

Gift: Mary R. Porter
June 1960

INDEXED G. S.

JUN 20 1960

HISTORY OF
JOB PITCHER HALL
His Hall Ancestors 1764[?]--1600
His Decendents 1848--1958

GENEALOGICAL SOCIETY
OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS
61839

FAM HIST
929.273
H14r

~~B-28791~~

0176571

Doc. 3

THE TRAVELS OF MARY ELIZABETH JONES

Mary Elizabeth Jones was born the 17th of March 1828, at New York City, New York. Birth records show that she was the second child of this family. There were two boys and seven or eight girls. Mary Elizabeth's father, William Jones, was born at Bristol, Pennsylvania (near Philadelphia). His birth is given as the 12th of February 1799. Her mother, Elizabeth Hughes, was born in New York City, New York, on the 22nd of March 1803. Going by birth records, this Jones family lived in New York City until after the 18th of June 1834, as on this date, their fifth child, Charlotte Jones, was born. Following the birth certificates and records, I find two children and maybe three girls born in Cincinnati, Ohio from the 25th of June 1836 and 5th of June 1839. I find, also, the last two in the family were born at Nauvoo, Illinois. I will not attempt to write their mode of travel or the date when they left New York City or what route or number of stops were made in reaching Cincinnati, Ohio and on to Nauvoo, Illinois. But travelling by water was more popular in this new nation at that time.

I was of the opinion that Mary Elizabeth and her mother first joined the Church of Jesus Christ of Latter-day Saints and William Jones, because of his liking for the Mormon people or love for his wife, went along with them. But there has been a lot of research done during the last ten years by Mary Roe Porter which shows that Mary Elizabeth's father was NOT only a member, but a member in good standing. Just when or how or through what source this Jones family was attracted to the Church of Jesus Christ of Latter-day Saints seems to be unknown. All that I can find and can prove or be sure of are these records: they show Mary Elizabeth was baptized at Nauvoo, Illinois in 1841. All records I have seen give her father and mother baptized in Nauvoo but there are no dates given. Records give their endowments as having been done on the 31st of January 1846, in the Nauvoo Temple.

Also, I find that Elizabeth Hughes was given a Patriarchal Blessing of the 18th of October, 1841 by Hyrum Smith. William Jones later received his on the 14th of March, 1842 by Hyrum Smith.

Mary Elizabeth's father, William Jones, was a stone carver and cutter and from what I gather, he was a craftsman of skill and ability in the building trade, as many of those early converts were. While this Jones family lived in Nauvoo, most of his time was put in on the stone work of the Temple. We have a family tradition that he either carved the first oxen that hold up the baptismal font or made the molds to cast the first bronze ones. Here I find family stories differ some, but it states in the book "Temples Of The Most High"-- The font stood upon twelve oxen, four on each side and two at each end. Their heads, shoulders, and forelegs projecting out from under the font. They were carved out of pine plank, glued together, and copied after the most beautiful five-year old steer that could be found in the county. The oxen and ornamental moldings of the font were carved by Elder Elijah Fordham from New York. Later, a more durable one was to take its place."

In writing the Church Historian Office at Salt Lake City regarding this last sentence, their answer was, "There was another font built later but there is no mention of who participated in its building". So I will assume if our family tradition is correct he made the molds for this metal one.

Mary Elizabeth's mother, Elizabeth Jones, was a close friend of Emma Smith, the Prophet's wife. During those times in Nauvoo, it was necessary for the Saints to live close to each other and give each other a helping hand. Borrowing from each other seems to be a Mormon custom. On one occasion, Mary Elizabeth's mother was loaning some furniture to Emma as the Prophet was expecting a visit from a Governor. She said how shocked her mother was when the Prophet drove up on a Sunday morning with a wagon to pick up the furniture. She rushed out to meet him and exclaimed, "Oh Brother Joseph, not

on Sunday." His reply was, "Why Sister Jones, the better the day the better the deed." She loaned him her big rug, a library table and chairs and other odds and ends, telling him to keep the library table as a present. As I understand, the library table is in one of our Temples, today.

Mary Elizabeth's mother was one of the charter members of the first Relief Society. I will list the names so the reader can see Elizabeth Jone's name listed on that date, 17th of March 1842, when organized by the Prophet. At that time it was called "The Female Relief Society."

- | | |
|--|-----------------------|
| 1. Emma H. Smith, President | 10. Martha Knight |
| 2. Sarah M. Cleveland, 1st Counselor | 11. Desdemona Fulmer |
| 3. Elizabeth Ann Whitney, 2nd Counselor | 12. Bathseba W. Smith |
| 4. Eliza R. Snow, Secretary | 13. Phoebe M. Wheeler |
| 5. Elvira A. Coles (Cowles) Treasurer
(Later Mrs. Holmes) | 14. Margaret A. Cook |
| 6. Pheobe Ann Hawkes | 15. Sarah Ann Kimball |
| 7. Elizabeth Jones | 16. Sophia Robinson |
| 8. Sophia Packard | 17. Leonara Taylor |
| 9. Philinda Merrick | 18. Sophia R. Marks |

Mary Elizabeth was a small person and she often ran errands for the Prophet. She told how her mother and Emma often dressed her up as a little girl and gave her a rag doll to carry in her arms, even up to the time she was a young lady. When the Prophet was in hiding or being watched, she could pass the guards unnoticed. Sometimes she appeared to be driving the milk cows to pasture or out to graze. When all was clear, she went on looking for the person the message was for. Other times she went skipping off with her rag doll through the streets of Nauvoo until she saw the person the information was for. Her pass word was "Brother, I am ambushed." The person knew she had a message from the Prophet.

During this time, the big effort was to finish the Nauvoo Temple. The Saints from the rural areas were gathering into the city of Nauvoo. The Prophet was considering fleeing to the Rocky Mountains for his life. Times grew worse till that day in June 1844, when Joseph and Hyrum were murdered. Mary Elizabeth would have been 16 years old.

She told how the people were too stunned to think of anything else. False arrests and mobbings were still going on. A family did not know when the mob would call on them. In the journal history of the church it states that on the 10th of January 1844, William Jones was arrested without process by Levi Williams and Company and was kept in their custody until noon on the 11th without food. Whether this is our William Jones or his son, I do not know.

Finally, the faithful had to make a choice to stand and be mobbed or flee their beautiful city they had made out of a swamp. Mary Elizabeth saw groups leave Nauvoo with different leaders who claimed to be the true successor to the Prophet.

Mary Elizabeth's father, mother, and family were to fare the same as other faithful members of the church during the winter of 1845 and 1846. Everyone was preparing for the trip into the Rocky Mountains; just where, no one seemed to know. All buildings that could be spared were turned into work shops. Hides were being brought in to be put into the tanning vats for making harnesses. Flows, wagons, and harnesses were being made. Men and women had many tasks to perform, such as; sorting out different articles for the journey, then there was selling or trading, if possible, for hides, good cattle, oxen and iron to make up wagons. Grain was being gathered and traded among each other to even out their loads. The women had their part and it was just as important-buying and exchanging for cotton and wool to be turned into yarn so that stockings and sweaters could be knitted on the way. Clothing, quilts, and bedding also had to be made. I remember the old bats for combing the cotton and wool and the old spinning wheel, that had been cast aside years ago, that Grandmother Mary Elizabeth used. The younger children were parching corn and grain in skilletts, then putting it into sacks to be eaten on the way. The people with good teeth could eat it this way. When parched and ground in their coffee grinder it could be used as a cereal for the young and old.