

James Naylor was born 10 April, 1810 in Baltimore, Md. to Thomas and Mary Naylor Jones. There were four children in the family, James, Elisha, Jacob and Elizabeth.

In describing James, his granddaughter, Verna J. George said that his eyes were blue and that his hair was red and very curly, that there were those who teased him that his hair was so bushy that anyone would have a hard time putting a bushel basket over his head and hair.

James' parents were farmers, hard working and industrious. Elisha said that he never knew his father to cheat anyone in his life. They never joined any religion but were favorable to the Baptists. Mary Naylor Jones was raised as a Quaker until she married out of the Church and they turned her out. They raised their children to work hard and taught them good morals and to keep good company.

The family moved to Jefferson County Ohio. James married Sarah Ann Malarne 17 Oct. 1829 at Stuebenville, Ohio. They had the following children: Elizabeth Ann, 12 July 1830, Amy Amelia, 6 June, 1831, Jacob, 26, 1835 and Edith Maria, 23 Apr., 1840. Around 1882 James and his family were living in Pennsville,

Morgan, County, Ohio. It was there that a Mormon Missionary came into town. James listened to his teachings. He and his wife were converted to the Mormon faith and were baptized. Soon they moved to Nauvoo, Ill. They then settled in Lima, about 25 miles South of Nauvoo. Their 5th child, Thomas was born here, 3 Jan. 1844. James took part in the early activities of the Church in Nauvoo, possibly working on the temple. He was associated with the Prophet Joseph Smith. They were living in Lima when the Prophet and his brother Hyrum were murdered in Carthage, Ill. The family suffered many persecutions and hardships and mob violence. Lima was one of the places where there was a lot of mob violence. They were trying to drive all of the Mormons out of Illinois after the martyrdom of the Prophet Joseph and Hyrum. In August of 1845 a mob of 300 men, in three weeks time burned about 200 homes of Mormons. Many Saints were forced to hide in the cornfields to save their lives.

James' home was burned to the ground and his only cow driven off, even though it was well known that he had a family of little children.

During September most of the time was spent trying to help families to move to Nauvoo from outlying settlements for more safety.

When the Saints were driven out of Nauvoo in 1846, James and his family went back to Pennsville, Ohio and stayed with his parents that winter. While there James taught the Gospel to his Brother Elisha and his wife. They joined the Church. James baptized them about 3 March, 1847. The baptisms were performed in the river at night because of persecutions.

James' parents were greatly opposed to Mormonism but his father helped James build a wagon and secure supplies for his trip West. James and his family joined the exiled Saints in Iowa. They stopped at Kanessville near Winter Quarters. Their son James Naylor was born there 6 Feb. 1849.

In 1850 the Joneses came to Salt Lake City with Captain Aaron Johnson Company. Elisha and family came then too. Soon after their arrival they went to Big Cottonwood. James took a second wife on 9 Feb. 1852. He married a widow, Mary Haskins Childs. Her husband, Esbon Childs had died in Ill. before they came to Utah. Mary and family came in 1851. She had 5 children aged from about 3 to 16.

James and Mary had one son, Joshua Oliver Jones, born 28 March, 1853 at Lehi, Utah. Mary and James were divorced about a year or so later.

Provo was being settled and the Joneses moved there. In 1855 James was called as a second Counselor in the Stake Presidency. Their 7th child, Ezra Benson was born here 29 Mar. 1856. James had married Caroline Delight Allen 3 Dec. 1855. It was the practice of the church at that time for some of the men to take more than one wife. James and Caroline had 5 children, Mary Diantha, Lucy, Isaac Morley, Lovina and James Naylor. He was born after his father had died.

On Dec. 11, 1856 James married Mette Katherine Jesperson. I have never found a family group sheet on them so I don't know if they had children or not. It must have been very hard for a man to earn a living for such a large family in those days. It was not for lust as some are wont to think, that they took on the responsibility of more wives and families.

Mt. Pleasant, Sanpete County was being settled and once again they moved to a new settlement. They moved in 1859. During the early years of the settlement of Utah every effort was made by Brigham Young to have people settle new areas as soon as possible. Men went from Mt. Pleasant northward to find wild hay. They cut it by hand and it was hauled and stored for their winter use. The land where they cut the hay was 6 miles North of Mt. Pleasant. It seemed very suitable for a settlement so they

got permission to settle there.

A meeting was held Oct.1, 1859 at Mt. Pleasant to elect and sustain a leader for the new settlement. James Naylor Jones was selected to be the new leader. The settlement was named Northbend because the river bends to change course there to a more southerly direction.

The settlers quarried rock to build a fort for protection from Indians and wild animals.

Elder James Naylor Jones was the first Presiding Elder or Bishop of Fairview. The name had been changed to Fairview by then. James' brother said that James became a Bishop on 6 Jan. 1860. James directed the surveying of the town site and distribution of the city lots. He also designated the farm land for the people. The following is taken from a history of Fairview." This was a typical Mormon settlement, the church authorities governed in civic as well as religious affairs. Brigham Young's consent was obtained before the settlement was started. President Chapman presided at the first meeting, appointing the first presiding officer, James N. Jones. This officer and his successor directed both civic and religious affairs in the settlement for many years. The ability to cooperate was unusually strong among these early pioneers. This is illustrated in the way they worked together in constructing the fort, roads, public buildings, fences and irrigation ditches.

The feeling of equality was shown in their early activities. At the time of the survey of the land, a desire was expressed that all enjoy equal rights and privileges", and a vote was taken and all voted to sustain that move.

Other outstanding qualities of these frontiersmen were initiative foresight and the power to meet emergencies.

The first cooperative undertaking was the building of the fort. On March 15, 1860. labor was commenced on the fort walls with about 30 men at work. The fort was located on the south half of the block 19. The rock wall on the east, the west and north side of the fort was completed in 1860. The south side of the enclosure was made of log houses placed close together to form a wall. There was a large gate in the center of the south side and another in the west through which wagons could pass. There was a small gate in the west end and one space between two of the houses on the west half of the south side where one person at a time could pass through.

The walls of the fort were made of rock from Stone Quarry and

were about 2 1/2 feet thick at the bottom and tapered to about 1 1/2 thick at the top. The wall was about 10 feet high when finished. Houses were built all around inside the fort against the walls and a row of them extended through the center from north to south. Later many houses were built in the open spaces of the fort.

A large log schoolhouse, which also served the purpose of church and amusement hall, was built a little to the west of the center of the fort. This building was dedicated 9 Dec.1860 The Tithing Office was located in the southeastern part and was dedicated by Bishop James N. Jones, 18 November, 1860. A road ran all around in front of the houses from one gate to the other, also through the center from north to south.

The first houses were built of pine logs and had dirt roofs and floors. Usually there was but one room with one door and a hole for a window. No glass being available, sometimes oiled paper was used to cover the window. There was always a fireplace which served three purposes. it was used for cooking and for heating and lighting the house.

The furnishings of these homes were of the crudest kind. The chairs, tables and beds were homemade. Some of the chairs were made of willows, some were short lengths of logs with a board nailed on for a back, while some of the logs were used without a back. Pegs driven into the wall with a rough board laid on top made a good cupboard. The beds were made by driving pegs in the wall, placing one post for the fourth corner and running a piece of wood around from peg to post and then stretching rawhide across both ways from side to side for springs. The bedding consisted of straw or cornshuck ticks and homemade quilts and blankets. Trundle beds were often used for the children to sleep in, as these could be slipped under the larger bed in the daytime. These early homes were clean and comfortable in spite of the crudeness of the buildings and furnishings, and a spirit of cheerfulness, helpfulness and unity was characteristic of the home life.

During the first four or five years the people lived in Fairview, they had been successful in avoiding serious trouble with the Indians. However, when an opportunity presented itself, these mauraders would steal horses or cattle, so it became necessary to build a community corral in which all animals could be guarded at night. They were taken into the hills in the daytime in one large herd and were cared for by the boys, if there seemed to be no danger from the Indians. When rumor of Indian raids reached the settlement, usually five armed men would be sent with the herd; and during the serious Indian troubles, this guard was often enlarged. Usually ten horsemen and ten footmen composed

this guard.

The public meetings of the town were held in the home of Joseph S. Allen until the school house was finished. A bowery was built in the fort during the first summer, and the meetings were held in it when the weather would permit.

In February or March 1862, the people decided to build a meeting house. We find here an example of the cooperative spirit of those early days.

In answer to the call of the bishop, men readily responded with volunteer service; some quarried rock, others hauled it, while still others were engaged in the construction of the building. The work progressed very slowly, and the walls were only up to the square in 1886 when the people moved to Mt. Pleasant. ( It was finished when they returned and dedicated in 1871. They moved for more protection from Indians)

The first division of the land in Fairview is an illustration of the idea of equality among the people and the authority of the Church Officials in early days. Each man in the community who worked on the fort was given 20 acres of land and a city lot. The wild hay land in Thistle Valley was also divided, this distribution being made by the Bishop. Usually the people respected his authority and were able to abide by his decision, but occasionally someone would assert his individualism and rebel.....Another illustration of the spirit of the times is the following, 'Bishop Jones said if any boy went into Cottonwood Grove and put up a swing without his permission he would look after him.

The grain was sown by hand and harrowed with a homemade peg tooth harrow. It was cut with a cradle and bound by hand with a handful of grain. As time passed, harvesters were used which would cut the grain and drop it in bundles. These were bound by hand. The grain was often threshed by a flail and winnowed in the wind.

The women were always busy. They took the wool clipped from the sheep (each family owned its own flock), washed it; and then the members of the family, or chance visitors were all put to work picking the wool. This was done to loosen the fibers matted in the washing and to remove straws, burrs, etc. The wool was then carded into rolls for spinning and bats for quilts. Nearly every home had its spinning wheel and reels, and its quill warp and woof of the of the cloth onto small spindles or shuttles which were used in the loom. Every girl and some of the boys helped in this work.

Some people were killed by Indians in the troubles with them. Thomas Jones, a son of James, was killed by Indians in the spring of 1865 or 66. Some records say 1866, his headstone says 1865. The people worked in the same cooperative spirit in building the school and church building as they did in building the fort. On June 24, 1864 Elder Orson Hyde was in Fairview. At this time James N. Jones was released by Bishop. Then he moved to the Big Muddy settlement. The Muddy River was on the Utah and Nevada State line.

The Muddy River was controlled for irrigation purposes. The homes there were adobe homes. Sawtimber from Pine Valley, Utah was expensive. It was used for stringers across the tops and bunches of cattails were put over them for the roofs. It was very hot there. There was a lot of Malaria. Crops planted there were corn, sugar, and cotton. There were two settlements made there, St Thomas and St. Joseph.

James wasn't to stay there and help very much with the settlements. There are two different accounts of his death. One says that James became ill from sunstroke, returned to Fairview, where Sarah still was, and he died there. The other one says he was returning to Fairview, probably for some of his family. Some horses got away and he was chasing them and was overcome from the heat and died as a result, 13 August, 1865.

In 1909 a monument was erected in Fairview in honor of James Naylor Jones and 15 other men who helped in building the town. James was the father of at least 17 children, from three wives. He was a very hard worker and very faithful to his religion. He was called to help in several new settlements. He was a faithful pioneer and set a good example in his faith and dedication to the Lord.

A few years after James' death his father Thomas died. In his will he left some money to his son Elisha and to Sarah Jones and her children.

This was compiled by Ila Vee Hamblin Larsen  
I used the Fairview history, and a history written by  
Verna Jones George and from the journal of Elisha Jones