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# DAVID CHARLES WILLIAMS

1824 - 1855

Dixie Hancock Krauss, Author  
Bonnie Hancock Peterson, Researcher  
Dr. Marion George Peterson, Publisher

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David C. Williams

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## Chronology

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- Mar 24 1824 0 BORN. The eighth child of David and Susanna Williams in Bastleford, Pembrokeshire, Wales.
- May 21 1843 19 BAPTIZED. Baptized by William Henshaw into the Church of Jesus Christ of Later-day Saints in Penydarren (near Merthyr Tidfil), Glamorganshire, Wales.
- Jul 31 1850 26 ELDER. Ordained an Elder by John Jones, probably in Gellifaelog (near Penydarren).
- Sep 2 1850 26 MEMBERSHIP MOVED. Became a member of the Rhymney Welsh Branch, Rhymney, Monmouthshire, Wales.
- Apr 6 1851 27 MEMBERSHIP MOVED. Became a member of the Rhymney English Branch, Rhymney, Monmouthshire, Wales.
- Jul 6 1851 27 MISSIONARY. Became a traveling Elder for the Church of Jesus Christ of Latter-day Saints in Brecknockshire, Wales.
- Jun 25 1851 28 MISSIONARY. Became a traveling Elder for the Church of Jesus Christ of Latter-day Saints in Pembrokeshire, Wales.
- Jul 3 1852 28 BRANCH PRESIDENT. Called to be Branch President of Pater and Lawrenny Branches, Pembrokeshire, Wales.
- Oct 8 1853 29 RELEASED. Pater Branch was united with the Pembroke Branch so David was released as Branch President of the Pater Branch.
- Nov 20 1853 29 RELEASED. Was released as Branch President of Lawrenny Branch so he could go to Zion.
- Feb 4 1854 29 EMIGRATED. Left Liverpool, England on the voyage of the Golconda.
- Mar 18 1854 30 ARRIVED. Landed in New Orleans, Louisiana, on the Golconda ship.
- Jul \_\_\_ 1854 30 PIONEER. Departed with the William Empey Company from Kansas prairie to cross the plains. Met his bride, Ann Casbourne, who was with this company.

Oct 24 1854 30 ZION. He and Ann Casbourne arrived in Great Salt Lake City, Utah Territory, with the William Empey Company.

Dec 29 1854 30 SEVENTY. Ordained a Seventy by President ( ) Spears in Great Salt Lake City.

Feb 14 1855 30 MARRIED. David Williams married Ann Casbourne on Valentine's Day in Great Salt Lake City.

Sep 3 1855 31 DIED. Lost his life in a terrible saw mill accident at the Woolley, Snow & Company Saw Mill in Big Cottonwood Canyon, Utah Territory.

Nov 29 1855 -0 CHILD BORN. His wife gave birth to their child, Ann Susanna Williams in Great Salt Lake City.

Aug 24 1856 -1 WIFE SEALED. Ann Casbourne Williams was sealed to David Williams after his death in the Endowment House in Great Salt Lake City.

Mar 9 1877 -21 ENDOWED. Received his endowments by proxy in the St. George Temple, Utah Territory.

# Preface

Dixie Hancock Krauss

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I'm only the story teller. There are those who made the telling possible; those who lived it, and those who found it.

Among those who lived the story are David Charles Williams, the one for whom this story is told, a man who loved his family and his faith; my Great Grandmother Ann Casbourne, a wife who was left behind after only seven months of marriage; David's child, Ann Susanna Williams, a daughter who was born after his death; and John Dalton, Jr., another man of great faith who came into Ann Casbourne's life after she was left a widow.

Among those who found the story are his descendants, those who searched for nearly half a century for the records of his kindred dead. My Sister, Bonnie Hancock Peterson, is among those descendants. She traveled all alone to Wales to finish the search that others started.

David Charles Williams (known as David Williams) did not keep a journal, and a complete series of events in his life is not available. However, a collection of diverse data has survived which is sufficient to piece together this reasonably accurate picture of his life.

There were some awkward problems of interpretation: 1) David Williams was a common name both in and out of the Church. Where identity was not certain, material was not used; although, some of this eliminated information may have been about David. 2) David stated that his Great Grandfather was Charles Williams while original parish records and family records of his descendants indicate his Great Grandfather was David Williams. Perhaps David and his Great Grandfather had the same name, one being called David, and the other being called Charles. 3) Some records, which were written in Welsh, were not translated. 4) Information from some faithfully kept Church records either no longer exists or is now closed to the public.

Endnotes are used in this work to identify the source of information being cited. The endnotes appear in parentheses and include the page number if known. For the complete reference, see the Bibliography.

As I write this story, I realize that those who lived it and those who found it made this blessed privilege possible. I dedicate this story to them.

## About the Researcher

Bonnie Hancock Peterson

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Bonnie Hancock Peterson was born on the 29th of November 1927 in Hawthorne, California, of goodly Parents, Oliver Perry Hancock and Lora Aseneth Lisonbee Hancock. Bonnie's Mother was a self taught genealogist and instilled in Bonnie a love for research at a young age.

Bonnie has engaged in doing research off and on since she was introduced to genealogy in her home at age eighteen. She has gone many places to do her work: Mesa Family History Center in Mesa, Arizona; Family History Library in Salt Lake City, Utah; Capitol Library in Phoenix, Arizona; Family History Library in Bakersfield, California; Public Library in Los Angeles, California; Family History Library in San Diego, California; Public Library in Dallas, Texas; Library of Congress in Washington, DC; Daughters of American Revolution Library in Washington, DC; Public Records Office in Trenton, New Jersey; National Library of Wales in Aberystwyth, Wales; Public Record Office in Haverfordwest, Wales; Library in Cambridge, England; British East India Company in London, England; Public Records Office in Norfolk, England; Public Records Office in London, England; St. Catherine in London, England; Somerset House in London, England; Maine Public Library in Augusta, Georgia; Library in Chicago, Illinois; Public Library in Indianapolis, Indiana, and various ward libraries.

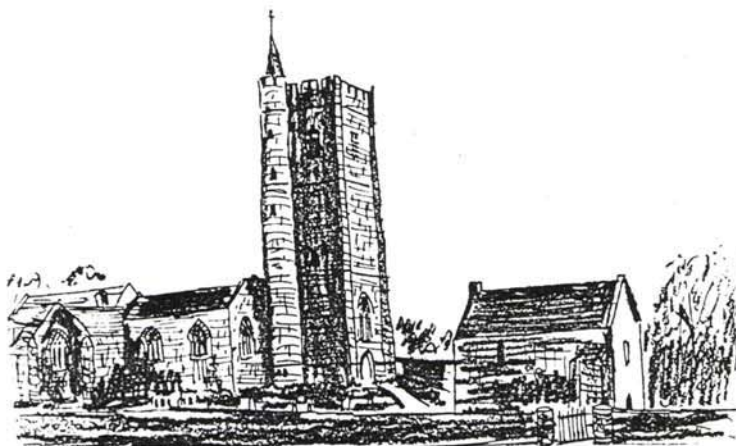


Bonnie Hancock Peterson

She has served in many positions in the Church: Stake Relief Society President, Relief Society President four times, Choir Director, Visiting Teacher, Primary President three times, Young

Adult Gospel Doctrine Teacher, Primary Teacher, Relief Society Cultural Refinement Teacher, Relief Society Spiritual Living Teacher, Primary Chorister, Sunday School Organist, Relief Society Pianist, Ward Chorister, Junior Sunday School Chorister, Family Relations Teacher, Genealogy Teacher, Dance Director, Mutual Music Chorister, Cultural Arts Specialist, Stake Assistant Extraction Coordinator, Junior Sunday School Teacher, Primary Pianist, Stake Spiritual Living Leader, and Junior Sunday School Secretary. Some of these positions were held four at one time.

Bonnie attended Brigham Young University two years before her marriage. She married Dr. Marion George Peterson. They have nine children, Sharilyn Peterson Wilson, Susan Peterson Martineau, Kathryn Peterson Blackham, Annette Peterson Hill, Howard Hancock Peterson, Marvin Keith Peterson, Mary Peterson Kiene, Marion George Peterson, and Steven Leigh Peterson. Bonnie and Marion also have 46 Grandchildren.



A Church in Carew, Pembrokeshire, Wales  
Sketched by Dixie Hancock Krauss



## Acknowledgements

Bonnie Hancock Peterson

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Dr. Marion George Peterson, my husband, who has allowed me to travel and research in many parts of the world. He went without my companionship and encouraged me to continue on with this great work in spite of the personal sacrifice. He has always been my great support.

Lora Lisonbee Hancock, my Mother, who instilled in me at a young age a love for genealogical research and taught me at her side.

Dixie Hancock Krauss, my Sister and author of this work, who lovingly spent many hours preparing it for publication. She collected historical information, maps and other materials, drew sketches, and for doing the typesetting.

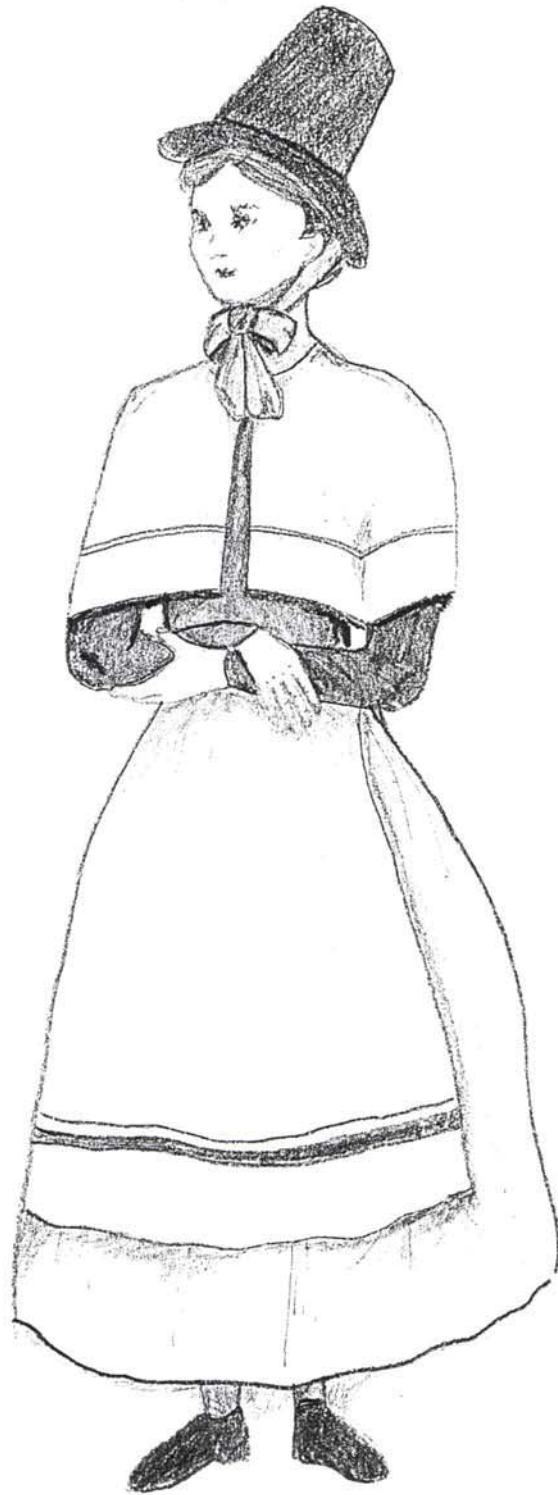
Christine DeGeer Peterson, wife of my son, Marion George Peterson, Jr., for helping with the initial typing and editing.

Steven Leigh Peterson, my son, for the use of his computer and printer during the early stages of this work.

Dr. Ronald D. Dennis, Foreign Language Department Professor at Brigham Young University, who read the manuscript prior to publications and who translated an article in a Welsh publication into English.

Bert J. Rawlins, Professional genealogist, who gave me guidance and encouragement in research and taught me how to find my way around Wales.

My children, who have encouraged me throughout the project.



Typical Welsh Dress

Sketched by Susan Peterson Martineau

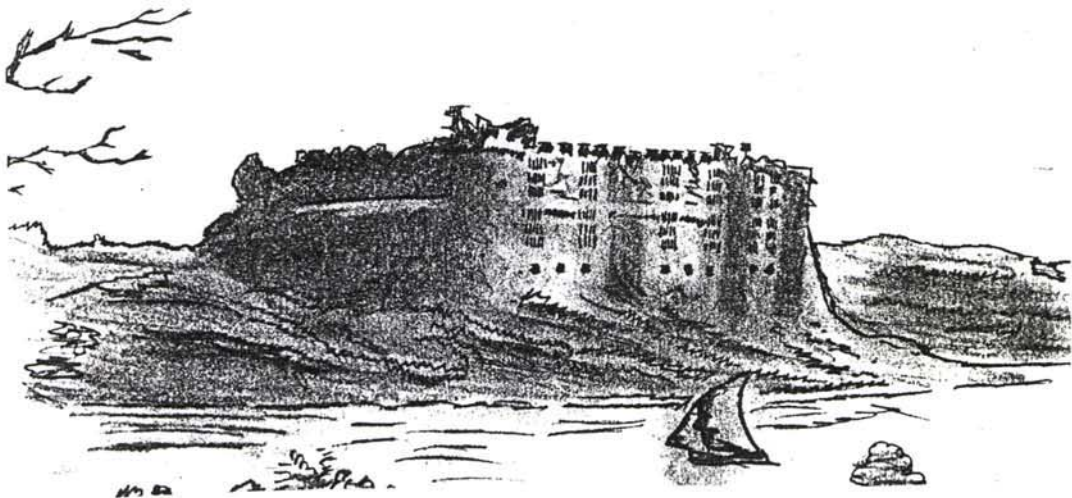
# DAVID CHARLES WILLIAMS

1824 - 1855

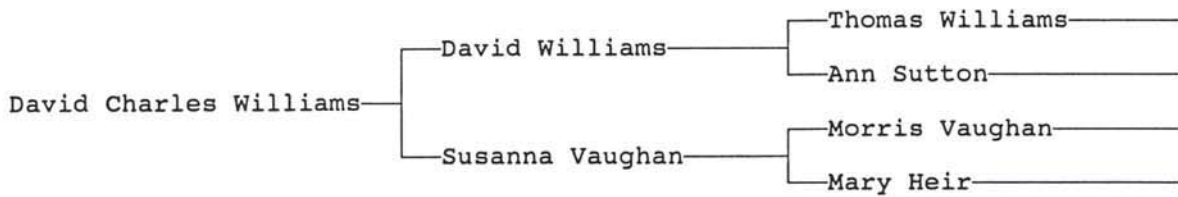
Age	0	31
His Time Line	-----	
Year	1824	1855

David was born in Wales, a small country on the east side of the Atlantic Ocean in the British Isles. Wales is a real story-book land with forests, rivers, and castles. In past centuries, it was the home of kings, knights, lords and ladies. It is here, in this beautiful and majestic land, that this story begins.

David lived in Pembrokeshire, a County in Wales, which juts out into the Atlantic Ocean and is surrounded on the north, west and south by water. The county's shore line is nearly doubled by many deep bays, numerous creeks and massive rivers which run deep into the countryside. It is covered with hills and dales and is decorated by rich meadows and farm crops (Lewis). This area was home to David and his ancestors.



Carew Castle, Pembrokeshire, Wales  
Sketched by Dixie Hancock Krauss



David had a great love for his ancestors. His Father's Father, Thomas Williams, was born on April 17, 1757, in Carew, a town in Pembrokeshire, where stood the ancient castle of Gerald de Windsor (Lewis). David's Father's Mother, Ann Sutton was born about 1760 in Nolton, Pembrokeshire, a village where pasture lands and hills fill the countryside. The couple made their home in Nolton, Ann's home town, and had six children, five of whom lived to adulthood (Nolton, Steynton, Roch, Carew).

*34. Thomas William of the Parish of Rock Eagles  
and Ann Sutton of this Parish were married  
in this Church by Banns this 10<sup>th</sup> Day of July  
1784 by one MOSES GRANT Rector*

*This Marriage was solemniz'd between us*

*Thomas W. Williams  
The Mark of  
Ann Sutton*

*In presence of  
G<sup>d</sup>. Phillips,  
Jane Lewis King*

Marriage of Thomas Williams and Ann Sutton  
Signature of Thomas Williams and the Mark of Ann Sutton  
July 10, 1784 - Nolton Parish Register  
Courtesy Pembrokeshire Record Office, Wales

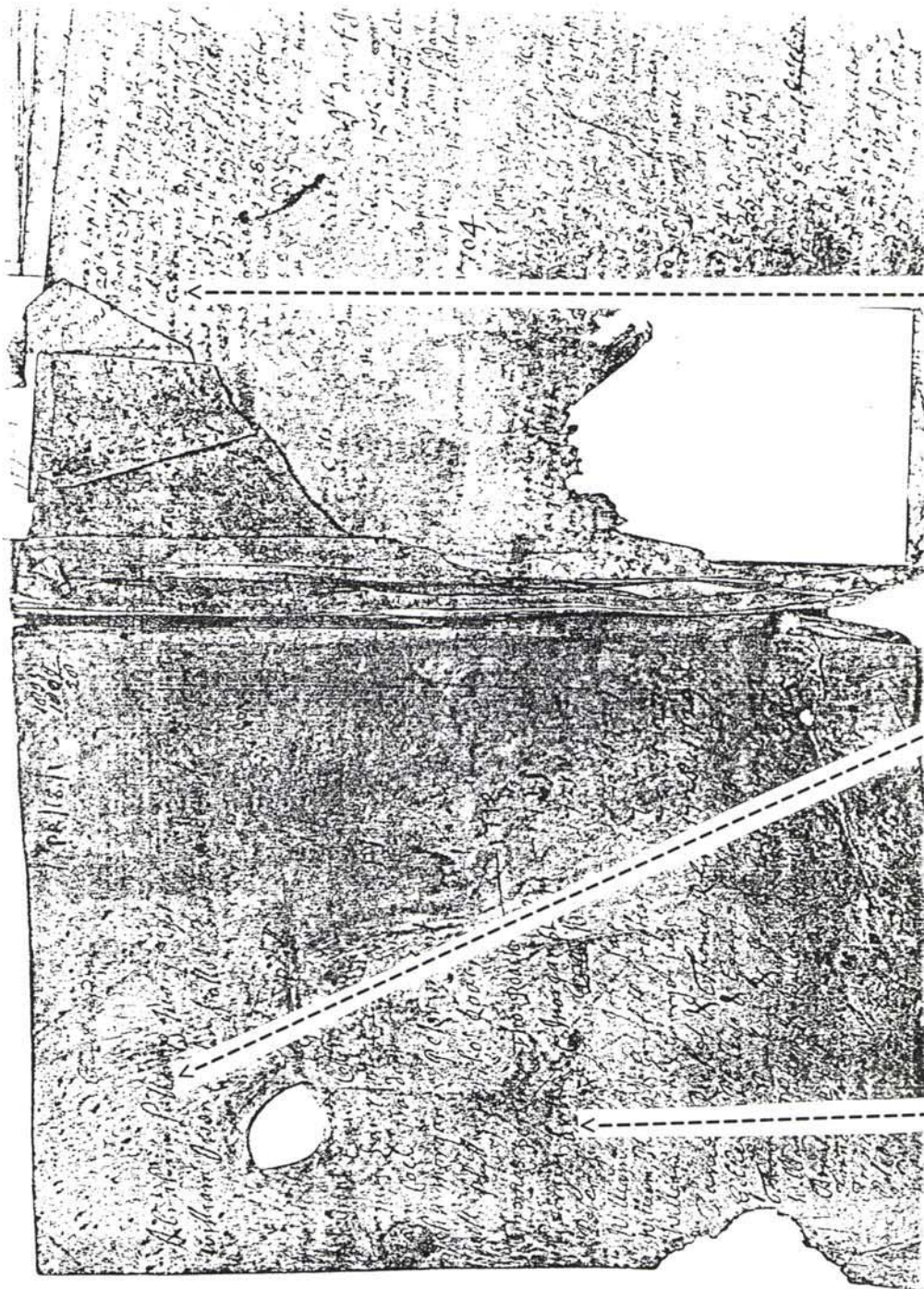
1706  
 Adam Wellwards buried 14<sup>th</sup> day of August.  
 Peter son of David Jorden was bapt. y 17<sup>th</sup> day of August.  
 John son of John Rowling was bapt. y 18<sup>th</sup> day of August.  
 Thomas son of John Row was bapt. y 19<sup>th</sup> day of August.  
 Joseph son of Philip Row was bapt. y 21<sup>st</sup> day of August.  
 1707  
 John son of Abraham Sutton was bapt. y 27<sup>th</sup> day of August.  
 Mary the godson was buried y 6<sup>th</sup> day of August.  
 William son of John Sutton was bapt. y 10<sup>th</sup> day of August.  
 John son of John Sutton was bapt. y 11<sup>th</sup> day of August.  
 Thomas son of John Sutton was bapt. y 12<sup>th</sup> day of August.  
 George son of John Sutton was bapt. y 13<sup>th</sup> day of August.  
 Mary daughter of John Sutton was bapt. y 14<sup>th</sup> day of August.  
 Henry son of John Sutton was bapt. y 15<sup>th</sup> day of August.  
 William son of John Sutton was bapt. y 16<sup>th</sup> day of August.  
 Thomas son of John Sutton was bapt. y 17<sup>th</sup> day of August.  
 John son of John Sutton was bapt. y 18<sup>th</sup> day of August.  
 James son of John Sutton was bapt. y 19<sup>th</sup> day of August.  
 Mary daughter of John Sutton was bapt. y 20<sup>th</sup> day of August.  
 William son of John Sutton was bapt. y 21<sup>st</sup> day of August.  
 Thomas son of John Sutton was bapt. y 22<sup>nd</sup> day of August.  
 John son of John Sutton was bapt. y 23<sup>rd</sup> day of August.  
 James son of John Sutton was bapt. y 24<sup>th</sup> day of August.  
 Mary daughter of John Sutton was bapt. y 25<sup>th</sup> day of August.  
 Henry son of John Sutton was bapt. y 26<sup>th</sup> day of August.  
 William son of John Sutton was bapt. y 27<sup>th</sup> day of August.  
 Thomas son of John Sutton was bapt. y 28<sup>th</sup> day of August.  
 John son of John Sutton was bapt. y 29<sup>th</sup> day of August.  
 James son of John Sutton was bapt. y 30<sup>th</sup> day of August.  
 Mary daughter of John Sutton was bapt. y 31<sup>st</sup> day of August.

William son of Wm Sutton

Peter son of Abraham Sutton

Abraham Sutton

1712  
 Thomas son of John Sutton was bapt. y 1<sup>st</sup> day of January.  
 Mary daughter of John Sutton was bapt. y 2<sup>nd</sup> day of January.  
 William son of John Sutton was bapt. y 3<sup>rd</sup> day of January.  
 Thomas son of John Sutton was bapt. y 4<sup>th</sup> day of January.  
 John son of John Sutton was bapt. y 5<sup>th</sup> day of January.  
 James son of John Sutton was bapt. y 6<sup>th</sup> day of January.  
 Mary daughter of John Sutton was bapt. y 7<sup>th</sup> day of January.  
 Henry son of John Sutton was bapt. y 8<sup>th</sup> day of January.  
 William son of John Sutton was bapt. y 9<sup>th</sup> day of January.  
 Thomas son of John Sutton was bapt. y 10<sup>th</sup> day of January.  
 John son of John Sutton was bapt. y 11<sup>th</sup> day of January.  
 James son of John Sutton was bapt. y 12<sup>th</sup> day of January.  
 Mary daughter of John Sutton was bapt. y 13<sup>th</sup> day of January.  
 Henry son of John Sutton was bapt. y 14<sup>th</sup> day of January.  
 William son of John Sutton was bapt. y 15<sup>th</sup> day of January.  
 Thomas son of John Sutton was bapt. y 16<sup>th</sup> day of January.  
 John son of John Sutton was bapt. y 17<sup>th</sup> day of January.  
 James son of John Sutton was bapt. y 18<sup>th</sup> day of January.  
 Mary daughter of John Sutton was bapt. y 19<sup>th</sup> day of January.  
 Henry son of John Sutton was bapt. y 20<sup>th</sup> day of January.  
 William son of John Sutton was bapt. y 21<sup>st</sup> day of January.  
 Thomas son of John Sutton was bapt. y 22<sup>nd</sup> day of January.  
 John son of John Sutton was bapt. y 23<sup>rd</sup> day of January.  
 James son of John Sutton was bapt. y 24<sup>th</sup> day of January.  
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 Henry son of John Sutton was bapt. y 26<sup>th</sup> day of January.  
 William son of John Sutton was bapt. y 27<sup>th</sup> day of January.  
 Thomas son of John Sutton was bapt. y 28<sup>th</sup> day of January.  
 John son of John Sutton was bapt. y 29<sup>th</sup> day of January.  
 James son of John Sutton was bapt. y 30<sup>th</sup> day of January.  
 Mary daughter of John Sutton was bapt. y 31<sup>st</sup> day of January.



...an Sutton

Abraham Sutton

George Sutton

Ancestors of Ann Sutton in  
Nolton Parish Register - Early 1700's  
Courtesy Pembrokeshire Record Office, Wales

David's Mother's Father, Morris Vaughan, was born on October 5, 1746, in Burton, also in Pembrokeshire, where once stood an ancient Norman castle; his Mother's Mother, Mary Heir, daughter of Matthew Heir, was born on February 10, 1744, in Freystrop, Pembrokeshire, where a spring -- saturated with iron -- was called Red Water by the villagers. Both of these Grandparents died in Rosemarket, Pembrokeshire, Wales (Burton, Freystrop, Rosemarket).

-----> *Mary Heir Daughter of Mallow Heir born the tenth  
of Febr-ary & Baptized 15<sup>th</sup> Juno Dom 1744*

Mary Hire Daughter of Mathew Hire born the Tenth of Febr-ary and  
baptized 15th June Dom 1744

Birth and Baptism of Mary Heir  
February 10 and 14, 1744 - Freystrop Parish Register  
Courtesy Pembrokeshire Record Office, Wales

David's Father, also David Williams, was baptized on January 22, 1786, in Nolton; his Mother, Susanna Vaughan, was born about 1790 and was probably from Rosemarket.

1786

-----> *David Son of Thomas William & Ann Sutton Jan 22<sup>d</sup>  
Margaret Dau<sup>r</sup> of Thomas Cox & Elizabeth Jones April 9<sup>th</sup>  
Margaret Dau<sup>r</sup> of John Jenkins & Martha Thomas June 11<sup>th</sup>*  
*Baptized  
A George*

Baptized 1786 David Son of Thomas William & Ann Sutton Jan 22d

Birth and Baptism of David Williams  
January 22, 1786 - Nolton Parish Register  
Courtesy Pembrokeshire Record Office, Wales

The couple married on July 19, 1806, in the Rosemarket Parish Church which was dedicated to an ancient Welsh saint, Saint Ishmael. The marriage was performed by James Summers, an assistant clergyman to vice William Richard, and was witnessed by Thomas Cole and William Vaughan. Perhaps William Vaughan was a relative to Susanna. Neither of David's Parents could write at the time of their wedding. They each marked an "X" on the marriage license (Rosemarket).

N <sup>o</sup>	{ <u>David Williams of Rosemarket</u> of the Parish _____
_____ were	
Married in this <u>Church</u> by <u>James Summers</u>	
this <u>19<sup>th</sup></u> Day of <u>July</u> in the Year One Thousand <u>eight</u> Hundred	
and <u>1806</u> By me <u>James Summers</u>	
This Marriage was solemnized between Us {	<u>Thos. Mark of David Williams</u> <u>Thos. Mark of Susanna Vaughan</u>
In the Presence of {	<u>Thomas Cole</u> <u>William Vaughan</u>

Marriage of David Williams and Susanna Vaughan  
 July 19, 1806 - Rosemarket Parish Register  
 Courtesy Pembrokeshire Record Office, Wales

David's Parents, true to their culture, had close family ties and were deeply religious. They gave four of their nine children ancestral names and saw to it that each of their children were baptized as infants. They also had the deaths of two infants sons recorded at the parish church. One son died just the day after his baptism.

Age            0  
 |-----|  
 Year           1824

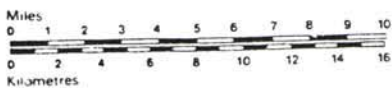
David was the eighth child born to the Williams family. He came into this world on March 25, 1824, in a town near the Rosemarket Parish Church called Bastleford, Pembrokeshire, South Wales. He was named after his Father, David (Twenty).



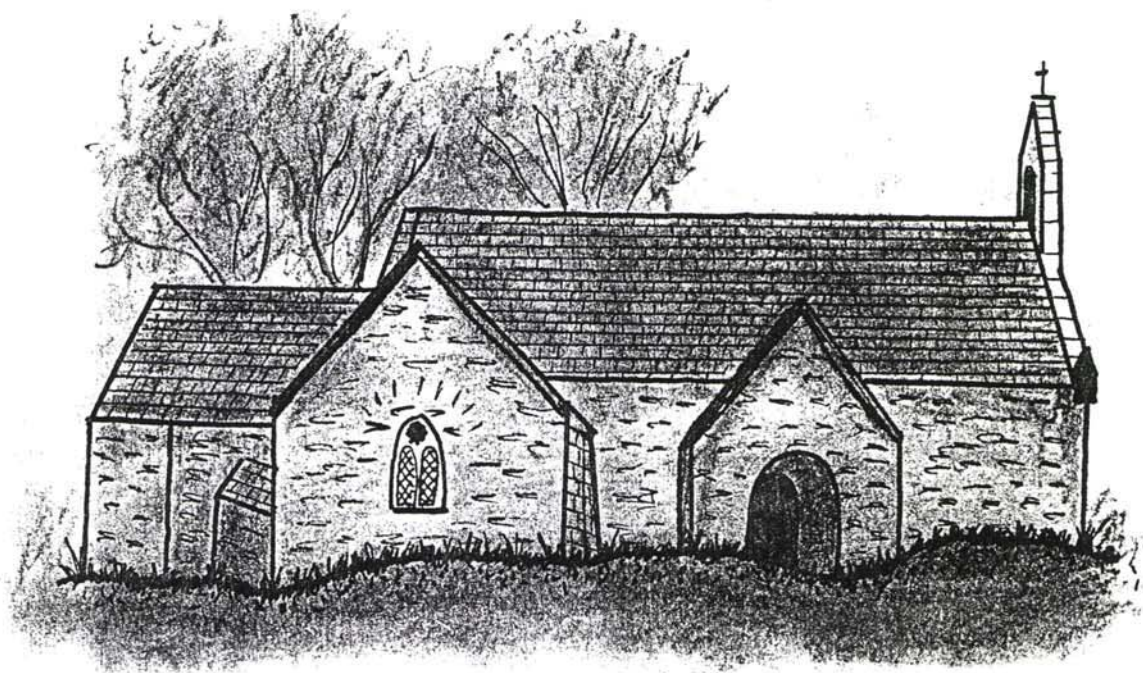
PEMBROKESHIRE, SOUTH WALES



- 1) Bastleford..David Williams
- 2) Burton.....Mother's Father
- 3) Carew.....Father's Father
- 4) Freystrop...Mother's Mother
- 5) Nolton.....Father's Mother  
.....and Father
- 6) Rosemarket.....Mother



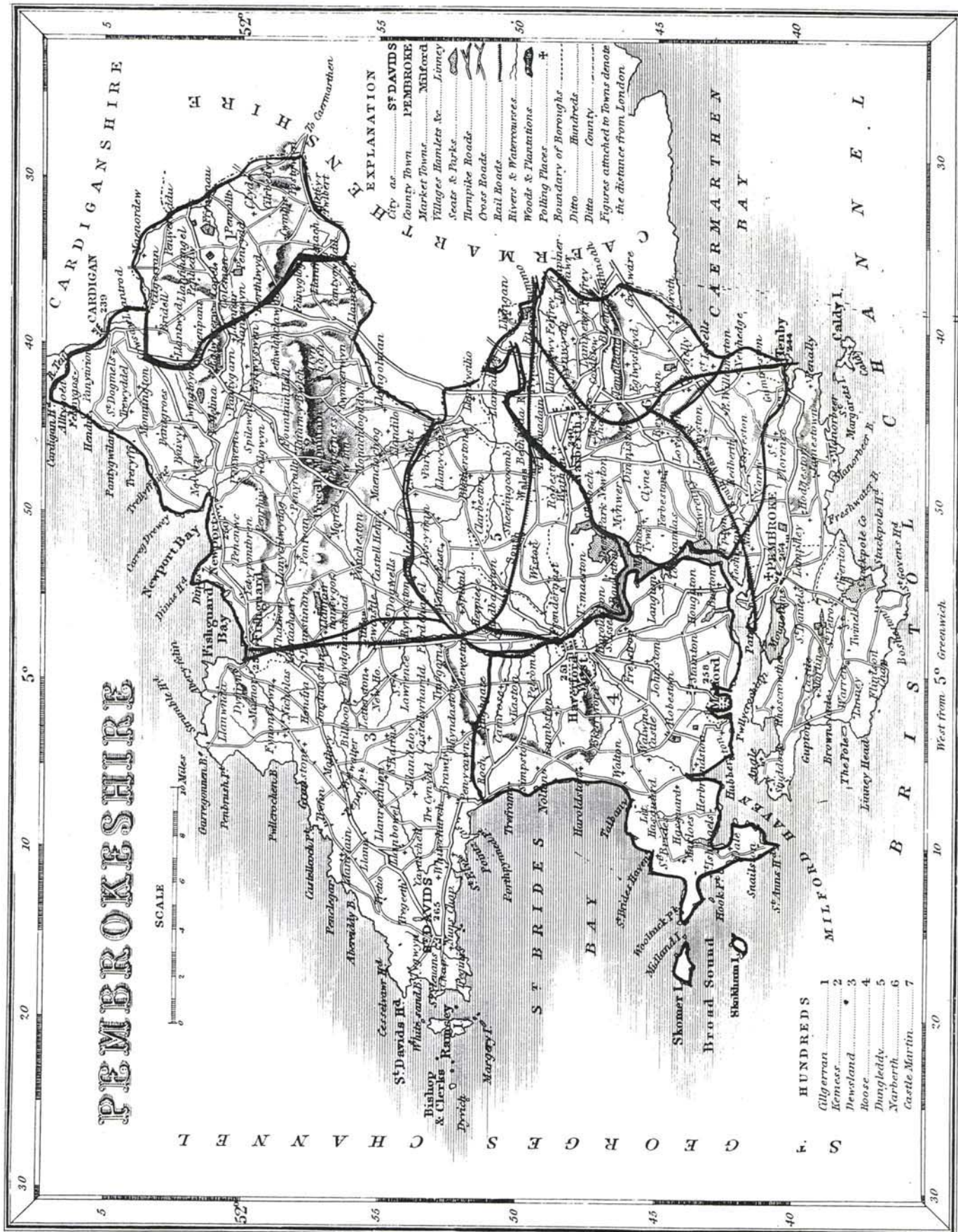
## Rhosmarket, St. Ishmael.



Rosemarket Parish Church  
Sketched by Dixie Hancock Krauss

History and the tax records of the times suggests that living conditions for the Williams family were quite humble. David's Father eked out a living for his family on a rented farm in the flatlands of South Wales. The farm was in Bastleford and belonged to Owen Phillips, Esq. (Land 1814, 1819, 1822).

It was common in that area for the farm soil to be six to twelve inches deep and for the families there to use mud made from the soil to build the walls and chimneys of their farm houses (Lewis). This place was home to young David, a place where grasses and clover grew in abundance and overran the crops of farmers.



Drawn & Engraved by J. Procter Penarth & Co. London.

GB 82. Pembrokeshire circa 1840-45. Jonathan Sheppard Books, Albany, NY 12220



Mud House  
 Sketched by the author

TENEMENTS.	NAMES OF PROPRIETORS.	NAMES OF OCCUPIERS.	Land-Tax and exone		
			£	s.	d.
Westfield	Thomas Lloyd, Esquire	John Saunders		12	0
Battleford	Owen Philipps, Esq	Thomas Griffiths			
Battleford	Ditto	John Harries			1 4
Battleford	Ditto	William Thomas			2
Battleford	Ditto	David Griffiths			2
Battleford	Ditto	John Adams			1
Battleford	Ditto	David John			2
Battleford	Ditto	Ditto			1
Battleford	Ditto	Martha Powell			2
Battleford	Ditto	Widow Harries and David William			2

Land Tax Record of Rosemarket - 1819  
 Courtesy Pembrokeshire Record Office, Wales

David left home as a teenager, undoubtedly for economical reasons. He and thousands like him left their homes to find work in the booming mining towns of South Wales.

Age	0	18
	----- -----	
Year	1824	1842

Rosemarket ---> Merthyr Tydfil

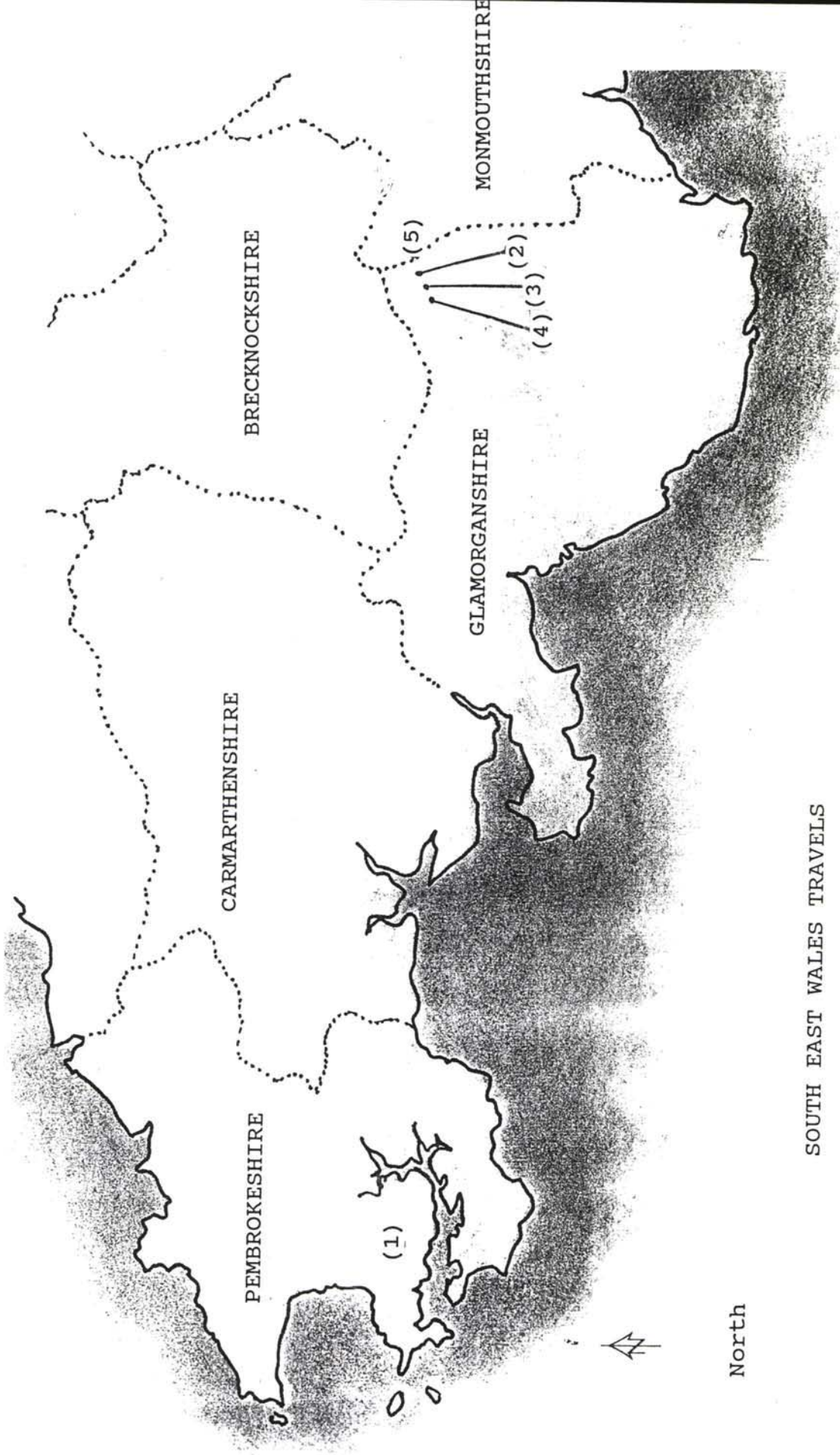
*Merthyr Tydfil*

He traveled east across Wales, about seventy miles from his Father's farm, to the largest iron producing center in the world, Merthyr Tydfil, Glamorganshire, Wales. Here he found work in the coalfield.

The coalfield stretched across South Wales from the east to the west in an oval shape. Along the mountainous northern rim, at Merthyr Tydfil the coal was near the surface and full of iron and limestone. This coal was vital to the smelting of iron and was in vast abundance.

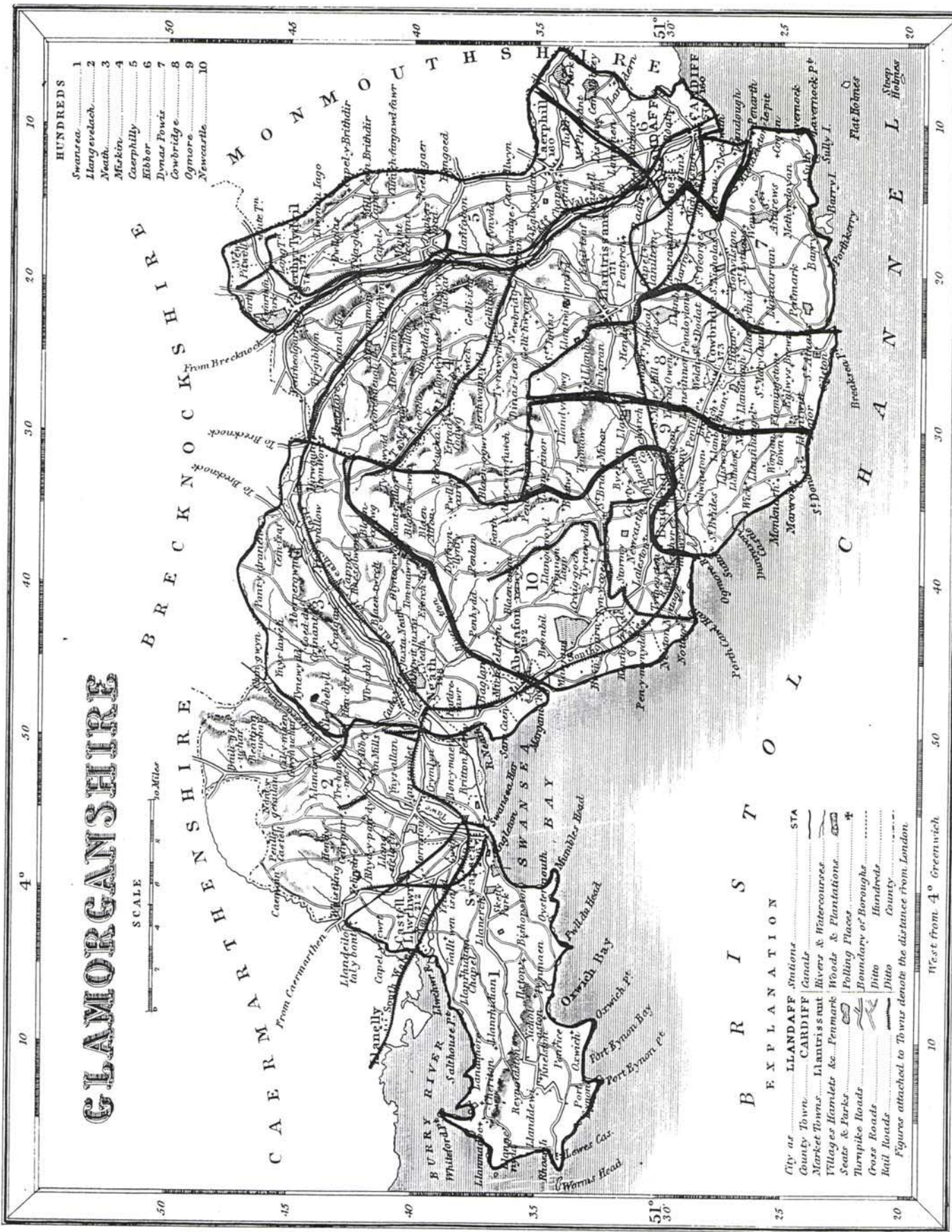


Merthyr Tydfil, Glamorganshire, Wales  
Sketched by Dixie Hancock Krauss



SOUTH EAST WALES TRAVELS

- 1) Bastleford
- 2) Gellifaelog
- 3) Merthyr Tydfil
- 4) Penydarren
- 5) Rhydney



# GLAMORGANSHIRE

- HUNDREDS**
- 1 Swansea
  - 2 Llanyveloch
  - 3 Neath
  - 4 Merkin
  - 5 Caerphilly
  - 6 Ebbw
  - 7 Dinas Powis
  - 8 Cowbridge
  - 9 Ogmore
  - 10 Newcastle

SCALE  
0 1 2 3 4 Miles

- EXPLANATION**
- City as LLANDAFF Stations STA
  - County Town CARDIFF Canals
  - Market Towns Llantwit Rivers & Watercourses
  - Village Hamlets &c. Penmark Woods & Plantations
  - Seats & Parks Polling Places
  - Turmpike Roads Boundary of Boroughs
  - Gross Roads Ditto Hundreds
  - Rail Roads Ditto County
- Figures attached to Towns denote the distance from London.

GB 79. Glamorganshire circa 1840-45. Jonathan Sheppard Books, Albany, NY 12220  
Drawn & Engraved by Edw. Forster from a plan by Edw. Forster.

It was not uncommon for young boys in their teens to work in the coal mines in Merthyr Tydfil. Haulers were generally from fourteen to seventeen years of age. Their occupation required great agility in the narrow and low roofed tunnels. They pulled the trams full of coal with chains around their waists. Sometimes a boy would be required to stop his tram suddenly in almost total darkness and would frequently get crushed (Strange 11). David may have started his mining career in this manner.



Hauler - Fourteen to Seventeen Years Old  
Sketched by Dixie Hancock Krauss

The population in and around Merthyr Tydfil boomed to thirty-five thousand in 1841. By 1851 it had increased to over forty-six thousand residents, and Merthyr Tydfil was the largest town in Wales.


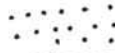


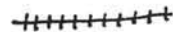

This massive migration brought with it cheaply built housing, waste thrown in the streets to rot, and filth. There was not a wall, a heap of cinder or a vacant spot of ground that was not covered with abominations (Strange 20). There were no drains, no sewer accommodations and no proper water supply. Dirt, death and disease were everywhere.

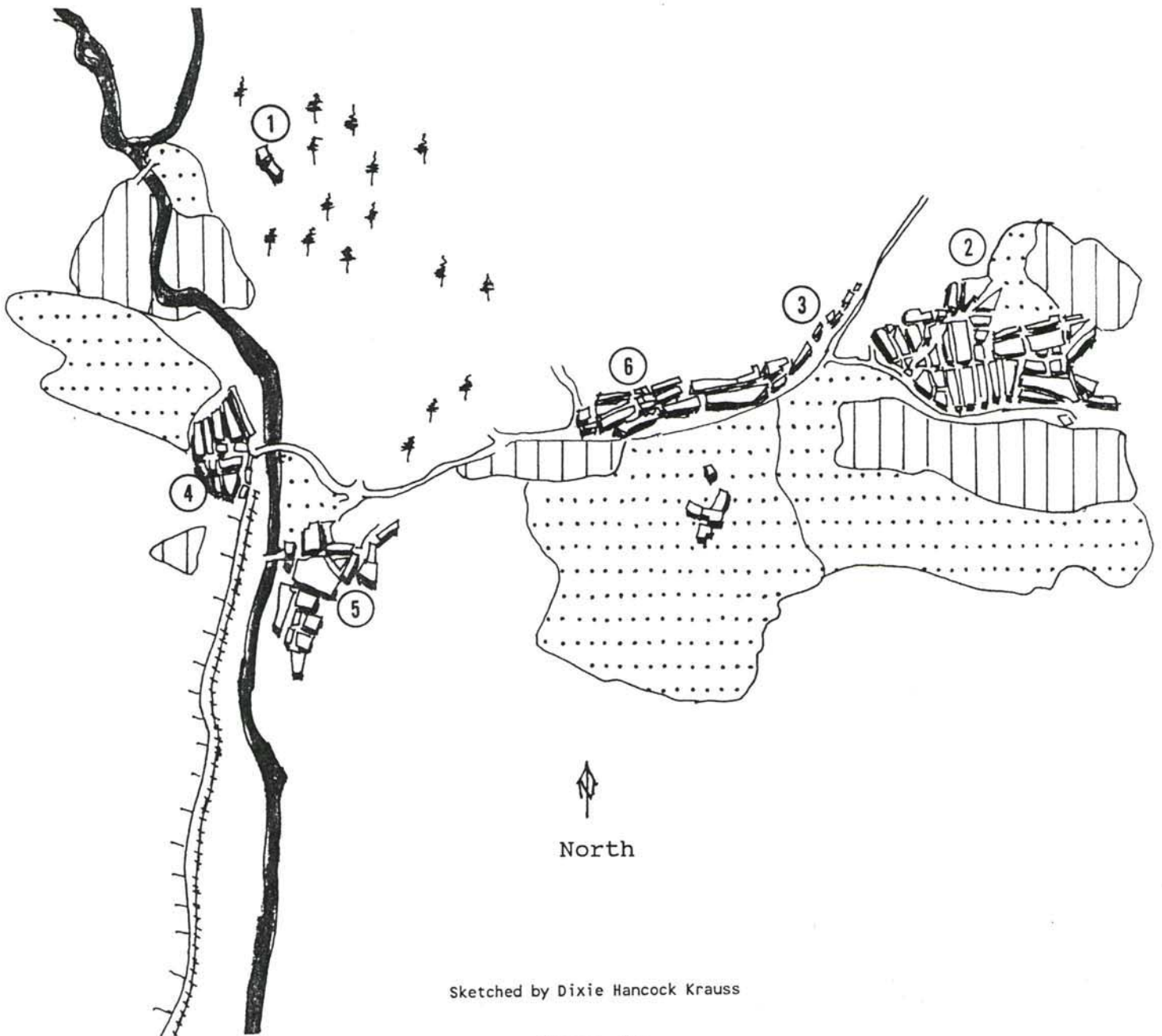
Merthyr Tydfil was never free of contagious infections. In fact, the town suffered numerous epidemics when David was in the vicinity. The most deadly epidemics were Cholera, Typhus, and Tuberculosis.



MERTHYR TYDFIL AREA

- 1) Cyfarthfa Castle
- 2) Dowlais
- 3) Gellifaelog
- 4) Georgetown
- 5) Merthyr Tydfil
- 6) Penydarren

- Canal..... 
- Cinder Heaps.. 
- Iron Works.... 
- River..... 
- Tram Rail..... 
- Woodland..... 



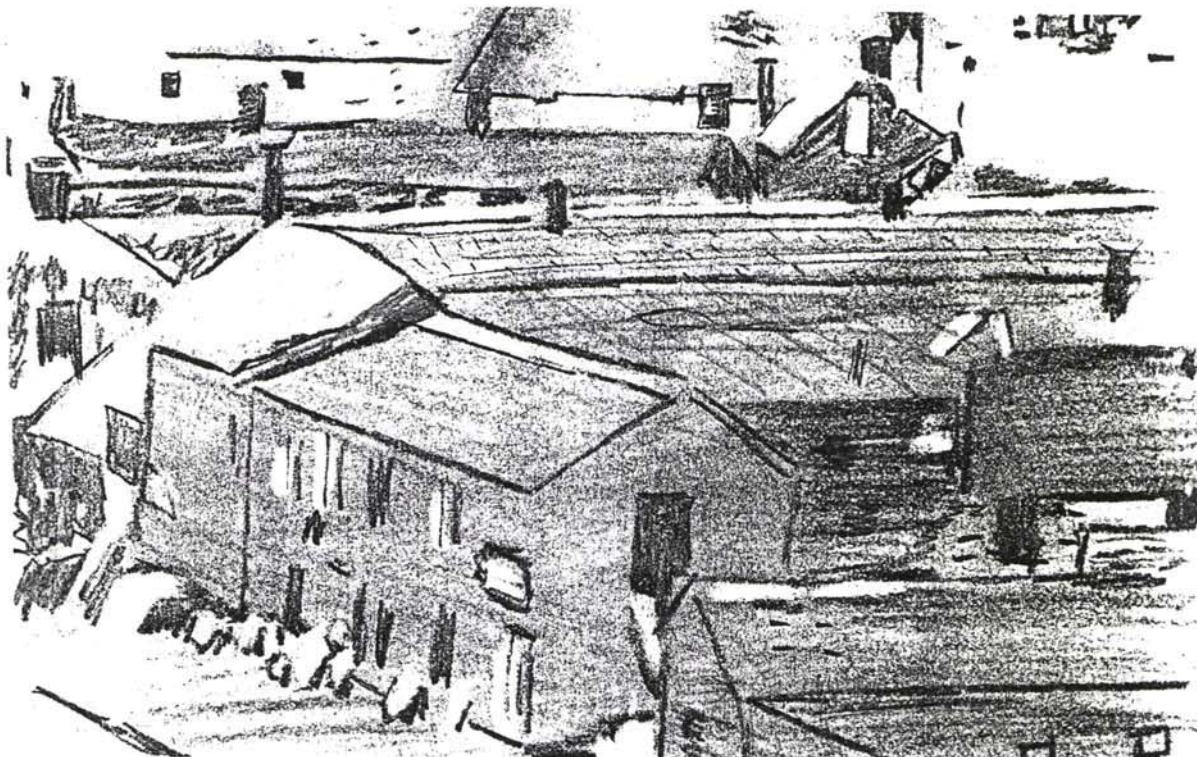
Sketched by Dixie Hancock Krauss

Merthyr Tydfil ---> Penydarren

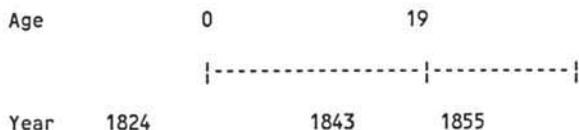
*Pen y Ddarren*

David lived in Penydarren, a mining suburb of Merthyr Tydfil. Perhaps he stayed in the cottages erected on top of the Penydarren cinder heap, or perhaps he lived in the congested barracks in town.

No matter where he stayed, the living conditions were not good and he probably missed the family farm. However, he had not followed in his Father's occupational footsteps and consequently would never live at home again.



Building Rage in Merthyr Tydfil  
Sketched by Dixie Hancock Krauss



The Merthyr Tydfil iron industry suffered a major depression in 1842-43. It was during this depression that David joined the Church of Jesus Christ of Latter-Day Saints. He was baptized in Penydarren, near Merthyr Tydfil, on May 21, 1843, by William Henshaw.

Feb 19 1843 The first Establishment of the church  
 of Jesus Christ of L.D. & P. (in Wales)  
 at Pen-y-darren, Glamorgan-shire  
 1843 Time of baptizing of members  
 Feb 19 William Davies Deut 10:5 Priest at 23 Elen Dec 27  
 Rachel Davies Tongues April 18  
 George Davies Tongues Do 23  
 John Davies a Priest May 26  
 27 John Jones  
 March 4 Thos Griffiths  
 Mary Griffiths  
 12 Jane Evans  
 April 18 Thos Davies  
 26 James Thomas  
 Martha Thomas  
 23 George Griffiths  
 May 19 William Edwards  
 Ann Edwards  
 Ann Edwards  
 Elizabeth Davies Tongues August 27  
 Eliza Griffiths  
 14 John Davies  
 Jan 1 James Williams Tongues Feb 27 Interpreter  
 -----> 21 David Williams  
 James Griffiths  
 24 Thos Jones dau lais (Priest August 13 Tongues  
 Wm Griffiths (13 Welch Interpreter 27  
 June 10 Morgan Griffiths

Record of Baptisms by William Henshaw  
 Courtesy of the Historical Department Archives  
 Church of Jesus Christ of Latter-day Saints

William Henshaw was the first missionary to preach the gospel in South Wales. He performed his first baptisms in early 1843. David became the 20th person to be baptized and witnessed wonderful Gifts of the Spirit when those baptized spoke in tongues and received interpretations (Henshaw).

David and the Church were still very young when he joined the Church. The Church was fourteen years old; David had just turned nineteen (Twenty). This gives some insight into his personality; he was a seeker of truth at an early age. No one in David's family joined the Church; what a disappointment it must have been for him.

Years later while on a mission, David told of how he gained his testimony: "By obeying the commandments of God, I received the gift of the Holy Ghost which led me to know that the Lord has authorized servants upon the earth now as well as in the apostolic age." He also testified that the Prophet Joseph was a man sent of God through whom the gospel had been restored in this last dispensation (Pemb-878 53).

The Prophet Joseph Smith was martyred in June 1844, just a year after David's baptism into the Church. Oh, how David must have grieved when the news of this event finally reached Wales.

For the next five years, from 1843 to 1848, David probably stayed within a five mile range of Merthyr Tydfil, near where he was baptized, and continued to work in the coal field as a collier.

The iron industry suffered major depression in 1849; wages fell and many moved elsewhere or tramped round the countryside in search of employment (Strange 34).

There was also an outbreak of cholera that same year that took the lives of over fourteen hundred people in Merthyr Tydfil alone (Strange 28). David somehow managed to escape; perhaps by moving to another town near by.



Cholera Graveyard, Merthyr Tydfil  
Sketched by Dixie Hancock Krauss

Age	0	26
	----- -----	
Year	1824	1850

Penydarren ---> Gellifaelog *Gellifaelog*

David's faith continued strong, and on July 31, 1850, he was ordained an Elder by John Jones (Twenty). The location of this ordination was undoubtedly in Gellifaelog. He was twenty six years old and had been a member of the Church of Jesus Christ of Latter-day Saints for seven years.

Gellifaelog ---> Rhymney Welsh Branch *Rhymney Welsh*

On September 2, 1850, about a month after David became an Elder, he moved to Rhymney, Monmouthshire, Wales, which was another mining town about five miles east of Merthyr Tydfil and just across the county line.

The Saints here belonged to the Rhymney Welsh Branch. Some of them spoke Welsh, and some of them spoke English. This made it rather difficult for some, but it was the only branch of the Church in this town.

The Branch records were written in Welsh. It is only natural, when David's membership was recorded that mention would be made that he was an Elder, for he had just received this ordination. The Welsh word for Elder, "Henuriad," was written right under his name (Welsh 14). His membership record revealed other interesting information about him:

- 1) The Welsh word for coal miner or collier, "glowr," and the Welsh word for miner, "mwynwr," were written as his occupation. David was a collier.
- 2) He was a resident of Rhymney, or the field of Rhymney. The Welsh word for field is "Cae." This probably means he lived around Rhymney.
- 3) He was already baptized and had received the priesthood, so the spaces for this information were left blank.

No. Name Occupation Resident Baptized

No.	Name	Occupation	Resident	Baptized
	ENWAU.	PA ALWAD.	PRESWYLFOD.	Pa. bry
37	David Williams Henuriad	Glowr Mwynwr Cae Rhymany	Cae Rhymany	

37 David Williams  
Henuriad (Elder) Glowr Mwynwr  
(Collier Miner) Cae Rhymany  
(Rhymany Field)

Membership received by letter  
Date From Originated Date Transferred To

yn: Hôghangen Rhymany

DERBYNIWYD TRWY LYTHYR.			TROSGLWYDDWYD.	
Pa bryd.	O ba Gangen.	Yn ddechrauol.	Pa bryd.	I ba Gangen.
med 2	Gellifeilog	Pendaren	Ebill 6 '51	Saesneg Rhymany
(Sept 2 1850)	(Gellifaelog)	(Penydarren)	(April 6 1851)	(English Rhymany)

Med 2 '50  
(Sept 2 1850)

Gellifeilog  
(Gellifaelog)

Pendaren  
(Penydarren)

Ebill 6 '51  
(April 6 1851)

Saesneg Rhymany  
(English Rhymany)

Membership of David Williams, Rhymany Welsh Branch  
Courtesy of the Historical Department Archives  
Church of Jesus Christ of Latter-day Saints

- 4) His Church membership was received by letter on September 2, 1850, from Gellifaelog, but it originated in "Pendaren." The correct spelling is Penydarren, the place where David was baptized.
- 5) His missionary zeal was evident. From September 1850 through November 1850, he baptized at least six people into the Church of Jesus Christ of Latter-Day Saints in Rhymney (English 3,8,13,14,17,19).

Age	0	27
	----- -----	-----
Year	1824	1850

David had his twenty-seventh birthday on March 25, 1851, while still a member of the Rhymney Welsh Branch. Five days later, on March 30, 1851, the 1851 census of Rhymney, Abergavenny District, Wales was taken. David was employed at Rhymney Ironworks, Monmouthshire, Wales. He told the census taker that he was a lodger (renter), single, twenty-seven years old, a coal miner, and that he was born in Bastleford, Pembrokeshire, Wales (Census).

The Rhymney Welsh Branch belonged to the East Glamorganshire Conference with William S. Phillips as President (Statistical 207). Because of the language problem, in the Rhymney Welsh Branch, President Phillips decided a separate English-speaking branch was needed. Surely David appreciated this decision, for English was his native tongue.

Rhymney Welsh Branch ---> Rhymney English Branch

At a conference held at Merthyr Tydfil, on April 6, 1851, the Rhymney Welsh Branch was divided into two branches and the Rhymney English Branch came into existence. David's membership was moved that same day into this newly-created branch. He had been a member of the mixed-language Rhymney Welsh Branch for one year and seven months.

Hugh Merriman was made President of the Rhymney English Branch and, through the inspiration of the Lord, he called David to be his First Counselor. Fredrick Moore became Second Counselor (English). For the three months that David was a member of the Rhymney English Branch, he held the position of First Counselor to Hugh Merriman. During those three months, he ordained one priest, blessed one baby, and baptized five Saints into the Church (English 5,6,7,8,40,41).

# COFFRES-LYFR

BLODAU EGLWYS IESU CRIST

A ELWIR

T Y DYDDIAU DIWED

YMGYNNULLEDIG

*Rhymney*, yn Nghynnadled *Dduymniol*

O DAN LYWYDDIAETH CYMRU.

“, fychain a mawrion, yn sefyll gerbron Duw; a'r llyfrau a agorwyd: a llyfr arall a agorwyd, yr h  
wyd y meirw wrth y pethau oedd wedi eu hysgrifenu yn y llyfrau, yn ol eu gweithredoedd.”—DAD. XX

MERTHYR-TYDFIL:

YD, ARGRAFFWYD, GOLYGWYD, AC AR WERTH GAN J  
NANTYGWENITH, GEORGETOWN.

M,DCCC,XLIX.

Multiple Fonts Decorate Front Cover of Rhymney Welsh Branch Record  
Courtesy of the Historical Department Archives  
Church of Jesus Christ of Latter-day Saints





No. Name Occupation Resident Baptized

No.	Name	Occupation	Residence
	ENWAU.	PA ALWAD.	PRESWYL.FOD.
1	Hugh Meriman	Miner	Rhymney
2	Dd Williams	Colier	(Rhymney)

2 Dd Williams Colier (Rhymney)  
David Williams (Collier)

Date Membership received by letter From Originated Date Transferred To

4th April 6 1851	Welsh Rhymney	Pendoran	July 6th 1851	Breconshire
---------------------	---------------	----------	---------------	-------------

6th '51 Welsh Rhymney Pendoran July 6th '51 Breconshire  
(April 6 1851) (Penydarren) (July 6 1851) (Brecknockshire)

Membership Record of David Williams, Rhymney English Branch  
Courtesy of the Historical Department Archives  
Church of Jesus Christ of Latter-day Saints

ry of Rhymney English Branch  
which was organized the Welsh and English Saints  
because of the Languages, therefore President Wm  
of the English saints, therefore in a Conference he  
sent Wm Phillips that an English Branch the  
man should Preside over the same and is  
ident Phillips that David Williams act as  
there act as second counselor which was done  
of said Branch, which numbered 10 at its organ-  
-----> David Williams Frederick Moore Ho Davis and  
& ~~James~~ John Roberts Thomas Almy Mary Fittige  
John Binvin Evan Griffiths Wm Thomas Joseph  
compose the commencement of the branch.) After  
Elder Hugh Merriam was removed to Aberdare  
asms succeeded him over the English at Rhyme-  
ter William Edwards his second counselor  
Mary ~~Edwards~~ Frederick Moore was Released of be-  
vice succeeded him, Mary the 2<sup>nd</sup> John Price  
sent by the Presidency to Herwain  
had Gynon was appointed First counselor and  
Adams. In a Conference Counsel held in  
was and passed that the English Branch  
which was carried into effect on the 19<sup>th</sup>  
18 Months and a fortnight from the org-

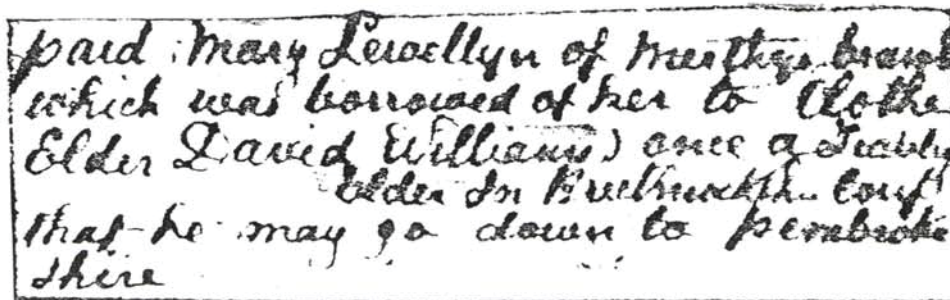
History of Rhymney English Branch  
Courtesy of the Historical Department Archives  
Church of Jesus Christ of Latter-day Saints

Rhymney English Branch ---> Brecknockshire

The iron industry depression, which began in 1849, continued on through 1850 and 1851. David moved north on July 6, 1851. His Church membership was sent to "Breconshire" (English 5), the county north of Merthyr Tydfil and Rhymney. The correct spelling is Brecknockshire. The exact town he was in is not known.

David traveled as an Elder in Brecknockshire for the Church of Jesus Christ of Latter-day Saints. An entry in a Church conference record indicates that this was the case:

"Paid Mary Lewellyn of Merthyr Branch which was borrowed of her to clothe Elder David Williams, once a traveling Elder in Brecknockshire Conference that he may go down to Pembrokeshire" (East 195).

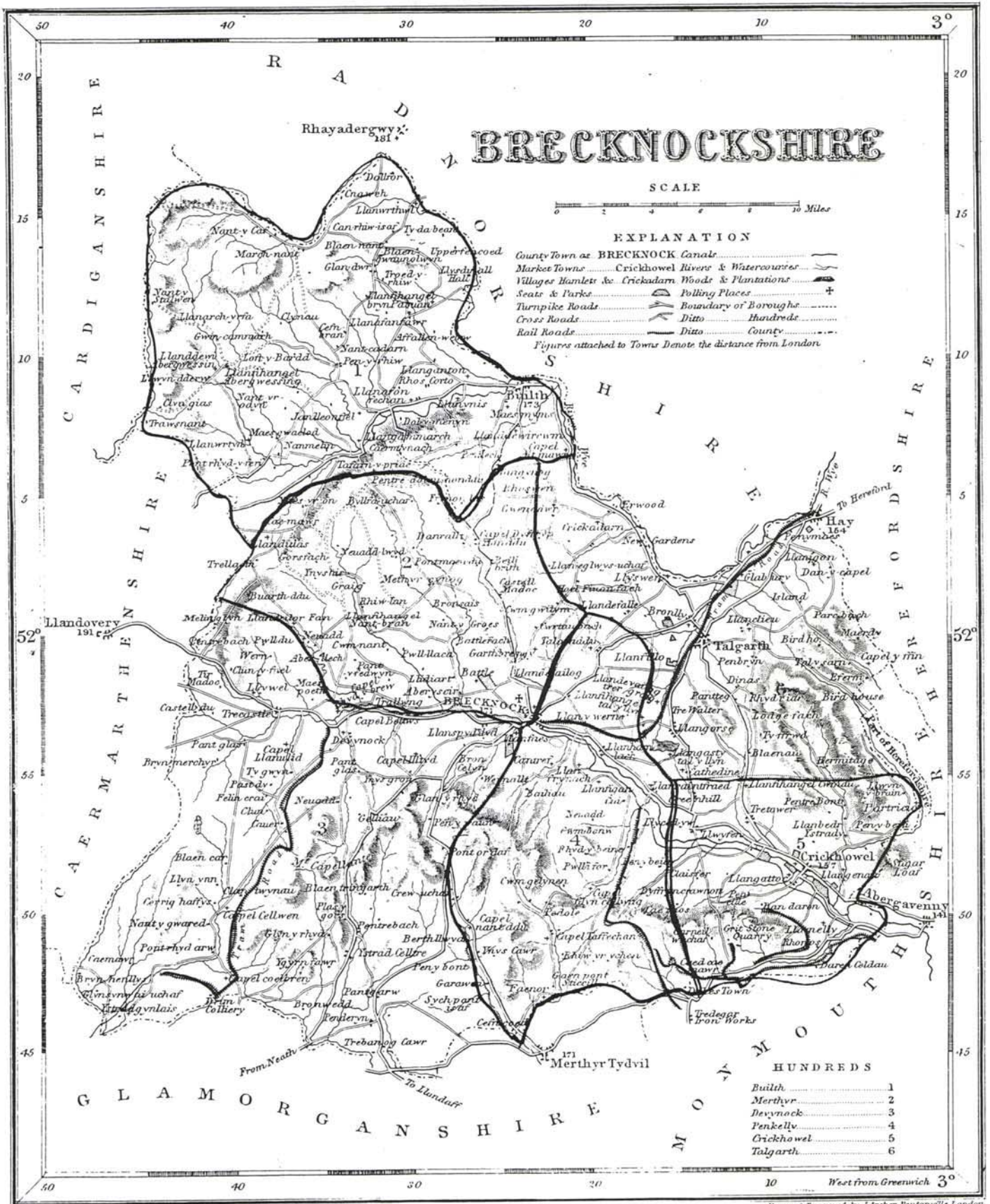


A rectangular box containing a handwritten entry in cursive script. The text reads: "paid Mary Lewellyn of Merthyr branch which was borrowed of her to clothe Elder David Williams) once a traveling Elder in Brecknockshire Conf that he may go down to Pembrokeshire".

Entry in Glamorganshire Conference Record  
Courtesy of the Historical Department Archives  
Church of Jesus Christ of Latter-day Saints

Without this entry, much of David's story could have been easily lost. With it, the pieces of his travels fell into place. It revealed that David was a traveling Elder while in Brecknockshire, and that he needed clothing.

He was in the Brecknockshire Conference for about eight or nine months. During this time, his name appeared in three separate issues of the Millennial Star as an agent for the Brecknockshire Conference in the Church's Quarterly List of Debts: September 15, 1851; December 16, 1851; and March 15, 1852.



GB 73. Brecknockshire circa 1840-45. Jonathan Sheppard Books, Albany, NY 12220

Age	0	28
	-----	
Year	1824	1852

David returned to the mining town of Merthyr Tydfil, around April or May of 1852 near the time of his twenty-eight birthday.

Brecknockshire ---> Merthyr Tydfil

Why he left Brecknockshire is not known; perhaps he returned to coal mining, or perhaps he was awaiting a transfer to Pembrokeshire as indicated in the entry about him needing clothing. He was in Merthyr Tydfil when the following letter was written:

On June 4, 1852, President William S. Phillips, reported to President Samuel W. Richards, President of the British Isles, on the progress of the missionary work in Wales: "There have been lately a great many stories palmed upon the world against us, yet...we baptize continually... The clergymen are our greatest enemies now... I am preparing now to send Elders throughout this principality, considering that the present is the best opportunity" (Star).

David was one of those Elders to whom President Phillips referred; and thanks to the loan by Mary Lewellyn, a Sister in the Merthyr Tydfil Branch, he had adequate clothing for his mission travels. She loaned the East Glamorganshire Conference three pounds and ten shillings (East 195). The money was returned to her a few months after David had left for his Pembrokeshire mission.

Merthyr Tydfil ---> Pembrokeshire (Mission)

On June 25, 1852, David left Merthyr Tydfil and traveled to Monkton, Pembrokeshire, Wales, with another Elder from Merthyr Tydfil, Thomas Evans. They went to the home of John Price, President of the Pembrokeshire Conference. President Price recorded in his journal, "Elders Thomas Evans and David Williams arrived from Merthyr to travel with this conference. They were kindly received by Brother and Sister (George) Sinnatt" (Price).

Three days later, David was sent to the neighboring town of Pater, now known as Pembroke Dock, to be a companion to Daniel Williams

in that branch. Daniel Williams wrote in his journal about David's arrival, "About eleven o'clock President J. Price with two Elders from Merthyr came to see me; namely Elder David Williams, who had been sent to assist me at Pater, and Thos. Evans for Stepside" (Williams 50,51).

walked home to Monkton  
11 Miles — had supper with  
Brother Geo Sinnatt  
25<sup>th</sup> at home — Elders Thomas  
Evans and David Williams  
arrived from Merthyr to  
travel in this conference  
They were kindly received by  
Brother & sister Sinnatt

Quote from Missionary Journal of John Price  
Courtesy of the Historical Department Archives  
Church of Jesus Christ of Latter-day Saints

Stepaside and Pater were branches in the Pembrokeshire Conference. Pater became the missionary home of David Williams, and Daniel Williams became his traveling companion.

There was another David Williams in Pembrokeshire. The two men were usually distinguished in the Church records as David Williams, and David Williams of the North Conference (HWest-1 68, HWest-2 31). The North Conference was organized when the Pembrokeshire Conference was divided on July 6, 1851 (Star 14:15).

On one occasion when both of these men were at the same meeting, Daniel Williams also made a distinction between them: "David

Williams of Pater," and "David Williams of North Conference" (Williams 57). The David for whom this story is written was often mentioned in the journals of John Price and Daniel Williams.

*Elders David Williams of Pater*

Quote from Missionary Journal of John Price  
Courtesy of the Historical Department Archives  
Church of Jesus Christ of Latter-day Saints

Evidently David, like his Parents, could not write. On June 30, and again on July 6, 1852, Daniel Williams wrote a letter for him. Daniel said in his journal, "Wrote a letter from Elder David Williams to Merthyr" (Williams 50).

David had been in Pembrokeshire only eight days when he became Branch President over two branches. On July 3, 1852, David was nine miles north of Monkton in a town called Haverfordwest. Here, at a General Council Meeting, David was sustained as a traveling Elder in the Pembrokeshire Conference and was made Branch President over the branches of Pater, and Lawrenny (Price).

As David's mission in the Pembrokeshire Conference opened, he found his duties varied and sometimes laden with trials. On July 8, 1852, he and Daniel Williams walked to Lawrenny where David was to be made Branch President (Williams). When the branch was asked to sustain David, he encountered his first serious problem.

A captain, who was a member of the branch "opposed and rejected the determination of the General Council." The captain held an office in the branch, and he did not want this new Elder to have command of the branch. When Elder Daniel Williams tried to show the captain the error of this opposition, the captain rebelled even more. However, before the meeting closed, the captain asked the pardon of those who were present, and of God. All forgave him (Williams 51).



*Proposed that Elders J. Evans  
and David Williams be received as  
Travelling Elders in this Conference.  
Also that Elder David Williams  
Preside over the Branches of  
Pater and Lawrenny*

Quote from Missionary Journal of John Price  
Courtesy of the Historical Department Archives  
Church of Jesus Christ of Latter-day Saints

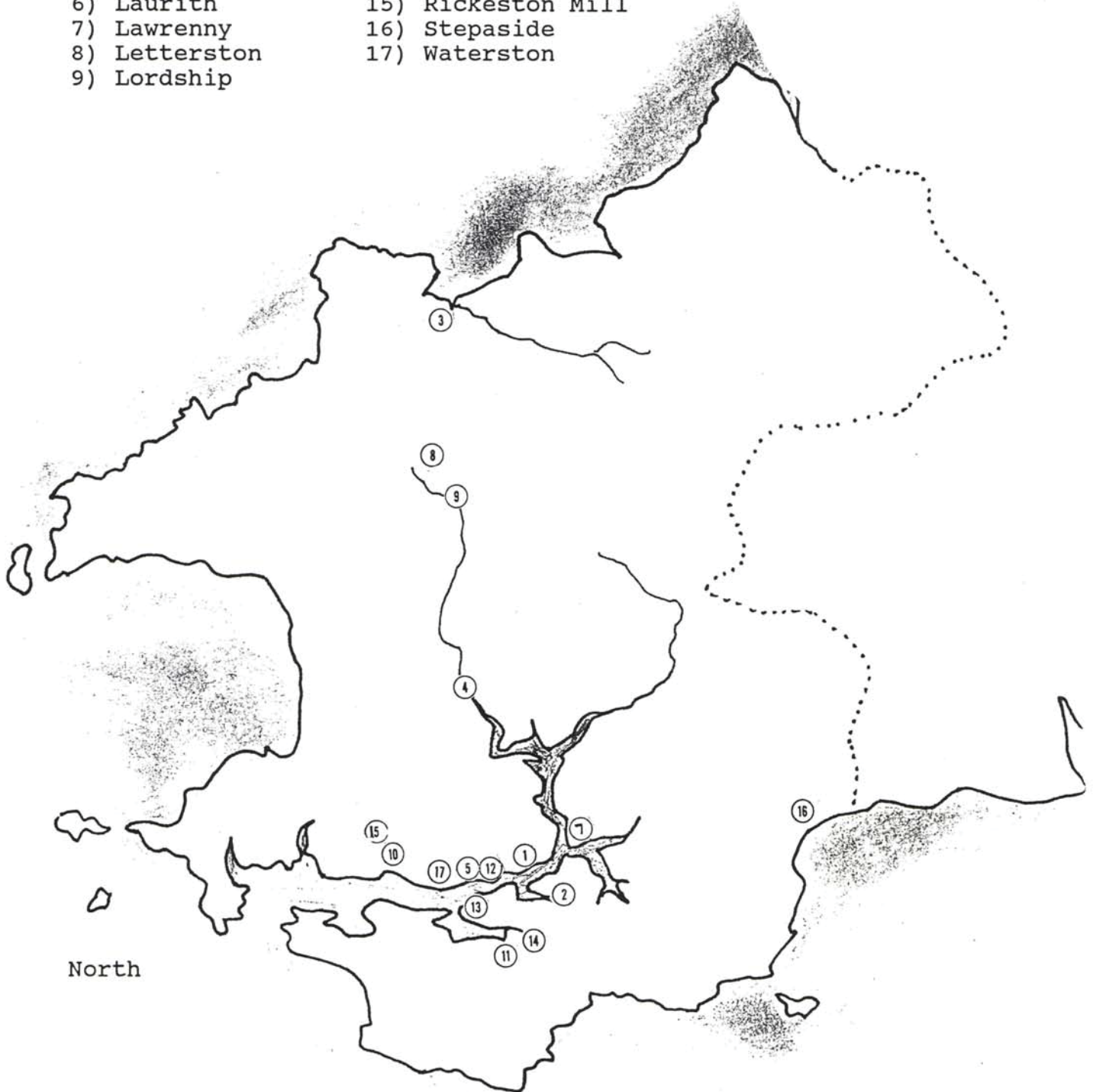
Two weeks later, this same captain did not come to meeting even though David "gave him strict counsel to come." David asked the Council what to do in this case. Elder Frances Purser had seen the captain that morning and assured the Council that the captain was "very busy about his hay which was likely to spoil if left longer." The Council excused the captain (Pemb-877 138).

Another trial came on July 11, 1852. It was Sunday, and David Williams was preaching in Pater to hundreds of people on the street. He was a "little clumsy in some of his words (which) caused some of the rabble to kick, especially an old Irish rag man ... (who) got into a tremendous passion and cursing and swearing that he would finish the Saints" (Williams 52).

There were also unexpected dangers. On August 1, 1852, David was deliberately hit by a stone. His companion, Daniel Williams, recorded the incident. After preaching in the open air at Pater, "many of the honest in heart [cleaved] to us and accompanied us towards my house, while others threw stones after us. One struck Brother Williams on the head but did him no hurt" (Williams 54). A week later, stones were again thrown after a meeting by men and half grown boys. Daniel Williams recorded this incident also. "Though many stones struck us, yet no one was hurt to any extent" (Williams 56).

PEMBROKSHIRE MISSIONARY TRAVELS

- |                  |                           |
|------------------|---------------------------|
| 1) Burton        | 10) Milford Haven         |
| 2) Cocheston     | 11) Monkton               |
| 3) Fishguard     | 12) Neyland               |
| 4) Haverfordwest | 13) Pater (Pembroke Dock) |
| 5) Hazelbeach    | 14) Pembroke              |
| 6) Laurith       | 15) Rickeston Mill        |
| 7) Lawrenny      | 16) Stepside              |
| 8) Letterston    | 17) Waterston             |
| 9) Lordship      |                           |



North

It was not unusual for a mob to disrupt meetings, even when the meetings were held in homes. The mobs would throw stones, brawl like madmen, would try to force the doors and would break windows. "When the brethren were going home peaceable, the mob followed them... and beat them... pelting the men, women and children with stones" (Williams 58). Problems with mobs continued for the Saints and Elders; however, David did not let such trials and persecution stop his missionary efforts. He kept right on with his work.

There were physical hardships as well for David during his mission. He and his traveling companions walked from branch to branch, crossing the river by ferry, bathing in the river, and enduring rain and exposure to weather.

Some of these walks are recorded and never to be forgotten. On Saturday November 13, 1852, John Price recorded, "It continued raining severely. I commenced my journey through it. Walked 10 miles to H. West (Haverfordwest) in company with Elder David Williams then rode in a wagon 15 miles to Fishguard (in North Pembrokeshire) where we arrived about eight o'clock" (Price).

*13<sup>th</sup> Saturday It continued raining  
severely I commenced my journey  
through it walked 10 miles to H West  
in company with Eld David Williams  
Then rode in a waggon 15 miles to  
Fishguard - where we arrived about  
eight o'clock*

Quote from Missionary Journal of John Price  
Courtesy of the Historical Department Archives  
Church of Jesus Christ of Latter-day Saints

It was not unusual for these Elders to walk, rain or shine, to four or five branches in a week, sometimes getting soaked, exhausted and very blistered and sore feet. Nor was it unusual for them to rely on the charity of members of the Church for food and lodging as they traveled.

Sickness was not uncommon; and Elders administered to those who asked. One such occasion was on August 6, 1852. Elder George Sinnatt was very ill. Elder Sinnatt was the man who had taken David into his home on that first day in the mission field. Daniel Williams administered to Elder Sinnatt "in company with Elder (David) Williams... (and) received health under our hands. Also Sister Margaret Price who has been ill all the week received health" (Williams 55). Perhaps Margaret Price was the wife of President John Price. Surely these recoveries were a great joy to David.

On August 20, 1852, two weeks after the recovery of Elder Sinnatt and Sister Price, David and Daniel Williams went to the dock yards, a place where Mormonism was a principle topic of conversation. Arguments for and against Mormonism were heard through all the dock yards daily from morning until night (Pemb-877 139).

While there, they went all through two large ships: the Victoria and Windsor Castle. Then they returned home to dinner together and spent the afternoon comfortably. Of course by evening, it was missionary activities as usual with a two and a half mile walk to council meeting at Monkton and back home again (Williams 56).

Five months after David began his mission, his companion and close friend, Daniel Williams, emigrated to Zion. They had walked many miles together and shared many joys and hardships. It must have been hard for them to say goodbye, for David also longed to go to Zion.

Going to Zion and baptisms for the dead were important topics on David's mind, and he preached on them often in the meetings of the Saints. On October 27, 1852, he said, "Zion is the place where you must go to do a work for your dead" (HWest-1 36). On November 7, 1852, he told the Saints that it was "requisite for them to get the records of their dead and also of their living" (HWest-1, 38; HWest-2 19).

— Elder David

*Williams taught the Saints to be humble and never to give way to temptation and showed that it was requisite for them to get the records of their dead and also of their living*

Recorded messages of David Williams  
Haverfordwest Branch Record, Pembrokeshire, Wales  
Courtesy of the Historical Department Archives  
Church of Jesus Christ of Latter-day Saints

When David had been on his mission in Pembrokeshire for about four months, he spent two weeks in Haverfordwest, a branch in the Pembrokeshire Conference, relying on the Saints in that area for food and shelter. It was late October and Early November 1852. He preached often in the Haverfordwest meetings and baptized one man, William White.

David often went to Haverfordwest during his missionary travels and would have seen the once mighty castle that overlooks the town. Haverfordwest is a sea port town even though it is in the center of Pembrokeshire. The massive Western Cleddau River flows around it and half way across the county to Milford Haven and to the open sea.

David left Haverfordwest to continue his missionary labors, but he never forgot William White and spoke of him when he attended a meeting in Monkton. "I baptized one in Haverfordwest since I saw you" (Pemb-877 163).

*Wm White was confirmed by Elder David Williams*

This convert, William White, brought lasting joy to David which was evident several months later. On June 23, 1853, William White spoke these words, "I rejoice to be a member in this Church and Kingdom; for we have the faith and the hope of the ancient people of God" (HWest-1 108).

*Elder Wm White: My Beloved Brethren and Sisters.  
I am happy to meet with you this evening, and rejoice  
to be a member in this Church and Kingdom: for  
we have the Faith and Hope of the ancient people  
of God.*

Recorded Talk by William White  
Haverfordwest Branch Record  
Courtesy of the Historical Department Archives  
Church of Jesus Christ of Latter-day Saints

With Daniel Williams now gone, President John Price needed a new Counselor. Daniel Williams had been his First Counselor. On December 4, 1852, David Williams filled this vacancy and became First Counselor to President John Price (Price). He was now a traveling Elder, Branch President over two branches, Pater and Lawrenny, and First Counselor in the Pembrokeshire Conference.

*Saturday 4<sup>th</sup> Attended General Council at ~~Stretton~~. Liked ~~Bro David~~ Williams. From being my First Councillor in consequence of going to Emigrate to the land of Zion — and appointed Elder David Williams in his place —*

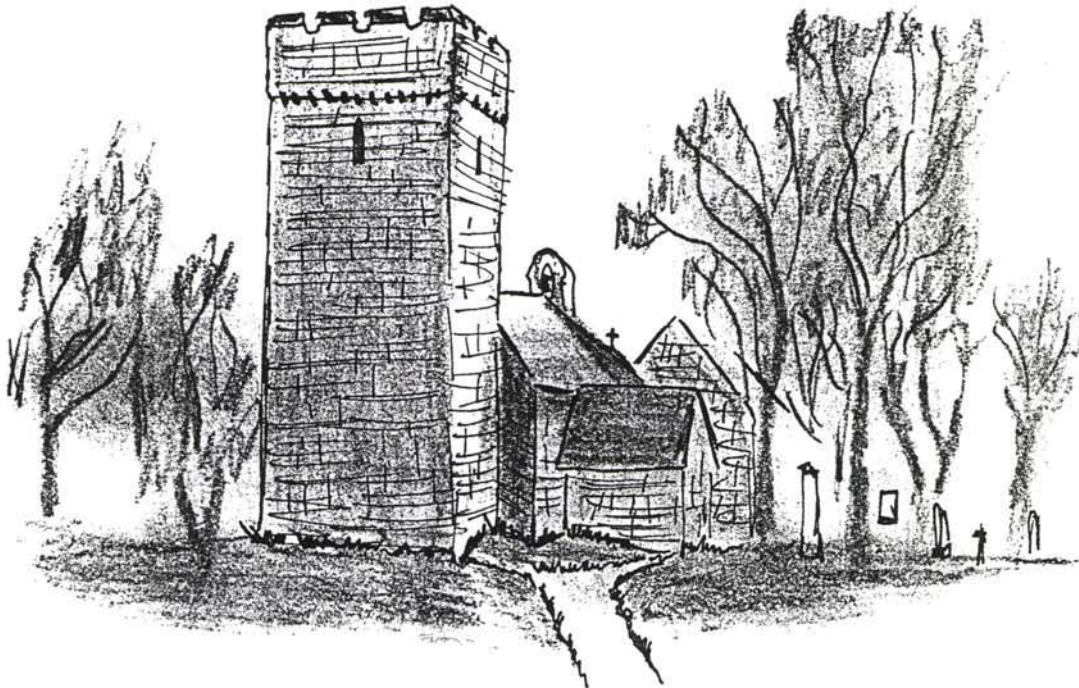
Quote from Missionary Journal of John Price in Pembrokeshire, Wales  
 Courtesy of the Historical Department Archives  
 Church of Jesus Christ of Latter-day Saints

Age	0	29
	-----	
Year	1824	1853

On April 6, 1853, four months after Daniel Williams left, construction was begun on the Salt Lake Temple in Zion. This temple would stand as a mighty beacon to thousands of Saints traveling to Zion: the Great Salt Lake City in the Utah Territory of the United States. Soon baptisms for the dead could again be performed. Surely David felt the beckoning call once again when news reached him that the temple was now under construction.

For almost two more years, David Williams filled his callings as Branch President in Pater and Lawrenny and as First Counselor in the Pembrokeshire Conference. He held positions of trust and responsibility in the Church and continued to travel. As he traveled, he baptized, he met in council with his fellow brethren, and he preached.

On April 30, 1853, he was sent to travel and preach the gospel throughout Pembrokeshire in the towns of Pater, Cocheston, Lawrenny, Burton, Neyland, Waterston, and Hazelbeach. On that occasion he said, "Beloved President and fellow officers. I feel a greater responsibility now (more) than ever, since I have had such a great field to labor in. Therefore, I want an interest in your prayers to enable to stand and warn those who are placed under my charge" (Pemb-878 4).



Church of England in Burton, Pembrokeshire, Wales  
Sketched by Dixie Hancock Krauss

He always stood when he spoke as was the custom among the brethren in council meetings (Pemb-877 168-174). Perhaps they all felt the importance of the gospel message enough to rise to their feet to proclaim it. David gave many fine sermons which reflected his love for the Saints and the Church in which they believed.

He spoke to the Saints about uniting their prayers for an Elder John Griffiths, "...that he may be restored to health" (Pemb-877 167). He taught them to have love and unity and to love their officers. He told them to pray for their officers and strive to carry out the counsels of the presidency. "I rejoice to hear the teachings of my brethren," he said. "I rejoice to meet with the Saints of God" (Pemb-877 163).

He warned the Saints to never give way to temptation and told them that the way for them to gain Celestial glory was through obedience. He asked them to exercise the Gifts of the Spirit when given to them. He spoke of being merciful to their brethren who may have fallen into transgression. "Cover their faults rather than divulge them to others," he counseled (Pemb-877 163).

By the time David reached his twenty-ninth birthday, he had preached many sermons and had witnessed much persecution. He foresaw greater persecutions yet to come and warned the Saints to keep the commandments of God (Broadway 266-267).

Mob action, violence and heckling were common at the open air meetings at Pater where David Williams was Branch President. There was no place for the Saints to meet except in the streets where they were "much annoyed."

David was concerned about the effects of this heckling. He was certain that there were good men in Pater who were being driven off by it. He was determined to reach these good people. He found a room where they could meet inside. On July 16, 1853, the General Council gave him permission to rent the room (Pemb-878 37).

Another concern that David had was for those who lost faith and fell away from the Church. He warned the Saints in Haverfordwest against apostasy and against the opposition that apostasy would bring (HWest-2 57).

It seemed for a time that the hecklers and the apostates were winning the battle in the Pembrokeshire Conference. For, despite all the missionary efforts, the branches remained small. On October 8, 1853, Pater Branch, one of the branches over which David was President, finally joined forces with the Pembroke Branch, and became one branch. This union brought with it David's release as President of the Pater Branch (Pemb-878 64).

A month later, on Sunday, November 20, 1853, David expressed his desire to go to Zion at the Pembrokeshire Conference meeting which was held in the Tabernacle at Monkton, Pembrokeshire, Wales, "I am the only one of my family in the church, so I feel a desire to be liberated that I may seek the records of my dead and go home to Zion" (Pemb-878 79). He referred to Zion his home, for that is where his heart had already gone.

It was moved by President John Price, who was presiding over the conference, and seconded by Elder William Bowen, that Elder David Williams be released from being President of the Lawrenny Branch so that he could go to Zion. It carried unanimously (Pemb-878 80-82).



The Lawrenny branch, the remaining branch over which he was President, was small. It had only four Elders, two Teachers, and eighteen members. It is reasonable to suppose that his example had been a great influence on this little flock that he would now leave behind.

David did not use the Perpetual Emigration Fund of the Church to finance his trip to Zion. He paid his own way and leaving the fund for those whom he had grown to love. In keeping with the spirit of the times, some returned the favor. Recorded in the records of the Stepside Branch is a donation from the poor fund to David Williams (Stepaside). A collection was also take up for David Williams at Haverfordwest on November 27, 1853 (HWest-2 66).

*poor fund up to the 20 of November 1853  
to David Williams 9 pence*

Poor Fund Donation for David Williams  
Stepaside Branch, Pembrokeshire, Wales  
Courtesy of the Historical Department Archives  
Church of Jesus Christ of Latter-day Saints

Pembrokeshire (Mission) ---> Merthyr Tydfil

David spent his last few weeks in Wales preparing for his journey. Surely this was a sobering time for him realizing that he would soon leave behind his family, his friends and his native land.

Part of this preparation was a trip back to Merthyr Tydfil, the mining town seventy miles away where he had been baptized. Here he would say goodbye.

On December 26, 1853, he sang a duet at an event in Merthyr Tydfil with Daniel Thomas. The event was reported in the Welsh version of the Millennial Star, called Zion's Trumpet (Udgorn 123). David loved to sing and had often done so in council meetings.

Samuel W. Richards, President of the European Mission, in Liverpool, was also making preparations. He was responsible for securing a ship for those that would be traveling to Zion. He wrote to Dan Jones, future President of the Church in Wales, and to William S. Phillips, current President of the Church in Wales, on January 13, 1855 regarding his preparations:

"I forward this communication to let you know that my first vessel will not sail until the 1st of February...The vessel I have in view is the Golconda which took out Saints last year and is a first class one. I find it very difficult in getting vessels and presume [none] will be obtained more suited to the comfort of the passengers than the Golconda ship...

"Will you please inform me whether the Welsh Saints will come to Liverpool by Steamboat or Rail? If you can inform me by telegraph from Merthyr whether the passengers can be here by the 30th or 31st please do so..." (Star).

Merthyr Tydfil ---> Pembrokeshire

David was to travel on this voyage. He returned to Pembrokeshire, the home of his family and the place of his mission. At a Church council meeting on January 21, 1854, just two weeks before he sailed, David rose to his feet and spoke saying, "Perhaps this is the last time I shall have the privilege of being in this Council" (Pemb-877 192). He realized he was saying goodbye.

There is no way of knowing if he saw his family before he left. One can only assume that he did.

On January 24, 1854, just eleven days before David would sail on the Golconda, he traveled to Broadway, a branch he had often visited a traveling Elder. At a council meeting there, he rose to his feet and bid the brethren farewell. David loved them all and had no hard feelings towards any of them. They were faithful Saints, and he knew he could speak well of them (Broadway 342).

They knew they could speak well of David, as well. Several of them, including William White, the man whom David had baptized a year earlier, rose to their feet and expressed their good feelings towards David.

President Price said on that occasion, "I have found Brother Williams to be obedient servant of God and ready to obey all my counsels both by day and night and never showed any unwillingness toward anything pertaining to the work of God" (Broadway 344).

David was never mentioned again in the Church records of the Pembroke Conference. His absence was evident in a council meeting held on February 4, 1854, the day that his ship sailed. The branch he had left behind, the Lawrenny Branch, was not represented.

Also emigrating on the Golconda ship were William S. Phillips, President of the Church in Wales, and Phillip Sykes, President of the North Pembroke Conference (Passenger #276). John Price, President of the Pembroke Conference, had planned to go, but was asked to stay behind. Oh how he must have missed those who left to go on that voyage; especially David, who had been his First Counselor.

Little is known about the Golconda. She was built in 1852 at Saint John, New Brunswick, Canada, and was one of the three-masters. Under the command of Captain George Kerr, the Golconda transported two companies of Saints across the Atlantic, the first on January 23, 1853, and the second on February 4, 1854 (Maritime 89). These voyages were chartered by the Church of Jesus Christ of Latter-day Saints. The first company had its three top masts wrecked in a brief storm. The masts were repaired by the time the second company set sail.

The dangers of an ocean voyage were very real. Between 1847 and 1853, the years just prior to the departure of the second company, fifty-nine emigrant ships sunk and were lost with all who were on board in the wrathful Atlantic (Wilbur 23). David must have known this, for hundreds of vessels had been reported as wrecked, missing or badly damaged by the time the Golconda sailed.\*\*

\*\*Ann Casbourne, David's future bride, crossed the Atlantic three years ahead of him. The vessel on which she traveled, the Hibarnium, encountered a terrific storm and came in contact with a merchant ship which tore a hole in the vessel (Dalton 119).

Ships chartered for the Saints could not escape the pounding sea. Many of these ships reported shredded sails, serious leaks, and dismantled masts and rigging (Sonne 10). Yet the Saints continued sailing fearlessly, for their newly-found religion meant more to them than life itself. Miraculously, not one chartered company of Saints was ever lost to the Atlantic (Sonne 8).

These were epoch days, a period when David and thousands of emigrants like him migrated from the Old World to Zion. They answered the call of "the gathering," a call that profoundly influenced the course of Church history (Sonne 7) and forever altered

the course of their own lives. They responded willingly to this call leaving behind their homes, families, and native lands.

One such emigrant wrote, "I believed in the principle of the gathering and felt it my duty to go although it was a severe trial to me, in my feelings to leave my native land and the pleasing associations that I had formed there, but my heart was fixed" (Hinkley). David's heart was fixed as well.

Pembrokeshire ---> Liverpool

A few days after he had said goodbye in the Pembrokeshire Conference, he traveled, as one of two hundred and sixty-four Welsh Saints, from Wales to Liverpool, England.



Their trip to England was a pleasant one, and their arrival was safe and punctual. While traveling, the behavior of the entire company was remarkably polite, correct, loving and pious - without exception. There was not a cross word between any of them nor was there a frown on any face. The Sisters had unceasing patience and unfailing zeal under every circumstance. There was unity and cooperation without exception (Udgorn 93,95)

#### LIVERPOOL, ENGLAND

On Thursday, February 2, 1954, the Welsh Saints boarded the Golconda and settled in their places and received instruction. David was passenger number 275. He was described in the ship's register as "ordinary looking." The register indicated that he paid his own way as he had intended (Emigration 19, Passenger).

Besides the Welsh Saints, almost as many Saints from England boarded as well. Also in the company were several other Presidents and faithful servants of God, some whose names would be remembered long and sweetly and thankfully for the good they did to many (Udgorn 93-95).

Before leaving the docks in Liverpool, England, the Saints on board the Golconda organized into one large group called the Golconda Emigrating Conference, under the presidency of Dorr P. Curtis, an intelligent experienced and godly man. His Counselors were Elder Squires and Elder William. S. Phillips, the former President of Wales (Udgorn 93-95). This conference was then divided into seven smaller groups or branches, with a President over each, four of whom were Welshmen, i.e., John Davis, William D. Jones, Phillip Sykes, and Thomas C. Martill (Udgorn 222-224). With this order in their midst, they were ready to set sail.

275	David Williams	30	Mr	Wales
276	Phillip Sykes	45	Mr	Laborer
277	Mary A. do	30	F	
278	Henry Lewis	15	Mr	Laborer
279	John Roberts	55	Mr	do
280	George do	5	Mr	
281	John Thomas	24	Mr	do
282	Mary do	39	F	
283	Ann do	20	F	
284	William do	13	Mr	
285	George do	10	Mr	
286	William Phillips	38	Mr	Wales

David Williams - Number 275, Golconda Passenger List  
 Courtesy of the Historical Department Archives  
 Church of Jesus Christ of Latter-day Saints

Liverpool ---> Atlantic Ocean

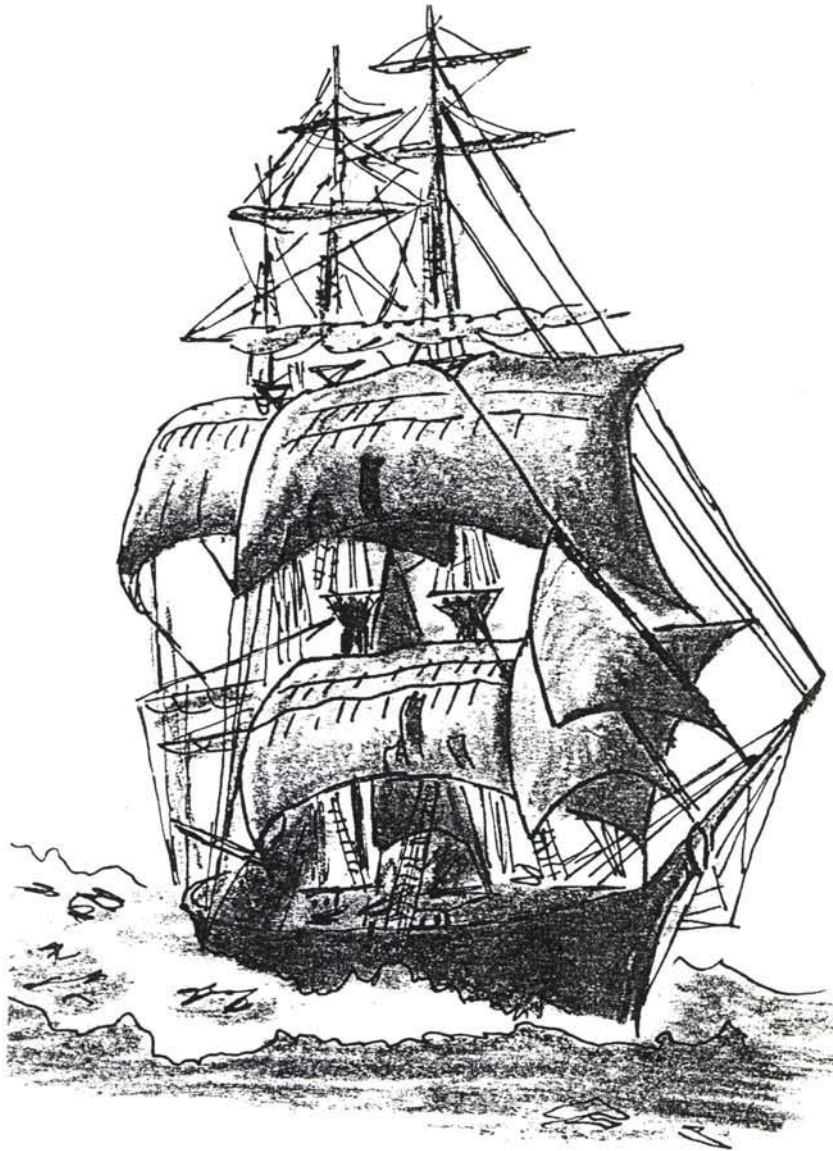
About 11:00 o'clock Saturday morning, February 4, 1854 the steamboat came and took a turn around the Golconda, which was resting on the river (Udgorn 222-224).

Dan Jones was on that steamboat. He had seen the company of Welsh Saints from Wales to England and would fill the vacancy left by emigrating William S. Phillips. As the steamboat chugged away for the last time, he watched the Golconda depart and wrote this beautiful eye-witness account of what he saw:

"...They spread their large sails to the east wind which snatched them quickly from our sight to the western ocean... The scene defies description, the bidding of farewells, the shaking of hands and the greetings conveyed to relatives and friends, the shedding of tears of kindness; and as the steamboat chugged deliberately away, they all climbed for the last view. All their hats and their handkerchiefs were flags which they waved over their heads. Their dear voices and their musical instruments all sank into the yonder depth which was between us. Let our constant prayer be that God their Father drop from his fist a fair and lovely eastern wind behind them until they arrive at the desired port..." (Udgorn 93-95).

Their first miracle came a few days out to sea. After sailing pleasantly for some hours that first day, a storm arose about 5:00 o'clock that afternoon; and the Saints began to get sick and continued that way through Monday night. Finally, each branch was instructed to hold prayer meetings. Before 10:00 o'clock that evening, the wind turned and became fair in their favor. There was great rejoicing the next day among the Saints, and everyone was praising the name of the Lord (Udgorn 222-224).

The Saints appointed meetings to be held in each branch five times a week, with a family prayer each night before going to bed; and there was not one prayer in which they did not remember the Saints back in Wales (Udgorn 222-224). In these meetings, they were richly blessed with the gifts of the Spirit, in tongues, interpretations, visions, revelations, and prophecies, which caused the hearts of the Saints to rejoice exceedingly (Star).



Three-Masters Ship  
Line Tracing by Dixie Hancock Krauss

Undoubtedly, the Saints also organized the responsibilities for the various chores essential to the well-being of all: cooking, scrubbing floors, cleaning pots and pans and utensils, and emptying chamber pots.

There were no toilet facilities on board; but then, there were none on land, either, in that period of time (Brimley 106). The only sanitary facilities on board were buckets or chamber pots.

The living area was called the steerage quarters. It was an area below deck with bunks arranged along each side. Perhaps David experienced in this confined area the howling winds, the pitching back and forth in partial darkness; or perhaps he heard the creaking and straining noises of the ship, the flap of the canvas, the wind whistling through the shrouds and rigging, and the shouting of officers and crew scrambling on deck and aloft (Sonne 10).



*Many nineteenth-century Latter-day Saints left their native lands to gather to Zion. Between 1840 and 1890, at least eighty-five thousand of them endured treacherous ocean voyages. This painting, by an unknown LDS artist, shows a typical scene of emigrant quarters between decks.*

Courtesy of the Historical Department Archives  
Church of Jesus Christ of Latter-day Saints



There was an abundance of good food on board the Golconda. A typical allotment of food for sea traveling Saints in those days, was twenty-five pounds of hardtack bread, twenty pounds of flour, thirty-seven and a half pounds of oatmeal, twenty pounds of rice, five pounds of sugar, one and a fourth pounds of salt, and three quarts of water daily (Pratt).

Fortunately, the water on the Golconda did not go rancid; it stayed fresh the whole voyage except for a little taste of the wooden barrels (Udgorn 224-226).

The Golconda Saints may have also been provided ten pounds of pork, five pounds of molasses, three pounds of butter, and two pounds of cheese (Pratt).

No one died during the journey except one new-born infant. The babe was born in Liverpool before the Saints left and died the end of February 1854 at twenty-five days old (Curtis 255).

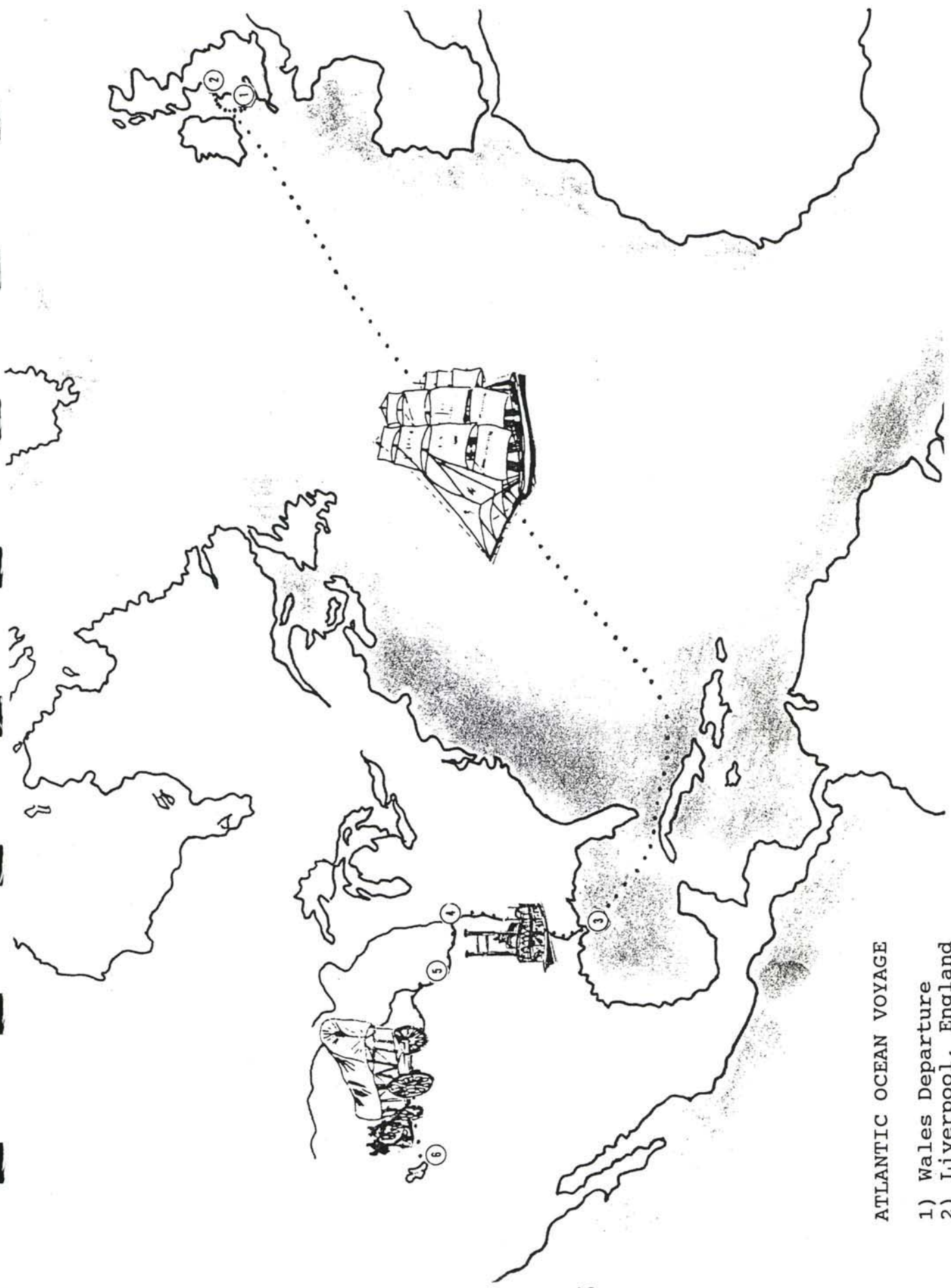
On March 11, 1954, about a week before the Golconda completed its journey, there were two weddings on board. These were described by William S. Phillips:

"I do not think that there has ever been more enjoyment in a wedding on land or on sea than (these)... At 9:00 o'clock there were two flags raised, with everyone looking for their boxes for the purpose of getting out their best clothes, and the marriage(s were) carried forth according to the old fashioned Welsh custom" (Udgorn 222-224).

Filled with the fire of conversion, the emigrant Saints often took advantage of opportunities to preach the gospel to receptive officers, crew members and other passengers (Sonne 13). Dorr P. Curtis, President of the Golconda Emigrating Conference, saw the fruits of such preaching on the Golconda. He said, "The steward intends to emigrate next season (and) several of the crew are going with us and wish to be baptized" (Curtis 255).

Occasionally another ship was spotted ahead of the Golconda. However, by evening the Golconda had always passed the other ship. The Saints considered this a blessing which helped speed them on their way, a blessing which Dan Jones had prayed that they would enjoy.

The pleasantness of the voyage, the love and union among the Saints, "the unremitting attention and kind regard paid the Saints by Captain Kerr," all combined to make, what could very properly be called, a pleasure trip (Curtis 255).



ATLANTIC OCEAN VOYAGE

- 1) Wales Departure
- 2) Liverpool, England
- 3) New Orleans, Louisiana
- 4) St. Louis, Missouri
- 5) Kansas City, Kansas
- 6) Salt Lake City, Utah Territory

Atlantic Ocean ---> New Orleans

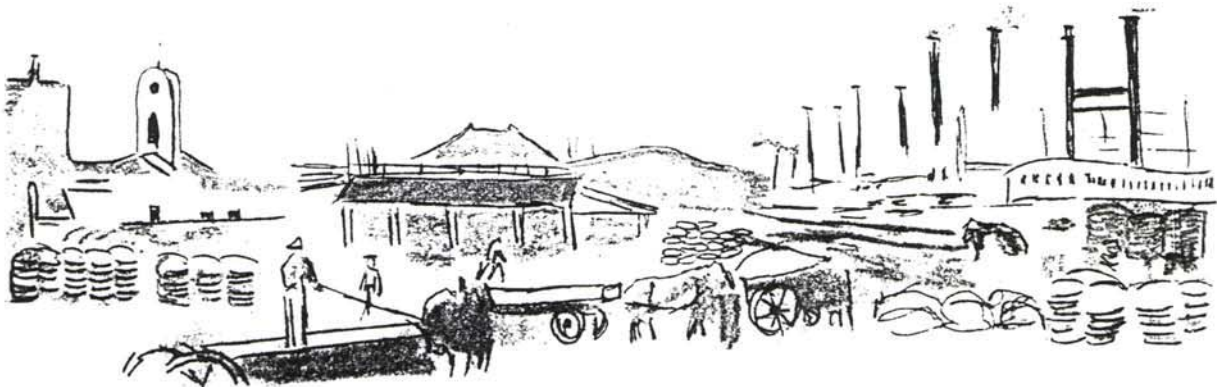
Excitement on board the Golconda must have mounted when she came in sight of the West Indies. Here, the Saints got a splendid look at Jamaica. The Golconda arrived safely in the New Orleans Port on March 18, 1854 (Maritime 90). The voyage from Liverpool, England, to New Orleans, Louisiana, had taken forty-two days.

All on board cleared the health authorities and customs at New Orleans except three who were sick. They were detained in quarantine (Church). The rest left the ship; one of these was David. David had his thirtieth birthday four days after the Golconda landed.

He had been a member of the Church of Jesus Christ of Latter-day Saints for eleven years. The teachings of his Faith had brought him to this land. Because of that Faith, he gladly accepted the land on which he now stood as home.

Age	0	30
	-----	
Year	1824	1854

A fine steamer was chartered to take the Saints up to St. Louis (Maritime 90). It was a strange-looking 'paddle-wheeler' with a flat-bottom. These 'paddle-wheeler' steamboats were unique to the Mississippi and Missouri Rivers (Brimley 109).



New Orleans Port  
Sketched by Dixie Hancock Krauss

New Orleans ---> St. Louis

When David and his fellow passengers were settled aboard the steamboat, the whistle sounded their departure. Surely, they watched the big paddles churning the water as they glided up stream.

All that is, except those who were sick. It is sad to note, that after safe passage across the Atlantic, ten of the Golconda Saints died between the New Orleans Port and St. Louis (Maritime 90). Perhaps they died of Cholera which was prevalent among river travelers.

The river trip was slow. The steamboat traveled only six miles an hour and stopped twice a day along the way to take on fuel provided by farmers along the banks (Brimley 109).

St. Louis ---> Westport (Kansas City)

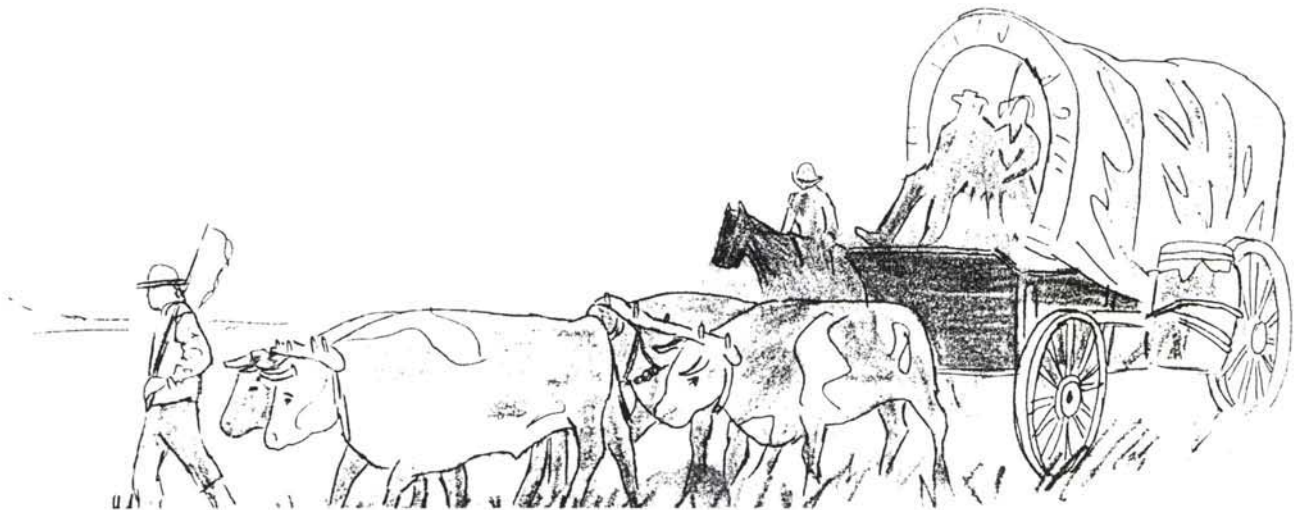
The Golconda Saints traveled from New Orleans up the Mississippi River to St. Louis, and from St. Louis up the Missouri River to Westport, now a part of Kansas City. It took about a month. It is likely that the Golconda Saints arrived in Westport, Kansas, about mid-April 1854 (Empey 478).

After a month long river trip, they had a lengthy wait of two and a half months more in store for them on the Kansas prairie. They would not leave the Kansas prairie until July 1854 (Carter 36). Several companies preparing to cross the plains were detained at these camp grounds much longer than necessary for want of wagons (Empey 477).

David and the Golconda Saints were joined by Saints from three other ships; all three of these companies had sailed from Liverpool, after the Golconda. Captain William Empey was assigned to lead this combined group of Saints, and Dorr P. Curtis, who had been President of the Golconda Emigrating Conference, became his assistant.

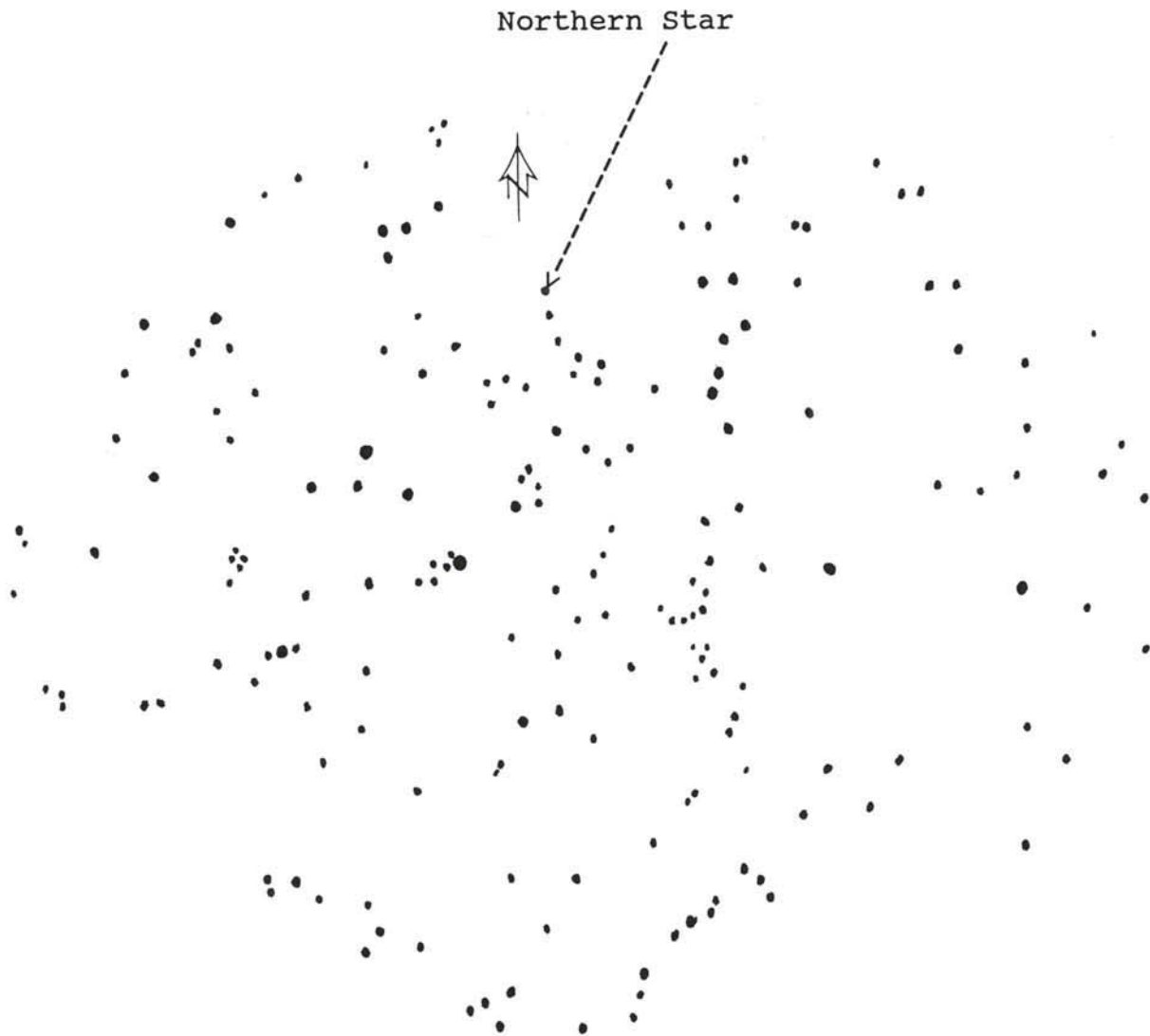
Westport (Kansas City) ---> Zion

David became a part of the William Empey Company, paying his way by working as a teamster. They started across the great plains of North America in July 1854 (Carter 36). The exact day of departure and the names of those in this company were not recorded, probably due to the paper shortage of the times.



Pioneer Wagon  
Sketched by Dixie Hancock Krauss

The trip was a pleasant one (Smith), perhaps for several reasons. The Saints from Wales had brought with them their "unity and cooperation," and their "dear voices and their musical instruments" (Udgorn 93-95). As they camped, perhaps the night air rang with music and dance. Also, it was early summer, an ideal time of year to begin a four month long trek outdoors.



Northern Hemisphere Stars  
Facing North, July 22, 9:00 P.M.  
Sketched by Dixie Hancock Krauss

Surely David looked up at night and noticed that the stars in the sky were the same Northern Hemisphere stars that he had known in Wales.

Yes, the trip was a pleasant one, especially for David. For on this trip, he won the heart and hand of Ann Casbourne, his future bride.

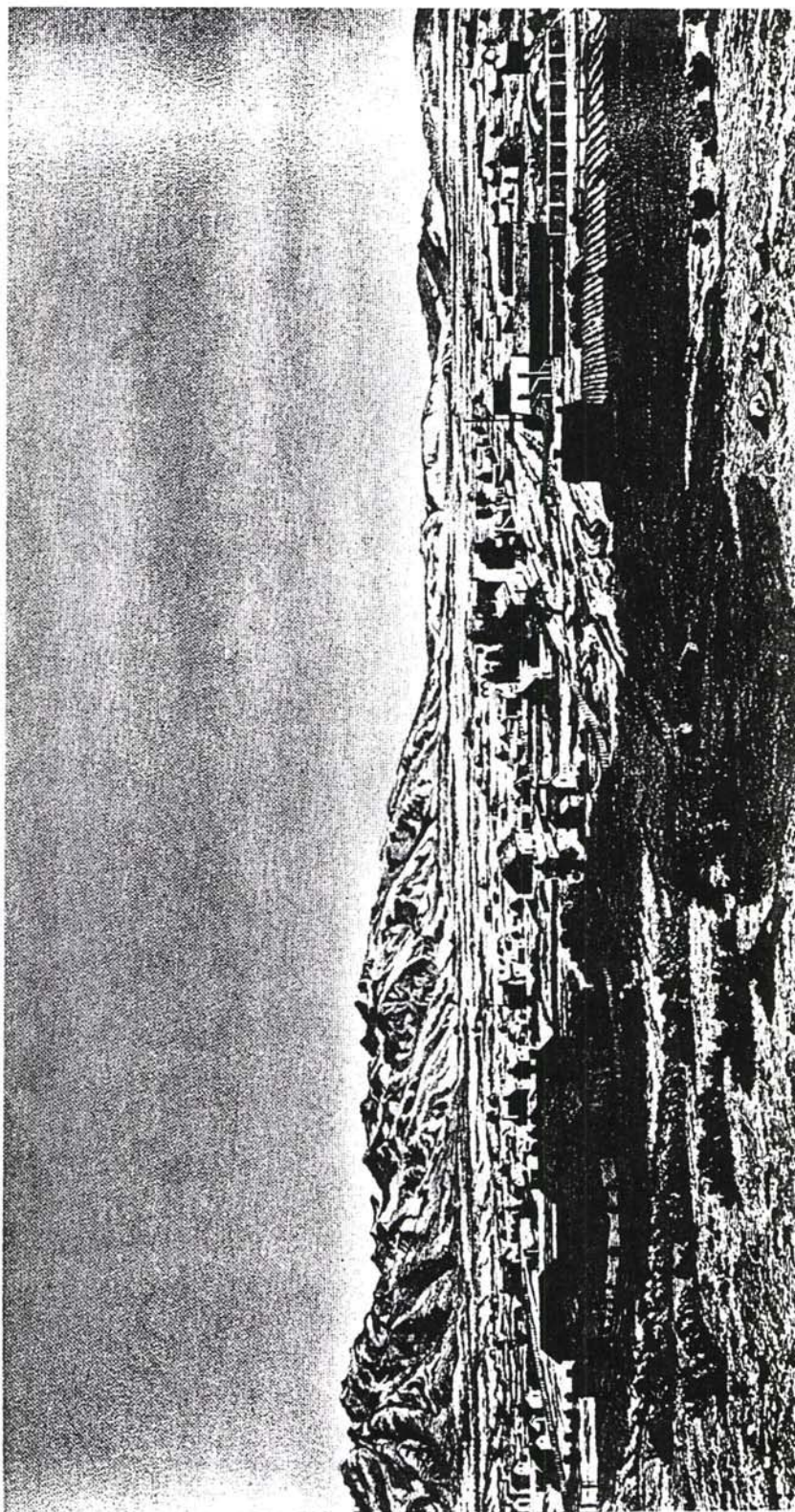


David Charles Williams and Ann Casbourne  
What they may have looked like when they met  
Portraits Sketched by Susan Peterson Martineau

She was an emigrant from Southery, Norfolk, England, and had crossed the Atlantic three years earlier with her Parents and Brothers and Sisters. They had barely escaped a watery grave on their voyage from England to America. Fortunately, the badly-damaged ship on which they travelled, the Hibarnium, was saved by the courageous efforts of its captain and crew.

After landing safely in New York, Ann's family traveled on to St Louis, Missouri. It was here that her Father, Abraham Casbourne, died from working in excessive heat in a brick yard.

His dying words helped Ann find the Church. Speaking of a man who had just prayed for him, he said, "This man believes in the true Church of Christ." Ann's Mother, Susanna Ward Casbourne, gave permission for Ann to be baptized. However, like David, Ann was alone in her newly-found Faith. She was the only one in her family to become converted to the Church (Dalton 120).



A Sketch of Great Salt Lake City as it Appeared in 1853  
(The Year Before David Williams Arrived)  
Courtesy of the Historical Department Archives  
Church of Jesus Christ of Latter-day Saints



Ann had a great desire to go to Zion, although she and her Mother could hardly bear the thought of parting. But, Ann's heart was fixed, as David's had been. In April 1954, Ann courageously set out alone to join the Saints traveling west (Dalton 120).

Exactly how David and Ann met is not known. David had just passed through St. Louis, when Ann left there. Perhaps, he and Ann met when they were both on the Kansas prairie, or perhaps they met shortly after departing together with the William Empey company. David surely would have noticed Ann early in their journey, if he had not already done so, for Ann cooked and washed for the teamsters -- one of which was David (Dalton 120).

Ann found David to be a praise worthy young man, so when he sought her hand in marriage, she willingly agreed. Ann was twenty-one years old and David was thirty. Together they dreamed of establishing a home in the mountains of the West where, in Ann's words, "they could serve God and obey His laws that He had given unto them" (Dalton 120).

The William Empey company arrived in the Great Salt Lake Valley in the Territory of Utah, on October 24, 1854. It had been nearly nine months since David had left Wales and over seven months since he had stepped off the Golconda onto the shores of New Orleans, Louisiana.

### **Immigration---Goods.**

**On the 21th inst., Elders William Empey, William Taylor, and Dorr P. Curtis arrived with a company of the Saints with 43 wag-  
ons:**

News of William Empey Company Arrival  
Courtesy of the Historical Department Archives  
Church of Jesus Christ of Latter-day Saints

Two months after arriving in the Great Salt Lake Valley, and about two weeks before his marriage to Ann, an important event happened in David's life. He was found worthy and was ordained a Seventy on December 29, 1854 by President (.....) Spears (Twenty).

158 David C Williams <sup>Dead</sup>  
 G. S. L. City Jan 20<sup>th</sup> 1855  
 Born March 25<sup>th</sup> 1824 Pemroek Co South Wales  
 Great Briton  
 Son of David & Susannah Williams  
 who was the son of Thomas who was the son Charles  
 Williams, Baptized in Glenmaryshin May 21<sup>st</sup> 1843  
 by Elder Wm Hanshaw Confirmed by the same Ordained  
 an Elder by July 31<sup>st</sup> 1850 by John Jones  
 Ordained a seventy into the 25 quorum Dec 29<sup>th</sup> 1854  
 By Bershear  
 Wm H Branch Recorder

Seventies Record of David Williams  
 Courtesy of the Historical Department Archives  
 Church of Jesus Christ of Latter-day Saints

David Charles Williams and his bride, Ann Casbourne married on Valentine's Day, February 14, 1855, a fitting day for sweethearts to be wed. They had been in the Great Salt Lake Valley about four months, and David would soon see his thirty-first birthday. During their engagement, Ann had made her home with the William Empey family (Dalton 120). David and Ann may have been married here in the Empey home; the Great Salt Lake City temple was still under construction, and the Endowment House on Temple Square was not dedicated until May 5, 1855.

Age	0	31
	-----	
Year	1824	1854

David's and Ann's marriage was a happy one. In fact, Ann described it by saying that they "enjoyed the bliss of perfect happiness" (Dalton 120). Together they fulfilled their dream to serve God and obey

His laws. What added to their joy was a baby that was soon on the way.

After six and a half months of marriage, David went to work in a sawmill, owned by Woolley, Snow & Company. It was located in Big Cottonwood Canyon, Utah Territory. David worked for a man named Mr. Davis (SNOW 228). The work was very dangerous.

Age	0	31
	-----	
Year	1824	1855

This is where David spent the last week of his life. He had been on the job one week when he had a terrible accident. He hadn't had time to become a skilled sawyer which cost him his life. He mistakenly let the board that he was holding touch the top of the saw. Instead of letting the board go, he held on tight and was thrown onto the saw.

He died on September 3, 1855 (SNOW 228). He had escaped the occupational hazards of the coal mines in Wales, but he did not escape the deadly danger at this sawmill.

Just one week from the day that David said, "Goodbye," to Ann, his body was brought back to her a corpse. "The blow was a terrible one," she recorded later, even though the news was broken to her as gently as possible (SMITH 2).

Shortly after Ann learned of David's death, he came to her as a spirit. Ann's life story tells of his appearance:

"He told her to be comforted for it was the will of the Lord for him to go, for he had a great work to perform in the other world; but if it were possible, he would be with her during her trial" (SMITH 2).

Ann was greatly comforted by the message she had received from her husband; and through the blessings of the Lord, she bore her troubles uncomplainingly (SMITH 2).

The accident was reported by the local newspaper, The Deseret News, David's name was given as William C. Davis, instead of David C. Williams (SNOW 228). A correction was printed by the newspaper in a later issue. However, because of the mistake, David was buried as William C. Davis in the Salt Lake City Cemetery (Note: Many thanks to Mary Ann Matlock for the discovery of this information).

Mr. B. Snow witnessed the accident that killed David and wrote an article about it for the newspaper. The article appeared in the September 26, 1855 issue of the Deseret News.

## OUR CORRESPONDENCE.

### THE ACCIDENT.

#### BROTHER CARRINGTON:

[In or in the last number of the News, a brief notice of the melancholy accident of Sept. 31 at our mill, but as the name of the unfortunate individual is not given correctly, I thought I would write a brief notice, and add some few remarks by way of caution to others who may be in a similar employment.]

**FATAL ACCIDENT.**—On Monday Sep. 31, br. David Charles Williams, while employed in carrying away lumber from the circular saw of Wiley, Snow & Co., 1, 111 Coltonwood Lane, was accidentally by the board, of which he had hold, touch the top of the saw while in rapid motion, tending to project the board forward with great force, but he holding too firmly to his grasp was thrown directly upon the saw, which carried him over its top and threw him a distance of some eighteen feet, resulting at a moment's time in the most shocking manner. He survived about twenty minutes. He leaves a wife to lament his early death, and many friends in his native country, Wales.

[Will the Millennial Star please copy.]

**REMARKS.**—The old saying so often applied to fire, "It is a good servant, but a hard master," is equally applicable to a circular saw, and the remark so often made "It is a dangerous thing" has not much force with me, for what is not dangerous, if carefully used, or misapplied? An axe is a useful thing, but if let fall on some careless fellow from the top of a building on another's head, becomes quite the reverse. A razor is a very useful thing, but yet considered very dangerous, but derives its usefulness and its good reputation only through extremely careful usage. Firearms are useful in their place, and perfectly safe except when abused through carelessness or ignorance, or a compound of both. And so of every thing we could mention. Nothing exists which is useful, but may be made dangerous through misapplication.

Few perhaps, if any, have had more experience in the running of circular saws than myself, during which time I have witnessed many accidents, but never yet saw one that was not the result of sheer carelessness, or ignorance, though I am inclined to think the greater part of them of the latter.

Few are aware of the danger attending this mode of sawing, through want of caution, unless they have had considerable experience, or have been faithfully instructed, and some will not learn except by experience, and sometimes a very bitter one.

I have tried men with me at the large saw to whom I have talked and scolded till I gave over in despair of ever learning them to be careful, and have discharged them from that post, only to save their lives or perhaps my own.

It was but a few hours before the fatal accident related above, that observing a want of care on the part of the deceased, I stopped the mill and told him wherein he was careless, and explained to him the natural result, in case he hit a board on the saw, telling him it was an even chance to throw him on to it and kill him instantly. Soon, alas, too soon I was compelled to witness a horrible demonstration of the truth of my statement.

But now for a few general suggestions for the benefit of those who will heed them.

First, in removing lumber from a saw, let the operator stand, not in the middle of the board, but a little nearest the end furthest from the saw, by which the end at the saw will drop instead of rising. With this hold let him draw the board on-wise, and at the same time bearing or swinging it away from locking the saw, till he is far enough to be entirely clear of it, and keeping his eyes that way, in order to see when it is so, then he can easily change his hand to the middle, if he desire it, and carry it where he pleases. This may appear a simple thing, but if it had been observed, it would have saved two lives in this territory within the last year.

Second, in removing bits of bark or dust from the saw, or gilling, it is far better to spend a minute to stop it, than run the risk of your life, for death stands before you as the result of a mis-step or losing your balance.

Third, do not suppose the danger is confined alone to large saws, for a man may be killed by the smallest. A very small piece of wood thrown from one of them, running eight or ten hundred revolutions per minute, would kill a man instantly if it hit him in the temple.

The habit some have of crowding one piece after another by the saw, is a very dangerous one and should be avoided. Let the gangs be set so that the wood will not bind between the gangs and saw, after it passes the cutting edge of the latter, then with a light stick kept for the purpose, with a sudden push, clear it of the saw and bench. This is a much safer and cheaper method than employing a man or boy to stand and pull it away, where the sticks sawed are light enough to admit of it.

In cutting small stuff, I would merely observe that the sawyer instead of using his hands to close, or hold a stick to arrange the same purpose, and if it is done, is much easier replaced than a finger. Yours truly,

—D. SNOW.

Sept. 9, 1855.

News Article on Death of David Williams  
Courtesy of the Historical Department Archives  
Church of Jesus Christ of Latter-day Saints

"I notice in the last number of the News, a brief notice of the melancholy accident of our mill, but as the name of the unfortunate individual is not given correctly, I thought I would write a brief notice and add some few remarks by way of caution to others who may be in similar employment.

"On Monday, September 3rd (1855), br. David Charles Williams, while employed in carrying away lumber from the circular saw of Woolley, Snow, & Company, Little Cottonwood kanyon (sic) accidentally let the board of which he had hold touch the top of the saw while in rapid motion tended to project the board forward with great force. But he, holding too firmly to his grasp, was thrown directly upon the saw which carried him over its top and threw him a distance of some eighteen feet cutting and mangling him in the most shocking manner. He survived about twenty minutes. He leaves a wife to lament his early death and many friends in his native country, Wales..."

On November 19, 1855, nine months and five days after David's and Ann's wedding, their only child, a daughter, was born into the world. David had been gone two and a half months.

Ann testified that, at this birth, "her husband was with her, and she felt his comforting influence (Smith 2)." What joy! to feel his presents there at the birth of their sweet daughter. And what greater joy to hold their baby, Ann Susanna Williams, in her arms.

Ann, true to the Williams family tradition, used family names to name this baby: Ann, her own name, and Susanna, the name of her dear Mother that was many hundreds of miles away in St. Louis, Missouri - a Mother whom she had not seen for a year and a half.

\*\*\*\*\*

The story of David Williams does not end here. For he had more posterity yet to come. Tales, handed down to the present, place Ann in the fields of the Church farm in the Sugar House area of Great Salt Lake City. Here she gleaned with her baby strapped to her back. John Dalton, Jr., a polygamist, saw her in the fields and hired her to work in his home (Jarman).

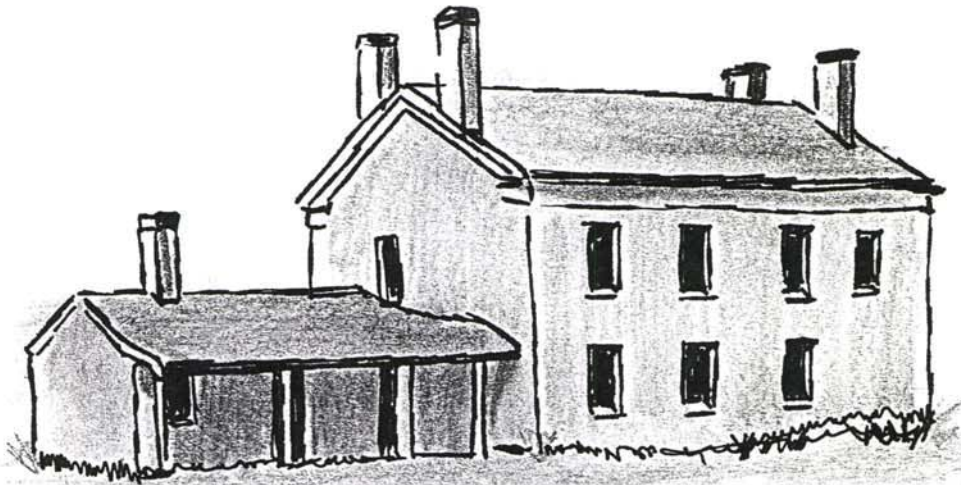
Ann saw many manifestations of the power of the Lord while working at his home. The Prophet Brigham Young had told John, "Never turn anyone away hungry and you will never want for flour." Ann baked the flour into bread and shared it with any who came in need; as a result, the flour bin always had more -- even though she took out every bit many times. John was a righteous man, worthy to be intrusted with the care of Ann and her nine month old baby.

Year 1824

1856

John Dalton, Jr. and Ann Casbourne Williams were to marry on August 24, 1856\*\*, in the Endowment House - upper room, President's Office (Index 125, Bowring). Prior to their wedding, John stood as proxy for David Williams so that Ann could be sealed to David, her first love. Then John and Ann were married for time. David's and Ann's dream of a temple marriage was realized on this day, and the posterity of David Williams could now continue.

\*\*Ann Casbourne got her endowments on 12 March 1857, and her sealing date to David Williams was recorded again on the day of her endowments. However, the sealing did not take place on this day. It took place on 24 August 1856.



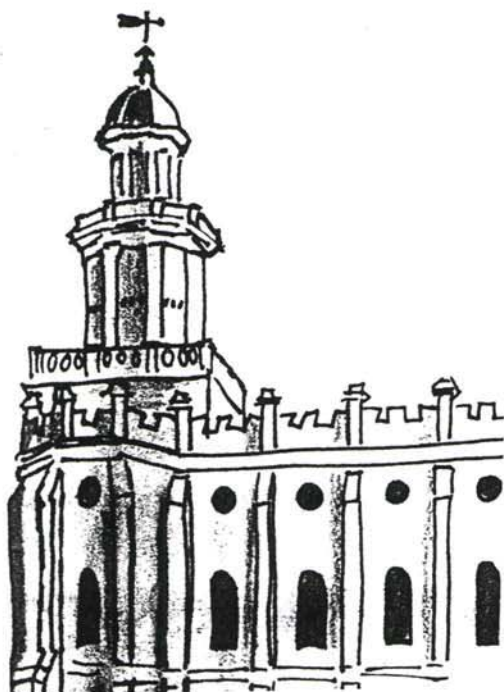
Endowment House  
Sketched by Dixie Hancock Krauss

John Dalton, Jr. gave David Williams six more descendants through Ann Casbourne Williams Dalton (Dalton 121). The Lord had increased David Williams' posterity, for the children that came to John Dalton, Jr. and Ann Casbourne Williams Dalton were born in the covenant.

On September 25, 1950, Joseph Fielding Smith, an apostle of the Church of Jesus Christ of Latter Day Saints, wrote the following to Elizabeth Openshaw, a Granddaughter of Ann Casbourne Williams Dalton:

"Since your Grandmother was married to Brother Williams, in the Temple, all of the children born by the second marriage, belong to the Mother without any sealing."

-----|-----|  
 Year      1824                                      1855                                      1877



St. George Temple  
 Sketched by Dixie Hancock Krauss

No temple was open for endowments for the dead until January 1877, twenty-two years after the death of David Williams. When it became possible to complete David's work, John took his wives, including Ann, to the St. George Temple on March 9, 1877. On this very special day, David Williams received his endowments with John Dalton, Jr. again as proxy (st. 49). David's own work was now complete. He finally had what he wanted for his ancestors.

David Williams died before he was able to accomplished the reason for his coming to Zion -- baptisms for his departed ancestors. The work was left for his descendants.

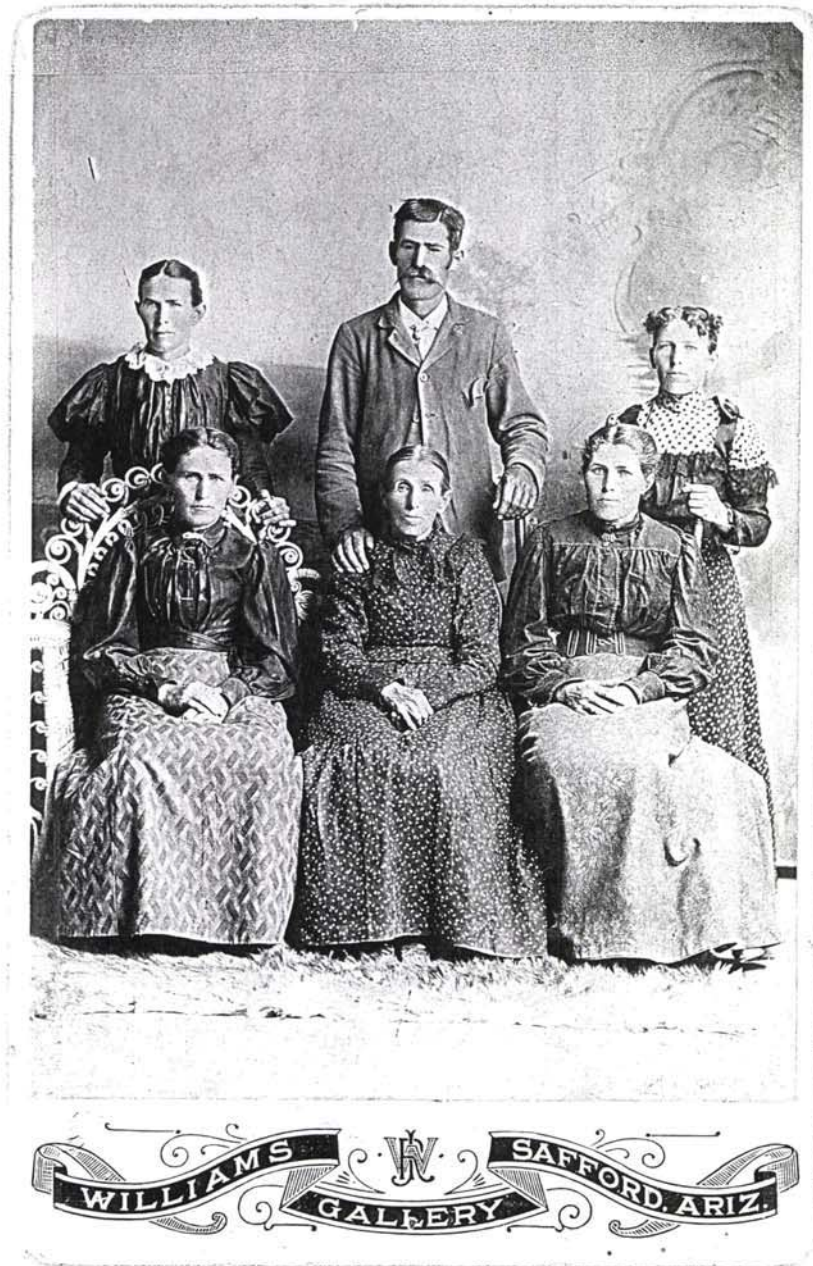
Oh how prophetic were the following words ----- spoken by the Prophet Joseph Smith: "Our children will rise up rise up and call us blessed, and generations yet unborn will dwell with peculiar delight upon the

scenes that we have passed through---the privations that we have endured, the untiring zeal that we have manifested, the all but insurmountable difficulties that we have overcome in laying the foundation of a work that brought about the glory and blessing which they will realize" Joseph Smith (Teachings of the Prophet Joseph Smith, 1938 ed., p. 231).

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## The Posterity of David Williams

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Family of John Dalton, Jr. and Ann Casbourne Williams  
Back, Left to Right: Marium, David, Ellen  
Front, Mary Ann, Ann Casbourne, and Jemima  
Courtesy of the Bonnie Hancock Peterson





Charles Raymond Brewer



Ann Susanna Williams

David Williams' Daughter and her Husband  
Courtesy of Velma Jarman

## Talks by David Williams

(Punctuation added and spelling corrected)

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- 1852 Jul 24 (CR 10923/9 Series 18 Pemb-889) Rickeston Mill Council Meeting held at the house of Wm Twigg Rickeston Mill. Elder David Williams, traveling Elder, came in to council and Pres. Williams Thomas asked him to give some instructions. Elder D. Williams then stood up and said, "The time is but short, the time is not far hence, that the judgments of God will be poured without mixture; then it is our duty to be up and doing and preach the gospel that our fellow man may be truly warned of the approaching calamity. And in so doing, we shall have the spirit of God to showeth us that we may have faith to travel to Zion. For the time will come that the Saints will have to travel to Zion amidst plagues and pestilence; and inasmuch as we will obey counsel and keep the commandments of God, we are the people that will be enabled to go through all to the Land of Zion."
- 1852 Aug 6 (Pemb-877, 139) Monkton  
"Do not voluntarily hurt their feelings by harsh words" of Pater.
- 1852 Oct 27 (HWest-1, 36) Haverfordwest  
Elder David Williams taught the Saints to be in love and union together that they may please their Father which is in Heaven. "For he delighted to see his children in love with each other."  
  
(HWest-2, 17) Elder David Williams taught the Saints the necessity of being in love and union to receive blessings from God, for he delighteth to see his children in union and love with each other.
- 1852 Nov 2 (Pemb-846, 184) Haverfordwest  
Spoke, wrote SLC for this talk.. Elder David Williams said, "I love to meet with my brethren that holds the priesthood."
- 1852 Nov 7 (HWest-1, 38) Haverfordwest  
Elder David Williams taught the Saints to be humble and never give way to temptation and showed that it was requisite for them to get the records of their dead and also their living.  
  
(HWest-2, 19) Haverfordwest  
Elder David Williams taught the Saints to be humble

and never give way to temptation and showed unto them the necessity of getting the records of their dead and also of their living.

1852 Nov 8

(HWest-1, 38) Haverfordwest

Elder David Williams taught the Saints to love all their officers and saw the way for them to gain Celestial glory was by being obedient to all things to the holy priesthood.

(HWest-2, 20) Haverfordwest

Elder David Williams taught the Saints to love their officers, and said the way for them to fain Celestial Glory is by being obedient in all things to the holy priesthood.

1852 Nov 9

(Pemb-846, 189)

David Williams spoke. This record is now closed to the public.

1852 Nov 10

(HWest-1, 39) Haverfordwest

Elder David Williams said that it is the duty of the Saints to pray for their officers so that they may receive plenty of the Spirit of God, and also to exercise the gifts of the Spirit when given.

(HWest-2, 21) Haverfordwest

Elder David Williams said it is the duty of the Saints to pray for the officers that they may receive plenty of the Spirit of God when given.

1852 Nov 12 F

(Pemb-877, 163) Monkton

Council Meeting. Elder David Williams of Pater was then called to speak a little. He rose and said, "Brethren, the Kingdom of God is rolling on, and the more we strive to keep pace with it, the better. I have baptized one (William White) in Haverfordwest since I saw you. He is a good man and likely to do a great work. If we wish to see the work of God rolling on, we ought to strive to carry out the counsels of the presidency as soon as they are given and not leave them for a long time before we set about it. We ought to be merciful to our brethren who may happen to fall into transgression rather than press them down lower than they are - cover their faults rather divulge them to others. This is the way to be blessed in the Kingdom of God."

1852 Nov 26

(Pemb-877, 166) Monkton

David Williams of Pater spoke. Elder David Williams asked the officers to unite in prayer for Elder John

Griffiths of Lawrenny Branch that he may be restored to health.

- 1852 Dec 9 (Pemb-877, 168)  
Rose and... This record is now closed to the public.
- 1853 Jan 7 (Pemb-877, 173 or 174) Monkton  
"Keep word of wisdom; Been traveling a lot."
- 1853 Apr 30 (Pemb-878, 4)  
Pembroke Council, Lawrenny Branch Elder David Williams said, "Beloved President and fellow officers. I feel a greater responsibility now than ever since I have had such a great field to labor in. Therefore, I want an interest in your prayers to enable who is placed under my charge."
- 1853 Jun 4 (Pemb-878, 16) Monkton or Broadway  
(Pemb-846, 267) Broadway Council Mtg at H. West  
Elder David Williams said, "It is some time since I had the privilege to meet with you in council. Many have been added since then. There are persecutions as there are in the part where I labor proving that there is many to come forth yet to obey the gospel. I prophecy here tonight that there is greater persecution coming against you; but by keeping the commandments of God and by walking upright and honestly before the world, we shall be able to overcome our persecutions."
- 1853 Jun 23 (HWest-1, 108-109)  
Elder David Williams said (he) respected President, and Brothers and Sisters in the Lord. "I rejoice to meet with the Saints of God. It is some time since I met with you in Saints meeting. I rejoice to hear the teachings of my Brethren and the piece that was read from the Star (Millennial Star) on cleanliness." He addressed the Saints on cleanliness. "Before we go to Zion, we must learn cleanliness for no unclean thing will enter Zion. Cleanliness, holiness and order constitute a Celestial Glory, for it is impossible for us to obtain that Glory among the gentiles. So the lord (has) prepared a place where we can enjoy a Celestial Glory. It is the duty of all men to teach cleanliness to his wife and family. And if he do (does) not, he will be cursed and shall have to give an accounting of it. I saw this article on cleanliness in the Times and Seasons. Joseph received it by revelation from God and for teaching the people in Jackson County. He was persecuted for

it." Made a few remarks respecting the Gospel of Jesus Christ and how we have got to increase from faith to faith until the earth will be restored as at first. "I rejoice to know that Joseph was a prophet of God in this last dispensation, and the principles that he promulgates will save or condemn the world. Brethren and Sisters, honor and obey those men who are blessed; but if you do not you will loose the Spirit of God, and your minds will become darkened."

(HWest-2, 45) Haverfordwest  
Pres. Griffiths read the article from the Star 22nd Volume 15th on Cleanliness. Elder David Williams addressed the saints on cleanliness. Cleanliness, holiness and order constitute a Celestial Glory. It is impossible for us to obtain that glory among the gentiles, so the Lord have (has) prepared a place where we can enjoy a Celestial Glory. It is the duty of every man to teach cleanliness to his wife and family. "I saw this article in the Times and Seasons. Joseph the Prophet received it by revelation from God for teaching the people it in Jackson County. He was persecuted for it. I rejoice to know that Joseph was a prophet of God." He exhorted the Saints to honor the priesthood.

1853 Jul 8 (HWest-2, 48) Haverfordwest  
Elder David Williams addressed the Saints upon the restoration of the Gospel, dispensation of the fullness of times, and the restoration of the Earth, and exhorted them to be diligent. Elder David Williams made few remarks about baptism for dead.

1853 Jul 11 (HWest-2, 49) Haverfordwest  
David Williams, Elder, exhorted them (Saints) to attend to the councils and honor and obey the Priesthood and love the brethren and Sisters. Elder David Williams taught the Saints the necessity of contributing toward Emigration and President's Fund.

1853 Jul 16 (Pemb-878, 37)  
Elder David Williams said, "I have an opportunity at last of renting a room in Pater for preaching. And I think it will prove a blessing to all that will assist to pay for it, for there is good men in Pater that would come to hear us if we had a preach in, for we are much annoyed in the street. And I feel it will be good to take it." Voted to use the fast fund to pay the rent in Pater for David Williams.

- 1853 Aug 6 (Pemb-877, 186) Monkton  
 Council held in Tabernacle, Monkton. Elder David Williams arose and said that any man that loved the order of the Church of God would delight to come to council, and that they that disobeyed the counsel of the servants of God would wither and go out of the Church. He exhorted to be humble and uphold each other by our faith and prayers. Meeting closed with prayer by Elder David Williams. Present four Elders, one Deacon.
- 1853 Aug 14 (HWest-2, 52) Haverfordwest  
 Elder David Williams testified unto the restoration of the Gospel and the necessity of obedience before receiving a knowledge. Taught upon charity, honoring and obeying the priesthood order and the necessity of contributing towards the Emigration, President's and Book funds, and exhorted the Saints to read the Star.
- 1853 Aug 21 (Pemb-878, 53) Monkton  
 6:00 meeting - Tabernacle at Monkton Elder David Williams of Pater rose and said, "I rejoice to have a privilege to testify of this work; for I, by obeying the commandments of God, I received the gift of the Holy Ghost which led me to know that the Lord has authorized servants upon the earth now as well as in the apostolic age." He also testified that the Prophet Joseph was a man sent of God through whom the gospel have been restored in this last dispensation.
- 1853 Sep 10 (Pemb-878, 60) Monkton  
 David Williams and others arose and spoke; not in minutes what he said.
- 1853 Sep 13 (Pemb-846, 316) Haverfordwest  
 "The more punctual receive the blessing."
- 1853 Sep 14 (HWest-2, 57)  
 Elder David Williams exhorted the Saints to be united together and testify unto the inhabitants of the town; be humble when you testify and many will come forth and obey the Gospel. Elder Williams exhorted the Saints to attend their prayer meetings. Elder David Williams delivered a prophecy that "There are men in this branch will apostatize and go forth and rise in opposition to this work, and I prophecy it in the name of Jesus Christ. Therefore, keep the commandments of God, then you

will overcome all things."

- 1853 Oct 1 (Pemb-877, 187) Monkton  
Council held in Tabernacle. David Williams arose and said that he wished there were more officers present as the President of Conference was present and had just arrived from Merthyr. He then spoke on faithfulness and humility. President John Price then arose and spoke.
- 1853 Oct 8 (Pemb-878, 65)  
David Williams released of Pater Branch presidency Pater to unite with Pembroke now. David Williams taught about immigration fund.
- 1853 Oct 23 (HWest-2, 63) Haverfordwest  
David Williams taught the necessity of supporting President, funds.
- 1853 Oct 24 (Pemb-846, 322) Haverfordwest  
"It is through sacrifice that we obtain..."
- 1853 Nov 12 (Pemb-877, 188)  
Elder David Williams arose and said there would more officers attend Council if the President of the Conference was here; but if they don't repent they never will go to the Land of Zion. He then taught on the order of the Church, not to look over the President of the Branch and to the President of the Conference for counsel. Said, "Teach the order of the Church to the saints."
- 1853 Nov 20 (Pemb-878, 79 or 71? Monkton  
Released as Pres of Lawrenny. Sunday at the tabernacle in Monkton. Elder David Williams said, "I am the only one of my family in the church, so I feel a desire to be liberated that I may seek the records of my dead and go home to Zion."
- 1853 Nov 27 (HWest-2, 66) Haverfordwest  
Elder David Williams was called to teach the Saints. He said he felt he rejoiced "...to be in your midst this afternoon. I rejoice in the instructions that we have had from Brother Griffiths." He exhorted the Saints to prepare to receive the instruction that shall come through the Star (Millennial Star) time after time and to harken to all counsels. He also made a few remarks on the emigration fund. Collection for Elder David Williams 6 shillings 0 pence.

1854 Jan 21

(Pemb-877, 192)

Elder David Williams rose and said, "Perhaps this is the last time I shall have the privilege of being in this counsel." He said he approved of what had transacted in this Council tonight. Said, "The Spirit of God is here, and the President of the Conference is a man of God. I have received instructions from him. Brethren, obey the servants of God that set over you and continue faithful to the end. Then you will be saved. Keep strict records; for according to that, mighty things will come to pass this year. Plagues. And brethren remember the temple offering and your fast money." Officers present: Lawrenny Branch - David Williams

1854 Jan 24

(Pemb-846, 342-344) Broadway

Broadway Council held at Gibbs house. Elder David Williams rose and remarked that he rejoiced to be in this Council for the last time..."As I believe I shall be in Zion before I meet you again. I can speak well of you for the last time I address you; for you have obeyed all my counsel since I am in the midst. And let me exhort you to attend to the counsels of your President and those connected with him, and I believe that the whole conference have slackened their minds in supporting the President. Brethren, his family is increasing, but you are decreasing the means of his support. But, brethren, feel to bless him with your fast offerings, and then he can administer spiritual blessings unto you. And my prayer is that the Lord will bless you to do so. And if I have done anything wrong, I wish you to state it before I leave this country." Elder William Bowen opened the Council for the brethren to state their feelings towards Elder David Williams when the following did so: William White, D. Thomas, William Thomas, George Gibbs, James Bridge, John Gibbs, William Gibby, William Bowen. Then, Elder David Williams was called to state his feelings. "I thank you for the good feelings which you have expressed towards me, and also your desires to go to Zion. And I can testify that I love President Price, and he is a man of God and also all the brethren. And I have no hard feelings towards no one." President Price said, "I have found Brother Williams to be obedient servant of God and ready to obey all my counsels both by day and night and never showed any unwillingness toward anything pertaining to the work of God." Present nine Elders, one deacon.



## A Research Adventure

An Abridgement of Journal Entries and Memories  
From the Journal of Bonnie Hancock Peterson

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### The Decision

Several years before my Mother's death, she spoke to me about researching the David Williams line. Since it was on my Father's side, and not her side, she had encouraged me to take an interest in this particular line. I can distinctly remember saying to her, "But Mother, I don't know how to speak Welsh. How am I going to do a Welsh line?" She just let it go at that.

After my Mother's death, I was pondering one day on what line I should research. I remembered her words and felt more courageous about doing the David Williams line.

When I began, there was very little known about David Williams. There were a few facts about him in the life story of his wife, Ann Casbourne: she met him while crossing the plains with the William Empey Company, they married when they reached Great Salt Lake City, and he was killed shortly after their marriage in a saw mill accident.

There was a short pedigree of David Williams with unrecognizable place names in the family's possession and also some letters of Lillie Gillespie and Elizabeth Openshaw. These two faithful descendants of David Williams had researched his line and had found his record in the temple index bureau and a sealing record from the endowment house; Lillie had also found David Williams on a ship to America named the Golconda.

And so, with the encouragement from my Mother, with the life story of Ann Casbourne, and with the fruits of the work of Lillie Gillespie and Elizabeth Openshaw in hand, I began.

It was 1982. I found my way to the Family History Library in San Diego, California and there discovered a publication on the 1980 World Conference of Record held in Salt Lake City, Utah.

The articles on Wales in the publication attracted my attention, especially the one written by Bert J. Rawlins. I had it copied and took it home to examine the information. He had painstakingly listed all his references; this opened up new ideas for me on where to do Welsh research.

### The Trips to Salt Lake City

I made arrangements to fly to Salt Lake City, Utah, to start new research on the David Williams line. That trip was the beginning for me. Other trips followed.

After two years of searching, I began to get discouraged. I still had not found when or where David Williams was born, nor could I find his Seventies record.

Then on October 2, 1984, my efforts began to bear fruit. I recorded these memorable events in my journal as they happened and include here some of them.

I wrote, "What a glorious thing happened today. I've been in Salt Lake City, Utah, for almost two weeks. I've been praying for a break on the David Williams line (sealed)." That break came late in the afternoon, after a long day of searching in the Church Historian's Office.

I had found the most wonderful sermons given by David Williams in council meetings in Wales. I was copying his talks in the council meeting minutes when I came across a Daniel Williams. I rushed to see if Daniel had a record in the Historian's file. As I was flying through the D's, I came across the name of David Charles Williams recorded in a June 1855 newspaper clipping.

The newspaper clipping was on the 25th Quorum of Seventies. David C. Williams was listed as a member of that quorum. I had been asking the librarian all day how to find Seventies records, but she kept saying, "You have to have the quorum number."

I searched the microfilm containing the record of the 25th Quorum of Seventies, and there he was on page 158. Also on that page was the date of his baptism and confirmation, his ordination as an Elder and as a Seventy; who baptized him and who ordained him; and the names of his Parents, his Grandfather, and his Great Grand Father. He gave us such essential information. I was so overcome.

I expressed my joy in my journal, "I love to do genealogy and have such a great success as I've had this day. All the labors have been worth it. I love my Heavenly Father for helping me to accomplish this task this day."

On Tuesday, October 9 1984, another great event happened to help me in my genealogy quest. I found David Williams in Monmouthshire, Wales, a long way away from his birthplace.

I had the privilege of running into Bert J. Rawlins in the library on Wednesday, October 10, 1984. He told me that most of the parish registers are in Wales in the National Archives and in the county court houses. He explained how to get to these records. Go from Heathrow Airport in London, England, by express bus to Cardiff, Wales; stay in Cardiff; take the bus to Aberystwyth National Archives, Wales; then go by bus back to Carmarthen, Wales; and then to Haverfordwest, Wales.

During this October 1984 trip, I spent more than half my time in the Church Historian Archives. There I found the most beautiful record of minutes with David Williams being present and speaking in council. In one record, I found his strong testimony of the gospel. In another, I found when he rose in council meeting and said, "I'm the only member of my family in the Church, and perhaps this will be the last time I will be with you before I go to Zion." This was about twelve days before he left for Zion.

I had the most glorious experiences that three weeks at the genealogical library. I was so happy doing the work. After having a light breakfast, I worked twelve hours a day, eat lunch in the Church cafeteria, went back to the condominium at 10:00 p.m., had a light supper and went to bed. My leg had problems, but I got up and moved about a lot. I was happy my health was good so I could do the work.

I wrote in my journal, "Oh how the Lord works. I'm so thrilled to be a part of this research and to have this opportunity to get so close to my SEALED line (not blood line). I'm thankful for such an understanding husband and children."

#### Preparations for a Trip to Wales

When I returned home from Salt Lake City, I began preparations to go to Wales. What a happy and exciting time for me. I knew I would be blessed because of all the help I had received so far. My dear husband, Marion Peterson, was so supportive, since I was going all alone.

As part of my preparation, I rummaged through the genealogical records in my home in an effort to avoid overlooking anything that would aid my search in Wales. I found an old life history of Ann Casbourne that my Mother said was given to Jane Jackson in 1909. It was a great boost to me since my return from Salt Lake City. I also found a folder on David Williams. It must have been one my Mother gave me before she died. I had forgotten about it. The folder contained a copy of a record written by Phoebe Petersen (a Grand-daughter of David Williams). As I read her writing, it sounded as if David Williams was speaking.

It was like having three miracles happen in my own home just a few days before leaving for Wales. It helped so much to gain this information, because it gave me more surnames of the children and their spouses. I feel so honored at this time in my life to be of help to gather my ancestor's names. It is such a joyous experience to have them help me each day to prepare to go to gather their names.

I know that my Heavenly Father loves me and has helped me to get back into my life the desire to serve and accomplish things, for I had been ill for a year which had not been an easy thing. My leg is even better. I stopped taking my medicine when I returned from Salt Lake City and improved each day.

### The Trip to Wales

On Monday, November 5, 1984, I left Sky Harbor Airport in Phoenix, Arizona, at 10:05 a.m. and flew to John F. Kennedy Airport in New York. It took about four hours. While on the plane, I sat by a man from Central Australia. The last thing he asked me was, "Aren't you afraid you'll find horse thieves and murderers in your genealogy line?"

While in the New York airport, I ran into about twenty Mormon missionaries, some young men, some married adults. I felt at home.

I flew from John F. Kennedy Airport in New York to Heathrow Airport in London, England, arriving about 7:00 a.m. London time. I bought a round trip express bus ticket to Cardiff, Wales, and was off again. In Cardiff, I met a Welsh friend who made me feel at home. We talked for four hours helping the time to pass.

Should I stay in Cardiff, Wales, for the night or go to Haverfordwest? I didn't know what to do and so I prayed. I found out a bus would leave for my destination of Haverfordwest, Wales, in about an hour. As I waited, I ate a very dry cheese sandwich and drank two glasses of milk.

On our drive from Cardiff on bus, the terrain was so different than what I expected. The people in Wales really have a job walking. We arrived in Haverfordwest, Wales, at 6:00 p.m. and it was dark.

Ekk! There were no taxis and the street was up hill! A Welsh woman helped me pull my luggage. We stopped at a bed and breakfast (a place where you can rent a room that includes breakfast), then went on to another one as we thought it might be better.

I checked into the second one, and I felt uneasy and didn't want to stay. So we went to the Welsh woman's place, and I rented a room on the second story and had to go down or up one story to reach the bathroom facilities. Even so, I feel that I've been guided each step of the way. I took a bath and was off to sleep. I awoke in the night and could not go back to sleep.

### The Search in Wales

For nearly three weeks, I spent long hours in the Pembrokeshire Record Office located in The Castle in Haverfordwest. Each day, I researched all morning, then when The Castle closed for lunch,

I went to the public library for an hour. Usually, I worked right through the lunch hour without stopping to eat. When The Castle was opened, I went back again until it closed at 4:45 p.m. On Friday evenings, the public library was open until 7:00 p.m., so this gave me a few more hours of searching each week to find more clues. In the evenings I put together the families I found in the parish records that day.

I did volumes of work, but sometimes found big gaps in parish records. As soon as I began my work, I started finding my people. I know I was guided by my Heavenly Father, and I was so thankful to my family for this great experience. As I continued my search, I found Sutton marriages and births. What a thrill.

I shopped at Tasco's Super Store there in Haverfordwest for groceries and occasionally ate there. I was not accustomed to the food in Wales, so I bought fruit, yogurt, cheese, bread, crackers.

Haverfordwest was so hilly that my knees and legs began giving out. After about two days of hilly walks to the libraries, I rented a car. Driving on the wrong side of the street was not easy as my judgement wasn't too good. Occasionally, I hit the curb with the tire. Haverfordwest has a lot of one way streets; I tried to get acquainted with them.

Even though I went alone to Wales, I did not feel alone. I met many wonderful people. On November 9, 1984, Enid James, the lady I met in Cardiff, walked with me to post office about 9:00 a.m. to mail cards. Then she helped me do research. I even showed my land lady, Mrs. Tyreel, my genealogy and a picture of my family, and explained to her what I was doing. I also met Mr. Brian Howells, a history professor, gathering information about a Pembrokeshire history. He was very helpful.

On November 10, 1984, I looked up President Peter Evans, the Haverfordwest Branch President. I met his wife, Pauline, and his Mother-in-law. President Evans was without a job, without a car, and his wife was expecting a baby soon. About 2:30 p.m., he rode with me out to the Rosemarket Church and took a picture of me in front it.

David Williams was baptized as an infant in this church. It was such a thrill to see the area where he was born. A strange feeling came over me realizing that he had walked these little paths with bramble bushes among the field and roads. It was so green and beautiful.

I met some more wonderful people in Wales on the day that I met the Evans family. The Haverfordwest Branch had a special fireside for Brother Graggs of the London South Mission. Even the Stake President (Jones), and his wife from Merthyr Tydfil were there.

They sang a beautiful song about coming back to Wales. It was so emotional, I felt like crying. I was asked to talk, so I told of the branches many years ago (and of course about David Williams). We had games and refreshments (Welch cake fried on the stove). I returned to my bed and breakfast home about 11:00 p.m.

The time to get my records really went fast for me, and the Lord blessed me with so much help and support. President Evans worked out a route for me to get to Aberystwyth and research and spent a couple of days helping me do research at The Castle.

My first Sunday in Wales, I took President Evans and his family to Church. The car was a blessing to me and others. We attended sacrament to 10:00 a.m. then had Sunday School and Relief Society at Johnston Hall in Johnston, Wales. About ten women attended Relief Society. I came home after Church and, with the help of inspiration, was able to put together the possibility of the Sutton line back to the 1670 Hearth Rolls. It took until midnight.

President Evans' wife was expecting any day. On Monday, November 12, 1984, I had his name put on the rental car list so he could drive the car. His wife delivered the next day. He drove me here and there and used the car. They named their baby girl Phillipee Leeanne. I got to see her when she was one day old. On November 16, 1984, he got an interview for a job. I am happy for them.

On the day that President Evans had his interview, I worked in The Castle till noon again, then changed my money, so I could pay the land lady. After The Castle closed at 4:45 p.m., I went to the Evan's home to get directions on how to get to Aberystwyth.

I drove to Aberystwyth in the morning on Friday, November 16, 1984. It was such a beautiful drive - up and down and all around.

After three hours of research in the National Library of Wales, I left to find a room in a bed and breakfast. I got one two stories up again with the bathroom on another level.

The following day, I was the first one in the National Library. I stayed till 5:00 p.m. and only got up to go to the restroom and walked outside once. I found the Vaughans in Burton. Hurrah! The Lord has truly blessed me. At 5:00, I ate a bite, loaded up, and returned to Haverfordwest.

My second Sunday, November 18, 1984, I got up at 6:00 a.m. to dress to go to Conference in Merthyr Tydfil. I rode the bus with Milford Haven, branch members and another wonderful person in Wales.

I began to get more homesick after two weeks in Wales and wanted to go home. But, I decided to stay so I could spend next week in Aberystwyth doing research.

I continued on with my search in The Castle in Haverfordwest a few more days and found a new ancestor, Matthew Hire, Father of Mary Heir. What a thrill! The next day, I found more Hires. The parishes I needed don't have baptism records.

On Saturday, November 24, 1984, I did something different. I bought two booklets on Rosemarket; then I went to Bolton Hill, Wales. What a beautiful place. It was very wet. I could not find the grave yard and stopped to ask for help. It finally started to rain and then it poured. I went to the church in Stayton and took pictures inside and out and walked in the church yard. The church yard was quite a few acres and was covered with down, briar and noxious weeds.

I got gas for Sunday and went back to my room about 3:30 p.m.; it was still light. After two and a half weeks of research, I decided I needed a break; I did not go back to the library. Instead, I heated up some chicken and beets in the microwave then explained to my land lady that I wanted to watch a little television without a smoke filled room. When she and her six year old son finished watching their program, she called and said the television room was empty. I watched for a while, then did my nails and went to bed.

My third and final Sunday, November 25, 1984, I had worried about my records all night, but managed to get up at 7:30 a.m. to write in my journal. I had so much to accomplish I felt overwhelmed, but I'd been well and happy and pleased with my progress. I had not gone back as far as I had hoped, but the parish records only went so far. I knew that I needed next week in the National Library in Aberystwyth to search for the wills and other records that were not in The Castle in Haverfordwest.

I gave President Evans a ride to Church. Afterwards, I helped Sister Gragg get started with her genealogy. I wasn't up to driving out to Nolton, Wales to take a picture of a church. It was dumb, but I didn't do it.

On Monday, November 26, 1984, I told the land lady I was leaving. I had a hearty breakfast and spent the morning doing research at The Castle. Then, I returned to my room, packed, and left Haverfordwest to go to Aberystwyth.

The sun was shining and it was a good day to travel. I arrived in Aberystwyth about 3:00 p.m. and got myself a room then went right to the National Library.

Bert J. Rawlins was there. He was surprised to see me. At 6:00 p.m. after a day of searching, Brother Rawlins and I ate supper and had a malt at Wimpys. The sunshine had disappeared, and it was raining. After supper, we went to the University Library and researched until 9:30 p.m.

I spent three days going to the National Library from 9:30 a.m. to 6:00 p.m. and then researching in the University Library after that till 8:30 or 9:30 p.m. I got very tired. By Thursday afternoon I was worn out and decided to go home. I got gas, picked up my luggage, and left Aberystwyth.

I traveled over mountains and saw beautiful green fields arriving in Cardiff about 6:15 p.m. I finally found where to return the rented car and took a cab to a bed and breakfast.

### The Trip Home

The next day was Friday, November 30, 1984. I was up at 5:00 a.m. and ready to leave for the Heathrow Airport in London by 6:15 a.m. The ride on the express bus was two hours and forty-five minutes. The traffic was bad.

I was able to get a seat on a plane to New York, but I had to wait three hours before my flight left. I flew to the John F. Kennedy Airport in New York. During the flight, I met a lady that was very anti-Mormon. From the airport I called my daughter, Sharilyn Wilson, to let her know I was in New York. After another two and a half hour wait, I flew to Sky Harbor Airport in Phoenix, Arizona. The flight took about six hours.

When I arrived at Sky Harbor Airport, my son, Howard Peterson, and his son, Benjamin, greeted me. We got my luggage. Soon my daughter, Sharilyn and family drove up followed by my daughter, Susan Martineau, and family.

They all had a birthday party for me at Susan's house. My Sister, Delite Gaddie, and her daughters, Lora Jonas and Kelly Wade, and her daughter-in-law, Shelly Gaddie (just baptized), and my children Kathy Blackham, Howard, Susan, and Sharilyn and families were there. They gave me cards and gifts and much love. I shared the excitement of my trip.

I flew to my home in Jamel, California, that same day. I had flown from Wales to New York, to Phoenix, to California in one day. My husband, Marion Peterson, was on vacation when I returned. I had been gone for nearly four weeks and missed him so much. I looked forward to his return.

My trip to Wales was very successful. Things worked out well. The Lord truly blessed me. I thanked my Heavenly Father often for his guidance while on the trip. I was never afraid.



## Postscript

Dixie Hancock Krauss

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In July 1991 the school where I had worked for ten years closed its doors, and I joined the ranks of the unemployed. For eight years my sister, Bonnie Peterson, had longed to publish the story of David Williams. I shared her love for this ancestor and now had the time to help her, so we joined forces. Her strength was finding the pieces of the story, mine was putting it into words. I was then and still am a historian at heart.

We began by studying and analyzing what she had found, for even she did not know completely. Document by document, proof by proof, research notebook by research notebook, we painstakingly transcribed all that she had collected. This was no small task, for the materials filled several file drawer boxes. We made copies of the most valuable proofs; our presence became a familiar sight at Kinkos, the copy store. We numbered each document; then with her interpreting and me typing, we entered vital information from each document into the computer.

I went to her home very early each morning, sometimes getting there before she was up. Day by day we worked trying to piece together a chronology. The days turned into weeks, the weeks turned into months as line by line the life story of David Williams began to unfold.

Nothing was easy. Neither one of us were prepared to do such a demanding work. Much of the required Welsh geography and Welsh history for this work was unfamiliar territory. Especially to me, the story writer. I did not have the background I needed. Where were the places mentioned in the documents? What was life like in Wales in 1850? What was taking place in Church history during David's life time? This strange time period and setting had to become familiar ground.

Our efforts included visits to the Mesa Family History Center and the Mesa Public Library in Mesa, Arizona; visits with some of the descendants of David Williams; and numerous phone calls and letters to Utah, England and Wales.

One of my organizational efforts was to make a table of David's missionary travels. I combed a day by day chronology from many source materials. This helped me to learn where David traveled on a day to day basis during his mission, and proved invaluable.

My daughter, Holly Curtis, helped me gather pictures and topography information about 1850 Wales. She took me to two university campus libraries: the University of Arizona library in Tucson, Arizona, and the Brigham Young University library in Provo, Utah. She also visited with Dr. Ronald D. Dennis, Foreign Language Department Professor at Brigham Young University (BYU) and visited the Family History Library in Salt Lake City, Utah.

Finding the two dozen locations in which David Williams lived or traveled was no small task, either. Place names were often spelled the way they sounded or written in Welsh. Some no longer existed and were not on any map. One we never found. The most difficult place to find was Gellifaelog. Even the National Archives in Wales could not tell us where it was when we enquired of them. Fortunately, Dr. Dennis knew.

While we were in the process of gathering information and putting the pieces of the story together, Bonnie's husband, Dr. Marion Peterson's got a job in Texas, and they moved.

I continued to spend eight to ten hours a day working on the David Williams story, and my investment in hours grew into the hundreds. In the process, I became better acquainted with the records, the times, and the history of the area and its people. I wanted to really do this life history right; I wanted to write it the way it happened and in the proper setting. At least, that was my excuse for taking so long. I had the time, and I loved the work.

I remember my excitement as replies to our letters came back from Dr. Dennis at BYU; from the Historical Department Archives in Salt Lake City, Utah; from the Haverfordwest Pembrokeshire Records Office in Haverfordwest, Wales; from the National Library of Wales in Aberystwyth, Wales; and from the Public Record Office in London, England. Of particular value were the letters from Dr. Dennis at BYU. In one letter, he sent pages from the journal of Daniel Williams, a missionary companion to David Williams; in another he sent Merthyr Tydfil in the 1840's, a text book on a mining town where David worked. Oh how I wanted to share these letters in person with Bonnie.

Bonnie and I both wanted this work to be illustrated. Selecting proofs, tracing photographs and making line drawings added many hours to the project. When a needed map for the time period did not exist, I simply drew one (after a great deal of study and research).

Bonnie particularly wanted a picture drawn of how David Williams might have looked. She asked her daughter, Susan Martineau, to sketch an imaginary portrait of him with Welsh attire and a family resemblance to his daughter. Susan also sketched a youthful portrait of David's wife from an old photograph.

I got a job in February 1992. With Bonnie still in Texas and me working, our project got put on hold. Then in August 1992, my temporary job came to an end and Bonnie came home. We picked up where we left off with many hours of typesetting and layout left to do. Fortunately for us, her husband, Marion, came to our aid and got our work to press. It was published on October 29, 1992, sixteen months from the time that we had started.

## Mission Travels

Compiled by Dixie Hancock Krauss

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YEAR	MONTH/DAY	LOCATION	BY FOOT TO	ENDNOTE
1842	May 21	Penydarren		(Henshaw)
<u>1850</u>	Sep 13	Rhymney		(Welsh)
1850	Sep 16	Rhymney		(Welsh)
1850	Sep 22	Rhymney		(English) (Welsh)
1850	Sep 26	Rhymney		(English)
1850	Oct 15	Rhymney		(Welsh)
1850	Nov 23	Rhymney		(Welsh)
<u>1851</u>	Apr 12	Rhymney		(English)
1851	Apr 13	Rhymney		(English)
1851	Apr 20	Rhymney		(English)
1851	May 18	Rhymney		(English)
1851	Jun 1	Rhymney		(English)
1851	Jun 27	Rhymney		(English)
1851	Jul 6	Rhymney >...> Brecknockshire		(English)
1851	Oct 25	Gilwern		(Gilwern)
<u>1852</u>	Mar 15	Brecknockshire		(Star)
1852	Jun 25	Merthyr >...> Monkton		(Price)
1852	Jun 27	Monkton >...> Pembroke		(Price)
1852	Jun 28	Pater <...< Pembroke		(Daniel)
1852	Jul 1	Pater >...> Lawrenny Pater <...< Lawrenny		(Price, Daniel) (Daniel)
1852	Jul 3	Pater >...> H.West		(Price)
1852	Jul 6	Pater		(Daniel)
1852	Jul 8	Pater >...> Lawrenny Pater <...< Lawrenny		(Daniel) (Daniel)
1852	Jul 9	Pater		(Daniel)
1852	Jul 14	Pater >...> Laurith		(Daniel)
1852	Jul 16	Monkton		(Pemb-877, 136)
1852	Jul 18	Pater		(Price)

1852	Jul 23	Monkton		(Pemb-877, 138)
1852	Jul 24	Rickeston Mill		(Pemb-889)
1852	Jul 26	Pater		(Daniel)
1852	Aug 1	SuPater	<2.5< Monkton	(Daniel)
1852	Aug 2	MPater		(Daniel)
1852	Aug 6	FPater	>2.5> Monkton	(Daniel)
		Pater	<2.5< Monkton	(Daniel)
				(Pemb-877, 139)
1852	Aug 7	Sa	Pater	(Daniel)
1852	Aug 8	Su	Pater	
1852	Aug 9	MPater	>2.5> Monkton	(Daniel)
		Pater	<2.5< Monkton	(Daniel)
1852	Aug 13	FPater	>...> H.West	(Price, Daniel)
1852	Aug 14	H.West	>10.> Letterston	(Daniel)
		Letterston	>6.rain> Fishguard	(Price, Daniel)
1852	Aug 15	Fishguard		(Price, Daniel)
1852	Aug 16	MFishguard	>...> Lordship	(Daniel)
1852	Aug 17	WLordship	>8..> H.West	(Daniel)
		H.West	>9..> Pater	(Daniel)
1852	Aug 18	Pater	>...> Dockyard	(Daniel)
		Pater	<...< Dockyard	
		Pater	>2.5> Monkton	(Daniel)
		Pater	<2.5< Monkton	
1852	Aug 20	Prob.	Monkton	(Pemb-877, 139)
1852	Aug 22	Pater	>2.5> Monkton	(Daniel)
		Pater	<2.5< Monkton	(Daniel)
1852	Aug 24	Pater		(Daniel)
1852	Aug 27	Pater	>2.5> Monkton	(Daniel)
		Pater	<2.5< Monkton	(Daniel)
1852	Aug 29	Pater		(Daniel)
1852	Sep 1	Pater	>2.5> Monkton	(Daniel)
		Pater	<2.5< Monkton	(Daniel)
1852	Sep 3	Pater	>2.5> Monkton	(Price, Daniel)
1852	Sep 15			
Pater	>2.5>	Monkton		(Daniel)
	Pater	<2.5<	Monkton	(Daniel)
1852	Sep 21	TPater	>...> Milford	(Daniel)
1852	Sep 30	Pater	>...> Lawrenny	(Daniel)
		Pater	<...< Lawrenny	(Daniel)

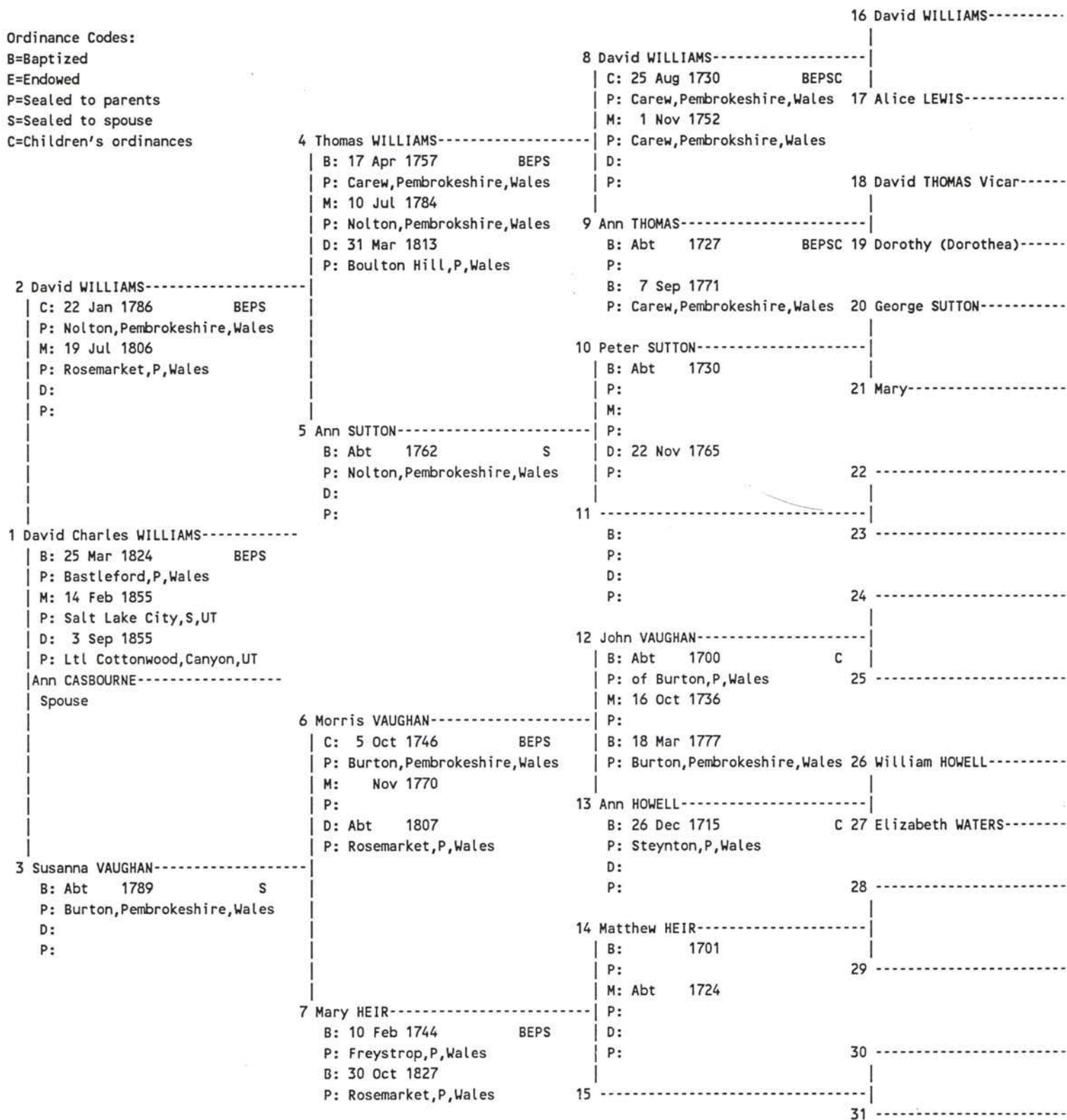
1852	Oct 23	Monkton		(Price)
1852	Oct 27	H.West		(HWest-1, 36) (HWest-2, 17)
1852	Nov 2	H.West		(Pemb-846, 184)
1852	Nov 7	H.West		(HWest-1 38, (HWest-2, 19)
1852	Nov 8	H.West		(HWest-1, 38) (HWest-2, 20)
1852	Nov 9	H.West		(HWest-1, 39)
1852	Nov 10	H.West		(HWest-1, 40) (HWest-2, 22)
1852	Nov 12	F	>rain> Monkton	(Price) (Pemb-877, 163)
1852	Nov 13	Monkton	>10.rain> H.West	(Price)
		H.West	>15.rode> Fishguard	(Price)
1852	Nov 26	Monkton		(Pemb-877, 167)
1852	Dec 4	Monkton		(Price)
1852	Dec 9			(Pemb-877, 168)
<u>1853</u>	Jan 7	Monkton		(Pemb-877, 174)
1853	Jan 29	Monkton		(Price)
1853	Feb 11	Monkton		(Price)
1853	Feb 24	Stepaside		(Stepaside 5)
1853	Apr 10	Stepaside		(Stepaside)
1853	Apr 13	Stepaside		(Stepaside)
1853	Apr 14	Stepaside		(Stepaside)
1853	Apr 30	Monkton		(Price) (Pemb-878, 4)
1853	May 22	Monkton		(Pemb-878)
1853	May 27			(Pemb-877, 182)
1853	Jun 4	Monkton		(Pemb-878, abt 20)
		H.West		(Pemb-846, 267)
1853	Jun 11	Prob. Monkton		(Pemb-877, 186)
1853	Jun 23	H.West		(HWest-1, 108) (HWest-2, 45)
1853	Jul 8	H.West		(HWest-2, 48)
1853	Jul 11	H.West		(HWest-2, 48)
1853	Jul 16			(Pemb-878, 37)

1853	Aug 6	Monkton	(Pemb-877, 186)
1853	Aug 14	H.West	(HWest-2, 52)
1853	Aug 21	Monkton	(Pemb-878, 53)
1853	Sep 10	Monkton	(Pemb-878, 60)
1853	Sep 13	H.West	(Pemb-846, 316)
1853	Sep 14	H.West	(HWest-2, 57)
1853	Sep 24		(Pemb-878, abt 62)
1853	Oct 1	Monkton	(Pemb-877, 187)
1853	Oct 8		(Pemb-878, 65)
1853	Oct 11	H.West	(HWest-2, 61)
1853	Oct 23	H.West	(HWest-2, 63)
1853	Oct 24	H.West	(Pemb-846, 322)
1853	Nov 12	Monkton	(Pemb-877, 188)
1853	Nov 20	Monkton	(Pemb-878, 79)
1853	Nov 27	H.West	(HWest-2, 66)
1853	Dec 3		(Pemb-878, 92)
<u>1854</u>	Jan 21		(Pemb-877, 192)
1854	Jan 24	Broadway	(Pemb-846, 342)

# Pedigree Chart

Ordinance Codes:

B=Baptized  
 E=Endowed  
 P=Sealed to parents  
 S=Sealed to spouse  
 C=Children's ordinances



# Family Group Sheets

## David Charles Williams

Page 1

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HUSBAND David Charles WILLIAMS

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LDS ORDINANCE DATA

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BORN: 25 Mar 1824	PLACE: Bastleford, Pembrokeshire, Wales	B: 21 May 1843
CHR.:	PLACE:	E: 9 Mar 1877
DIED: 3 Sep 1855	PLACE: Ltl Cottonwood, Canyon, UT	SP: Cleared
BUR.: Sep 1855	PLACE: Salt Lake City, Salt Lake, UT	SS: 24 Aug 1856
MARR: 14 Feb 1855	PLACE: Salt Lake City, Salt Lake, UT	
FATHER: David WILLIAMS		
MOTHER: Susanna VAUGHAN		

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WIFE Ann CASBOURNE

-----

BORN: 27 Dec 1832	PLACE: Southerly, Norfolk, England	B: 1852
CHR.:	PLACE:	E: 12 Mar 1877
DIED: 25 Aug 1925	PLACE: Chandler, Maricopa, AZ	SP:
BUR.:	PLACE:	has other marriages
FATHER: Abraham CASBOURNE		
MOTHER: Susanna WARD		

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CHILDREN

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1. NAME: Ann Susanna WILLIAMS

---- BORN: 19 Nov 1855	PLACE: Salt Lake City, Salt Lake, UT	B: 13 Nov 1981	SL
F CHR.:	PLACE:	E: 14 Nov 1877	SG
DIED: 27 Nov 1917	PLACE:	SP: 20 Jan 1982	SE
BUR.:	PLACE: Pinedale, Navajo, AZ		
SPOUSE: Charles Raymond BREWER			
MARR: 24 Jul 1872	PLACE:	SS:	

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HUSBAND David WILLIAMS
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LDS ORDINANCE DATA
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BORN:                PLACE:
CHR.: 22 Jan 1786    PLACE: Nolton,Pembrokeshire,Wales
DIED:                PLACE:
BUR.:                PLACE:
MARR: 19 Jul 1806    PLACE: Rosemarket,Pembrokeshire,Wales
FATHER: Thomas WILLIAMS
MOTHER: Ann SUTTON
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WIFE Susanna VAUGHAN
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BORN: Abt 1789      PLACE: Burton,Pembrokeshire,Wales
CHR.:              PLACE:
DIED:              PLACE:
BUR.:              PLACE:
FATHER: Morris VAUGHAN
MOTHER: Mary HEIR
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## CHILDREN

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1. NAME: William WILLIAMS
---- BORN: 1806      PLACE: Bastleford,Pembrokeshire,Wales
M CHR.:              PLACE:
DIED:                PLACE:
BUR.:                PLACE:
SPOUSE:
MARR:                PLACE:
-----
2. NAME: Thomas WILLIAMS
---- BORN: 18 Mar 1810  PLACE: Bastleford,Pembrokeshire,Wales
M CHR.:              PLACE:
DIED:                PLACE:
BUR.:                PLACE:
SPOUSE:
MARR:                PLACE:
-----
3. NAME: George WILLIAMS
---- BORN:              PLACE:
M CHR.: 6 Sep 1811   PLACE: Bastleford,Pembrokeshire,Wales
DIED: 7 Sep 1811    PLACE: Bastleford,Pembrokeshire,Wales
BUR.:                PLACE:
SPOUSE:
MARR:                PLACE:
-----
4. NAME: James WILLIAMS
---- BORN:              PLACE:
M CHR.: 7 Oct 1812   PLACE: Bastleford,Pembrokeshire,Wales
DIED: 18 Oct 1812   PLACE: Bastleford,Pembrokeshire,Wales
BUR.:                PLACE:
SPOUSE:
MARR:                PLACE:
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HUSBAND David WILLIAMS  
 WIFE Susanna VAUGHAN

Yr of Birth  
 Yr of Birth 1789

## CHILDREN (continued)

5. NAME: Mary WILLIAMS  
 ---- BORN: PLACE: B: 24 Mar 1799 OG  
 F CHR.: 22 Aug 1814 PLACE: Bastleford, Pembrokeshire, Wales E: 30 May 1799 OG  
 DIED: PLACE: SP: 27 Jun 1799 OG  
 BUR.: PLACE:  
 SPOUSE:  
 MARR: PLACE: SS:

6. NAME: Anne WILLIAMS  
 ---- BORN: PLACE: B: 24 Mar 1799 OG  
 F CHR.: 6 Sep 1818 PLACE: Bastleford, Pembrokeshire, Wales E: 30 May 1799 OG  
 DIED: PLACE: SP: 27 Jun 1799 OG  
 BUR.: PLACE:  
 SPOUSE:  
 MARR: PLACE: SS:

7. NAME: John WILLIAMS  
 ---- BORN: PLACE: B: 6 Apr 1799 OG  
 M CHR.: 12 Sep 1819 PLACE: Bastleford, Pembrokeshire, Wales E: 22 Jun 1799 OG  
 DIED: PLACE: SP: 29 Jun 1799 OG  
 BUR.: PLACE:  
 SPOUSE:  
 MARR: PLACE: SS:

8. NAME: David Charles WILLIAMS  
 ---- BORN: 25 Mar 1824 PLACE: Bastleford, Pembrokeshire, Wales B: 21 May 1843  
 M CHR.: PLACE: E: 9 Mar 1877  
 DIED: 3 Sep 1855 PLACE: Ltl Cottonwood, Canyon, UT SP: Cleared  
 BUR.: Sep 1855 PLACE: Salt Lake City, Salt Lake, UT  
 SPOUSE: Ann CASBOURNE  
 MARR: 14 Feb 1855 PLACE: Salt Lake City, Salt Lake, UT SS: 24 Aug 1856

9. NAME: Peter WILLIAMS  
 ---- BORN: PLACE: B: 6 Apr 1799 OG  
 M CHR.: 19 Sep 1826 PLACE: Bastleford, Pembrokeshire, Wales E: 22 Jun 1799 OG  
 DIED: PLACE: SP: 29 Jun 1799 OG  
 BUR.: PLACE:  
 SPOUSE:  
 MARR: PLACE: SS:

# Thomas Williams

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HUSBAND Thomas WILLIAMS

LDS ORDINANCE DATA

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BORN: 17 Apr 1757	PLACE: Carew, Pembrokeshire, Wales	B: 22 Mar 1985 AZ
CHR.:	PLACE:	E: 19 Jun 1985 AZ
DIED: 31 Mar 1813	PLACE: Boulton Hill, Pembrokeshire, Wales	SP: 9 Nov 1985 AZ
BUR.:	PLACE:	SS: 9 Nov 1985 AZ
MARR: 10 Jul 1784	PLACE: Nolton, Pembrokeshire, Wales	
FATHER: David WILLIAMS		
MOTHER: Ann THOMAS		

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WIFE Ann SUTTON

-----

BORN: Abt 1762	PLACE: Nolton, Pembrokeshire, Wales	B:
CHR.:	PLACE:	E:
DIED:	PLACE:	SP:
BUR.:	PLACE:	
FATHER: Peter SUTTON		
MOTHER:		

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CHILDREN

1. NAME: Margaret WILLIAMS

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BORN:	PLACE:	B: 22 Mar 1985 AZ
F CHR.: 22 Aug 1784	PLACE: Nolton, Pembrokeshire, Wales	E: 19 Apr 1985 AZ
DIED:	PLACE:	SP: 9 Nov 1985 AZ
BUR.:	PLACE:	
SPOUSE:		
MARR:	PLACE:	SS:

-----

2. NAME: David WILLIAMS

-----

BORN:	PLACE:	B: 22 Mar 1985 AZ
M CHR.: 22 Jan 1786	PLACE: Nolton, Pembrokeshire, Wales	E: 31 Jul 1985 AZ
DIED:	PLACE:	SP: 9 Nov 1985 AZ
BUR.:	PLACE:	
SPOUSE: Susanna VAUGHAN		
MARR: 19 Jul 1806	PLACE: Rosemarket, Pembrokeshire, Wales	SS: 14 Jun 1973 AZ

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3. NAME: Jennet WILLIAMS

-----

BORN:	PLACE:	B: 22 Mar 1985 AZ
F CHR.: 14 Sep 1788	PLACE: Nolton, Pembrokeshire, Wales	E: 19 Apr 1985 AZ
DIED:	PLACE:	SP: 9 Nov 1985 AZ
BUR.:	PLACE:	
SPOUSE:		
MARR:	PLACE:	SS:

-----

4. NAME: William WILLIAMS

-----

BORN:	PLACE:	B: 22 Mar 1985 AZ
M CHR.: 8 Aug 1790	PLACE: Roch, Pembrokeshire, Wales	E: 4 Aug 1985 AZ
DIED:	PLACE:	SP: 9 Nov 1985 AZ
BUR.:	PLACE:	
SPOUSE:		
MARR:	PLACE:	SS:

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5. NAME: Thomas WILLIAMS

-----

BORN:	PLACE:	B:
M CHR.: 6 Jan 1793	PLACE: Steyton, Pembrokeshire, Wales	E:
DIED:	PLACE:	SP:
BUR.:	PLACE:	
SPOUSE:		
MARR:	PLACE:	SS:

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David Williams 1730

HUSBAND David WILLIAMS

LDS ORDINANCE DATA

BORN: PLACE: B: 22 Mar 1985 AZ  
 CHR.: 25 Aug 1730 PLACE: Carew,Pembrokeshire,Wales E: 25 Oct 1985 AZ  
 DIED: PLACE: SP: 9 Nov 1985 AZ  
 BUR.: PLACE: SS: 9 Nov 1985 AZ  
 MARR: 1 Nov 1752 PLACE: Carew,Pembrokeshire,Wales  
 FATHER: David WILLIAMS  
 MOTHER: Alice LEWIS

WIFE Ann THOMAS

BORN: Abt 1727 PLACE: B: Cleared  
 CHR.: PLACE: E: Cleared  
 DIED: PLACE: SP: Cleared  
 BUR.: 7 Sep 1771 PLACE: Carew,Pembrokeshire,Wales  
 FATHER: David THOMAS Vicar  
 MOTHER: Dorothy (Dorothea)

CHILDREN

1. NAME: George WILLIAMS

---- BORN: PLACE: B: 22 Mar 1985 AZ  
 M CHR.: 21 Jul 1754 PLACE: Carew,Pembrokeshire,Wales E: 3 Aug 1985 AZ  
 DIED: PLACE: SP: 9 Nov 1985 AZ  
 BUR.: PLACE:  
 SPOUSE:  
 MARR: PLACE: SS:

2. NAME: Thomas WILLIAMS

---- BORN: 17 Apr 1757 PLACE: Carew,Pembrokeshire,Wales B: 22 Mar 1985 AZ  
 M CHR.: PLACE: E: 19 Jun 1985 AZ  
 DIED: 31 Mar 1813 PLACE: Boulton Hill,Pembrokeshire,Wales SP: 9 Nov 1985 AZ  
 BUR.: PLACE:  
 SPOUSE: Ann SUTTON  
 MARR: 10 Jul 1784 PLACE: Nolton,Pembrokeshire,Wales SS: 9 Nov 1985 AZ

3. NAME: Margaret WILLIAM

---- BORN: PLACE: B: 22 Mar 1985 AZ  
 F CHR.: 11 May 1760 PLACE: Carew,Pembrokeshire,Wales E: 22 Apr 1985 AZ  
 DIED: PLACE: SP: 9 Nov 1985 AZ  
 BUR.: PLACE:  
 SPOUSE:  
 MARR: PLACE: SS:

4. NAME: David WILLIAM

---- BORN: PLACE: B: 22 Mar 1985 AZ  
 M CHR.: 7 Jan 1770 PLACE: Carew,Pembrokeshire,Wales E: 3 Aug 1985 AZ  
 DIED: PLACE: SP: 9 Nov 1985 AZ  
 BUR.: PLACE:  
 SPOUSE:  
 MARR: PLACE: SS:

5. NAME: Rebecca WILLIAM

---- BORN: PLACE: B: 22 Mar 1985 AZ  
 F CHR.: 7 Jan 1770 PLACE: Carew,Pembrokeshire,Wales E: 23 Mar 1985 AZ  
 DIED: PLACE: SP: 9 Nov 1985 AZ  
 BUR.: PLACE:  
 SPOUSE:  
 MARR: PLACE: SS:

David Williams 1700

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HUSBAND David WILLIAMS

LDS ORDINANCE DATA

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BORN: Abt 1700	PLACE:	B:
CHR.:	PLACE:	E:
DIED:	PLACE:	SP:
BUR.:	PLACE:	SS: 9 Nov 1985 AZ
MARR: 25 Nov 1721	PLACE: Carew, Pembrokeshire, Wales	
FATHER:		
MOTHER:		

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WIFE Alice LEWIS

-----

BORN: Abt 1696	PLACE:	B:
CHR.:	PLACE:	E:
DIED: 3 Oct 1739	PLACE: Carew, Pembrokeshire, Wales	SP:
BUR.:	PLACE:	
FATHER:		
MOTHER:		

=====

CHILDREN

-----

1. NAME: David WILLIAMS		
---- BORN:	PLACE:	B: 22 Mar 1985 AZ
M CHR.: 25 Aug 1730	PLACE: Carew, Pembrokeshire, Wales	E: 25 Oct 1985 AZ
DIED:	PLACE:	SP: 9 Nov 1985 AZ
BUR.:	PLACE:	
SPOUSE: Ann THOMAS		
MARR: 1 Nov 1752	PLACE: Carew, Pembrokeshire, Wales	SS: 9 Nov 1985 AZ

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David Thomas

HUSBAND David THOMAS Vicar

LDS ORDINANCE DATA

BORN: 1680 PLACE: ,Pembrokeshire,Wales B:  
 CHR.: PLACE: E:  
 DIED: Oct 1735 PLACE: Carew,Pembrokeshire,Wales SP:  
 BUR.: PLACE: SS: Cleared  
 MARR: PLACE:  
 FATHER:  
 MOTHER:

WIFE Dorothy (Dorothea)

BORN: PLACE: B: Cleared  
 CHR.: PLACE: E: Cleared  
 DIED: 26 Nov 1742 PLACE: Carew,Pembrokeshire,Wales SP: Cleared  
 BUR.: PLACE:  
 FATHER:  
 MOTHER:

CHILDREN

1. NAME: William THOMAS  
 ---- BORN: 23 May 1720 PLACE: Carew,Pembrokeshire,Wales B:  
 M CHR.: PLACE: E:  
 DIED: PLACE: SP:  
 BUR.: 1 Apr 1721 PLACE: Carew,Pembrokeshire,Wales  
 SPOUSE:  
 MARR: PLACE: SS:
2. NAME: Richard THOMAS  
 ---- BORN: Abt 1722 PLACE: Carew,Pembrokeshire,Wales B: Cleared  
 M CHR.: PLACE: E: Cleared  
 DIED: PLACE: SP: Cleared  
 BUR.: PLACE:  
 SPOUSE:  
 MARR: PLACE: SS:
3. NAME: Elizabeth THOMAS  
 ---- BORN: Abt 1724 PLACE: B: Cleared  
 F CHR.: PLACE: E: Cleared  
 DIED: PLACE: SP: Cleared  
 BUR.: PLACE:  
 SPOUSE:  
 MARR: PLACE: SS:
4. NAME: Ann THOMAS  
 ---- BORN: Abt 1727 PLACE: B: Cleared  
 F CHR.: PLACE: E: Cleared  
 DIED: PLACE: SP: Cleared  
 BUR.: 7 Sep 1771 PLACE: Carew,Pembrokeshire,Wales  
 SPOUSE: David WILLIAMS  
 MARR: 1 Nov 1752 PLACE: Carew,Pembrokeshire,Wales SS: 9 Nov 1985 AZ
5. NAME: Dorthea THOMAS  
 ---- BORN: Abt 1728 PLACE: B:  
 F CHR.: PLACE: E:  
 DIED: PLACE: SP:  
 BUR.: PLACE:  
 SPOUSE:  
 MARR: PLACE: SS:

## George Sutton

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HUSBAND George SUTTON

LDS ORDINANCE DATA

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BORN: Abt 1700	PLACE:		B:
CHR.:	PLACE:		E:
DIED: Aft 1735	PLACE:		SP:
BUR.:	PLACE:		SS:
MARR:	PLACE:		

FATHER: Abraham? SUTTON  
MOTHER: Ales?

=====

WIFE Mary

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BORN:	PLACE:		B:
CHR.:	PLACE:		E:
DIED:	PLACE:		SP:
BUR.:	PLACE:		

FATHER:  
MOTHER:

=====

CHILDREN

-----

1. NAME: Peter SUTTON

---- BORN: Abt 1730	PLACE:		B:
M CHR.:	PLACE:		E:
DIED: 22 Nov 1765	PLACE:		SP:
BUR.:	PLACE:		
SPOUSE:			
MARR:	PLACE:		SS:

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## Peter Sutton

=====

HUSBAND Peter SUTTON

LDS ORDINANCE DATA

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BORN: Abt 1730	PLACE:		B:
CHR.:	PLACE:		E:
DIED: 22 Nov 1765	PLACE:		SP:
BUR.:	PLACE:		SS:
MARR:	PLACE:		

FATHER: George SUTTON  
MOTHER: Mary

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WIFE

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BORN:	PLACE:		B:
CHR.:	PLACE:		E:
DIED:	PLACE:		SP:
BUR.:	PLACE:		

FATHER:  
MOTHER:

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CHILDREN

-----

1. NAME: Ann SUTTON

---- BORN: Abt 1762	PLACE: Nolton, Pembrokeshire, Wales		B:
F CHR.:	PLACE:		E:
DIED:	PLACE:		SP:
BUR.:	PLACE:		
SPOUSE: Thomas WILLIAMS			
MARR: 10 Jul 1784	PLACE: Nolton, Pembrokeshire, Wales		SS: 9 Nov 1985 AZ

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HUSBAND John VAUGHAN LDS ORDINANCE DATA

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BORN:	Abt 1700	PLACE: of Burton,Pembrokeshire,Wales	B:
CHR.:		PLACE:	E:
DIED:		PLACE:	SP:
BUR.:	18 Mar 1777	PLACE: Burton,Pembrokeshire,Wales	SS:
MARR:	16 Oct 1736	PLACE:	has other marriages
FATHER:			
MOTHER:			

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WIFE Ann HOWELL

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BORN:	26 Dec 1715	PLACE: Steynton,Pembrokeshire,Wales	B:
CHR.:		PLACE:	E:
DIED:		PLACE:	SP:
BUR.:		PLACE:	
FATHER:	William HOWELL		
MOTHER:	Elizabeth WATERS		

=====

CHILDREN

=====

1. NAME: Elizabeth VAUGHAN

----	BORN:	PLACE:	B: 22 Mar 1985	AZ
F	CHR.: 4 Sep 1737	PLACE: Burton,Pembrokeshire,Wales	E: 3 Aug 1985	AZ
	DIED:	PLACE:	SP: 9 Nov 1985	AZ
	BUR.:	PLACE:		
	SPOUSE:			
	MARR:	PLACE:	SS:	

-----

2. NAME: Mary VAUGHAN

----	BORN:	PLACE:	B: 22 Mar 1985	AZ
F	CHR.: 6 Jul 1740	PLACE: Burton,Pembrokeshire,Wales	E: 3 Aug 1985	AZ
	DIED:	PLACE:	SP: 9 Nov 1985	AZ
	BUR.:	PLACE:		
	SPOUSE:			
	MARR:	PLACE:	SS:	

-----

3. NAME: John VAUGHAN

----	BORN:	PLACE:	B: 22 Mar 1985	AZ
M	CHR.: 25 Sep 1743	PLACE: Burton,Pembrokeshire,Wales	E: 4 Apr 1985	AZ
	DIED:	PLACE:	SP: 9 Nov 1985	AZ
	BUR.:	PLACE:		
	SPOUSE:			
	MARR:	PLACE:	SS:	

-----

4. NAME: Ann VAUGHAN

----	BORN:	PLACE:	B: 22 Mar 1985	AZ
F	CHR.: 25 Sep 1743	PLACE: Burton,Pembrokeshire,Wales	E: 18 Jul 1985	AZ
	DIED:	PLACE:	SP: 9 Nov 1985	AZ
	BUR.:	PLACE:		
	SPOUSE:			
	MARR:	PLACE:	SS:	

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HUSBAND John VAUGHAN  
WIFE Ann HOWELL

Yr of Birth 1700  
Yr of Birth 1715

## CHILDREN (continued)

## 5. NAME: Morris VAUGHAN

---- BORN: PLACE: B: 22 Mar 1985 AZ  
M CHR.: 5 Oct 1746 PLACE: Burton,Pembrokeshire,Wales E: 4 Apr 1985 AZ  
DIED: Abt 1807 PLACE: Rosemarket,Pembrokeshire,Wales SP: 9 Nov 1985 AZ  
BUR.: PLACE:  
SPOUSE: Mary HEIR  
MARR: Nov 1770 PLACE: SS: 9 Nov 1985 AZ

## 6. NAME: Abra VAUGHAN

---- BORN: PLACE: B: Child  
F CHR.: 9 Apr 1749 PLACE: Burton,Pembrokeshire,Wales E: Child  
DIED: 10 May 1752 PLACE: SP: 9 Nov 1985 AZ  
BUR.: PLACE:  
SPOUSE:  
MARR: PLACE: SS:

## 7. NAME: James VAUGHAN

---- BORN: PLACE: B: 22 Mar 1985 AZ  
M CHR.: 18 Feb 1752 PLACE: Burton,Pembrokeshire,Wales E: 25 Oct 1985 AZ  
DIED: PLACE: SP: 9 Nov 1985 AZ  
BUR.: PLACE:  
SPOUSE:  
MARR: PLACE: SS:

## Morris Vaughan

HUSBAND Morris VAUGHAN

LDS ORDINANCE DATA

BORN: PLACE: B: 22 Mar 1985 AZ  
CHR.: 5 Oct 1746 PLACE: Burton,Pembrokeshire,Wales E: 4 Apr 1985 AZ  
DIED: Abt 1807 PLACE: Rosemarket,Pembrokeshire,Wales SP: 9 Nov 1985 AZ  
BUR.: PLACE: SS: 9 Nov 1985 AZ  
MARR: Nov 1770 PLACE:  
FATHER: John VAUGHAN  
MOTHER: Ann HOWELL

WIFE Mary HEIR

BORN: 10 Feb 1744 PLACE: Freystrop,Pembrokeshire,Wales B: 22 Mar 1985 AZ  
CHR.: 15 Feb 1744 PLACE: Freystrop,Pembrokeshire,Wales E: 19 Mar 1985 AZ  
DIED: PLACE: SP: 9 Nov 1985 AZ  
BUR.: 30 Oct 1827 PLACE: Rosemarket,Pembrokeshire,Wales  
FATHER: Matthew HEIR  
MOTHER:

## CHILDREN

## 1. NAME: Susanna VAUGHAN

---- BORN: Abt 1789 PLACE: Burton,Pembrokeshire,Wales B:  
F CHR.: PLACE: E:  
DIED: PLACE: SP:  
BUR.: PLACE:  
SPOUSE: David WILLIAMS  
MARR: 19 Jul 1806 PLACE: Rosemarket,Pembrokeshire,Wales SS: 14 Jun 1973 AZ

# Matthew Heir

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HUSBAND Matthew HEIR
                                                    LDS ORDINANCE DATA
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BORN:          1701          PLACE:
CHR.:          PLACE:
DIED:         PLACE:
BUR.:         PLACE:
MARR:  Abt  1724          PLACE:
FATHER:
MOTHER:
=====
WIFE
-----
BORN:          PLACE:
CHR.:          PLACE:
DIED:         PLACE:
BUR.:         PLACE:
FATHER:
MOTHER:
=====
CHILDREN
=====
1.  NAME: Mathew HEIR
---- BORN:          PLACE:
M   CHR.:          PLACE:
    DIED:         PLACE:
    BUR.:  4 Jul 1732  PLACE: Freystrop,Pembrokeshire,Wales
    SPOUSE:
    MARR:          PLACE:
                                     B:
                                     E:
                                     SP:
                                     SS:
-----
2.  NAME: Richard HEIR
---- BORN:          PLACE:
M   CHR.:  3 Nov 1734  PLACE: Freystrop,Pembrokeshire,Wales
    DIED:         PLACE:
    BUR.:         PLACE:
    SPOUSE:
    MARR:          PLACE:
                                     B: 22 Mar 1985  AZ
                                     E: 25 Oct 1985  AZ
                                     SP:  9 Nov 1985  AZ
                                     SS:
-----
3.  NAME: Mary HEIR
---- BORN:          PLACE:
F   CHR.: 12 Feb 1743  PLACE: Freystrop,Pembrokeshire,Wales
    DIED:         PLACE:
    BUR.:         PLACE:
    SPOUSE:
    MARR:          PLACE:
                                     B: 22 Mar 1985  AZ
                                     E:  3 Aug 1985  AZ
                                     SP:  9 Nov 1985  AZ
                                     SS:
-----
4.  NAME: Mary HEIR
---- BORN: 10 Feb 1744  PLACE: Freystrop,Pembrokeshire,Wales
F   CHR.: 15 Feb 1744  PLACE: Freystrop,Pembrokeshire,Wales
    DIED:         PLACE:
    BUR.: 30 Oct 1827  PLACE: Rosemarket,Pembrokeshire,Wales
    SPOUSE: Morris VAUGHAN
    MARR:   Nov 1770    PLACE:
                                     B: 22 Mar 1985  AZ
                                     E: 19 Mar 1985  AZ
                                     SP:  9 Nov 1985  AZ
                                     SS:  9 Nov 1985  AZ
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William Howell

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HUSBAND William HOWELL		LDS ORDINANCE DATA
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BORN: 20 Apr 1668	PLACE: Steynton,Pembrokeshire,Wales	B:
CHR.:	PLACE:	E:
DIED:	PLACE:	SP:
BUR.:	PLACE:	SS:
MARR: 9 Jan 1698	PLACE:	
FATHER:		
MOTHER:		

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WIFE Elizabeth WATERS

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BORN:	PLACE:	B:
CHR.:	PLACE:	E:
DIED:	PLACE:	SP:
BUR.:	PLACE:	
FATHER:		
MOTHER:		

-----

CHILDREN

-----

1. NAME: Ann HOWELL		
---- BORN: 26 Dec 1715	PLACE: Steynton,Pembrokeshire,Wales	B:
F CHR.:	PLACE:	E:
DIED:	PLACE:	SP:
BUR.:	PLACE:	
SPOUSE: John VAUGHAN		
MARR: 16 Oct 1736	PLACE:	SS:

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John Dalton, Jr.

HUSBAND John DALTON Jr.

LDS ORDINANCE DATA

BORN: 10 JUL 1801 PLACE: Wyoming, Lucerne, PA BAP.: 15 JUL 1838  
 CHR.: PLACE: END.: 5 JAN 1846  
 MARR: 23 AUG 1856 PLACE: Salt Lake City, Salt Lake, UT SLG S:  
 DIED: 8 FEB 1885 PLACE: Rockville, Kane, UT SLG P: 31 MAY 1882  
 BUR.: PLACE:  
 FATHER: John DALTON Sr. MOTHER: Elizabeth COOKER  
 OTHER WIVES: Rebecca CRANMER, Lydia KNIGHT, Letitia WILLIAMS, Marianne GARDIOLL

WIFE Ann CASBOURN

BORN: 27 DEC 1832 PLACE: Southery, Norfolk, Eng. BAP.: 1852  
 CHR.: PLACE: END.: 12 MAR 1857  
 DIED: 25 AUG 1925 PLACE: Chandler, Maricopa, AZ SLG P: 27 NOV 1898 SG  
 BUR.: 27 AUG 1925 PLACE: Mesa, Maricopa, AZ  
 FATHER: Abraham CASBOURN MOTHER: Susanna WARD  
 OTHER HUSBANDS: David WILLIAMS

Sex CHILDREN

1. NAME: Margaret (Peggy) DALTON SPOUSE:  
 --- BORN: 9 JUL 1857 PLACE: Salt Lake City, Salt Lake, UT BAP.: CHILD  
 F CHR.: PLACE: END.: CHILD  
 MARR: PLACE: SLG S:  
 DIED: 10 JUL 1858 PLACE: SLG P: BIC
2. NAME: Mary Ann DALTON SPOUSE: John Paul HUBER  
 --- BORN: 11 OCT 1859 PLACE: Salt Lake City, Salt Lake, UT BAP.: 11 OCT 1867  
 F CHR.: PLACE: END.: 16 JUN 1880  
 MARR: 1874(div) PLACE: SLG S:  
 DIED: 18 JUN 1929 PLACE: SLG P: BIC
3. NAME: Jemima DALTON SPOUSE: Charles JOHNSON  
 --- BORN: 15 NOV 1861 PLACE: Salt Lake City, Salt Lake, UT BAP.: 15 NOV 1869  
 F CHR.: PLACE: END.: 22 OCT 1891  
 MARR: (div) PLACE: SLG S:  
 DIED: 4 JUN 1959 PLACE: SLG P: BIC
4. NAME: Mariam DALTON SPOUSE: Mosiah Lyman HANCOCK Jr.  
 --- BORN: 1 FEB 1864 PLACE: Virgin City, Washington, UT BAP.: 1 FEB 1872  
 F CHR.: PLACE: END.: 2 NOV 1881 SG  
 MARR: 2 NOV 1881 PLACE: St George, Washington, UT SLG S: 2 NOV 1881 SG  
 DIED: 29 OCT 1944 PLACE: Phoenix, Maricopa, AZ SLG P: BIC
5. NAME: David DALTON SPOUSE: Lillias MC NEIL  
 --- BORN: 25 JUL 1868 PLACE: Virgin City, Washington, UT BAP.: 6 MAR 1877  
 M CHR.: PLACE: END.: 16 DEC 1885  
 MARR: 25 DEC 1893 PLACE: SLG S:  
 DIED: 5 MAR 1933 PLACE: SLG P: BIC
6. NAME: Ellen Leticha DALTON SPOUSE: Ordean OWENS  
 --- BORN: 22 SEP 1872 PLACE: Rockville, Washington, UT BAP.: 1881  
 F CHR.: PLACE: END.: 13 OCT 1904  
 MARR: 10 APR 1893 PLACE: SLG S:  
 DIED: 5 NOV 1960 PLACE: SLG P: BIC

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11 December 1991

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Thank you for checking with us.

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CMJ:ta

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**D.T. LEWIS, M.Ed., DipAdEd., ALA. CertEd.**  
Director of Cultural Services

Archifydd y Sir

**JOHN OWEN, B.A., D.A.A.**  
County Archivist

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CLIVE HUGHES

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Mes  
Az 85203  
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Senior Archivist

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KEW RICHMOND SURREY TW9 4DU

Dixie H Krauss  
433 South Horne  
Mesa  
AZ 85204  
USA

Our ref: CPY 4

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Yours Sincerely



Nicholas Coney  
for Copyright Officer

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## Bibliography

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- HDA Historical Department Archives, Church of Jesus Christ of Latter-day Saints, 50 East North Temple Street, Salt Lake City, UT 84150
- HPR Haverfordwest Pembrokeshire Records, The Record Office, The Castle, Haverfordwest, Dyfed SA61 2EF
- NLW National Library of Wales, The Record Office, Swyddfa'r Sir, Marine Terrace, Aberystwyth, Dyfed SW23 2DE
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