard, Jim Bevan (electrician who did all the wiring and who was a boarder).

On Sept. 1, 1908 L. W. Jones resigned his position as Supt. of the power plant but continued as a committee member. On May 10, 1911 it was decided that in order to furnish the power to the Normal School, it would be necessary to run the electric plant for day service on Tuesday and Saturday the entire day and on Wednesday and Friday for a half a day. In addition, the engineer would be required to run the plant from sunset to sunrise each night.

A new company was organized in February of 1912 known as the Cedar Electric Co. It was financially capitalized at \$25,000 and the common stock had a par value of one dollar per share. Lehi was selected as incorporator and was named as the manager. In 1915 he was elected president of the Cedar Electric Company.¹⁷ In 1919 on March 15th, the Cedar Electric Co. circulated an information sheet that read as follows:

"The Dixie Power Company is negotiating with Cedar Electric Co. to purchase their plant and conditional on the citizens subscribing to Power Co. stock at \$100. par to make the line extension from the company lines at Mountain Meadows to Cedar City, a distance of approximately 30 miles, the reduction sub station and changes in Cedar town system at an estimated cost of \$36,000."

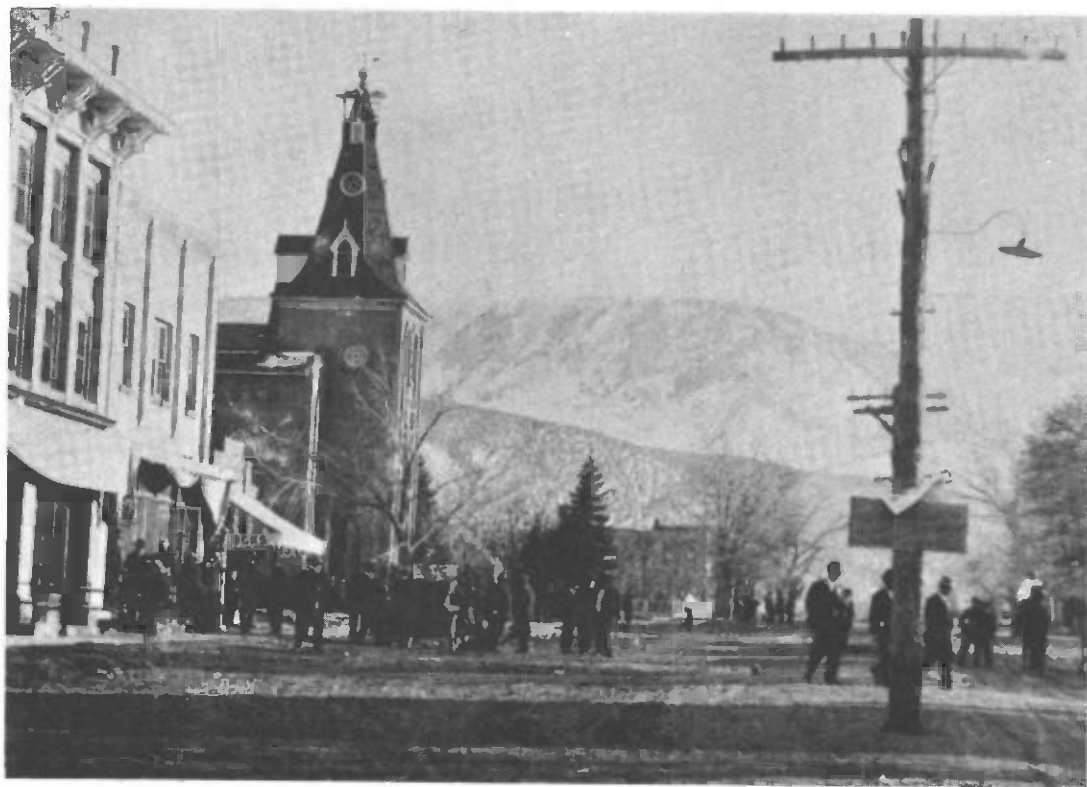
"Your local company can continue to give you satisfactory service for lighting and small motors load for some time to come but its present plant is inadequate for furnishing power for the pumping requirements on lands in this valley."

"We are also confronted with costly replacement to our steel pipe and distribution system and this would not increase our output. We therefore deem it to be for the best interest of Cedar City and Iron County to dispose of our present system and encourage the bringing into our district sufficient power to develop our latest resources."

"We therefore ask you to become a share holder with us in the utility company and help build up our county and at the same time make what we believe to be a good investment."

Very truly, Cedar Electric Company

The Dixie Power Co. took over the Cedar Electric Co. April 1, 1919. The plant in Cedar City was run only a short time and then the redwood flow line and steel penstock, together with usable materials from the building, were moved to the hydro plants near Veyo, Washington Co., Utah. The water wheel was later moved to the Parowan Flour Mill to replace one there which had a broken shaft. After the building was removed the dynamo (A.C. generator) remained there on the concrete base for years and was finally removed during a scrap iron drive.¹⁸ Lehi's sons said they were certainly happy when the power plant was sold because it had just been a drudge to them. They said, after they sold it, the



MAIN STREET, CEDAR CITY, UTAH

The Cedar City Light and Power Co. pole line was located in the center of the street. The Tabernacle building is in the background (Center & Main).

lights were out for a time and they were very happy to sit around in the dark and enjoy the inactivity.¹⁹

Many prominent citizens were on the subscription list for stock in the Dixie Power Co., in amounts varying from \$100.00 to \$1,000.00 or 10 shares. In an old stock ledger dated May 24, 1919 it shows Lehi W. Jones as being the owner of 36 shares. On May 8, 1919 he acquired an additional half share from Herbert Webster and on June 6, 1928 another share from Sam Leigh. Also in the same ledger, dated Dec. 1, 1926 there were listed 10 more shares of preferred stock to Lehi Jones. The minutes of the meeting held Jan 6, 1920 list Lehi as Director and, presumably, he was appointed to the Board soon after the sale of the company in 1919. He continued as a director of Dixie Power Co., later renamed Southern Utah Power Co., up until the time of his death in 1947.²⁰

The Board of Directors of the Southern Utah Power Co. held a meeting Dec. 12, 1947 and a resolution was adopted which reads as follows:

"Whereas in the death of Lehi W. Jones, a member of the Board of Directors of Southern Utah Power Co., there has been lost to Cedar City and Southern Utah one of its foremost citizens, a man of keen intellect, a builder of constructive force, and a leader who has devoted his life to the welfare of his community and state and through his foresight, wise counsel and deep interest he pioneered the electrical industry in this area and has continuously contributed to its growth and progress, we as his friends and fellow directors desire to permanently record the affectionate regard in which we will ever hold his memory and its appreciation for his noble character and the eminent service he has rendered."²¹

At this same meeting, Lehi's son, Lehi M. Jones, was appointed to the Board to fill the vacancy left by his father.²²

¹ Jones tape recordings.

² D.U.P., South Elementary, Cedar City, Utah.

³ Written by Belle Armstrong in 1935, material at South Elementary.

⁴ Told by Lehi M. Jones.

⁵ Told by Henrietta Jones Hintze.

⁶ George Grimshaw, long time employee of Cedar City power company.

⁷ Jones tape recordings.

⁸ Jones tapes and from Belle Armstrong's material.

⁹ Material at South Elementary.

¹⁰ Jones tape recordings.

¹¹ Written by Owen Matheson.

¹² Jones tape recordings.

¹³ Ibid.

¹⁴ Ibid.

¹⁵ As told by Erastus L. Jones to Madelon Jones Payne, a daughter.

¹⁶ Written by George Grimshaw.

¹⁷ Belle Armstrong material.

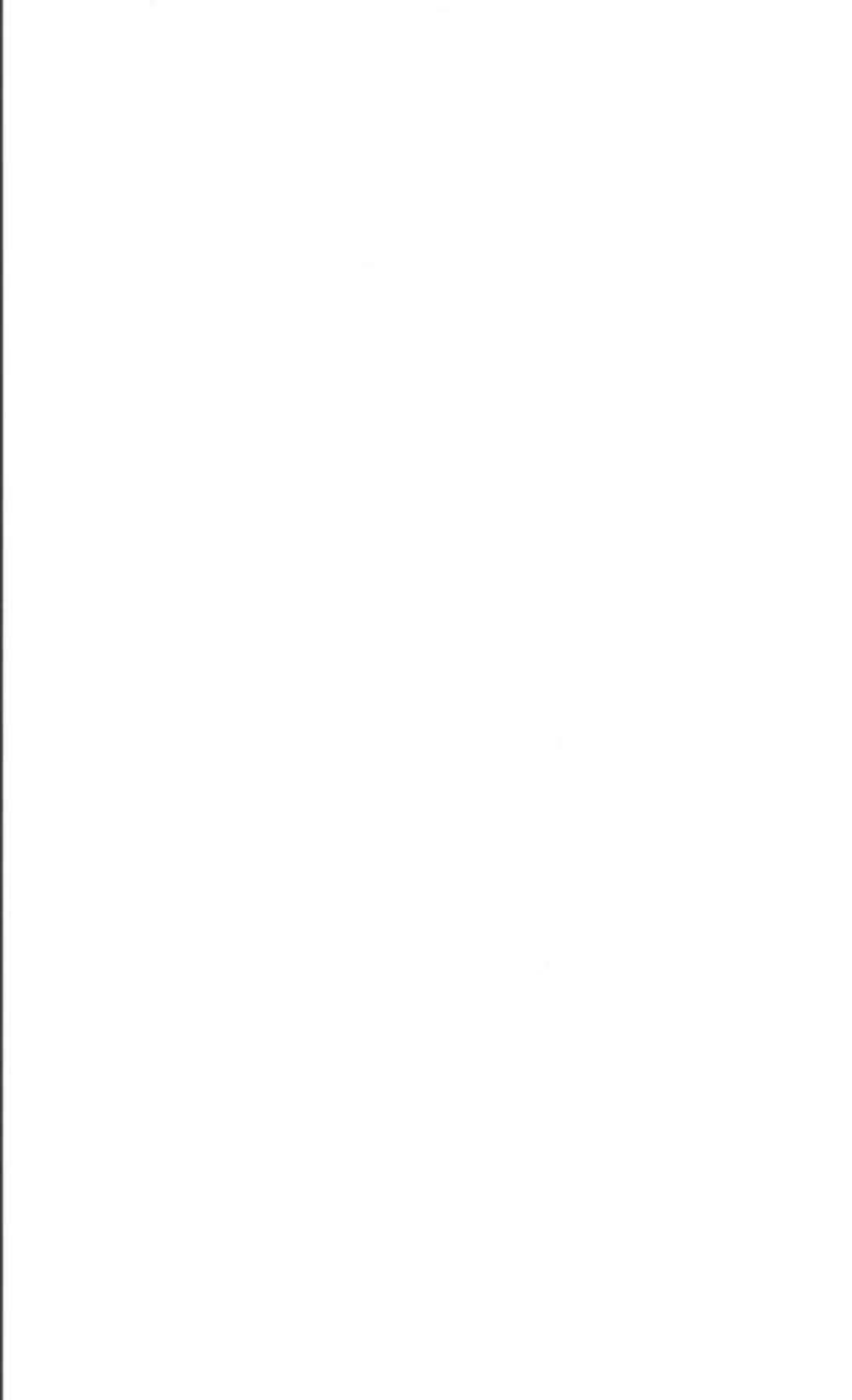
¹⁸ Written by George Grimshaw.

¹⁹ Jones tape recordings.

²⁰ Written by Inez Cox, long time employee of Cedar City power company.

²¹ Memo furnished by Ann J. Gardner.

²² Written by Inez Cox.





Lehi Jones and Dave Bulloch purchase property at Short Creek, Ariz. Picture Oriah Leigh and others. Stories connected with Short Creek. Description of "old-time cowhand." Picture Jones family 1912.

In 1906, four years after Lehi and Dave Bulloch sold Pipe Spring, they bought 80 acres of deeded property at Short Creek, Arizona from B. F. Sanders, the same man who sold them Pipe Spring. The deed for the Short Creek property, however, was not recorded until 1908. B. F. Sanders was a cattle buyer from the midwest who, also, bought and sold real estate whenever he had the opportunity. He apparently had backing from many sources from the east and midwest.

Short Creek is located about 25 miles west of Pipe Spring, adjacent to the Arizona Strip and, by acquiring property there, Lehi and his partner in the transaction, Dave Bulloch, obtained a right to the public domain range. Lehi bought a herd of about 200 head of cattle from the Cleveland Ranch near Spring Valley in east Central Utah. These cattle were branded with a "holy cross" and were always referred to as the "Cross Cattle." They trailed the herd all the way down the state to Cedar City and up Cedar Mountain where they summered them at Three-Creeks, west of Navajo Lake. Henrietta and the family were dairying there at the Chaffin Ranch. The cattle were taken to Short Creek and the Arizona Strip that fall by way of the Plains and Orderville Gulch.¹

Lehi's brother, Uriah T., was in with him on these cattle on sort of a loose deal. The Jones Brothers got along well together and, more or less, traded around. Later, Kumen L. bought Uriah T's interest in the cattle in 1908.²



Taken about 1904

Oriah Leigh, colt named "Little Buck" caught in the Antelope Hills, Will Jones on "Kitty," the mule, George Leigh on "Big Bay Mare," and Hyrum Perry on "Little Bay Mare."

Oriah Leigh was hired to stay with the "Cross Cattle" at Short Creek, Arizona.

Lehi hired Oriah Leigh to stay with the cattle and Lehi's boys took turns working with him. Oriah took part of his salary in cattle. Lehi M. recalls spending a great deal of time at the herd. Rass talked about leaving Cedar City alone, when he was a young man of 15, with supplies on pack horses to take to the camp at Short Creek. Sometimes, he was away from home two or three months and it was usually several weeks before his mother heard whether he had arrived safely. On one of these trips Rass met Zane Grey, the author of many western novels. Rass said, "Zane Grey spent three days with our outfit collecting information for his books. He seemed to be anti-Mormon in his writings, but he lived with the Mormons and was friendly, and on good terms, with them." Rass felt that being against the Mormons was sort of a front to make better reading material.

On one occasion, Rass and Warren Bulloch were returning from Mount Trumble, south of Short Creek, with a pack outfit and ten head of horses. The morning after they had camped at a spot north of Grand Canyon, Rass woke up with a severe "bellyache." The two fellows started out riding but Rass said, "I would ride and stop, walk awhile, ride and stop again until, after about ten miles, I was at the end of my rope." Finally, he gave up and laid down under a tree, groaning in pain. Warren started out for help but Short Creek was nearly thirty miles away so he decided to go back with Rass and do what he could for him. After a sleepless night, the pain subsided and they continued on to Cedar City. Rass consulted a doctor who felt certain that he had experienced a severe attack of appendicitis and was extremely fortunate that things turned out as they did.³

Henry related the following about his experiences: "After I returned from my mission, I spent the first year working with sheep for my father and his brother, until they decided to put the sheep in the Cedar Mercantile Co. In the fall of 1909, I went to Salt Lake to attend the University of Utah. While there, I lived with Henrietta and Ferd at their home on second South and 9th East. In 1910, Lehi M. and I bought the Brand O. Ranch and Leigh's cattle that were on the Arizona Strip." (Oriah Leigh left the Joneses and moved to California.) "Dave C. Bulloch, Oriah Leigh, and I left Cedar in August to go to the 'strip' to receive the cattle. We went over Cedar Mountain, down through Lower Herd, Hay Canyon to Mount Carmel, and then to Cane Beds. There, Dave C. and Oriah got into an argument and we broke up. Dave C. and I went with Bar Z, a cattle ranch near there, looking for cattle, and Oriah went with a Kanab outfit. When we got through riding, I hired out with the Bar Z to drive 1800 head of cattle to Lund. We came by way of the Big Plain and crossed the river at Virgin, going through Toquerville, Pin-

tura, Kanarra, and Iron Springs. Because of this late fall riding, I was delayed in getting back to the University and was two months late for school."⁴

The Arizona Strip was used primarily as cattle range and was grazed all year, but especially in the winter months. In 1910, several people began running sheep in the area and grazed them there the year round. Homesteaders had moved in and taken over quite a bit of the property and none of the boys wanted to go down there and run the cows. This continued use of the land damaged the cattle business, and eventually Lehi and Dave Bulloch decided to move their cattle to better feed. In 1915, Kumen and Rass, along with Dave C. Bulloch, Mont Sawyer, Arthur Perry and others, rounded up approximately 1350 head of cattle on the Arizona Strip and started with them from Cane Beds toward Cedar Mountain over the Sand Hills and through Orderville Gulch toward the Three-Creeks area.⁵ Will remembers leaving school the latter part of April that year to take a wagon load of supplies to the herd. The other fellows had gone over Cedar Mountain to pick up the saddle horses, but Will and Joe Rowley, who accompanied him, went by way of Hurricane, Cane Beds and Short Creek and eventually caught up with the men and the herd at Mount Carmel, approximately thirty miles northeast of Short Creek. Will then continued with the heard and Joe Rowley took the wagon back to Cedar City. They had seventy-five head of horses and mules with them, some of which carried supplies.⁶

At first, the cattle moved along fairly well, but they were not acquainted with the range. This country was strange to the riders as well as the cattle. Dave C. Bulloch, Dave Bulloch's son, and Kumen had been through the area before but the others were completely unfamiliar with the surroundings. The cattle began to scatter when they started over the mineral country and Clear Creek Mountain where there was oak and brush. The fellows found that keeping this huge herd of cattle and horses together was practically an impossible task. The water consisted of small springs which were not adequate for a herd of that size and the cattle were thirsty and hungry. When they reached the green oak and better feed, the animals almost refused to be driven further. The men struggled for days with the cattle, riding from daylight until dark, moving them forward for what seemed to be an inch at a time. Will remembers riding into camp at 10:30 one night in the Orderville Gulch only to find that some of the pack horses were lost, which only added to their problems. The drive was taking so much more time than they had anticipated that they were getting short on food and were becoming very discouraged. Finally, they reached Hog's Heaven and decided to separate the Bulloch and Jones Cattle and take them in different directions.

After a great deal of effort, they managed to get the two herds separated and the Jones herders headed their cattle towards Corry Point and Three-Creeks. The Bullocks left their cattle near Hog's Heaven in the lower country on the plains where they owned property. They had left cattle behind all along the way.

That fall Kumen, Dave C., Rass and others got together again and made an attempt at rounding up the stragglers. They knew that they were taking on a terrific job especially since the wild cattle had drifted back towards the Arizona Strip and were determined to get back to what they knew as home. The group of men located most of the cattle but it was a "fight" all the way. They were able to get a good percentage of them out and back with the herd, but some of the cattle were never rounded up. According to Will, Charles Esplin was authorized to get some of the wild ones if he had to shoot them, and he hauled them out on pack horses.

In the winter, part of the cattle ran in Cedar Valley and New Castle where Lehi had acquired a large ranch, and they were trailed to the mountain in the spring. The Joneses and Bullocks never did take any of these cattle back to the Arizona Strip. Later, Lehi leased the land by Iron Springs and acquired land near Antelope Springs where he ran cattle.

In 1919, when Lehi M. and Rass were discharged from the army after World War I, some of the original Cross Cattle were still on the range at Short Creek. These cattle had become very wild and had not been de-horned. It was like catching a deer to rope one and brand it. About the last roundup of cattle at Short Creek took place in 1926. In 1930, Lehi sold his 40 acres of Short Creek property for \$400.00.⁷ Evidently, the range rights were dispersed through the Taylor-Grazing Act, which was introduced in the 30's.

The following is a description of an "old time cowhand" which Rass cut out of a western magazine. He felt it was a pretty good likeness of the life they led while running cattle on the Arizona Strip:

"The cowhand's typical day was anything but romantic. There was no romance in getting up at four o'clock in the morning, eating dust behind a trail herd, swimming muddy and turbulent rivers, nor in doctoring screw worms, pulling cows from bog holes, sweating in the heat of summer and freezing in the cold of winter. Prairie fires, swollen rivers, stampedes, storms, freezing blizzards, man-killing horses, fighting cattle, holes for horses to step into and trees for them to run against, a rope that might betray him constantly in his hand — all these perils and more were a part of the cowboy's daily life."

“The old-time cowhand lived in the saddle. He was strictly a riding man, and detested walking even for short distances. The true cowboy’s life, with its hardships, isolation and dangers, developed all the sterner qualities to a high degree.”

“On a clear day he didn’t need a watch to tell him the time of day, and at night he could tell by the stars. He could tell a change in the weather by watching the action of the cattle. Words aren’t needed to tell a range man a heap of things. He certainly never thought of himself as being anything extraordinary or heroic. He’d likely been born to the cow business and rode a running iron for a hobbyhorse.”⁸

¹ Jones tape recordings.

² Told by Lehi M. Jones.

³ As told by Erastus Jones to Madelon Payne, a daughter.

⁴ Henry Jones writings.

⁵ Jones tape recordings.

⁶ Told by William L. Jones.

⁷ Jones tape recordings.

⁸ In possession of Laurena Jones Adams.



LEHI, HENRIETTA & THEIR EIGHT CHILDREN

1912 Cedar City, Utah

Front Row — William L.

Second Row — Kumen L.; Lehi W.; Henrietta; T. Willard

Back Row — Henry L.; Henrietta H.; Erastus L.; Ann; Lehi M.





Cedar Livestock Company. The Mercantile Store. Lehi M. and Rass take sheep to Gunlock, Utah. "Poots" Walker. Lehi elected president of first Chamber of Commerce. Lehi chosen and ordained Bishop of Cedar City West Ward. Minutes of meetings while in this position. Picture of Tithing Office. Kumen marries and homesteads farm. Henrietta and Ferd Hintze. Ann Jones and Bert Gardner. Henry Jones and Artemisia Gardner. Picture of family. Hauling coal and the Jones and Bulloch coal mine. The Jones Brothers and their iron ore claims. L.W. Jones And Sons Co. organized.

In 1907 many of the livestock men in Cedar City consolidated their rangeland and sheep into one "setup." Each man had been arranging for the extra help he needed to take his herd to the mountain each spring and back again in the fall. The men of this area decided that it would be more convenient to take the sheep to the mountain in one large herd and run them together in the winter. The sheep ran on the combined rangeland belonging to the members of the group known as the Cedar Livestock Company. The Joneses took an active part in this organization. The Company hired a manager and some herders and each stockholder was to receive dividends according to the number of sheep he owned.

Young Kumen Jones was hired as the first manager of the Cedar Livestock Company sheep herd and he kept this position until approximately 1912. There were about 35,000 head of sheep in this consolidated herd. Not long after they consolidated, the members of the company agreed that they needed a commissary to supply the men and herds with grain, clothing, supplies, etc., so they agreed to build a Mercantile Store in Cedar City. The Bank of Southern Utah had been organized a few

years before and was located in the Knell Bldg. Many of the same people were involved in both the bank and the Mercantile. The bank needed a new building, so they built across the street on the corner, 75 north main, and occupied the southeast corner of the building, and the Mercantile Store used the remainder of the space. Uriah Jones, Lehi's brother, was made overall supervisor of the Cedar Mercantile and Livestock Co. Harry Lunt managed the store and young Kumen was secretary of the company, as well as manager of the sheep. The Mercantile Store sold anything and everything. They handled McCormick Machinery, hay, grain, groceries, dry goods, etc.¹ In approximately 1912 William R. Palmer took Kumen's place as secretary of the Company. A letterhead from an inventory taken near that time read as follows: CEDAR MERCANTILE & LIVE STOCK CO., Hardware, Farm Implements, Dry Goods, Groceries. . . . U. T. Jones, President; Wm. R. Palmer, Sec'y-Treas; H. H. Lunt, Manager; Directors — Uriah T. Jones, Henry W. Lunt, Lehi W. Jones, Herbert W. Webster, John A. Adams, Wm. R. Palmer. Not long after that Lehi was made president as some of the original stock certificates were signed by Lehi W. Jones, President. Lehi was the largest individual share holder in the company with a total of over 18,000 shares which was approximately 21% of the company. The purchase price of each share was \$1.00 and Lehi bought his holdings during the period from 1908 to 1914.²

As time went on, the Mercantile Store extended a great deal of credit and, eventually, much of the profit from the shepherd was being used to pay off the debts of the store. At one time, they were forced to sell 6,000 head of their young ewes to cover the indebtedness. Lehi M. remembers this taking place at 8-Mile Springs west of Cedar City. The buyer, a Frenchman, took his pick of the herd by standing at the chute gate and simply cutting out all the sheep he wanted. After these sheep had been sold, all that was left in the Mercantile Herd were the old ewes and lambs.

In 1912, there was very little feed in the Cedar City area so two of the company herds were sent to Gunlock where there was better feed. In December, when it came time to put the bucks in with the herd, Kumen sent Lehi M. and Rass on the day before Christmas to Iron Springs to start the bucks toward Gunlock. They were supposed to camp at Antelope Springs the first night, but it was so bitter cold, they kept going until they reached an old post corral belonging to Frank Knell on his place north of New Castle. They fed the horses some hay and bedded down in the snow. In the night they became so cold that they got up and put the harnesses, and anything else they could find, on top of them to hold the blankets down around them and help keep them warm. The next morn-

ing Rass took the sheep through New Castle and on toward the Holt Ranch. Lehi M. stopped at Willard's farm to get some more hay. While he was there he noted that at 9:00 A.M. it was 18 degrees below zero. He caught up with Rass and they went on to the old Platt Ranch in Mountain Meadows and camped there for the night. They camped at Central the following night and the next day they met the herder, who was to take the bucks to the herd, above Gunlock. The town of Gunlock was celebrating the holidays by having a dance, and Lehi M. and Rass stayed there that night and joined in the festivities. The whole town turned out, even the little children. The next morning the boys started home with a bitter north wind in their faces. They should have stopped at Mountain Meadows, but they continued on until midnight until they reached the old Platt Ranch. After sleeping in the snow, they started very early the next morning and kept going until they reached home late that night. It was New Year's Eve. They were very happy to be home. At times during this trip they felt certain they would freeze to death.

Although the theory of the Mercantile and Livestock Co. was all right, it just didn't seem to work, and was a big disappointment to everyone involved. After the herd had been depleted to keep the Mercantile running, the members decided that the cooperative shepherd was the wrong thing, but they continued to operate until 1918 when they divided the sheep and each member took back his own herd. They kept nursing the Mercantile Store along hoping to keep the loss to the stockholders at a minimum. They were buying all their merchandise from ZCMI in Salt Lake City and, as time went on, became very indebted to them. During the depression in 1929 and 1930, the Mercantile was completely taken over by ZCMI.³

Young Lehi M. went to work for the Mercantile Store in 1914 where he worked until he went into the army in 1918. Years later he owned a store located in the same building.

One of the well known, colorful personalities of the Cedar City area was a salty citizen called "Poots" (Sam) Walker who worked part time for the Mercantile. He created a nickname for practically everyone with whom he associated. "Poots" had worked for Lehi W. and Dave Bulloch for years and he had given each of them a nickname that remained with them for many years. According to "Poots," Dave was continually using rawhide to repair or to make something with, and Lehi could fix most anything with a piece of baling wire. Consequently, Dave became known as "Rawhide" and Lehi as "Baling Wire," and before long the name of "Rawhide and Baling Wire" were used to identify their partnership. Uriah T. Jones was good at making sour dough graham "pones" in the

top of the flour sack while at the shepherd. Because of this ability, Uriah was nicknamed "Graham Cake" by "Poots" Walker.⁴

Lehi not only could fix things with baling wire, he learned to be resourceful and could manufacture or fix almost anything. Besides making good use of materials, he made good use of his time and anyone else's who happened to be working for him. If anyone was ever standing around, Lehi soon found something for him to do.⁵

On one occasion when "Poots" was putting up hay for young Kumen, the team of horses which he was driving, ran away and broke the hay rack and harness. He finally got them stopped by running them into the fence in one corner of the field. Kumen galloped over on his horse and said, "Poots, what's the matter? Don't you know anything?" Poots, who was extremely upset, said, "No! How can I know anything when you know it all?"⁶ Poots Walker worked with the Jones family for many years and was well liked for his humor and dependability.

In 1905 Lehi was given the honor of being elected the first president of the Cedar City Commercial Club which is now the Chamber of Commerce. He held honorary membership in this club until the time of his death. During his life, Lehi was a member of the City Council, City treasurer, Iron County Commissioner, Justice of the Peace and Mayor.⁷

On June 19, 1908 Lehi W. Jones was chosen and ordained a bishop by Francis M. Lyman, and was set apart to preside over the newly organized Cedar City West Ward of the Parowan Stake. The following are some of the minutes taken while Lehi was Bishop:⁸ June 18, 1908. . . . Cedar ward divided. Apostles Francis M. Lyman and John Henry Smith were present. Cedar East: Henry Lunt, Bishop; Alexander G. Matheson, first counselor; William V. Walker, second counselor; and S. J. Foster, clerk. Cedar West: Lehi W. Jones, Bishop; Jethro Palmer, first counselor; Samuel Leigh, second counselor; and E.M. Corry, Clerk. June 27, 1908. . . . Bishop L. W. Jones presides at organization of West Ward at division.

Nov. 1, 1908. . . . Saints of Cedar West Ward met in the tabernacle Sunday afternoon for sacrament and fast day exercises. Bishop L. W. Jones presiding. Bishop Jones offered the blessing on the oil. Bishop Jones was first speaker, said he wanted to cultivate a feeling of appreciation, to have the privilege of meeting with the Saints on occasions like this one today, that they were the most important meetings we have. Advised the parents to bring their children to meeting thus instilling in them a habit and desire for meetings when they became older.

- Nov. 15, 1908. . . . L. W. Jones spoke and encouraged the saints to keep in the work of the Lord, and be faithful. Said he took great consolation in the saying, "The race is not to the swift, not the battle to the strong, but with them that endureth unto the end." 120 present.
- Feb. 7, 1909. . . . Bishop L. W. Jones said he feels that something should be said in regard to the laxity of the Saints in allowing their children to go without ordinations and promotion in the Priesthood. Said, also that parents should teach their boys, not to profane and use the name of Diety, upon the streets, lamented the fact that this was indulged in so generally among the boys, and emphasized the fact that the duty of training their children along proper lines rested upon the parents and if they failed in this, they should be held accountable.
- Feb. 22, 1909. . . Priesthood meeting held in tabernacle Monday evening. Bishop L. W. Jones presiding. Bishop Jones expressed himself as being pleased with the interest taken at meeting, referred to the great number of young men who had taken but little interest in the Gospel. Said he thought it possible, by being diligent and energetic, that one who was indifferent could awaken within himself an interest in the fundamentals of the Gospel.
- June 6, 1909. . . Bishop L. W. Jones wondered if we really knew what faith meant to us, and if we knew that faith without works would avail, if nothing. Said he felt that we were missing an opportunity of great benefit when we failed to bear testimony at these meetings and he also felt that we would be under condemnation for neglecting to do this.
- July 11, 1909. . . Convened in Tabernacle — 2:10 P.M. Elder Henry Jones spoke upon baptism and of the Holy Ghost, after the baptism of water.
- Aug. 15, 1909. . . Bishop Jones urged prayer as a protection to us in this life of trial.
- Sept. 12, 1909. . Bishop Jones strongly impressed upon the Saints the

necessity of having a full attendance of children and grown people at conference next Saturday and Sunday.

Sept. 18-19. . . . Conference — U.T. Jones released as Stake President.

Oct. 20, 1909. . . L. W. Jones said he had been very much impressed with the service and said, the audience here was a manifestation of the respect in which the family held. Said if we were blessed with the proper spirit we could acknowledge the hand of the Lord in our trials.

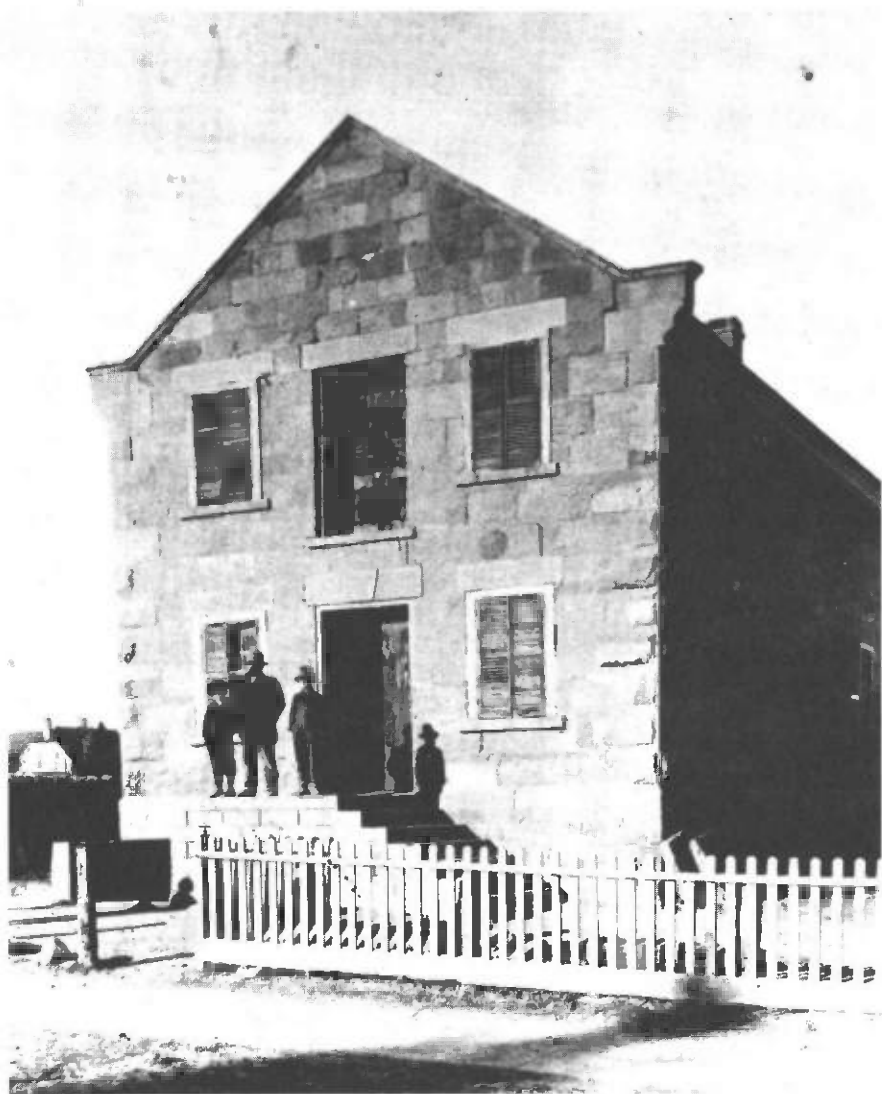
Nov. 14 Bishop Jones gave notice of the Farmers and Housekeepers School to be given by the professor of the A.C. College, to be held for the week commencing Nov. 22.

Dec. 19, 1910. . . Bishop Jones said a few words along the subject of the wards being divided, said there was some talk of the wards meeting together for the afternoon service but, for his own part he thought it better for them to meet as they had been doing for it afforded an opportunity for more of the Saints to do active work in the church. Said in regard to Prof. Cosslett and the choir that the Saints did not appreciate their efforts like they should. Said he felt to commend Prof. Cosslett especially for his faithfulness and felt that he could say, there were very few, if any, in the church who had been as faithful in the discharge of their duty as he had.

Jan. 3, 1911. Sacrament and Testimony Meeting. L. W. Jones said the sooner we realize that we were responsible for our own acts and that every act of our lives has an influence either for good or evil upon us, the better it would be for us.

Sept. 23-24, 1911. . . Stake Conference. Through the poor health of Bishop L. W. Jones and he, himself, feeling he could not do justice to the office of Bishop, under the circumstances, he was honorably released with a vote of thanks and Alexander G. Matheson was selected to succeed him.

Lehi and Henrietta wanted their children to be educated and they were great supporters of the College in Cedar City. All of their children attended the B.N.S. and graduated from that institution. The five older members of the family also attended the University of Utah. Willard



CEDAR CITY'S BISHOP'S TITHING OFFICE – Built in 1856

Location was 189 North Main, Cedar City, Utah.

Lehi W. Jones became Bishop June 19, 1908.

Tithing in the early days was paid almost wholly in kind, and a great deal of miscellaneous produce accumulated at the Tithing office. Through the 1870's the St. George Temple was being built, and all the tithes of Southern Utah converged there.

graduated in Chemistry, Henry in Law, Kumen in Business and Ann and Henrietta in Education.⁹ In a period of ten years, between 1902 and 1912, these five older children were all married. It is interesting to note that all of Lehi's and Henrietta's children were married in the L.D.S. Temple.

When Kumen was managing the Cedar Livestock and Mercantile shepherd, he was courting Amy Jane Leigh, the daughter of Henry Leigh. "Jen", as Amy Jane was referred to, left Cedar City for awhile to teach school. While she was away Kumen started to go with her older sister, Ann Elizabeth (Lil) and they were married June 26, 1907. In about 1910 Kumen built a new home in Cedar City, but when the Mercantile business started failing, he and Lil homesteaded a farm located in Cedar Valley, and over the years built up a profitable farm and cattle business.¹⁰

Just a month after Kumen and Lil were married, Sophia and Willard's second child, Denton, was born July 13, 1907. They were living in Salt Lake City where Willard was employed. Young Henrietta traveled from Cedar City where she was teaching school, to stay with Willard and Sophia to help them until Sophia regained her strength. Henrietta received \$45.00 a month for teaching the first grade. Lehi said, "That's all I pay my sheep herders, I guess I'd better raise their wages if that's what you get." It was during this stay with Willard and Sophia, that Henrietta met Ferdinand Hintze who had been one of Willard's classmates and frequently came to study with him. On one occasion, while Ferd was there, Sophia asked him to take Gwendolyn, their first child, to the circus. Henrietta asked if she could go along as she had never been to a circus. This was the beginning of a courtship which ended in marriage Sept. 3, 1908 during one of the busiest times of the year. The Joneses were bottling fruit, threshing grain, making plans for bringing the cattle down from the mountain, and all the other projects which took place during the fall of the year. The day Henrietta and Ferd were married, Henrietta didn't feel very well but attributed it to the excitement. It was soon found that she had Typhoid Fever and poor Ferd spent the first few weeks of their marriage nursing Henrietta back to health.¹¹

Bert Gardner had been on a mission in Germany and returned home in December, 1908. It was not the best time to find a job, but he learned that Willard Jones, who had been teaching at the B.N.S. was resigning to take another position, so he came to Cedar City to investigate the possibility of taking Willard's place. Since he had lived in the Jones home when he went to High School, he went there to see if he would be accepted again as a boarder.

As Bert walked back down town, he and Ann Jones, who was on her way home from school where she taught, passed each other. Both turned back at the same time to look, each interested in this new person. Bert lived with the Joneses for the rest of the winter and, this first encounter ripened into a love affair. In the summer Bert brought Ann and her cousin, Mamie, to stay with his family for two weeks in Pine Valley. The next winter, he went back to the University of Utah where he got his degree in Electrical Engineering. He and Ann were married in the Salt Lake Temple the following Dec. 21, 1910.¹²

On Oct. 15, 1911, a third son was born to Sophia and Willard and they had a difficult time deciding what to name him. The Sunday arrived when the baby was to be blessed and Lehi W. was given a choice of about three names, one of which he was to choose when he named the child. When he carried the baby up to the front of the chapel and laid his hands on the child's head, Sophia wondered what name he would pick. When Lehi W. named the baby Uriah Jones, after Lehi's brother, Sophia was very surprised and a little upset as that was not one of the names she had given him.¹³

Henry graduated from the University of Utah in the spring of 1911 and passed the bar examination in Law. Before he left Salt Lake City he was friendly with Mary Gardner, a girl from Pine Valley who was working for the New Castle Reclamation Company. Henry went to the office to visit her and was introduced to her cousin, Artemesia Gardner, with whom she lived. Henry said, "There, a romance began and, I say to myself, that it was love at first sight. I called her the next day and she was leaving for southern Utah on the train, I said 'what a coincidence I'm going to Cedar City on the same train,' and so we sat together and got better acquainted."¹⁴ Mesia's father met her at Lund with a whitetop, and Henry came to Cedar City on the stage. Henry said, "I did a pretty good job of selling myself and I went to Pine Valley several times to see her." Henry and Mesia went on a mountain trip that summer to Navajo Lake with Sade and Frank Thorley, Bert and Ann, and Henrietta and Ferd. They traveled on a light wagon with a team and camped in tents.

Mesia recalls having met Henry earlier when she was 16 years old when he came to Grass Valley with a group of young people on the fourth of July. They came to the Gardner home for supper with Mesia's brother. The family had already eaten so Mesia and her family bustled around trying to find something to feed the group before they went to the dance. Mesia says she doesn't think she was even introduced to Henry but she remembered him well.

Mesia went back to Salt Lake in the fall and continued teaching school at the B.Y.U. during the winter of 1911 and 1912. Henry came up to see her just once that winter. She was living with an aunt and an uncle, and Henry said there were so many people around that he and Mesia couldn't even find a place to sit and talk, so he only stayed for an hour or so. They were married the next fall on Oct. 12, 1912 in the St. George Temple. They settled in Cedar City where Henry was appointed City Attorney by Mayor John S. Woodbury with a salary of \$16.50 a month. That first winter Henry took a contract to furnish coal to the B.N.S. and to anyone else who was interested. Frank Adams, Jewel Rosenberg, Dan Perkins and Tom Perkins did the mining and Henry went every day and hauled the coal to town.

In 1914, Mayor Dan Urie appointed Henry City Attorney again and in 1915 he was elected to the same office but longed for the out-of-doors so much that after two or three years he resigned. He and Mesia took a homestead near New Castle, adjoining that of Pres. David O. McKay, but later turned it in for stock in the New Castle Reclamation Co. They eventually lost every thing when the company went broke.

Henry had developed a farm in Cedar Valley, west of town adjacent to his brother Kumen's farm, and proceeded to build it up to a sizeable livestock operation. He said, "The livestock business was fruitful and rewarding for my services."¹⁵

The Joneses, Lehi and all the boys, made a profitable business of hauling coal. They furnished most of the coal for the schools and delivered it around town to the residents. Each of the boys took his turn at coal hauling. Rass and Will told of hauling coal every Saturday when they were in High School. They left at 4:30 in the morning and were required to cross the creek six times before reaching the mine. This was a real problem in the winter when the ice was frozen on both sides as the wagons had to go through fast in order to keep from getting stuck in the middle. When they reached the mine, the coal was sent down a chute into the wagon. The Jones family kept eight horses for this purpose and for farming and ranching. The horses were kept in a huge barn which had eight stalls down each side.¹⁶

Coal was first mined in the Cedar City area in 1852 from the opening near what was known as the Leyson Mine in Right Hand Canyon located in Sec. 33 T36S R10W. The first coke ovens in the region, which yielded the low-grade coke used in some of the early attempts to produce Pig Iron from the iron deposits at Iron Springs, were located near this mine. These activities constituted the first recorded use of any of Utah's large and varied mineral resources.¹⁷



LEHI'S FAMILY

The picture was taken in the summer of 1912, in front of Kumen's and Lil's new home. (Location 132 South 100 West Cedar City, Utah.)

Front row - Denton, Richard, Alma, Katherine, Gwendolyn.

Back row - Willard, Henry, Sophia & Uriah, Rass, Lehi W., Will, Henrietta & Hugh, Lehi M., Henrietta L., Bert Gardner, Ann & Scott, Kumen, Elizabeth Ann.

Henry Lunt, who was one of the men in the group that settled in Cedar City, wrote the following in his diary about getting coal from Cedar Canyon in 1852: "Monday Sept. 20, 1852 went up the canyon to work a road up the mountain to sleigh the coal down. The miners went also to dig coal. Wed. Sept 22, 1852 laboured for some three hours on working the road up the mountain, then packed five bags of coal down the mountain and drove a load to the Iron Works. Felt very much tired and fatigued in the evening."

In the 1860's Thomas Taylor and George Wood Sr. owned some of the choicest coal lands in the area. These men began the work of grading for a rail-bed that would reach the Wood and Taylor Mine in the Right Hand Canyon. The old Irontown was to receive this coal for processing into coke, which would be hauled west to the mining properties of Nevada, as well as being used at Irontown.

George Q. Cannon was sent from Salt Lake City to survey and acquire a right-of-way for a railroad to the coal deposits acquired by the L.D.S. Church. Thomas Taylor bought a narrow-gauge railroad and an engine from a company in Pioche, Nevada. It was hauled to Cedar City by Mr. Gilbert, with four-horse teams and wagons provided by George Wood. Wooden ties of Pinon Pine were cut from the area near Irontown and Page's Ranch, but were never used. This venture met with financial failure primarily because of the declining demand for coke.

In 1890, the Jones and Bulloch Coal Mine was opened by Heber Jensen and Frank B. Adams. It was located in the main canyon east of Cedar City in what is referred to as the "Gulch." (T36S R10W, S $\frac{1}{2}$ Sec. 36) The property is now owned by Zion Security Corporation. In the early 1900's this mine supplied about ninety per cent of the coal used in the Cedar City area. During this time regular haulers could be seen and heard leaving town during the early hours of the morning — the jingle of harnesses, screech of iron tires on frozen ground, and men whistling or singing as they passed the grist-mill on the south side of the canyon.¹⁸

Lehi wrote a letter to the Presiding Bishop's Office in Salt Lake City, Utah, March 13, 1924, explaining the history of the Bulloch and Jones Coal Mine. The letter is as follows: "Bulloch and Jones filed on 320 acres of coal land joining on the north of the coal land known as the Jensen property which the Church had purchased from those parties some few years before. During the time that Brigham Young Jr. was at Cedar City, two or three years later, he was interested in iron and coal and he inspected our coal property. He could see that by the physical situation of the same, it was important that the Church own our property so that the property it had purchased from the Jensen's interests could

be operated. He asked us to give the Church the first chance of purchase, which we agreed to do.”

“Subsequently, David Bulloch had a conference with the Presidency of the Church in Salt Lake City. Brother Brigham Young Jr. was called in and he explained the situation to the authorities and recommended that they purchase, which they did on the following terms:”

“The Church paying the government for the land and giving a note to Bulloch and Jones for \$7500 without interest, payable when the mine was sold or when the mine was taken over and handled by the Church. To offset the interest item in the note, Bulloch and Jones were given the right to operate the mine for local consumption. We, Bulloch and Jones, hold a note from the Trustee in Trust signed by Lorenzo Snow.”

“Until last year, the royalty received from the coal mine has not paid the expenses we have been to in building roads and bridges, doing dead work in opening tunnels, building cabins and furnishing cars and rails. We think that, from now on, we will get some returns to make up for a loss of interest on the note that we hold.”¹⁹ The Joneses and Bullochs eventually sold their coal leases some time in the late 1920’s.

In the early 1900s, Lehi and his brothers were involved in the patenting and “proving up” on iron ore claims. Four of the major claims which they patented were called, “The Cora Lode,” named after Jed’s daughter, and the “Irene, Ashton, and Zelma Lodes,” named after Uriah T’s children. All of these claims were located in the Iron Springs mining district in Iron County about ten miles west of Cedar City. Two of these claims, the Cora and the Irene, produced ore in major quantities. Survey for the Irene Plat was made Sept. 9–12, 1902. The Cora No. 1 Lode survey was dated March 10, 1910. This claim was sold to U.S. Steel in the 1900’s for over \$20,000.00. The Iron Lode produced some 300,000 tons of ore and the royalties from these claims were extended for many years.²⁰

The boys recall doing assessment work on some of these claims. In the winter of about 1909, Randall Jones and Henry worked on the Cora claim while they were home during the Christmas Holidays. It was an exceptionally wet winter and the work was rather difficult. The assessment work consisted of trenches and shafts, dug by hand, such as the following which were listed on the survey plat on the Irene Lode: A cut 4 × 4 ft. 23 ft. long — value \$85.00, a shaft 5 × 5 ft., 5.5 ft. deep — value \$40.00, a main cut 66.5 ft. long, 5½ × 6 ft. — value \$450.00, etc.

In 1912 the Lehi Jones family formed a corporation. The following is the agreement they made: ARTICLES OF INCORPORATION OF the L. W. JONES AND SONS CO. (dated January 31, 1912) The

names of the officers who shall serve until the first general election shall be as follows:

L. W. Jones	President
Henrietta L. Jones	Vice-President
H. L. Jones	Secretary and Treasurer
K. L. Jones	Director
L. M. Jones	Director

“The pursuit of business of the said corporation agreed upon is as follows: For the purpose of purchasing, owning, leasing, bonding, or otherwise acquiring lands and tenaments of whatsoever kind and nature, and to graze, farm, let, mortgage, sell convey, or otherwise dispose of the same; also, purchasing, or otherwise acquiring the title or beneficial use or interest to water rights and water privileges for the use and benefit of the said corporation, and for domestic, irrigation and culinary purposes, and to construct, maintain and operate all dams, ditches, flumes, aqueducts, pumps and appliances necessary for the same, and to own and hold said water, water-rights and water-privileges, and to sell, exchange, and otherwise dispose of or convey the same; also, for the purpose of raising, acquiring, leasing, exchanging and selling sheep, cattle and all other kinds of livestock, and the products of such sheep and other livestock.”²¹

Although the President of the Jones Corporation was L. W. Jones the Vice-President, Henrietta L. Jones, was often called the “Manager.”²²

¹ Jones tape recordings.

² Original stock certificates and letterhead, furnished by Robert L. Gardner, son of Ann J. Gardner.

³ Jones tape recordings.

⁴ As told by Dick and Uriah Jones.

⁵ Jones tape recordings.

⁶ As told by Dick and Uriah Jones.

⁷ Biographical Encyclopedia and Prominent Men of Utah.

⁸ Church records in L.D.S. Historical Office.

⁹ Told by William L. Jones.

¹⁰ Jones tape recordings.

¹¹ As told by Henrietta Jones Hintze.

¹² Information furnished by Bernella G. Jones.

¹³ As told by Henry Jones.

¹⁴ Information furnished by Mesia and Henry Jones.

¹⁵ Writings of Henry Jones.

¹⁶ As told by William L. Jones.

¹⁷ Averitt, Geology and Coal Resources of Cedar Mountain.

¹⁸ W. L. Adams, South Elementary, D.U.P.

¹⁹ Letter contained in “black box” furnished by Robert L. Gardner.

²⁰ Taken from original Patent Plats, U.C. and M. Co.

²¹ Contained in “black box” belonging to L. W. Jones.

²² Jones tape recordings.



Lehi and Henrietta visit Hintzes in Pennsylvania. World War I. Rass and Martha Jones. Lehi M. and Rass in army. Will enlists. Death of Bert Gardner. Will goes on mission. Lehi Jones and Bernella Gardner. William L. Jones and Claire Bennion. Picture of Main Street 1917. The Hintzes visit Cedar City. Picture Mr. and Mr. Lehi W. Jones.

In December, 1915, Lehi and Henrietta went to Bethlehem, Pennsylvania, to visit their daughter and her husband, Henrietta and Ferd Hintze, where Ferd was teaching in a men's technical engineering school called Lehigh University. They went sightseeing to New York City and Philadelphia Pa., on Dec. 8 and Lehi made the following comment: "I have seen more man made things today than ever before in my entire life — where I'm from, we see things made by God and few things made by man." Henrietta and Ferd did not have a car and were not able to attend an L.D.S. church because there were none near where they lived; consequently, they had not named their 11 month old daughter, born Jan. 17, 1915. Lehi decided this should be done and suggested that they name her Beth, after the city in which they lived. They traveled to the nearest Mormon church the next Sunday and Lehi named her. During this visit, Lehi read the entire book, *Darwin's Descent of Man*, which was a very large volume, and Henrietta made a suit for her grandson, Alma, out of a circular skirt given to young Henrietta by a neighbor.¹

World War I began in 1914 but the United States didn't become involved until April, 1917. This war had a far reaching effect on everyone. On May 18, 1917 the government passed the Selective Service Act which gave them the power to call all men between the ages of 21 and 30 for military service. The men in the Cedar City area registered on June

5, 1917. This involved Lehi's and Henrietta's three youngest sons, Lehi Rass and Will. Two months after the United States declared war, Rass married Martha Langford on June 20, 1917, in the Salt Lake Temple.

Rass and Martha met in Cedar City when they were students at the B.A.C. Mrs. Langford, a widow with three children had moved to Cedar City from Summit, a small community approximately 10 miles north of Cedar City, so that Martha who had finished the eighth grade, could go to high school. Rass was an outstanding athlete and excelled in basketball and track in school. His love for sports made him an avid supporter of the community and school athletics throughout his life. Martha was a very fine musician and she spent many hours playing the piano at the local theatre during the silent movies. Martha, a striking redhead, took Rass's eye and they soon became a twosome. In 1914, when Bernella Gardner came to Cedar City from Pine Valley to attend B.A.C., she and Martha became good friends. Bernella stated that when Martha and Rass had young lover's quarrels, Martha came to cry on her shoulder. She claims she had had very little experience with affairs of the heart but probably helped by being a good listener.

The summer of 1917, after Erastus and Martha were married, they spent most of their time on the mountain at Corry Point. Rass had a keen appreciation of flowers and very often brought a beautiful bouquet of Columbines, Ladyslippers, or other wild flowers, home after a trip to the mountain. That same summer Alma, Henrietta and Ferd's son, was visiting with his grandparents, Lehi and Henrietta who were staying at Corry Point. Alma turned eight years old July 23, 1917 while there. Lehi took the boy down into the "Gulch" and found a waterhole and baptized him in the cold, clear water and sat him on the bank and confirmed him a member of the L.D.S. Church.²

Twenty-eight men from Cedar City left for Salt Lake City on Oct. 3, 1917, where they were inducted into the U.S. Army. Lehi and Rass were in this group. Rass was 22 years old and Lehi turned 27 the day after reaching Salt Lake, Oct. 4. They left that night on the train — their destination being Camp Lewis, Washington. They woke up the next morning and the train was following the Columbia River in Oregon. The beautiful scenery was breathtaking. When they arrived in Washington, they found the army rather unorganized. There weren't enough uniforms and they were lined up to be assigned to barracks that weren't even completed. The Corporal who assembled them asked questions such as, "Who knows what a squad is?" and when someone raised his hand, he pointed to him and said, "You're first Sgt." The Corporal asked other similar questions and by this means filled the Supply Sgt., Mess Sgt. and other positions which needed filling. Rass and Lehi

M. just stood there and looked at each other. They could see that some of the fellows were getting promoted real fast, but they remained silent and started out as privates.

Rass and Lehi M. stayed together in battery "F." They were in the depot brigade for about two weeks and then went into the 348th Field Artillery Brigade and Regiment after it was formed. Because of the shortage of arms, the men did some of their training with sticks instead of guns. They did go to some school during this training period. Those who were married were able to send for their wives and Martha spent some time with Rass while they were there. Lehi, who was still single, applied for officer's training and he and one other man who passed the competitive tests, were accepted. Lehi was hesitant to accept because he did not want to be separated from his brother and the rest of the company, but their commander, Capt. Quinn advised him to take the training because there was no assurance that this group could remain together. In a short time, Lehi M. was sent to Zachary Taylor, Kentucky, for training, after which he went to Fort Sill, Oklahoma. In the meantime, Rass was sent overseas.³

Rass saw action in both France and Germany and participated in many major battles in the Argon Forest in France, which was the scene of some of the bitterest fighting in the closing days of World War I. He was located there at the time of the Armistice which was signed Nov. 11, 1918. During this time Rass became very well acquainted with Capt. John R. Quinn, his commander, and a lifelong friendship grew out of their association. Rass and Martha named their first child, Quinn, after this man.

Rass returned from overseas duty during April, 1919, and he and Martha returned again to the mountain at Corry Point for the summer to work with the Jones livestock. That winter, they lived in an upstairs apartment of the large Jones home. Martha worked at the bank while Rass continued with livestock. In the Spring of 1920, they homesteaded a farm four miles west of Cedar City where they built a one-room home.⁴ One day, when Grandma Henrietta and Ann stopped by, all Martha could prepare for a meal was rice, and she wondered if her mother-in-law approved of her ability as a homemaker, under these circumstances.⁵ Rass and Martha raised thir children on the farm and, eventually, added on to the house. They spent their lives working and building up the farm and their livestock business.

There was a tremendous amount of work to be done in running a farm. One of the biggest jobs during the summer was harvesting the hay, which was put up loose by means of a piece of machinery called a Jackson Fork, sometimes referred to as the "man killer." The hay was un-

loaded from the wagons onto a neat stack in the stackyard, with the help of a derrick and horses. There was a real knack to running this equipment effectively, and being able to get the hay in uniform stacks with the least amount of time and effort. Lehi W. once told Waldon Isom, who was working for the Joneses, that Waldon and Rass were the two best Jackson Fork men in all of Cedar Valley.⁶

William or "Will," Lehi and Henrietta's youngest son, enlisted in the army in Salt Lake City when he was 21 years old. Up until this time, Will had spent most of his time staying with the sheep as help was very hard to find during the first World War. He had grown up with the sheep, as the other boys had, and even missed school work with them when it became necessary. He remembered leaving high school on the first day of March, the year he was to graduate, and taking the sheep to the mountain. He left with Heber Hogan, an older man who was not noted for his cleanliness, and stayed on the mountain until the herd had lambled. Will went into the army as a private, and was stationed at Fort Douglas, where he was taking classes at the University of Utah. That winter there was a bad flu epidemic and most of the men in Will's outfit spent time in the hospital. Many men died as a result of this Flu, but Will was one of those who survived after being infected. That same winter, many people in Cedar City died from the flu, also. Henrietta seemed to have a system that was not affected by germs, so she was gone night and day taking care of the sick and burying the dead.⁷

World War I ended Nov. 11, 1918 and Will was honorably discharged Dec. 7, 1918 by C. A. Emmet, 1st Lt. Infantry, U.S.A.

That fall, 1918, when the family was gathered at the Jones home for Thanksgiving dinner, there was a power failure and, since it was a holiday, there was no one readily available to repair the damage. Ann's husband, Bert Gardner, was asked to investigate the trouble since he was an Engineer. The power was turned off at the plant and Bert started to work on the transformer. Through some misunderstanding, someone turned the power back on before he was finished, and he was nearly electrocuted. He was injured severely but, with proper care and treatment, lived for 2½ years after this happened. He was able to go back to his teaching position at the college for a while. The year that the flu was so bad, Ann and the family took all precautions in order to protect Bert and prevent him from getting it. Ann did the chores and everything she could to help him; however, there had been too much damage done to his system and he died May 16, 1921. Ann took in boarders and helped Mr. Manning, the vocal teacher at the college, in order to earn money for her family. They were not in debt and she was able to get along well. The family were all concerned about her and helped when they could.⁸

Ann became very much a part of the music life of the community. She sang in the first presentation of the Messiah in Cedar City and participated in operas and choirs for many years.⁹ When Bert died, she moved in with the family from the old Seaman home on second west, and in 1924 she, with Lehi's help, built a home at 173 So. 200 West. Years later, Lehi lived with Ann in this home from 1932 to 1947.

In the spring of 1919, Lehi M. was released from the army and returned home to help with the family livestock business. In November, Will was with the sheep at Antelope in the desert west of Iron Springs. Bill Bess and Joe Hollander were the herders. The sheep were divided into two herds, and Will traveled back and forth between the two, helping and supervising anything that needed to be done. Lehi M. brought a light team and wagon out to Antelope with a load of hay for the sheep. He and Will agreed to meet each other after he had loaded his wagon with wood, so that they could travel home together for Thanksgiving.

Will left camp in a heavy snowstorm, but was dressed warmly and had a large team. As he approached Iron Spring near Big Hollow, he was walking behind the team and wagon. It was difficult to see very far in the blinding snowstorm but, he happened to glance back and could barely see Lehi's outfit in the distance, stuck in the snow and mud. When Lehi M. left home the weather was nice, so he was not dressed for such a storm and was almost frozen. It would have been very easy for Will to have passed by without every seeing him. They hooked the two teams to Will's wagon, leaving the loaded wagon there, and made it to Iron Springs. They were grateful that things turned out all right and Will said, "I'm sure I saved my brother's life." Later that fall, Rass Will and Lehi M. went back to Antelope with more hay and supplies and brought the wagon home. That winter was what they all considered to be a very "tough" winter.¹⁰

On Oct. 20, 1920, Will left for Australia to serve a mission for the L.D.S. Church. Will wrote: "I left my mother and father again for 2½ years. The voyage to Australia was very interesting — we stopped at Hawaii, then at the Samoan Island, and landed in Sydney on a very beautiful day. I was sent to Brisbane in Queensland to enjoy another summer, and met some very fine people. Elder Harris and I took a country trip back to Sydney, 750 miles and were gone three months. I then labored in New Castle, Golbourne and Melbourne. Came home in the spring (1923) for another summer and more sheep care."

National Prohibition was adopted in the U.S.A. in 1920. Public opinion, pro and con, with respect to this issue, cut deeper across the line of political parties, rural and urban life, churches and families than any other question of the generation in which the 14 years 1920–33 fell.

Some mention of the problems of prohibition in the Cedar City area was made in a letter written by Ann's husband, Bert Gardner, shortly before he died, to Will Jones while he was on a mission in Australia. As Bert indicates in part of the letter quoted as follows, there were many humorous aspects to the situation.

"Dear William, I don't know what Ann has written, so if I repeat, it may not be the same words anyway. I'll say though in the beginning that your picture of the wine and women appeals to me. In that regard too, we have here 'White Mule' and, in some quarters, ladies come in as a side-line. Australia hasn't got us scooped far enough but what the church has seen fit to 'butt' in. Mayor Neslen came down with Dr. Broaddus from Salt Lake City, and told us we should clean our back dooryards, both physically and spiritually — that was a week ago Saturday. Sunday morning the parents class, L. W. Jones in charge, started the cleaning! Resolution No. 1 . . . We want a city marshal who will arrest the mayor if he gets 'full', or will lock up both the mayor and the city marshal if they have 'a time' conjointly. No. 2 . . . Be it resolved that the marshal shall, when in collusion with others in the manufacture of 'home brew', 'White Mule', etc., find himself lifted forceably by a part of a boot nearest the great toe, from his official chair, and a more fit and scrupulous person shall take the seat recently abandoned by said individual. No. 3 . . . Be it (this is in parentheses and said in a more or less translucent manner in order that politeness be fittingly considered) resolved that the mayor, with due respect, vote of thanks, and so forth, shall be gently placed on the track already taken by said marshal. After this modest effort, articles 4, 5, 6, etc., proclaimed eloquently regarding the more physical type of cleaning such as removal of barns, refuse, etc. (Incidentally, I want a box seat, one in the gallery may be safer, when said resolutions are presented to the city council next meeting)."

"Since you left, the water question has come in for its share of publicity. It has been thrown into court by the State Engineer and some, seem now not as anxious to have it there as was their want before. Incidentally, 'Your Uncle' (Bert) has some 275-300 papers to serve personally, and the same number of water claims to make out preparatory to their being filed with the court."

"You have no doubt, by this time, stirred up world's of enthusiasm, distributed 'uddles' of tracts, been wound up by half a dozen ministers, and gone home to study the Scriptures. If not, you are more or less fortunate (I don't know which) than some of us. By the way, I, with about 19 other 70's from Cedar, have been called to proclaim the gospel here at home. E. M. Corry, the senior president of this quorum, is mission president and the other presidents of 70's are conference presidents. We have



MAIN STREET, CEDAR CITY, UTAH IN APPROXIMATELY 1917

The sacks of wool on the wagons are being taken to the railroad for shipment from Gould's Shearing corral, southeast of Hurricane, Utah, to Milford. The first building on the left is the building built by the Jones Brothers. The bank, and "Jones Furniture," was located in this building in the early 1900's.

the county south of a line from Enoch to 'Ford or Sahara,' and are to perform regular missionary work, tracting and preaching, and meeting with the people primarily who are non-Mormon and deliver them the message that you are doing over there. We are supposed to 'touch' those who were baptized but have forgotten about it, gently in the ribs and see whether dead or only sleeping shall be written across their bosom. By the way, your friend and neighbor shuffled off his mortal coil yesterday. Pneumonia was the immediate cause, superinduced by a cold on the lungs, a wee bit of tobacco, and a surplus of fat. Six feet of earth now rest between him and the cold air. Poppies in Flanders Field would be much preferred by many. Incidentally, we are including with your papa's draft, \$5.00 to help remove some of the darkness from the heathen or put a beefsteak under your belt, just as you see fit. Credit it with the best wishes to us and the kids. As ever Bert"

One month before Will returned from his mission, Lehi M. married Bernella Gardner. Lehi and Bernella met in Pine Valley in the summer of 1913, when he came there with Bert (Bernella's brother) and Ann to spend a week at the Gardner home. Since Lehi was a sophisticated young man of 22 and Bernella was only 16, they didn't pay much attention to each other. When Bernella came to the B.A.C. in the fall of 1914, she lived with Bert and Ann and, probably because she and Lehi lived near each other and it was convenient, they occasionally went places together — in spite of the age gap. After that, their paths went in different directions. Then, after World War I was over, in the summer of 1921, they were invited with a large group of young people to spend three days at Cedar Breaks. There they became interested in each other again — the age difference seemed to have narrowed — and on Feb. 1, 1923, they were married in the Salt Lake Temple.¹¹

In 1927, the bank was moved into the new building located at 57 North Main. The space where the bank had been, in the corner of the Mercantile at 75 North Main, was rented, and a barber shop and tailor were there until 1935. Lehi M. and Bernella had moved from their farm to Cedar City in 1932 where it was more convenient for their children in school. Lehi M. was employed at the Mercantile Store. Lehi M. and Bernella bought the old bank location from the bank board in 1935 and went into the grocery business. The store was known as Jones Corner Market, and occupied that space for many years. Later Lehi M. expanded the grocery business and added farm machinery, for which he was a distributor. This was operated in a nearby lot, which, later, became independent of the other store and is known as Jones Equipment Company.

After Will returned from his mission, he began courting a girl from Salt Lake City, Claire Bennion, who was a new school teacher at the



MR. & MRS. LEHI WILLARD JONES
FORTIETH WEDDING ANNIVERSARY
(Feb. 13, 1878 – Feb. 13, 1918)
“Picture was taken when Rass was in France”

B.A.C. She was born in Cedar City when her father, Milton Bennion, was the first principal of the Branch Normal School. Her family were friends of the Joneses, in fact Henrietta and Ann had tended Claire when she was a baby. As kids, Will and Rass used to haul water to their house. With that common background, and having a good round of social activities at school and church, Will and Claire developed an interest in each other.¹² Will wrote: "In the fall of 1923, I met one of the finest girls that ever lived, and our friendship grew until spring when we decided that, if it was acceptable to our folks, we would be married that fall. So, on Aug. 14, 1924, we went to the Salt Lake Temple, and were married." They started out living in two rooms in the family home and, when Will's mother died, they moved into the entire house. Lehi W. continued living with them until 1932 when he moved to Ann's home.

Henrietta and Ferd Hintze were living in Denver in 1920, and that fall they came to Cedar City for a visit with the family. Ferd wrote the following about this trip: "A day in September to be Remembered. . . . At the end of my work in Wyoming, I drove to Cedar to get my family for the trip back home to Denver. It happened to be 'Fruit Festival' time in St. George, so Ann and Bert offered to take care of our children for a day while we drove down for a special treat, and look at places we had never seen before. Henrietta had been in Dixie to get fruit, but never went to St. George, which made it especially interesting for her. It was a pleasant fall day and only 60 miles to drive, so Brother and Sister Jones (Henrietta's parents) went along with us to meet a lot of their old friends and enjoy the feast of Dixie's wonderful fruit — figs, grapes and all the rest. It was a gala occasion with many of Iron County's folks to meet and mingle with. We drove back home to Cedar in beautiful bright moonlight. Brother and Sister Jones, who often sang together at parties, sang many of their familiar songs like, "Row My Bark." I had learned the same songs when I was a boy and Uncle Brig Ashton, Lehi's cousin, was the principal and taught us to sing in the Big Cottonwood public school near Salt Lake. It made the trip seem short and a most happy way to finish a day of pleasure and excitement."¹³

¹ Told by Henrietta Hintze.

² Jones tape recordings and material from Bernella Jones.

³ Told by Lehi M. Jones.

⁴ Records of E. L. Jones.

⁵ From Bernella G. Jones.

⁶ As told by Waldon Isom.

⁷ Told and written by William L. Jones.

⁸ As told by Henrietta Hintze.

⁹ Iron County Record.

¹⁰ As told by William L. Jones.

¹¹ Written by Bernella Jones.

¹² From Claire B. Jones.

¹³ Written by Ferd Hintze.



Iron County builds a hospital. Railroad built from Lund to Cedar City. B.N.S. changed to B.A.C. Road finished to Cedar Breaks. Mammoth Plaster and Cement Co. Cedar City bank closes. Rass Jones and shearing corral. Picture of Shearing Corral. Stories of catching horses. Picture of Lehi and Henrietta Jones, 1926. Lehi's brother, Kumen, visits. Death of Jed Jones and Uriah T. Jones, Lehi's brothers. Death of Henrietta Lunt Jones. Picture of Kumen and Lehi at Mesa, Ariz.

By 1920 the population of Cedar City had grown to 2,462 inhabitants and the population of Iron County was 5,787. The people felt that they needed a hospital and better medical facilities in order to retain a good doctor for this area. Dr. Middleton had already left for a better position in Salt Lake City and when Dr. Macfarlane came to Cedar City, they began looking around for a good location for a hospital. In 1921, Lehi donated a site at 200 West and 200 South to the county for that purpose. He stipulated in the abstract that if the property was not used for a hospital, it would revert back to him or his heirs. The county built a hospital on this site and it was in use from 1922 to 1964.¹ The corner stone was laid May 12, 1922 and in the ceremony, the prayer was given by Lehi W. Jones. Randall L. Jones was the architect for the hospital structure. When the building was completed, Oct. 22, 1922, the Dedicatory address was given by Lehi's brother, Uriah T. Jones.² Lehi was active in organizing and promoting the Iron County Hospital Association in 1922 and was made Chairman of the Board and held that position until 1934.³

When the hospital was moved to a new location, in the southeast section of Cedar City, the county made arrangements to sell the old hospital to the College of Southern Utah. When the Utah State Attorney

General was examining the title to pass on the sale, he found the restriction in the abstract. As soon as the descendants of Lehi heard of the discrepancy, they simply signed the property over to the college as a donation.

In 1923, the railroad was built from Lund to Cedar City. In 1901, when the main railroad line had been completed, it passed through Lund which is some 30 miles northwest of Cedar City. Lehi was chairman of the committee which was appointed to acquire a right of way for this addition. They agreed on the site where the depot should be and were able to buy the property from each of the land owners involved. The depot was to be located at 200 North Main. Most of the property extending from there to Lund was donated. Construction of the railroad provided a great deal of work for the people of Cedar City. Lehi's boys were involved in working on the sub-grade with their wagons and teams.

When the B.N.S. was established in 1899, it was built on a comparatively small piece of property. When Uriah Jones, Lehi's brother, was in the legislature (senator in 1919-21), he came to the people of Cedar City and informed them that, because of the remoteness of the B.N.S. and it's being a teacher's college, it was difficult to keep it in operation and, unless they could connect it with something else, it was going to be closed. Uriah went to work and put a bill through, changing the college from being a ward of the University of Utah to the Utah State Agricultural College, which was a land grant college. It was up to the people and community to obtain more property to go with this agricultural college. Lehi W. was put in charge of a committee to solicit donations to buy land. When they had obtained all the money they could this way, he and several others signed notes and mortgaged their homes for the remainder of the money.¹

In 1922, a road was completed from Cedar City to Cedar Breaks. Ferd and Henrietta were still living in Denver, Colorado and she came to Cedar City by train for the dedication. Henrietta brought Beth, who was 7 years old, and Lehi, 1½ years old, with her and was met at Lund by Ann and Will. Henrietta wrote, "I was in Cedar when the road was finished to Cedar Breaks, ready for the dedication as a National Monument. People came from all parts of the state for the occasion. There was father, mother, Ann and her three children and my two and I in Ann's car. The road was new and the extra warm day was melting banks of snow higher up on Midway and water was running down across the road. There was a low place in the road and each car passing made a deeper and wider mud hole, until a team had to be brought up to pull the cars out. As our car was pulled through, father got out and got the shovel from the trunk and told the rest of us to drive on while he stayed

to make a drain ditch for the increasing water as the snow melted. Father was a skillful worker and, by the time the crowd was ready to return home, the road was in good shape with a rock filled drain and the mud almost dry. Father saw an urgent need and knew how to take care of it even though it was not his responsibility. It never seemed to bother him whether he got the credit or not. I doubt that he made any explanations why he was in dress-up clothes, with a shovel, working on the road on this special occasion."⁵

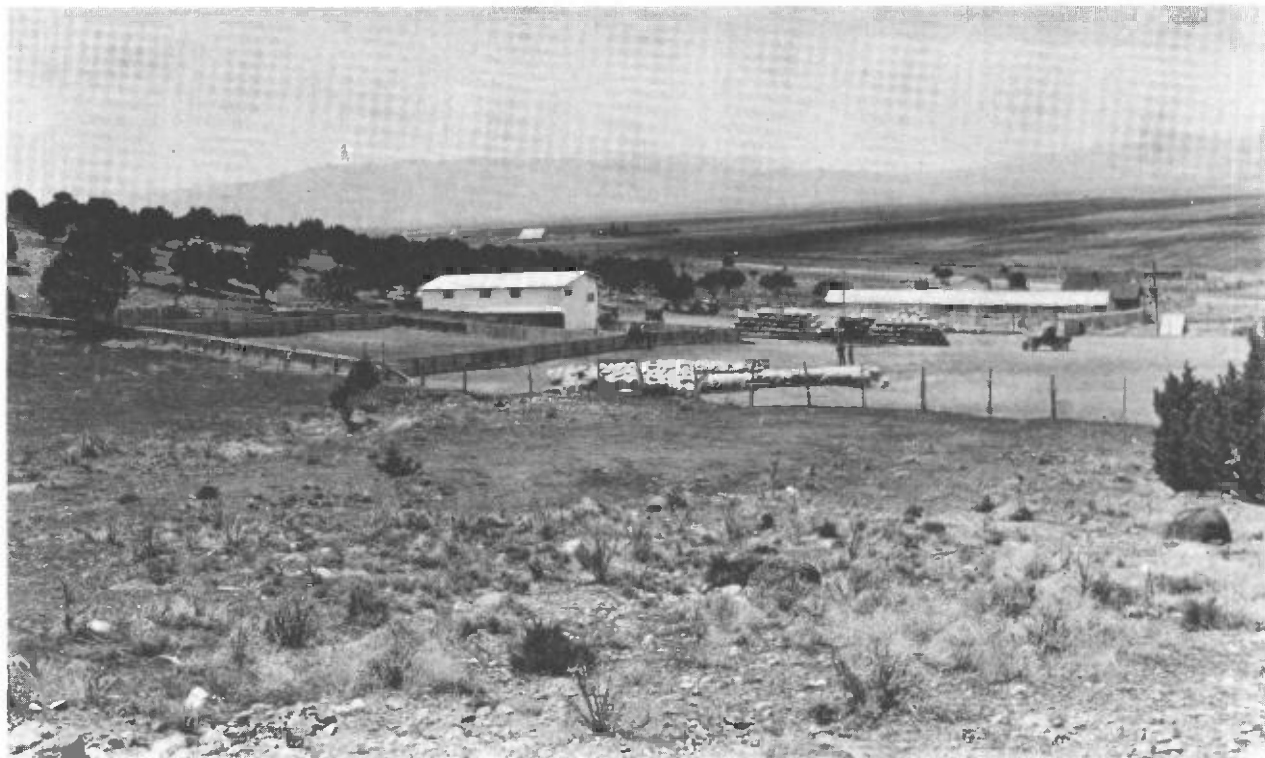
In the 1920's some of the men of Cedar City and some promoters from other places organized the Mammoth Plaster and Cement Company, and subscribed stock for it. Dr. Macfarlane was the president of the company. Some of the committee members were LeGrand Pace, George Urie, Lehi W. Jones and Billy Poulson from Sevier Valley. They signed a contract with the Blue Diamond Co. in Los Angeles to deliver a sizeable amount of gypsum before they had actually started running the plant and did not definitely know how much they could produce. After they started operating and mining, they found that it was impossible to meet the contract at the price which they had agreed to. Rube Shay, the attorney for the plaster company, and Lehi took a trip to Los Angeles as emissaries of their company to see what they could do about dissolving the contract with the least expense, aware that the Blue Diamond Co. could cause them a great deal of trouble. The two men met in the president's office with a group of men from that company. After Lehi heard what they had to say, he simply told them the truth — that they could not mine the gypsum at the price they had agreed to, and so they could not meet the terms of the contract. By being honest and forthright about it, Lehi was able to convince the executives of the company to release them from their commitment without any obligation. Lehi felt that if he had tried to bluff his way through and demand more money, they would have had a lawsuit and would have been in a serious situation. The contract was cancelled and they closed the mill because there were no other contracts available. About this time, the depression hit and, not long after, the bank closed. Because of this, the company did not ever start the mill again.

Lehi had gradually accumulated about \$20,000.00 in the bank, although some of it was tied up in a cattle deal with his sons. Henry and Lehi M. were buying cattle from Oriah Leigh and Kumen was buying from his uncle Uriah. When the bank closed, this money was taken, along with \$4,000 belonging to George Urie, to cover the note that was due on the Mammoth Plaster and Cement Co. Lehi and George Urie received the abstract and deed to the property where the plant was located. Many Cedar people had put money into the company with the

idea of making some gain on their investment, and they wanted to get their stock back. Lehi and George Urie offered them the stock, if they were willing to take over some of the indebtedness. Eventually, when no one agreed to help on the note, Lehi and George ended up owning the company.⁶

Because of the large number of sheep in Cedar City and the surrounding area, spring was an extremely busy time of the year — shearing the shepherds and taking care of the wool. Prior to the early 1920's, each sheep was clipped by hand with "blades." With the advent of the electric-powered shearing machine, it was necessary to build large shearing corrals where the machinery could be installed and the shepherds could be handled and separated. With the motor-driven clippers, the work could be performed in one-third of the time, although no less skill was required of the operator. Erastus "Rass" Jones initiated a building and corrals on his property four miles west of Cedar City for this purpose in 1924. The machinery was installed with nine drops, thus making it possible for nine men to be shearing at the same time. Each man could shear approximately 150 sheep in an eight hour period, making a total of nearly 1400 sheep in a good shift. At first they operated a swing shift, as well as a day shift, in order to accomodate all the herds. In 1925 they were charging 15 cents a head to shear the sheep and sometimes it took four or five days to shear some of the larger herds. Shearing took place during April, May and June. The first shearing operation of this type in this vicinity was built in 1914 near Hurricane, Utah, and was referred to as Gould's Shearing Corral. It was run 10 hours each day at a cost of six cents per head, by hand at first, and later by power. The Jones shearing corral was operated for 20 years and took care of thousands of sheep in the area. Rass was extremely busy each spring seeing that everything was operated correctly, scheduling herds, outguessing the weather, hiring shearers, and keeping supplies and equipment in order. Eventually, it became more convenient to use portable equipment, so the shearing corral was abandoned; however, the Joneses continued to shear their sheep there for many years.

The Jones family used to have many horses that were caught on the desert. One of these, called "Peggy," produced many fine horses with very good dispositions and having the appearance of good breeding. Rass told of rounding up mustangs for the rodeos and riding for several days chasing horses until they became too tired to run, and then finally breaking the mustang to lead. This took place in the 1920's. Rass was an accomplished horseman, doing trick riding and often riding "Roman" style in the local rodeos. On one occasion, Governor Henry Blood was in the stands and on another, President Heber J. Grant. Usually,



1924 — RASS'S SHEEP SHEARING CORRALS

Located four miles west of Cedar City, Utah. Approximately 1400 sheep could be sheared in a shift.

the rodeos were given a resounding start by the firing of two French 75's, which shot live ammunition into the Red Hill northeast of Cedar City, under the supervision of Lehi M. Jones, Capt. in the National Guard.

Rass purchased a team of workhorses named "Dan" and "Colonel," which he used to develop his homestead. He tells of taking this team to "Moots Hollow" in Cedar Canyon to load poles on a wagon, which was stripped down to the running gear or "hobs." He came to a narrow bridge and, because it was raining, the bridge was slick and the horses slipped down to their knees. On either side of the bridge, was a very dangerous 25 foot drop. Rass said, "I climbed down off the wagon carefully, and patted each horse as if to say, 'lie still,' then I unhitched the horses from the wagon and got a chain, which I secured to the bridge and around one horse to keep him from slipping off. When the chain tightened down, the horse jerked and the other horse, old 'Dan,' slipped off into the wash — mud, rain and all." Time patience, and hard work on the part of Rass and "Colonel," finally pulled "Dan" out of the mud, and they were on their way.⁷

Lehi W's brother, Kumen, from Bluff, Utah came to visit him in Sept., 1925, on his way to L.D.S. Conference in Salt Lake City, and wrote the following about the visit: "Sept. 27 — Arrived at Cedar about four in the evening; it being Sunday, were a little surprised to see the paving of mainstreet proceeding full blast, in fact haying and other work was going on all through the settlement as we passed today. Oct. 1 — Went with three carloads of our relatives down to Zion Canyon, Elder Brother Lehi W., wife, and daughter Ann; brother Thomas J. and brother Uriah T. and wife and son Emeron, and daughter Zelma and several small children were in the party. Starting at about 7:30 A.M. passed through Hamilton's Fort — five miles, Kanarra 12, Belvue 22, Anderson 26, Toquer' 31, LaVerkin 38, Rockville 45, Springdale 52, Zion's National parking ground 60. Weather was ideal and, what with fruit, melons and sightseeing, and a lovely opportunity of visiting with our relatives, every moment of the day was a real joyful outing. Zion Canyon is a wonder and the nice cozy little settlements nestled in the alcoves of the huge canyon added to the charm and grandeur of it all. Oct. 2 Visited around with old friends. I went out with brother Lehi W. to his 'Eight-Mile Springs' property and in the evening met a number of relatives and their friends at the new home of our niece Ann Gardner, Lehi W.'s daughter, a delightful informal visit. Oct 3rd Again rode out with three cars to Iron Springs and vicinity, where the iron ore is about being mined and shipped to Ironton, near Springville, Utah, where it is being smelted and made into iron by a big company of mostly Californians."



MR. AND MRS. L. W. JONES

1926

At this time all eight of their children were married, and the grandchildren numbered 27.

For many years the Jones Brothers, Lehi, Uriah T., Jed, and Kumen, worked together on many projects and business ventures and they contributed a great deal to the development of Cedar City and the State of Utah. They were also very concerned that each of their children had the means of making a good living and were conscientious fathers, devoted to their families. The death of Uriah T., Feb. 13, 1929, and Jed, Jan. 6, 1931, was a great loss to everyone. In 1921, Kumen had the following to say about his brother, Uriah: "Uriah began working in the old Cedar Co-op with Henry Leigh as a chaperon. He did not enjoy good health during his infancy; had little, if any, schooling, but because of his own efforts, he did not suffer nor experience much inconvenience on that account. Uriah T. Jones filled many important places in the church, also in civil positions and with business concerns in Cedar City, and in Parowan Stake. He was a Representative from Iron County to the Legislature, both in the lower house and the Senate."⁸

One time in L.D.S. conference, when the sustaining of the officers was taking place, Uriah's name as President of the Stake was read, "All those who can sustain Uriah Jones make it manifest by raising the right hand — all those who oppose by the same sign." Andrew Corry, the tallest man in town 'rose to all his six feet plus and raised his hand in opposition. This was something different. When he was asked why he opposed, he simply said, "To damn many Joneses," and sat down."⁹

Uriah was president of the Bank of Southern Utah from the time it was organized in 1904 until the time of his death.¹⁰ At that time, Lehi continued in that capacity.

Uriah Treharne Jones and Mary Alice Higbee Jones, his wife, were parents of seven children, they are as follows: Abish, born Sept. 1 1884; Alma Treharne, born January 23, 1887; Irene, born July 22 1889; Mary Malicent, born April 13, 1891 and died Dec. 20, 1897; U. Ashton, born Feb. 25, 1893; Zelma, born Feb 5, 1895; Emron Higbee Jones, born July 16, 1898. Kumen wrote in his journal that this couple had an ideal family with an ideal head to it. At the passing of Uriah T. Jones, all his kinfolk had occasion to feel humbly grateful to have President Heber J. Grant, President of our church, George H. Dern, Governor of the State of Utah, and other notable visitors from Salt Lake City attend the services held in his honor.¹¹

Thomas Jedediah Jones and Ellen Eva Lunt Jones were the parents of ten children, they are as follows: Lamoni Lunt Jones, born Feb. 16, 1879; Randall Lunt Jones, born March 5, 1881; Sage Lunt Jones, born July 1, 1883; Mary Ann Jones, born June 12, 1887; Eva Cora Lunt Jones, born March 30, 1890; Urania Maude Jones, born May 7, 1892; Jedediah Lunt Jones, born Aug. 5, 1894; Henry Marvin Jones, born

July 17, 1897; Elton Lunt Jones, born Jan. 22, 1901; and Preston Lunt Jones, born Mar. 6, 1904. Kumen's Journal includes this statement about Thomas Jed: "As a child he started out with a happy disposition, and with a rather mechanical turn, and quite early in life he took up the carpenter trade which he followed through his life quite successfully, and also worked himself into a clean-cut successful, public-spirited, useful citizen, as well as a church leader in his part of the state, Iron County and Parowan Stake. He was quite unpretentious, with a high sense of humor. He endeared himself to all good people who became acquainted with him. 'Jed' as we called him, took a leading part in public improvements, especially schools, school buildings etc., and was one of the prime movers in securing the Branch A.C., which has done so much good for the southern part of the state of Utah."¹²

Just a month before Jed died, young Kumen's wife, Lil, died Dec. 10, 1930. Lil had a bad heart and was an invalid for a number of years. She and Kumen L. had four children — Katherine, Florence, Thomas Henry and Elizabeth. Lil's sister Jen (Amy Jane Leigh), moved back to Cedar City and she and Kumen were married Oct. 16, 1931. However, she died in 1943 of a stroke and Kumen was once more alone. He later married Iva Rich Osborne, April 18, 1944, to whom he was introduced by Randall Jones in Salt Lake City where she worked in an office at Hotel Utah.¹³

Lehi's brother, Kumen, came from Bluff again to visit his family in Cedar City in 1931 and wrote the following about his visit: "Aug. 14, 1931, came through the towns in the muddy valley and Utah's Dixie, Santa Clara, St. George, Leeds, etc., arriving at Cedar about noon. Had a nice visit with relatives; found most of them quite well. I noticed that my older brother, Lehi is beginning to slip; moves around slower and is getting much thinner, but his spirit is active. His wife, 'Aunt Henrietta,' is very feeble and has lost all interest in everything since breakdown a year or so ago. This places an added burden upon Lehi, which is a strain upon his rugged will-power."

Henrietta died the following year May 31, 1932. Henrietta Lunt Jones' life was an inspiration to all who knew her and especially to her own family, who knew her best. One who spends a great deal of time working for the public, does so at the expense of her duties at home, but Henrietta had the capacity and efficiency to do both well. Furthermore, her home interests reached beyond the household duties. She was a good foreman, so to speak, in directing her boys with the farm and livestock projects, such as making ready a camp outfit or killing a mut-ton, if necessary. If she saw the need for a fence to be moved or a wood-pile or pigpen to be cleaned up, she accomplished that, with available

help. She was a rare combination of practicality and refinement. She was very apt in the field of nursing. In the early days of Dr. Middleton's practice, she worked with him, helping with operations and births. There were always sterilized bandages ready for emergencies, made from torn cloth. When Ann Gardner's husband, Bert received severe burns on his hands from contact with electric wires, Henrietta took care of the dressing and medications. She had earlier experience with burns when Henry was scalded as a young boy.

When Henrietta wanted to change her house, she did it on her own, with extra earnings from boarders. The northeast room had always been used for a bedroom, but she had dreams of it being a dining room or a library. Hence, when Lehi took a trip to San Juan to visit his brother, Kumen, Henrietta made the change. It was all finished when he arrived home.

When the Extension Dept. at Logan came to town for a Farmer's Roundup, Henrietta took a prominent part in the demonstrations in the field of sewing and cooking. One project, the boys remember well, was the making of a suit for herself from a man's suit. Her knitting and handwork were always in evidence in her home. The faith her father and mother instilled in her carried on in her life, never faltering or questioned. Proverbs 31, in describing a virtuous woman, certainly can be applied to Henrietta. "She looked well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed, her husband also and he praiseth her."¹

This driving power which Henrietta exhibited all her life, no doubt, took a toll on her body as she entered her sixties, for she had an operation from which she recovered, but her faculties began slowly to fail her, although she was still concerned about her family, pleasant and easy to live with. Toward the end she was unable to talk — pneumonia developed, which took her life.¹⁴

¹ Jones tape recordings.

² D.U.P., South Elementary.

³ *Salt Lake Tribune*, 1940 and 1947.

⁴ Jones tape recordings and D.U.P., South Elementary.

⁵ Written by Henrietta Hintze.

⁶ Jones tape recordings.

⁷ Told by Erastus L. Jones to Madelon J. Payne, Jones tape recordings.

⁸ Kumen Jones Journal, 1921.

⁹ Taken from Historical Sketches by Uriah T. Jones, Dolph and Irene Andrus.

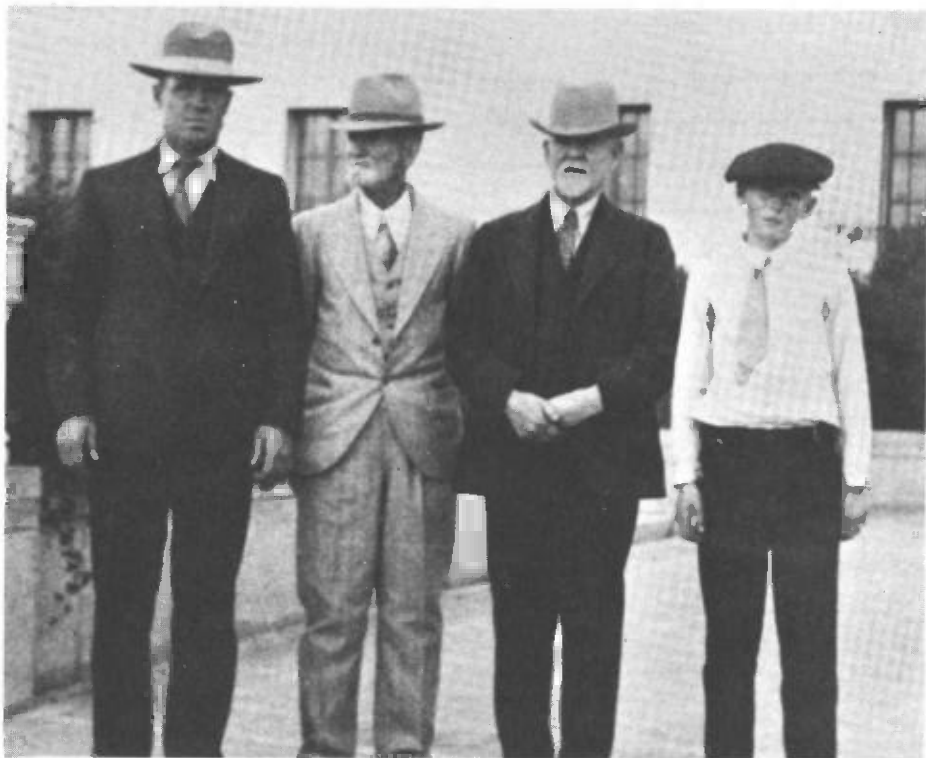
¹⁰ *Salt Lake Tribune*.

¹¹ Family records, Zelma Lunt and Kumen Jones Journal.

¹² Family records, Cora Jones Stuki and Kumen Jones Journal.

¹³ Jones tape recordings.

¹⁴ Written by Bernella G. Jones and Claire B. Jones.



MESA, ARIZ.

Rass, Kumen, Lehi, Quinn

(From Kumen's Journal, March 28, 1932) "My brother Lehi, his son Eraštus, and Grandson Quinn, came to visit us."





Lehi Jones made president of Bank of Southern Utah. Lehi, member of Utah Wool Grower's Association. Picture, Lehi Jones, John L. Sevy and James Smith. Lehi drives automobile. Lehi's 86th birthday. Picture, Lehi in 1940. Picture, Lehi W. Jones on "Old Cap." Tribute by Kumen Jones, Lehi's brother. Lehi visits Kumen at Bluff. Death of Kumen. Picture, Grandpa Jones.

The United States came out of World War I the richest nation in the world. Except for a brief depression in 1920–21 the ten years following World War I were years of great prosperity. Many men tried to get rich by buying and selling stock on the stock market. This "golden era" came to an end in Oct. 1929 when the United States, with other countries, fell into a great depression. By 1932, the American people were earning only about one-half the money they had earned in 1929. Thousands of banks and other businesses closed, about 10 million people lost their jobs.

The Bank of Southern Utah closed its doors, with all the other banks, and the people of Cedar City faced a devastating crisis, as did the rest of the world. They banded together to restore their economy. Lehi W. Jones was made bank president about this time and he, with the members of the Board, worked to borrow enough capital from Cedar City citizens to re-open the bank. By doing this, the bank eventually opened and all the money was paid back within 8 years. Lehi was among those who loaned money to the bank.¹

The following appeared in the *Salt Lake Tribune* in 1947: "In 1932 Mr. Jones accepted one of the most important positions of his career. Then 78, he was named president of the Bank of Southern Utah after a reorganization which was effected after the institution ran into depression difficulties. He was Utah's oldest bank president."²

Lehi once said, "Plenty of work and responsibility never hurt any healthy child and many of them are spoiling for the want of it."²

Lehi's brother, Kumen, from Blanding came to visit Cedar City again in 1934 and wrote the following about the visit: March 23, 1934, "Rode out to New Castle on the desert below Pinto Creek Canyon, came through the settlement of Pinto, which is almost abandoned. Only three families remain. This visit brought vividly to mind the many happy memories of my younger days when we Jones Brothers (Lehi W., Thomas, Jed and myself) carried the pony express mail from Cedar City to Bullionville, Nevada about sixty years ago."

Lehi W. Jones continued to be very active in church and civic affairs. He was always involved in the sheep and cattle industry and was a member of the Utah Wool Grower's Association. The following article from the Jan. 26, 1938 *Salt Lake Tribune* points this out: "Veteran Utah Sheepmen tend to greet conditions Calmly — 'Youngsters shouldn't take things so hard,' is advice from Lehi W. Jones, 83. Two of the oldest sheepmen (Lehi W. Jones, 83 and John L. Sevy, 79) attending this week's Wool Grower's Convention in Salt Lake City said Wednesday they weren't all worked up over present adverse conditions; the sheep business is one of ups and downs and they had seen a great many ups, and far more downs, in the last half century. A third (James Smith, 73) with more than fifty years of experience in raising sheep in Utah, wasn't so philosophical. He said present conditions gave him a headache; they had him so mixed up he didn't know where he was one day to the next." " 'Those youngsters in there shouldn't take things so hard,' said Lehi W. Jones, 83, of Cedar City, with a jerk of his thumb toward the convention room in the Hotel Utah. 'I'd rather run sheep now through a blizzard in a closed heated automobile over good roads than on horseback or an open buckboard over no roads at all.' His companion, James Smith, 73, also of Cedar City agreed. Mr. Smith and Mr. Jones admired an electric sheep-shearing device on display at the convention, contrasting it with a pair of old-fashioned shears. 'With this electric doo-dingus,' said Mr. Jones, 'you can shear 250 sheep a day. The old-fashioned shears will clip 100 — that is, they used to, but we haven't got sheep shearers like we used to have.' "

"Both Mr. Jones and Mr. Sevy have never strayed from Utah in their wool growing, and they're not so concerned about the market. They had had markets in the eighties and nineties, too. 'And range conditions still depend on rainfall and the mortality of sheep on the range still depends on the weather,' remarked Mr. Smith."

This same year, 1938, when Henry's son, Wendell, went on his mission, Tom Jones, (Kumen L.'s son) said, "You're sure lucky, I wish I



THEIR FLOCKS ROAMED RANGES LONG AGO
January 26, 1938
Lehi W. Jones, 83 left; John L. Sevy, 79; James Smith, 73
OLD TIMERS IN SHEEP INDUSTRY

was going on a mission." Not long after, Tom and Dick Leigh went with a load of cattle by train to Los Angeles. Tom told Dick that he didn't intend to come home and was going to South America. The family contacted every steamship line and investigated every possible lead, but they were never able to locate Tom, and never heard from him again.³

Lehi learned to drive an automobile but that invention never replaced the horse for him. One day Lehi went to his oldest son's home in Cedar City (T.W.) and wanted to borrow their "Model T. Ford". Sophia said, "you'll have to start it," which he did and somehow put it into reverse instead of forward and backed it up on the woodpile. He laughed and said, "By George, Sophia, don't you tell the boys about this."

One day Willard's boy, Dick, went with grandpa Lehi to Antelope to check the water for the cattle. Lehi said, "looks like some cattle over there, let's go look." Dick started to drive through the brush in low gear. In a few minutes, Lehi got tired of going so slow and said, "Let me drive." When he got hold of the wheel he really got the engine wound up and took off over the sagebrush and rocks and they spent the afternoon driving all over the desert looking for cattle.⁴

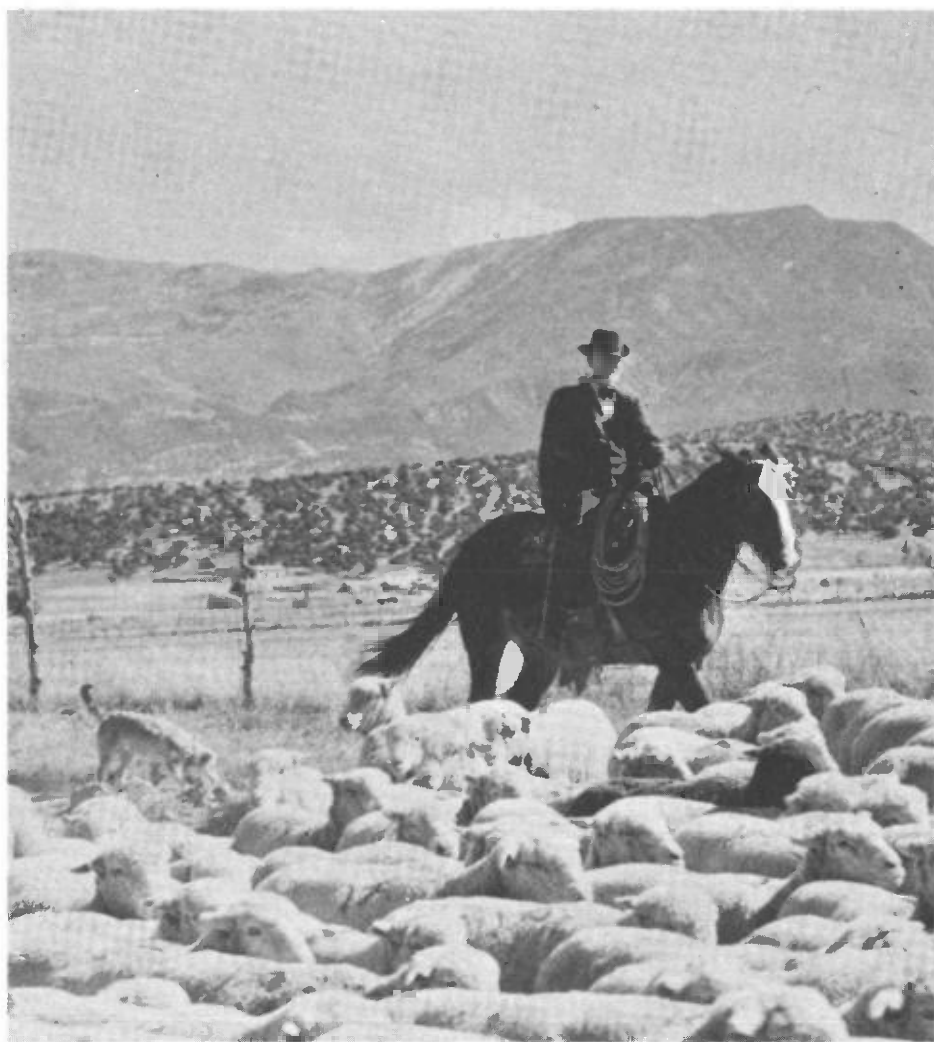
Lehi made a practice of visiting each one of his children regularly. The grandchildren loved to see him coming because many times he brought them surprises and always gave them good advice. When he visited Rass and his family on the farm, the children liked to line up by the fence when he left and watch him get the old "Model T" started. He would get the engine going really good before he let out the clutch and, on the take-off, the gravel flew into the air and threw up quite a dust screen behind.

After Lehi stopped driving the car, he would get all dressed up in his suit and tie, and then ride a horse to town. He would tie the horse behind the bank in Lehi M.'s lot and walk to town to do his shopping. When he had finished his shopping, he would use a box to mount his horse again.⁵

When, at the age of 90, he went to New Castle to visit Willard, he wouldn't let anyone help him go up and down the stairs. One day when he reached the top of the stairs, Dick said, Grandpa you're looking real good." Lehi said "Doesn't matter how I look, I don't feel very good."⁶



LEHI W. JONES, 1940
Eighty-Sixth Birthday



L. W. JONES AND "OLD CAP" 1940

Lehi helping Rass Drive his sheep to Eight Mile. Lehi M's Farm in foreground and Rass's farm in background.

On Lehi's eighty-sixth birthday Nov. 15, 1940 an article appeared in the *Salt Lake Tribune* entitled "Scores Honor Pioneer of Southern Utah," the opening paragraph stated that: Lehi W. Jones Looks Back on Long and Active Career — Cedar City — Lehi W. Jones, one of southern Utah's most widely known civic and religious leaders, was honored by scores of relatives and friends Friday on his eighty-sixth birthday anniversary. He was the guest of eight sons and daughters and numerous grandchildren at a birthday party."

Lehi's brother, Kumen, wrote the following tribute to Lehi in his journal:

LOOKING BACKWARD, ALSO FORWARD

Had I my life to live again, when this good life is through,
retaining all the best of this and adding to the new,
I'd start by being kinder to our good mother left alone
With six small kiddies, under eight, and all the work of home;
Left almost penniless too; with broken health and nerve,
The only asset left her was the iron will to serve.
Through this short, cruel story there is history sublime
Reaching up towards heaven to the realms of the divine.
She drew much needed courage from the servants of the Lord,
In the material help and counsel, from Fathers of Cedar Ward,
Who always gave a kindly hand, a friendly word and smile.
Ye public servants keep this up, 'twill help us out the while.
There is one more family item that need be noted too,
To round the story out and make it full and true,
It is of a child turned man almost overnight,
Turned into a princely man and made a noble fight.
'Twas our brother Lehi made that character somersault,
Turned from childhood to manhood without one serious fault.
Though eighty-three he still plods on, in a slightly lower gear.
With wise and friendly counsel his life work had made clear.
I wish all men had brothers, just like this pal of mine,
'Twould make this a wiser world, much better and sublime.

"My Brother Lehi, born November 1854 at Cedar City Utah, was five feet nine inches in height and weighed 155 pounds. He was very light in complexion, followed farming, stock raising and general husiness. By strict economy, thrift and industry, he made his way up to a good success. Being the oldest son to live (Alma died at age 3), he took very early in life the responsibility of the care of the family, in which he took a noble and intelligent part. I have never known of a better boy, young man, and now an old man than Lehi W. Jones. For many years Lehi has taken an active part in matters of a public nature where health and education etc. have called for not only wisdom in the handling, but it has called for cash, and someone to stand in the gap where good credit was needed."

Lehi's boys never delved into the details of how he spent or invested his money because they felt it was his business and he knew what he was doing. He actually managed the Jones operation, and his sons counseled with him. They always took his advice and felt good about it — they trusted his judgment, even when they were grown men with families. On one occasion when Lehi was an old man, he asked his son, Henry, what he thought about his helping his brother Kumen, financially. Henry said, "Father, that's your business and if you want to help your brother, you are entitled to."

Lehi's brothers looked to him more as a father than a brother because of their father's having died at such an early age. When this happened, Lehi took the responsibility and was the only father they ever knew. He kept that responsibility as long as he lived and as long as his brothers lived.⁷

Lehi's son, Will, took him to Bluff, Utah to see Kumen a few months before Kumen died. Kumen had had his leg amputated April 30, 1936 and was almost an invalid. When Kumen and Lehi met, they threw their arms around each other and displayed the closeness and love they had for each other, not only as brothers but more as the affection of a father and son. They talked for many hours while Will and his son, Milton, visited relatives. When they returned, Kumen made the statement, as he patted Lehi on the knee, "This man right here has been a man all of his life."⁸

Kumen was one of the organizers and first directors of the first Co-operative Co. at Bluff, and he gave prolonged service as its Superintendent. He held the office of bishop ten years and served as Justice of the Peace, as well as a member of the School Board.⁹ Kumen died June 11, 1942.

Kumen Jones and his first wife, Mary Nielson, were the parents of one boy, Leonard Kumen Jones, born in 1889. Kumen and his second wife, Lydia May Lyman, who were married Dec. 2, 1882, were parents of ten children, they are as follows: Franklin Treharne Jones, born Oct. 6, 1883; Kumen Stanley Jones, born August 21, 1885; Thomas Dalton Jones, born April 16, 1887; Marvin Willard Jones, born Jan. 27, 1889; Edward Clyde Jones, born Jan. 10, 1891; Leland Henry Jones, born July 4, 1892; Mary Lydia Jones, born May 6, 1898; Marion Jones, born July 2, 1900; Alma Uriah Jones, born Nov. 20, 1902; and Francis William Jones, born Feb. 20, 1905.¹⁰

¹ Jones tape recordings.

² W. R. Palmer, *Utah Historical Quarterly*.

³ L. M. Jones.

⁴ Told by Dick and Uriah Jones.

⁵ Jones tape recordings.

⁶ Dick and Uriah Jones.

⁷ Jones tape recordings.

⁸ William L. Jones.

⁹ J. C. Alter, "Utah, the Storied Domain".

¹⁰ Jones Pedigree chart.



GRANDPA JONES
Oct. 11, 1942



World War II. List of Lehi's and Henrietta's grandchildren. Lehi, 90 years old. List of stocks. Death of Lehi W. Jones. Picture, Jones family 1947. Picture Lehi's Birthday. Funeral services, Lehi W. Jones, Resolutions of respect, Bank of Southern Utah. Picture, Lehi W. Jones.

In the late summer of 1939 German armies invaded Poland, plunging Europe, and later the world, into the most terrible war in history. The United States first entered the war by aiding Great Britain and building a strong national defense. When the Japanese attacked Pearl Harbor, Hawaii, Dec. 7, 1941, the United States openly declared war on Japan Dec. 8, 1941 and on Germany and Italy Dec. 11, 1941. In a single day, the Japanese attack merged the European and Far Eastern conflicts into one war. The Selective Service law, passed in the autumn of 1940, made about 16, 600,000 United States men, between the ages of 21 and 36, subject to military service. The law later extended to other age groups.

The war had a great affect on the country, on Cedar City, and on the Jones family. Many of Lehi's grandsons were involved, and everyone at home had to put in more hours and more effort to keep things going. However, every grandson returned in safety when the war was over, although many of them saw action.

The war ended in Europe May 8, 1945 after about five and one-half years, and the war ended in the Pacific Sept. 2, 1945 after the bombing of Japan.

Lehi's last grandchild was born in 1943, making a total of 39 grandchildren. They are listed as follows:

	<i>Date of Birth</i>	<i>Family parent</i>
Gwendolyn Jones	April 8, 1903	Willard
Denton Jones	July 13, 1907 (died 19 Feb. 1923)	Willard
Katherine Jones	July 26, 1908	Kumen
Richard Jones	Aug. 12, 1909	Willard
Alma Hintze	July 23, 1909	Henrietta
Uriah Jones	Oct. 15, 1911	Willard
Hugh Hintze	Nov. 1, 1911	Henrietta
Scott Gardner	Dec. 18, 1911	Ann
Reuben Jones	Nov. 17, 1913	Henry
Florence Jones	May 9, 1913	Kumen
Sage Gardner	Oct. 7, 1913	Ann
Beth Hintze	Jan. 17, 1915	Henrietta
Wendell Jones	May 19, 1915	Henry
Robert S. Jones	July 11, 1915	Willard
Thomas H. Jones	Dec. 31, 1915	Kumen
Margaret Jones	Aug. 4, 1917	Henry
Elizabeth Jones	July 12, 1918	Kumen
L. Robert Gardner	Mar. 23, 1918	Ann
Lehi H. Hintze	Apr. 14, 1921	Henrietta
Henrietta Jones	Aug. 21, 1921	Henry
E. Quinn Jones	Feb. 13, 1921	Rass
Zanola Jones	June 17, 1922	Rass
Robert J. Jones	Nov. 5, 1923 (died Nov. 7, 1923)	Henry
Marolyn Jones	Nov. 29, 1923	Lehi M.
York F. Jones	May 28, 1925	Rass
Marion Hintze	Aug 17, 1925	Henrietta
Milton B. Jones	Jan. 15, 1926	Will
Joan Jones	Sept. 25, 1927	Lehi M.
Barbara Jones	Sept. 16, 1928 (died June 21, 1929)	Will
Madelon Jones	July 27, 1928	Rass
Kerry Jones	Oct. 29, 1929	Lehi M.
Janet Jones	Aug. 19, 1930	Will
Jackson Jones	Oct. 8, 1931 (died Dec. 20, 1931)	Lehi M.
O'Larry J. Jones	June 9, 1932	Rass
Craig Jones	Dec. 25, 1933	Will
Cynthia Jones	April 2, 1935	Lehi M.
Laurena Jones	Jan. 12, 1936	Rass
Kenneth Jones	Nov. 7, 1938	Lehi M.
Spencer Jones	Mar. 9, 1943	Will

Note: Denton died of complications resulting from a hernia at age 4½.

Robert J. died when only two days old, before ever coming home from the hospital. Barbara, Will and Claire's baby, died at the age of nine months from whooping cough. Jackson, Bernella and Lehi's baby, died of pneumonia.

In 1944 when Lehi was 90 years old, a community reception was held in his honor at the Cedar First Ward Chapel. In the article which appeared in the *Salt Lake Tribune*, there was a short history of his life etc. The following statements are taken from the article: "Mr. Jones has seen Cedar City grow from a frontier settlement to a modern community, and has had an active part in the city's developments. He has helped bring to Cedar City a power system, a water system, a community hospital, a railroad, a bank, a junior college, among other community improvements. Although 90, Mr. Jones has never retired. At present he is president of the Bank of Southern Utah, and still maintains his interest in livestock. He finds time for gardening, and takes an active interest in the state, national and international events."

Lehi was known, affectionately, by the men who associated and worked for him as "Brother Jones." His children always referred to him as "father." As an elderly man, Lehi learned how to drive and mastered the "Model T," but his favorite mode of travel was still a well-kept, spirited horse. In 1945, after the conclusion of World War II, a large parade was staged on Cedar City mainstreet. Lehi led the parade riding Rass's famous horse, "Old Cap," which was one of the most admired horses in the valley. Lehi made a colorful picture in his black suit with his white hair and beautiful white beard. He rode with the same skill at 91 as he did when he was carrying the mail. They made a very effective picture as 'Cap' singlefooted to the band music.

Lehi was always a great promoter and helped, not only by giving his time, but invested in many businesses, projects etc. Consequently, he acquired a great deal of stocks many of which became worthless or were traded for property. That which was still good was passed on to his children, and the remainder was kept in a black tin box. At the time of this writing, the following stocks were found:

<i>Name of Company</i>	<i>No. of Shares</i>	<i>Cost per Share</i>	<i>Date Purchased</i>
Cedar Mercantile & Livestock Co.	18,647	\$1.00	1908-14
New Castle Reclamation Company	802	\$10.00	1910-16
Cedar Sheep Association	183	\$1.00	1884-5

Utah Mexican Sugar and Livestock Co.	9	\$100.00	1906
Hulkito Oil & Royalties Company	1,500	.10	1927
Escalante Oil & Dev. Co.	2,500	\$1.00	1908
Virgin Valley Oil Co.	1,000	\$1.00	1909
Parowan Oil Co.	1,500	.05	1918
Mammoth Plaster and Cement Co.	4,000	\$.50	1924
Cedar City Creamery Co.	100	\$1.00	1912
Bullion Canyon Mining & Milling Co.	900	\$1.00	1910
Beaver Woolen Mills	100	\$1.00	1917
Iron Co. Telephone Co.	143	\$1.00	1908-21
Utah Iron County Land Company	1,805	\$10.00	1926
Citizens Utilities Co.	2	\$1.00	1936
The Utah Wool Growers	6	\$1.00	1912
Zion's Printing and Pub. Co.	1	\$5.00	1908
Westerner Publishing Co.	4	\$.50	1930
C.S.A. Incorporated	112	\$1.00	1945

Lehi was investment minded and many ventures proved to be very wise. A few of the best investments were bank stock, power stock and land and water deeds.

Soon after Lehi's 93rd birthday, Nov. 15, he became ill and two weeks later on Nov. 28, 1947, succumbed to old age. The following article and a picture appeared in the *Salt Lake Tribune*; entitled "Banking Chief, Cattleman, 93, succumbs:" Cedar City — Lehi Willard Jones, 93, who became a bank president in the depression at the age of 78, widely known as a cattleman, businessman and philanthropist in southern Utah, died Friday at 4:00 P.M. at the home of a daughter, Mrs. Ann J. Gardner."

"President of the Bank of Southern Utah for more than 15 years, donor of the site for the present Iron County Hospital and officer and director of cattle and irrigation companies which pioneered southern Utah, Mr. Jones had been identified actively with every community building effort of major significance for 75 years in Cedar City."

Mr. Jones was credited with directing an effort which brought the Union Pacific railroad into Cedar City in the early 1920's."



THE L. W. JONES FAMILY ON LEHI'S 93rd BIRTHDAY

Nov. 15, 1947

Front Row - Henrietta Hintze, Lehi W., Ann Gardner

Back Row - Henry L., Lehi M., T. Willard, William L., Erastus L., and
Kumen L.

"He celebrated his 93rd birthday with members of his family Nov. 15. He became ill the next day and had been bedfast most of the time since."

"In 1932 Mr. Jones accepted one of the most important positions of his career. Then 78, he was named president of the Bank of Southern Utah after a reorganization which was effected after the institution ran into depression difficulties. He was Utah's oldest bank president."

"Mr. Jones was born Nov. 15, 1854, three years after Cedar City was founded as a base for development of the iron ore deposits nearby. He was the son of Thomas and Sage Treharne Jones, Welsh immigrants."

"At the age of 16 he took a contract for delivering mail by pony express between here and southern Nevada mining towns, a job he performed daily for six years prior to entering the old University of Deseret. After completion of his mail contract, he traded the horses he had accumulated for cows and calves and entered the cattle business. He was associated with the cattle business during the remainder of his life."

"He ran one of the last great cattle herds in this part of the southwest. When his brother, Kumen Jones, was called as a member of the San Juan mission which made the historic trip across the Colorado through the Hole-in-the-Rock, Mr. Jones assisted by driving two herds of cattle from here to the new mission."

"He was one of the founders of the Branch Normal School, now the Branch Agricultural College, in 1897, and was an organizer of the first electric power company in Cedar City about 1905. He served as president and manager of the company until it was sold in 1919."

"In 1905 he was elected first president of the Cedar City Commercial club, now the Chamber of Commerce, in which he held honorary membership at the time of his death."

"Mr. Jones had been mayor of Cedar City, member of the city council, as Iron County Commissioner, and in numerous other positions. In 1921, he donated ground to Iron county for erection of a county hospital. He was active in promoting its establishment and served as chairman of the hospital for many years."

"He was chairman of the committee which in 1923 raised \$75,000 by popular subscription to purchase right-of-way as an inducement to the Union Pacific railroad to build a branch line into Cedar City. He was one of the organizers of the old Cedar Mercantile and Livestock Co., a widely known Southern Utah cooperative for many years."

"Mr. Jones served a mission to the Southern States in 1888 for the Church of Jesus Christ of Latter-day Saints, was a member of Cedar L.D.S. ward bishopric and worked on construction of both the Manti and St. George L.D.S. temples."

"He was a member of the old Newcastle Reclamation Co. which first attempted to reclaim the vast farming area now being developed successfully, with underground water in the Beryl area west of Cedar City."

"He married Martha Henrietta Lunt in the St. George L.D.S. Temple Feb. 13, 1878. She died in 1932, and he had made his home with his daughter since."

"Surviving are eight sons and daughters, Mr. Gardner, Henry L., Kumen L., Erastus L., Lehi M., and William L. Jones, Cedar City; T. Willard Jones, Newcastle and Mrs. Henrietta Hintze, Salt Lake City; 35 grandchildren, 26 great-grandchildren and one great-great-grandchild."

On Nov. 29, 1947 The Directors and Officers of the Bank of Southern Utah made the following resolution of respect:

WHEREAS,

In the wisdom of God, He has seen fit to remove from our midst our esteemed and venerable friend and business associate, President LEHI W. JONES; and,

WHEREAS,

The intimate and cordial relations held during many years of business association among the Board of Directors, over which he presided, renders it fitting that we record our deep veneration and respect for him and our sense of loss at his passing; and,

WHEREAS,

His long, eventful and useful life has been devoted to the building up in every worthy way, not only our business, in which he played so prominent a part, but also our City and its' institutions; we feel that we owe it alike to his personal worth and to his official station as President of Our Bank, that we should enter upon our records a lasting expression to our feelings of sympathy and deep sense of loss at his passing; and,

THEREFORE BE IT RESOLVED,

That the wisdom, ability, integrity, and public spiritedness which he has exercised in his long and useful dealings among men, together with his uprightness and honesty in all his dealings will be cherished and held in grateful remembrance among us; and,

RESOLVED,

That we hereby give sorrowful recognition to the solemn fact that in the passing of this good and great man our city and county has lost a true, ardent and faithful representative from their councils, and the State of Utah a devoted and distinguished citizen. Be it further,



LEHI'S BIRTHDAY, NOV. 15, 1947 AT ANN GARDNER'S HOME

All of his sons's and their wives; his two daughters, and his sister-in-law.

Front Row – Mesia, Bernella, Sophia, Lehi W., Violet Lunt Urie, Claire, Martha, Iva.

Back Row – Henry, Lehi M., Willard, Ann, Henrietta, Will, Rass, Kuman I.

RESOLVED,

That as officers and employees of the Bank of Southern Utah, of which he was President, we express herein our appreciation of LEHI W. JONES, our abiding respect for his memory, and our sincere sympathy to his bereaved family and friends.

It is hereby ordered that these resolutions of respect be spread upon the minutes of our institution and a copy be sent to his bereaved family.

SIGNED: BANK OF SOUTHERN UTAH

By its Directors, and Officers.

The following is a copy of the FUNERAL SERVICES for LEHI W. JONES, Dec. 2, 1947 held at the First Ward L.D.S. Chapel, Cedar City, Utah, with the Bishop Rulon Knell Conducting:

We have assembled here at this time to honor a great and good man — brother Lehi Jones. The opening prayer will be offered by Samuel F. Leigh, after which the choir will sing "Spirit of God."

PRAYER:

Our kind Father in Heaven, we humbly bow our heads before thee at this time in devotion. Today we are honoring a noble character, Brother Lehi W. Jones. We have lost for a time a true friend. We appreciate and are thankful that we have had the privilege of knowing him. Thankful for the works he accomplished in this community, and in Southern Utah. Thankful for his posterity. Thankful for his sterling worth. Thankful for his faith in Thee, our Father in Heaven, and that he has endured to the end. And we feel that he has found the way of eternal life. That his life has been a success; that he has done his part to make this world better. And now we humbly pray that we may enjoy Thy presence on this occasion; that Thy spirit may be here in rich abundance, and that all here may enjoy that Spirit. That the Spirit whom Lehi enjoyed will be here today and we will feel his presence. Father, remember those that take part on this occasion, that they may preform their work well and that all that will be said and done here will be for our good. Help us, Father, to appreciate men like Brother Jones, and help all of us to have the desire to do right here on the earth. And now, may Thy Spirit be here on this occasion we humbly pray in Jesus' name, Amen.

CHOIR:

Under the direction of William H. Manning, singing "Spirit of God."

BISHOP:

Our first speaker will be Brother John S. Woodbury, a life-long friend and associate.

WOODBURY:

My dear friends: I hardly know where to begin and where to end. As was indicated by the chairman, I have been more-or-less associated with Brother Lehi for at least 40 years. I came to Cedar City in '93 as a school teacher in the public school. My job was to teach the three "R's", plus spelling, and I thought I was doing a pretty good job. I thought I knew about all that was to be known — and they tolerated me for quite a number of years. Finally they got rid of me in the public school. Now, I had known the Jones family largely through my association with members of the family who attended school and, of course, I knew Mr. and Mrs. Jones pretty well through the school. But, not very much was I acquainted with them otherwise. But, after a few years I was invited by Brother Jones to join a group that was working on the economic problems of the community, and I accepted this invitation and attended a great many meetings with he and his group, who were all practical men — and I soon found out that I wasn't practical. I soon came to the conclusion that they knew a lot more than I did. Especially about building bridges and dams and such.

I flatter myself that I had sense enough to recognize the practicability of those men. It depressed me very much. I came to the conclusion that I was very ignorant and that they were very wise. So we got along pretty well. I had kept my mouth shut as well as I could, but I was licked — and I knew it. They tolerated me.

They treated me fine. I came to admire that group of men, and it was a very large group of practical citizens. I developed a tremendous confidence in them and the confidence is continuous today. I swear by those men, and there were a lot of them, many of whom are not here today. I started to make a list of those men but I abandoned the list because I was sure I could not recall them all. These men today I honor as my friends and my superiors and I take my hat off to them and their descendents. I had quite a lot to do with this particular family and I appreciate their friendship. I made some notes but the more I tried the more dissatisfied I became. It just seemed like it was just writing words and I wasn't satisfied with what I wrote.

But there were one or two things that I noted down. Here's a quotation I have heard from some source: "The good that men do lives after them, and influences the lives of generations yet unknown." That impressed me. That seem to be the way of our civilization, the way it has developed. We've prided ourselves that today we are more civilized than were our ancestors. The human race is supposed to be more advance, but we're not. But we do make that saying. And if that is true it is probably because of the facts contained in this quotation that I've just

read — “The good that men do lives after them and influences the lives of generations yet unknown.” In that, it seems to me there is a lot of encouragement for this generation to live wisely and decently. There is something in that thought to encourage every man, woman and child to do the best he can. Religiously, the hope is held forth for a future life. People are encouraged to live wisely and sanely in order that they may reach a future existence. I’m not an authority on that, but I’m convinced of what I have just referred to — that the way we live today will bring a reward. Future generations will bless us. I couldn’t begin, if I undertook it in the time I have to tell you, how I appreciate my acquaintance with the man whose memory we show respect here today. I value my acquaintance with him most highly. I know that he has been a great help to me. I think he gave a helping hand to the young fellow. He seemed to know that somebody had to take his place one of these days and I have noticed in many cases that he has shown an interest in these younger people. I’m not so much younger than he is, but I am younger by a few years. So at times in our lives a few years does make quite a difference. When I was 15 a man 30 or 40 was an old man. Now 20 or 30 years does not make much difference. That is, when they get up where I am. Now, my friends, I will not attempt to take up more of your time. As I have said, I appreciated my acquaintance with brother Lehi. He has done a great job and this community is very much indebted to him. Very much! He has done a great job and they told him so. I congratulate the family of being heirs to such a heritage. Of course, they know it better than I can tell them, but I too feel that they are fortunate and I am grateful too for my acquaintance where all are concerned. Thank you.

BISHOP:

We will next be favored with a musical number, under the direction of Roy L. Halversen, entitled “The Lord’s Prayer”. This will be followed by a talk by Warren Bulloch, representing the Cedar City Chamber of Commerce. He was also a long and close friend and associate of the family.

BULLOCH:

My friends, I deem it an honor and a privilege to be called upon to say a few words at this occasion. In the passing of Lehi W. Jones, Cedar City and this state is paying honor to one of its great citizens. His life has been one of service to his family, to his community, and to his state. I appreciate this opportunity because of the close friendship between my father and Uncle Lehi, and the close friendship I, myself, have enjoyed with him and his family. Years ago, we lived in the same house, and I grew up with his boys. Rass and I were school chums together. My

father and Uncle Lehi were in the cattle business together, and they remained close friends all Father's life. Each had a high regard for the other's opinion in business matters, as well as a close personal regard for each other. At one time, they owned the largest cattle company this section has ever known. Their headquarters were in the old Pipe Spring; and, as the saying goes, their cattle "ran on a thousand hills". One of the worst droughts this country has ever known wiped out their complete herd, with the exception of the steers. These they were forced to sell, together with the ranches, to take care of their obligations. In spite of the difficulty and reverses which they encountered in this discouraging operation of seeing their herds wiped out in a year, it seemed to draw them closer together, giving each a closer understanding and confidence in each other, building a friendship that was of lifelong duration. The Bulloch family and the Jones family have been very close over the years, and I feel that each family has a high regard for the other.

As a Chamber of Commerce, we advertise Cedar City; and invite people to come here to enjoy with us the fine things we have to offer. We are justly proud of our schools and churches, our business institutions, and our community facilities — together with our community spirit. I think it fitting at this time to review the background which has made these opportunities available. This city has been made through the cooperative effort of men and women blessed with foresight, ambition and the belief in their own ideals — coupled with the willingness to work and sacrifice. Uncle Lehi was a typical example of these early settlers. Born but three years after the settlement of Cedar City, his part in the building and establishment of the community could not help but be great. The first people who settled here did not have the advantages that we enjoy so proudly today. The newcomers here say they like Cedar City because of its community spirit, because when something needs doing, the people cooperate and work together to see that it is accomplished. If we could go back to the history of the settlement of the town we would find this same spirit of cooperation characterized from the very first. People facing danger from Indians and persecution built forts for protection. They faced danger from starvation and the elements, so they built irrigation ditches to water their land. They made their living from crude farming and from the raising of cattle, and sheep, so they rode the range together and tended their flocks together, knowing that through cooperative effort they had a greater chance of survival. Even their first mercantile enterprise was cooperative. When they needed recreation they danced and sang together and organized their choirs and dance orchestras and theatrical companies. Their children needed education, so they built their own schools by their own labor, and their churches for religious training.

Out of this spirit of cooperation came lasting friendship and loyalty to each other and to their community. I feel that those men and women who built our foundations have a right to ask the question; "Will those who follow us live up to our example? Will they carry on with that same spirit of cooperation, and build for the good of the community and posterity." It is up to us to honor the work of these hardy pioneers by pledging our efforts toward carrying on from where they left off.

Lehi W. Jones was one of the outstanding builders of our time. In fact, every institution, business, civic or church enterprise has partly been made possible through his effort. From the beginning of institutions in Cedar City, Lehi Jones has played a major role. He was director of the cattle, sheep, and irrigation companies which pioneered Southern Utah. He directed the efforts which brought the Union Pacific Railroad to Cedar City. At the age of 78 he was named president of the Bank of Southern Utah and remained active in that position until recently. He was one of the founders of the Branch Normal School and was organizer of the first electrical power company in Cedar City. His positions and accomplishments and his charitable donations are too numerous for me to go into detail here today, but anything of merit accomplished in this community in the past 75 or more years has been accomplished partly through his effort.

Lehi W. Jones was the personification of courage, and while his physical self at the last wavered, his moral and intellectual stability remained steadfast until the last. No one could say he was afraid of anything he ever encountered. Neither force nor threats. He was a famous frontiersman. He made sure he was right and then went ahead, regardless of opposition or obstacles. Uncle Lehi approached the end of his journey with gallantry and resignation and loving life, he had no dread of death. He was a man of courage and also full of faith. He asked no one to fight his battles and permitted no man to becloud his vision nor play upon his faith, either in himself or in the hereafter. He grew old gracefully and retained a wholesome interest in life. All his life he served his church, his community and his friends with equal devotion. In closing, I will say he deserved and won the respect and love of all who came in contact with him and as a fellow citizen he merited the affection with which his memory will be preserved.

BISHOP:

We will now be favored by another musical number by Professor Halversen and his group. "The Old Refrain", after which Brother G. O. Larson will be the concluding speaker.

LARSON:

Many years ago in England when the bell would toll when anyone passed

away, people would sometimes send for the preacher and ask him for whom the bell tolled, and the preacher would say to them that the bell tolled for everyone. "No man is an island entire to itself", he said, "every man is a piece of the continent, a part of the main; if a clod be washed away by the sea, Europe is the less, and well as if a promontory were; as well as if a manor of thy friends or thine own were; any man's death diminisheth me, because I am involved in mankind. And, therefore, never send to know for whom the bell tolls, it tolls for thee." Sometimes when one is taken from among us who was particularly identified with the progress and growth, as has been related here today, we feel that passing more than ordinarily, and I frankly feel my limitations in trying to interpret here to you the meaning of this passing. It has been said that history can be written in the lives of a few great men. I think you will agree that if we are to tell the story of Lehi Jones' life, we would be writing a terribly large part of the history of Iron County and outside the county too. Brother Jones has been closely identified with the program of the community and with the development of these institutions that have been referred to: with the different modes of transportation, with banking and with education, and public utilities; with things public, civic, political, and religious his name would appear on nearly every page if you compiled a history of Iron County.

Now Brother Jones was a product of his time. He reflected some of the characteristics of that time that has made it significant in our history. The Mormons came out here to the Great Basin to literally build the Kingdom of God. They felt they had a mission to fulfill, and everything was dominated by that. At least three things made the Mormons strong — they had a sense of mission; strong spiritual incentive; a group conscience, which enabled them to work together; and a will and an aptitude for working together for the good of the community. Now, Brother Jones grew up in that environment. He absorbed those qualities, and he has lived nearly a century to project them into our generation. The church and the state owe a lot to men and women like him who have brought something of the vitality of the past into our present.

Communities are much like individuals. They have character; and a quality, as well as a quantity. However, two communities of the same size are not necessarily like communities. That community which has in it men of vision, and men and women who are willing to labor cooperatively together are fortunate, and will make progress over another community. And, I should add, blessed is that community which has something of the quality of those men who have a spirituality about them that keeps the community from sinking to a materialistic

level. Now, Brother Jones, of course, didn't have those qualities alone, but I think you will agree with me, among those who did, he was outstanding.

Men of vision are in a sense the eyes of a community. They see ahead and sometimes when others of us are too much concerned with immediate problems, such as our riches, and too much concerned with things, these men, like prophets almost, are looking forward to see what the long-range results will be. They have an insight that enables them to have a foresight. For instance, we may be happy accumulating wealth from the soil, not knowing that we are bringing about our own destruction, for it happens in so many communities. A man of vision comes and tells us that, if we keep that up, our whole community will go to pieces. I might illustrate in the life of Brother Jones. When Cedar City had won its college, there were those who knew that, if it were to be an agricultural College, it couldn't have been built on a rocky knoll, it had to have land. As an individual, he went out and secured more land. When he had bought it, the bank asked for collateral, and he put his property up for mortgage. He did this in order that the college could fulfill its mission. Or, take a case in more recent years. He was talking to a friend of his who had gone into the turkey business. He asked him how the business was doing. He said it was paying out pretty well. "What can you do that will tell you about the future of Southern Utah?" said Mr. Jones, interested in the long-range. Jesus said, "Whosoever of you shall find his life shall lose it, and whosoever shall lose his life for me shall find it". Fortunately, communities have those people in them that can lose themselves in them. They recognize that community need is more important than personal ambition; who recognize that their own good is identified with the good of the community. Those are the men who sacrificed most willingly. Mr. Jones was one who did. A young lady back in New York once wrote to her fiance back in Wyoming. He had referred to it as a God-forsaken country. She said, "There is no God-forsaken country except when men and women forsake their God." And men and women who have to build a community without God are undertaking an impossible task. Unless those who build recognize the unity of mankind in God. There is a moral law of the universe just as real as a physical one, they will never build for success; A law as basic as one could be. That man's religion is most practical and most useful when it is identified by that law of brotherhood. To feed the hungry, to clothe the naked, to house the homeless, to encourage those who need encouragement, to lift those who are down, to work for peace, to forgive others; those are the true measurements of the Christian religion. Sympathies are meaningless unless they contribute to human welfare. I have a feeling that Brother Jones

felt that strongly because he showed it in his own life by helping his fellow men.

Now, such a religion as I have pictured, Brother Jones felt within him. This religion not only recognizes the human personality as divine, but as eternal. Not only eternal, in the sense of being with God, but as projecting itself into an expanding and progressive future. Such a few interpret the grave not as an end, but as a beginning of a new life and an eternal experience. Some of us give a long range on our choices here in putting an eternal value on what we do. It projects those values and fuses into a progressive hereafter. Emerson put it so nicely that I am going to read it. "We must not think of heaven as a stationary community. I think of it as a world of stupendous plans and efforts for its own improvement. I think of it as a society passing through successive stages of development, virtue, knowledge, power by the energy of its own member. Celestial genius is always active to explore the great laws of the creation and the everlasting principles of the mind, to disclose the beautiful in the universe and to discover the means by which every soul may be carried forward. In that world, as in this, there are diversities of intellect; and the highest minds find their happiness and progress in elevating the less improved. There the work of education, which began here, goes on without end; and a diviner philisophy than is taught on earth reveals the Spirit to itself, and awakens it to earnest, joyful effort for its own perfection".

Brother Jones, in his last year or two began to sense the failing uselessness that was incident to his old age, and he more or less welcomed his release. He was ready to go. But when we think of his eagerness to serve his fellow-men, I think it would be better to say he was impressed to get to the next phase of his next life. He has been a blessing to this community, and I pray that he may continue to live among us through these fine sons and daughters of his, and I pray also that those fine qualities which he represented and his generation represent may continue to be preserved in our lives, and I ask it in the name of Jesus Christ, Amen.

BISHOP:

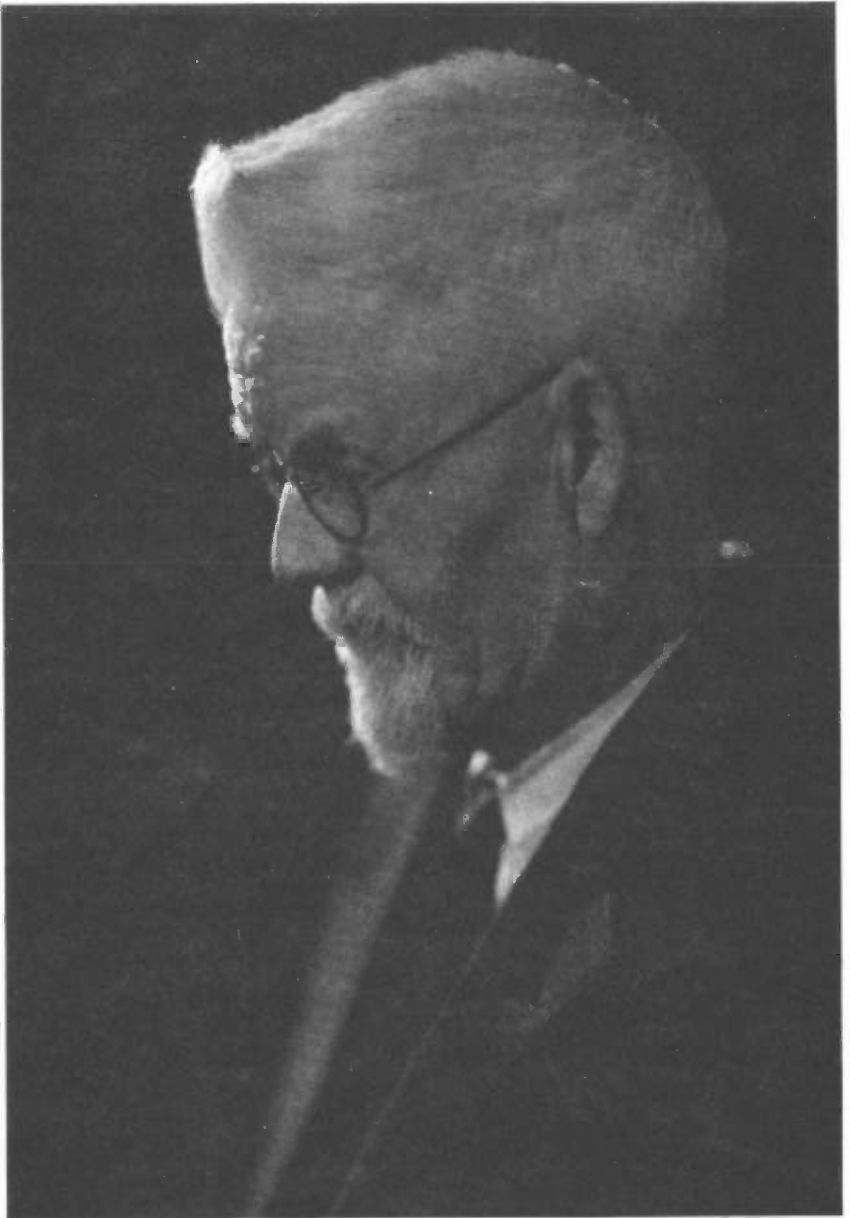
I am confident that I voice the feeling of everyone here when I say that I heartily endorse every thought said here today. We all know full well, after all, whatever is said doesn't really matter. We cannot add to Brother Jones's happiness. His life speaks for itself. The large representation here today indicates the interest of the community, represented by the Rotary Club and two bank boards, who are here to show their respects. I could say a lot, too, but the time has expired. The family wishes to express appreciation to those here today, especially to those who have

come from long distances. We are appreciative of Uncle Kumen's family from San Juan, friends and relatives from Salt Lake, Parowan, Hurricane, St. George, and other surrounding towns and communities. Pioneer, trailblazer, community-builder, executive, full of faith, advisor, wise counselor, true friend, industrious, thrifty, a kind man, a modest man. To the extent that we are successful and happy, may we emulate these characteristics. I'm glad I knew Brother Lehi W. Jones.

Brother Manning's group will sing "The Lord is My Shepherd", after which Mr. Parley Anderson will read the resolutions, and offer the closing prayer. The grave will be dedicated by Brother George Ashton.

PRAYER:

Our Heavenly Father: At the conclusion of these lovely services, we again approach Thee in prayer. We are truly grateful for Thy spirit, which has influenced what has been said and done here today. We are thankful, Father, that our associations and beliefs bring us together on such occasions to pay respect to those whom we love and revere. We pray, Father, that what has been said and done here today, in speech or in song, may reflect in our lives to the extent that we may try to emulate the virtues of this great man, and we pray that you will help us to be grateful always for our associations with him. We are thankful, Father, for his leadership, for his council, for his wisdom and for his warm friendship. And we pray that these virtues and the real values in life, as exemplified in his life, may always stand before us, and that his posterity may always find comfort and be able and willing to exemplify in their lives the teachings of this, their father. We pray to always live right, to have good examples in life, to be charitable, and to be kind to all mankind. We pray that as we live and continue on through the century that nothing destructive will be met. We pray that Thy blessings attend the bereaved family, that Thy spirit will always be with them and guide them in the right way of life, we ask Thee in the name of the Lord, Jesus Christ, Amen.



Lehi W Jones

Epilogue

Sometimes, in the colonizing and building up of the West, the obstacles seemed virtually impossible, and almost too overwhelming to conquer; but nothing was really unconquerable for the pioneers and the builders of the western communities. Lehi W. Jones was a man, indomitable of spirit, whose life tells the real history of such a community. His life, with its hardships, isolation, and dangers, developed all of the sterner qualities, to a high degree. To a strong body, he joined courage, indifference to suffering, and dogged industry, when work had to be done. For these qualities, it would be difficult to find his equal.

Lehi Jones was his own overseer and no higher-type employer ever existed, or one more dependable. His life exemplifies cooperative hard work and organization. He spent his life as a faithful, humble worker in the cause of God. He was a family man who took great pride in his sons and daughters, and was devoted to his wife.

Although Lehi Willard Jones played a major roll in the development of Southern Utah, he never sought recognition. He was prompted by motives far more noble — he was the very soul of honor in all aspects of his calling. He was a beloved father, an honored citizen, a kind assisting friend, a public benefactor, and a Christian.

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