He was part owner and captain of this boat which eventually hit a rock and sank. Captain Jones, an intelligent, educated man, stood about five feet, six inches tall. But his size did not diminish his larger-than-life accomplishments. He next built his own steamboat and called it the *Maid of Iowa*. This boat was used to carry Mormon converts upriver from New Orleans to Nauvoo.

Because of Captain Jones's association with the Mormons, he was converted and baptized. Although his conversion moved through several stages, one influence came from a letter which fell into his hands. Emma Smith wrote the letter to her husband Joseph. Captain Jones said of this letter:

"Soon, purely by accident, there fell into my hands a segment of a letter which the wife of Joseph Smith had written to some religious sister when she was [visiting] her husband in the Missouri prison; and I shall never forget the feelings which that segment of a letter caused me to have. I perceived clearly that not only did its author believe the *New Testament*, the same as I—professing the apostolic faith, and rejoicing in the midst of her tribulations at being worthy to suffer all that for a testimony of Jesus and the gospel—but also it contained better counsel, more wisdom, and showed a more gospel-like and godly spirit than anything I had ever read!"[1]

As a new member, Jones was anxious to meet Joseph Smith who lived in Nauvoo. This soon happened, and from the beginning, Captain Jones gave his love and respect to the Prophet. Captain Jones continued to carry LDS passengers to Nauvoo as well as hauling building supplies for the construction of the Nauvoo Temple.

The day and night before criminals murdered Joseph and Hyrum, Dan spent time in Carthage Jail with Joseph and company. The next morning, Joseph sent Dan on an errand so Dan escaped the storming of the jail. Before Dan left, Joseph told him he would return to Wales as a missionary. (By the way, criminals were never prosecuted for the murders but were only winked at by Illinois government officials.) Two months after the death of Joseph and Hyrum, Brigham Young sent Elder Dan Jones back to Wales as a missionary. Jane, his wife, accompanied him.

Captain Dan Jones was not afraid of a verbal fight; in fact, he welcomed criticism as a chance to explain his church's point of view. True to the pattern, wolves howled and snarled against the Mormons through newspapers, tracts, and sermons, but the newspaper owners would not allow Elder Jones space in the papers for rebuttal. Consequently, Elder Jones wrote, printed, and distributed pamphlets on his own. In this he was effective.

Speaking of Dan's effectiveness, Rex Christensen wrote: "Under Dan's direction, the American missionaries (ten or so), assisted by short-term Welsh missionaries, established twenty-nine branches of the Church, and brought a great deal of public excitement to the missionary activity. In at least one case, an entire congregation had been baptized. . . . By February 1847, the Church had over 2,000 converts in Wales. And when Dan left Wales in February 1849, the records show a total of seventy-two branches in operation and a total LDS population of 4,645 members. Nearly a thousand persons entered the Church each year Dan was there."[2]

---

[1] Dennis, 60.

[2] Christensen.

At the end of his mission in 1849, President Jones and about 249 saints sailed on the ship *Buena Vista* from Liverpool to New Orleans. At the same time, because they would not all fit on the *Buena Vista*, additional saints sailed on the ship *Hartley*. Gordon B. Hinckley writes, "At Liverpool it was necessary to divide the group, with 249 going on the *Buena Vista* and 77 on the *Hartley*, which was to follow."[3]

Once in the United States, Dan and many of the Welsh saints traveled with the George A. Smith Company to Utah. (St. George, Utah was named after George A. Smith, a counselor to Brigham Young.) A few years later, Dan Jones was called to serve another mission in Wales. After this mission, President Jones returned to the U.S. with about 600 saints on the ship named the *Samuel Curling*.

Praising Dan Jones, Gordon B. Hinckley said of him: "Tens of thousands in the Church today are descended from those whom he and his associates taught and baptized. In terms of the number of converts, Dan Jones must certainly be included in the half dozen or so most productive missionaries in the history of the Church."[4]



Figure 1 The ship carried President Jones and many Saints to America.

[3] Hinckley.

[4] Hinckley.

Chapter 3 How Did They Do That?

A great delight when looking at the achievements of the past is to discover how the pioneers seemingly created something out of nothing. With no electric or gas-powered rock saws, no hydraulic cranes, no front-end loaders, no diesel Caterpillars, the pioneer men and women, with no Ph.D.'s in engineering, set about to make the desert "blossom as a rose."

This chapter focuses on a few of the methods used by the stone masons, particularly when building the St. George Temple. The following pictures and text take you into the hard-rock world of Edward Lloyd Parry, the chief mason for the Temple.

Perhaps it cannot be helped, but we take so much for granted. Until we work at the task of breaking, shaping, hauling, and stacking igneous rocks, we may never know the price of pain which was exchanged for temple foundations and walls. We may never appreciate the workers' aching muscles or the jarring of the arm and hand from the hammer blows which landed against the metal shafts, the hand drills.

Under unrelenting summer heat which produced sweat-drenched, dust-coated clothing and a yearning for a swig of clean water (or Dixie wine), the workers kept at it, day after day, driven by a dream (and also by wages in kind). As they worked in shifts, they wanted a Temple, a place where marriages "for time and eternity" could be performed. They wanted a sacred house, dedicated to God, where specialized learning could take place. They wanted a protected palace, a pure location, where covenants could be made with God. And they wanted a clean, beautiful environment for the lifting and edifying of the human spirit. It could be said, "They wanted heaven on earth."

Each early temple, St. George, Manti, Logan, and Salt Lake City, had unique yet similar challenges. Here we look only at the challenges of breaking, shaping, and hauling the rocks.

Rocks were split in two ways: (1) a series of holes about eight inches apart, all in a row, were drilled. The rock was then split with slips and wedges, and (2) a larger hole was filled with blasting powder. The blast split the rock. Examples of both methods are shown on rocks left behind at the St. George Temple Quarry.

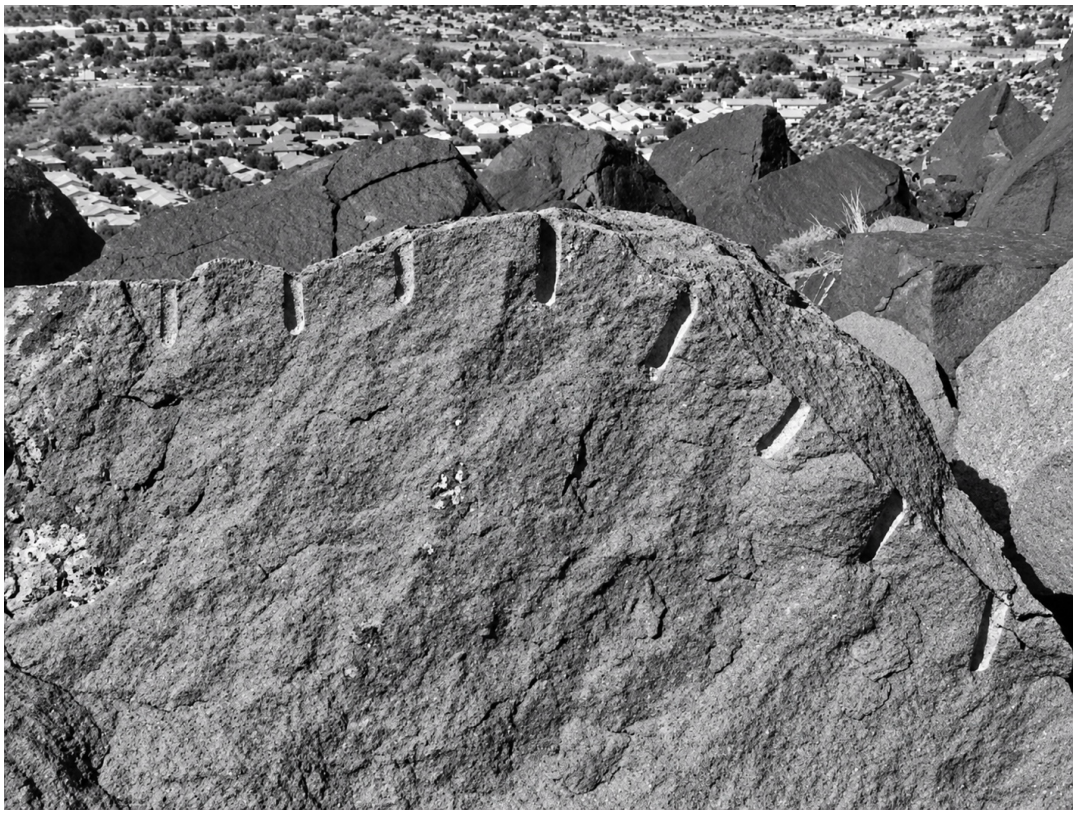


Figure 2 *The drill holes show on a stone left behind at the temple quarry in St. George, Utah*



Once holes were drilled, slips and wedges were shoved into the holes. Then hammer blows were given evenly at the top of the wedge, one at a time. The pressure would build, and eventually, the massive rock would split along the line where the wedges were being used.

Deep in the temple grounds, footings were being prepared to hold the tremendous weight of the walls. The ground was boggy. An underground spring kept the ground wet and soft. To overcome this condition, lava rocks were needed to be smashed into the soil. A heavy cannon was hoisted high into the air and dropped onto lava rocks. This forced the rocks into the soft soil.

The process continued until the cannon bounced three times after hitting the rock. This signaled that the footing rock was now solid. Then, shaped and cut, enormous lava rocks were placed, one on top of another, to form the basement foundation walls.



Figure 3 Method Two Using Blasting Powder

The larger holes show the second method for splitting rock, that is, blasting powder. The black burns of powder still show on some of the rocks at the St. George Quarry. Powder charges required a wider hole and drill.



Figure 4 Edward Lloyd Parry's Tools and Box

With the rocks that are left at the St. George Quarry, one can notice different colors on the same rock: (1) the black on the top shows the original color of the lava rock after it cooled following its eruption from the volcano; (2) once split, the gray on the face of the rock shows the pristine color which was newly exposed to air and light by the stone cutters; (3) near the drill hole where a powder blast has been, black stains show because of the burning powder.

Rock size proportions are not evident in the photos, but to move these huge rocks today would require a large tractor designed with thick, clasping, hydraulic arms.

Next, read the information on the plaque and notice the wagon and rock at the top of the plaque. This graphic shows the clever way 5,000-pound rocks were transported. The text on the plaque explains the process.



THE TEMPLE QUARRY

THIS IS WHERE THE ROCK WAS QUARRIED FOR THE FOUNDATION OF THE ST. GEORGE TEMPLE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS. LAVA, FLOWING FROM VOLCANOES TO THE NORTH, FORMED THIS ROCK WHICH IS IMPERVIOUS TO THE ALKALI AND WATER FOUND IN THE SOIL WHERE THE TEMPLE WAS TO BE BUILT.

THE STONE WAS QUARRIED INTO SLABS AVERAGING TEN FEET LONG, FORTY-TWO INCHES WIDE, THIRTEEN INCHES THICK, AND FIVE THOUSAND FIVE HUNDRED POUNDS IN WEIGHT. THE UNIQUE METHOD OF LOADING THEM FOR HAULING WAS BY PLACING THE STONE ON SIX INCHES OF SOIL, STRADLING IT WITH THE WAGON, SECURING IT TO THE UNDERCARRIAGE, AND THEN REMOVING THE DIRT FROM UNDER THE ROCK.

THE QUARRY WAS ACTIVE DURING THE EARLY EIGHTEEN-SEVENTIES.

This plaque was donated by the Cotton Mission Chapter of the Sons of Utah Pioneers.

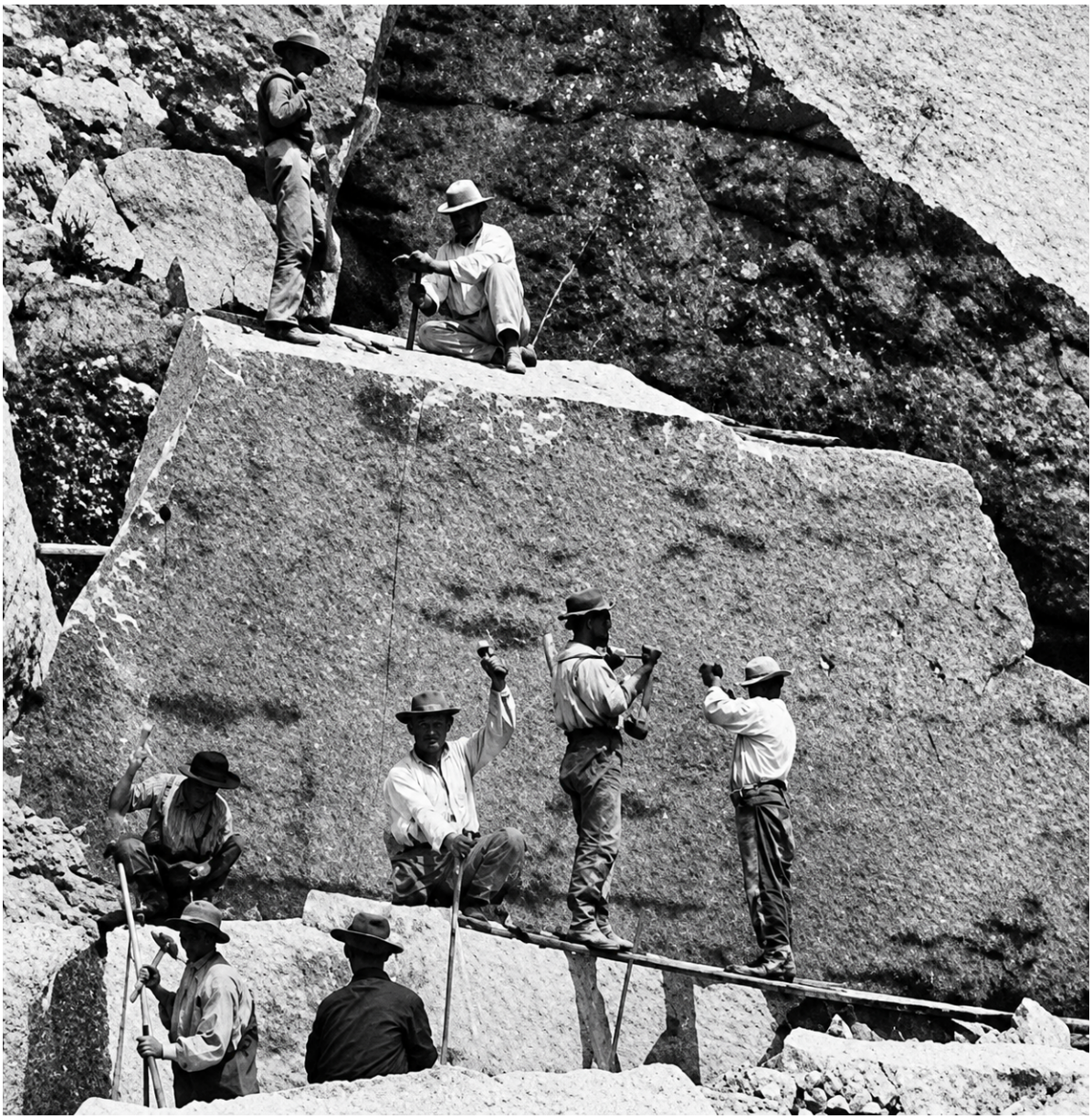


The holes were banged, clanged, and smashed out with hand drills. Then slips and wedges were inserted into the holes. Once the slips and wedges were in place, they were struck with a hammer, one wedge at a time, in regular order. The intense pressure on the rock eventually caused the rock to split in a line where the wedges were placed.



At one time, the tools of Edward Lloyd Parry were displayed in Salt Lake City at the Museum of Church History and Art. Notice the "ELP" on the chisel.





Of course, the rocks were a challenge. It took years to build a temple. And don't forget the heat. And don't forget the ever-present task of growing feed for people and animals. And don't forget the tremendous isolation the settlers felt. And don't forget how hard it was to even get some money. Oh boy, get me some water. I'm thirsty. And also, don't forget the challenge it was to get clothing, to make clothing. And on top of this, the settlers needed to build their own houses for survival.



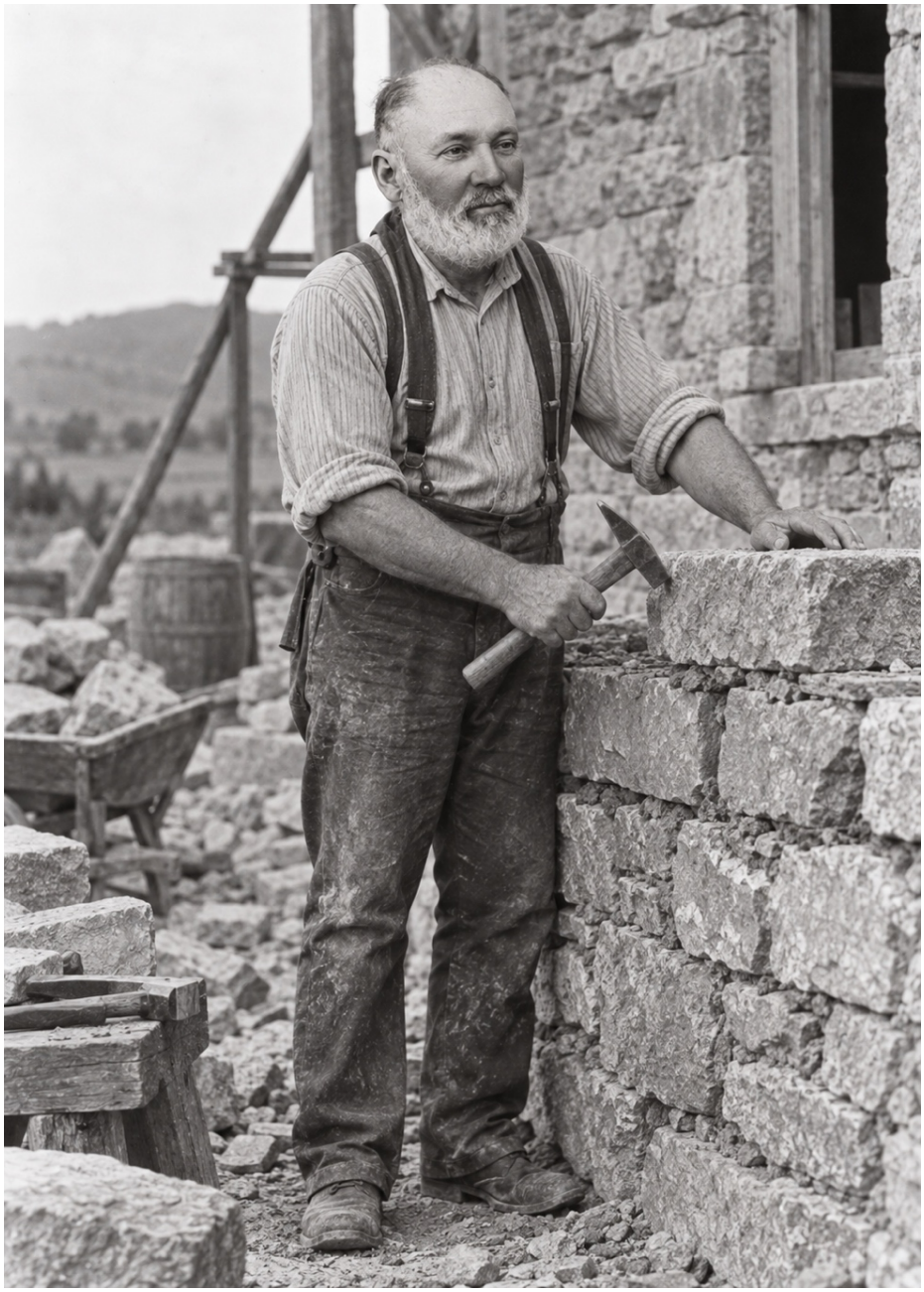
In St. George, Utah, on the west side of Bluff Street stands a mountain. In this picture you see the quarry and the road where rocks were shaped and hauled off of this mountain. A good path provides access to this area coming up from the city. It's a short hike. As you review facts associated with building the Temple, you may have new respect for rocks. These igneous rocks are durable, forever rocks. And in St. George, they are available.

A second quarry was used in St. George. Today one must walk across the Red Hills Golf Course to get to the second temple quarry. The small "x" in the picture shows the location of that quarry. Look at the top of the mountain and about two inches from the left of the photo for the tiny x.



Chapter 4: Edward Lloyd Parry and Family

When reading pioneer stories that describe the lives of ordinary people who completed extraordinary goals, we may be inspired by their skill, faith, and determination. This is true when learning about Edward Lloyd Parry and his co-workers.



Today when we measure his and his co-workers' contributions, we sense our lives are richer because of their work. Each day, we can see and feel the beauty that many good men and women created. First, here is some background information regarding the settlement of St. George and vicinity.

For some time, church leaders were thinking about growing settlements in Southern Utah. Early exploration was done by Parley P. Pratt and companions in 1849. Then in 1851, John D. Lee established a colony at the junction of the Santa Clara and the Virgin River. John D. Lee was asked to determine how warm-weather crops, including cotton, figs, and grapes, would do.

In 1854 Jacob Hamblin and others were sent into the region to teach Christ's gospel to the Indians. In 1857 about 100 settlers were called to build up the area and settle in Washington. Then in 1858 during October Conference, additional families were called to Dixie. Yet in spite of the many that were called to Dixie, by June of 1861, only 79 families remained in the area.

Unrelenting, year-by-year, church leaders pushed for settlement in Dixie, and Edward Parry was called into this movement. Orson Pratt was asked to gather 30 to 50 families and to be part of the efforts. Apostle Erastus Snow was asked to provide regional leadership and to live in Dixie. Speaking to the saints who would be moving south with him, Elder Snow said:

> I wish to say a word more to our brethren who are expecting to accompany me south. I do not feel it will be wisdom to load ourselves down with household furniture but if a woman wishes to take her rocking chair along, why let her take it for that will probably make her more comfortable than any other article of household furniture but leave the heavy furniture behind and go with that which will be useful to you.
>
> I hope that all musicians that are called will take their instruments with them . . . also their music books. I also wish to say to the brethren and sisters that so far as practicable it is advisable to take school books along with them . . . I wish our brethren to understand that it is their business to supply themselves with good tools to work in the ground such as shovels, spades, picks, and also a general supply of quarry tools will be wanted.
>
> If we have any on hand, we want to take them along, all kinds of tools suitable to splitting and dressing the rock . . . and if for want of a team we cannot take them along, let it be reported, and we will take them along, for it is the tools we want and not the manufactured goods. . . .
>
> I remember the struggles Brother George A. Smith used to have. He labored under difficulties being so very heavy and not as active as most men, but he was a man of great energy. He would come down here and bring a few men and would settle them down and go back again. By and by, he would bring some more down, all that he could pick up that would volunteer. By the time he came down again, he would find half of the others had gone.
>
> They did not want to stop. They thought the land was set up on edge and had never been finished, and they had all kinds of notions. Then he would return to the city and drum up a few more recruits and take them down. And by the time he got here, he would find that a good many of those he left had also gone. Finally, they became weeded out . . . .

Apostle George A. Smith (after whom St. George was named) worked tirelessly to find saints who would live in Dixie. One time President John Taylor said: "The alkaline soil damaged some plants. Malaria was present."

Regular floods tore out dams and canal banks. The unrelenting heat constantly reminded the pioneers that drinkable water was in short supply. The ubiquitous wind dried the crops and seemed to harden the rocky, clay-packed soil. Indians were a concern, and there was a great sense of isolation.

Many of the saints had emigrated from European lands which were watered regularly with abundant rains, making their homeland green and fertile. Their ancestral homes were nestled among ancient roadways, plotted fields, mature trees and shrubs, rock fences, fresh-water streams, and established villages.

George Jarvis, who would soon be in charge of the temple scaffolding, tells about one of his first experiences in the new land. With his wife and children, he stopped the wagon, stepped to the ground, and announced, "Well, we are home."

His young, refined wife, who had known a comfortable home and the verdant hills of England, began to cry. Then she gained her composure, looked at her children, and said, "Don't you dare cry. Father says this is home, so let's get out and get started."

The difficulties caused by a harsh environment were not lost on Edward; he too felt the struggles. But he was naturally optimistic, and for him, there was no turning back even when the Parrys lost two children in St. George. Artimisha, 4, died in February 1871, and Minnie, 2, died in March 1871. Edward grieved deeply.

Of his work in St. George, Edward writes:

> I had charge of the mason work on the St. George Hall, the Tabernacle, Brother Erastus Snow's Big House, the County Court House, raised the Washington [Cotton] Factory one story higher, built a great many residences for private parties, among them, one for President Brigham Young, and was master mason of the St. George Temple, . . .

In the middle of the heroic temple project, Edward L. Parry was only one of many strong workers. From Edward and others the requirements for success included: faith, physical and emotional strength, vision, sweating, worrying, plotting, plodding, and encouraging, etc. Each building project presented challenges, but perhaps the biggest challenge was the St. George Temple, beginning with the foundation.

President Young identified the spot where the temple would be built, but it was found that deep in the ground, the spot was over a bog. Some people asked President Young to move the temple location to solid ground, but Brother Brigham was unyielding.

In building the temple, all obstacles were overcome in good order. (The story of building the Temple is worthy of a carefully written and thoughtfully researched book.)

Edward relied on prayer and inspiration to guide him. One night he had a strong impression that all was NOT right with the scaffolding at the temple. The next day, he contacted George Jarvis. Together they inspected the ropes and supports. They soon located a main rope which was heavily worn and which would soon snap when pressure was placed on it. Through such vigilance, serious accidents were avoided.

Edward always called the masonry workers "my boys." He taught the men not to argue with their leaders, and he always gloried in the loftiness of the project. Always tidy in his appearance, each day this meticulous Welshman wore a clean, white, starched shirt. He never entered a building without cleaning his shoes thoroughly, and when this could not be done, he removed his shoes.

One time on the roof of the Temple, Edward noticed a young workman placing an inferior stone on the wall. He discussed this situation with the young man. The man said, "Well, what does it matter. There is no stress on that stone, and it will be covered with plaster. Who will know the difference?"

"My boy," said Edward, "three persons will know the difference."

"And who would that be?"

"You will know; I will know; and the Lord will know. My boy, replace the stone." The stone was replaced.

Soon after the completion of the St. George Temple, Brigham Young called Edward to Manti, Utah where Edward was chosen to be the master mason for that temple. In his autobiography, Edward reports with pride that he was privileged to take part in the placing of treasure boxes in the foundations of three temples.

While in Manti, Edward lost both of his wives, Elizabeth and Ann. Then after being a widower for three years, Edward lost his two youngest children during the same month (November): Hugh was 8, and George was 6. His painful grieving was intense, but he neither lost faith in God nor faith in the truths of the restoration. Edward Lloyd Parry died in Manti on 26 August 1906 at age 88. Church headquarters sent two leaders to attend his funeral: Apostle John Henry Smith and Elder Seymour B. Young from the First Council of Seventy. Because Edward chose to do his building with rock and because he kept the faith, his achievements and life remain an inspiration even to this day.

Today, when we measure his contributions, we sense our lives are richer because of Edward's work. Each day, we can see and feel the beauty. At this point, you are invited to read Edward's biography. This precious document was edited and written by his son, Edward Thomas Parry.

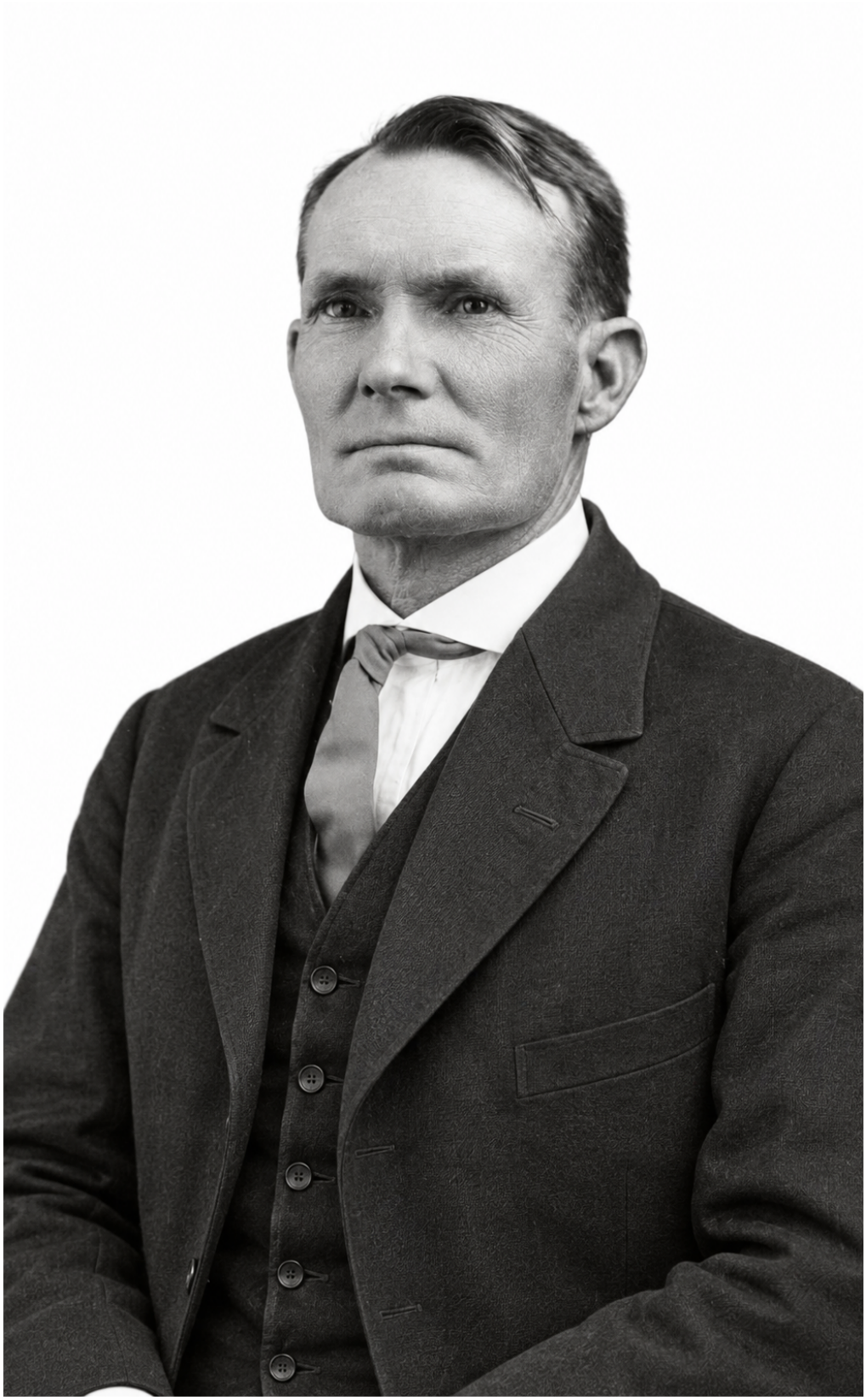


Figure 5 Edward Thomas Parry Writes His Dad's Story

Edward Lloyd Parry
1818 – 1906

History of
Edward Lloyd Parry

Written by his son, Edward Thomas Parry

Note from Tom Edward Clark: In the transcript from which I copied this history, the spelling of the name of the wife of Edward Lloyd Parry was Elizabeth. On Memorial Day, May 28, 1990, upon visiting the graves of the Parry family in Manti, Utah, I discovered that on the grave of Elizabeth Evans Parry, the spelling of her name was beth. Although it is possible that the grave stone could be wrong, I feel it is unlikely. Since it can be assumed that this was how her name was spelled, it has been changed in this history. However, the spelling of the daughter's name, Elizabeth Ann, has not been changed.

The writer of the History of Utah, Orson F. Whitney, as preface to the Biography of Edward Lloyd Parry, pays the following tribute to the Welsh:

> The mountains of Wales have furnished much of the brain and brawn that have built up Utah and made her name illustrious in the mighty commonwealth of American States. The staunch and sturdy virtues of the Welsh, which make them good and desirable citizens wherever they settle, shine nowhere more luminously then in the annals of the colonization of the valleys of the Rocky Mountains. Something of this will be shown in the appended biography of Edward Lloyd Parry, master mason and temple builder.

He was born August 25, 1818 at or near the village of St. George, Denbighshire, Wales (North Wales), Great Britain. He was the son of Edward Parry and his wife Mary Lloyd of Llansannan, Denbighshire, North Wales, Great Britain. His mother died March 23, 1824, aged 35 years, when he was five and a half years old. She left three children, his two sisters, Margaret and Mary and himself. The girls were taken care of by separate nurses, to each of whom his father paid three shillings per week.

He and his little son Edward Lloyd went to live with his parents. Edward L's father, like his father and grandfather before him, was a well-to-do stone mason, bricklayer and contractor. In fact, in tracing his genealogy back to the year 1550, when their name Parry first originated, his forefathers were all stone masons and builders of churches, vicarages, bridges, and residences, etc.

The lad attended school until twelve years of age, then worked with his father, grandfather, uncles and cousins. At fourteen he received another term of schooling. His father thought he was too frail a lad for the mason trade and had him apprenticed to a tailor, which was very much against his wishes. He had always desired to follow the same trade as that of his forefathers. Therefore, rather than follow the occupation of a tailor, he enlisted in the army. His father, on hearing what he had done, immediately set to work and had him released by buying off (which could be done by paying a stipulated sum within a certain number of days) his enlistment. He then went to work at the trade of his choice (until he emigrated to Utah) along with his father,

grandfather, uncles and cousins, all stone masons and bricklayers. They worked in his native village and adjacent towns erecting dwelling, churches, vicarages, railroad bridges, etc., as well as a great deal of building about the estate of Lord Dinorbin.[5]

When about 25 years of age, he attended night school for a time, which was the only schooling he received after he was fourteen years of age. Naturally religious, he frequently attended the Church of England services and heard and listened to ministers of other denominations, but could not be induced to join any of them as he could not harmonize their teachings with the scriptures as he understood them.

On August 16, 1848, he married Elisabeth Evans, daughter of Hugh Evans and Ellen Williams, residents of Conway, Carnarvon Shire, North Wales. While working at that place, an old friend of his belonging to the Baptist denomination endeavored to win him over to that religious sect, but he told him that he did not agree with any of the religious sects.

Eventually this same man went to Liverpool and joined the Latter-day Saints and was ordained an Elder and returned to Wales preaching Mormonism. He asked Brother Parry what he thought of this doctrine, to which he answered, "You have something now that is genuine." He was surprised that he did not ask him if he would like to be baptized. Other Elders came to North Wales and he went to listen to them.

He was so pleased with the doctrine that they thought that he was thoroughly converted. He was baptized March 2, 1848 by Elder Abel Evans, and was confirmed at the riverside the same day. About five weeks later he was ordained a Priest. During the summer, his wife, Elisabeth Evans Parry, was baptized as was his father and a number of his relatives. He was ordained an Elder January 21, 1849. Received a certificate from one of her Majesties Justices of Great Britain.

He was called to preside over the Abergele Branch January 9, 1850. He was set apart as first counselor to the President of the Denbighshire Conference of the Welsh Mission February 22, 1851. He labored faithfully as a missionary in the field until he emigrated to America. He kept an open house for the Elders and Saints, providing them with food, shelter, clothing and money for traveling expenses. So much so that when he made up his mind to heed the admonition of the Presiding authorities (to go to Utah) he did not have the necessary means with which to pay his way, hence he was obliged to borrow $100.00 from the Perpetual Emigrating Fund, which he says he paid back in less than a year after arriving in Utah.

Elder Orson Pratt, President of the European Mission counseled all who could do so to emigrate in the year 1853. Brother Parry, being desirous of gathering with the body of the Church where he could be taught more fully the principles of the Gospel and receive a more fullness of the blessings to be derived therefrom, decided to take the advice given by President Pratt. When he got ready to leave home his relatives and friends gave him money to pay his way to Liverpool where again he says the Lord raised up friends, for a lady there gave him enough money to buy beds and other necessary articles not provided for by the ship's accommodations.
He left Liverpool with his wife and eleven other Saints from the Abergele Branch on February 5, 1853, on the sailing ship Jersey, commanded by Captain Day. The Saints were in the charge of Elder George

[5] This is most likely Lord Dinorben (William Lewis Hughes, 1767-1852).

Halliday. He says they were six weeks to the day from Liverpool to New Orleans. From there they took a steamboat to Keokuk, where they arrived April 1, 1853. They remained there eight weeks during which time he worked at his trade for a Mr. Brown across the river from Keokuk, going over and back each day on a little steamboat. The gentleman so valued his services that he said if he would remain there he would give him a city lot and build him a house and give him his own time to pay for it. He thanked him for his offer and told him that he had made up his mind to go to Utah and to Utah he was going. Having procured the necessary ox teams and wagons to commence the journey across the plains the journey began.

Brother Joseph W. Young was the Captain of the Company and he, E.L. Parry, was put in [as] Captain of the guard. He said he, therefore, had to go ahead of the Company each day and select the most suitable place to camp, and find a place to turn the cattle out to feed. He also had, in most cases, to go out with the guard to show them where the feed was and then go with the changing of the guard. He also acted as Commissary in dealing out the flour once a week to the [people].

There were 56 wagons in the train, some of whom were known as the Independent Company, some as the Ten Pound Company, and others as the Perpetual Emigrating Company to which latter company he belonged. He says that he can truly say that he came through as well and as comfortable as anyone in the whole Company.

He arrived in Salt Lake City October 10, 1853. He first settled in the 16th Ward and later, in 1854, moved to the 15th Ward. He was ordained a Seventy in the 37th Quorum at the time of its organization January 12, 1854. Received a Patriarchal blessing March 23, 1854 by Patriarch John Smith. By invitation of Heber C. Kimball he and his wife Elisabeth received their endowments in the Endowment House, Salt Lake City, January 1, 1854.

They were sealed together for time and all eternity by President Young [on] January 2, 1854. They lived in Salt Lake City and labored on the Public Works and for Heber C. Kimball until November 28, 1855 when by permission and blessing of Heber C. Kimball he and his wife Elisabeth, his sister Mary Rowland and her little boy Edward moved to Ogden City. He took up a little farm by the crossing of the Weber River about three miles south of Ogden City. Here he had the opportunity of doing some farming and working at his trade, receiving wheat and some other commodities for his labor.

Thus he was well supplied with the necessities in the season of scarcity which followed, hence he and his family did not suffer and he was able to and did help others who were in need. It appears that at the time or shortly after the Edward Bunker Hand Cart Company arrived in Salt
Lake City (October 2, 1856) he must have come down to Salt Lake City from Ogden. He says on learning Samuel Brooks and family were supposed to be members of the Company, he went to Pioneer Square to take them to his home when he learned that Brother Brooks wife had died at Florence and that he was sick and had been taken in by some neighbors at the Pioneer Square and was then asleep. He returned the next morning and was told that Brother Brooks had died during the night. He says that his little son, George Brooks, put his arms about his legs and that he, Brother Parry, placed his hand on his head and said, "I will take care of you, George."

Another incident he relates is that when he came home from work one day, he found his cousin, Ann Parry, visiting there and his wife Elisabeth said, "Edward, see your cousin Ann has come here to be your second wife." He said to Ann, "Is that so?" She replied in the affirmative which

eventually came to pass. She had come in the Bunker Hand Cart Company along with her brother Edward and his wife.

February 19, 1857 he came down to Salt Lake City and had his wife Ann Parry sealed to him by President Brigham Young. He met Brother Heber C. Kimball by the temple block. Brother Kimball asked him how he was getting along. He replied that he was working some of the time at his trade and doing some farming and that he had a nice little start. Brother Kimball asked him if he had sold his home in Salt Lake City. He said, "No." Brother Kimball said, "Good," and placing his hand on his shoulder said, "Brother Edward I want you to pull up your stakes and come to the city to live, to work on the temple. Will you do it?"

"I will if you say so," said Brother Parry.

"Well," said Brother Kimball with his well-known twinkle. "Don't I say so?" was his smiling retort. The manner of this call was unique but characteristic of the one who made it.

He moved down March 12, 1857 with his two wives, Elisabeth and Ann, and George Brooks whom he had taken as an orphan, his mother dying on the way coming in the Edward Bunker Hand Cart Company and his father dying shortly after reaching Salt Lake City. (The Hand Cart Company arrived in SLC October 2, 1856, leaving Iowa City June 23, 1856.)

Shortly after he came from Ogden he met Brother Kimball who asked him when he was coming down. He replied that he was already moved down. Then Bro. Kimball told him to go and report to Daniel H. Wells, the Superintendent, that he was ready to go to work on the temple. He had the honor of spreading the mortar and assisting in laying the treasure box in the foundation of the Salt Lake Temple, where he worked until November 10, 1857, when he was called with many others of the brethren to go to Echo Canyon to make preparations to meet the United States troops commanded by General Johnston. He was appointed Chaplin of the company of Ten to which he belonged.

He said he had never witnessed as cold weather as the first two days and nights of their journey. A few of the brethren had to return home from the foot of the Big Mountain having had their feet and ears frozen. They went as far as four miles up Echo Canyon and built breast works and wigwams. He returned home after being out there three weeks and three days.

In the Summer of 1857 he was called on to consecrate his property to the Trustee of the Church which he readily did, which amounted to five-hundred and fifty dollars. February 8, 1858 he was called on to furnish fifty-five dollars' worth of property to fit out the standing army, to which he responded. After a few weeks the standing army was disbanded and he received his property back.

March 4, 1858 his wife Ann gave birth to a girl. They named her Elizabeth Ann after his two wives. His wife Ann gave the baby to his wife Elisabeth, agreeable to a promise previously given as the first wife did not have any children. She was taught to call the first wife Mother and her own mother Aunty Ann. The rest of the children were taught to call the first wife mother and