

# The Welsh IN UTAH



Y DDRAIG GOCH  
A DDYRY GYCHWYN

The Red Dragon goes forward.  
It Stands for Progress.

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COMPILED BY KATE B. CARTER

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DAUGHTERS OF UTAH PIONEERS

State Capitol

Salt Lake City, Utah

## THE WELSH IN UTAH

Among the first pioneers to Utah who spoke a foreign language, were the Welsh immigrants of 1849. Other groups and families followed until several settlements were largely composed of Welshmen and in nearly every town Welsh Converts took their place as valuable colonizers. As their countrymen arrived to join them, they too, were progressive, believed in education and gave liberally of their talent in music. It has been said that the Welsh seem to be born "with a song on their lips and a dance in their hearts." Utah's Welsh have given a full share to their adopted State and from that "Land of Song" came hundreds of pioneers who helped enrich life with their divine music.

Evan Stephens, poet, composer of over a thousand songs, and choir leader was born in South Wales and came to Utah in 1864, then settled in Willard, Utah with his parents. There are other Welsh musicians whose stories we have also recorded in other chapters, who like Thomas Giles, the blind harpist, gave unstinted service in the community life of the new West. The music of Wales is ever associated with the national instrument, the harp. When the Welsh Pioneers arrived in Utah, the music of their beloved harp was heard in their religious meetings as well as in their festive gatherings.

The Welsh Pioneer gave not only in music but in the varied skills needed to build a new commonwealth. The men were strong and willing to do their part. The women quickly adapted themselves to their new surroundings. With courage they went forth to build new homes.

Among the several settlements where the Welsh predominated were Wales, Willard, Spanish Fork, 15th and 16th L.D.S. Wards in Salt Lake City, Malad and Samaria, Idaho. Others went to the coal mines in Carbon County, where mine owners welcomed these experienced laborers. They were called to Winter Quarters, the Iron County mineral deposits, the Ophir district and various other mining centers.

Among other prominent Welshmen of whom we have previously written in detail we find Elias Morris, whose special instructions from the Church authorities placed him in charge of the safe delivery of sugar manufacturing machinery from Europe to the Great Salt Lake Valley. He

followed his trade of stone mason and founded one of the leading businesses of its kind in the West. He maintained an active interest in his countrymen and the Cambrian Association.

### WELSH L. D. S. MISSION

The British mission was opened in 1837 by Heber C. Kimball and six other missionaries. James Burnham crossed over into Wales and a branch was organized in Overton, Flintshire, Wales, with 32 members, in the fall of 1840. John Needham labored in South Wales and at the close of 1840 there were over 100 members of the church in Wales. Other districts were organized but it was not until 1845-49 when Dan Jones filled his mission in Wales that the mission showed any great increase in numbers. By December 31, 1848, 3,603 souls had been baptized. Wales as a missionary field is still (1930) designated as the Welsh district of the British Mission.

In 1846 Dan Jones commenced the publication of a mission periodical in the Welsh language, named "Prophwyd y Jubili" (The Prophet of the Jubilee), the first publication in the interest of the Church of Jesus Christ of Latter-day Saints to be printed in a foreign language. He also published forty-five different pamphlets, containing from 8 to 100 pages each, the sale of which, at a small profit, sustained ten or twelve missionaries at a time in the field. Abel Evans succeeded Dan Jones as editor of the mission periodical, the name of which, at the suggestion of Dan Jones was changed to "Udgorn Seion" (Zion's Trumpet), the publication of which continued for many years.

In 1852 the Book of Mormon in the Welsh language was published at Merthyr Tydfil by John Davis; the publication of the Doctrine and Covenants, in monthly parts, had already been commenced the previous year. An enlarged hymn book, containing 575 hymns in the Welsh language, was also published in 1852. In that year the membership of the Church in Wales was considerably over 5,000 souls. Several additional conferences were also organized.

### CAPTAIN DAN JONES

David Lloyd George once affectionately called Wales "The little land behind the hills." It is known as the land of song and folklore. Edward I of England subdued it in 1282, and gave to his infant son the title of "Prince of Wales." From that time on the male heir to the British throne has carried that title. "A better people to govern Europe holdeth not," said Sir Henry Sidney who was sent by Queen Elizabeth to rule Wales.

Welsh folklore and song form a rich fabric through British civilization. The "littlest land" has enormous beds of coal, and richest minerals of all kinds. From this varied background came the Welsh Saints to Utah, under the leadership of Dan Jones, a native of Flintshire, who was born there August 4, 1811.

He is familiarly known as Captain Dan Jones, and recognized as the founder of the Welsh mission, the son of Thomas and Ruth Jones. He

was dearly loved, idolized, and called "The Welsh Prophet" by all the Welsh Saints. At 32 he had earned for himself a college degree, sailed the seven seas, and emigrated to the United States, where he located in the Mississippi States section, and Church history first mentions him as plying a small river steamer called "The Maid of Iowa" on the great river. Before this in 1841 he had obtained a license and enrollment at St. Louis to ply a mail steamer called "The Ripple" for coastal trade and fisheries.

In 1843 he brought a company of Saints (in charge of Parley P. Pratt and Levi Richards) to Nauvoo, Illinois from St. Louis. At this time he met the Prophet Joseph Smith, who, in stepping up to him said, "God bless this little man." Soon afterward he became a convert to "Mormonism." He was baptized in the early part of 1843. In May the Prophet bought a half interest in the "Maid of Iowa" which Jones ran as a ferry boat between Montrose and Nauvoo, and Jones became the trusted friend and body guard of the Prophet, plying the boat to catch river runners who tried to capture Joseph.

The last recorded prophecy of the Prophet while they were lying on the mattress on the top floor of Carthage jail the last night of the Prophet's life (Jones was protecting Joseph on one side with his own body) was the forerunner of the famed Salt Lake Tabernacle Choir. Joseph asked Dan if he were afraid to die. "Has that time come?" asked Jones. "Engaged in such a cause, I do not think death would have many terrors." Joseph replied, "You will yet see Wales and fulfill the mission appointed you before you die."

A little later he sent Jones with a letter to Governor Ford. History states he took the wrong road and thus avoided the mob who were waiting for him and making up to attack the jail. But Jones testified many times that a white cloud or an apparation appeared at the end of the road, which his horse would not penetrate, and which shielded him from the mob's view. Turning, he went the other way, delivered his message to Ford who paid not the slightest heed to Joseph's requests, and when Dan tried to get back into the jail to his chief the guards refused him to enter again.

A few months later Dan Jones was on his way to Wales, his native country, as a missionary. He was a vigorous little man with deep set eyes, high cheek bones and thick long hair, short of stature, but with vigor, forcefulness, ingenuity and initiative to make up for his size. He could speak eloquently and rapidly in either his native Welsh or the Queen's English, with a vividness sparkling with figures of speech. He could hold his listners spellbound for hours, whether they were tough miners or country gentlemen.

On his arrival in Liverpool, England, he was assigned to Wales. He proceeded at once to Merthyr Tydfil, where he organized himself and family into the Welsh conference and commenced preaching the Gospel with such success that in the course of four years he and his companions became the means of baptizing and adding to the Chuch about 4,000 souls in Wales.

Having finished his mission in Wales, Captain Jones sailed from Liverpool February 26, 1849 with 249 emigrating Saints on board the

ship "Buena Vista." The boat was a leaky one that the English said, "Let them have it and it will go down with all the damned Mormons on board." But Jones, being seaworthy and wise, repaired the ship and, with prayers each day for safety, they came across the ocean, unloaded everything upon the docks (much of it water soaked and spoiled. See mirror in exhibit) and the ship sank in the harbor. With their wealth of melody and song the Welsh Saints came ashore carrying, some of them, their crude harps with strings of hair or leather, even though they knew space in wagons would be limited. But they couldn't leave their music behind. Leaving New Orleans the Welshmen took a steamer, "Highland Mary" up the Mississippi. But death rode with them, for cholera claimed sixty lives, about one fourth of the company. They landed at Kaneshville, Iowa, in May, 1849, and crossed the plains with ox teams with Dan Jones as captain, included in the George A. Smith company. Under date of August 12, 1849, George A. Smith wrote as follows, while crossing the plains: "Captain Dan Jones understands his duty, and surely he has done nobly in building up the Kingdom of God in his native land and conducting the company he has across the mighty deep."

**Jordan River Settlement.** Arriving in the Salt Lake Valley, the so called Welsh settlement was formed on the west bank of the Jordan River, about 48th South. Many of them later went to Wales, Sanpete County, where their descendants still reside. Those on the west bank of Jordan moved to the Fifteenth and Sixteenth Wards in Salt Lake City. The arrival of the Welsh company under Dan Jones was practically the introduction of the Welsh element into the Church, and was the first foreign speaking company to enter the valley. Shortly after Brigham Young called together some of Dan Jones' Welshmen to form a choral group, and appointed John Parry from Jones own native Flintshire in northern Wales to head the song group. He was a gifted musician. The first General Conference of the Church was held in the Bowery, first Tabernacle in the desert, in April, 1850. At this conference the Welsh choir sang their way into history and into the hearts of all who listened. Thus was fulfilled the prophecy of Joseph Smith. Thus was formed the present famed tabernacle choir. God needed music for His church.

In the fall of 1849 Dan Jones was called to accompany Parley P. Pratt and others on an exploring expedition to southern Utah. On this journey Jones rendered efficient aid to the expedition.

The exploring company returned to Salt Lake City early in 1850. After that we find Dan Jones prominently associated with public affairs in the city. He was often sent east to help Saints enroute to Utah. Late in the year of 1851 he was called to locate in Manti, Sanpete County, where he was elected first mayor of the city, April 7, 1851. He ran a threshing machine and took part in all kinds of pioneer labor.

In August, 1852 he was called on a second mission to Wales, during which time he again did splendid work in his native country. Returning from his mission in 1856 he had charge of a large company of Welsh Saints, 703 souls, who crossed the ocean in the ship "Samuel Carling," which sailed from Liverpool, July 6, 1856. Early in 1856 Captain Dan Jones commenced navigating the Great Salt Lake in the "Timely Gull,"

a small boat owned by Governor Brigham Young. The little vessel was anchored in Black Rock harbor, where Jones and his family lived. February 13, 1857 it sailed with a general cargo—mainly composed of cedar wood, fine salt and flagging for sidewalks, yards, and cellar floors, which articles were offered for sale. The "Timely Gull" was the first vessel of any consequence ever launched upon the waters of the Great Salt Lake. In 1859 it was suggested that the stone coal which had just been discovered in Wales, Sanpete County, should be hauled from that place to the head of Utah Lake, from which point Jones would boat it across the lake, down the Jordan River, into Salt Lake to supply the citizens with fuel. This venture, seemingly, did not prove a success.

In the meantime Captain Jones moved his family to Provo where he lived until the time of his death which took place January 3, 1861.

Captain Dan Jones married three times. His first wife was Jane Melling. Two children of this marriage survived at his death—Claudia, who married Hyrum James Dennis and went to Provo Valley, and Dan (Probate Judge in Provo for many years) who moved to Seattle, then to Piedmont, California, where he died in 1914. The second wife was Elizabeth Lewis. Their children were Brigham and Ruth, residents of Salt Lake in later years. The third wife was Mary Matilda Latrill. Two children from this union were Edward, prominent business man of Provo, Salt Lake and Ogden, and Robert, who homesteaded in Summit County, logged and mined there, and later moved to Idaho.—Merling D. Clyde

### JANE MELLING JONES

Little is known of Jane Melling Jones, first wife of Captain Dan Jones, except that we find her life closely woven into his, or his missions, in their pioneering movements from U. S. to Wales, Great Britain to U. S., back to Wales on his missions, and pioneering, in Salt Lake City, Manti, Black Rock, and Provo.

She was an expert seamstress, going from house to house sewing, also taking her produce from their farm in Manti, the work of her own hands—butter, cheese, etc.—into Salt Lake. She drove the team of oxen herself, and camped along the way.

Grandchildren of the third wife testify how greatly Jane was loved by their mother, how respected she was in the community wherever she lived, and they state that her ability to manage and suggest ways and means helped a great deal in her husband's affairs, that had he always taken her advice in matters, he would have prospered more.

She must have been born in 1817, for I have a "sampler" done in exquisite cross-stitch, "date 1830, by Jane Melling, 13 years old."

I also have a letter written by her to her mother somewhere in the states wishing to find a way to come back there, "if she could find a way, but didn't want to ride with just anyone because she thought something of herself," showing that she was a good pure woman. She didn't get to go as she died about 1860, eleven months before her husband. He was ill at the time, dying of consumption. She had nursed him, then after that her little daughter, 12 years old nursed him until he died in 1861.

Jane Melling Jones, is buried in Provo City cemetery beside Captain Dan Jones, her husband. Two children were left at the time of their deaths—Claudia Jones, who married Hyrum James Dennis and went to Provo Valley for most of her married life, dying in Provo (Aird Hospital) in 1903, and Joseph Dan Jones.—Merling D. Clyde

### THE WELSH QUEEN

Elizabeth Jones Lewis Jones was born April 2, 1812, in Claddy, South Wales, daughter of Thomas and Elizabeth Jones, who were members of the Baptist Church which organization she joined at the age of fifteen years. In 1833 she married David Lewis in South Wales; to this union were born six children, four sons and two daughters.

I shall write here part of her story in her own words as written for the book, *The Women of Mormondom*; by Edward W. Tullidge, page 460.

"In 1846 several years after my marriage, while keeping a tavern, a stranger stopped with us for refreshments, and while there unfolded to me some of the principles of their, entirely new to me, Church of Jesus Christ of Latter-day Saints; his works made a profound impression and was greatly heightened by a dream which I had shortly thereafter. It was sometime before I could learn more of the new doctrine; I made diligent inquiry however, and was finally, by accident, privileged to hear an elder preach. In conversation with him afterward, I became thoroughly convinced of the truth of Mormonism, and was accordingly baptized into the church in the year of 1847.

"After this my home became a resort for the elders and I was the special subject of persecution by my neighbors. In 1848 I began making preparations to leave my home and start for the Valley. Everything was sold, including a valuable estate, and I determined to lay it all upon the altar in an endeavor to aid by poorer friends in the Church to emigrate also.

"In 1849 I bade farewell to home, country and friends and with my six children set out for the far-off Zion. After a voyage embodying the usual hardships from Liverpool to New Orleans, thence up the Mississippi and Missouri rivers we arrived in Council Bluffs. In the early summer, I started across the plains; I had paid the passage of forty persons across the ocean and up to Council Bluffs and from there I provided for and paid the expenses of thirty-two, to Salt Lake City, having every comfort that could be obtained. We, perhaps, made the trip under as favorable circumstances as any company that has ever accomplished the journey."

For her magnanimous conduct in helping the emigration of the Welsh Saints, coupled with her social standing in her native country, she was honored with the title of "The Welsh Queen." The title is still familiar in connection with her name. In December 1849, she married Captain Dan Jones in Salt Lake City, two children blessed this union, a son and a daughter. She knew many trials but remained true to the faith all her life. She died in Salt Lake City, May 6, 1895 and was buried in the City Cemetery.—Josephine Lewis Anderson

## THE WELSH PIONEERS IN THE 15th AND 16th WARDS

"Wales is a land of mountains of little alpine heights ranged on the western coast of Great Britain, set in between plain and sea, full of mountain fastnesses. In planning for the accommodation of the emigrating Saints President Brigham Young thought to reserve the northeast section of the city—the foothills of the Wasatch mountains—for the Saints from Wales, on account of its hilly aspects, so like their native land. But apparently they wanted no more hill climbing, so on their arrival in the Valley, the Welsh chose to make their home on the west side, a level plain some five to eight blocks west of Temple Square, in the Fifteenth and Sixteenth Wards."—Joseph Hyrum Parry's Journal

An outstanding Welshman was **William Lewis** from South Wales. He came to Utah in 1849 with Captain Dan Jones. In Wales he worked on an estate and was privileged to go to school. He wrote poetry in Welsh and English before coming to America. Like many Welshmen, he also was a stone mason and worked on the Temple Wall and church buildings.

The Harmon name was and is very prominent in the Welsh section. **Charles Smith Harmon** was one of these. He was born May 8, 1814. He left Liverpool July 28, 1857 in charge of a small company of Saints on the ship "Wyoming." They arrived in Salt Lake City, Sept. 20, 1857, and settled in the 16th Ward. They engaged in farming and later worked on grading and building the roadbed for the railroad. He was also the shoemaker for Brigham Young.

**Evan Williams** was not a convert to the Church when he left Wales to come to Utah, but his wife was a member. They sold all their belongings in Wales and left Liverpool early in 1859. They had a very difficult time in their travels. They were detained in Florence, Nebraska. Mrs. Williams was very ill and was healed so miraculously that her husband was converted and was baptized. They arrived in Salt Lake City in 1860 and settled in the 16th Ward. With the money they brought with them from Wales they bought one quarter of a 10 acre square in the vicinity of 6th and 7th West, between North Temple and 1st North Streets. This piece of land the family farmed, raised all the food the family needed, and owned cows for milk and beef cattle for their meat supply. Mr. Williams was very retiring in his disposition, but Mrs. Williams was very active in church and civic affairs.

**David Williams**, an old resident of the 16th Ward was born Dec. 18, 1817, at Llanelly, South Wales. His people were the Williams family who formerly lived on the Caerbigyn Farm, and some little distance from the village named Five Roads which is near Llanelly. It is believed he came to Utah in 1867. We worked in the mines in Utah and later engaged in the dairy business. He was converted to the church sometime in 1845. He built a home of adobe which he made himself.

**Thomas Evans Jeremy** was born in Lanybyther Parish, South Wales, July 11, 1815. He was one of the first to embrace Mormonism in Wales, and came to Utah, Oct. 28, 1849. He brought with him his wife, seven children and three other persons. Elder Jeremy located with the Welsh Saints who had formed a colony west of the river Jordan, in Salt Lake City but later moved to the 16th Ward, where he resided

the remainder of his life. He presided over the Welsh meetings which were held each week during that time. In 1852 he was called on a mission to his native land, and returned in 1855. Five years later he was appointed to preside over the Welsh Mission and returned in 1864 with a large company of Saints. Throughout his life he was known as "Friend of the Welsh."

**Sarah Evans Jeremy.** With her husband, Sarah came as a pioneer of 1849. Her story of the people who were stricken with Cholera follows:—

After seven weeks aboard the "Buena Vista," they ran out of oatmeal, bread and water and had to eat hardtack and drink water full of slime, called "ropey water." Their hearts



Esther Davis Stephens, left; Mirl Giles Chalker in Welsh Costume.

were filled with joy as they saw the buildings of New Orleans outlined against the sky and two tug boats came and towed the big steamer into the harbor. Out of the 249 passengers aboard the "Highland Mary," one-third were stricken with the Cholera while en route from New Orleans to Council Bluffs. Men and women were lying on the deck, unable to help themselves and no one able to do anything for them. Their tongues and mouths were parched with thirst and they felt as if they were being consumed with fire, and yet they were advised by a Brother Benjamin Clapp at New Orleans not to drink any water if they were stricken. However, Sarah's little boy, Thomas, who was nine years old at the time, crawled out of his bunk and drank the water off of some outmeal that one of the ladies had put on the stove to cook and by so doing, his life was spared, but his mother lost three of her beautiful little girls in one night; Sarah, Margaret

and Mary. Coffins were made of rough boards and they were buried among the big timbers on the banks of the Missouri River. The grief of Thomas and Sarah was almost unbearable, but with their faith in the Lord and comfort given them by an angel of mercy, Jane Treharne, who afterwards became Mrs. Edward Ashton, they were able to pass through the terrible ordeal. The Cholera raged from New Orleans to Council Bluffs. In spite of all the trials they had, they turned their faces westward, undaunted. When they reached Council Bluffs, they were happy beyond words to get off the boat and their legs shook from the effects of the Cholera and they were so weak that they could scarcely walk down the gang plank. They left Wales in Feb. 1849 and arrived in Utah, the "land of promise" October 28, 1849.

The Jeremy's built themselves a home in the old 16th Ward on South Temple and 6th West Streets. They called this home "The Willow Basket" because it was built with willows. It was plastered inside and out and was quite comfortable. This family engaged in farming in Wales so continued on in this occupation along with dairying in Utah.

In 1852 they planted trees around this home. One of these is still standing (1949) on the corner of South Temple and 6th West. It is said to be one of the oldest trees planted in Utah.

**Harriet Parry Parry** was born in Hennlan, Denbighshire, North Wales, October 18, 1822. She came to Utah Oct. 10, 1853, and married John Parry the following year, Apr. 2, 1854.

He was a lover of flowers and trees, a gardener by nature. He planted a small orchard which produced fine fruit. From one tree, in one favorable season, he netted \$120.00 from the sale of apples. Other fruit trees bore plums and peaches. They grew some small fruits, especially strawberries, also rhubarb or pie-plant. The berries were sold and brought very good prices, 50 and 60 cents a quart. There was no way of canning in those early days, so the fruit was dried. When sugar was obtainable, the peaches and plums were preserved. The excess was sold to S. B. Teasdale, a Salt Lake merchant and he shipped it to Montana.

Quoting from a letter of Henry, their son: "Mother was a very hard-working woman. When she was left a widow in 1868, she made a living for her children from the fruit and the garden. She always kept cows and made butter. "Ranch" butter sold for 10 and 15 cents a pound, but mother's was so good she got 40 cents for hers. The boys were working and they helped. After mother stopped drying fruit she began nursing, maternity cases mainly, and she was very much in demand. She was a born nurse. She had little extra money, but she always took care of the children and their education. We always had enough to eat. For breakfast generally we had corn meal mush and milk, sweetened with molasses, bread and butter and warmed over potatoes. We had meat, eggs and chickens. We bought beef and mutton but never pork. We had apples the year around. The cooking was done in the open fire place when I was small. Then mother paid \$100.00 for a step-stove. She raised the money from her strawberry patch. She bought the stove in about 1870. We used apple wood for fuel. Mother never to my knowledge went in debt. She paid cash or went without. Mother not only spun the wool for the cloth for our clothing, but washed and carded it, spun it, then took the woolen thread to the weaver to be made into "homespun" cloth. Making clothes for boys by hand was hard work and mother was very progressive and as soon as the machine came, she got one. We children would turn it while she would sew. She went to Utah County, in 1858, during the "move."

Mother, like a good many others, raised silk worms. In the slant of the roof we had shelves, and one shelf was for the silk worms. We had a Mulberry tree in our yard and kept them supplied with food. We got \$2.00 a pound for the cocoons.

Florence L. Parry's granddaughter said: "I have heard my father tell how his mother cut out their first pants. Father never could tell the story without laughing 'till the tears ran down his face. The cloth

for the pants was spread out smooth on the floor and then each boy, as his turn came, would lie down on the cloth and grandmother would cut the cloth around the boy's legs and up to his waist, and then sew it up by hand. Openings on the side. I think father laughed so heartily because he still carried the picture of himself in those first long pants. From father's notes I find this:—Mother and I spent the fall of several years gleaning wheat after the harvesters on farms bordering the city. We threshed the wheat at home (on a windy day) and took it to the local mill. Thus we got the flour for our winter's bread. Some harvesters left a 'fat field' for the gleaners, while some fields were not worth visiting. Some owners were kind to the gleaners while others discouraged or expelled them from the fields.

Harriet Parry Parry passed away in April, 1901 at the age of 79 years.

**John Davis Evans**, father of Mrs. Joseph A. Thomas, was born in Hirwain, South Wales, Mar. 4, 1843. When he was seven years old he sailed on Oct. 17, 1850, on the ship "Joseph Badger" with John Morris in charge of the company. They arrived in New Orleans Nov. 22, 1850. They settled in St. Louis but later came to Salt Lake City arriving in the Valley Sept. 1, 1859. He crossed the plains three times to aid emigrants. His job was to drive the oxen.

In Utah he was a teamster and hauled salt from the salt beds around Great Salt Lake. He also hauled granite rock from the canyon for the Salt Lake Temple. He worked in the lead mines in Nevada for a while but his health failed and he went to St. John, Utah. Here he hauled cedar posts from the canyon and partially burned them to make charcoal which he hauled to Salt Lake City and sold, making his living in this way.

Later he came to the City to live in the 16th ward.

Here he and his family engaged in the Ice Cream business under the name of Evan's Union Ice Cream.

John Davis Evans died July 30, 1908 at the age of sixty-six years.

**John Parry** of New Market, Flintshire, North Wales. He with his wife Mary Williams and two of their sons William and Caleb, sailed from Liverpool, England February 25, 1849. They arrived in New Orleans, April 19th, 1849, thence by steamboat to Council Bluffs, Iowa. Here they were organized in the company of George A. Smith, arriving in Great Salt Lake City, Oct. 28, 1849, over eight months on the way. He was well versed in language and music as well as being an expert stone mason. He gathered the Welsh Saints in a choral group and taught them words and music of many hymns and songs. There were no copies of any music available. This group practiced and sang in the old Bowery, which was built on the Temple Square, and was the beginning of the famous Tabernacle Choir.

As a stone mason he worked on the wall around the Temple Square and built many stone houses in Salt Lake and Davis counties, many of which are still standing.

**Edward Ashton**, one of the very finest of the Welsh people was born in Llangwonog, Montgomeryshire, North Wales, August 22, 1821. He came to America in 1850 arriving in New Orleans. In St. Louis he was stricken with Cholera and almost died. When he recovered he came

on to Utah. On the way west, he met a young woman, Jane Treharne, who became his wife. They settled in the 15th Ward. He was a cobbler by trade and made shoes for the John Taylor family. Later he worked on the D. & R. G. Railroad.—Florence L. Parry

### SPANISH FORK'S WELSH CITIZENS

The Pioneers from Wales left a land that was very inviting, and beautiful, a land of great valuation, noted for its beauty, coal mining, sheep herds, fish markets, large bakeries, beautiful mountains covered with green grass and flowers, inviting little white churches along whose paths were small white drinking wells, a University of outstanding fame, composed of four larger colleges, Cardiff, Bangor, Aberystwyth and Swansea, also the ancient Cathedral of the great St. David and many other interesting places of beauty and learning, all left behind for the sake of the Gospel, through the missionaries, and gathered to Zion.

Some families divided into groups and immigrated to this country. Some parents came first or one would leave the other to come later with the children. Some children came first who were old enough to bring other members of the family. The majority would remain in Pennsylvania coal pits until they made and saved enough money to come to Zion.

The first groups settled in towns and others who came later were taken into homes of friends and that hospitality was shared until they could locate and provide homes of crude construction. It was difficult for them to get accustomed to burning the sage brush butts, for cooking and warmth, carry drinking water great distances, a bucket in each hand and one on the head, when they were so accustomed to coal for warmth and cooking and pure water from the little white wells of Wales.

Those who came to Spanish Fork were aggressive people, working on farms, logging in the canyons, digging canals and during winter months, prospecting in the hills for coal and ores. Many went to Scofield the West Tintic district to Opher and Bingham and Alta.

The majority of Welsh pioneers belonged to carol societies and Eisteddfod Choirs. They made merry everywhere on the streets, in the concert halls, on the trollies, under ground as well as on the top with their ability to harmonize. Brass bands were organized, also dance orchestras, drum and bugle corps. The Lewis Brothers, (Wm. and Frederick) the Morgan brothers, (John, David and Billie) were renowned as drummers. At all large get-to-gether, the affair was not complete without a Welsh step-dance or clogg. John P. Jones, Thomas Jenkins, Ephraim Davis, Thos Bona, Emma Rees, Hannah Hughes, Mary and Jane Jones Bradford were professional and very much in demand both here at home and through the state.

Welsh and church choirs with Welsh conductors were organized and concerts given throughout Utah, contributing financial benefits for the bringing of more Welsh Saints to Utah.

Prof. Henry Giles and his father often visited different communities throughout the state, playing and singing. I well remember the father, though blind, would sing and accompany himself, singing "The Iron Horse With its Smoke Mounteth High," complimentary to the coming of the

first locomotive entering Utah. He used the chorus for community singing and how everybody sang and enjoyed it.

Two successful Welsh Eisteddfods were held in Spanish Fork. Entrants from over the state participated in solos, duets, trios, quartets, and chorus numbers, both vocal and instrumental.

The awards of the winners were in small hand made bags and placed around the winners neck. Prizes were given for the most artistic bags made. Some were sent from good old Wales, the land of our fathers.

Among the first Welsh missionaries from Spanish Fork to go back to Wales on missions for the L.D.S. Church were Thomas Martell and Thomas Evans. They were instrumental in bringing many Welsh saints to Utah. The Welsh people soon made acquaintances through their sociability of character and they continued to keep the Welsh language alive by holding Welsh meetings once a week at the different homes to study the gospel and sing the hymns in their native tongue. They could be heard for great distances, which the people of the community greatly enjoyed because of the melodious harmony and their ability to keep the songs of Wales alive in the hearts of the people.

The singing of "Nearer my God to Thee" which was sung by the "Royal Gwent" Glee Singers who came to Utah and were returning on the "Lusitania" vividly showing the faith and loyalty that they possessed. They huddled together with faces lifted to high heaven and sang, as they had never sung before, "Nearer my God to Thee" as the water covered the ship. The singing ceased as the ship was engulfed in the ocean, but the echoes will live in the history of a great people.—Annie Rowe Beck

**Morgan Hughes** was born in South Wales, Oct. 30, 1824. And with his wife Margaret entered the valley of Great Salt Lake in 1851. The same year he settled in Palmyra, Utah County. They were probably the first Welsh people to settle in Spanish Fork. On Dec. 3, 1853, Morgan Hughes married Hannah David, this union was a very happy one and their home became the home of the less fortunate, especially those of their native land of Wales. Many a Welsh family was helped in their time of need.

Other Welsh pioneers followed Morgan Hughes to Spanish Fork until it became known as one of the largest Welsh settlements in the West.

**John Tucker Davis** was born in South Wales, Mar. 3, 1806, and married Hannah Thompson and after her death married Letetia Ann George. For 45 years, from early manhood, he followed a sea-faring life and became known as "Captain Davis." He was Captain of the ship that brought the company of Saints over, and with him his wife and five children. He was a wealthy man and it was hard for them to settle after having had homes with plenty. They lived in Salt Lake City, then moved to Spanish Fork where he became known as a builder of roads and bridges. He built the first bridge across the Spanish Fork river. The family point with pride to Davis Strait which leads down to Quebec, Canada, which was first navigated by Captain John T. Davis, which story follows: "We left Liverpool, England, to sail to Quebec, Canada. While

at sea we ran into a calm, and were unable to make progress. Captain Davis issued the order that they let him know immediately when the first breeze came. They were at a standstill for fourteen days when a strong wind came up and blew them off their course. When they were able to sight land they discovered they were much farther north and west than they should be. Captain Davis studied his maps and used his general knowledge of navigation and decided they would save many days time if they could pass thru a strait which was supposed to be impossible to sail safely thru. His crew went in mutiny and refused to do his bidding while they still had other commanders. It made it necessary for him to put his second and first mates in irons and take command himself. He went on deck and directed and steered his ship through the strait, thereby saving much time and effecting a successful voyage. John T. Davis died in December, 1888."

**David H. Davis** was born in South Wales, Jan. 27, 1825, and after his baptism in the L.D.S. church he came to Utah in the early 50's.

After arriving here he went to Spanish Fork where he was employed as a bookkeeper by William Warren. In 1869 he went to work for the Spanish Fork Co-op where he continued as bookkeeper for many years. In 1862 he sent to Wales for Lucy Evans who became his wife upon her arrival in Utah. Aunt Lucy as she was commonly called, was a fussy and very clean housekeeper. When there were very few flowers in her town, she successfully grew roses, sweet-williams, canterberry bells, and other old fashioned flowers. David H. Davis died Jan. 4, 1878 at Spanish Fork. Aunt Lucy lived for many years afterward.—Files of D. U. P.

**Margaret Reese Davis**, daughter of William Reese and Elizabeth Powell Reese, was born Dec. 23, 1844 in Cardiff, Wales. Three months before she was born her father was accidently killed. He was considered one of the most exemplary of men, he was a great student of the Bible and never drank or smoked. After Margaret's birth she was reared by her grandmother Powell. When Margaret was eight years old, the Mormon missionaries baptized her into the church. At one time the missionaries visited her and asked her her name. In her confusion she said, "Latter-day Saint." Her mother became indignant and slapped her, which made her cry. The Elder picked her up and said, "Never mind! This child will be the only one privileged to go into the Temple and do work for the dead." This made them all very angry as they were all Latter-day Saints and intended coming to Zion. When they were down at the pier ready to sail for America, the mother and grandmother had a bitter quarrel, and her mother refused to allow Margaret to go to Zion with her grandmother's family. The grandmother fainted and had to be carried aboard ship. The boat sailed and all Margaret's clothing was on the ship.

As she grew up she fretted so for her grandmother that the hours seemed long and lonely. She was sad most of the time. Her mother was so jealous of her love for her grandmother that her life became unbearable and she ran away to her uncle Enic. He was poor, and she was sent to live with her uncle Joseph. He was wealthy, but allowed her to live only in the servants quarters, because she was a Mormon. A Mormon missionary came one day distributing tracts. His shoes were worn out.

She insisted he take her savings of five dollars, and two pairs of stockings she had knit. Her uncle saw her from his study upstairs and became very angry.

Next she boarded with a prominent Latter-day Saint family in Merthyr Tydfil, where she was the choir leader for years.

She became engaged to a Gentile; he wanted her to leave the church but she never would. He was later drowned at sea. The Elders persuaded her to marry a widower, Frederick Thomas. They had six children. From her savings in her crockery jar, she took enough money to bring the family to Utah in 1875. They settled in Ogden. Her husband's hatred for America and the Mormons and his extreme cruelty to the children caused her to divorce him. He later apostatized from the church.

The fulfillment of her desires came when she married Thomas C. Davis in the Temple. They had two children. In all her trials her faith in the gospel never wavered.—Regina Gardner Erickson

### WINTER QUARTERS, UTAH

Prior to 1875 coal was discovered at Winter Quarters, Carbon County. Among the first miners employed there were Latter-day Saint converts from Wales. The first branch of the L.D.S. Church was organized Dec. 21, 1881 with David Williams as President. The trained miners who came as converts sought the coal fields in Utah as a place to make a livelihood. Winter Quarters was rich in its coal output, hence the names of its first settlers are Welsh names.

**David Williams**, son of David and Sarah Rees Williams, was born December 16, 1827, Blen Avon, England, but lived in Swansea, South Wales. In 1844 he joined the Mormon Church and in 1854 emigrated to Illinois. Near Canton, Illinois he opened a coal mine at a place since called after him, St. David. In 1877 he emigrated to Utah, and in 1880 he began a coal mining operation at Scofield, Pleasant Valley, in Emery, now Carbon County, Utah.

The two men employed to open the first "room" were Morgan Thomas and Thomas Morgan, Welshmen he had known in the old Country. Mr. Williams recruited other helpers by paying the transportation of certain fellow-countrymen and co-religionists from Wales to Utah, with the agreement on their part to reimburse him from their earnings.

On the same basis he enabled them to provide themselves with rude cabin homes, the material for which was hauled in the form of logs and slabs from a neighboring lumber camp. He was bishop of the ward there called Winter Quarters Ward.

Morgan Thomas was sent by Mr. Williams to Spanish Fork to secure additional workers for the mine. Among those who went to the mine were the following: John Rowe, Owen Rowe, Billy James, Lehi Davis, Sam Davis, Sam Coombs, Ephraim Thomas, Hyrum Thomas, David Thomas, Rosser L. Thomas, Henry R. Thomas, William Thomas, David Rees, Henry Rees, Bishop John Rees. The last named had run "Wales coal bed." Morgan Thomas testified that over a hundred men had worked for Mr. Williams in the Scofield mine.

**Mr. Isaiah Llewellyn** furnished the following information about himself. He had joined the Mormon Church and had emigrated from South Wales. Prior to his arrival in Utah 1881 and beginning work in Scofield his father David L. Llewellyn had preceded him and worked at the mine. Isaiah and his wife both worked at the mine. She helped him to stand props and threw back the slack. Ephraim Davis worked as blacksmith.

The Scofield mine furnished large quantities of coal to Salt Lake City and elsewhere. On the testimony of Heber J. Grant this enterprise was begun by an unsecured loan of \$2000 to David Williams. Bishop Williams left for a mission to Wales in 1887 which terminated his residence in Pleasant Valley.

The above information was furnished June 19, 1949 by Professor Benjamin Franklin Cummings III, Brigham Young University, son of Emily S. Williams, daughter of David Williams.

**Welsh Entertainers.** Old timers in Winter Quarters will never forget the music, plays and entertainments put over by the Evans Brothers. David and Hector were dramatic leaders, Dick and Tally were singers, Harry and John were musicians and played for the dances. Nor will they forget Thomas Jenkins and his son "Geth." The father was a good soft shoe dancer and "Geth" played the banjo. The Evans boys formed a quartet. They would climb to the top of the nearby mountain and with their lovely voices sing all of the old songs. All the people in Winter Quarters would gather on their porches to hear the music as it came down from the mountains.

It is said that David Evans would put a spoon in a glass then sing so very deep that it would cause a vibration in the glass. Thomas Reese and Morgan Evans organized a male chorus of Welsh singers. As the Welsh miners came out of the mine they could be heard singing, but the Scofield disaster caused the death of many of these young Welshmen. Two of the Evan's boys were killed and many others who had aided in the entertainment field.

**Bedlington E. Lewis** was born in Wales April 11, 1861, and worked as a miner in the Winter Quarters mine for six years. He abandoned mining, however, and gave his attention to photography, at which profession he made great success.—Josephine Haws

**The Evans Brothers.** Isaac Robert Evans of Merthyr Tydfil, Wales, born February 1, 1828, was an iron worker by occupation, but because of a depression was forced to work in the coal mines. This influenced his family to become coal miners.

He displayed his talent in the arts of sculpture, poetry, and singing. This talent gained him much recognition. He married Catherine Thomas. From this union were born ten boys, three of whom died in infancy. Following are the names of the seven who accepted the Church along with their parents at Abercaniad, Merthyr Tydfil, Wales: William T., Henry T., David T., Richard T., Isaac T., Taliesin T., and Hector T. Evans.

Their musical talent was frequently used for the Church. Daniel H. Wells who presided over the European Mission was very impressed

with their singing, and laid his hands on the head of Taliesin and promised him that he would sing in the L. D. S. Tabernacle at Salt Lake City. This prophecy was fulfilled in 1902.

The family arrived at Scofield, Utah on September 1, 1888 after coming to America on the ship "Wisconsin." While residing at Scofield they followed their vocation of coal mining. The musical ability of the family, both instrumental and vocally, was enjoyed both civically and in Church capacities in Eastern Utah. They were also noted for their theatrical ability.

The breaking up of this family body accrued at the mine explosion at Winterquarters on May 1, 1900 which took the lives of David T. and Richard T. The others have rendered their musical ability individually since that time and have filled many honorable positions in the Church such as bishops, bishops' counselors, and choir leaders.

—Emily Whimply Evans

### THE WELSH SETTLEMENT AT WALES, UTAH

In 1864, at a conference held at Fort Ephraim, attended by President Young, an Indian walked up to the stand and showed President Young a black lump, claiming that it would burn. This led to the discovery of coal on the West side of Sanpete Valley near the present site of Wales, and a settlement was founded there in 1869 by John E. Rees and others. Most of these people had come from Wales where they had worked in the coal mines. As time went on and new Welsh emigrants came into the Valley of the great Salt Lake, they were directed to settle in or near the little town of Wales. Generally speaking, they were skilled workmen, outstanding musicians, and good citizens.

Elizabeth Jones Fairless, daughter of Wm. Henry and Sarah Nicholas Jones, tells of the Welsh quartette she remembers in Wales. It consisted of her brother, Dave, Vern Reese, Jack Thomas, and Jack Woolsey. They were colliers, members of some of the original families settling Wales.

**John E. Rees** was born in Merthyr Tydfil, Glamorganshire, South Wales, November 16, 1821. He lived in the coal mining district and had worked in the mines from the time he was eight years of age. It was in this same locality the elders of the Church met and converted him. Mary Williams Rees was born September 13, 1821, Glamorganshire, South Wales. She was reared on a large farm where she learned the many tasks of farm life. Mary Williams was a member of the Baptist Church until she met the Elders of the Church of Jesus Christ of Latter-day Saints, and was baptized. She was disowned by her parents at the time. When she was twenty-eight she became Mrs. John E. Rees on April 13, 1849. They crossed the plains in a covered wagon with an ox and a natural 'pole' (hornless) Durham cow to pull their wagon. Mary Rees purchased the cow at the beginning of their journey. A calf was born to this faithful animal, and was traded to a farmer for a pig which was killed and salted down.

Every day, three times a day, all during the long journey, old Bede as she was called, was milked and the milk was distributed among the children of the wagon train. Besides feeding the Rees's two children (the

second daughter was born in St. Louis) and the other youngsters, this cow pulled more than her share of the heavily loaded wagon. It might seem impossible for one cow to be able to give so much to her master. She was a fine animal, but God had given her the extra strength to produce milk in so great abundance and still carry her heavy load.

One day as she trudged wearily behind her wagon Mary Rees noticed a piece of steel lying at the side of the road. She picked it up and placed it in her apron. It was heavy but she knew it would come in very handy sometime in the future. So she told her husband when he asked her what she was weighting herself down with such trash for. When they arrived in Ephraim there was no plow with which to till the soil. This farsighted woman took her piece of steel to a blacksmith named Allred and he made the nose for a tiny plow. It was small, but it served its purpose and many times repaid for the throbbing back-ache she suffered as she carried it along. It was the first plow in Ephraim and now stands there with other relics of by-gone days.

The young John Rees's and their children first settled in Farmington then they moved to Bountiful where they were residing in a two-room adobe house when they were called to go South to help settle Sanpete County. They left Salt Lake City with a Company of settlers bound for Manti. At that time there was not a house to be found between Nephi and Manti. They came into Sanpete Valley December 23, 1854. The snow was three feet deep and the air was intensely cold. When the company reached the banks of the Sanpitch River at a point where Chester now stands John Rees' ox died. He wanted to take his family and go on to Manti with the company and return the next day for his wagon. Mary Rees refused to go on and leave the wagon with her precious possessions at the mercy of the winter and the wolves. She finally decided to stay with her children while her husband went on to Manti with the company. No amount of persuasion could budge her.

When she was left alone this brave pioneer woman busied herself with making a fire and heating a large kettle of water. When the water boiled she brought it into her wagon where the warm steamy vapor filled its interior. Then she turned to the care of her two tiny daughters. Betsy, the eldest, was but three years old at the time. Mary Rees knew that brandy was a very good stimulant especially when anyone is suffering from the cold. She fixed a hot-toddy and gave some to each of her babies. Mary Ann the ten months old baby was soon warm and asleep but Betsy seated herself behind a large box and entertained her mother with a series of tuneless little songs of her own composition. Outside the temperature dropped and the wolves howled, but little Betsy was happy and unconcerned. The next day John Rees returned with another ox and they continued to Manti.

In the year 1854, the people of Sanpete County were gathered at Fort Ephraim for a conference. A group of Indians were also in attendance because they wanted to hear the Great White Chief and President of the Church speak. After Brigham Young's address, an Indian by the name of Tabiona came to him and showed him a black rock. "Heap Burn," said the Indian. After examining the coal carefully President Young asked for volunteers to go with the Indian to the coal and mine it. John Rees was

the first to come forth. He suggested John Price as a companion for himself as Brother Price was equipped with the coal-mining tools. These two men were given as a special mission, with the aid of the Indian, the task of locating the coal vein. They were promised although their lives would be endangered many times, they would not be harmed, if they had faith and trusted in God. They traveled to a branch of the rugged Rocky Mountains on the west side of Sanpete Valley. There they found snuggled close to the breast of mother earth the coveted black rock—the coal.

While the two men mined the coal they lived in dugouts which they built in the side of a hill. Several years passed and the daughters of these two men, Betsy Rees then nine years old, and Ann Price came to cook for their fathers. They were very young but were both capable hard-working girls. They made tallow candles in the daytime and were careful not to give any evidence of their whereabouts as the Indians were still hostile. In 1859 a group of settlers came to the coalmine territory and settled about one and one-half miles east of the dugouts. They called their settlement Coalbed. The name was changed to Wales in 1869.

One day the two Welsh miners were approached by a group of renegade weirdly painted Indians. John Rees saw the Indians first and he called to John Price in Welsh to get ready to defend himself. Hearing the strange tongue the Indians fled. God was surely keeping the promise that Pres. Young had made to them.

In 1872 these miners sold the mine to John T. Lynch. By this time there were eight miners and each one of them received \$1000. The new owner installed some large coke ovens and worked the mines for quite some time. This company failed because there was so much rock in the coal, and mining it was too expensive. Through the efforts of Governor Simon Bamberger, English capitalists supplied the money and a railroad was built into Sanpete. It also brought the mail for Sanpete and Sevier Counties.

John E. Rees became the first Bishop of Wales and had served thirty-three years, when he died at the age of 82 on March 24, 1903. His good wife, Mary, died at the age of 90 after being blind for about 13 years.—Sazie A. Thomas and Gwen A. Jacobson

**John Howell Price** was born December 16, 1814 in Breconshire, Merthyr Tydfil, Wales, Great Britain. He was the son of Howell Price and Ann Williams and the second child of a family of nine children. He married Rachel Jones in Merthyr Tydfil and became the father of five children, namely, Richard, Sarah, Ann, Elizabeth, and a son who died in infancy.

He followed the main occupation of his country and became a coal miner. His parents belonged to the Methodist Church and John Price was the first of his family to understand the message of the restored gospel, joining the Mormon church two years before his wife was converted. She, however was baptized the day the prophet Joseph was martyred June 27, 1844. John was a devoted Latter-day Saint and became the first presiding elder over the mission branch in Merthyr. Many times he preached in street meetings proclaiming the message of the

gospel to his people. On such occasions his mother would not recognize him as she felt that he was bringing shame on the family.

Bitterness against this new religion was growing in Wales as in other places and it was necessary to baptize the new converts at night in the canal that was used to transport the coal to the sea, where it was loaded on ships. These canals afforded the best place at this time for performing the ordinance of baptism. Here John Price baptized all his children before leaving their homeland.

After saving for some time, the family accumulated enough money to leave their native land and immigrate to Zion. In 1849 they set sail across the Atlantic in a sailing vessel and landed in New Orleans. It took them nine weeks to make the crossing. From New Orleans they came up the Mississippi on a small river boat to St. Louis, Missouri. Here it became necessary for the family to stop and obtain work in order to buy supplies and the equipment necessary to complete the journey. The mother, Rachel Price, was a very frail woman and oft-times the trials and hardships they encountered were almost more than she could bear.

At St. Louis John Price and his oldest child, Richard, got a job on road construction. John Price had been so used to working underground in the mines that he was unable to stand the work in the hot sun all day and as a result he suffered severe sunstroke. For days he lay unconscious and it was feared that he would not live, but his life was spared although he was forced to stay in bed for one year. This left the family in dire circumstances in a strange land among strange people. The family all spoke their native tongue, Welsh, which made it more difficult. It became necessary for all the children, old enough, to secure work.

Ann, then a child of about eight years got a job working for a lady who was taking in boarders. She did such tasks as washing dishes, setting table, and making beds. One day a man, who was called Dutch Henry stopped at this place. He was hauling coal from the mines to St. Louis where it was loaded on boats to be shipped down the river. Dutch Henry noticed Ann and realized that she was working too hard for a child of her age so he took Ann to his home to help his wife. These people were very good to her and they soon learned the circumstances of the Price family. Every Sunday they had Ann go home to visit her parents, who lived about two miles away. Ann was paid a small wage for her work each week, which she always gave to her parents, and every week as she left Dutch Henry's to make her visit home he would give her a basket of food to take to her family.

A year had almost passed and John Price was recovering from his sunstroke and beginning to get around a little. One day a man who had been working in the mines near St. Louis came to see him. He was leaving the mines and offered to get John Price his job. John gladly accepted and, although he was unable to work much, he took his son Richard with him and Richard did most of the work until his father grew stronger. Richard, at this time was too young to go into the mines to work without his father. They worked here until they were able to save enough money to continue their journey.

While at St. Louis they met another family planning on going to Utah so the two families bought two yoke of oxen and one wagon.

They loaded their supplies and began their journey, following along the Missouri river until they reached Winter Quarters. They worked all along the way on farms digging surface wells and at many other tasks. Thus they were able to save their meager stores for their journey westward. On the route to Winter Quarters one of the oxen was poisoned and the journey was completed with three oxen using a harness and hitching one ox to the end of the tongue of the wagon.

At Winter Quarters John Price met John E. Rees and his family, whom he had known in the old country. These two families journeyed across the plains in the same company and became very close friends.

In the year 1851 they began their trip across. Although the family had a yoke of oxen and a wagon for a trip it was necessary for as many to walk as were able. Due to her ill health Rachel Price, the mother, had to ride and also Elizabeth who was then about five years old. John Price, Richard, Sarah and Ann, then a girl of ten, walked along side the wagon.

When they reached Public Square in Salt Lake City, they were met by a Welsh lady, whom they had known in the old country. Rachel was so worn from the trip that the lady insisted the Price family come to her home. Rachel asked her if she had any tea. The lady said, "Yes, yes, plenty." Then Rachel asked her if she had a little butter. "Yes, yes," said the lady. "I have plenty of butter too." The butter turned out to be stewed squash and the tea was steeped wild rose leaves.

John Price and John Rees stayed in Salt Lake for a short time and were then sent to Farmington where they began work making adobes. One Sunday while in church two men were selected to go to Manti. The Indians were gathering at Manti and more men were needed in the settlement. After the meeting these men visited John Price and John Rees and persuaded them to go to Manti in their place. They left Farmington and came to Sanpete Valley in December. When they reached Nephi the snow was so deep in Nephi Canyon that the people had to get out and help break a trail through the canyon for the wagons. When they reached the place where Chester now stands one of John Rees' oxen died and it was necessary for him to leave his family there and travel on with John Price to Manti where he could get another ox team and come back for his family.

The Rees and Price families went to Manti where they met a Welsh lady, Rachel Burson, who gave them some logs and they built a one-room lean-to up against her house. Here the Rees and Price families lived together through the winter. The next summer John Rees moved to Ephraim.

Life was hard in this pioneer settlement of Manti. Starvation faced the people and for weeks in the spring and early summer, until the wheat began to ripen, they were forced to live on pig weeds which grew in abundance on the hill where the Manti Temple now stands.

Rachel Price became weaker as the days passed until she was forced to go to bed. Ann, realizing that her mother would starve if she could not get a little flour for her, went around the settlement trying to get just a small amount to keep her mother alive. But every place she went she found people were in the same circumstances, except one place and she seemed to feel that this woman had a little flour. She returned

home and got a little black lace cap, a treasured keepsake that she had brought from Wales. Taking the cap, she returned to the old lady's home and after much persuasion was able to trade the cap for a little flour. She rationed this and made her mother a little gruel each day until she could go out in the wheat field and glean a ripe head here and there.

In 1854 the Indian, Tabiona, brought a piece of coal to Pres. Brigham Young at Ephraim. Pres. Young asked if anyone knew anything about coal. John Rees said yes and John Price at Manti had the tools to work with. These two men, John Price and John Rees were appointed by Pres. Brigham Young to go with the Indian to the coal site and were given the promise that they would not be harmed.

For some time these two men stayed at the coal site, digging a small dugout in the soft surface coal. Later they made dugouts west of the present site of the town of Wales and brought their two daughters Ann Price and Betsy Rees to cook for them, however, as soon as the venture proved successful they moved their families to the new settlement. The Welsh immigrants were directed to the settlement, which was given the name of Coalbed, to aid in the development of the coal mines. This was the first coal mine in Utah Territory.

When a branch was organized at Coalbed John Rees was appointed Presiding Elder and John Price and Daniel Lewis were his counselors. In the early settlement of Coalbed, later named Wales, John Price kept a few necessities that the people needed. The people traded produce for the needed supplies which were taken to the larger settlements and in turn traded for a new store of goods. In 1871 a cooperative store was started with Jonathan Midgley as manager. Jonathan Midgley moved to Nephi in 1874 and the store and post office were taken over by John Price. He managed the store until the time of his death. Rachel Price died sometime in the late sixties and was the first woman buried in the Wales Cemetery. After her death John Price married Mary Jones. About two years after this marriage he died in Wales July 11, 1876.

—Ona Rees Anderson

### IN BOX ELDER COUNTY

March 11, 1853, in obedience to a call of Brigham Young, Thomas Young, Alex Perry, and Robert Henderson left Salt Lake City and came to Three Mile Creek. They took up land about one mile south of the Tippetts property. One year later, Augustus Perry, his two wives and his stepson Don Wray Walker came to join these settlers. They located just east of the center of the chain of springs which skirt the meadows west of Three Mile Creek. It was known as Welsh settlement. Among these settlers were Thomas Mathias, Benjamin Jones, David Evans and Cadwalender Owens, who came in March of 1853. Sometime later Dan Davis took up land in the settlement. A very sad death occurred in the Welsh settlement at Three Mile Creek. The wife of Captain David R. Evans gave birth to a baby, and after a few days, both mother and baby passed to their reward and were buried near their home a short distance west of the county highway. Later most of the Welsh families moved to Malad.

**Owen (Blind) Jones** Brigham City's first postman was born February 22, 1818, in the parish of Llanfrathen, Meirionethshire, North Wales. He emigrated to America in 1849 and to Utah in 1852, settling in Brigham soon after his arrival.

He was blind when he arrived in Brigham City, having lost the sight of one eye when a child, and the other when he was working in a Welsh slate quarry. In spite of his handicap, he became well acquainted with the city, not only the streets but the exact location of homes.

For 25 years Mr. Jones carried the mail. The only assistance he received was to have the mail arranged in a certain order before he left the post office. Then with his knowledge of the city, which he had never seen, and his excellent memory he would deliver each letter to its proper destination. It is reported that Mr. Jones often acted as a guide to strangers in the city. He died Jan. 3, 1894.

**Shadrach Jones** son of David and Ann Lawrence Jones was born Sept. 29th 1832 in Llanelly, Becken, Wales. About 1847-48 David Jones, father of Shadrach, left Wales for America. He had worked in the coal mines in Wales and intended to work in the coal mines of the United States. The last letter they received from him stated that he had saved nearly enough money to pay for their emigration and that he would soon have them come to him.

Soon after receiving this letter, two of the sons, John and Shadrach, heard the Gospel of Jesus Christ of Latter-day Saints and accepted the teachings. They were baptized into the Church on the 9th of June 1849 at Nantyglow, Wales. The two brothers then emigrated to Utah in 1854. On their journey they found that their father had been killed in a mine in Eastern United States.

In 1870 John and Shadrach who were at this time living in Utah sent money for their mother to join them in America. Shadrach and his wife, Mary settled in Willard, Box Elder County. They had no children of their own, but they provided a good home for many children who lived with them and partook of their love and hospitality.

Shadrach had learned to be a stone mason in Wales and this knowledge of building stone houses and stone walls here in Willard proved to be of great benefit to the people, not only of Willard where the rocks from the near-by mountains were so plentiful but his workmanship can be seen in many of the settlements of northern Utah and southern Idaho. The mortar he used to set the stones together hardened almost like cement.

In the book written by Levi Edgar Young called "The Founders of Utah" is the following quotation: "The most beautiful old homes possible of early days were rock houses. It is said that the best and oldest of those are at Willard. There was a humble old Welshman in early days who used to build rock houses. His name was Shadrach Jones. One writer tells us that one of the walls is two feet thick and the stones were laid in lime mortar."—Files D.U.P.

**Sarah McKee Davis**, wife of Bishop William Davis was one of God's noble women. She was of Welsh descent and was Box Elder's first doctor. When called to the poor she would say "Do you think I came to see your sick baby for money?" She was lovingly known as Grandma Davis.

**Jonah Mathias** came to Box Elder in 1853 with his parents, Thomas and Margaret Williams. He served in various civic offices, as County Clerk, Justice of the Peace, County Commissioner, School trustee and Mayor of Brigham. Ada Mathias and Leander Clifford were first couple married in 1853.

### THE WELSH IN IDAHO

**Samaria** is situated in Southwest Oneida County, eight miles southwest of Malad. It is bounded on the south and west by a beautiful range of mountains. To the east and north lies the rich, fertile valley known as the Malad Valley. It's chief resources are farming, dairying, stock-raising and poultry.

The first settlers of Samaria were John E. Price and his family, who came from Wales. Mr. Price came here Feb. 10, 1868 with his sons Daniel E. and John. He took up a hundred sixty acre claim on which they built a dugout. Two months later, on April 16th he moved his family here from Malad. They began at once to till the soil, which was barren desert, inhabited only by the Indians and wild beasts.

Two months later, other noted Welsh Pioneers settled in the vicinity: James Thomas, Thomas Roberts, David W. Davis, Taliesin Hughes and their families. Other families arrived later: William W. Williams, W. E. Hawkins, David Roderick, Anna Evans Jenkins and children, Richard Morse, Joseph B. Morse and Wm. E. Morse. On Nov. 18, 1868 a branch of the L.D.S. church was organized with Thomas S. Thomas as presiding elder.

In the spring of 1869 a canal was surveyed and constructed from what was known as the John Thorpe spring, a distance of three miles. The water from this spring was brought here for irrigation purposes, after which a townsite was located and surveyed. They did not build a fort, but built their houses close together on the farm of Thomas Roberts, now known as the Lewis Hughes place.

In October 31, 1869, a petition was sent to the county school superintendent asking to be admitted as a school district. The petition was granted and Thomas S. Thomas, John E. Price and Richard Morse were elected the first trustees. The first school teacher was David P. Davis. There were 19 families in the district at the time. In November 1869, a meeting house was erected, to be used for school and worship. This building was made of logs and measured 16 feet by 24 feet. It was



Mrs. Anna Evans Jenkins. Resident of Samaria, Idaho (Malad Valley)  
Story—Page 47

completed in March 1870. The first Sunday School held was conducted by Richard Morse and Thomas Roberts. The first meeting held in the new school house was conducted by Samuel Williams, who was presiding elder of the ward.

The first mercantile institution was started by Benjamin Waldron, who later formed a partnership with William E. Hawkins. Sometime later it was organized into what was known as the Samaria Co-op. Later it was taken over by John Jenkins who conducted it until the time of his death when it became known as Peterson Brothers Store, later known as the Davis and Morris store, who were succeeded by William W. Williams. After the organization of the Samaria Co-op, Benjamin Waldron commenced business for himself in a small log hut. By November, 1888 his business had grown so extensively that he built the two story brick building that is now Samaria's only store, under the management of Daniel M. Williams.

The first presiding elder was Thomas S. Thomas, who resigned in 1869 and was succeeded by Samuel S. Williams. The Saints of Samaria Ward were organized into a Bishops Ward, Oct. 31, 1880, with Jonah Evans as the first Bishop.

The people of Samaria still boast of their good Samaritan will and extend a welcome hand of fellowship to all who visit them.

**Malad City** is located near the north end of the valley, about 14 miles north of the boundary line between Utah and Idaho. It is at the base of the Wasatch Mountains in the east side of the Valley. It has an elevation of 4,521 feet. Its elevation permits a commanding view of the valley to the south and west. Like most of the cities of Utah and Southern Idaho, Malad was first settled by Latter-day Saints, at a time when the whole West was beginning to feel the marvelous changes wrought by their hands.

John Jones Williams and a number of other Welshmen settled in Malad in April 1864. No farming had been done in the valley up to this time, and no improvements of any importance had been made. Benjamin Thomas, William Thomas (with four boys) and Daniel Thomas moved to the present site of Malad and took up land claims where Malad City now stands. In May 1864, they began the work of reclaiming the valley and transforming it from a vast wilderness to a community of farmers and substantial business concerns.

John Jones Williams was a blacksmith by trade. We went through the valley in 1860, in search of scrap iron, which he would find where Indians had burned immigrant trains. He was pleased with the valley. On his return he stated there was grass enough to feed "cattle for fifty years," then growing in the valley.

The natural conditions were such as to make this valley a very easy place for the pioneer to get a start. A natural meadow provided ample forage for the livestock, and a number of fairly good sized streams with their sources in the mountains ran through the valley so that the matter of securing water for irrigation was quite easily solved. Forests of pine trees grew in the mountains so that timber for building homes, fencing, and fuel was easily accessible. There was an abundance of fish in streams and game of all kinds was plentiful. Hence the Welsh chose Malad as the place to build their homes.

In May 1864, the first crops were planted which consisted of wheat, oats, melons, potatoes, and a few garden vegetables. Mrs. Benjamin Thomas came to Malad in 1864. She brought with her eight children. In the Spring of 1865, Jas. E. Jones, Richard Jones, and others arrived in the valley with a view to make homes and improvements.

The first saw-mill was located on Spring Creek, a circle saw was used, and was owned by John J. Williams, Jas. E. Jones, Richard Jones, and Emerus Davis.

Brother Edwin M. Curtis gave the following news to the Deseret News: (July 1868) "A good grist mill is in course of erection by Elder John Nelson, of Logan, and is expected to be ready for work by October. Henry Peck has a good sawmill now in operation. An infant martial band was organized on the 4th inst. under the direction of Richard G. Evans. Water has been much more plentiful this year than ever before, which has consequently lessened the necessity for irrigation. The settlement numbers about 60 families, amongst whom, under the guidance of Bishop Dan Daniels, harmony and good feeling are general."

Elder Daniel Daniels wrote as follows: Malad City, No. 3, 1868. "A number that came in with this past season's immigration are here among them my old friend, Isaac Jones, of Carmarthen, South Wales, who for 22 years has faithfully performed his duty as a servant of God among the Welsh nation. He is thankful that he is in the home of the Saints, and feels well. The inhabitants of Malad City are nearly all Welsh. The brethren made application to me to have Welsh meetings on Sunday evenings at 6 p.m. I granted the request and must say that we are having good times every Sunday at 2 p.m. and at 6 p.m. We had a missionary last Sunday, Brother Edwards from Ogden. He preached in English in the afternoon, and in Welsh in the Evening.

In 1867, the first meeting house, a small log building was erected in Malad. Previous meetings had been held in private homes. Meetings were held in the log house owned by Benjamin Thomas and Richard Jones. This primitive meeting and school house served for all public purposes for three years.

The first dance was held in Ned Evans' home. The dancers danced on a dirt floor. Dances started at 7 or 8 o'clock in the evening with an intermission at 10 and then they would dance on until 2 or even later. Negroes traveling through this part of the country after the Civil War occasionally furnished the music for these dances. Dances were held in private homes especially in the home of John Morgan.

The Overland Stage made daily trips through the valley with a station here from earliest times. Malad soon became one of the most important stations of the Overland Stage then operating between the terminus of the Union Pacific and Butte, and Idaho Mining Camps on the north. As the railroad drew nearer, its growth was accelerated until in 1867, when the Southern Pacific was completed to Corinne, Utah, 32 miles South of Malad. This was a booming frontier town, the most important commercial center between Salt Lake and Butte. Freighting became the principal occupation, and because of the fact that they produced

plenty of hay and grain, all of the larger concerns engaged in transporting freight from the railroads to the mines and established headquarters here.

Malad has always had a very large Welsh population, and has kept many of the old Welsh customs, entertainments and Welsh language. The friends and relatives of the earlier settlers who came from Wales, came to their friends and relatives here. Also, those who could not speak English when they came, found a ready welcome and an understanding people when they came to the Welsh settlement.

On March the first, the Welsh have made it a custom to celebrate the Welsh St. David's Day or Eisteddfod, by having musical and declamatory contests in the interest of music and literature. The entire day has been arranged with morning, afternoon and evening entertainmet. This event has done much to keep the love of music alive in the Malad settlement.

—DeVota Peterson

**David C. Jones** was born in South Wales Oct. 16, 1841. He came to America in 1867. After arriving in Utah he located in Willard then moved to Malad in 1874. He was a carpenter by trade and had a shop at Malad where Hugh Evans' shop now stands at the corner of Five Points. Hugh's father was the blacksmith and they worked together. He walked to town to work every day. He was also the coffin-maker at St. John for many years. He told many stories of boards rattling in the attic the night before someone died and he knew then that he was to make a casket. He always had his son, Dan climb in them when they were finished to see if they were the proper fit.

—The Enterprise. Malad Newspaper

**"Aunt" Janet Daniels** as she was known, was born in Wales in 1837. She left her native land in company with her parents, William and Ann Thomas in February, 1853, and landed in New Orleans six weeks later. They arrived in Salt Lake City in October 1853. She was married to Thomas Daniels, a widower with a family of six children. Mrs. Daniels remembers a trip she made with her husband and a company of 12 teams led by President Young to Fort Lemhi on the Salmon River in April 1857, to visit a colony of Mormons, who had formed a settlement there in June 1855. She said that the company came through the Malad valley on their way. There were no houses in the valley. It was a waving sea of grass and after a short visit at Lemhi they returned to their homes. She remembers the care exercised by President Young for the welfare and safety of the company, both in camp and on the march. She also recalls being in conference in Salt Lake City in October, 1856, when the report came that some of the belated emigrants had been caught in the unusually early snow storms on the plains of Iowa and Wyoming. A call was made for men to go with teams and supplies to meet them and bring them in. Her husband volunteered with his team and started at once without returning to his home. He was gone six weeks on that trip. She said President Young shed tears in reporting the sad condition of the emigrants to the conference. Aunt Janet was called to part with her husband by death, leaving her with five children. She remembers gleaning wheat in the fields, assisted by her son, Verl. She lived most of her life in Malad and saw it grow from a little cluster of log cabins to a beautiful city. She died Sept. 2, 1927 at the age of 90 years.—Biographies of Pioneers of Malad Valley



Pioneer home of Samuel D. Williams, first Presiding Elder of the Samaria, Idaho L.D.S. Branch.  
 Pioneers from Wales, left to right; Mrs. Mary W. Jenkins (daughter), Samuel D. Williams, Elizabeth Williams (wife), Oliver Williams (son).  
 Note the water barrel which made several trips to the springs each day.

### WELSH SAMARIA

The old Buick bumped heavily over the graveled road from Portage, Utah to Samaria, Idaho on May 24, 1949.

It had been nearly fifty years since mother and I had seen Samaria. On entering we passed an old dilapidated log cabin with doors and windows boarded up. I remembered visiting in that place when I was about five years old.

"Where is the old spring?" I asked.

"Right there," said uncle Bob pointing to a marshy place with a few small pools visible. I had expected to see quite a lake. It looked big the day I got lost near it in the crowd that was celebrating the 24th of July, 1899.

We turned a corner and stopped at the old Ben Waldron store where cousin May and I had purchased candy with eggs before pennies were common. An old Welshman came out to greet us. He was not Ben, for Ben had a wooden leg. Besides, he was almost that old fifty years ago. Uncle Bob introduced him as Danny Williams. He remembered mother and began telling stories about father and my Welsh grandfather, William Davis. I asked him about grandpa's old rock house, and couldn't help being disappointed that it had been torn down.

"Is there any marker where the old bowery stood?"

"Yes, there it is" he said pointing to a small church about a block south.

"Is this town still inhabited by the Welsh?" I asked.

"Yes, they are in the majority. We've always made it too hot for others," he said. "A Dane by the name of Hansen came here in the early days. He told your grandfather that he had read in the Book of Mormon that the Lord had promised that the Welsh would become a light and delightsome people in time if they behaved themselves. Your grandpa, looking stern and talking through his closed teeth in his usual brusque brogue said: 'Well, well, well Brother Hansen, I'm thankful for such a promise to the Welsh. I've just read the Book of Mormon myself and I failed to find any such promise to the Danes.'"

We all laughed as Danny scratched his gray head to think up another.

"What is the population of this place," I asked.

"It is now about two hundred and forty-four. It was four hundred and ten in 1900."

Uncle Bob enquired about a Welshman he had known.

"Do you remember Andy Earl?" I asked. "He married my father's sister Rhoda."

"Yes, yes he was here when we were all as poor as church mice. Andy had a devil of a time. Once he and Ben Thomas drove out to work together each carrying a lunch. At noon Andy's lunch was handy so Ben asked if they might eat it first.

"Yes," said Andy stopping by the creek. "Yes, if you want only bread and duck."

"Fine," said Ben as Andy opened his package of bread. "But where is the duck?"

"Duck it in the creek." Andy said.

Uncle Bob said that he had met an old Welshman from Samaria whom he didn't think much of.

"Well I don't blame you," said Mr. Williams. "He was caught tapping eggs with his cane in this store."

"Why did he do that?" I asked.

"He could buy cracked eggs cheaper," he said with a grin. "And," he added, "I'll have you know that is not a Welsh characteristic."

I went into the store. There was a modern refrigerator show case with dairy products and a white enameled bread stand with waxed-paper wrapped bread. "What, no evidence of old times?" I turned toward the old counter with its modern keeper and his pretty wife. Then I saw a rope stretched above behind them, on which was hung leather gloves and spurs. "There it is," I said with satisfaction.

"Did Samaria get its name from being located about the same distance from Great Salt Lake as was Samaria of Palestine from the Sea of Galilee, or was it named for its northward direction from Salt Lake City, the Holy City of the Pioneers?"

"Neither," said Mr. Williams, "You see, Malad was settled first. There were a few people here when several men from Malad were hunting and they found the few toward evening when they were tired and hungry. Our people fed and entertained them over night. When they returned

and were asked where on earth they had been all night, they answered "We stayed with the good Samaritans."—Amelia Davis Everett

### SET APART TO ORGANIZE CHOIRS

**John Johnson Davies** wrote a journal of his life which gives an intimate glimpse into the life of a Mormon Convert who came to Utah.  
(exact copy)

"Now I will try to give you the Genealogy of my Ancestors as near as I can get them and also Myself. Phillip Davies, my Grand Father was born in the year 1765; died April 15th, 1830. My Grand Mother's name was Rachel. My Father, John, the son of Phillip was born in 1787. My Mother's Maiden Name was Sarah Louis. She was born in the year March, 1807, in Carmarthen, South Wales. My Father died the 10th of December, 1839; Aged 52 years.

"The Family Record of John Johnson Davies the son of John and Sarah Louis Davies: I was born the 28th of December 1831 in Carmarthen, South Wales. I was Married 3rd of October, 1853 to Mariah the daughter of Henry and Martha Davies. My Wife was born April, 15th 1833 in Carmarthen, South Wales."

I have always had a devout respect for the commandment: Honor thy father and thy mother. Mine are certainly worthy of their children's admiration. From beginning to end their years were filled with sacrifice, service and struggle. They were both reared in families belonging to the Church of England, and of parents of strong religious conviction. Their ancestral faith was shaken, however, by the preaching of Mormon Elders who were traveling throughout Wales during the eighteen-forties. My mother and her parents were not long in accepting the new and unpopular religion. My father also became sympathetic to the new Gospel. Perhaps the fact that he was courting a girl who was already a convert influenced him to desert the faith of his parents and become a Mormon. However potent that influence may have been, it is evident that he also did some thinking on his own part. He says in his Journal: (exact copy)

It was in the month of March, 1851, that I was taken sick with the chills and fever; i had a chill every day for five weeks . . . . . i got home the twenty fourth of June, 1851, and when i got home my mother looked at me and said, 'What is the matter, John?' I told her that i was sick with the chills again, and she said never mind you will get over it. She was a good Mother and did all that was in her power to help me. I was sick through July and August and until the middle of September. After I got over the chills this time my Brothers told me if i would go to School they would pay the School bill. So i did. i was one Quarter in School and this was all the Schooling that done me enny good in life.

In the month of August of this year the Father and Mother of the Girl I kept company with was re-baptized into the Church of Jesus Christ of Latter Day Saints. The reason that this family of Father Davies was cut off from the Church of Jesus Christ of Latter Day Saints was because of foolish and enthusiastic Elders; and i know of what they was accused of was not true all through. I was not in the Church at the time, and the

old gentleman and myself talked a great deal on the principles of the Gospel and i was satisfied that the principles they taught was according to the teachings of the Savior and his Apostles. Gneuary the 10th 1852 the son and Daughter of Father Davies and myself was Baptized into the Church of Jesus Christ of Latter Day Saints by Abednego Jones. it was Saternday Night. and next day, Sunday, we went to meeting and was confirmed by the Elders of the Church.

Monday morning i went to work and my shop meats made fun of me. but i did not care much for that, for i knew that what i done was right. Next Sunday the 18th, i went to meeting and we had a good meeting. The spirit of God was with us. I was ordained a priest in this meeting and was sent out with two of the Elders to bear my testimony. One Sunday in the afternoon in the month of July, 1852, we held a meeting on the banks of the River Towe. we had good preachers with us. we had a large congregation. The Elders that spike done well. To close the meeting the choir sang the anthem, "The Fall of Babilon". There was a Professor in music in the Congregation. he said that was well done. I belonged to this choir before i joined the Church. I write this to show that the Preaching and the singing of the Latter Day Saints has an influence that the world don't have. I knew this to be, because all of us was new Beginners and they was old hands in Singing and Preaching.

I can say that i have received many testimonials to the truth of the gospel, and i never have regreted the time that i was baptized, although it was in the night. We had to do this to avoid mobbing. We left our native land in the month of February, 1854. Myself and wife and my Father and Mother-in-law for to spend the remainder of our days with the people of God. We crossed the sea in a Sailing vessel. I will now relate one circumstance to hapen to us on the sea. The Ship was Sailing nisely and no cloud to be seen. The Captain of the vessel was in his cabin. he came up on deck and gave orders to the sailors, and they did work faithful to tye up the sails of the Ship. Then the clouds began to gather and the wind and rain and thunder commenced and the waves looked as big as mountains. And the Ship was tossed about fearful by the waves, i shall never forget that storm. I know that God answered our prayers and saved our lives. We was six weeks coming from Liverpool to neworleans. There was 464 Latter Day Saints on board, besides the sailors.

We stayed in Neworleans a few days to get ready to start again. We left this place about the last of March and travel up the Mississippi River in a steamboat St. Louis. We stayed two weeks in this place. The Cholera started among us here, and be buried a few of our brethren and and sisters in St. Louis. And when the wellcom news came to us to get ready to start from St. Louis again we felt to rejoyes. We started from St. Louis about the last of April and after we got started the Captain of the boat said put on more steem and away she goes. We had a good view of the country on both sides of the river. This was a great sight to us, to see such forests of timber and land while going up the river. We had to stop a few times to buri the dead. We got to Kansas, Missouri in the month of May. We stayed in Kansas 6 weeks to prepare to travel on the plains.

While we stayed in Kansas the cholera was very bad amongst us. It was here I buried my Father and Mother-in-law. This was a great tryal to us to leave our aged parents in this place. But still they was buried in a goodly place, only about twelve miles from the Center Stake of Zion, where the great temple of the Latter days is to be built by this people-the Latter Day Saints. We started on the plains of Kansas on the first of July. Now comes the labor for the people that had no experience in traveling, nor driving a team or horses or oxen. i drove an ox tean across the plains and over the mountains. and i will say to my friends that this was a great Experience to me, to travel with an ox team for over a thousand miles and some parts of it was very rough places. And when we entered the city of the Saints our hearts leep with joy and we felt to thank our Heavenly Father for his blessings to us on our journey— We got to the city of the Saints the tenth day of October, 1854. We road through the City of the Saints with joyful hearts and camped on the Emmigration Square of the temple block.

My wife's cusen, Elizabeth and her husband Rees J. Williams came to see us and after we had a chat together, he said i want you to come and stay with us awhile. We stayed with our friends until Christmas time was over.

In a few days I started to work on the road from the city west to the Jordan Bridge. After this job was done I worked on the Public Works. i help bild the Endowment house and also the Foundation of the Temple. When i was working here i had a terble blow—one of the large blocks of stone sliped down to the foundation and struck one of the levers and it came in such force and struck me on the side of my head senseless, to the ground. The Brethren administered to me and i got better . . . I wove, that winter five hundred yards of carpet for the use of the Tabernacle.

Space will not permit any more extended quotations from my father's journal. He and mother, after crossing the plains spent their first winter in Utah in Salt Lake City. They enjoyed very much attending the sacred services conducted each Sunday in the Tabenacle. Following the general conference of the Church in April, 1855, they moved to North Ogden and they resided there almost continuously for eight years.

In view of the extent of his early training, John Johnson Davies must be accounted as a rather versatile individual. His schooling was only a matter of weeks. He was gifted with a number of native talents, chief of which, perhaps, was his musical ability. He early received distinction as a singer and sang in a choir which won first place in a contest held before Queen Elizabeth. After emigration to Utah he became actively engaged as a chorister. He organized church choirs in Ogden, Wales, Monroe, Cedar City, Kanarra and Harmony. This public service as a chorister was done in fulfillment of a mission to which he was appointed by Brigham Young. President Young placed his hands on the head of John J. Davies and commissioned him to take the responsibility of organizing and leading choirs wherever he resided in the Church.

During his teens, while in Wales, father served as an apprentice in the weaving trade, and he became an expert in this line of work. It served as a means of making a living for his family for many years after he came to Utah. As he stated in the quotation taken from his journal, he

wove 500 yards of carpet which was placed in the Salt Lake Tabernacle. There was such a demand for carpet and homespun during the early days in Utah that he was always able to supply his family with the necessities of life through plying this trade.

John J. Davies became the father of nine children, seven of whom he reared to maturity. To the end of his days, both in the home and in the community, he was usually jovial and fun-loving.

It can be truthfully said of Mariah Davies, his wife, that she was a noble woman and a devoted mother. As a young woman she joined with her parents in accepting the Gospel, and at a time and place in which it was anything but an honor to be known as a Mormon. Her influence was undoubtedly one of the most important factors in persuading her lover to espouse the new faith. Her name will be numbered among that immortal band of Mormon pioneers who were willing to sacrifice all earthly wealth and honors and endure untold hardships in order to reach and live in the land of Zion. While on the plains her first child was born. She also suffered the ordeal of seeing her beloved parents buried in unnamed graves while on the trek westward. Scarcely were her tears dried away than she clutched her baby to her breast and climbed to a seat in a prairie schooner beside her husband to be pulled by ox team across the plains to the valleys of the mountains. Without hesitation or complaint she consented to move from place to place with her husband as he was directed by the leadership of the Church. With equal willingness she accepted the duties and responsibilities of motherhood. Eight times she went down into the valley of the shadows. Seven times she recovered and resumed the heavy household work that accompanies the rearing of a family. Soon after the birth of her last child she was called to her Heavenly home.

My beloved mother died May 17th, 1869. Father married her cousin, Elizabeth Williams, the widow of Reese J. Williams, July 25th 1870. To this union David Lorenzo was born in 1872. He was the last of father's children.—Laura D. Mangum

### ON THE PLAINS

**Phoebe Jones Works** was born in a farming district in North Wales. When a young girl she went to England to work, where she became acquainted with James M. Works, who was on an L.D.S. mission there. She later became his wife.

In the year 1857 Phoebe came to Utah with a handcart company. Her story of the plains follows:—In crossing the plains they had some mule teams to pull a portion of their supplies. Sometimes it would rain incessantly and in traveling, those pulling the handcarts would get miles ahead of the teams and on several occasions the teams got stuck in the mud and a messenger was sent to the handcart company to come back and pull them out. So with long rope for that purpose they would return and pull both the wagons and the mules out of the mud. During these stormy times she stood by the tent pole all night and held her sack of flour under her apron to keep it from getting wet.

Upon arriving in Salt Lake she went to live at the home of Brigham Young where she again met James M. Works and sometime later they

were married, and went to Manti to live. Besides three children of her own, she reared three boys, who called her mother. She lived until she was 83 years of age.

### FRIEND OF THE NEEDY

**Elizabeth P. Davis** was born November 5, 1823 in South Wales. She was the wife of John S. Davis, who was prominently connected with the church in Wales. She was able during the first year after their marriage to assist her husband in many ways in his work of translating the Book of Mormon, Doctrine & Covenants, Pearl of Great Price, and similar treatises into the Welsh language.

They came to Utah Sept. 25, 1854, camping near the Jordan bridge for five days. Mr. Davis went up to the President's office where he met Samuel W. Richards who introduced him to President Young. The latter took them to the camp in his buggy and afterwards to the 4th Ward where the President preached. Later he drove Mr. Davis around the city to look at some lots which he said might be purchased. It was suggested that he work on a farm, but when President Young learned that he was a printer, he said it would be better for him to stay in the city and keep at his trade, which he did, working later on the Deseret News and the Valley Tan. Following President Young's advice, he chose and bought for \$500.00 the Absalom Free lot, an acre and a fourth with a small three roomed log house on it, for his future home, facing what was then Emigrant Square, and which now contains the City and County Building.

Elizabeth P. Davis combined the qualities of thrift, economy and generous giving. She would patch and mend in order to give away a dollar to the needy, or to the church. She was constantly helping those who arrived from the old country and were as yet without homes or food. During the rush of emigrants in an average week, she gave a hundred meals. Countless people throughout Utah could claim they ate their first meal in Salt Lake City at her house. One day, as example, a young woman, daughter of friends in the old country came to see her. She had a nursing baby in her arms and was almost fainting when she reached the house, not having tasted bread for three weeks, but living entirely on roots and what could be gathered. Consequently Mrs. Davis was horrified to see that the infant was nursing blood from its mother's breast. She joyfully gave her bread, tea and the best she had in the house. Besides meals, she afforded to countless weary, travel-worn people, tired of cramped quarters in wagon or on the hard ground, many nights of refreshing sleep on straw mattresses which she put in every available space possible in the house, even to the kitchen.

Elizabeth and John attended many dancing parties at Social Hall, at the 13th Ward as well as in the 15th and 16th Wards, called the "Welsh Settlement," where their old country friends lived. Sister Davis had a concertina which she had brought from Wales and in the early years delighted to play on it the old Welsh tunes and hymns. She also had a sweet voice when she sang and was very fond of hearing other people sing; she also had a merry, hearty laugh for a good anecdote. One that particularly pleased her to repeat was the final summing up of an old Welshman who was giving her his reasons for getting a divorce

from a recent wife; "And look you, she cleans the bottom shelf first." About 1861, her husband had to give up his work as a printer because of ill health. Unknown to her husband, Mrs. Davis had saved one hundred dollars through her economy and when he did not know what to do for funds, she produced her savings, which went toward buying a small stock of notions and groceries for a store which they started in the front room of their house. This stock was gradually increased and the business flourished until 1870 when the Ward Co-operative Stores were organized. He could not run in opposition to the Ward store, so he rented a piece of land from President Young on First South nearly opposite the Theatre and built a store there. Here he first made and sold in large quantities his "Cronk Beer," a species of root beer which became quite well known in the community, many families of Zion indeed becoming steady consumers of this refreshing beverage.

In 1882 her husband passed away after lingering illness and she went to live with her daughters and family, spending some years in Washington, D.C. She died October 13, 1906 in her home in Salt Lake City.

—Files of D. U. P.

### HER CHILDREN

**Eleanor Williams Jones** was born Dec. 1, 1839 in Llansenfraie Parish, Glanconway Denbigh Shire, North Wales. She came to America with her husband Thomas Reese Jones in 1861 and went through the trials and hardships of the plains, walking by the side of the wagons nearly all the way, wading the streams and swimming the rivers but singing and rejoicing all along the way. Her history states: "I have not had the privilege of having any children of my own, but my table was always full and I was always willing to help in time of need, therefore I claim that I have earned the right to be called mother and grandmother, as I have raised five children as follows: Mrs. Annie Ellen Sorenson, the daughter of Ellen (Chilton) Hines, she being but nine days old when she came to me. She has a family of three boys and two girls and seven grandchildren. My husband's brother David died leaving a large family and we took two boys to rear, David Reece Jones, the eldest age five and a half. He is now dead, but leaves a large family and some grandchildren. My sister's girl, Pearl Roland Richmond, came to live with me when she was five years old and stayed with me until she was married. She has a family of seven boys and two girls. Also William Hadfield came to live with us at the age of nine years until he was married. He is now Bishop of Lehi third ward and has a family of five boys and three girls." Most of her life in Utah was spent in Lehi.

### A PAPER MANUFACTURER

**Thomas Howard** was born March 4, 1815 in Wales. He crossed the plains with his wife and children and arrived in Utah October 1, 1851. His first residence was in the 10th Ward, from there he moved to Red Butte Canyon to conduct a toll bridge. He is entitled to record in the manufacturing annals of the State by reason of his engaging as early as 1854 in the making of paper. Brigham Young, hearing there was a paper

maker in the valley conferred with him in locating a mill. As early as 1850 President Young advised the people to save their rags, for they would be needed in the making of paper, but the people at that time had scarcely rags enough to cover their bodies.

Quoting from Thomas Howard: "I had an interview with Brigham Young in regard to using the machinery which had been brought to Salt Lake for a beet sugar factory. To me the most valuable parts were the hydraulic presses and the beet grinder. Consent was granted and also the water power used by the shops on the Temple Block. On June 27th, 1854 we made by hand on the Temple Block the first paper in the West. We made newspapers on which the Deseret News was printed, wrapping paper for the stores and, what were most in demand, boards for the women's sun-bonnets. In 1861 we made the first paper by machinery at Sugarhouse and in 1863 the machinery was moved to the New Granite Mill at the mouth of Big Cottonwood Canyon."

Thomas Howard was a musician and sang in the Tabernacle Choir until he was a very elderly man. He died March 10, 1906 at the age of 91. He was the father of eight children.

### FATHER KNOWS BEST

**Margaret Powell Evans** was born in South Wales, July 2, 1813. Her parents became converts of the Mormon Church in 1850 and six years later the Evans family, consisting of parents and six children, left their home to go to Utah. They arrived at Iowa City early in July. During their stay in the Iowa Camp the emigrants employed themselves in making carts and doing other preparatory work until July 28th when the camp broke up and the handcart portion moved off, nearly a mile for a start, and then camped again. Florence, on the west bank of the Missouri, was the site of Winter Quarters and owing to the lateness of the season, the important question was debated whether the emigrants should attempt to cross the plains that season. Thomas Evans decided he would not take the chance of subjecting his wife and family to undue hardships by attempting the trip by handcart, but would remain in Iowa until he could outfit them so they could travel with greater comfort.

They remained in Iowa for three years and after securing wagon team and an extra cow for milk and butter, they left Florence June 7, 1859 in the private company of Philip H. Buzzard. The family located in Ogden where they built a log cabin on the edge of the Strong Canyon Water Company Canal. Later they built the "Rock House" which still stands.

In her declining years, her favorite spot was sitting in an old rocking chair by an East window. One day when David O. McKay, her grandson was visiting with her, she told him the story of how she and her husband lost their eldest son, Edward, 18 years old, in May, 1856, just when they were making ready to leave Wales to come to America. She had given birth to their youngest child, Elizabeth, just about one month before and in her agony of soul and weakened condition she said she cried to the Father and asked why he had so smitten them and said, "If you must have one of the children, why did you not take this helpless babe

and spare our eldest son who could be of so much help to us?" but she added, "Father knows best." Over and over I have pleaded with them to forgive me for censoring Him. That babe which was helpless in my arms then is that beautiful daughter who is now comforting me in my old age."

Margaret Powell Evans died October 9, 1896 in Ogden.—D. U. P. Files

### THE TOWN MAYOR

In the small town of Merthyr Tydfil, of the Parish of New Bridge, South Wales, **John D. Rees** was born on May 4, 1815. As a young boy he went to Quaker Yard, a nearby city, and for seven years worked as an apprentice for a machinist and blacksmith. Later he went up into Ireland to practice his trade. There he met Mary Morgan whom he married July 4, 1842.

He and his wife joined the L.D.S. Church and immigrated to America, settling in Nauvoo, Illinois. He was the only blacksmith there. Later they moved to Council Bluffs, where he left his family while he went to St. John. Here he worked for three years, earning a fine set of blacksmithing tools and other equipment with which to start for the Valley. He arrived in Cache Valley in 1852 with a wife, four children, one span of horses, two wagons, and eight head of oxen. They were among the first settlers living in the old fort, at Brigham, and he built the first house outside the fort in 1854. It was built of adobe with two rooms, a leanto, a porch, and a cellar. Before the house was finished the family lived in a wagon box where their daughter Agnes was born.

He was one of the eight original directors under Lorenzo Snow in the United Order which began in 1863. Forty paying industries were started which were valued at \$260,000 in 1875. Then misfortune befell him. The woolen mills burned and a tax of \$10,200 was levied by O. J. Hollister, U. S. Collector and Assessor. He owned the only nail factory at that time and was interested in a molasses mill as well. He also practiced his blacksmithing trade. At one time he donated \$100 to help Welsh immigrants to Utah. Several papers tell of his election at different times to the offices of alderman and councilman. He held receipts for having paid his tithing in full. He held a life membership certificate in the Deseret Agriculture and Mfg. Society, dated July, 1864, and signed by Robert Campbell and Wilford Woodruff.

He was called on a mission in 1866 while attending conference in the Salt Lake Tabernacle and a number of the Apostles set him apart, giving him a fine blessing, President John Taylor being mouth. He left for his mission in April 1866, and, as there were no railroads at that time, he and Thomas Ricks (who was going back to Wales to bring immigrants) started out with ox-team, taking the northern route by way of Bear Lake. They broke trail all the way through the snow. They had to travel so slowly that they could look back every evening and see where they had camped the night before. They suffered many hardships, but finally arrived at their destination.

He was elected Mayor of Brigham City in 1875, serving two terms. During this period some of the civic work accomplished was: organizing a fire department, fencing the cemetery, and planting trees from the

court house to the west depot. He set aside parking grounds and gave to the city the Pioneer Park, specifying that it be used as a public park. As a mark of respect for this gift, it was officially named Rees Park, this name in recent years being changed to Pioneer Park. The name was changed back again to Rees Park through the efforts of his daughter, Leah Reeder, and his grandson, Mayor Wesley Horsley.

He was called to Malad, Idaho, in August, 1877, as First Counselor to Brother Dunford, before his second term as Mayor had expired. This was rather a hard trial, as his families were here as well as his civic and private interests; but true to his trust and the religion he loved, he went willingly, driving back and forth as there were no railroads in that direction. His family suffered through the winter with typhoid fever and his anxiety and exposure to the weather undermined his health.

He was the husband of three fine women, having later married, besides Mary Morgan, Zillah Mathias and Celia Howe. He was the father of twenty-seven children who remembered him as always kind. John D. Rees died in Malad, Idaho, March 19, 1880, at the age of 65 years. His son, David Rees, 90 years old, is now living in Brigham City, Utah.

—Winifred Thomas

### WELSH MID-WIFE AND MILLINER

I, Emma David Reese, was born August 9, 1839 at Llanelly, Glamorganshire, South Wales. My father joined the Church of Jesus Christ of Latter-day Saints in 1846. I was blessed in 1846. My father and family started from Wales, Feb. 14, 1849, sailing on the Troubador from Swansea to Liverpool. Left Liverpool March 8, 1849 on the good ship "ARTLEY" and landed at New Orleans. We sailed up the Mississippi to St. Louis and landed there May 12, 1849. My mother and oldest sister died there of cholera. My father and his five daughters remained there three years until 1852, when we started on our journey West. Stayed at Council Bluffs ten weeks, continuing our journey West arrived in Salt Lake City September 19, 1852. I was baptized at St. Louis in June 1850. I crossed the plains with my father and sisters by ox team, with the 13th company under Captain William Morgan. I was married to Alfred Rees, August 14, 1859. We had ten children. Went through all the hardships of the pioneers. Learned the millinery trade and was in business twenty-two years. I have eight children living, thirty-three grandchildren and two great grand children. My husband died the 11th day of July 1910. We lived together fifty-one years.—Emma David Reese

Among the most notable Welsh pioneer women of Spanish Fork was Emma David Reese. Her services in the community cannot be over-estimated. No night was too dark or stormy for her to go to another in distress. She was an angel of mercy in sickness and death. Her courage in time of need was unsurpassed. Her calmness under all circumstances enhanced her strength. She was serene in the most trying difficulties. She seemed to have magnetism in her hands. When she smoothed the brows of those in suffering, they always felt relieved of pain. There were no undertakers in the community during the early pioneer days, and Mrs. Rees was called upon to perform this type of service. She not only laid out the dead, but administered and cared for the sick. She

was not afraid to enter any home that had contagious disease, such as diphtheria in the most virulent form. She was midwife and nurse in many critical confinement cases.

Her hobby was reading. She led such a busy life that she got little time for this pleasure during the daylight hours, but she read a great deal at night after the family had retired and the house was quiet.

One night at nearly 12:00 o'clock her lamp was still burning when Charles W. Booth knocked at her door to ask for assistance for his wife who was ill. She put down her book and accompanied him to the sick bed. There was no doctor available that night and brother Booth was exceptionally grateful for her service as doctor and nurse at the birth of their first child. In expressing his appreciation to her, he remarked, "and thank God for the novel."

She was very public spirited and was chairman of many committees on every holiday, and designed numerous floats for parades. She was a firm believer in Woman Suffrage, and was one of the first women to organize for Woman Suffrage in Spanish Fork and worked hard for the franchise for women in the state of Utah. She established the first millinery business in Spanish Fork in 1883.—Hannah Reese Phillips

### STEWARD AND MUSICIAN

**Daniel Towler**, pioneer of 1863 from Cardiff, Wales, brought with him two skills which contributed to the development of this new community: he was a hotel manager and a trained musician. As he was growing up, he assisted his father, who was the steward of the Sailors' Home in Cardiff; and when his father died, while Daniel was still in his teens, he succeeded his father as steward. This was a heavy responsibility to descend upon the shoulders of so young a man, but Daniel Towler carried it very well.

He was typically Welsh in appearance. Short of stature, slight in build, with a clear white skin, pink cheeks, thick wavy dark hair, and beautiful brown eyes, he was considered a handsome man. In his later years, he cultivated a neatly trimmed Van Dyke beard. His warm hand clasp and pleasant smile made him always the genial host.

One day when L.D.S. missionaries called at the Home, he made them welcome and listened attentively to their teachings. He liked what they said so well that he attended their street meetings and assisted them in the singing of their hymns. It was not long before both he and his younger brother, William, joined the L.D.S. Church. These two young men, like most Welsh people, had fine singing voices and were competent musicians, Daniel playing both the concertina and the cornet. When the missionaries organized the Cardiff Welsh Band, the two brothers joined and soon became popular members of that organization. The band played not only at the Church street meetings, but also at the regular services and at popular L.D.S. entertainments. Its reputation spread to London, and the Headquarters of the British mission invited it to come up to the capitol to play for Church conference. There it was so highly appreciated that the Church called the whole band to go to Utah. Filled with religious zeal and proud of their part in the band,

the two brothers decided to go with the Saints. Daniel was age twenty-three and William nineteen.

They returned to Cardiff to settle their affairs and to make preparation for their long journey. Daniel resigned as steward of the Sailors' Home, and the two packed their grips. A group of friends went down to the train to wish them well on their new adventure. Among them was a young girl by the name of Charlotte with whom William had been keeping company. She was not a member of the Church and did not care to go to Utah neither did she wish to lose her young man. She pleaded with William so hard to stay in Cardiff, in fact she literally pulled him from the train, that William remained behind, and Daniel continued on alone. William returned to the Sailors' Home, succeeded his brother as steward, and married Charlotte.

A large ship had been chartered to carry a company of emigrants, made up mostly of Mormon converts, to the States. It was outfitting in London docks and was scheduled to leave early in June. Charles Dickens, the noted English novelist, was a personal friend of the owners, and he obtained permission from them to visit the ship. He was graciously received by the captain, and all one day, while the Saints were coming aboard, he was shown about the ship. In his *Uncommercial Traveler*, he makes the report of his visit. He praises the Saints for their orderliness, and regrets that a band concert scheduled for the afternoon, had to be postponed because the cornet was late in coming aboard. Probably Daniel Towler, the cornet, was delayed while sending a last minute appeal to William.

The Cardiff Welsh band furnished music not only on the *Amazon* but also all across the plains. When they arrived in Salt Lake, Daniel Towler joined the Ogden Brass band under the leadership of George Parkman. In 1864, band concerts were given in different localities to raise money for instruments and uniforms. The people gave generously to help them. He became a member of the Salt Lake theatre orchestra and of an orchestra that played for dances in the various wards throughout the valley.

While his music was his avocation, his principal efforts were given to the management of boarding houses and hotels. For a time, he worked in the Clawson restaurant and in 1866, he became the proprietor of the Salt Lake House, the finest hotel in the city. On August 17, 1867, he married Sarah Ann Durnford, a young woman who had crossed from England in the same company.

As his family began to grow, he left the hotel and moved to Ophir where he ran a boarding house for a mine then he moved to West Jordan; and finally to Mill Creek, where for thirty-five years, he was manager of the boarding-house for the Hannaur smelter.—Ivy C. Towler

### THE WELSH MASON

I, **Edward Lloyd Parry**, was born 25th August, 1818, at or near the village of St. George, Denbighshire, North Wales. My parents names were Edward and Mary Lloyd Parry. My early boyhood was passed in the village of St. George. My mother died when I was but four and one-half

years old, leaving three children, two girls, Margaret and Mary, and myself. My sisters were taken care of by a nurse to whom my father paid three shillings for each child per week. He and I went to live with his parents.

My father was a well-to-do stone mason and brick layer, as were my grandfather and great grandfather. I attended school until I was twelve years of age when I went to work with my father at the mason trade. I received one term of school again at the age of fourteen and also attended night school at the age of twenty-four and twenty-five.

Being naturally inclined to religion, I frequently attended the Church of England, and also went to hear Ministers of other dominations preach but could not be converted to join any one of them as their teachings did not appear to me to be consistent, or in harmony with the gospel as taught by the Savior and his Apostles. But instantly on hearing an Elder of the Church of Jesus Christ of Latter-day Saints preach, I was converted to the truth and wondered why I had not understood the Gospel in that light before. I was baptized on the 9th of March, 1848 by Elder Abel Evans and confirmed at the river side.

I left Liverpool with my wife and eleven converts from the same branch on the 5th of February 1853 on the sailing ship Jersey, commanded by Captain Day and with Elder George Halliday in charge of the Saints. We were just six weeks to the day coming from Liverpool to New Orleans. We took a steam boat from New Orleans to Keokuk, Iowa where we arrived on the first of April, 1853, and remained there eight weeks.

We arrived in Salt Lake City, October 10, 1853 and settled in the 16th ward. We moved to the 15th ward in 1854. I payed my debt to the Perpetual Emigration Fund in less than one year after arriving in Utah. We moved to Ogden in fall of 1855. In Feb. 1857, I was called by Bro. Heber C. Kimball to move to Salt Lake City to work on the Temple. He placed his hand upon my shoulder in his good old fashioned way and said, 'Bro. Edward, I want you to pull up your stakes and come to the city to live and go to work on the temple, will you do it?'

I said, 'I will if you say so.'

'Well,' said he, 'Don't I say so?'

In three weeks after I had moved down and reported myself for work, and continued to work there and on the Public Works while in Salt Lake City. I was present when the Treasure Box was laid in the foundation of the temple and spread the mortar for it.

In April, 1862 I was called to go to St. George in Southern Utah to settle. I had charge of the mason work on the St. George hall, the Tabernacle, Bro. Erastus Snow's Big House, the County Court House, raised the Washington 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, the four corners of which I laid without the usual ceremonies, the Authorities not being able to be there at the time and President Young was very desirous of having the work hurried along. I also assisted Pres. Young and others in setting the Treasure Box in the walls of the St. George Temple.

In April, 1877, I was called to go to Manti to take charge of the mason and stone work of the Manti Temple, where I arrived with a part of my

family in company of President Young, April 24th 1877. The rest of my family came on to Manti in October of the same year. We were about two years leveling the hill, building the terrace walls, and getting ready to lay the corner stones of the Temple, which were laid April 14, 1879. The southeast corner stone contained a Treasure Box that I assisted in setting in the Temple.

In connection with my sons with whom I am at present (1895) in business in the stone mason and building vocation, I took up a stone quarry near Ephraim, known as the Sanpete White Oolite Company, from which the large stones in the corners of the Manti Temple Treasure Box were obtained, also the stone from which the Annex Building of the Salt Lake Temple is built, which we provided by contract.

Edward Lloyd Parry married Elizabeth Evans Aug. 16, 1846, in North Wales and Ann Parry Feb. 19, 1857 in Salt Lake City.

When two daughters, Hatty and Emma visited the St. George Temple in Sept. 1911, brother Pickett who was then the door keeper at the temple, showed them through the temple, taking them up to the roof where he told them an incident connected with their father. One time when the Temple was being built, brother Parry had occasion to go up on the roof and where the walls are built above the roof, he saw a bad stone being placed in the wall and said to the builder, "Take out that stone, my boy, and put in a good one." The man said to him, "What will it matter. There will be no weight on it and it will be plastered over and no one will know it." Whereupon brother Parry said, "My boy, three persons will know it. You will know it, I will know it, and God will know it. That is three. My boy, take it out." This shows how particular and conscientious he was to have the work done right.

He died August 26, 1906 at the age of 88 years, and was buried at Manti.

### RELIEF SOCIETY PRESIDENT

**Mary Wride John**, was born Dec. 23, 1831, at Miskin Place, near Lantrisanit, South Wales. She was the daughter of Danson and Ann Davis Wride, both natives of Wales. In 1848, her parents moved to a little farming community called White Church, near Cardiff, Wales, where they resided until their death. It was at this place Sister John embraced the Gospel of Jesus Christ of Latter-day Saints on the 20th of March, 1857. Without the knowledge of any of her family she walked ten miles and was baptized by Israel Evans, a missionary from Utah. Although there were jeers and ill feelings, she never wavered. In the course of a month her brother, Barry, and sister Ann Stubbs, were baptized.

In the fall of 1858, she met Elder David John, who was then a missionary in the Welsh mission. Two and one half years later they were married, Feb. 8th, 1860. One year later a daughter as born to them. They soon left for Utah to join the Saints. The trip across the ocean was uneventful. The trip across the plains lasted eleven weeks, during which time their little daughter died and was buried just before reaching Salt Lake Valley. The grave was dug and the coffin made by President C. W. Penrose. Brother and Sister John stayed in Salt Lake a few days, then went to Lehi where they remained five weeks after which they came to

Provo, where they resided until the time of her death, which occurred Dec. 12, 1905. Sister John was the mother of nine children, eight girls and one boy. Those living are Mary J. Cluff, Martha A. Williams, Elizabeth Worsencroft, all of Salt Lake, and David John, of Provo.

In 1868, Sister John was called to act as Secretary of the Third Ward Relief Society, which position she held for eight years until she moved into the First Ward. For eight years she was first counselor in the Y.L.M.I.A. of Utah Stake. In the year of 1878, she was called to act as first counselor to Margaret T. Smoot, who was then President of the Utah Relief Society, which position she held until Sister Smoot's death.

On Nov. 28, 1884, Sister John was called and set apart as President of the Relief Society of Utah Stake, which position she held until the time of her death, having served continuously in the Stake Relief Society for thirty-seven years. She was President of the Women's Suffrage Association, as well as President of the Silk Association.—Files of D. U. P.

### YOUTHFUL MISSIONARY

**David John** was born on the 29th of January, in the village of Little New Castle, Pembroke, Wales, son of Daniel John and Mary Williams John. In the Spring of 1848, he first met the elders of the Church of Jesus Christ of Latter-day Saints. Three elders visited his birthplace and preached in the open air and their preaching had a great effect on his mind. His father was greatly opposed to his joining the despised creed, but his convictions were very strong and his mind was made up to be baptized, and at the age of fifteen, on a very dark and rainy night he went with a traveling elder, Daniel Williams, walked two miles to reach water and was baptized.

He was still under age and of course was subject to his father and as an obedient son tried to live in unison with the family. He spent much time in study, but because restless and uneasy he finally got the consent of his father to leave home and go to school. He walked one hundred miles to Glamorganshire and worked and attended school, studying three different languages and sciences. His benefactor, Mr. Jenkins, seeing his desire for knowledge, applied for entrance for him into a Baptist College for ministers. This privilege was granted and for some time he studied and preached, filling the pulpit of the Ministers. His first public address was at the age of fifteen, April 1851. He labored thus until February 1856, at which time he had a remarkable dream which changed his course. He was convinced that it was time to unite himself with his chosen church and from hence he labored in the Church of Jesus Christ of Latter-day Saints. This grieved his parents very much when informed of his decision; in fact his father finally sent him from home and told him not to return until he was sent for. He never saw his father alive again, but was present at his funeral.

He was married to Mary Wride in February 1861, a member of the L.D.S. Church. On the 16th of April, 1861, he left Liverpool on the Ship "Manchester," with his wife, his brother-in-law, Barry and his wife, Anne Wride Stubbs. They were six weeks on the ocean. A big storm arose

which drifted their ship on the bank of Newfoundland, where their only child Anne Jane contracted a severe cold which developed into pneumonia and caused her death at Devils Gate, Aug. 20, 1861. They arrived in the Great Salt Lake Basin in Sept. 13, 1861. He then journeyed to Lehi and remained there for a month, living in a granary of Israel Evans, it having two bins, one for a bed for himself and wife and one for Barry Wride and wife. Then they moved to Provo and the first night remained with Bishop Blackburn. He taught school in Provo for four years. As his trade in Wales was a tailor it came in handy in this new country. The compensation\* for such work was squash, potatoes, wheat, corn, etc., which he carried home on his back.

He worked on the first roads between Heber and Provo, helped build the irrigation canals; hauled coal from Coalville; in fact he was a pioneer in all the industries of this valley. He was a leading salesman for the woolen mills. The Smoot Lumberyard was at first known as the Smoot-John Company. He was also a successful farmer for years. He served for 28 years as trustee of the Public School System of Provo. For a number of years he was one of the Board of Trustees of the Brigham Young Academy and at his death he was vice-president of that institution. He was such a lover of education that he was willing to sacrifice all he had in worldly goods for the great cause, and in connection with A. O. Smoot and Harvey H. Cluff, helped finance the institution. He was appointed by Governor Charles Durkee on the 21st of Dec., 1866, as adjutant of the Utah Militia.

In 1871, he was called by the Church to fill a mission in his native country, Wales. He was gone two years.

He acted as counselor to Bishop Myron Tanner for a number of years and in the year 1877, on June 4th, was called as counselor to Abraham O. Smoot, Utah Stake President, and was set apart as Stake President, January 13, 1901, serving in that capacity eighteen years.

He was one of the great theologians of the generation, not alone by his own research, but his great faith and constant inspiration of the powers above. David John was ordained a Patriarch April 19, 1908, his life ended December 24th, 1908. Services were held in the Tabernacle in December 26th, 1908, and the remains buried in the family plot in Provo, Utah.—Lyle Cluff Talbot

### U. S. COMMISSIONER

**Walter Jones** was born 3 Feb. 1828 in Wales. His father was a coal miner. When Walter was only nine years of age he began working in the mines. In 1857 the family came to America and settled in Illinois, and in 1861 Walter and his wife, Catherine, came to Utah.

They were called to colonize Monroe. Later the Monroe Co-op was organized and Mr. Jones was made Manager. In order to get merchandise it was necessary to go to Salt Lake City by team which took about two weeks time. The first stock of goods brought in was sold in one day and the money sent back for more. He was manager of the store for twenty years.

About the year 1888 he was appointed to the office of U. S. Commissioner and held that position until Utah was given Statehood. He

was a jovial man, fond of good humor and interested in politics and the affairs of the Government. He died 22 March, 1919.

### COURAGE TO ACT

**Frances Davies Clark** was born 24 April, 1844, in South Wales. She joined the church when she was 12 years of age and came to Utah in 1861. She married William Clark in 1862.

From her biography we quote these two interesting pioneer stories: William was often called away in defense against the Indians, leaving Frances with many great responsibilities. At one time he was out scouting and knowing this, a band of Indians came. Squaws and Indians all carrying bags began to gather the grapes that were bearing for the first year. It was a heart-sinking sight to Frances who had contemplated jelly making. Suddenly she donned her husband's military suit, cap, and cape, and grasping his sword she bravely marched out of the house into full view of the Indians, brandishing the gleaming weapon. Terrified by her appearance, the Indians dropped their partly filled sacks of grapes and fled, and with a thankful heart she gathered up the fruit for her jelly.

She was blest with a wonderfully calm mind and never got excited even in great calamity. At one time a neighbor woman frantically rushed into Frances' home begging her to come to her husband who had been gored by a bull, and his abdomen had been torn. Frances, with calm courage washed away the blood and sewed up the abdomen with a gut fiddle string and applied clean cloth saturated with liniment of arnica burrs seeped in alcohol. Each day she washed the wound with carbolic water and applied fresh boiled cloth and liniment. These fine old neighbors were none other than Lucian Noble and his wife, Emily. Frances wanted Lucian to have a doctor look at it later but she said he was doing fine and never did call one.

She was always courageous and calm. Mrs. Clark was the mother of eleven children. She died at the age of 70.

### DIRECTOR OF MUSIC FESTIVALS

**David Edwards**, pioneer of 1864, was born in Merthyr Tydfil, South Wales on July 21, 1856. As a child in Wales he studied under his uncle who had sung before the King and Queen of England. In southern Utah, especially in Iron County he trained choirs for special celebrations and festivals.

### TO LIGHT THE WAY

**Celia Morgan Mifflin** was born in South Wales April 13, 1841. She came to Utah in 1852 with her father, the mother having died when she was three years of age. She married Howell Mifflin in 1863 in Salt Lake City, but lived in Malad thirty two years. She writes:—When we made candles, we had to put a cake of tallow in a boiler and put it on the stove until it melted and then we would fix a rack and get some small sticks and put about five wicks on each stick. We would have

to make it outdoors where it was cold, and dip the candles in the hot grease until we got them large enough. But when the candle molds came in, it was no trouble to make candles. And the same when the lye was put on the market, it was no trouble to make soap.—D. U. P. Files

### JOHN E. PRICE OF LLANDILOFAN

**John E. Price** was born in South Wales, March 3, 1817. He married Ruth Williams in 1841. He joined the L.D.S. Church Sept. 1847, became a defender of the new faith and gave his all for Mormonism.

From his diary we quote:—"I had been idle, with no work and we were very destitute for food; people had closed their hearts against us on account of our baptizing the people so fast; they kept us so poor we were nearly starved for the want of food, living on a small piece of barley bread a day without anything with it except water. We lived in this way for many months and in this time my wife was with child. I went to Llanelly to a Council meeting and asked President Howell Williams' permission to be released for about a month to work in the hay, that I may earn a little money to get food for myself and family. He promised to put my case before the Council and told a couple of the brethren to take their hats around the assembly and gather me a little means, so that I may be enabled to stop at home and not go away. The Brethren gathered 1s 6p (one shilling, six pence) for me.

"There were about sixty of the brethren present and not one of them asked me to come with them to sleep or offered me food to eat. It was 11:00 o'clock when the meeting was over and I had 22 miles to walk home. I met a sister in the church and she asked me if I was John E. Price of Llangatog and when I said that I was she asked me into her house and gave me supper and a bed with breakfast next morning and sixpence in my pocket to go home with. I got home by evening. My wife was confined of a daughter and no person with her except two little girls, and with nothing to eat but a little barley bread. Brother Isaac Evans came into the house and saw her and gave her two shillings and sixpence for pity sake, so by this time we had 5 shillings in all. This baby, Mary, was born 19 June, 1850. I went to Felintawa Mill to get flour and sister Jones gave me 17 pounds of flour without pay so I bought a little tea and sugar and butter and took it home and there was great rejoicing with my dear wife and little children and myself."

In 1864 he sent Ruth and Mary, his two daughters, to Salt Lake City and in May, 1865 he and the rest of his family sailed on the ship "Bridgewater." He went to Pittsburg, Pa., where he worked for nearly a year, during which time he organized a small branch of the church. On the 26 Sept. 1866, he reached Salt Lake City, and in a few days went to Brigham City where he lived a short time. In 1867 he moved to Malad, to the home of his daughter Ruth who had married Fredrick Thomas. In 1868 he took up 160 acres of land eight miles west of Malad in the town of Samaria.

There were no white settlers there when John E. Price came. He was a forceful speaker and it was said of him that he was a "man of upright character and spotless reputation and all the offices of trust he filled with honesty and credit." He died Mar. 13, 1908.

His wife Ruth, also of South Wales, was an ardent Latter-day Saint. She helped her husband in every way. Although she had little of this world's luxuries she maintained a jovial disposition. She died Sept. 13, 1873.—Margaret Hatch

### THE FREIGHTER

**John L. Thomas** is one of the most prominently known farmers of Oneida County, Idaho. Mr. Thomas was born in South Wales, April 1, 1850, a son of Daniel and Mary Evans Thomas natives of Wales, who came to Salt Lake in 1852, crossing the plains with ox teams. He remained in Salt Lake that winter then moved to Brigham City and lived there until 1866. Mr. Thomas began his schooling in Brigham. His first school teachers were William Watkins and Steve White. In 1866 Mr. Thomas moved to Malad and continued his education under the supervision of Richard Evans, Daniel Daniels and Henry Evans. In 1869 he worked on the railroad. In 1870 he went to Butte, Montana with a pack horse and worked there for two years and then came back to Malad City and brought a bull team and started to freight from Corinne to different parts of Montana. It took them two months and six days to make the trip. The men who accompanied Mr. Thomas were Thomas Parry, William R. Evans, Jedd Jones, Jess L. Thomas, and Ben Jones; they trailed three wagons with seven and eight yoke of oxen. Mr. Thomas freighted until the railroads got to Montana. He then returned to Malad and settled down. In the year 1878 he was united in marriage to Mary Jane Evans. He acquired a farm and started to raise stock.

From 1892 to 1893 he was Sheriff of Oneida County which included Power and Franklin Counties. He would make his visits to these Counties by horse and cart. While Mr. Thomas was Sheriff there were two murder cases in the County. He was also faced with the problem of keeping the stage coach line free of robbers. Mr. Thomas relates this story: While he was sheriff Charles Philipps was the stage driver at Robbers Roost at the Portneuf Canyon and was shot from the stage and killed. Lee Goddard was the driver at the top of the Malad Divide. There were nine passengers in the stage, Frank Long and Spangler stopped the stage and the passengers were told to get out. They were then robbed of all valuable possessions and the stage was robbed of thirty thousand dollars in gold bars. The passengers were told that the money was being gathered for the widows and orphans in the South. Seven men tracked them into Cherry Creek where they were hiding. They had the money hidden in the creek bottom. The stage line agent walked into the brush to watch them and he was shot through the breast but was not killed. Frank Long was killed and Spangler was shot in the leg, he was then brought to Malad where his trial was held. He was sentenced to ten years.

The next robbery was at the Tom Roberts Ranch. The stage was driven by Hank Vreeland. McKoy and Jones along with one other man robbed the stage of twenty thousand dollars in gold bars. They hid the money in Elkhorn Creek bottoms and they went West. Jones and McKoy were captured and returned to Malad, the third party escaped, Jones later escaped from the Malad jail, but McKoy was tried and sentenced for ten

years. Mr. Thomas is the father of four children; Mrs. Mary Jones, Edward Thomas, Mrs. Alice Davis, and Mrs. Ella Harris. He is the grandfather of twenty-one grandchildren; also a great grandfather of ten children. Mr. Thomas had as neighbors Lewis Gaulter, Bishop Daniels, and Edward Evans. His ambition and chief occupation was farming and cattle raising. The greatest improvements that he has noticed is electricity and especially the ways of travel. He says its amazing to compare the ways of travel today with the ways of the older times. Mr. Thomas' advice to the younger generation of today is, be honest, ambitious and kind to your fellow man.—Joe Williams

### THE WELSH WIDOW ANNA EVANS JENKINS

The weariness of the journey disappeared instantly when familiar voices called, "Anna, croesaw i America. Yr ydum yn gobeithio y byddwch yn gysyrus yma." (Anna, welcome to America. We hope you will be happy here.) Mary Williams, wife of William W. Williams had been her close friend in Cwmbach, Aberdare, South Wales. Others present were Mr. and Mrs. William Griffiths, Mr. and Mrs. Thomas Davis, Mr. and Mrs. Samuel D. Williams, Mr. and Mrs. John Evan Price, and Mr. and Mrs. David W. Davis. Grandmother, Anna Evans Jenkins, arrived in the little village of Samaria, Idaho in the fall of 1869. She often told of the greeting and reunion with old friends she had known in Wales. Those ties of friendship were to strengthen with the common experiences of pioneering in a new land.

She was born in Merthyr Tydfil, Glamorganshire, South Wales June 13, 1820, a daughter of Evan Evans and Esther Jones. Her parents came from Llanwenog, Cardiganshire and Pencarreg, Carmarthenshire respectively. Like other young couples from all over Wales they had left the farming villages to seek their fortune in Glamorganshire when the rich iron and coal mines were opened up. On November 19, 1842 grandmother married David Jenkins of Morryston, Swansea, Glamorganshire in the Bethania chapel at Merthyr Tydfil. Both joined the Church of Jesus Christ of Latter-day Saints in 1845 as converts of Captain Dan Jones and his associates. On May 10, 1852 at Cwmbach, Aberdare, Anna Evans Jenkins was left a widow with five children as the result of a mine explosion. Years later because her second husband was unkind she gathered his clothes together and putting them outside the door asked him to follow them.

Plans to come to Utah had been discussed before the death of David Jenkins so now a burning desire to emigrate possessed the family. Left with seven children it took careful planning and undaunted courage to arrange for her two oldest children, David and Esther, to leave for Utah in 1866. The great day came for the rest of the family when they arrived in Salt Lake Valley August 20, 1868. They crossed the plains in Captain Chester Loveland's train of forty wagons and about 400 passengers.

When grandmother arrived her son David had a home furnished ready for her but after a few months she decided to take the family to Logan to spend the first winter near the home of a sister-in-law, Ann Jenkins Purser. Determined that her sons should be given a chance to till the

soil, the family moved from Logan, Utah to Malad Valley arriving at Samaria in the fall of 1869. Near this village grandmother and her three sons, David, Evan, and John took up adjoining homesteads of 160 acres each. The property became known as the "South Field." Besides farming and livestock raising other interests of the family for a time included the operation of a general merchandise store and a grist mill at an adjoining village now called Gwenford.

Anna Evans Jenkins left many loyal friends in Wales. The parting words of one were these, "Anna please write to us. If you have no pencil use a piece of charcoal and any kind of paper. We will be able to read it." To her also came pleas for help from one whose home had been blighted with illness and death. In an old letter are found these words, "Dear sister if you could please be so kind to send us a few shillings and if we can't pay you back I hope the dear Lord will for what so ever you give to the poor you tendeth to the Lord." It was a pleasure for one who had experienced hardships herself to aid others in need.

Her four daughters, Esther, Anna, Sarah Jane, and Mair, as well as her three sons named a child after their mother. Anna Evans Jenkins was firm and courageous when difficult decisions had to be made and remained loyal to her religious convictions all through life. She was the first woman to enter Samaria as head of a household but she measured up to the task nobly. She died May 13, 1889 and is buried in the village cemetery along with her seven children.—Esther Jenkins Carpenter

### JOHN JAMES

An outstanding Welshman, a prince of a man, a true gentleman; gracious, kind and hospitable. A public servant most of his days, yet has time to be concerned about his neighbors and their well being. A man of keen wit and a good story always on the tip of his tongue. This is John James.

John comes from one of the old families of Wales. His father, George James, was one of the six hundred in the "Light Brigade" who made the famous charge in the battle of Balaclava and was one of the fifty-nine who came out of that fiery furnace alive. A native of Wales, John James was born in Pembroke, South Wales, March 1, 1864, and spent his boyhood days in that land. His birthplace is the same as Henry VII, first of the Tudor Kings of England. John was educated in the common schools and later graduated from college in 1881. He came to America in 1885 and stopped in New York City a few weeks. He arrived in Salt Lake City in July of the same year. Here he found work with the Deseret News as a court reporter, which position he held for seven years or until he was elected to the office of county clerk.

Mr. James studied law in the Sprague School of Law in Michigan, and was graduated from that institution in 1896. In 1894 he was made clerk of the Police Court and Public Prosecutor. These positions he held for two and one-half years. In the election in November 1900, he was elected County Clerk of Salt Lake County, and ex-officio Clerk of the District Court of the Third Judicial District of Utah, which included the Civil Court and the Court of Equity branches. He also

held the position of clerk to the Board of County Commissioners, and of the Board of Health.

John James, besides being a superior clerk has been prominent in many other fields. His particular activity has been with the Welsh people and their organizations, and in this he has been a tower of strength. He was Secretary of the Cambrian Association for 35 years and has been President since 1927. In all this time he has missed the activities of the association only once and that was when he was on an important visit to his native Wales in 1929. Such a record is rare indeed. He spent seven months on his visit to Wales, visiting every county and collecting material which furnished later enough subject matter for about twenty special articles in the *Druid* published in Pittsburg, Pennsylvania.

The Eisteddfod is something else that has been a great success whenever held; due largely to the untiring efforts of John James and other outstanding and capable Welsh men and women. During the preparations for the Eisteddfod of 1895 Mr. James hired a man to take his place at work for three months in order to devote his entire time to the success of the undertaking.

John James was married to Miss Jennie Williams. She died in October 1894. In 1899 he married Miss Eliza Ann Merrill. She was a native of Lincolnshire, England, but came to Utah from Paris, France. By his first marriage he has three sons and two daughters: Lillian, John W. (deceased), Genevieve, Harold, and Frank K. James. By his second marriage the children are: Elizabeth, George Merrill, Glen T. and William M. James. Mrs. James passed away October 22, 1948.

In political life Mr. James has always been a staunch Republican and has always unfalteringly followed the fortunes of that party. He has been in politics almost all of the time he has been in the United States. Fraternally he is a member of the Ancient Order of United Workmen, Woodmen of the World, and the Fraternal Union of America. He is a member of the Church of Jesus Christ of Latter-day Saints, and is at present a high priest of the Twenty-first Ward.

The extensive travel throughout the United States by Mr. James was done in connection with his insurance business. He was Insurance Commissioner of the state of Utah for four years—1914 to 1918, and district agent for the Occidental Life Insurance of California for eighteen years.

Mr. James was British Vice Consul here for almost twenty years and while in that position met many leading Englishmen, including the Prince of Wales, Prime Minister David Lloyd George, Sir Arthur Conan Doyle, and Sir Baden Powell. He served with the British-Canadian recruiting service in World War I and as Vice-Chairman of the British War Relief in World War II. In recognition for his service in the cause of freedom connected with the last two positions mentioned here his Majesty, King George VI, awarded Mr. James the medal which was presented to him by the British Vice-Consul of Denver at the St. David's Day banquet in 1948. Medals are not uncommon in the family. Prince Albert, Queen Victoria's consort, awarded one to his father in 1854 as a survivor of the "Brave 600." A second medal was given to his father for saving the life of Lord Raglan from a Russian spy during the Crimean War. This medal is with the family members in Wales.

All this gives but a fleeting glimpse of the wonderful accomplishments of a remarkable personality. But to know John James is a privilege and an honor. To shake his hand and see the expression of pleasure in his face sends a glow of good feeling through one. To settle back, or rather, sit on the edge of one's chair and listen to witty stories that come so freely, or to go back through the years with Mr. James and hear the history of our Wales as no one else in the world knows it, is an experience long to be remembered. This is the John James we know and love.

—Florence L. Parry, Billie Thomas Bullock

### CAMBRIAN ASSOCIATION

The first permanent Cambrian Association in Utah was organized in the fall of 1892 at Spanish Fork while the Salt Lake delegation was there for an Eisteddfod. It was officially called, "The Cambrian Association of Utah and Adjacent States and Territories." Its purpose was to promote the social well-being of the Welsh citizens of the great West and stimulate an interest in music, literature, and art. Another reason and perhaps the primary one for organizing at this time was to assist the Tabernacle Choir in its preparation for going to the World's Fair at Chicago in 1893. There had been local organizations of Cambrians before that time. As early as 1852 an organization was formed in Spanish Fork but these attempts did not become permanent. In 1897 the Cambrian Association of Utah and Adjacent States and Territories was incorporated as a non-profit organization and the name changed to the Cambrian Association of Salt Lake City, Utah.

The organization as we know it today has had three presidents (1) Ex-Governor Arthur L. Thomas, (2) State Senator W. N. Williams, and (3) Mr. John James who at the age of 85 years is still keenly interested in the association. First Cambrian Day held 1893 at Saltair beach—14,000 people present. The Welsh people of Utah and their friends meet twice a year. A banquet and program is always held on March 1st to celebrate St. David's Day. A picnic and program is held, usually in July, at Saltair beach. It is known as Cambrian Day and has been observed for fifty-six years. The first St. David's Day was held in Salt Lake City at the home of Daniel Daniels on the corner of Sixth West and North Temple streets, 1 March 1852. The two story adobe house was the largest Welsh home at that time.

The outstanding events sponsored by the Welsh people of Utah were the grand Eisteddfods of October 1895, October 1898, and October 1908. These were held in the Tabernacle and attracted people from all over the West. The Eisteddfods are competitive in nature and the program consists of literary and musical numbers. The meaning of the term Eisteddfods is "Sitting or session of the Bards." The annual National Eisteddfod in Wales includes much pageantry and ritual in connection with the Bardic ceremony. Men are chosen to become bards who have done something outstanding in the fields of poetry, religion, music, literature, science, and art. The color of the robes worn by the bards depends on the order to which they belong. The "Chairing of the Bards" is very impressive and its origin is covered with the mist of the ages.

Utah has never selected bards during an Eisteddfod but it was done at Pittsburg, Pa. during the International Eisteddfod in 1913.

Much of the success of the great Western Eisteddfod held in Denver in September 1896 was due to the activity and interest of the Utah Cambrian Association. Mr. John James made a trip to Chicago to stimulate an interest among the Welshmen of that city in the great competitive event. He was given a reception at the Clifton House March 7, 1896 by the Cambro-Deltic society and his address that night resulted in a large delegation attending the Denver Eisteddfod. A special train of ten coaches took the Tabernacle Choir, Director Evan Stephens, the Denhalter Band under the leadership of Professor Anton Pederson, and the Utah Cambrians and friends to the "City of the Plains." When the train left the Denver and Rio Grande depot it was said that they expected to make the run in the "remarkable quick time of 21½ hours."

The Cambrian Association has been responsible for bringing artists of distinction to Utah during the festivals mentioned above. The one in 1895 had for its adjudicators such men as Haydn Evans, J. T. Watkins and T. J. Davies, all of Scranton, Pa. In 1898 mainly through the insistence of Mr. John James the association sent to Wales for Dr. Joseph Parry to come as adjudicator. The choice was a wise one as Dr. Parry is known as one of the greatest of Welsh composers. He was head of the Music department of the University of Wales in Cardiff, Glamorganshire. His hymn-tune, "Aberstwyth" to the words of "Jesus Lover of My Soul," is sung in all Churches and Chapels of the English speaking world. In Salt Lake City Dr. Parry met for the first time Professor Evan Stephens and other leading Welshmen. Never before had Dr. Parry been given such a welcome or such hospitality. After the Eisteddfod, fourteen thousand people heard him give his famous lecture on "The Great Masters of Music." He also, upon request, sang for the first time here his melodious song, "Make New Friends, But Keep the Old." Judge H. M. Edwards, Scranton, Pennsylvania, was the conductor of the 1898 Eisteddfod. The last important Eisteddfod was held in October, 1908 with Dr. Dan Protheroe as Chief adjudicator, and Professor William Ap-Madoc, Chicago, Illinois as Conductor.

The first Eisteddfod held here was on March 1, 1852 in connection with the St. David's Day celebration held in the Daniel Daniel's home but its participants were mainly children. In 1934 there was present at the St. David's day banquet a lady almost 88 years old who as a little girl attended that first Eisteddfod. She was seven years old at that time and recalled the event stating that Mr. Daniels called the turns for the cotillion and played the violin at the same time while she held on to the ends of his long red sash. Her parents were members of that first company of Welshmen who came here in 1849. Mrs. Esther Davis remembered that there was a little confusion in understanding the "calls" because not too many had mastered the English language.

Welsh families today are not easily identified as the second and third generations have intermarried with other nationalities. The Joneses, Thomases, Evanses, Jenkinsons, Williamses, and other standard Welsh names no longer have the same meaning in Utah. The blood has thinned out in many, many cases but whenever the Cambrian Association needs

support for an important project it is to the descendants of the above list of Welshmen that the appeal is made for workers to put over the undertaking. They still cherish the ideals and culture patterns of their parents.

The philosophy of life which all Cambrian Associations try to foster is expressed in the Gorsedd prayer which follows:

"Grant, O God! Thy protection;  
And in protection, strength;  
And in strength, understanding;  
And in understanding, knowledge;  
And in knowledge, a perception of rectitude;  
And in perception of rectitude, the love of it;  
And in that love, the love of every existence;  
And in the love of every existence, the love of God;  
God and all goodness."

A new type of festival is to be held in Salt Lake City September 3rd and 4th, 1949. It is the National Gymanfa Ganu — Welsh sacred song festival. For centuries it has been held in Wales, for 18 years it has been held in parts of the United States but this will mark the first time it has been held on a National scale west of Chicago.

—Mrs. Esther Jenkins Carpenter



