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Historical Abstract of the Henry Wise Jones Family

Amos N. Jones, *Campbell University School of Law*



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**HISTORICAL ABSTRACT
OF THE HENRY WISE JONES FAMILY**
2007



By Amos Nathanael Jones

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On the cover

Nearly all of the The Joneses attended the Fiftieth Wedding Anniversary Celebration of the Rev. Dr. Henry Wise Jones and Mrs. Mary Roberts Jones in Louisville, Ky., in 1947.

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2007

*“Thank God, here comes
a loud, clear note of discord
in the evil harmony!”**

* Vernon Johns, *Transfigured Moments*, sermon preached in the Court Street Baptist Church of Lynchburg, Va., ca 1926, reprinted in JOSEPH FORT NEWTON (ED.), *BEST SERMONS 1926* available at <http://www.bestsermons.net/1926/>.

Preface

AMOS NATHANAEL JONES is a member of the fourth generation of the Henry Wise Jones Family. He is the youngest grandchild of William Augustus Jones, Sr., and Mary Elizabeth Gill Jones and the youngest child of LaMont Jones, Sr., and Kay Grimes Jones. In the instant work, he is grateful to the entire Jones Family for their cooperation in the collateral volume, *JOURNEY: THE REV. DR. HENRY WISE JONES FAMILY HISTORY AND BIOGRAPHICAL REGISTER*. He especially thanks Franklin F. Jones, Carl Mounsey Jones, Johnnie Yette Jones, Mary Lee Jones Pearson, Christine E. Jones Badger, Doris Marian Schofield Jones, Sylvia Jones Harris, R. LaMont Jones, Sr., Kay Grimes Jones, and R. LaMont Jones, Jr., for contributing time and information during the critical production stage.

An armchair historian, Jones was a Fulbright Postgraduate Scholar who served during the 2006-07 academic year as Visitor to the Faculty of Law at the University of Melbourne's Centre for Comparative Constitutional Studies in Australia. Jones's scholarship focused on the law of racial discrimination and religious liberty. His interest in his family history was strengthened as he prepared his article *Setting Aside the Will of the Plaintiffs: How and Why the 1950s School-Desegregation Strategy Marginalized Experiences of Black Self-Determination in Unequal Schools and Examples of Black Self-Sufficiency in Equalization Plans*, a professional-responsibility/constitutional-law essay in the *GEORGIA STATE UNIVERSITY LAW REVIEW*, 23 GA. ST. U. L. REV. 289 (2006). Jones has worked as a journalist in the southeastern United States for Pulitzer Prize-winning newspapers of the New York Times Company, Cox Newspapers, and Knight Ridder.

Jones earned the Doctor of Laws degree from Harvard University in 2006, the Master of Science from the Columbia University Graduate School of Journalism in 2003, and the Bachelor of Arts *cum laude* in Political Science from Emory University in 2000. A native of Lexington, Kentucky, Jones graduated as a 1996 National Merit Scholar from Paul Laurence Dunbar High School, the successor institution of his father's segregated alma mater of 1957. On January 17, 2006, Amos Jones returned to his home state to deliver the first offering in the Christian Vocation & Public Life lecture series at Georgetown College, a Baptist-affiliated liberal arts institution chartered in 1829. Jones, an attorney, privately practices international-trade law in Washington, D.C.

Part One: A Pastor of Substance

The Rev. Henry Wise Jones was pastor of Louisville's Green Street Baptist Church for 38 years ending in 1950. Prior to serving that historic congregation organized in 1844 as the Second African Church, he was pastor of the Pleasant Green Baptist Church in Lexington, organized in 1790 by slaves as the African Baptist Church and known today as the fourth-oldest black Baptist church in America.¹

Under Rev. Jones's leadership, Green Street Baptist Church grew from 300 to 1,200 members, relocated to Gray Street, and erected and paid for the distinctive edifice that today remains the church's home. Rev. Jones was Chairman of the Board of Trustees of Simmons University for 30 years,² serving when the school stood as the nation's only black college founded by blacks and housing law, medical, and theological departments.³ He served as a Vice President of the National Baptist Convention when that denomination was the largest black organization in the world. He was treasurer of the Louisville Ministers' Council and a member of the Committee of 15 and the NAACP.

According to the sesquicentennial history published by the Green Street Baptist Church in 1994, Rev. Jones contributed a substantial portion of his earnings to the liquidation of the debt on the \$100,000 church building whose

1 CARTER G. WOODSON, *THE HISTORY OF THE NEGRO CHURCH*, SECOND EDITION 85-86 (1921). The Father of Black History summarized: "Before the Negro Methodists perfected their organizations by which the influence of their churches might be permanently extended throughout the country, the Baptists had been locally trying to do the same thing. The Harrison Street Baptist Church was organized at Petersburg, Virginia, in 1776; another Negro Baptist Church at Williamsburg, Virginia, in 1785; the First African Baptist Church at Savannah in 1785, with a second Baptist Church in that city following fourteen years later; the African Baptist Church of Lexington, Kentucky, in 1790; and a mixed Baptist Church in the Mound Bayou, Mississippi district, in 1805, by Joseph Willis, a free Negro born in South Carolina in 1762."

2 *Pastor Emeritus Dies at Red Cross Hospital*, THE (LOUISVILLE) COURIER-JOURNAL, May 4, 1954. A history recorded in the program for the Green Street Baptist Church's sesquicentennial celebration service in 1994 reported that Rev. Jones was chairman for 13 years.

3 Alfred Moss, *Review: Black Higher Education in Kentucky, 1879-1930: The History of Simmons University*, by Lawrence H. Williams, CHURCH HISTORY, Vol. 58, No. 2 (June 1989), at 256.

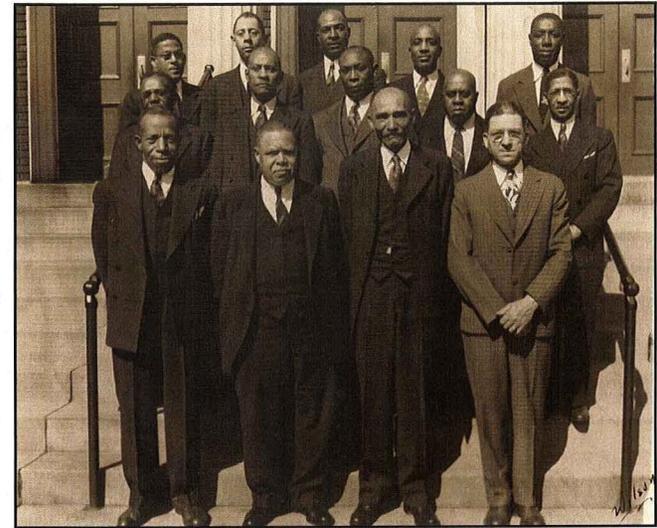
construction he led. The firm selected for the design and building of the new church was Plato and Evans, whose principal serving Green Street was Samuel Plato, a noted Louisville architect who also designed noteworthy and extant church buildings for the Second Baptist Church of Bloomington, Indiana, and the Broadway Temple A.M.E. Zion Church of Louisville.

Rev. Jones's living radiated his moral values. On December 9, 1897, he was united in matrimony to Miss Mary Roberts of Louisville, and to this union eight children were born, with five sons surviving infancy. Mrs. Mary Roberts Jones was born in the Germantown section of Louisville on January 13, 1878, the daughter of John and Rosa Roberts. Mrs. Jones had served as the organist of the Bland Street Baptist Church of Louisville (later renamed the Burnett Avenue Baptist Church), where she met her future husband. Her greatest interest was providing a happy home for her husband and children, and in whatever contribution for which her talents qualified her, for service in the church. When her husband died, she moved to Brooklyn, New York, where she continued in residence with her son Sylvester and daughter-in-law Maggie until the time of her passing. She died on Friday October 2, 1970, in Brooklyn at the age of 92.

In Louisville and beyond, the Jones Family served as an example of Christian piety. Rev. Jones's congregation would have expected no less of its leading family. THE ENCYCLOPEDIA OF LOUISVILLE published an entry on Green Street Church in 2001 that confirmed the church's record of strict discipline from its early days as the Second African Church, through its intermediate years on Green Street (now Liberty Street), and into its period under Rev. Jones. The encyclopedia reported:

From its founding, the church worked to instill moral values in the congregation. On May 10, 1846, the church voted to discipline members "for acts such as disorderly conduct; Sabbath breaking; nonattendance of church; attending a carnival or circus; failure to speak to one another; wife beating; cursing; drunkenness; dancing; playing cards, checkers, or dominoes; adultery; fornication; lying; fighting; fussing; gambling; malicious gossip; having to appear in court; and shooting marbles on Sunday." The church later required members to receive a marriage license from the state within ninety days of marriage, ending the old informal ceremony from slavery times that only required a bride and groom to jump over a broom to be considered united. Any members failing to comply would be excluded from the church.⁴

⁴ However, forgiveness was granted to those found guilty upon acknowledgement and request. See Raoul Cunningham, *History of Green Street Baptist Church*, Program of the Sesquicentennial Celebration, 1994.



Rev. Jones appeared with church Trustees around 1950.

In 1879 the first National Convention of Colored Baptists was held at the church. In 1886 the church took a bold step forward in seeking equal recourse under the law in Kentucky, circulating a petition for the state legislature to pass a civil rights bill. On September 29, 1930, the church moved to 519 E Gray St. On August 3, 1967, the Reverend Dr. Martin Luther King preached at Green Street in support of a black voter registration drive. This was his last visit to Louisville. The church's membership lists include the names of many who are descendants of the church's original charter members.

Green Street's 1928 Ground Breaking Ceremony was scheduled to coincide with the National Baptist Convention's annual meeting in Louisville. On September 9, the following men turned the first spades of dirt: Rev. Jones; the Rev. L. K. Williams, President of the National Baptist Convention; Dr. W. P. Offutt⁵, Moderator of the

⁵ The Jones and Offutt families have crossed paths for decades. A brother of the Rev. W.P. Offutt, the Rev. E.T. Offutt, pastored the Pleasant Green Baptist Church after the Rev. Henry Wise Jones and before the Rev. William Augustus Jones, Sr. Like one of Henry Wise Jones's sons, a W.P. Offutt son (also named W.P. Offutt) later served as Assistant Pastor of Bethany Baptist Church in Brooklyn, N.Y. The Rev. William Augustus Jones, Jr., pastored Bethany Baptist Church from 1962 to 2005. Moreover, the older Rev. W.P. Offutt pastored the historic State Street Baptist Church of Bowling Green, Ky., and led that congregation's erection of its magnificent and well-maintained Gothic edifice. A grandson of Rev. Henry Wise Jones, also named Henry Wise Jones, later served State Street Baptist Church during the late 1960s as his first pastorate. The Jones and Offutt families were formally united with the June 6, 1987, marriage of Kay Clarisse Jones, granddaughter of the Rev. William Augustus Jones, Sr., to Jonathan Edward Morehead, grandson of the Rev. E.T. Offutt. The Rev. Henry Wise Jones officiated.

General Association of Baptists in Kentucky; and Dr. C.H. Parrish, President of Simmons University.⁶

The stock-market crash of 1929 and the Great Depression that followed challenged the church to implement novel programs to meet the financial obligations created by the new building's erection. As economic conditions continued to decline, a Financial Secretary was invited to spearhead fundraising. This man had been a student at Morehouse College in Atlanta before transferring to Simmons University in order to assist at Green Street in this toilsome time. The Rev. William Augustus Jones, one of the pastor's five sons, was to carry the urgency of the financial needs of the church to the members in their homes, and specifically to collect contributions from those who were irregular in attendance. As part of this effort, Rev. Henry Wise Jones offered to cut one fourth of his own salary.

Henry Wise Jones, Jr., another son, wrote in detail about the Depression-era challenges and triumphs of the embattled church. A member of the Building Fund Committee and author of *The First Hundred Years* published for the church's centennial celebration in 1944, he wrote that "one stroke of fortune that must have been divinely directed was the fact that when bank failures struck, the church had only a few weeks previously withdrawn its deposits to meet certain obligations to its contractor." But the Depression hit the church hard in a city where many blacks were earning only pennies a day. The total collection for March 1934 was \$228.00, and Rev. Jones eventually suspended his salary, accepting only an offering as his support.⁷ In the midst of the Depression, the Great Flood of 1937 washed over Louisville, including down Gray Street, adding to the misery of the period. Fortunately, although Green Street was surrounded by water, no damage was done to the structure of the building, and amid the economic stimuli of World War II, the church's situation improved mightily. Pledges to the Building Fund increased, and on the church's 100th anniversary, the mortgage was burned.

⁶ Raoul Cunningham, *The Building of a Sanctuary*, account published for 155th Church Anniversary, at 3, Sept. 26, 1999.

⁷ See *id.*

Part Two: A Veritable Family Man

By the early 1940s, Rev. Jones's progeny had bloomed into productive adulthood, with their own lovely wives and families. William Augustus Jones had taken up his own pastorates in Central Kentucky, Carl Mounsey Jones, the youngest son, was serving as Pastor of the Trinity Baptist Church of Colorado Springs, following his rigorous educational pursuits at the Harvard Chaplain's School and a tenure as Assistant Pastor of the Bethany Baptist Church of Brooklyn, New York, under the Rev. Dr. K.L. Warren. At the same time, Sylvester Jones was building the Gethsemane Baptist Church of Brooklyn, New York. Outstanding laymen made their way, as well: Henry Wise Jones, Jr., was in civil service with the United States Postal Service in Louisville, where he worked for 42 years serving his church in many roles, while Franklin, also a Postal Service clerk, served simultaneously as a deacon and Church Clerk in Green Street for decades.

Henry Wise Jones, Jr. (1900-1986 and husband since 1922 of Lannie Belle Brogsdale), was the proud father of six children: Dr. John Henry Jones, Mr. Louis Cecil Jones, Master Sgt. George Robert Jones, Mrs. Gilmer Mae Callender, Dr. William Ronald Jones, and Mrs. Lela Belle Wise. Their father had graduated with honors in 1919 from the highly regarded Central High School, and many of his children were at the tops of their high school classes. It is noteworthy that the late Dr. John Jones is the Jones Family's only medical-field practitioner at the doctoral level, having served for decades as an optometrist in Dayton, Ohio. Dr. William R. Jones established the Program in African-American Studies at Yale University before moving to Florida State University, where he today serves as Professor Emeritus of Philosophy and from where he leads in his discipline to worldwide effect. Foreseeing such human usefulness as a result of Henry and Lannie Belle's parenting, the National Council of the Urban League in 1964 recognized this family as America's Model Family of the Year.

The Rev. Sylvester Jones (1903-1972 and husband since 1928 of Maggie Dade) spent his young adulthood laboring in the church, eventually marrying an education-degree graduate of Simmons University before answering the call to preach. After moving his family to Brooklyn in 1945, Sylvester organized a group into Christian fellowship, bringing into existence the Gethsemane Baptist Church, where he was pastor and aimed to preach and teach the gospel by utilizing his unusual talents as a Biblical scholar and teacher before being called home in 1972. Sylvester was the proud father of Carl Mounsey Jones, who would graduate from Columbia University on his way to emerging as one of the most distinguished detectives in the history of the New York Police Department.

The Rev. William Augustus Jones (1907-1968 and husband since 1933 of Mary Elizabeth Gill Jones) was a devoted pastor, father, and civic activist in Lexington, Kentucky. The Family of the Rev. Dr. William Augustus Jones, Sr. (1907-1968), and Mary Elizabeth Gill Jones (1914-1999) this year publicly honored his legacy in Central Kentucky on the day after Memorial Day, which would have been his 100th birthday. In his decades as pastor of the Pleasant Green Baptist Church in Lexington (1940-1968), he effected the rapid liquidation of a huge debt on a marvelous church building erected during the Great Depression. He also led in the Civil Rights Movement as advisor to the Lexington Chapter of the Congress of Racial Equality (C.O.R.E.), which was grown in his church,

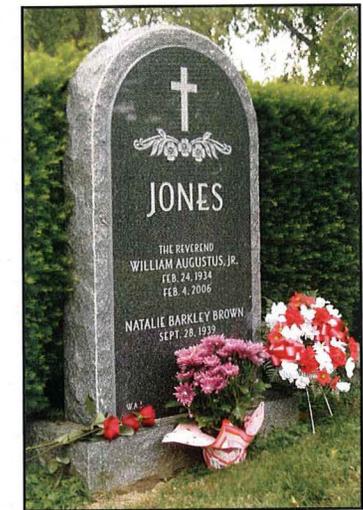
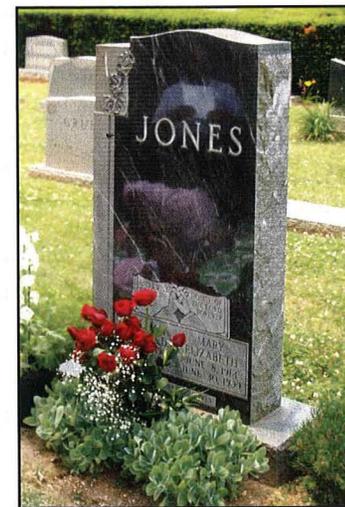


Dr. John Henry Jones (1924-1974) served Dayton, Ohio, as a noted optometrist.

the oldest black church west of the Allegheny Mountains. His strategy of voting *en bloc* helped to confirm the victory of his member Harry N. Sykes, a mathematics teacher and former Harlem Globetrotter, as Lexington's first black City Councilman in 1963 and Mayor Pro-Tem in 1967. Rev. Jones appeared as the sole African American before the local Board of Education in the 1960s to oppose the premature closing of Dunbar High School, and his efforts ensured the continuation of the school for a number of years. In death, he desegregated Lexington Cemetery. For his steadfast service, he was inducted posthumously into the Kentucky Civil Rights Hall of



Holly Jones Clark paid tribute to her cousin Dr. Crystal Michele Harris in the first Memorial Day observance since the 36-year-old opera singer's death in February 2007. Family members from the Sylvia Jones Harris and LaMont Jones, Sr., branches gathered in Lexington Cemetery for collective tributes for the second year in a row. In the foreground is the shared headstone of William Augustus Jones, Sr. (d. 1968), and Mary Elizabeth Jones (d. 1999). Noteworthy, a few yards away in the background is the headstone of William Augustus Jones, Jr. (d. 2006), the last stone fronting the hedge.





The family of Franklin and Johnnie Jones took this family portrait during the 1980 Jones Family Reunion in Louisville.

Fame in 2001. He left seven children (a daughter, Mary, died in infancy): The Rev. Dr. William A. Jones, Jr., who would go on to be acclaimed by the *New York Daily News* as the “Dean of New York’s Great Preachers” during his 43-year pastorate of Bethany Baptist Church; Louis Clayton Jones, the Jones family’s first lawyer, a powerful mind at Howard University, the University of Bordeaux, and Yale Law School, and a trail-blazing member of the New York Bar and practitioner in Paris, France; Phyllis Jones Meade, R. LaMont Jones, Sr., Henry Wise Jones III, Sylvia Ann Jones, and Byron Timothy Jones.

Franklin F. Jones (1910-1993 and husband since 1937 of Johnnie Arthur Yette Jones) was a tireless church worker who never strayed far from home, rearing a large and distinguished family (Mary Lee, Nancy, Henry, Franklin, Jr., John, Christine, and Zoe) not far from the Green Street Baptist Church that he served as Clerk and historian for many decades. In 1999, Mrs. Johnnie Jones, having seen all of her children graduate from college and having attended college in Tennessee before starting a family, herself earned a college degree, receiving the Bachelor of Arts *cum laude* in sociology from the University of Louisville. Having

been a teacher, beautician, and school nurse, she, at the age of 84, is very probably the oldest college honors graduate in the history of American education. She refers to her children with Franklin as her “greatest achievements.” Today, she is the most senior member of the Green Street Baptist Church.

The Rev. Carl Mounsey Jones (1919-1948 and husband since 1942 of Doris Marian Schofield Jones) answered the call to preach at 19 and devoted his life to service. Having received the call to the Assistant Pastorate of Bethany Baptist Church in Brooklyn, New York, he was ordained by the Green Street Baptist Church. He earned a Bachelor of Arts from Colorado College in 1946 while serving as the Pastor of



The Rev. Carl Mounsey Jones (1919-1948) was a Tuskegee Airman before studying at Harvard and pastoring in New York and Colorado.

Trinity Baptist Church of Colorado Springs. He later pursued further studies at Colgate-Rochester Divinity School, simultaneously serving as Assistant Pastor at Second Baptist Church in Mumford, New York. He served his country as an Army Air Corps Cadet, training at Tuskegee and later enlisting in the Army Chaplain’s Corps. Educated at the Harvard University Chaplain’s School, he received a commission as a 1st Lieutenant. He and Mrs. Doris Schofield Jones are the parents of Dr. Carl M. Jones, Jr., and the Rev. Thornton Charles Jones. Carl Mounsey earned his Ed.D. from Columbia University in 1997 and is a curriculum developer at New York City’s Administration for Children’s Services. Thornton Charles is Program Developer of The African-American Men Project, an influential governmental program promoting progress among black males of all ages throughout Hennepin County, Minnesota. The sons remain inspired by their father, who, though having departed them early in their lives, influences their inclinations toward helping the disadvantaged.

Though Rev. Henry Wise Jones and his wife reared five outstanding sons, he

adhered strictly to the guidance of the Holy Spirit, never placing his family's personal interests above those of the masses. The handling by this towering father and Baptist figure of a consultation requested by his former church in Lexington spoke volumes about his integrity. In a January 19, 1978, interview with a University of Kentucky historian, Mary Elizabeth Gill Jones explained the parallel circumstances of the father and son, elaborating on her late husband's call to the Pleasant Green Baptist Church:

He came to Pleasant Green from First Baptist Church in Nicholasville. His father had pastored Pleasant Green in 1912 and the church had asked his father to come from Louisville, where he was pastoring the Green Street Baptist Church, to advise them. They were heavily in debt and their former pastor, Reverend E. T. Offutt, had died, and they wanted him to help them find someone. So he came and told them after learning the circumstances of the church that he could not recommend anybody, that the only thing he saw that they really should do would be to pray and ask God to send them a leader. And he went on back to Louisville. And they did not know that he had a son pastoring in Nicholasville, so I don't know just what or how they found out that he was down there. Somebody told them that he was down there. Seems like the remark was made at a park that they had this young man down there and they didn't think that they would be able to keep him too long. He was just ... he was just, you know, a quality young man, and they were fearful of that. And one of the officers of Pleasant Green heard the conversation and went back to the officers and told them. He said, "Why, Rev. Jones, H. W., has a boy down there at Nicholasville." So ... the next Sunday the officers of the church paid a visit to him in Nicholasville and asked him if he would come up and preach on the Sunday following. And he did, and then in about two weeks they called him.¹

Rev. Henry Wise Jones's grandchildren continued and continue to proclaim the gospel from some of America's oldest and most influential pulpits, including those of the Bethany Baptist Church of Brooklyn, New York (1883), the Emmanuel Baptist Church of Brooklyn, New York (1881), the Fourth Street Baptist Church of Owensboro, Kentucky (1835), the Mount Zion Baptist Church of Woodlawn, Ohio (1869), the Mount Zion-Second Baptist Church

¹ Edward Owens, Interview with Mary Jones, Jan. 19, 1979, at 5 (University of Kentucky Oral History Program, Accession No. 79OH74KH139).

of Atlanta (1868), the State Street Baptist Church of Bowling Green, Kentucky (1838), and the Wheat Street Baptist Church of Atlanta (1869).

After Rev. Jones died in 1954 at the age of 81, his loving wife, Mary Roberts Jones, lived for 16 more years. She was a force in her own right, and her oldest great-granddaughter, Barbara C. Tsois, who shared a house with Mrs. Jones as a girl, recalls her brilliantly in this volume's Appendix.

The legacy of Henry Wise Jones and Mary Roberts Jones endures in their progeny, with distinguished children, grandchildren, and great-grandchildren who have made their own marks in service to humankind locally, nationally, and globally. Virtually all of them have adopted, in some respect, the same civil-rights causes that Rev. Jones initiated and promoted. A number of them have followed his example by directly raising awareness and/or leading protest movements from the pulpits of some of the nation's major congregations. Other descendants have left or are making significant marks in academe, the professions, the arts, and religion, most influentially in the Baptist and Unitarian folds.

Staunch activism on behalf of the race remains a family tradition among laypersons and clergy alike, as sketched in a 2005 spread in the French-language issues of the magazine *Elle*. In "Ségrégation, Quarante ans Après: Elles Avaient Un Réve," Sylvia Jones Harris and Kay Grimes Jones were profiled among a number of Central Kentucky women who fought for civil rights during the 1960s against a woeful wall of white solidarity that included racist newspapers that ignored the Freedom Movement. Influencing his children, grandchildren, and great-grandchildren, Rev. Jones most certainly would have been on the frontlines in the mid-century battle on behalf of the race, had he lived beyond 1954.



In a 1947 celebration in Louisville, the Rev. Henry Wise Jones and Mrs. Mary Roberts Jones were honored by their family for fifty years of marriage.

Part Three: 'Ahead of His Time' in Education and Civil Rights

*"The unfortunate successors of the Northern missionary teachers of Negroes, however, have thoroughly demonstrated that they have no useful function in the life of the Negro. They have not the spirit of their predecessors and do not measure up to the requirements of educators desired in accredited colleges. If Negro institutions are to be as efficient as those for the whites in the South the same high standard for the educators to direct them should be maintained. . . . Negro schools cannot go forward with such a load of inefficiency and especially when the white presidents of these institutions are often less scholarly than Negroes who have to serve under them. . . . Negroes trained under such conditions without protest become downright cowards, and in life will continue as slaves in spite of their nominal emancipation. . . . The Negro will never be able to show all of his originality as long as his efforts are directed from without by those who socially proscribe him."*¹

Religion and education were at the center of Rev. Jones's early life. As a boy, he helped his father, Abram Wise Jones, erect the buildings of Knoxville College, founded by the United Presbyterian Church. The family's church, Rogers Memorial Baptist Church, held organizational meetings in their home in 1882.² The Joneses were descendants of a man of deep convictions. Henry Wise Jones's paternal grandfather was a slave in North Carolina during the early 1800s. According to reports from family historians in a position to know, this man one day faced a whipping at the hands of a white master. In a spasm spurred by the sense of justice and righteousness seen in his progeny,

1 CARTER G. WOODSON, *THE MISEDUCATION OF THE NEGRO* 16-17 (2005) (originally published in 1933).

2 Rogers Memorial Baptist Church "was the outgrowth of prayer meetings held in the home of Abra[m Jones] on Middlebrook Pike, now known as Leslie Street." Alfreda C. Delaney and Emory L. Carter, *Rogers Memorial Baptist Church Church History Highlights 1882-1972*, at 1 (on file with author). In 1961, this church's leaders and Knoxville College students planned and executed "the first march on downtown Knoxville, seeking desegregation of the theaters and lunch counters." Michael Patrick, *31 Years of Service to Congregation, Community: More Work to Be Done, Says Minister on His Anniversary*, KNOXVILLE NEWS-SENTINEL, Jan. 25, 1992, at B1.

the slave grabbed the snake whip, beat his master with it, and walked off the plantation forever. He crossed the Appalachian Mountains, trekked through the Blue Ridge range, navigated the Smokies, and settled near Knoxville, where the Cherokee Indians offered refuge. He is said to have married a full-blooded Cherokee woman, the mother of Abram Wise Jones.

Rev. Jones went on to attend Knoxville College, where he had assisted his father in the erection of the campus's early buildings as a skilled polisher of marble. He graduated from Simmons University and later received an honorary Doctor of Divinity from Selma University in Alabama.

Rev. Jones personified the brave men and women who have been leaders in the struggle for equality and justice on many battlegrounds, but his influence was particularly felt in the education of black Kentuckians during the first half of the last century. A case in point that took years to organize, actualize, and succeed singularly demonstrates the manner in which Rev. Jones provided exemplary leadership and achievement toward the nation's progress in civil rights, serving as role model and beacon in the struggle to eliminate discrimination, prejudice, and barriers to equality everywhere.

Rev. Henry Wise Jones was nominated in 2007 to the Kentucky Civil Rights Hall of Fame for having mobilized thousands of Louisvillians in the 1920s through the thoughtful application of his influence as a Baptist college's board chairman and pastor of a large, respected church. The results of his efforts, which were applied in tandem with other movement leaders', were threefold:

- the creation of the Louisville Municipal College for Negroes;
- the continuity of once-struggling Simmons University as a training college for Baptists' denominational leadership that lives on today; and
- the ground-breaking integration of the University of Louisville's faculty.

The University of Louisville's Web site reports the protest-based origins of the Louisville Municipal College for Negroes as follows. The institution in 1920 had pushed successfully to put forth a municipal bond issue that required a two-thirds affirmative vote among Louisville voters for passage. It was believed that only the passage of this bond issue would insure the University of Louisville's future as a major institution. A number of black Louisvillians expressed their opposition to the bond issue because no provisions had been made for the

higher education of black people even though their tax dollars would be used for the education of whites. On November 2, 1920, the University of Louisville's bond issue failed by more than 4,000 votes; 29,000 affirmative votes were needed. The 1920 defeat made both City of Louisville and University of Louisville officials recognize the necessity of consulting with black leaders and acceding to some of their requests. Having demonstrated the power of the black vote — in 1920 — black leaders persuaded the University of Louisville Trustees to set aside one tenth of the \$1,000,000 bond issue for black higher education in the liberal arts. The bond was passed in 1925 with wide support from black Louisvillians. On February 9, 1931, Louisville Municipal College for Negroes opened and was located in property sold to the city by Simmons University. Louisville Municipal College operated until 1951 under the administration of the Board of Trustees of the University of Louisville as the only full-fledged Black liberal arts college in Kentucky and one of only three Black liberal arts colleges in the country at the time, as well as the only Black liberal arts college in the nation supported by city funds.³

At the forefront of the church-based fight for a black place within the University of Louisville was Rev. Jones, who had encouraged Louisville's black pastors to follow his example by instructing their members to turn out and vote against the 1920 bond issue.⁴ Rev. J.V. Bottoms, a distinguished successor of Rev. Jones at Green Street Baptist Church, quoted Rev. Jones's metaphorical summary of the bond as first proposed: "That soup is too thin for me to drink."⁵ The voting tactic worked exactly as Jones had envisioned, and this progressive leader "ahead of his time" in Martin Luther King's estimation, as Rev. Bottoms recalled, is considerably creditable.

The long-term results were that Simmons University, hit hard by the Depression, sold several buildings and paid for the re-missioning of itself as a theological college that serves that purpose to this day, that Municipal educated an assortment of outstanding blacks in an institution that received prestigious ratings quickly after opening, and that C.H. Parrish, Jr., the son of Municipal's dean, joined in the early 1950s the faculty of the University of

Louisville, thus becoming the first black person ever appointed to the faculty of a historically white Southern university (Municipal College was merged into the University of Louisville proper in 1951 after Kentucky's Day Law banning interracial education was struck down).⁶ Breaking from the old-fashioned accommodationism of other high-profile pastors,⁷ Rev. Jones thus contributed mightily to the equalization of educational opportunities for black Kentuckians. This progress was accomplished four years before *Brown vs. Board of Education* was decided by the Supreme Court.

Rev. Jones's legacy endures. As two scholars writing about Louisville in 1997 noted, "An organized black voting bloc has continued to influence local issues and policies."⁸ And, in the 1999 historical milestone already mentioned in this volume, his daughter-in-law Johnnie Yette Jones received her Bachelor of Arts *cum laude* in sociology from the University of Louisville, the oldest graduate in her class. She was 84. Today she is 92 and lives vibrantly in Louisville, where she is the oldest and longest-serving member of the Green Street Baptist Church. In 2006 Simmons Bible College renamed its theology division the William A. Jones, Jr. School of Preaching, after Rev. Jones's grandson, upon that renowned minister's death. In June 2007, Simmons College of Kentucky held a ceremony involving every church of the General Association of Baptists in Kentucky to mark the historic re-acquisition of the main, Plato-designed building of the former college that had fallen out of the hands of the University during the turmoil of the Depression and the resolution of the bond-issue days.

In evaluating the enduring contributions of Rev. Henry Wise Jones, the careful student of history must come to appreciate the reasons black Americans in the segregated South would have called for school equalization ahead of school desegregation. It can now be soundly concluded that their call for that kind of change was sound, if not prophetic.⁹

3 University of Louisville, *Louisville Municipal College, 1931-1951*, available at <http://www.louisville.edu/lmc/history2.html>.

4 Kentucky Department of Education, Lesson Plan: The Black Church in Kentucky, available at <http://64.233.161.104/search?q=cache:Y2j6HlWbMcj:www.education.ky.gov/NR/rdonlyres/e42g3g7b4mcoz5lithic6eqxoi3sn5ut35rhnv323lpxv45kz5cr5enojsau6r1wofduj3wsaontonoiw5aung5tdbd/BlackChurchinKentucky.pdf+bottoms+green+street+baptist+jones+louisville&hl=en> (paraphrasing interview with J.V. Bottoms, Black Church Oral History Project, University of Kentucky).

5 *Id.*

6 J. Blaine Hudson, *The Establishment of Louisville Municipal College: A Case Study in Racial Conflict and Compromise*, THE J. OF NEGRO EDUCATION, Vol. 64, No. 2 (Spring 1995), at 120.

7 See Melinda Meek Hennessey, *Review: Life Behind a Veil: Blacks in Louisville, Kentucky, 1865-1930*, by George C. Wright, THE J. OF SOUTHERN HISTORY, Vol. 52, No. 4 (Nov. 1986), at 641.

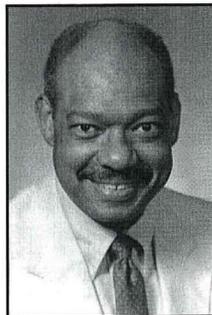
8 Scott Cummings and Michael Price, *Race Relations and Public Policy in Louisville: Historical Development of an Urban Underclass*, J. OF BLACK STUDIES, Vol. 27, No. 5 (May 1997), at 644.

9 See generally Amos N. Jones, *Setting Aside the Will of the Plaintiffs: How and Why the 1950s School-Desegregation Strategy Marginalized Experiences of Black Self-Determination in Unequal Schools and Examples of Black Self-Sufficiency in Equalization Plans*, 23 GA. ST. U. L. REV. 289 (2006).

Part Four: The Joneses in Segregation

A number of credible black American leaders as late as the mid-1950s endorsed education solutions that made their segregated schools equal. It is well known that black teachers across the South already held more advanced-educational credentials per capita than their white counterparts, suggesting a superior status among the segregated black schools if that category is prioritized in a ranking scheme. To understand the positions of progressive blacks on “separate but equal” in Kentucky, it is necessary to review the past and current perspectives of some of the products of those schools, including more than half of the members of the Jones family worldwide.

In numerous cases, the alumni of Kentucky’s segregated schools have risen to international prominence and have credited their schools for being foundational in their achievements. For example, William R. Jones, a product of the segregated but distinguished Central High School in Louisville, graduated *summa cum laude* from Howard University in 1955, spending the rest of his life as one of the world’s leading philosophers, beginning with his appointment to the faculty of the Yale Divinity School after earning advanced degrees from Harvard and Brown long before affirmative action’s ascendancy. At Yale, he established the university’s Program in African-American Studies.¹



Dr. William R. Jones has produced influential works that include the classic *Is God a White Racist? Prolegomenon to Black Theology*, published first by Doubleday in 1973 and republished by Beacon in 1997 as a revised edition.

¹ See Florida State University, *African American Studies Biography: Professor Emeritus Dr. William R. Jones*, available at <http://www.fsu.edu/~aas/bio/jones.htm>. At Howard, the “Jones boys” from Kentucky — William Ronald Jones and Louis Clayton Jones — were widely regarded as among the most promising students enrolled, when Howard was at its apex as the nerve center of black scholarship globally.

Noted sociologist Doris Y. Wilkinson of the University of Kentucky, a 1954 alumna of the segregated Paul Laurence Dunbar High School of Lexington, has recalled the climate in which she and fellow Dunbar alum William A. Jones, Jr., studied simultaneously at a then-recently integrated University of Kentucky, about ten blocks south of the segregated Paul Laurence Dunbar High School.² At the University of Kentucky during the mid 1950s, she and Jones excelled. She later became a leader in her field and remains so, and so did he. He later taught at Union Theological Seminary, served as President of the Progressive National Baptist Convention, and by the early 1980s was acclaimed worldwide as one of the greatest preachers of his time. A staunch activist and noted author, he retired in 2005 after 43 years of service as pastor of New York City’s Bethany Baptist Church, which *The Washington Post* once described as a “grand temple of political activism.”³ He died in 2006 at the age of 71.

Dunbar High School clearly did not enjoy the facilities of the cross-town white schools that were part of the same system, especially Henry Clay High School and Lafayette High School. But at UK, which had desegregated without incident in 1949 after a short court proceeding,⁴ many black students rose quickly to the top. Wilkinson has recalled that some professors would rank the test results on their blackboards by name and in descending order. In the classes she took with Jones, she has recalled, their names were routinely at the tops of those lists.⁵

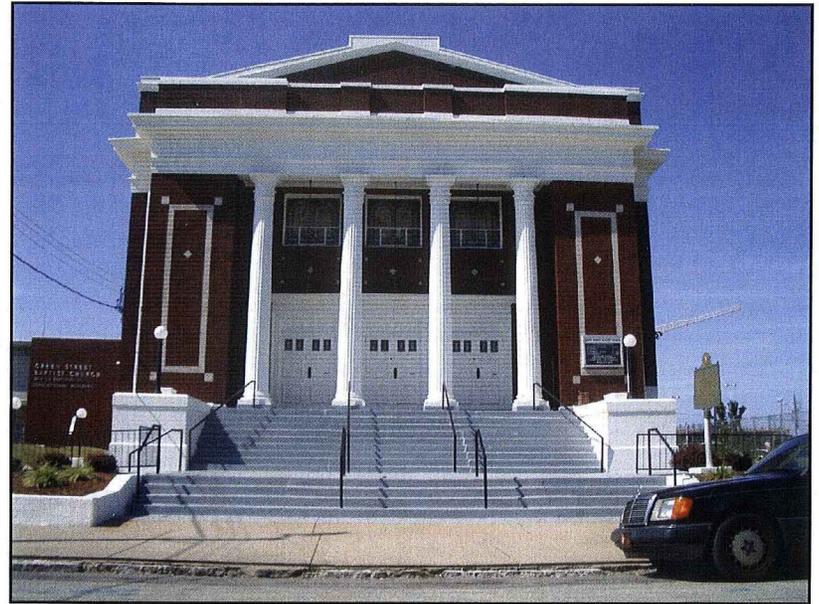
The only direct challenge to segregation at Dunbar of which a record could be found for this letter was an aborted strike by a senior who would join the ranks of the distinguished Dunbar alumni. In his 1981 book, *ENOUGH IS ENOUGH*, Louis Clayton Jones recalled his thwarted attempt to raise the segregation issue during his 1953 valedictory.⁶ The tradition called for the valedictorian

- ² Dunbar High was closed in the 1960s but reopened in 1990 on a new, state-of-the-art campus in the midst of pristine horse farms in the fashionable southwestern section of Fayette County — at the urging of a vocal all-black alumni association who recalled fondly the days of excellence for which their school had stood. Unlike in many Southern cities where segregated schools were demolished, Lexington’s two segregated high school buildings stand mostly intact today, though their functions have changed.
- ³ Wilkinson continues as a full Professor of Sociology at the University of Kentucky, where she was the first African-American elected to the Hall of Distinguished Alumni and in 1967 became the first African-American female appointed to a full-time faculty position.
- ⁴ John Hope Franklin, *The Scholar as Activist: The Appointment of Robert Bork to the Supreme Court*, address to Harvard Law School Saturday School Program, Nov. 13, 2003, available at www.law.harvard.edu/students/saturday_school/video_archive.shtml.
- ⁵ Conversation with Doris Y. Wilkinson in the nave of the Pleasant Green Baptist Church of Lexington, Ky., March 3, 2002.
- ⁶ LOUIS CLAYTON JONES, *ENOUGH IS ENOUGH: A COLLECTION OF ARTICLES, LETTERS AND SPEECHES VII* - viii. (1981). For details of the preceding account of Jones’s experiences, see *id.* at vi. - xviii.

to address parents, students, the principal, and the superintendent (white) during the annual Class Night dinner. Aware of Jones's activist proclivities, the principal, Mr. Guthrie, informed Jones that evening that there would be no speech, notwithstanding the fact that Jones had provided a copy in advance with no objectionable content. Jones was disappointed; he had planned to deliver a different speech, which he had not given Guthrie, that actually lambasted the all-white system administration for treating his school unfairly. Jones had had run-ins with Guthrie throughout his four years, and at one point, Guthrie, who held degrees from Fisk and embarked on his professional life after having completed his doctoral coursework at Columbia University, even chastised Jones, telling him that he "would never make it on a national level." This did not stop Guthrie from attempting to direct Jones to his beloved Fisk, however. Only after the Dean of Women at Howard University, Sadie Yancey, telephoned Jones's father, her former neighbor in Lexington, disclosing the fact that Howard was awaiting the son's response to the full scholarship awaiting him there did the Joneses learn of that opportunity. Louis Clayton Jones's father contacted Guthrie, obtained a transcript, and began finalizing the Howard plans with his son.

That segregated, all-black university provided a foundation not possible anywhere else in the world. At Howard, Jones majored in Philosophy and French, earned his Phi Beta Kappa key in his junior year, graduated *summa cum laude*, and spent 1957-58 studying political science on a Fulbright Fellowship at the University of Bordeaux and the University of Paris. He was admitted to Harvard and Yale law schools, choosing to attend Yale on a John Hay Whitney Fellowship. By all accounts he did well there.⁷ He would become one of the earliest truly international lawyers in America, serving the government of Liberia in the late 1970s and eventually transferring his New York clients to Reginald Lewis's firm in the mid 1980s in

7 On Tuesday, December 2, 2003, at 8:45 p.m., Jones replied to the author's electronic inquiry about a contracts perspective as the author prepared for 1L finals at Harvard Law School: "You will recall that Grant Gilmore was my favorite professor at Yale. When you have the time, read his 'The Ages of American Law.' As a first semester student in his class, I was called on to discuss the similarities and differences between two cases, one in contracts and one in torts. Normally, he spent the entire hour with a single student, using the Socratic method to guide the student toward an acceptable analysis and resolution of the problem. I had studied the two cases, one of which, as I recall was 'Palsgraf,' and, within less than five minutes, had satisfied him that I knew exactly what he was looking for. Without asking a single question regarding my analysis and conclusion, he simply smiled and moved on to the next case and the astonished young man seated next to me, who was expecting to be called upon the following day. [Gilmore had put the same question to the student seated to my right, Sam Jones, who had not a clue. After a minute of filibuster from Sam, Mr. Gilmore asked me if Mr. Jones's statement had 'any meaning' to me.] Because of his reputation as the most stringent perfectionist on the faculty, having flunked [seniors], the word soon spread about the Law School that 'Lou is a smart "s.o.b."' It was easy after that. Don't forget to read the law review articles written by your professors." Jones died at home in Atlanta on January 9, 2006, at the age of 70.



Green Street Baptist Church today stands tall.

order to develop his practice in Paris that year, principally for a wealthy Saudi client. Segregated Dunbar High and Howard University served very well the intellectual interests and professional aspirations of Louis Clayton Jones, as segregated Central High School and Howard University had served his brilliant and mentoring cousin, William R. Jones, earlier.⁸

Considering such examples so close to home, it is easy to understand how so many black people had faith that segregated schools could achieve the best outcomes. In spite of inferior facilities, great expectations could flow forth because of a faith placed primarily in people, not in materials, which were never absolutely equal under segregation. Above all, in an era in which compromise with white elites was required to maintain domestic tranquility – the 1920s – it is noteworthy that the Jones Family Patriarch joined with others in Louisville in making earnest attempts to equalize schools. The Louisville Municipal College was opened in Kentucky

8 Jones followed his cousin William R. Jones, of Louisville, by two years at Howard.

9 University of Louisville, *Louisville Municipal College, 1931-1951*, available at <http://www.louisville.edu/lmc/history2.html>.

with the express purpose of serving as a separate and equal institution for blacks,⁹ sharing a racial function alongside Simmons University, the older institution that continues today as re-missioned under the Rev. Jones's stewardship, a theological training ground for a useful denominational leadership.

Rev. Jones's vision of uplift for black people enabled the laudable development of four uniquely distinguished institutions over a span of decades: the Green Street Baptist Church, Simmons College of Kentucky, Louisville Municipal College for Negroes, and the University of Louisville. He helped substantially in positioning his city, his state, and his country for the full flourishing of the coming generations of black Americans, including the Joneses, who have broken barriers within Kentucky and have broken out of Kentucky to occupy higher ground globally.

Rev. Jones's life spanned two eras in history that promised the greatest hopes for black Americans: Reconstruction and the Civil Rights Movement. He was born on January 4, 1873, in Knoxville, Tennessee, to Abram Jones and Lula Jones. He was a grandson of a slave and was brought up amidst the post-Civil War good will that would be terminated around the time he entered the Christian ministry. He died on May 2, 1954, in Louisville, within hours of the Supreme Court's *Brown vs. Board of Education* decision, the legal foundation of the modern Civil Rights Movement. These bookends of his life embodied enormous triumphs, but the intercession separating them was a dark and evil era. Collective action was required in order to overcome injustice. Rev. Jones was among only a handful of great Americans who insisted on demanding societal redemption regardless of the risks. With substantial moral authority, he led people to remarkable effect during this racially tragic dark age that many Kentuckians still recall.

Last Name	First Name	Middle	County of Death	County of Residence	Volume/Certificate	Death Month/Day/Year	Age	Year Death
JONES	HENRY	W	JEFFN	JEFFERSON	020 09538	05 02 54	081	54

Form T. S. 1-A FEDERAL SECURITY AGENCY U. S. PUBLIC HEALTH SERVICE NATIONAL OFFICE VITAL STATISTICS		COMMONWEALTH OF KENTUCKY Department of Health BUREAU OF VITAL STATISTICS CERTIFICATE OF DEATH		54 - 9538 FILE NO. 116 REGISTRATION NO. 2527
Registration District No. 7 5 5		Primary Registration District No. 2 2 7 5		
1. PLACE OF DEATH a. COUNTY Jefferson		2. USUAL RESIDENCE (Where deceased lived, if institution; residence before a. STATE Ky		
b. CITY (If outside corporate limits, write RURAL and give locality) Louisville		c. CITY (If outside corporate limits, write RURAL and give locality) Louisville		
c. LENGTH OF STAY (In case of institution)		d. STREET ADDRESS (If rural, give location) 1736 Hale		
d. FULL NAME ONLY (as in hospital or institution, give name, address of hospital or institution) Henry Wise Jones		e. (Last)		
3. NAME OF DECEASED (Type or Print) Henry Wise Jones		4. DATE OF DEATH (Month) (Day) (Year) May 2 1954		
5. SEX Male		6. COLOR OR RACE Negro		7. AGE (At last birthday) 81
8. MARRIAGE STATUS (Specify) Married		9. ARRESTED (If Yes, State If Charged) No		
10. USUAL OCCUPATION (Give kind of work done during most of lifetime) Minister		11. BIRTHPLACE (State or country) Knoxville Tenn.		12. CITIZENSHIP (What country?) U.S.
13. FATHER'S NAME Abram Jones		14. MOTHER'S MAIDEN NAME Lula Jones		
15. WAS DECEASED EVER IN U. S. ARMED FORCES? (If Yes, give date of service) No		16. SOCIAL SECURITY NO.		17. INFORMANT (Name, address, relationship) Henry W. Jones, Jr.
18. CAUSE OF DEATH (Give only one cause for use for (a), (b), and (c))		MEDICAL CERTIFICATION (a) Prerenal shock		INTERVAL BETWEEN DEATH AND DEATH CERTIFICATE (b) 2 hrs
19. ANTECEDENT CAUSES (This does not mean the mode of dying such as heart failure, asphyxia, etc. It means the disease, injury, or complication or a combination of them which caused death.)		20. DUE TO (a) anemia		
21. OTHER SIGNIFICANT CONDITIONS (Conditions contributing to the death but not related to the disease or condition causing death.)		22. MAJOR FINDINGS OF OPERATION		
23. DATE OF OPERATION		24. PLACE OF INJURY (e.g., on road, etc. (CITY, TOWN, OR TOWNSHIP) (COUNTY) (STATE)		25. AUTOPSY? (Yes) (No) X
26. ACCIDENT SUICIDE HOMICIDE		27. INJURY OCCURRED WHILE AT: () AT HOME () AT WORK () AT SCHOOL () AT PLAY () AT REST () AT WORK		
28. TIME OF INJURY		29. HOW DID INJURY OCCUR?		
30. I hereby certify that I attended the deceased from 10:15 AM on 1-5-1954 to 2:00 PM on 2-2-1954 that I last saw the deceased alive on 1-5-1954, and that death occurred at 10:15 AM on 2-2-1954 at the address stated on the date stated above.				
31. DATE SIGNED 5-8-54		32. ADDRESS 920 W. Walnut		33. SIGNATURE (In view of title) [Signature]
34. BURIAL, CREMATION, REMOVAL (Specify) 5-6-54		35. NAME OF CEMETERY OR CREMATORY Eastern Park Louisville Ky		36. LOCATION (City, town, or county) Louisville Ky
37. DATE RECD BY LOCAL REG MAY 1 1954		38. REGISTRAR'S SIGNATURE [Signature]		39. FUNERAL DIRECTOR (Name, address) Man Rodgers 951 S. 2nd St.

A photocopy of Henry Wise Jones's death certificate was supplied last year to Franklin F. Jones by a librarian in the Louisville Free Public Library.

Pastor Emeritus Dies At Red Cross Hospital

Dr. H. W. Jones, 81, pastor emeritus of Green Street Baptist Church, died Sunday at Red Cross Hospital after an illness of two months.

Mr. Jones, of 1736 Hale, retired as pastor of Green Street Church in 1950 after serving for 38 years. During his pastorate the church membership increased from 300 to 1,200, and a new \$125,000 church was built and paid for.

Mr. Jones also served churches in Owenton, Ky., Shelbyville, Ky., Shelbyville, Ind., and Lexington, Ky. A native of Knoxville, Tenn., he was graduated from Knoxville College, and Simmons University here. He received a doctor of divinity degree from Selma, Ala., University.

Was Simmons Board Chairman

Mr. Jones was chairman of the trustees of Simmons University for 30 years, a past vice-president of the National Baptist Convention, a member of the Committee of 15 and the National Association for the Advancement of Colored People. He also was a former treasurer of the Louisville Ministers' Council.

Survivors are his wife, Mrs. Mary Roberts Jones; four sons, the Rev. W. A. Jones, Lexington, the Rev. Sylvester Jones, Brooklyn, N. Y., Franklin F. Jones, and H. W. Jones, Jr.; 22 grandchildren, and a great-grandchild. The body will be at the home until 11 a.m. Thursday when it will be taken to Green Street Church. It will lie in state there until 1 p.m., when services will start. Burial will be in Eastern Cemetery.



DR. H. W. JONES
Served church 38 years

A scanned version the news article published in the *The (Louisville) Courier-Journal* on Tuesday morning, May 4, 1954.

Appendix:

Contemporary Recollections Regarding Henry Wise and Mary Roberts Jones

FROM JOHNNIE YETTE JONES
(WIDOW OF FRANKLIN F. JONES, SR.)

PARENTS | Frank Mack Yette and Cora Rector Yette
BIRTH | April 10, 1915, Cocke County, Tennessee
LOCATION IN 2007 | Louisville, Kentucky

I am the fourth of the 13 children born to Mack and Cora Lee Rector Yette. I was reared in a Christian home with a father and mother who were married 46 years before my father died. When I was 11 years old, I was converted and baptized into the St. Mary Baptist Church, under the pastorate of Rev. R. B. Starnes. I was a member of the Sunday School, the Sunshine Band, B.Y.P.U., and the choir. Prior to my marriage, I taught third and fourth grades for one year. I also taught Sunday School and represented my church as a delegate to the Knoxville District Association and State Convention.

I married Franklin F. Jones, Sr., on August 26, 1937, in Harriman, Tennessee. God blessed us with seven children (four girls and three boys). In September 1937, I joined Green Street Baptist Church with my husband, where his father, Rev. H. W. Jones, was the pastor, and where our children became Christians. I was honored on September 25, 2005, with a plaque for being the longest tenured member (68 years) of Green Street Baptist Church. In 2001, I received a Woman of Distinction Award from the Center for Women & Families.

I graduated from the St. Joseph School of Practical Nursing in 1961 and was employed by the Board of Education as a school nurse at Meyzeek Junior High School until a car accident ended my career in 1968. On May 8, 1999, at the

age of 84, I realized a lifelong goal, when I graduated with honors from the University of Louisville, College of Arts and Sciences.

My husband, Franklin, was born to Henry Wise and Mary Roberts Jones on August 19, 1910, in Shelbyville, Indiana. The family relocated to Louisville, Kentucky, where he attended school. He worked as a letter carrier for the United States Postal Service until retirement. He served as a deacon and church clerk at Green Street Baptist Church. As the 100th anniversary of Green Street Baptist Church was approaching, he thought it would be wonderful if the mortgage could be paid off by that time. His idea was for each member to make a monetary pledge for that purpose. His idea was accepted, and in September 1944, on the church's 100th anniversary, he was given the honor of burning the mortgage. He passed away on April 29, 1993, at the age of 82.

Mrs. Jones at a Glance

CHILDREN: Mary Lee Jones Pearson, 8/28/38; Nancy F. Jones Brown, 11/8/39; Henry L. Jones, Sr., 3/29/41 (deceased); Franklin F. Jones, Jr., 2/4/43; John A. Jones, 8/3/44; Christine E. Jones Badger, 8/26/46; Zoe E. Jones Mundy, 7/4/50 (deceased)

EDUCATION: B.A., *cum laude* in Sociology, University of Louisville, May 8, 1999

CHURCH MEMBERSHIP: Green Street Baptist Church, Louisville

WORK: Retired Nurse

HOBBIES/INTERESTS: Board games, reading, church activities

HOME ADDRESS: 960 South Fourth Street, #208, Louisville, KY 40203

TELEPHONE NUMBER: (502) 581-9525

FROM DORIS MARIAN SCHOFIELD JONES (WIDOW OF CARL MOUNSEY JONES)

PARENTS | Henry Floyd Schofield and Lillian Josephine Lewis Schofield

BIRTH | October 21, 1921, Minneapolis, Minnesota

LOCATION IN 2007 | Minneapolis

I grew up in suburban Minneapolis. My parents had moved from La Grange, Missouri, to Minnesota, seeking more lucrative employment for my father, which he found at Witts Market in downtown Minneapolis, and later at the Ford Motor Company in St Paul. In a short while he was able to buy enough land to have a house built, with additional spaces for a large garden. My three sisters and I were fortunate that Dad's hobby was woodworking, because he decided to build a playhouse for us, complete with child-size furniture. We enjoyed that play area for many years. My mother was an avid reader and had a large library of books. All of her children, including my four brothers, acquired an interest in reading, and we made weekly treks to the Webber Branch Library a mile from our home.

My parents were both members of the Baptist Church, and as more newcomers established homes in the community, they all longed to have their place of worship there, also. My mother and father, with several other Christians seeking the advantages of suburban life for their families, founded the Pilgrim Rest Baptist Church. My father served on the deacon board and my mother served the Lord faithfully as superintendent of Sunday School, church clerk, and church pianist for many years.

In 1939, before entering my freshman year at Hamline University, I was selected by my church to be a delegate to the National Baptist Sunday School and Baptist Young People's Convention in Columbus, Ohio. It was here that the Lord brought the Rev. Carl Mounsey Jones into my life. I was greatly impressed by this man of God who possessed such charm and savoir-faire! During the next three years, we corresponded regularly. Carl met my parents while in Minneapolis visiting the Rev. Henry Botts, pastor of Zion Baptist Church, who was a friend of his father. I was later invited to Louisville to spend a week with Carl's brother, the Rev. Sylvester Jones, and his wife, Maggie, when I met Carl's parents, the Rev. and Mrs. H.W. Jones, and other members of his family.

Carl continued his education at Virginia Union University in Richmond, Virginia, while I was attending Hamline University in St. Paul, Minnesota. When Carl decided to enter military service as a chaplain, he proposed marriage and I accepted. It was a decision I have never regretted, although it meant postponing my graduation. We were married on December 25, 1942. Carl's father performed the ceremony.

We were blessed with our first son, Carl Mounsey, Jr., born on Sept. 18, 1943, a few months before Carl, Sr. was commissioned as first lieutenant in the U.S. Army and enrolled in the school for chaplains at Harvard University. Upon graduation, he was assigned to a military unit in Colorado. As a chaplain, he was required to participate in the same physical exercises as the soldiers. One day, while on a lengthy hike in full gear, Carl collapsed and was taken to the hospital, where they determined that his heart had been damaged by a bout of rheumatic fever suffered in early childhood. He received a medical discharge.

I had remained in Louisville with my husband's parents and our infant son. Upon Carl's return, after regaining his strength, he accepted the pastorate of Trinity Baptist Church in Colorado Springs, Colorado. We bought our first house and thoroughly enjoyed making it a lovely home. Carl completed his education in the social sciences at Colorado College, earning a B.A. degree. He also became active in the community. He was elected president of the NAACP and took a leadership role in the integration of dining facilities at Colorado Springs. They held innumerable sit-ins at various restaurants in the city and accomplished their mission without violence.

When my husband decided to further his education in theology, we moved to New York and stayed with his brother, Sylvester. Sylvester and his wife, Maggie, operated a day care center in their home. I was expecting our second child soon and appreciated her care. Carl entered Colgate-Rochester Divinity School in Rochester, New York, in September, and I remained in Brooklyn until the birth of Thornton Charles Jones on Oct. 25, 1946. We were delighted to have another boy, as was his brother, Carl, Jr. As soon as I was able to travel, we joined my husband in Rochester and thanked God that we were together again as a family.

The winter months in Rochester were severely cold. During the early winter of 1948, Carl, Sr. caught a cold and was hospitalized for weeks with pneumonia. I visited him every day. His doctor told me, "You worry too much." But I had just cause. On March 7, 1948, God took Carl home, ending his suffering. I thank God each day for blessing me to be his wife, for the wonderful life that we shared, for our two fine sons, and the joy that I feel as I see him in each of them.

After their father passed, I wanted our sons to know their paternal grandparents and become acquainted with their father's family. This would necessitate our moving to Louisville. Mother and Dad Jones welcomed us with open arms, and the children enjoyed being there with them. We stayed in Louisville approximately two years, when I decided that I should complete my education. I returned to Minneapolis with my sons and enrolled at the University of Minnesota.

I also renewed my membership at the Pilgrim Rest Baptist Church. The pastor had broadened their program of community service, and I was engaged as a community program coordinator and was asked to develop a day care program for pre-school children. The program was advanced and the Pilgrim Rest Child Development Center was formed. I became its first director.

In the summer of 1955, a relative of mine introduced me to a young man visiting from England. He was Frank John. He had just completed a graduate course at Oxford University in England and was planning to get a master's degree at Howard University in Washington, D.C., which he accomplished in one year. Our friendship continued, with visits as often as possible. When I concluded that his aspirations met mine, I accepted his proposal of marriage and we lived happily in the U.S. for two years before he returned to England to take their bar exam. That was necessary so that he could practice law in his home country of British Guiana. When we moved to British Guiana, the culture shock was overwhelming. I was told that I must not speak to anyone beneath my class. To me, such behavior seemed un-Christian. When I came to the realization that I could never make a successful adjustment to their mores, I had my marriage annulled, but we maintained an amicable relationship until Frank's death in 1995. I see in our son, Frank, Jr., his father's finest qualities, and I thank God for his blessing.

I spent the last 20 years of my employment working with senior citizens, finding solutions to the various problems of the aging population. I felt that I was doing what God required of me, and I found my service deeply gratifying. I retired just seven years ago. Now, I am enjoying my family. As I see the fruits of my sons' labor in the fields of education, communication, and human services; as I experience the joy of reading my granddaughter's edifying editorials in the weekly magazine of her church; and as I observe the academic and professional accomplishments of my children, grandchildren, and great-grandchildren, I feel truly blessed. I pray that we all will fulfill God's purpose for our lives.

Mrs. Jones at a Glance

MARRIAGE: To Carl Mounsey Jones December 25, 1942, in Louisville, Ky. Widowed March 7, 1948, when Carl passed away at Strong Memorial Hospital in Rochester, N.Y., while studying for an advanced degree in theology at Colgate-Rochester Divinity School. Married Frank H.C. John, barrister-at-law, Aug. 29, 1959, in St. Paul, Minn.

FROM BARBARA C. TSORIS

PARENTS | Carl Mounsey Jones II and Laurencie "Lorrie" Jones
JONES GRANDPARENTS | Sylvester Jones and Maggie Jones
JONES GREAT-GRANDPARENTS | Henry Wise Jones and Mary Roberts Jones
DATE OF BIRTH | December 17, 1952
PLACE OF BIRTH | Brooklyn, New York
LOCATION IN 2007 | Brooklyn

I am the eldest great-grandchild of Henry Wise Jones and Mary Roberts Jones. My father, Carl Mounsey, told me that I am the only great-grandchild that "Grandpa" lived to see. I was presented to him for the first time at a "This is Your Life" event. I was placed in his arms and he wept tears of joy.

I have many heart-warming memories of Mary Roberts, whom I called "Grandmother." We all did, although she was actually our great-grandmother. She was a jovial person whom I had the great fortune of seeing on a daily basis, as she lived upstairs in her own room in the same house with my grandparents, Sylvester and Maggie, and my brother, Carl Jr., after she moved from her home in Kentucky to Brooklyn.

As a child, I was very inquisitive. I was always asking about the past. Grandmother told me many times that she lived a Christian life. She said she didn't know of "worldly things." She also made it her business to not know of worldly things, as she and I often watched television together. Whenever a beer commercial came on, she would get up out of her seat and change the channel. She would allow enough time for the commercial to end, and then turn back to the program she was watching. She liked comedy and drama in particular.

What a sense of humor she had! Her favorite part of "Perry Mason" was near the end, when the person on trial would finally break down and admit to the crime they originally had denied committing. She liked watching golf. She would laugh and say she didn't know the full game, but she liked "seeing them get the ball in the hole."

Beth and I remembered together how she liked women's roller derby. She would laugh hysterically when the women got into fights in the middle of the derby races. Grandmother loved and collected poems. She lived for the opportunity to see every new face as each great-grandchild was born and brought to her to be seen. Each one received a big juicy kiss, right on the mouth. I always laughed quietly as I watched them wipe off those juicy kisses in a way to not offend

Grandmother, as we knew we were all very special to her. She was always living just one more day to see us again.

I was very proud of Grandmother, for I understood at an early age that she was literate, and that was more unusual than usual at that time. She wrote letters to the Green Street Baptist Church on a regular basis and received the denomination's newspaper, *The American Baptist*. Grandmother read the Bible every single day, twice a day (in the morning after breakfast, and then again in the afternoon between lunch and dinner) — and during the course of the year, cover to cover. She read the Bible page by page, cover to cover. Sometimes she read to me, and then sometimes I read to her. We held church services in the living room of our home every Sunday before Gethsemane Baptist Church, the church that my grandfather founded and pastored, was completed. There's so much more to tell. I think it would be great if all of us who remember put a book together about our memories of her.

Mrs. Tsoaris at a Glance

SPOUSE | Apostolos K. Tsoaris
CHILDREN | Asaan Ramon Britt born Dec. 28, 1976
STEP-CHILDREN | Theofilos Tsoaris, 1971; Kostandinos Tsoaris, 1973; Mihalis Tsoaris, 1979; Katerina Tsoaris (step-daughter), 1981
EDUCATION | Ramon has a B.S. from Hunter College, Theofilos has a M.A. from Patras, Greece, and Mihalis has a B.A. from the University of Manchester, United Kingdom
WORK | Coldwell Banker Hunt Kennedy, 555 Madison Avenue, 13th Floor, New York, NY, 10022, (646) 442-7348. I am a licensed real-estate agent specializing in local and international luxury properties.
HOME MAILING ADDRESS | 2261 65th Street, Brooklyn, NY, 11204
HOME TELEPHONE NUMBER | (347) 350-7114
INTERNET | barbara_tsoaris_design@yahoo.com

Pictorial Gallery



ENOUGH IS ENOUGH

BY LOUIS CLAYTON JONES



Mrs. Doris Marian Schofield Jones, Mrs. Johnnie Yette Jones, Mrs. Kay Grimes Jones, and the author reunited in the undercroft of the Wheat Street Baptist Church after the January 2006 funeral service of Louis Clayton Jones (1935-2006).



Carl Mounsey Jones served with distinction in the United States Navy, where this picture was taken in Japan in 1951, during the Korean War.



Maj. Margaret Franklin Thomas appeared with son Allan Thomas and parents Carrye Bowers Jones and Franklin F. Jones, as well as Chief Justice John Roberts, after her swearing in to the Bar of the Supreme Court of the United States in 2006. The attorney is an alumna of the United States Military Academy at West Point and the University of Virginia Law School.



The late Dr. Crystal Michele Harris (on the front row, second from the left) served the acclaimed Spelman College Glee Club as Student Director from her sophomore year through her senior year. In this photo from the 1989 Christmas Concert in Sisters Chapel, she led, among other women, a first cousin: Freshman Holly Jones Clark (the fourth woman from the right end of the stage) sang Second Soprano.



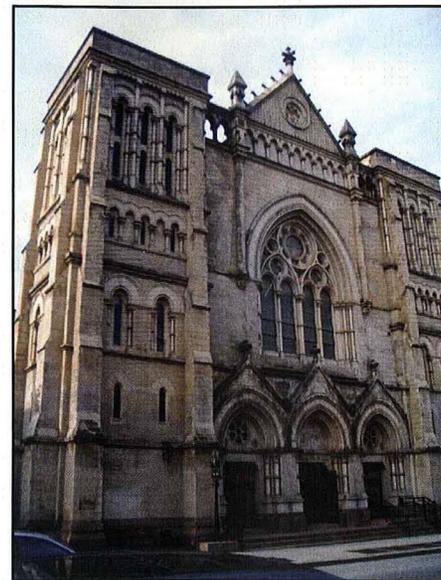
Female first cousins of Dr. Crystal Michele Harris bore flowers in her honor after the noted opera singer's February 2007 funeral services at the Wheat Street Baptist Church in Atlanta, where her father was pastor-eulogist and where she had directed various musical ministries until her death at the age of 36.



The Joneses enjoy a distinguished basketball heritage as well. Maggie Charles Jones, front and center, was captain of the women's basketball team while a student at Simmons during the early 1920s.



The William A. Jones, Sr., children paid tribute to their mother, Mary Elizabeth Gill Jones, during her seventieth birthday celebration in Lexington, Ky., in 1984.



Among the many outstanding congregations having been served pastorally and musically by members of the Jones Family is the Emmanuel Baptist Church of Brooklyn, N.Y., which erected this striking French Gothic edifice in 1887. In 1981, during the nine-year tenure of the Rev. Dr. Michael Neely Harris, husband of Sylvia Jones Harris, New York City's Landmarks Preservation Commission designated the church as part of the Clinton Hill Historic District, calling it "perhaps the finest surviving 19th century church interior in New York City."

"Servant of God, Well Done."



Dr. Henry Wise Jones

Pastor Emeritus — Green St. Baptist Church

January 4, 1873 — May 2, 1954

Thursday, May 6, 1954

1 P.M.

GREEN STREET BAPTIST CHURCH

Rev. J. V. Bottoms, Pastor

Interment: Eastern Cemetery

ACTIVE PALLBEARERS

H. W. Jones, Jr.

Rev. Sylvester Jones

Rev. W. A. Jones

Franklin F. Jones

Louis G. Jones

Carl M. Jones

HONORARY PALLBEARERS

His Brethren in the Ministry