

## John Pidding Jones

*In their triumphs they were noble,  
In their sorrows they were gracious.  
In the Gospel everlasting  
With faith they endowed us.  
When "called" they responded –  
They showed us the way.*

-E. S. J.

Written by Hyrum Jones taken from his father's diary and from personal knowledge. Revised and added to by the editor.

JOHN PIDDING JONES, son of Isaac Jones and Mary Pidding Jones, was born 10 June, 1819 in Greenberfield, Yorkshire, England. He was the 12th child in a family of 13. His mother died when he was 7 and she was 53. She died at Barnoldswick, Yorkshire, England 2 April, 1827. Her father was James Pidding and her mother was Sarah Hawkins. The place called Craven in the Greenberfields later became known as the Lock House. It was situated at the highest elevation on the Liverpool-Leeds Canal about 75 miles northeast of Liverpool. The largest town, about a mile from the Lock House, was Barnoldswick.

Little seven-year old John missed his mother, and he grew tired of watching canal boats and barges going and coming through the locks. He and his brother, Joseph, roamed the countryside, invented games to play and thus the time passed swiftly. Then one day his father brought home a new wife and mother. John was shy and withdrew into himself. It was not long, however, until this new mother won him over and he soon learned to love her for she was a wonderful person and she returned his love.

The Liverpool Canal meandered between the hills and higher ground seeking the most advantageous route and touching many villages. It was a busy thoroughfare carrying a great variety of products such as coal, machinery, sacks of grain, bales of cotton and wool, boxes of spools of warp and woof for the many looms in the homes all over the countryside and in the cities, and bolts of the finished cloth. Weaving in the homes, of both cotton and woolen goods, was the chief industry throughout the area. Some 80% of the able-bodied men and women were weavers. Their annual income was very meager.

The spinning of the fibers into warp and woof was done in the larger cities on the power looms and spinning Jennies and shipped by canal to the weavers. The canal boats moved no faster than the horses could walk the towpaths boardering each side of the canal as they pulled the boats along.

Young John received very little formal education, but his experience was broad because he had many opportunities to listen in on the conversations between the boat captains and crew who had been many places throughout the world. His home training was under the watchful eye of a retired, strict army captain and we can well believe that he quickly obeyed every request that either parent made. John's father saw the hard times endured by the weavers. He wanted his boys to rise above such poor economy. Some of the boys were already engaged in wellpaying employment as steam engine builders and iron workers. John was next to the youngest son and his father was anxious for him to learn a trade.

When John was 12, it was time for him to begin to prepare for his life's work. The iron industry was booming, so it was natural that John should be apprenticed to some journeyman in the iron business. The Lock House was about half way between Liverpool and Leeds, the cities where a great deal of smelting of iron and foundry work was going on. It is not known for sure where young John was sent to learn to become a molder. Circumstantial evidence seems to indicate it was Liverpool and not Leeds where he worked as an apprentice. Liverpool was where Margaret Lee lived. A few months after he had received his apprenticeship at age 20, he and Margaret Lee were married 23 September 1839, in the Church of St. Helen's in Liverpool where Margaret Lee had worked as the janitor of the chapel. It is doubtful that John could have met Margaret if he had lived in Leeds, 150 miles away. During the seven years he was learning to become a molder, circumstances were such that he could seldom leave his work. So far, John's name has not been found among the apprenticeship records of either city.

It was soon after their marriage that they first heard of the gospel. According to John's diary they heard the first principles of the gospel explained about 1 May, 1841 by Elders John and William Frodsham who were laboring in St. Helens, Lancashire, England. Quoting from his diary he says, "I was not baptized until 2 August, 1846, at about 8 o'clock in the morning in the river Aire near Leeds, because there was no opportunity to do so earlier.

I was confirmed the same day, both the baptism and the confirmation being done by Elder Charles Miller. My wife had also been touched by the message of the gospel and she was baptized 23 September, 1846, by Elder Miller and was confirmed by Elder Isaac Riddle the same day."

Again quoting from his diary, "When Apostle John Taylor visited us in December of the same year, 1846, he advised us to be re-baptized and we both heeded his council and were again baptized by Elder Miller and confirmed by Apostle John Taylor."

From his diary again, "On 7 February, 1847, I was ordained a Priest by Elder Miller and 14 February, 1847, I stood up to preach for the first time. On 28 February, 1847, I had my two sons blessed to live to a great old age and Joseph was to live to do much good. 7 March, 1847, a third son, Daniel was born to us, and ten days later he was blessed by Elder Scofield and Elder Miller who were visiting us. My wife also received a blessing and was promised she would go to Zion and receive every blessing pertaining to the Kingdom. Our baby, Daniel, died when only seven months old which caused us great grief, but the knowledge we had received from the Gospel made it easier to part with him, for we knew we would see him again."

Margaret Lee Jones was born in Liverpool, 11 April, 1821. She was a woman of great intelligence and ability. Her mother died when she was five weeks old and her father, Joseph Lee, being unable to care for the babe alone, found a good home for her with Daniel and Betty Large. They had no children of their own and little Margaret was loved and cherished by them. As long as John and Margaret were in England they knew they had a welcome in the Large home and could turn to these good people when they were in need of help.

John's work in the Church continued to grow and by September, 1847, he was ordained an Elder by Elder Orson Spencer and Elder Mitchel. He was called to serve as a missionary in Kirkstall and spent every spare bit of his time explaining the Gospel to those who would listen. A little later he was called to preside over the branch of the Church in Leeds where he lived.

Because of his activity in the Church, his oldest brother, Sylvester, became bitter against him and was determined to hurt him by dissolving the partnership in an iron foundry that existed with the three brothers, Sylvester, Joseph and John with an older sister, Jane, as the business manager. On March 14 Sylvester offered John and Joseph 30 pounds each to dissolve the partnership which was refused. Five months later an opportunity to accomplish this dissolution came. On the 15th of August, 1848 John went to work at half-past six in the morning and when he reached the foundry, Sylvester was angry because he was a half hour

late. He called him many vile names and sent him home. He had always tried to do his best and yet he seemed unable to please Sylvester. The fact that he had been able to convert his other brother, Joseph, and his sister, Jane, to the truth of the Gospel may have had something to do with this rude dismissal. He had had the great pleasure of baptizing his brother, Joseph, and his sister, Jane, the previous April and though he tried to explain the Gospel to Sylvester, he would not listen. However, he was sure his work in the Church was the cause of his dismissal from the partnership.

It is easy to visualize how he felt that morning when he was met at the door of their business by his brother Sylvester and turned away with ugly words, also, how Margaret took the news of the dismissal. Can you imagine her saying, "Never mind, John. We'll make out." There was no doubt in their minds about what they would do next. They took a great deal of comfort in the Gospel of the Latter-Day Saints and the promise for exaltation if they kept the commandments.

Now a new drive to join the Saints in Utah began to take possession of their minds. They began in earnest to make plans to start on that long trip; nor would they let their minds dwell on the hardships and the hazards for such a long journey, for to do so would surely dampen that desire. They were young; they had faith that the Lord would bless them, and they were ready.

Bless them for that decision. For us to have the opportunity to grow up in this country under the influence of the only true Church is one of the great heritages they gave us.

John took his family and left Leeds on the 22nd of August and went to St. Helens to his adopted family, Daniel Large, and was received very kindly.

After due preparations they set sail for America from Liverpool, England, 7 September, 1848, in the ship "Erin's Queen," in company with two hundred thirty-two Saints under the direction of Simeon Carter, and were bound for New Orleans. After two or three days on the ocean the wind stopped blowing and they had a calm, and the ship began to drift in the wrong direction. The calm continued several days and the Saints felt sorrowful, so they all bowed down in prayer and asked the Lord to send a favorable wind so the ship might move towards the "Promised Land". There was great Hosannas in song and praise raised unto the Lord as the wind began to waft the vessel over the mighty ocean. A report of the trip as printed in the "Millennial Star" (L.D.S. publication of Liverpool) 15 September, 1848 is as follows:

"The ship "Erin's Queen" sailed from Liverpool for New Orleans on the 7th day of September, having on board 232 second cabin passengers, including infants; all of these, with the exception

of two or three persons, were Saints. The people of Liverpool were astonished to see the order and regularity among them. While large companies of emigrants upon other ships were cursing and swearing, and finding fault one with another, songs of praise and prayer are ascending up to heaven from the 'Erin's Queen'."

After six long weeks they arrived in New Orleans. John's finances were such that it was necessary for him to find employment at once in order that they might secure equipment to continue their journey west. But he could find nothing in New Orleans, so they decided to take a boat on up the river to St. Louis. He had to borrow money to do this and Elder Leathem offered to loan him enough for the trip. They landed in St. Louis 5 November, 1848, and he obtained employment at the first place he tried for which he thanked his Heavenly Father.

There was a branch of the Church in St. Louis, so they joined it and met with the Saints. A choir was organized for the branch, and it was said that Margaret was the best singer in the choir, and many remarked what a wonderful singer she was. She led the choir and could sing most all the hymns in the Latter-Day Saints Hymn Book and many anthems written by the great composers of England that the Saints brought with them.

In St. Louis two sons were born to them: Sylvester F. on 5 December, 1848 and Frederick Isaac on 6 February, 1851. (Naming this son Sylvester shows that John held no grudge against his oldest brother who had treated him so rudely some four months earlier.)

After obtaining money enough to buy two yoke of oxen, chains and yokes and wagons without tires on them, they started to move with other Saints west. They brought supplies, clothes and etc. to last then one year. They traveled west through part of Missouri and Iowa, to a place called Winter Quarters (Council Bluffs) where many of the Saints had to remain over the winter. As they journeyed west they had great difficulty traveling. The roads were axle deep in mud part of the time, as a great deal of rain and snow fell. The roads were rough and rocky, which was very hard on wagons. John had one yoke of oxen that knew how to work. The other yoke of steers had not been broken to work and as he had never driven an ox team before in his life, it was very difficult for him to manage them.

When they arrived at Winter Quarters, most of his wagon wheels were broken and the felloes split, due to the fact they had no iron tires on them. They were unable to go farther on their journey, so John and some of the other men decided to return to St. Louis and work to get money to buy more wagon wheels with iron tires on them so they

wouldn't break down again. The broken wagons were left at Winter Quarters for the family to live in, and they bought a small farm, which had been planted in wheat and vegetables by some of the Saints.

The men started back to St. Louis and were supposed to be at the Missouri River at a certain time to catch the boat to take them up the river to St. Louis. They were ten minutes late so missed the boat. It had only been gone a short time when it took fire and exploded and most of the passengers were killed. The men were very thankful to their Heavenly Father that they were not on the boat and that their lives were spared. They boarded the next boat and proceeded to St. Louis.

During the winter, while her husband was in St. Louis working, Margaret lived with her children on the edge of civilization, where there were many Indians and no conveniences. The snow came early and it was necessary for her, with the help of her two small sons, John Lee and Joseph to dig under the snow to get the carrots and turnips that were still in the ground. They had nothing to dig with except their hands and they got very cold. One son, Joseph, caught a cold and in a few short days was gone. Her troubles seemed more than she could bear. Here she was, alone, with no way to get word to her husband of the death of their boy and no way to bury him. A neighbor, Bro. Thomas Davenport, came to her assistance and built a little coffin from a packing box, into which she placed the body of her darling. Then with his ox team and wagon, Bro. Davenport took her with the body to a burying ground where some Saints had been buried. They dug a shallow grave in the snow-covered ground and left her boy in the wilderness. Only her faith and her firm belief in the gospel and her constant prayers made it possible for her to endure her affliction. She prayed, "O Lord, be Thou my shield and buckler and a very present help in every time of need. Give me strength to endure this loss."

Great was the rejoicing when John returned from St. Louis, and though saddened by the word of the loss of their boy, they were anxious to get on their way to the west. They had traveled several hundred miles thus far on their way to Zion, and had yet about one thousand miles to go. They now had a wagon with iron tires on, two yoke of oxen, one cow and provisions for one year, and into this wagon he must pack all their belongings and carry his family. Their happiness was dampened by the fact that they must leave one little boy in his grave in the wilderness, but they were glad when they were finally ready to leave 20 June, 1852.

They soon found the road ahead was a hard one. It was a perfect succession of hills, valleys, bogs, mudholes, quagmires with stumps of trees a foot above the surface of the watery mud. Without

the utmost care the wagon would be overturned many times a day. Oh, for the roads of Old England, they thought every day. Each day they had hopes the roads would be better, but each day they seemed to get worse. There were storms, hard storms, typical of that part of the country and then the streams would be swollen and a problem to cross. Bridges had to be made, swamps to get over. At night the wolves howled so loud it was difficult to sleep. With many of these people unlearned in the ways of pioneer life, one of the great difficulties was kindling a fire when things were wet and the wood was green. To overcome this difficulty, the guide finally explained the proper way to build a fire, telling them to avoid green wood and that when the branches had leaves on them, they were too green to burn. One Englishman listened intently and then gravely replied, "Well, I can soon pull them bits of things off."

As each company came to the buffalo country there was the excitement of killing the big animals for food. At one time two Indians had killed a buffalo not far from the camp and one of the lads in the company was taken out to see the trophy. The Indians promptly offered to trade the buffalo for the boy. Thoroughly frightened, thereafter, the boy watched the buffalo from the shadow of the wagon.

Not even warlike Indians were more to be feared on the plains than was a herd of buffalo that was stampeding. On one occasion, while one company of emigrants was in the big bend of the Platte River, they detected above the rattle and chuckle of the wagons a sound which resembled low rumbling of thunder to the north of them, although the sun was shining brightly and no clouds were visible. They held a brief conference and concluded the noise came from thundering buffalo. Warning had been given to each company starting out to avoid the path of stampeding buffaloes.

This company felt the situation was critical. They swung the wagons into a tight circle, locked the front right wheel with the left rear wheel of the wagon immediately ahead. When this was done, the oxen were unyoked and turned about facing towards the off one's tail then yoked in again. In this position as long as the yoke and bows held there was no danger of the oxen stampeding. The horses and oxen began to get nervous for the smell of buffalo was in the air.

The men were all stationed with loaded rifles in front of the wagons to try to turn the tide, if possible. The low rumble soon swelled to a roar and they saw a long bobbing black, ragged mass pouring like a woolly flood out over the prairie. A sea of buffaloes! They moved on straight for the wagons, a mantle of dust enveloped them. The noise was now a roar. Short tails erect, panting heavily and

black tongues out a foot from their jaws, this living mass of animals turned slightly and passed not a stone's throw from the wagons. It was a thankful group of Saints that saw the last of the black shaggy mass pass on before them.

On reaching camp in the evening everyone had his chores to attend to but when the evening meal was over, they would gather around the campfires for songs, dancing, playing the fiddle and later on, prayers. William Clayton's song, "Come, Come Ye Saints," had become a favorite with the pioneers crossing the plains.

As the saints neared the west they could see in the far distance the mountains, their summits capped with snow. It was a strange sight to these people from the rolling hills of England. Soon new obstacles must be met, the steep ascents and descents necessitated hard work and made the travel slow. Mountain clefts had to be widened to let the wagons through; in all it was a forbidding aspect and the towering cliffs made a deep impression on this band of emigrants. Never had they gazed at such threatening overhanging rocks, nor seen nature twisted into such an abundance of grotesque and fantastic shapes. The mountains in places crowded so closely together that it seemed strange for wagons to be able to squeeze through the passageways. The echo in the ravines made the rattling of the wagon wheels rebound from canyon sides with sounds as if a number of carpenters were wielding busy hammers on boards inside the highest cliffs. The lowing of the cattle seemed to be answered on beyond the mountains.

Finally, after days of slow difficult travel, up hills and down, they came to the summit and there before them was a beautiful valley with the blue waters of a lake shimmering in the distance and all surrounded by snow-capped peaks. They had reached the land of Zion, the place they were seeking. They knelt and thanked God that they had been spared to come to this promised land.

They had arrived just in time for the October, 1852, Conference and such an inspiration it was to see all the saints gathered together to worship God and to hear the teachings of our great leaders, and the Prophet Brigham Young himself. They thanked their Heavenly Father that they had been guided to this land.

Their journey was not yet over for President Young had asked them with others to move on to Cedar City, Iron County, Utah where the iron industry was in the process of being developed. After a week of rest in Salt Lake, they pushed on to Nephi, Juab County and by the time they reached there winter had set in and it was impossible to go on. They hurriedly built a log room to protect them from the cold and they spent the winter in it. It was a long cold winter. The snow came the first

part of November and laid on the ground until the next March.

March 15, 1853 saw them packed and on their way again to what they hoped would be their last stop. They reached Cedar on the 2nd of April, 1853, and found a good-sized city, for even by that time there was a population of more than one thousand. They thanked God for his protecting care during their long, long journey from England to this new land so far in the West, this land that was to be their abode for the rest of their lives.

They settled in the old fort and lived in a cellar for the first year. The iron industry was receiving a great deal of attention and John's services were in demand to help with it. In the year previous to his coming to Cedar, a furnace had been built and iron had been smelted, the first iron to be made west of the Mississippi River.

The following is a quotation from the book, "Brigham Young The Colonizer," page 194, by Milton R. Hunter:

"The efforts made by the Utah Forty-niners to manufacture iron on a large scale, and under such difficult circumstances, bear testimony to the undaunted faith, acute vision, the determination of purpose and the tenacious will of those hardy empire builders of the Great West. They were efforts of no mean order. The descendents of those stalwart Mormon pioneers have every reason to look upon the assiduous struggle and achievements of their noble ancestors with pride and gratitude . . .

"By 1857 the iron works at Cedar City almost completely shut down due to several reasons, and was felt to be a failure by most of the workers."

By 1853, the construction of a larger and better furnace was begun and it was on this furnace that John spent a great deal of his time and efforts. This furnace caved in and it was decided in 1855 to build one of quarried rock. This would require a great amount of work but when completed it worked very well and 1700 pounds of good iron was run off at one time. From it were made many household articles and farm tools. The old community bell was made at this time.

While he worked for the iron company, the family was very short on the necessities of life — food and clothing. He naturally thought that he would be paid for his work but such was not the case. These were trying times for the Jones family.

They had no more than overcome some of these difficulties when word came that Johnston's Army was on its way to Utah and it seemed to be this unsettled condition that stopped interest in the production of iron by the then organized company. However, John and family did not give up as easily as others and after the big company stopped working its furnace, he, George Wood, and another man whose name is not mentioned in the journal, built themselves a small cupola furnace and with the help of his sons, John and Sylvester, who went

to the west hills and got the iron ore, then to the canyon for the coal, he was able to smelt enough iron to make many useful household articles and farm implements which he could sell or trade for food and other necessities of life. There are people living in Cedar City who have grates that were made by him.

On 2 May, 1856, another son, later named Isaac Charles Jones, was born to this family. At the age of two and a half years the baby died of croup. This caused sadness in the family for the baby was a fine, promising boy.

From the time they reached America their lives were filled with hardships but no worse than they experienced those first few years after they reached Cedar City. Their clothes and food were gone when they reached Cedar and with him giving so much time to the iron works, there was no time to get crops in for food. They had to live on pig-weeds, dandelion greens, sego bulbs, wild berries, groundcherries and anything they could find that was suitable for food. It was hard to feed this family of growing boys on such food and it worried them for they knew they were hungry much of the time. In December of the first year in Cedar, another baby was born to them, their first girl, Elizabeth. They were happy to welcome this fine daughter to their home and they prayed that they would be blessed that they might raise her to womanhood. Conditions continued hard for this family and, added to the lack of food and clothing, there was the constant threat of Indian warfare. They finally were able to buy a cow and three sheep from a neighbor and then they fared a little better. The cow gave milk and the sheep increased and gave them a little wool to make their clothes. They also purchased a few acres of land, cleared and planted it to wheat, corn and potatoes. Seed was very scarce. The people had to unite to build flour and saw-mills.

The purpose for which these people had come to Utah was not forgotten, for after living in the fort for four years and with as little to go on as they had, they felt they should go back to Salt Lake to the Endowment House to secure their endowments. So on 5 March, 1857, they started to Salt Lake City and arrived there on 20 March. They were baptized in the evening and received their endowments and were sealed on the 21st. They started home on the 21st and arrived home on the 8th of April, 1857, after a pleasant journey of five weeks with an ox team.

After living in the old fort for two years and on the advice of Pres. Young, the location of Cedar was moved nearer the east hills. Here they built themselves a log house of cottonwood logs that he and son John had squared with an axe. They were no sooner located when the location of the city was moved again, and this time it was to the location where Cedar now is. The family moved the

logs and built them another place with them. On the third day after the house was completed, another boy, Hyrum by name, was born to them, and he is the son who contributed to this history.

It was during these years that more land was acquired by the family and most of the tools used on the farm were made by John. They purchased another cow and a few more sheep. To feed these animals through the winters the menfolk would cut wire grass hay in the meadow which was located in the north-west part of Cedar Valley. The hay was cut with a scythe then hauled to Cedar with the ox team and wagon. The two oldest sons, John Lee and Sylvester, would go to the meadow and stay several days and they would cut the hay and would load it on the wagon. The youngest son, Hyrum, would drive two yoke of oxen six miles to Cedar with the hay where it would be unloaded, then he would drive back to the meadows the next day for another load that the two sons would have cut by then.

After being located in the new Cedar, John built a log blacksmith shop close by the house, also an adobe brew house next to the shop. In this place he brewed beer from wheat malt. Beer and crackers had always been an afternoon pastime in Old England and they enjoyed renewing this custom.

Later he and George Wood and Samuel Leigh formed a company and built an adobe cabinet shop down by the bank of Coal Creek and began making furniture. They built a large overshot water wheel to drive their machinery, also to drive burs and stones to grind flour. John also built another small iron furnace, for there was a great demand for household items made of iron.

During the next four years two more daughters were born to this family, Margaretta Jane and Mary Crosby.

Along about this time in 1866, or 1867, Cedar City had grown to be a pretty little city. John, in connection with others, organized a dramatic company. He was made stage manager. He made all the nails, hooks and hinges that they used. The company used to play most of Shakespeare's plays, and they also played "Two Blind Orphans," "The Miller and His Men" and many others.

In 1871, the little cabinet company dissolved and John got the grinding burs with which flour was made as part of his share, and these were taken with the family when they moved to Johnson's Springs, now called Enoch, Utah. The log house was also taken down and moved with them. John and his four sons formed themselves into a company, known as the John P. Jones & Sons Company. They went into agriculture and stock raising business and worked as a company until 1892 or until the entire family remained in Enoch. John's brother, Joseph, later on joined the company and lived in Enoch for a few years.

Making iron was a part of John, and it was not long before another foundry and furnace were built at Enoch. He knew very little about farming and stock-raising. As soon as his new home was finished, he began the work of building another cupola furnace, a blacksmith shop, a foundry and a coke and charcoal oven. This proved to be a monumental undertaking for such a few workers. Undaunted by the Herculean task, he and his four stalwart sons worked long hours until the buildings were finished. Raw materials for building the structures were nearby and plentiful. Rare sand for the foundry was needed. This was found in the springs just one-half mile west of the furnace. Fire-clay was needed to line the furnace, and this was found in abundance about three miles north of town. Rock for the coke and charcoal oven was plentiful. Wood to burn into charcoal could be brought in from the foothills; coal could be hauled in from Cedar Canyon mines about 18 miles away. All the hauling at this time was done by ox-team. This was slow, but dependable.

John Lee had already built a lime kiln to make quick-lime for the mortar to hold the sundried brick and rock together, which was used to build their houses. One item needed badly was a steel shell for the furnace. They heard of a steam boiler that had blown up at a sawmill in the mountains near Paragonah. A team of oxen and wagon were sent for it, after which it was set up on end and lined with unburned brick and plastered on the inside with fire-clay mortar. The shell was a little small but it would do. The steel shell was nearly eight feet high. This was not tall enough, so unburned brick were used to extend the furnace up another seven feet. A platform was built within two or three feet of the top to hold fuel and scrap-iron as well as a man to stoke the furnace.

Lumber for the foundry and blacksmith shop was available at a number of saw-mills in the nearby mountains. Scrapiron was brought in from the homes in the valley. Several tons of small cannon balls were hauled in from Camp Floyd, which were brought to Utah by Johnston's army. By utilizing scrap iron, little or no lime for a flux was needed. Very little iron ore was used in this operation so there was a minimum of slag to dispose of. The furnace would burn off most of the impurities when a combination of charcoal and coke were used. There would be very little sulphur and phosphorus to make the smelted iron brittle. The iron produced in this operation was not steel, for it was not combined with carbon; it was not pigiron, neither was it wrought iron; however, it resembled wrought iron because it was malleable and could be worked in the blacksmith shop.

Producing the blast of air which was necessary for the furnace was a major problem. Among the few things that John Pidding Jones brought from England was a small copper fan. Each of the four

blades were about 5 by 7 inches. There were two pulleys, one on each end of the shaft, about four inches in diameter and four inches wide, to accommodate two belts. This was placed in the bottom of the furnace.

The power to drive the fan was produced by a three-team horsepower machine – probably a relic from the defunct Deseret Iron Industries Company of Cedar City. The power was led by tumbling rods to a large wooden pulley about 20 inches wide and 26 inches in diameter. It had to be sturdy and well-balanced to reduce vibration. To make a pulley of this size required considerable skill. It was made wide so that the two leather belts would lead from it to the fan about 8 feet away. One revolution of the wooden pulley would turn the fan 6.28 revolutions, or about 1200 RPM. The speed thus produced would make the blast of air necessary for a real hot fire in the furnace. Just before it was time to tap the furnace, the sparks would fly eight to ten feet into the air and the noise was terrifying. The horses had to be driven at a slow trot in order to produce the necessary blast the last few minutes before the tapping was done.

At one time the noise of the furnace and the hustle of the men excited the horses and when some of the sparks fell upon them they became frightened and they began to run. Samuel B., a boy of about 12, was operating the horsepower. He jumped down and dodged between the frightened horses barely in time to avoid being trampled by them. Members of the crew stopped the runaway teams and quieted them, then work went on as before.

John P. Jones was the foreman and organizer of the crew. Each man and boy was instructed on just what to do. Spectators were not allowed too close in order that they would not interfere with the operation, although many people came from miles around to watch. One boy was assigned to drive the horses, two or three boys were to keep the piles of scrapiron, coke and charcoal in good supply on the platform near the top of the furnace. Molds were prepared days before in the foundry. They were of molder's sand and plaster of Paris so that the molten iron could be poured from the ladle carried by two men into them. The ladle had two long handles, one on each side of the castiron pot, so that the heat would not be too unbearable. Great excitement and anticipation was felt each time the furnace was fired.

Sylvester F. fed the furnace from the platform, John Lee worked in the foundry as the molder and patternmaker, Hyrum helped carry the ladle, and John P. was kept busy checking the blast controls and supervising the whole operation. One heat would last six to eight hours and no one had time to rest or scarcely get a drink of water.

Products of the furnace were molded into stove grates, andirons, fireplace grates and parts of ma-

chinery such as cog wheels, shafts and pinions. Also forged were sawmill machinery such as tracks, wheels, levers and controls, pulleys and rolls for the molasses mills in Dixie. They also made horse-shoes and horseshoe nails. The largest single casting made was a 500 lb. hammer. It was almost more molten iron than the furnace could hold. The hammer, when finished, was perfect and was used to drive piles into the Virgin Riverbed against which a dam was built to get the water out onto the Washington fields. This hammer required 120 bushels of coke and charcoal to smelt enough iron to make it. Coke and charcoal were prepared in the coke oven days before, and this alone was no small operation. A number of large pieces of machinery were cast for the rock crushers at Silver Reef. They also made a large kiln in which to roast the ore and thus separate the minerals from the waste. The Silver Reef Company and the mines of Pioche, Nevada were the best cash customers of the John Pidding Jones and Sons Iron Company.

The furnace was operated only when there was a demand for castings. In Margaret Lee Jones's diary she made the following notation: "John is preparing to cast tomorrow because the little pinion on the binder was stripped and there are many acres of grain ready to cut."

As you can see it took considerable preparation to prepare for a single heat. This furnace was operated off and on for nearly 20 years. A remnant of the old furnace still stands as a token of the hard work and indomitable will of a great ancestor. It remains a monument to the industry of those pioneers who sacrificed and endured so much for the sake of their posterity, as well as to their undaunted faith in their religion, which prompted them to such works.

During the years 1870 and 1871, John helped build the St. George Temple. He gave, at one time, with other donations, about forty bushels of wheat to feed the men working on the temple. He and his wife attended the dedication of the temple and did a great deal of temple work for their departed relatives and friends.

John was the Adjutant of Company "D" in the Iron Military District from 1857 to 1859.

In 1882, John entered into plural marriage by taking a second wife, Fanny Eliza Ridsdale Chapman. One child was born to them, a girl, Fannie Lee Jones. At that time plural marriage was practiced in the Church, and while this family was trying to live the church principles, it caused Margaret much unhappiness. Every time her beloved John would go to Fanny's house for the night, Margaret would grieve, and before going to bed she would confide in her diary and write items similar to the following: "O Lord, be thou with me. Help me to bear this hardship. Thou art my buckler and my shield. Help me to understand and accept this burden. Forgive me my weakness."

When John and Fanny went to town or other places in the carriage, Margaret was left to tend the baby. She resented this and said as much in her diary. She could never bring herself to accept another woman in John's life. In fact, she did not consent to the second marriage in the first place. Her attitude grieved John also, for he felt he was doing the right thing. He wanted the blessings promised by the church. He was 63 and Fanny was 22, but this difference in age, to his thinking, was of no consequence. He really expected Margaret to accept the concept of plural marriage. The Federal Courts felt differently. He was arrested and taken to Beaver along with his son John Lee, tried and convicted of cohabitation. Fanny was called as a witness against him and she was prevailed upon to tell the truth.

John P. reluctantly went to prison for the six-month term. This was a burden for a man as old as he. He lost 16 pounds and was ill a good part of the time. If it had not been for young John being with him, he probably would have died there.

In a book of this type the men usually receive more attention than the women. This is not quite fair, so it is felt at this point in John's story that it would be desirable to give the reader a peek into the character of Margaret Lee Jones by reading a page or two from her diary. We begin where John P. had discontinued writing in his diary and Margaret begins. John Lee, their son, has been in England on his mission about a year as we begin the quotations.

Febry 17th 1881 I again resume my record after an absence of some four months during which time I have been somewhat under a cloud and tempted, cast down but not forsaken, although weak in body through cold and nervous fever, got 3 letters this morning from John telling us of the very cold weather in England, one for Father and one for Rachel and one for Sylvester. Been writing to Br Morrel and Br Samuel Orton. Father is a great deal better today thank the Lord, Annie gone home to the Fort today after being waiting on Lucy since the 23 of Janry.

Friday morning Febry 18, 1881 The sister of our Female Relief Society will have a work meeting in my house as we have no other place suitable at present the Lord strengthen my body, for it is very weak.

Saturday Febry 19th Fine clear day yesterday took Lucy down to the Fort hope it will do her good, and strengthen her body, the girls are sprouting Potatoes, there will be considerable loss, I feel somewhat better in health but very tired.

Sunday Febry 20th had a very good Sabbath School, sang I love the Sunday School 2. Glorious Things are Sung of Zion closing hymn, What a Friend We have in Jesus. Uncle read from "My First Mission," (by Wilford Woodruff) Father spoke on the order of the Sacrament & of Prayer,

we had a full school. Thank the Lord I feel a great deal better in health to day.

Monday Febry 21st Beautiful clear day walked around a little feel strengthened in body received 2 letters & 1 Valentine from John, 1 for Ettie 1 for Rachel dont know whose the Valentine was, Father in Heaven, give him wisdom so that he may know what course to persue.

Tuesday Febry 22nd Went with Sister Mary Ann Armstrong to visit the folks as Teachers Found them all feeling well and willing to do all they could to help in the Society, Sis. Bell, said she would try & come to our Meetings & resume her office as Secretary, for which I feel real glad. About 7 o'clock in the evening we had company come, Bro . W . Woodruff, Teasdale, Nixon, McKnight, who brought them from Minersville in his team & wagon. They started this morning, Wednesday 23 Febry, for St. George for Conference in March. They were delighted with the Family order, they said it was grand, Br Nixon says you can leave your waggon & all your effects around & nothing molested, he says they have to lock doors from theives, they can leave nothing loose in the City. He has been undergoing a surgical operation having two Tumors taken one from under each arm.

Thursday 24th Febry last night Bishop McKnight got back from Cedar from taking the folks. Father Lund & family Wife & seven children who are moving to Paragonna staid with us last night. They all left this morning.

Monday Febry 28th not feeling very well, been reading the Star, & sure it is rightly named for it diffuses light werever it shines, Hyrum, J. James, Isaac are gone to the No. field to plough, fine day, Mary has just done washing. O Lord bless the girls & boys & lead them in the right path. Father & Sylvester are gone for pickets with the oxen. May we have those four good habits that a wise and good man earnestly recommended in his counsels and also by his own example and which are considered essentially necessary for the management of temporal concerns. These were punctuality, accuracy, steadiness and despatch. Without the first of these, time is wasted, without the second, mistakes the most hurtful to our own credit and interest and that of others may be committed; without the third nothing can be well done, and without the fourth opportunities of advantage are lost which it is impossible to recall.

Wednesday Mar 2nd all well. Got a letter from John, to his family. He states there were 12 letters awaiting his perusal. Frederick, Sylvester went to fix fence and saw Br. Bell's horse, Charlie, lay dying. Boys gone to the N field Mary went to the fort to take Lucy some apples.

Sunday Mar 6th Father took Elizabeth and children home to Cedar in the carriage. Fine day but a cold north wind. Br. Simkins & his son Hesah



came this forenoon with a load of Furniture to take to Cedar, as he is going to live there. Nels Dalley & a son of Bishop Hewlet came down & Mary is playing a few tunes on the organ, we had a good School this morning Uncle & James read a dialouge from the Juvenile Instructor.

*Monday Mar 7* lovely day. Hyrum, Isaac, Fred gone again for 3 load of coal as they were disappointed before. Father & myself are writing to John also sending 40 dollars to him, Post Office Order. John Midelton is doing that business for us.

*Tuesday Mar 8th* Br Thomas Hall came past from St. George & ate Breakfast with us, on his way to Beaver, trading, so Father sent \$40.00 and the letter we had written to John. He will attend to that business instead of John Middelton. We let him have 50 cents and 1 bushel of wheat for the Post Office Order. The Lord prosper us in this thing so that John may get it safe so that he can see to getting our Genealogy. Lucy came up from the Fort, she is improving fast. She says she is coming home next week. It is a cold March wind today. Father is gone to the Fort with Uncle.

*Wednesday March 9th* very windy day, it began to blow about 10 o'clock, received 3 letters, Father's mine, Sylvester's and Rachel's, from John. He is doing a good work. The Lord is blessing his labours. He says he is feeling better since he has not so far to walk. He says he has received the 10 dollars that we sent him. Hyrum is gone down to the Fort with 2 span of horses & Gang plow to work for Uncle. I don't feel very well to day, very stiff & sore in my limbs, hope I shall be better when warm weather comes.

*Saturday Mar 12th* I feel a little better but it is a cold wind, I rose early got my work done up. Father is busy getting ready to cast. Lucy is coming home tomorrow. I feel tired & weary, the Lord be merciful to me in my weakness. Fred has just come from Cedar. Isaac, Charles, Wm. sick with the chicken pox. I hope they will soon be better. John James went for wood with the oxen.

*Mar 13th Sunday* we had a good Sunday School but not a large attendance, as it was very stormy, a snow storm. I hope it will bring up all the grain. Thank the Lord for his loving kindness & tender mercies. 1st hymn sung was Come all ye sons of Zion. 2nd., Let Sinners take Their Course. Closing one, I Love the Sunday School. No missionaris came. Got a letter from cousin Mary. Received as a 5 cents donation for to print a catechism in the language of the Sandwich Islands. The scholars and teachers of Johnson Springs Sunday School gave the sum of \$1.55.

*Mar 15th Tuesday* Joseph Perry called as he was on his way to hunt Old Speek. Annie came home from Summit. Her time is out teaching School. Joseph Dalley brought her yesterday & Ettie went with her to the fort. Hyrum took Lucy down today in

the sleigh & took a piece of beef they killed yesterday. I feel low in spirits and tired. Oh, Lord, be thou my shield and buckler & a very present help in every time of need. It is clear and cold. Received today cousin Mary's husbands picture, John Greenhow. It was disfigured in the corner. I feel sorry over it. Father came home from Cedar.

*Thursday Mar 17th* got the Deseret News, shocking accounts in it. The Czar of Russia killed as he was coming from Church by a bomb shell thrown under his carriage.

*Saturday morning March 19th 1881* The sisters met for a work meeting. Ettie came from Cedar & brought 2 letters, one for us & one for Rachel telling us John will be home by the 10th of May. I feel so glad I feel to say the Lord prosper him to this end. Saturday night the boys and girls met for rehearsal of their parts in the play in John's house.

*Thursday 24th* attended a Public meeting in the Social Hall. Br Woodruff and Sis E. Snow, Sis Zina Young, spoke well. The House was crowded to overflowing.

*Friday 25th* Father took Br Snow & his wife and Sis Nobles & John James to Beaver as he was called to attend Court as one of the Petit Jurors. The Lord heal him up of his cold and hoarseness and myself likewise as I was taken with a very bad sore throat in Cedar Friday night.

*Sunday 3rd* expecting 2 brethren to preach to us today at 2 o'clock. Received a letter from Father saying his throat is quite sore yet. I hope it will better. Br Perry & Neilson came to preach to us and we had a good time together. We had a good school, a pretty good attendance, but I was taken quite sick with my throat and face. My cheek swelled my eye up. My gums were swollen just on my left side. I bathed with sagebrush and poulticed with bread & it took the swelling down.

*Wednesday 6* nice rain. Girls are preparing to go to the Temple today. Got a letter from John telling us he had commenced visiting our relatives & he should only write us one other letter before setting sail on the Ship "Wisconsin."

*Monday 11th of April* it is my birthday, 60 years old today. My nervous system is very much impaired. The girls are making me a birthday dinner for which I feel to thank them. I am going to write a note to Wm Mitchel to see if he can make 32 dollars in Territorial Scrip available to pay our Taxes. About 50 souls sat down to dinner, children and all together. Two of Br Snow's sons came & staid all night on their way to Milford for their Father & Mother.

*Thursday 14th* baking & making nicnacks, making ready to go to St. George.

*Saturday 16th* John is going to sail today. The girls & boys started to St. George this morning. Br Snow & Family came tonight to stay all night. Got a early start to go to Kannara.

*Monday April 18th* Mary has been washing today, Sylvester & Father & John J. went to sow lucerne seed over at the other side of the ranch.

*Wednesday 20* Ettie & Wm., Annie & Joseph, Lucy & Hyrum will go into the Temple of the Lord to be united in the holy bonds of Marriage, for time & all Eternity.

*26th* yesterday got word of Br. Walker's demise. Don't know when they will inter him. The young people were married on Friday 22nd of April.

*Wednesday 27th* Father & I went into Cedar to day to the Funeral of Father Walker. There was a large concourse of people in attendance at his Funeral & thirty vehicles. He was much respected.

*Thursday 5th (May)* fast day, took the chickens down to the Lucern patch & burnt some grasshoppers with straw.

*Friday 6th* Rachel & Silv started to Milford to meet John. He will be there tonight.

*Monday 9th* John arrived about noon & brought Fannie Collins with him. We had a splendid dinner. I should say there were upwards of 70 adults & children sat down to dinner. Had a very enjoyable time. In the afternoon there was music and singing and all parted well pleased with the proceedings.

*Wednesday 11* Very fine today the children went home to Cedar. I rejoice that John is at home safe and sound. He has been preserved by sea & by land for which I feel to thank my Father in Heaven.

*Thursday May 12th* a few clouds in the sky. All is peace & love for any thing I know & may the blessing of peace and prosperity be & abide with us is my humble prayer.

*Saturday 14th* Father is going to the Priesthood Meeting to Parowan so Ettie & Mary & myself are going as far as Summit with him.

*Sunday 15th* very rainy morning consequently very late before the Sisters conference convened and we had to meet in Bishop Hewlet's house as the Bowery was too damp. Conference adjourned until the first Saturday & Sunday in August.

*Monday 16th* Thunder & rain, flood down the canyon. Went into Jos Armstrongs cellars. It washed some of our potatoes away.

*Saturday 21st* Sisters held a work meeting in my house and at the close John L. gave us a good discourse on polygamy & faith in the Lord & prayer. It was very timely, just what was wanted.

*Thursday 2nd (june)* Father & I went to Cedar to pay Temple donations. 11 dollars in wheat & I paid 2 lbs of Tithing butter.

*Wednesday 15th* windy, all is well. Hauling lucerne, hope the grasshoppers will leave.

*Thursday 21st* .....Lots of grasshoppers, but I pray they may not eat our crops. They are a pest in the garden.

*Wednesday 22nd* went round as a teacher in R. Society. Felt a good spirit amongst the sisters.

*Thursday June 30th* Mary is making our first cheese. Father, give us thy holy spirit so that we

may not be moved when thy wrath and indignation shall be poured out on the earth.

*Friday 8th (July)* made soap in Lucy's shantee. Very windy. I got a cold in my head & eyes. No meeting of the sisters on account of having no stuff. Got a D.N. stating that Pr. Garfield was shot but did not know whether it would end fatal or not.

End of quotes.

Margaret was affectionate, gracious and sensitive. She loved music; a lively tune would fill her with a desire to dance. Her singing was appreciated by many. Some have said that this natural musical gift has been passed on to many of her descendants. This is probably true because there have been quite a number who have excelled in some form of music.

Shortly after moving to Johnson's Springs to live, John was called to preside over the newly organized branch of the church. He filled this position for several years. He was a High Councilman for many years in the Parowan Stake of Zion and he also filled several home missions in the Stake.

He worked at his trade most of the time as well as in the blacksmith shop keeping his machinery in repair, of which the company had a considerable amount, such as a threshing machine, mowing machines, rakes, harvesters, etc.

A few years after he returned from the penitentiary John met with an accident which took his life. The sons were threshing grain in the feed yard and he had been watching them. It was late in the evening, about dusk, so he decided to return to the house. While he was walking up the road, a grandson and a neighbor boy came riding up the street at a great speed on an unmanageable horse. As his hearing had become dim he did not hear them coming until they were close to him. He stepped to one side so the animal could pass by but the wild horse lunged and ran right over him, knocking him down and trampling him under its feet. This happened in 1890. He was 71. He was buried in the Cedar City Cemetery.

When Margaret's beloved John was snatched away so abruptly, her burden was almost more than she could bear. She began to lean heavily upon her Ettie (Margaretta Jane) and Mary as she loved these two girls dearly and they returned her love. Taking turns they stayed with her whenever they could and waited upon her with tenderness and devotion. She lived nine and a half years after her husband. The light of her life was gone, but in time she rallied her spirits with the help of her great faith and took comfort in the many stalwart grandsons and lovely granddaughters that grew up to call her Grandma.

There were ten children born to this union, 7 sons and 3 daughters. Three of the sons died when less than three years old. One died in England, one at Winter Quarters and one in Cedar City, Utah.

A1 - *John Pidding Jones* and his wife *Margaret Lee Jones* had 7 sons, 3 dau.

B1 - *John Lee Jones*, b 18 May 1841, St. Hellens, Lancashire, Eng. d 5 Jan 1935, Enoch, Iron Co., Utah.

B2 - *Joseph William Jones*, b 26 Oct 1943, St. Hellens, Lancashire, Eng. d 27 Nov 1851, Winter Quarters, Nebraska.

B3 - *Daniel Jones*, b 6 May 1847, Leeds, Yorkshire, Eng. d 15 Sep 1847 Leeds Yorkshire, Eng.

B4 - *Sylvester Frazer Jones*, b 5 Dec 1848, St. Louis, Missouri, d 27 July 1934 Enoch, Iron Co., Utah.

B5 - *Frederick Isaac Jones*, b 6 Feb 1851, St. Louis, Missouri, d 18 Nov 1925 Monticello, San Juan Co., Utah.

B6 - *Elizabeth Jones*, b 13 Dec 1853, Cedar City, Utah, d 13 July 1897, Cedar City, Iron Co., Utah.

B7 - *Isaac C. Jones*, b 2 May 1856, Cedar City, Utah, d 16 Dec 1858, Cedar City, Iron Co., Utah.

B8 - *Hyrum Jones*, b 3 May 1859, Cedar City, Utah, d 27 Sep 1941 Enoch, Iron Co., Utah.

B9 - *Margaretta Jane Jones*, b 16 Sep 1861, Cedar City, Utah, d 12 Oct 1916, Cedar City, Iron Co., Utah.

B10 - *Mary Crosby Jones*, b 3 July 1864, Cedar City, Utah, d 30 Aug 1936, Salt Lake City, Utah.

With wife No. 2, Fanny Eliza Ridsdale Chapman, there was one child born:

B11 - *Fanny Lee Jones*, b 24 Dec 1884, Enoch, Iron Co., Utah, d 27 Mar 1927, Cedar City, Iron Co., Utah.

#### FANNY ELIZA RIDSDALE CHAPMAN JONES

FANNY E. R. CHAPMAN (dau of Winfield Scott and Josephine Cook Chapman), b 10 Aug 1860 at West Brooklyn New York; d 2 June 1934, Cedar City, Utah; md 20 Dec 1882 St. George Temple, John Pidding Jones.

We know very little of Fanny's early life. Her parents were of good stock and seemed to have more than average of worldly goods. Fanny was sent to the best schools and did very well for she was ambitious and wanted to learn. Her life was filled with sorrows. At age 12 she contracted red measles which left her totally deaf. She learned to talk with her hands, but few people could converse with her. This handicap, no doubt, contributed to the many unfortunate circumstances which entered into her life.

At age 22, Fanny became the plural wife of John Pidding Jones, who was 63.

John's first wife, Margaret, could not accept this marriage. In fact, she did not consent to it as was required by the Church and it brought a great

deal of unhappiness to all three. Margaret's diary is full of expressions of sorrow. Fanny demanded her share of her husband's attention. John wanted the blessings the Church promised all those who entered into plural marriage, and could not understand the attitude of Margaret.

A baby girl was born and they named her Fanny Lee.

Five years after the marriage and just two days after Christmas, John was convicted of cohabitation, fined \$300, and sent to the state penitentiary for six months.

When little Fanny was eight years old, her father was killed by a run-away horse, and this was the beginning of the next tragedy. Fanny wanted to become independent. She had a comfortable home in Enoch, but she felt she could obtain work and live better in Cedar City, so she made up her mind to move there.

When Fanny moved to Cedar City she was given what was felt her share of the John Pidding estate. John Lee, the oldest son, was now the leader of the Jones clan and his judgment on this was final. The people of Cedar had little or no money to hire her for the services she could give. Being seven miles from the folks at Enoch only multiplied the problems of taking care of Fanny and her young child. The struggling widow and her little girl suffered many privations.

Relatives and some other people of Cedar City were solicitous of the needs of this lonely widow and did many kind acts to help her besides providing a wholesome meal each week.

As Fanny became older she was placed in a rest home where she died at the age of 74.

A few years before her death, James S. Jones, the genealogist for the Jones family organization, had a dream about Aunt Fanny. He was impressed to drive from his home in St. George and visit her. He asked about her genealogy and she told him about an old trunk full of her papers among which there were some names of her ancestors. James S. found the trunk, the lid of which had come off. There were papers scattered about on the back porch where Aunt Fanny had lived. He went through the papers and found 3,000 names of her ancestors in a direct line back on the Chapman line. James arranged them on family group sheets and had the Temple work done for them.

B11 - FANNY LEE JONES, b 24 Dec 1884, Enoch, Utah, d 27 Mar 1927, Cedar City, Utah; md 20 Apr 1905, endowed and sealed St. George Temple June 1914, Hyrum Newcombe Corry (s of Andrew C. and Lettisha Newcombe Corry) b 2 Dec 1873, d Mar 19\_\_.

Young Fanny grew up to be a fine husky girl who learned to work by necessity. She was in demand especially during the summer months when she went to the mountains to help with the dairying of some of the ranchers. Her schooling was

brief. During her early teenage years, and while she was working, things were a little better for both her and her mother. Then at the age of 18 she married a man eleven years older than herself. He proved to be an alcoholic and non-provider. However, he was persuaded to straighten up long enough to go to the temple with his wife, then he fell back into his former bad habits.

Very little is known about the children, consequently this book has to be published without pictures and stories of their lives.

Young Fanny worked very hard trying to satisfy the needs of her brood. It took a good deal to fill the stomachs of nine hungry children. Twenty-two years of living under these conditions would wear down the most valiant and strongest of women. She died at the age of 43.

Ten children:

C1 – GEORGE CLARENCE CORRY, b 6 Feb 1905, Cedar City, Utah; d 1906.

C2 – ARTHUR JONES CORRY, b 18 Jan 1907, Cedar City, Utah.

C3 – LOUIS NEWCOMBE CORRY, b 1 Aug 1908, Cedar City, Utah; d 10 Feb 1913.

C4 – PEARL JONES CORRY, b 23 Nov 1910, Cedar City, Utah; d 7 June 1928, Cedar City, Utah.

C5 – WILMA MAY CORRY, b 2 Aug 1913, Cedar City, Utah; md (No. 1) Albert P. Dertrich.

Md (No. 2) Bill Hart. There may have been another marriage as there are two children listed under Wilma May's name (no further information).

D1 – BARBARA CORRY BANN.

D2 – GEORGE BANN.

C6 – CARRY CORRY, b 26 Oct 1915, Cedar City, Utah; md Pete Gallegos.

D1 – RAYMOND GALLEGOS.

D2 – GEORGE GALLEGOS (no further information).

C7 – JOHN PRESTON CORRY, b 1 Dec 1918, Cedar City, Utah; md 31 Jan 1947, Romona Leigh (dau of Elias Leigh).

Preston served in World War II. Later became a rather famous chef in Las Vegas, Nevada.

C8 – WILLIAM J. CORRY, b 28 Feb 1920, Cedar City, Utah (wife's name not given). 3 children:

D1 – DIANE CORRY.

D2 – SHELIA CORRY.

D3 – WILLIAM J. CORRY (no further information).

C9 – FRANCIS LEE CORRY, b 5 Feb 1924, Cedar City, Utah. He and his wife had at least one child:

D1 – DONNA LEE CORRY.

C10 – DON CORRY (no further information).