Malad Valley History

Early Settlers of Malad Valley

Pre-1880



Malad Welsh Society

Vol. 2

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Foreword

It has been said that the only two gifts of lasting value that we can give our children are roots and wings. This book is dedicated to preserving our roots in Malad Valley for our children and generations yet to come. The courage, tenacity and perseverance of our forefathers are worthy of admiration and emulation. We hope that you find the lives of these sturdy pioneers fascinating, enlightening, entertaining, and valuable. As you read of them, we hope you come to feel a bond and a love for them, and the contributions they have made to the foundation of our community.

We are grateful to all who have contributed to this project by providing family histories and pictures. We have tried to edit only for readability. Autobiographical material has been left as the individual wrote it.

Thanks to all who have helped in proof reading.

Gratefully, we acknowledge the hard work of Tami Williams in putting all of this information into book format. A special thanks goes to Mrs. William's Desktop Publishing class who helped with the compilations of the book. Class members are: Brandy Bertagnolli, Elise Blaisdell, Trent Boot, Cara Bott, Skyler Boyd, Scott Crowther, Katy Doherty, Justin Firth, Tyler Harrison, Wacey Jones, Elizabeth Kent, David Long, Sundi Mills, Erin Morley, Christina Peterson, Devin Plowman, Chris Semrad, Trevon Tapp, Heather Tavoian, Jonathon Thorsted, and Tazya Williams.

Blaine and Marianne Crump, Malad, Idaho

Cover picture: Oneida County Courthouse 1882
Picture used with permission - Oneida Pioneer Museum

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THE LIFE AND TIMES OF EVAN STEPHENS



There are many writings, diaries, documentaries, articles, publications, and copyrighted material written about my illustrious Great Grand Uncle Evan Stephens. I attempt at this time, to try to put into context some of the things that I have learned about him. He was the epitome of so many fine musicians who have come from the country of Wales and have influenced Mormon, as well as American music, since the mid 1800s. He was at first, a lover and singer of music, a composer, teacher and mentor, poet, conductor and professor of music. Music and the furtherance of it in the Mormon culture in "Zion" and across the nation was his life. From the time he was thirteen years old, he devoted the remainder of his life to music and teaching of it to children and adults.

LITTLE EVAN BACH

'Uncle Evan' was the younger brother of my Great Grandmother Ann Stephens Deschamps who was the first of the family to emigrate to America in 1863. Another brother, Tom came to America in 1864. He and Ann saved enough money to send for their parents and young Evan who emigrated in May of 1866. There were other family members who also came at the same time.

Evan was the last child of 10 born to David Phillip and Jane Evans Stephens at Pencader, Carmarthen, South Wales on the 28th of June, 1854. They lived at Alltfechan Terrace, Carmarthen, Wales. A story was written in Children's Friend many years ago, date unknown, that says his mother Jane was in the field hoeing potatoes when she went into labor with Evan. She made her way to the house and called to her daughter Mary who was 12 to go get Aunt Rachel to help with the birth. But with the help of fourteen-year old Ann, who was tending four-year old David, Baby Evan arrived before Aunt Rachel appeared in the doorway and was tucked away in his crib. They were very grateful for this 10th child as they had lost a dear little baby girl, Rachel, just the year before. After his birth, Mother Jane took him out to the wheat fields and laid him in the shade while she worked.

Speaking of Alltefechan Terrace, a cousin of mine and his wife, Steven and Eileen Illum from Springfield, Missouri, visited the home place in Wales of the Stephens family a few years ago and say that the village where they lived is quite small, probably about the size of St. John. They met a family who lives in a house on Alltfechan Terrace that they believe was the Stephens' house. But others dispute that and say that it was torn down. In any case, a picture of the row of houses that still stand there is very typical of the straw-thatched cottages that the farm laborers lived in during the early 1800s. A grand niece, Erma Thomas Yearsley states that the straw-thatched cottage was nestled in a winding valley with steep grassy hillsides,

hedge-encircled fields, clear brook and green lawns. This was the humble home of this gifted ancestor of ours. According to Erma's writings, Evan was a sickly, puny baby, not expected to live. But live, he did! She felt that this beautiful home place helped to inspire him and broaden his god-given talents in music because he loved and used the beauties and sounds of nature in his poetry and music compositions.

The family was very poor, one reference puts it as almost destitute. Being so large a family, everyone had to help, but, Tom, the 2nd oldest brother, as Evan later stated, was looked to as a second father as he shared responsibilities for providing for the family and worked on a farm not far distant from the home. Evan has said that Tom was their counselor, both in a spiritual way and a material way. Another brother, David, also provided for the family by working in the carding mills when he was just 9 or 10 years old.

The family was deeply religious and belonged to the Congregational Church until they heard the true gospel preached by the missionaries (Dan Jones) of the Church of Jesus Christ of Latter Day Saints in about 1848 or 49. Jane and David Phillip Stephens joined the church and were baptized in 1849. Father David was made President of the Pencader Branch of the Mormon Church. During those early years of raising her family, Mother Jane taught her children how to read, and she used the Bible as the text book, but, of course, the language she taught was Welsh. Evan had learned to read by the time he was six years old. However, the Queen's Tongue was being taught in the village schools and he started to learn the English language which he was able to understand, but unable to converse in it. He probably didn't have much formal education because by the time he was 10, he was forced to quit school to work at herding cattle and sheep.

Evan was baptized into the Mormon Church 19th Dec 1863 at the age of 9 in a nearby stream running through Pencader. But, nonetheless, the stories written about the family all say that the family, despite their poverty, was a happy one and very optimistic about having a better life some day, especially after converting to the Mormon Religion and the dream of emigrating to the promised land. In fact, it was during these rough times that Mother Jane would often softly sing a hymn that was sung by the Mormon Missionaries ...the beautiful words from the hymn, "*Come, Come, Ye Saints*". At the time Evan was born, they had been asked as Latter Day Saints to contribute to the building of a temple far away in the West and as she worked, she would sing.

Little did she know that as she tenderly looked at and cared for this child lying in the field under the shade of a tree, that he would live to compose the anthem, "Hosannah" for the dedication of the Salt Lake Temple on April 6th, 1893, for which they were contributing.

Evan's mother called him EVAN BACH. Bach in the Welsh tongue means 'little'. So in English, he was known to the family as Little Evan. Since Evan's father had become the President of the Pencader Branch of the Mormon Church, meetings were regularly held in their little humble home. Some of Evan's earliest memories were praying and singing, and the effect of the hymn singing by both children and adults was poetical rather than musical. He didn't seem to be too impressed with singing in unison or the melody as much as he was with the meter and could identify what tunes were suited to various meters. The one-part music did not stir his soul as much as did the rhythm of the verses, which some experts say is unusual in a child so young, but he became a genius for harmony rather than melody, and, also, as a poet.

THE EMIGRATION OF THE STEPHENS FAMILY

In the spring of 1863, when Evan was about 9, Tom came home to announce that he had saved enough money to pay his way to America. But, he was reluctant to go alone because he didn't want to leave the family. However, his sister Ann, chided him that he would finally be able to realize the dream that they all held so dear and that if he didn't want to go, to give her the money and she would go. That's what he did. Ann, at 23, sailed from Liverpool on May 30, 1863, on the *Cynosure* to America. When she finally arrived

in Utah, she got work as a seamstress in the home of Brigham Young and his family. She saved money, as did Tom who followed her to America a year later. Together they were able to pay the passage for their parents and for young Evan along with funds from the Perpetual Emigration Fund set up by the Church. There wasn't quite enough money for all of them, so Mother Jane borrowed enough money to bring along young David, too. They all sailed for America in May 1866 on the *Arkwright*. Evan had been told since his infancy that the family was going to 'Zion' as soon as "the Lord would open up the way." He regarded the coming journey as a matter of course, but was saddened at the thought of leaving his friends and his beloved countryside. He loved a particular hillside garden where snowdrops, narcissus and primrose grew. He planted these same varieties in his own garden in Salt Lake some thirty-five years later.

Evan recalls in his memoirs that there was some persecution against the family for their foolishness and their mad religious delusion. Some of Evan's friends even called him 'the little saint' and he would reply: "Better Saint than Sinner!" Once it was learned that they were really going to America, Evan took pride in reminding his friends that the family had always maintained that they were going and now there was proof that their religion was right.

There were a few scary moments for the family when they got to Liverpool where they learned that there were no berths reserved for this family and that they would have to wait at least two weeks for the next ship. Evan threw himself upon some cotton bales that lay on the wharf and cried bitter tears. But his tears weren't in vain, because rather than leave them behind, arrangements were made to put them in the fore cabin on the upper deck so they crossed the ocean up among the sailors and delighted in it. It took 38 long days to sail the ocean. They first sighted land on the 4th of July. As they spent the night in the harbor at New York, they were able to witness a fireworks display as the American cities were celebrating their Independence Day. They still had a long way to go to get to Utah, but their dream had come true. Later, Evan would write the beautiful "*A New World Anthem*", describing his feelings about his new country.

From New York, they boarded a steamer the following morning which took them to New Haven, Connecticut. They were then transferred to a freight train which took two weeks to reach Chicago via Montreal, Canada. From Chicago, they traveled to St. Joe, Missouri. They, then, hopped a three-decked river steamer which carried them up the Missouri River to Wyoming, Nebraska...not really a town, but a small center of scattered farms seven miles north of Nebraska City. There was no room for the Welsh people in the wagons that were headed west. They had to wait 10 days for the next group, a company of Danes. Food had been scarce on their trip to this point, but there was fresh milk and food available while they waited to start on their trek west.

Evan Bach found the merry smiling teamsters from the "Valley" intriguing. At dusk, they would 'fiddle' and coax the people to dance. Finally, in late July, the wagons and oxen arrived to transport the Welsh saints to Utah and they departed the banks of the Missouri on August 1, 1866, under the leadership of Joseph S. Rawlins with a company of 400 souls in 65 wagons.

Evan later stated in a talk: "The Pioneer trip across the plains, the emigrating trip from the old country here forms sort of a background for my life, as it interested me immensely. The journey across the plains was such an experience of pleasure to me, that I found it difficult to sympathize with the pioneers who thought it a hardship. I find my mind wandering off now, and I can see myself...the first day I started across the rolling country. I was too elated to walk, so I would run ahead and then would stop and wait for the crowd. Of course I was a very young man." He was a 12-year old boy at the time. He anxiously awaited the Rocky Mountains of which he had heard so much about, but mile after mile, day after day, there was no sight of them. Young David recalls that when they reached Echo Canyon, the sound echoes so that the noise of one wagon sounds like a dozen. The family's last camp was at Mountain Dell. The next morning

after sixty-one days en route, they prepared to enter the "Valley of the Mountains" on October 1, 1866.

Evan published two pioneer songs in 1894 and 1918. One was a teamsters' chorus dedicated to Peter Garff, who drove the Welsh oxen team in the company. Another was *A Pioneer Campfire Song*.

They descended down through the last canyon and Evan said that the view of the valley was 'indescribable.' They checked in at the 'tithing yard' where they were to pay their emigration fee. If they couldn't pay, they were to pay 10 percent interest until it was paid. They were then met by Henry Harris whom they had known previously in Wales. He gave them food, and they continued on down into the city and saw the construction of the great tabernacle. No one in the family at that time could've possibly dreamed that their Little Evan would become so famous and be such a big part of that great tabernacle.

Then, later in that day, all of the wagon train met at the Jordan River where they met hundreds of settlers and had a feast of watermelon and other fruits which seemed to be in abundance. The Stephens family spent a few days with Thomas Jeremy until their son Tom could come down from Willard where he and sister, Ann had settled.

MUSICAL BEGINNINGS IN WILLARD

The homes or 'huts' in the Willard Village were within the confines of dirt walls which made it a fort to protect the settlers from marauding Indians. Their first home was just that, a hut. However, there was a smoothed-out dirt surface in the middle of the fort where they would dance every evening.

Evan began working for some kind neighbors herding their sheep and doing chores around their homes. He was timid and hadn't, as yet, mastered the English language. But since everyone was so kind, it wasn't long before he developed some good friendships. School and Sabbath Day meetings were held in the same building and Evan was enchanted by the music the choir rendered each week. The members were friendly and kind to him. He was impressed by their leader, David Tovey. Evan's passion for music and friends began at this point.

By now, the family had moved into a larger home...two rooms instead of one, but it had a cellar and a granary. David's father worked the farm on a share basis. Evan would go down into the cellar where he thought no one could hear him. He would fill milk pans with varying depths of water and accompany himself and practice the songs he had heard in his treble voice. But, one day, someone (David Tovey, Evan's idol who conducted the choir) was passing by and heard young Evan singing. He would remember that voice. One day later on when the choir was practicing at Mr. Davies' place where Evan happened to be visiting, Mr. Tovey invited Evan to come into the practice session, and he was taught to sing alto. He loved the men in the choir, and they, in turn, loved Evan.

As time went on in this little inter-mountain settlement, Evan labored to build his musical abilities through the little Willard Choir, Sunday School, dances and dramatic entertainments. He progressed from a plain country boy to the one who became a musical genius and filled the highest musical position in the Church. His love for music became so strong that he yearned to read music as well as, in future years, compose beautiful music. He still was so timid that he rarely asked for help, but would rather study on his own and he borrowed copies of music and studied them himself. He became expert at both reading and copying.

About this time, another brother, John, and a Timothy Woozley arrived from Wales. Woozley was a professor of music and had brought with him some very worthwhile music. Evan used and studied it and it advanced him musically by leaps and bounds in understanding this class of music. In 1870, Evan's brother Tom purchased a four-octave cabinet organ which Tom allowed Evan to practice on. He soon taught himself how to play it.

It was also about this time in 1870 that Evan's parents and family, as well as many of his friends and their families, moved to Malad, Idaho. Evan was sixteen but chose to stay in Willard and began working for a stone mason. His job was to tend masons, mix the mortar, carry it plus the stones needed to the mason. His days would begin at 4:30 a.m. when he would start out by making his own meals, keeping up the orchards around the home, and then working with the masons until 6:30 p.m. Then, the evenings would be filled with dance, singing or some other entertainment. When he had spare time, he spent it studying. On occasion, his employer, Shadrack Jones, would stop working and visit with Evan about Handel and great musical affairs in Wales. He learned from others as well, i.e., Mr. Woozley and David P. Jones, who both had a great interest and enthusiasm for music. But they differed widely in taste; one was all fire for masterly music, and the other for the sweet, beautiful sentiment of a simple nature in both words and music. Evan drank freely from both sources.

During the winter time, it was a continual round of meetings, dances, singing school and theatricals…all of the home-made variety. At this point, the Willard Choir was invited to sing with the great tabernacle choir under the direction of Professor George Careless who reportedly was the first conductor of the early tabernacle choir. They were to sing at the October conference of the LDS Church in Salt Lake City. Professor Woozley was now training the Willard group and he put Evan in charge of training the boys who were singing alto. All of the youth from ages 15-17 were among the compliment of choir members. They joined fifteen of the best choirs from outlying areas which were invited to join in with Professor Careless's choir. They went by train to the big city and stayed and performed at various places and functions and had a glorious time.

Evan was a hard worker. When he had earned enough money, he bought his own four-octave cabinet organ and continued to practice and study. He even composed some music in those teenage years. Music and education became very important to the people in Willard. Evan began giving lessons on the organ. Soon, some of the music lovers created a glee club of 6 persons. Before Evan was 17, he was called to be the leader of the choir. They had another invitation to join the tabernacle choir in Salt Lake at the next conference. Professor Careless sent Evan 25 pieces of music plus "The Hallelujah Chorus" from Handel's "Messiah" for the choir to learn for the conference. They had 3 months to learn it. The only instrument of accompaniment they had was Evan's little cabinet organ but "Hallelujah" was too difficult to accompany on the organ and conduct at the same time. So they learned "The Hallelujah Chorus" part by part without the organ. However, the choir was well prepared by the time they arrived in Salt Lake. It was a huge success, and this young musician was fast becoming a master in the musical world.

He organized concert performances to raise money to purchase a good organ for the Willard Ward, and they performed both in Willard and Brigham City and surrounding areas. In his first choir concert, he acted as the leader, accompanist and soloist, with three of his own compositions on the program. An orchestra was also organized with Evan at the keyboard. His first composition was published in *The Juvenile Instructor* when he was nineteen called the "Gushing Rill". The arrangement of the parts and the harmony were as correct as if they had been done by a seasoned composer. All of this, he learned without lessons or guidance.

He continued to direct the choir in Willard from 1872-1878, as well as organist for the Sunday School. He took part in acting plays, as stage manager and scene painter. Whatever was needed, he would willingly do. He wrote two or three plays and four musical plays and had them performed by his students in Willard. He worked during the day, winter and summer in various occupations as shepherd boy, farm hand, wood cutter, hod carrier, railway section hand for the Utah & Northern Railroad and apprenticed in 'class teaching'. His children's choirs for concerts and for the Grand Jubilee of the Sunday school in 1873 and 1874 consisted of thousands of young children. In 1876 he was a member of the Quadrille Band consisting of John Taylor,

John C. Pettingill and Edward Morgan violinists; and Evan, clarinet and organ. Later in that year, Evan composed an anthem for the dedication of the LDS Temple in St. George, Utah, entitled "*This House We Dedicate to Thee.*"

ORGANIST IN LOGAN, UTAH

His work with the railroad took him to Logan, Utah. There he became acquainted with Professor Alexander Lewis who was the leader of the Logan Tabernacle Choir. He obtained permission from the Professor to practice on the tabernacle organ, which naturally attracted the attention of the professor. However, Evan, at that time was working for a blacksmith. He hated the job and soon returned to Willard. Professor Lewis was so disappointed that he had left, that he soon convinced the local churchmen that they should offer Evan a full-time job as organist for the tabernacle choir. So Evan, in 1880, was offered the job at $60.00 per month which was more than he was earning as a section hand or as a blacksmith's helper. Happily, he accepted and moved to Logan. He instituted and organized large children's classes and adult classes, gave concerts and even gave organ lessons while there. He further stimulated great interest in Logan by training groups of singers and by presenting small operettas and cantatas. He deemed the Logan Tabernacle choir as having the best singers in the state at that time, many of whom were in his singing classes. This really helped to launch him upon a career that was to be his life's work.

When visiting the Tabernacle Choir in 1882, Evan decided that all of the efforts of creating the large children's choirs and hearing the large Tabernacle Choir convinced him that only with a large group of singers could he achieve the grandeur of sound and emotion that he desired. So developing his own methods of teaching children to read music and sing in parts in the Willard and Logan classes, he advanced the concept to a divine art.

He worked in Logan for about three years. When he had saved enough money, he went to Salt Lake to study under Joseph J. Daynes, a noted pioneer musician of the period. He took lessons on the pipe organ and trained groups of children to sing and gave concerts in the Tabernacle and in the Salt Lake Theater. Church authorities encouraged the saints to broaden their appreciation for a higher class of music and encouraged musical classes and training by music professors so that they could understand music. Evan had proposed plans for classes in music in the Sunday Schools to teach elementary principles of music. It was well received and a successful program. The children would then give concerts, which were also well received.

In May 1885, he went to Boston and studied pipe organ for one year at the New England Conservatory of Music. While there, he also studied composition and orchestration under George Chadwick and George E. Whiting. He was offered some positions as conductor and composer, but declined. He returned to Salt Lake City in late May of 1886. He, then, organized an opera company and presented several well-known popular operas in the Salt Lake Theater. He was also appointed musical supervisor and teacher in the public schools of Salt Lake City, which was the first to introduce music in the schools. He was engaged by an agent of J. P. Gilmore of Gilmore's Band which was the greatest band in America at that point, to put together a great chorus for a musical jubilee to be held in the Tabernacle. Evan had a choral society of four hundred people of all denominations who loved music which had prepared to sing with this great band. The leader, Mr. J. P. Gilmore, told Evan that he wanted him to conduct the choir and the band. It was a successful jubilee and Evan's choral group became the Salt Lake Choral Society.

In 1890, he gave Utah's first May Festival with three performances of the Choral Society of 300 voices and 1,000 public school children with famous soloists, an orchestra and band also performing. During these years of teaching so many children, he put together and marketed a number of books of songs. An example would be the **School land Primary Songster**, containing songs for pubic schools, Primary Associations,

and kindergarten voices. Another was the **YMMIA Missionary Hymn and Tune Book** published for use in the Southern States Mission containing many of his hymns plus songs from the **Hymnal and Sunday School Song Book**. **The Latter Day Saint Psalmody** was published in 1889 with 19 of Evan's own compositions included.

TABERNACLE CHOIR LEADER

By now, he had a well-established reputation as a leader of singing groups and was asked by the First Presidency of the Church to become the director of the Mormon Tabernacle Choir in September of 1890. He began his labors on October 15th and made them a self-supporting organization of over 375 members. The choir had declined in membership at that period of time due to the government's stand on polygamy. The male populace of the choir was either incarcerated, on missions, or had moved away. The women, without their husbands, needed to raise their families.

Evan knew that in order to fulfill the needs of the church and community, he would need to create a 'great' choir with increased number of quality voices. He had stated that he had visualized all the world streaming to the land of Zion to enjoy and admire, as foreseen by the older prophets: 'The Songs of Zion' to become something more than a name. But he didn't dream that his singers would travel from coast to coast giving concerts and attracting favorable comments for his church. Within three years' time, he traveled with a choir of 250 members to the Chicago World's Exposition of 1893 to compete with the world's great choirs in the Welsh Eisteddfod competition. In the beginning, when he was invited two years earlier, he felt that his choir was too young, too inexperienced to be competing in such a contest, however, he was encouraged to go and was actually authorized by a member of the Twelve Apostles to make preparations. But this brought on a new set of circumstances and that was how to finance the travel for so large a group. He was told not to worry, but to prepare the choir to win. He was also preparing for the laying of the capstone for the Salt Lake Temple in 1892. He was still giving lessons, concerts and conducting the various groups he had organized. Concerts were given to raise funds for the choirs. He was also organizing a project to improve and remodel the west end of the tabernacle to accommodate the growing choir. He was publishing more and more anthems and hymns at this time.

For the Temple capstone laying, Evan composed a duet, "*Grant Us Peace, O Lord*" in 1892; and the famed anthem, "*Hosanna*". He conducted music at sixteen sessions of the dedication service in April 1893. Plans for the trip to Chicago were not without problems during this time, especially the expense of traveling. At one time, the trip was cancelled and then on again. They had to change the selection of music at one juncture. The choir members, their conductor and the Church worked diligently to make it a successful trip and, perhaps, win the contest and bring favorable comments back to Utah about the Mormon choir. The choir itself raised $1000 to help with expenses. They did travel by train to the competition and were awarded 2nd prize of $1000. They gave 20 concerts that year, in the Tabernacle, at Saltair, and at Denver, Kansas City, St. Louis, Chicago, Omaha and Independence, Missouri, while on the trip.

In 1895 he conducted the first great Eisteddfod in the Rockies. He, then, took the choir on an excursion to California and to Denver, Colorado, for the Eisteddfod. When Utah obtained her Statehood in January 1896, a great celebration was held in the Tabernacle. Evan wrote a special song for the occasion entitled, "*Utah, We Love Thee.*" It was sung by 1000 children and was subsequently adopted by the Utah State Legislature as the official State song. In 1897, the choir won first prize at Utah's second Eisteddfod.

At the closing exercises of the L.D.S College on June 5, 1895, the honorary degree, Bachelor of Didactics in the Art and Science of Music, was conferred upon Evan by Dr. James B. Talmage.

In 1900, Evan took leave of the choir and went on a tour of Europe, visiting England and his home, Wales.

He went to Paris to the World's Fair, then to Germany, Belgium, Denmark, Sweden and Norway. In 1903, he took the Choir on another excursion to California. In 1904, Evan had decided to resign and turn the baton over to a younger conductor as he had reached 50 years of age, but his request was declined by the First Presidency.

The years after were filled again with concert performances and money raising projects. President Joseph F. Smith of the Church expressed his appreciation for the musical contribution the choir and organ had made throughout the world and how necessary it was that its good name be preserved. He expressed sincere appreciation for Professor Stephens' labors.

In 1909, Evan and his Tabernacle Choir embarked on a sixth tour, this time to the Eisteddfod at the Alaska-Yukon-Pacific Exposition in Seattle. They gave concerts along the way, but when they were about to enter the Exposition Auditorium, they were told that each member had to pay a seventy-five cent admission fee. Professor Stephens refused to force the choir members to pay. It had cost them $10,000 to make the trip while other contestants only had to pay street car fare. As it turned out, the Eisteddfod Committee offered to pay the choir $500 to present a concert in the natural amphitheater on Sunday evening along with Ellery's Royal Italian Bank. They accept and the concert drew a vast throng of 17,500 persons seated and another three to four thousand standing. It is said that twelve thousand people were turned away from what was "unquestionably the most successful musical event of the kind that has yet taken place at the Exposition."

Then, in 1911, arrangements were made for the seventh and last tour of the Tabernacle Choir to be directed by Evan Stephens. A contract was signed for the choir to sing at the American Land and Irrigation Exposition in New York City at Madison Square Garden in November of that year. The choir committee in charge decided to schedule a number of concerts en route in twenty-five cities to help raise the needed revenue for expenses of the trip. There was much persecution across the nation at that time which made the trip difficult. In many cases, because of the propaganda, audiences were small. In Buffalo, New York, the concert was cancelled because the political authorities would not permit the Mormons to sing. But where they did sing, they got rave reviews. They were invited to sing at the White House for President and Mrs. William Howard Taft. Because Evan Stephens was a musician of the people, he always selected the music to be what he thought the people would want to hear. Even though the trip back East was unsuccessful financially, the reward was that the Tabernacle Choir served to improve the image of the Church in the East and Mid West.

RETIREMENT

In 1916, Evan turned 62 on June 28th. Three weeks later he sent a letter to the First presidency stating that he had served twenty-six years as leader of the Choir and felt that his place should be filled by a suitable, younger man. This time the First Presidency reluctantly accepted his resignation. After he retired, he served on the General Music Committee of the Church. President Heber J. Grant requested of him in 1920 to write a cantata depicting the life of the boy prophet, Joseph Smith. It was entitled, "The Vision." The cantata commemorated the 100th anniversary of the First Vision. Later, he would write another cantata entitled "The Martyrs" which deals with the martyrdom of Joseph and Hyrum Smith. From the beginning of his career, Evan Stephens was called upon for lectures on teaching, conducting, etc. He officially and unofficially served in many positions while directing the Choir. He was Music Director of the YMMIA, an instructor at LDS University, served the Deseret Sunday School Union, the YWMIA, the Primary Association and the Relief Society. He even taught a weekly class to outgoing missionaries on hymn singing.

Professor Stephens lived in a beautiful home on the corner of 12th South and State Street. It was affectionately called Pine Lodge and had man-made lakes for boating, and all sorts of love nooks for his young friends in the form of arbors and benches. It was a favorite place for his friends and guests. His

nephews lived with him for awhile and he helped finance their educations. In fact, he helped to educate several of Tom's children. He was very generous in helping many young people further their educations, whether they pursued music or not. It didn't matter. He encouraged education. Much of the service he gave was without remuneration.

At his beloved Pine Lodge, he was his own gardener. Tthe borders of his property were adorned with evergreens and flowers and willows. It was here that he composed a lot of his music. He was his own secretary. He had a housekeeper, Sarah Daniels, who was a distant cousin and had come from Wales in 1902. Although, not a Mormon, she was hired by Evan to take care of his home. They were very good friends and after his death, she became a member of the church.

He was known as a firm disciplinarian and was reluctant to delegate authority and responsibility. He had a few disagreements with people over music, the organ and such, but a George D. Pyper summed up the career of Stephens in 1933 when he wrote: "He was of the common people and he wrote his songs for them. A musical Mussolini, he wanted his own way in the choir, and succeeded best when he had it. His personality was unique. May the memory of him live on." He had an amiable manner, was charming and people were drawn to him. He had tremendous leadership qualities. His disposition was cheerful, witty and friendly. He loved nature, music and God. It has been written that you couldn't help but be utterly amazed at the tremendous and dynamic energy of the man. His work with the children alone was amazing. He loved the children and the children loved him. It is said that he taught and trained over 20,000 children.

Evan Stephens passed away on October 26, 1930. He left everything he had to either the Church or to his housekeeper, Sarah. He had never married, although I read somewhere that he had been engaged to a young lady, but tragedy struck and took her life. Another friend also met with an accident that took her life. It appears that he sealed off his heart from the pain of losing ones so dear; so, his loves became his music and his religion. He remained close to his family and visited in St. John many times. He would come up and stay at Tom's home and they would spend endless hours singing and composing at the organ and piano in the parlor. He would organize a Welch Choirfest in St. John on St. David's Day, every March 1st until 1908. He was honored at Evan Stephens Night in the new tabernacle in Malad, Idaho, in March 1918. It was a very special celebration for him, one that he wouldn't forget.

At his funeral, Anthony C. Lund stated: "Evan Stephens has done more than any other one person toward musical progress of the Church and this State. His life was a large contribution to the cultural development of Utah and Salt Lake City, in particular. May he rest in peace and be loved and remembered. Time has proved that Evan Stephens will be long remembered."

IN CONCLUSION

In my research of my illustrious Great Grand Uncle, I found nothing but the most admirable testimonials of him given by his colleagues, his peers, family members, his friends, his students, even Prophets of the Church during his more than 60 years of service to the public and the church. May I add my own personal testimonial to the man. I wish that I had known him because, I, too, would have loved him. In fact, I do anyway. I am so amazed at what he was able to accomplish in his life. He was given a great gift by God, and he did what we're all supposed to do with our talents and gifts; magnify them. We can pick up a Church hymn book and sing 19 of his beautiful hymns. It was written of Evan Stephens's hymns that they illustrate that which breathes optimism and not pessimism. His intentions were to convey a spirit of joy and brightness in all that he wrote. Especially in songs for children, he felt this quality was essential. And through his music, we can feel the love, the beauty of nature, the understanding of the Gospel message, and patriotism and love of country through his compositions. He said of his compositions that they all had a little "sagebrush' in them as the pioneer part of the Church and his life was one that was nearest and dearest to

his heart. He believed in singing the right thing at the right time and that you should "sing what you mean and mean what you sing."

"He filled his noble career with dignity and honor and left a magnificent musical contribution to be inherited by all music-loving people the world over. God bless His memory." (Taken from a Tribute to Professor Evan Stephens by Hannah Evans Deschamps [my grandmother].)

Submitted by:
Paula Deschamps Morby
Great Grand Niece
March 31, 2006



Welsh Love Spoons

John had finally talked to Gwen alone, and she was very nice to him. She even suggested that he come by for a visit. But, he was about to leave Wales in two days to go to sea for a month. He wondered what he might do so she would know how much affection he felt for her. He decided he would do what his friend, Griff, had done for his wife when they married. While he was away, he would carve a special love spoon for Gwen. Hopefully, she would still be interested in him and understand what it meant. He would need to get a good piece of wood and be sure he had the right carving tools. But what symbol should he carve on the spoon. A single heart might be good. I think that means, "My heart is yours." Perhaps that was too direct. He could do leaves on the handle which symbolize "Growing Love." He could decide later, but right now he thinks, "My heart is yours" would be perfect. Yes, a heart would tell Gwen about his affection for her. Her accepting the spoon could confirm that she wanted to begin a serious courtship.

John was like many others who followed the Welsh tradition of giving gifts of carved wooden spoons to loved ones to symbolize affection. This Welsh tradition originated in Wales in the 17th century. Although this tradition waned towards the end of the 19th century, this custom has once again been revived.

Throughout the years, the use of the love spoons has greatly expanded. The handles have gone from simple designs to elaborate patterns and intricate designs, from hand carved pieces to machine made carvings and from love and affection themes to a range of meanings. A unique tool that evolved to carve the spoons was the "twca cam" (the curved dagger) designed to fashion the bowl of the spoons. The spoons are always carved from one piece of wood. Although there doesn't seem to be a set meaning for each handle design, there are some love themes which are generally accepted, such as bells meaning marriage. Some of the possible symbols and meanings are listed on the next page.

The love spoons are very popular for tourists and for the Welsh themselves. Gifts to take home from Wales to family and friends are a must. The Welsh find many uses for them. For example, small spoons with two hearts are given as favors at a wedding. Sometimes the couple's names are carved on the hearts. They are also given for engagements, anniversaries, and messages regarding number of children in the family and themes of friendship and caring.

Although most love spoons are machine made, today there are still very serious carvers who will make only one or a few copies of their designs. These designs are copy written, if you want something very special they may be able to help you. A search of the internet will help you locate these artists. Stores selling the regular spoons are also on the internet where you can see the spoons designs that are available.

The love spoon thought to be the oldest, dated 1677 is in the Museum of Welsh Life at St Fagans in Cardiff. Many other old spoons are displayed in museums throughout out Wales. In homes, the spoons are often hung on a wall so visitors can enjoy them.

Submitted by: Diane Davis

Design	Meaning
Anchor	Security, steadfastness, home to stay
Ball in a Cage	Captured love, number of children wanted
Bell	Wedding or anniversary
Birds	Love birds or Let's go away together
Castle	Used to represent Wales
Chain	Captured love or number of children
Celtic Knot	Eternal love
Comma Shape	Soul
Cross	Faith and Marriage or Faith in Jesus
Daffodil	Symbol of Wales
Diamond	Wealth or Good fortune
Double Bowl	Loving couple or together forever
Double Heart	We feel the same way about each other, love is returned
Dragon	Protection or Symbol of Wales
Flower	Courtship or blooming love
Grapes	Love grows
Harp	The music and song of Wales
Heart	Love
Heart shaped Bowl	Fulfilled love or full and bountiful life
Horseshoe	Good Luck and happiness
House	My home is yours
Key or Keyhole	My home is yours
Knot	Everlasting love
Leaves	Growing Love
Links	Lives intertwined
Lock	I shall look after you
Map	Represents Wales
Ring	Together Forever
Ship	Safe voyage through life
Ships Wheel	Steering a safe course
Single Heart	My heart is your
Spade	Willingness to work
Spilt Bowl	Sharing
Stork and baby	New Baby
Triple Bowl	The couple and hoped for family
Twisted Stem	Two lives become as one
Vine	Love grows
Wheel	Supporting a love one

WELSH MYTHS and FOLKTALES

Every high school student in the U.S. studies Greek and Roman mythology sooner or later, but take note: the Welsh have a slate (pun intended) of gods and goddesses, too. The Round Table founder, King Arthur, is from Wales (he's still sleeping there in a cave) as was Merlin (he, too, is sleeping under the iron-age hill fort in the center of Carmarthen). The Welsh Prince Madoc sailed into the Mississippi long before Columbus was born, St. Patrick (patron saint of the Ireland) was originally from Wales and his first choice to begin his ministry was the peninsula of St. David. Numerous folk stories involve the heroic and high deeds of these Celtic people as well as the wit and wisdom of the ordinary folk. The Welsh—the Cymru, the companions—have strong ties to bardic tales of old and a mythology older than Zeus, Athena, Heracles, and those other Olympians of ancient Greece, plus the Welsh have stories of enduring entertainment and humor.

MYTHOLOGY

The reason why so few of us are acquainted with Welsh mythology is that no one translated manuscripts about them until 1838. You can still buy " a facsimile reproduction of the complete [second] 1877 edition" as it was translated by Lady Charlotte Guest, a truly remarkable British noblewoman who was fluent in Welsh and Persian, as well as the more common languages of the day.

This British-Welsh noblewoman, who resided after her marriage in Dowlais, a "suburb" of Merthyr Tydfil where she ran the world's largest ironworks after her husband's death, christened her translation *Mabinogion*, a title still used today in other translations.

The Welsh word "mab" means "son." Lady Charlotte concluded that "mabinogi" was a noun meaning "a story for children." Add "ion" and presto—it's plural: "stories." A more recent interpretation is that the word mabinog refers to "a student in the bardic class"; therefore, mabinogi (plural: mabinogion) means "a tale belonging to the mabinog's repertoire."

THE MAGINOGION is composed of stories translated from the Llyfr Coch o Hergest—The Red Book of Hergest—and a slightly earlier manuscript, Llyr Gwyn Rhydderch" –The White Book of Roderick. The original manuscript of the Red Book now resides in the library of Jesus College in Oxford, England, whilst the White Book is part of the collection at the University of Wales—exactly where it should be. Both manuscripts date to the 14th century but their stories are the written versions of ancient oral stories told by master bards and dating back to the pre-Christian, iron-age Celts, ancestors of the Welsh.

These stories are the essence of Welsh mythology and tell stories of the gods and goddesses of the Celtics. Eventually, these heroic figures were relegated to the positions of "merely" kings and queens as the pagan Celts were converted to Christianity. The correct title of this collection of stories is THE FOUR BRANCHES OF THE MABINOGI, with the stories divided into four branches or sections. The life of the hero Pryderi is the common thread running through all the stories:

- He is born and named in the first Branch.
- He fights for Blessed King Bran in Ireland in the second Branch.
- He loses and regains his kingdom in the third Branch.
- He dies in the fourth Branch.

However, he is only briefly mentioned in the third and fourth branches, which concentrate on the children of Llyr ("plant Llyr"), who is the sea god, and the children of Don ("plant Don"), who are the Welsh version of the Irish Tuatha de Danaan, the immortal fairy people of that island.

The following stories are the four branches:

- *Pwyll, Prince of Dyfed*—this branch of stories tells of how Pryderi's father, Pwyll, met his mother, the beautiful Rhiannon; then Pryderi's birth, his loss, and recovery are told.
- *Branwen, Daughter of Llyr*—this branch of stories is mostly about Branwen's unfortunate marriage to the King of Ireland. Pryderi appears but does not play a major part. Branwen's brother, the giant King Bran goes to her rescue.
- *Manawyddan, son of Llyr*—this branch of stories has Pryderi return home with Manawyddan, brother of Branwen. It includes the misfortunes that follow them there.
- *Math, son of Mathonwy*—this branch of stories is mostly about Math and Gwydion, who come into conflict with Pryderi.

Also included in Lady Guest's compilation are five other Welsh legends:

- The Dream of Maxen Wledig (whose 9-foot sword is used in Elsteddfod ceremonies)
- The Story of Lludd and Llevelys
- Kilhwch and Olwen
- The Dream of Rhonabwy
- Taliesin

The tales *Kilhwch and Olwen* and *The Dream of Rhonabwy* are stories in which King Arthur and his knights of the court are peripheral characters. The tale *The Dream of Macsen Wledig* is a romanticized story about the Roman Emperor Magus Maximus, who some believe is the model for King Arthur. The story of Taliesin, (the poet, not the Frank Lloyd Wright house in Arizona, although Frank is of Welsh descent) is a later piece that is not included in the Red or White Books; more recent translations omit this section.

Three tales are Welsh romances of much later date:

1. Owain, or The Lady of the Fountain
2. Peredur, Son of Efawg
3. Geraint and Enid

As you can see, Lady Charlotte included more than just the four story series, plus her second edition includes extensive notes and some blurry pen-and-ink drawings. Good deal!

* * * *

King Arthur is another part of these tales from Wales; he is portrayed as the catalyst who finally gets Kilhwch his lovely Olwen in the story of the two lovers. Arthur's fame was actually more fully developed with Geoffrey of Monmouth's HISTORY OF THE KINGS OF BRITAIN (HISTORIA REGUM BRITTANIAE). These tales relate the history of Britain down to the 7th century, but—alas—are actually fiction. Many of the stories that we know of Vortigern, the tales of Merlin and Arthur, the fight between the white and red dragons in which the red dragon (representing Wales) prevails over the white dragon (representing the Saxons) date from Geoffrey's work.

Later stories about the fabulous Knights of the Round Table, Lancelot, the magic of Merlin, Uther Pendragon (Pen = head; thus, Uther is the "Head Dragon"), and so on developed in later centuries from these stories (see Sir Thomas Malory's LE MORTE D'ARTHUR [1485] and Alfred, Lord Tennyson's IDYLLS OF THE KING [1859-1885]).

However, the Neolithic monuments in Wales that are known as "cromlech"—Cader Idris and Cader Arthur—bear some relationship to the earlier stories. "Cader" means "seat" in Welsh; thus, we still have "Arthur's seat." It is also said that if one spends a night on Cader Idris, he will come down off the mountain as a madman or a poet (see "The Englishman Who Went Up a Hill But Came Down a Mountain" for a passing reference to this folk belief).

Stories also exist that speak of the Holy Grail being brought to Wales as the Saxons pushed the Celts further and further westward. The Grail was housed at the abbey in Strata Florida (exotic name for Wales, yes?) and later taken as far west as it could go—to Aberystwydd—where it resides with a family in the area.

FOLKTALES

A grey old man from his corner said:
"From my father I heard a tale;
He heard it from his grandfather,
And after him I, too, remembered it."
—Introduction to a Noson Llawen, a Merry Evening of story and song in Wales

Around the hearth in the evening, stories of magic, superstition, and wonder entertained the Welsh, just as they have in cultures all over the world from the beginning of time. The Rhymney Valley witch, for example, stole the two children of Sannan, the forester, and transformed them into to young salmon in a pool known as Pwll y Bel. They were rescued by the Fairy Queen.

Mine knockers, giants, fairies, ghosts, witches, and magicians populated these stories, as well as magical creatures such as dragons, serpents, black dogs (ooo, is that Sirius Black?!) and water monsters. All were once believed to be true. Some of them still are.* Many legends and traditions are expressions of fear—the belief that man must not tempt fate or incur the displeasure of the gods. In ancient days, Celtic men and women would stroke a tree in the woods to secure the blessing of the forest god—and today, people still "knock on wood" for luck—just in case.

Humor has also been an important part of Welsh folk tales and involve plays on words, tricks by local characters to bring down the prideful (mostly the Saesneg—the English). One of the best stories involves the man who offered to trade places with his "lazy" wife for a day and found out that she did more work in one day than he did in seven.

"The Man Who Killed His Greyhound" is well-known all over Wales; a variation of this story was used in the movie "Lady and the Tramp." A monument in Builith Wells commemorates Gellert's greyhound. Other references or uses in modern literature to folktales include:

- The marvelous adaptation of THE MABINOGION by Lloyd Alexander into his five-volume series, THE CHRONICLES OF PRYDAIN. "The Book of Three" is oblique references to the groupings of three items that are known are The Welsh Triads. The second book, "The Black Cauldron," is directly related to mythology of the Second Branch and was a Newbery Honor Book in 1966. "The Castle of Llyr" takes its name from the children of Llyr, and the last book of the series, "The High King," was the Newbery Medal winner in 1969.
- Another set of young adult novels, THE DARK IS RISING, by Susan Cooper has the setting of the last two books in Wales. Readers can practice a little Welsh in the greetings of the folk involved in the story, and become acquainted with some of the characters of Welsh folklore, including The Grey King, who is a kind of Welsh Bigfoot. The last book of the series, "The Grey King," won the Newbery Medal in 1976.
- Adult books with Welsh references dating back to the time of King Arthur are the vividly detailed Mary Stewart books beginning with THE CRYSTAL CAVE. Merlin's life is the focus in these books.
- Another wonderful book about Merlin, King Arthur, and other characters around the Table (pun intended #2) is T.H. White's THE ONCE AND FUTURE KING, and its shorter follow-on book, THE BOOK OF MERLYN.

- J.R.R. Tolkien's translation of SIR GAWAIN AND THE GREEN KNIGHT is one of several excellent translations about main characters of the Round Table.
- Besides various translations of THE MABINOGION, various publications of Welsh legends and folk tales can be readily found in libraries and bookstores. Readers will always enjoy the legends of why Cardigan Bay is a bay and not above the sea exists, and why the seas around Wales are salty.
- Don't forget movies that rely on Welsh mythology: CAMELOT, EXCALIBUR, and the recent TRISTAN AND ISOLT, to mention just a few.

* * * * *

There are literally hundreds of books and references to Welsh mythology, King Arthur, folktales and legends. Some of them are similar to tales from the other Celtic nations: Ireland, Scotland, Brittany, Cornwall, the Isle of Man, and Galicia. Discovering and exploring how Welsh culture has influenced literature and beliefs down into the 21st century makes a fascinating study. Truly, the Welsh have made an impression all over the western world. Cymru am byth!

*Does this mean some of them are still true? Or still believed? You decide.

Lucie Thomas Washburn
April 24, 2006

James Bailey

Born: 24 July 1820 Alverstoke, Hampshire, England
Parents: James Bailey & Mary Wright
Departure: 5 Feb 1853
Ship: *Jersey*
Arrived: 10 Oct 1853
Occupation: Farmer
Died: 1 Feb 1899
Buried: Malad Cemetery, Malad, Idaho

Mary Ann Brockway

Born: 23 March 1821 Portsea, Hampshire, England
Parents: Hezekiah Brockway & Amelia Hobbs
Died: 21 Sep 1906
Buried: Malad Cemetery, Malad, Idaho

Married: 17 March 1850, Portsmouth, Hampshire, England
Moved to Malad Valley: 1868

1 Child (Step-Daughter to James Bailey)

Amelia: (Robert Thomas Bush) 1842-1930

James Bailey was born July 24, 1820, in Alverstoke Parish, Gosport, Hampshire, England, a son of James Bailey and Mary Wright. His father was listed as a seaman on James' christening record, but James apparently did not follow the sea. In the 1851 Hampshire census, he is listed as a laborer. He was also a newlywed, for he had married Mary Ann Brockway of Portsmouth on March 17, 1850. Mary Ann was born in Portsea, Hampshire, on March 23, 1821, a daughter of Hezekiah Brockway and Amelia Hobbs. Mary Ann had a 7-year old daughter, Amelia, at the time of her marriage to James.

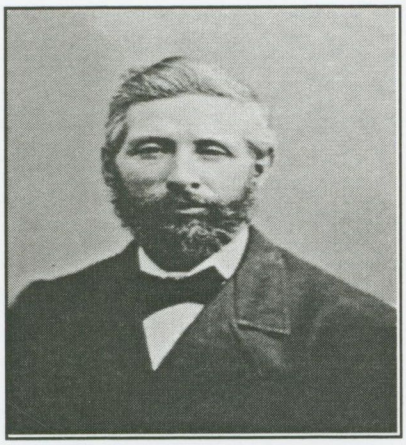
This new family was visited by the Mormon missionaries, and they accepted the Gospel. Both James and Mary Ann were baptized on Valentine's Day, February 14, 1851, an auspicious beginning! Young Amelia was baptized a year later, February 17, 1852. They were members of the Gosport Branch, the Church of Jesus Christ of Latter-day Saints, and like many other members of that Branch, began saving to emigrate to Zion. The family sailed from Liverpool on the *Jersey*, February 5, 1853, and arrived in New Orleans on March 22. Traveling across the plains in Capt. Joseph W. Young's company, they arrived in Salt Lake City on October 10.

James settled his family in the Farmington, Utah area and began to farm, which occupation he kept for the rest of his life. In 1868 he and Mary Ann followed their daughter Amelia, now Mrs. Robert Thomas Bush, to Malad, Idaho. They had no other children of their own so Amelia's children and grandchildren became their closest family.

James purchased a house and lot near the intersection of what is now Bannock Street and 100 West and several parcels of farming land, the largest of which ran from Bannock Street south and west to the vicinity of the present railroad tracks. When the Baileys passed away, this property went to their only heir, Amelia Bush. When Amelia died, the property passed to one of her younger sons, Albert W. Bush. Albert subdivided the land and put in a street which is now called Bush Avenue.

James Bailey died February 1, 1899, in Malad, aged 78. Mary Ann died September 21, 1906, also in Malad. She was 85 years old. They are both buried in the Malad City Cemetery.

Submitted by: Lois Lower



Robert Thomas Bush

Born: 29 March 1836 Southsea, Hampshire, England
Parents: Thomas Bush & Sarah Meaton
Departure: 4 Ferbuary 1854
Ship: *Golconda*
Arrived: 6 October 1854 Salt Lake City, Utah
Died: 11 January 1925
Buried: Malad Cemetery, Malad, Idaho



Amelia Brockway

Born: 16 October1842 Buckland, Hampshire, England
Mother: Mary Ann Brockway
Departure: 5 February 1853
Ship: *Jersey*
Arrived: 10 October 1853
Died: 15 November 1930
Buried: Malad Cemetery, Malad, Idaho

Married: 8 December 1859, Farmington, Utah
Moved to Malad Valley: 1868

9 Children:

James Henry: (Isabel Simpson) 1860-1902
Amelia Jane: (John M. Reed) 1863-1942
Mary H: 1865-1891
Sarah M: (William H. Jones, div. and Edward R. Evans) 1867-1902
Robert Thomas Jr.: (Mary Williams) 1869-1955
Charles W: 1871-1874
Arthur Marion: (Rebecca Davis) 1874-1949
Albert Walter: (Rhoda Nelson) 1876-1952
John Edward: (Lillian Reese) 1884-1933

Robert Thomas Bush was born March 26, 1836, in Southsea, a suburb of Portsmouth, Hampshire, England, a son of Thomas Bush and Sarah Meaton. Not long after Robert's birth, Thomas became the landlord of the Duke's Head tavern on Barrack Row inside Portsmouth. A second son, John, was born in 1838, but the young family was destined for tragedy. Little John died in 1842 at the age of 4, and the father followed a few months later. Sarah Meaton Bush then ran a boarding house to care for herself and her son Robert. Portsmouth being a British port town, it wasn't long before she met William Hapley, a Royal Marine, and they were married November 19, 1844.

Young Robert thus embarked on a life of travel unusual for a child of his age. William Hapley was soon assigned to Ireland and then to Wales, taking his family with him. In 1847 he was back in England and then sent aboard a warship on a 3-year deployment to India. Now 11 years old, Robert was allowed to accompany his step-father, as young boys regularly served as "cabin boys" on British ships. It was a long voyage of 99 days, around the Horn of Africa and then patrolling back and forth in the Indian Ocean. In later years, he told stories of pirates and seeing a sailor eaten by sharks, but he was especially impressed with the elaborate ceremonies the ship's crew entered into when they crossed the equator to "initiate" any on board who were crossing for the first time. On the return trip in 1850, Robert "came of age" and was entered on the books as a seaman so he could receive pay.

Robert spent a brief period as a crew member on another battleship, engaged in shore duty, but his days as a seaman were over. The Mormon missionaries had found his family! His mother and step-father were baptized in the fall of 1851 and Robert joined them, being baptized July 7, 1852, at the age of 16. Like many of the early Saints, Robert and his family planned to emigrate as soon as possible. Like a scout on point, Robert left England on the ship *Golconda* in February 1854 and arrived in Salt Lake City in October.

His parents and siblings followed him one year later, traveling on the ship *Siddons* and arriving in Salt Lake City in September 1855. Robert spent his first winter in Farmington and moved to Willard the next spring to anticipate his parents joining him. He was one of the men left behind in 1857 to torch the town if needed, when the main populace "moved south" to escape the feared depredations of Johnson's Army.

Meanwhile, Amelia Brockway was growing up near Portsea, Hampshire, England. She was born October 16, 1842, in Buckland, Kingston, a suburb of Portsea, to Mary Ann Brockway and an unknown father. When she was 7 years old, while living in Portsmouth, her mother married James Bailey, and the family moved across the harbor to Alverstoke, in the town of Gosport. James and Mary Ann also met the Mormon missionaries, and they were baptized February 14, 1851. One year later, at the age of 9, Amelia was baptized on February 17, 1852. Amelia and Robert were baptized within 5 months of each other, and both families are listed as members of the Gosport branch of the Church of Jesus Christ of Latter-day Saints. Surely they knew each other at that time, but no comments have survived with the family to indicate this was so.

The Baileys left England before the Hapley family, leaving aboard the *Jersey* on February 5, 1853, and settling in the Farmington area upon their arrival in Utah. Apparently Robert renewed his acquaintance with the Baileys before he moved to Willard; although he moved to the Cache valley in the spring of 1859, he returned to Farmington in December to marry the grown-up Amelia. She was 17 and he was 23.

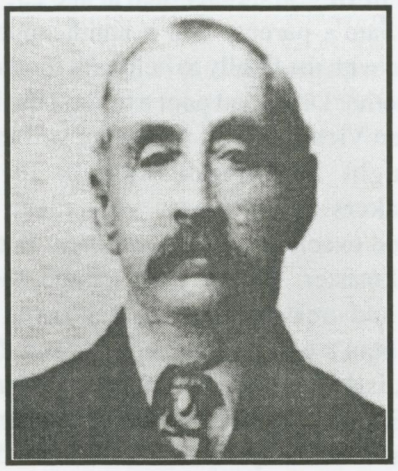
Their first child, a son they named James Henry, was born in November 1860. Robert and Amelia lived in the Logan area for the next 9 years, and added three more children to their family. In the spring of 1868, they moved to Malad, Oneida County, Idaho where they spent the rest of their lives. Five more children were born in Malad, for a total of nine, three girls and six boys. Charles died at the age of three; the others lived to adulthood.

Robert Thomas Bush purchased property on North Main Street for his family's home, some 30 acres running east to Deep Creek. He planted one of the earliest orchards in the community and it did well, allowing him to sell his produce as far afield as the Pocatello markets. He was a businessman and merchant, operating his own little store on North Main for many years. His big sign atop the entrance proclaimed "R. T. Bush, Dealer in General Merchandise". His son, James Henry, worked in the store with him, and the two went into business in the 1880's in the growing town of Eagle Rock, now

Idaho Falls. There the sign said "R. T. Bush and Son", and again they dealt in general merchandise. The Eagle Rock business was sold in 1885 to Robert's son-in-law John M. Reed. Robert also was a stockholder and a director of the Malad Co-op and served as manager of that establishment for one year.

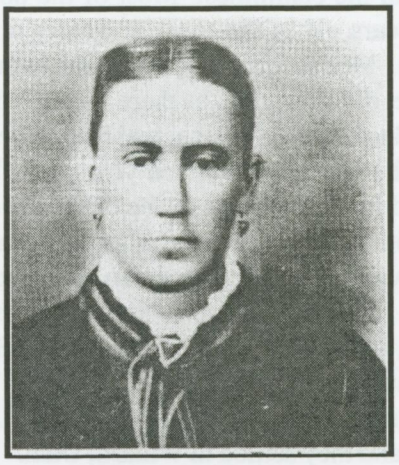
Robert was a public-minded man and was elected to two terms as Justice of the Peace. Plagued with ill health for the last 13 years of his life, he spent as much time as possible outside doing what chores he could about his home and using his favorite long-handled hoe as his cane. He died January 11, 1925, two months shy of his 89th birthday. Amelia, tall and slender to the end, survived her husband by five years. She passed away November 15, 1930, at age 88.

Submitted by: Lois Lower



Samuel Davis

Born: 12 June 1848
Tredegar, Bedwellty,
Monmouthshire, Wales
Parents: John Evan Davis &
Margaret Edwards
Arrived: 27 August 1871
Died: 30 July 1926
Buried: St. John, Idaho



Mary Blanch Jones

Born: 9 September 1859
Trinant, Mynyddislwyn,
Monmouthshire, Wales
Parents: Zephaniah Jones &
Caroline Thomas
Departure: 4 June 1863
Ship: *Amazon*
Died: 28 March 1884
Buried: St. John, Idaho
Note: Known as Polly

Married: 16 March 1874 Salt Lake City, Utah
Moved to Malad Valley: 1874

7 Children:

Zephaniah: (Isabell Izatt)
1874-1920
Thomas John: (Rachel Ann Jones)
1876-1952
Margaret Rachel: (David "H" Jones)
1878-1960
Mary Blanch: (David Stephens Deschamps)
1880-1956
Samuel: 1882
Caroline: (Arthur Lusk Bolingbroke)
1884-1953
Amelia: (David Albert Daniels)
1884-1949

Samuel Davis was born on June 12 1848. While still very young, he went with his father to work in the coalmines. Most of the boys eight or nine years old in the town of Tredegar, Bedwellty Parish, Monmouthshire, England, worked there. Samuel didn't want to be there. It was a dark, damp, cold place, and his brother had been killed in a mine when he was only fourteen years old. When Sam injured his hand seriously, he determined he would live without working in the mine. He dreamed of one day owning his very own green farmland.

His parents, John and Margaret Edwards Davis, joined the Mormon Church in 1851, and on August 23, 1856, he too was baptized. The family was finally able to sail to America on August 27, 1871, and they settled in Willard, Utah.

While there, Sam met Mary Blanch Jones (known as Polly). They had lived within 6 miles of each other when he lived in Wales, but Polly, having been born on September 9, 1859, was 11 years younger than Sam, but now they began looking at each other with renewed interest. Polly, her parents, Zephaniah and Caroline Thomas Jones, and their family had come to America on June 4, 1863, on the ship *Amazon*. They too had traveled across the plains to live in Willard.

When Polly was only 10 years old, her mother died. Four years after arriving in Utah, when Sam was 26 and Polly was 15, they were married in the Endowment House in Salt Lake City, Utah. Samuel's parents accompanied the young couple, and they too received their endowments and sealings.

Sam and Polly's first son, Zephaniah (Niah) was born on December 4, 1874, while they lived in Willard, but soon after his birth, they moved to Malad, Idaho, and settled in Frog Town, in lower St. John on Devil Creek.

Sam became a citizen of the United States on November 23, 1880. Two years later on February 4, 1882, he received a land patent for 160 acres of land. His dream was finally achieved, and he owned his own farm.

During the ensuing years, his parents and some of his brothers had moved to Malad. They all worked together clearing the land, building houses, corrals, fencing and all the things necessary for creating homes. Sam and Polly had one of the nicest frame homes in the valley with lots of flowers, an orchard and fine horses.

Almost every two years, another child was added to the family, and after giving birth to eight children in 10 years, Polly died at age 25.

Sam's parents and a handicapped brother moved in with the family to help care for the children. Grandmother Davis had poor eye sight but had sewed for Queen Victoria when they were still in England. She taught her granddaughters to be good homemakers. Sam was a very clean man and demanded excellence in his children, but he was a hard taskmaster. As the years passed, the children married and created homes of their own.

Sam's parents died, and his son, Niah, with his wife, Isabell (Bell), and their two children moved in with Sam to care for him. Sam still demanded his own space, but they settled down with day-to-day living, each of them having a job to do and getting it done. Mornings they had a leisurely breakfast after the children had gone to school. Summer evenings they sat on the porch contemplating a day's work well done and the quiet beauty of the valley. Winter nights they sat around the coal oil lamp and read, enjoying the warmth of the old wood burning stove.

Things were not always good. World War I came with men from the valley giving their lives fighting on foreign soil, and the aftermath of influenza that took the lives of so many of their friends and neighbors was hard to accept. But that too passed.

Sam's son, Niah, died, and Bell stayed on the farm and cared for her father-in-law. As he grew older and his health was failing, he took turns staying with his daughters. He became a calm, quiet, serene man and helped with the work on the farm as much as his physical abilities allowed him.

His grandchildren call him Pap, and they lived side by side with few skirmishes to mar the even temperament of their days. He was still a proud man who cared about his appearance. When his hair began turning gray, he had Bell put unsalted butter in a pan on the stove and scorched it until it turned brown. He then kept it in a little jar and would put it on his hair supposedly to keep it from going gray. He still had to have hard starched collars that were attached to his shirt with little pins. Samuel always wanted to look nice.

Then Pap got sick. He had cancer and had to go to the hospital. He didn't like that at all but enjoyed when his grandson Sam would drive the buggy to the hospital and take him for a ride out to look at the farm.

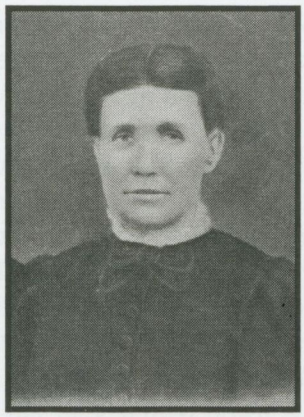
He died on July 30, 1926, and the next day he was buried in the St. John Cemetery.

Submitted by: Betty Richards



Louis Deschamps

Born: 12 March 1838
St. Timothee, Beauharnois County, Province Quebec, Canada
Parents: Francois (Henault) & Josephte Pare Deschamps
Died: 20 September 1902
Buried: St John, Idaho



Ann Stephens

Born: 10 October 1840
Pencader, Carmarthen, Wales
Parents: David Philips & Jane Evans Stephens
Departure: May 30,1863
Liverpool, England
Ship: *Cynosure*
Arrival: July 19, 1863,
New York Harbor
Died: 5 March 1909
Buried: St. John, Idaho

Married: 30 March 1867 in the LDS Endowment House, Salt lake City, Utah
Moved to Malad Valley: 1870

11 Children:

Rosalie Jane: 17 Feb. 1868
Mary Ann: 7 April 1869
Louis Francis: 22 May 1871
Josephine: 6 May 1873
David Stephens: 27 Dec. 1875
John Washington: (twin) 22 Feb. 1877
Thomas Victor: (twin) 22 Feb. 1877
Francis Mitchell: 2 March 1879
Daniel Henry: 30 Dec. 1880
Rachel: 18 May 1883
Nellie: 8 Dec. 1886

Ann Stephens was born, October 10, 1840, in Pencader, Carmarthen, Wales. She was the daughter of David Phillips Stephens and Jane Evans Stephens.

Mormon missionaries began preaching the gospel in the village and encouraged the family to come to America and join the saints who were traveling west to Zion (Utah). They were converted. Two sons, Thomas and John, began saving some of their earnings to pay passage across the Atlantic Ocean.

After several years, when it came time to depart from their native land and home, they changed their minds. Their younger sister Ann told her brothers she would be happy to go to America if she had the money. Thinking it was a joke on her part, they offered her their savings to make the trip. Her faith was strong, her heart sincere, and with a few personal belongings, she was soon on her way to join the saints in America. Of course her brothers thought she would surely change her mind when reaching the mighty ocean to board the ship, but she did not. At the age of 22, she sailed for America, Saturday, May 30, 1863, on the ship *Cynosure* out of Liverpool, England, with 774 other saints, arriving in New York Harbor July 19, 1863.

Upon arriving in the Salt Lake Valley, she was taken to the home of Brigham Young, Jr. as a housemaid. Many times Ann mentioned to her children the life at this home, of what a wonderful man Brigham was, of the kindness and thoughtfulness shown her by him and his family. Her work there was caring for the fine linens of the home (The Beehive House). Being an expert seamstress brought her more money than salary as a housemaid. This was encouraging to her, as she was trying to save enough money to bring more of her family from Wales to Zion.

She accomplished this desire in seven years, and the rest of the family came from Wales to Zion. They settled in the small town of Willard, Utah. Ann moved with her family to Willard but kept and cherished the close friendship with the Youngs.

About the same time that Ann left Wales, a young Frenchman named Louis Deschamps left his home in Canada and drifted south towards St John, Idaho.

Louis Deschamps was born March 12, 1838, in Timothee, Beauharnois County, Province Quebec, Canada. He was the son of Francois (Henault) Deschamps and Josephte Pare' Deschamps. His father was a woodsman or logger who probably built the first log houses, and Louis learned his father's trade.

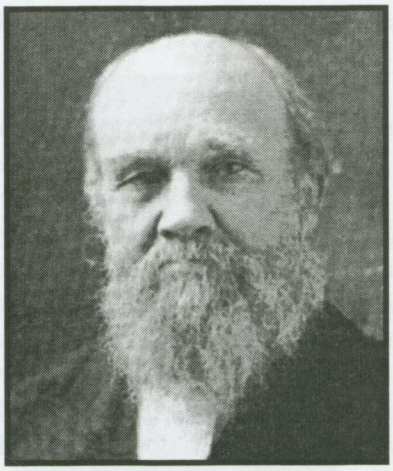
As he left his home for America, he traveled with other woodsmen or trappers, perhaps over a period of several years, down into Montana and Idaho, or possibly to St Louis, Missouri, and then coming westward with a Mormon wagon train. It was said that he built the first cabin in Boise, Idaho. He was baptized into the LDS church on July 28, 1866, at the age of 28. At some time in late 1866 or early 1867, Louis met Ann Stephens. She had been baptized into the LDS church on July 5, 1854, about 13 ½ years earlier, in Wales. The couple probably met in Brigham City, Utah, or Willard. Ann was a Welsh and English-speaking lady. Louis, a French Canadian, spoke French. Their courtship must have been a bit different than most because neither of them could speak nor understand the language of the other. But by signs and motions of various sort they courted. They were married in the Endowment House in Salt Lake City, Utah, on March 30, 1867, by Wilford Woodruff.

Louis and Ann were living in Willard, Utah, at the time of the birth of their first child. In 1870 the family moved north to Malad, Idaho, with Ann's brother David and cousin Henry Jones. A year earlier, in 1869, the hamlet about 5 miles west of Malad, St John was named by Welsh immigrants. Ann's parents, David and Jane Stephens, moved to St John in 1869. Louis and Ann and their family followed them to St John in 1872. Numerous families "staked their claims" with "squatter's rights" on land in St. John during this time. However, the Deschamps did not officially homestead until March 5, 1880. They built a house and store to supply the community needs.

The couple lived in St John until the time of their deaths. They were the parents of 11 children.

Louis died September 20, 1902, at age 64. Ann Stephens Deschamps died March 5, 1909, at age 69. They are buried in the St. John Cemetery. A picture of them hangs in the Pioneer Museum in Malad.

Submitted by: Sue Ann Deschamps Robbins, great-great grand daughter
Additional information submitted by: Judy Goodsell



Jesse Richard Dredge

Born: 25 December 1795
Frome, Somersetshire, England
Parents: Richard Henry Dredge & Sarah Sharp
Departure: 16 May 1861
Ship: *Monarch Of the Sea*
Arrived: Salt Lake City, October 1861
Died: 11 March 1913



Ellen Rhees

Born: 12 February 1836
Bath, Somersetshire, England
Parents: Horatio Nelson Rhees & Sarah Ann Green
Died: 9 December 1903

Married: 29 April 1854
Coalbrook, Monmouthshire, Wales
Moved to Malad Valley: 1866

13 Children:

Ellen Harriet: 1855-1860
Sarah Ann: 1856-1860
David Charles: 1859-1860
Elizabeth Ann: (John L. Roberts) 1861-1921
Hannah Adelia: (George Thomas) 1863-1895
Lucy Jane: 1865-1865
Emma: (James Harrison) 1866-1957
Alice: (David S. Thomas) 1868-1952
Nora: 1871-1890
Jesse Horatio: (Eliza Kunz) 1873-1957
Hettie May: (Alma Lusk) 1875-1957
Richard Henry: (Esther Howard) 1878-1963
William Rhees: (Maud Mecham) 1880-1946

In the little village of Box, near Wooten. Underedge, Glouchestershire, England, a son was born to Richard Henry Dredge and his wife Sarah Sharp on January 14, 1828. He was named Jesse Richard Dredge.

Richard Henry Dredge had been born in Frome. Somersetshire, England, a beautiful, quaint little village, with their rows of houses joined to each other and gardens in the back, as in so many little towns or villages in England. He and his wife moved to Box for his work, and there, their children were born.

Jesse Richard Dredge's educational opportunities were limited due to the necessity of assisting his family financially. In his early youth in England, he worked for a gardener. Sometimes he had to remain in the orchards for long periods of time using clappers to keep the birds away from the ripening fruit. This experience of working for a gardener proved helpful throughout his life.

Later on, because of better opportunities for employment, the family left England for Abergavenny. Monmouthshire, Wales. Here Jesse Richard worked as an iron puddler where pig iron was manufactured. His job was to keep the furnaces at a uniform temperature. This took much shoveling of coal and constant watching. At one time a sheet of iron fell on him and nearly crushed him. He was very seriously injured but in time fully recovered.

It was here in Wales that he heard the message of the L.D.S missionaries as they sang and preached on the street. Even though it meant separation from his family, he became a member of the Church of Jesus Christ of Latter Day Saints, being baptized May 11, 1851. He continued his close association with the missionaries and the members of the Monmouthshire conference and Blair Branch.

In the meantime, in Bath, Somersetshire, England, another child, a girl, was born on February 12, 1836, to Horatio Nelson-Rhees and Sarah Ann Green. Her name was Ellen Rhees. She worked early in her life in a tailoring school, starting at the age of eight years. She learned to read, write and sew. Here, she also met a friend who taught her the Gospel, and together they attended meetings held by the missionaries. Her parents bitterly disapproved of all this because of the prejudices there against the Mormons. One evening, on returning from a meeting, she found her little suitcase packed with her things on the doorstep and the door locked against her. Her family never accepted her in their home again. She went to live in her friend's home for a year. Three months after she was put out of her parent's home, she was baptized, August 1, 1851, at 16 years of age.

Later on, she heard from her brother Charles, who had gone to Wales to work. She learned that he too had joined the church, and upon his invitation, she joined him in Abergavenny, Monmouthshire.

At the home of friends, following a church service, she met young Jesse Richard Dredge. Immediately, they became aware of their similar circumstances and need for companionship. Their love of the Gospel and their desire to live their religion were even a greater force in bringing them together. When Jesse proposed to Ellen, he said, "You have lost your home, and I have lost mine for the Gospel's sake. Let's make a home where we can live it together." They were married soon after, April 29, 1854, at Coalbrookvale, Blaina, Aberystruth, Monmouthshire, Wales. They had known each other just three weeks. He was 26 and she 18, but as they have said, "It was love at first sight." Two girls and one boy-Ellen Harriet, Sarah Ann and David Charles were born to them there, but an epidemic of typhoid fever took these three little children all within 14 days. What a tragedy this was to them. Ellen gathered up the clothes from the three little children and gave them to the needy and did sewing and nursing to try to get over her grief.

After such a tragedy, we can well imagine how they welcomed another little girl, Elizabeth Ann, eleven months later. It was then that Ellen and Jesse decided to join her brother, Charles, now living in America.

With their six-week-old baby, they sailed from Liverpool, May 16, 1861, on the *Monarch of the Sea*. The sea was rough and the crossing hazardous. They did not have a cabin as they came steerage, which meant that they had to remain on the deck of the ship. A great storm raged for three days and nights, and during this time they had to hang on to a post or something stationary—Ellen holding the baby Elizabeth Ann all the way, day and night. It has been told that during this storm, one woman lost her baby. It was washed overboard.

The Dredges arrived in America during an eventful year in the history of the United States. Lincoln had stated his position regarding the Union in his inaugural speech in March of 1861. On April 12, the first blood was shed to mark the beginning of the

Civil War. So Jesse and Ellen must have been more than bewildered upon entering the States on June 19, 1861; they must have found it difficult to get passage from the coast to the interior to join the Saints who were going to Utah.

They made their way as far as they could by train, then by wagon and oxen. They joined up with the Joseph Horne and Homer Duncan Company. Because of his excellent ability to handle a team of oxen, Jesse was asked to go back and help companies of immigrants make their way to and across the Platte River, a very difficult crossing. His wife, Ellen, and baby went on to Utah with the aforementioned company.

At one time, the wagons tipped in the river, and Jesse was nearly drowned. He could not swim. After he had gone under the water the third time, he was rescued. He often spoke of a vision he had while under the water when he had thought he was to die. This vision told him of a numerous posterity he was to have in the church.

After going on by wagon and walking much of the way, Ellen arrived in Salt Lake City. When she arrived, she did not know where to go. She was sitting on her luggage in Pioneer Square where the Saints first came and were met by friends. She knew no one there. Finally, a Brother Giles, whom she had known as a missionary, came by. How happy she must have been to see a familiar face. He took her to his home, where she and her baby lived until her husband Jesse came to her about two months later. She worked as a practical nurse and kept busy. This was in the old Eighteenth Ward. Jesse arrived the October 21, 1861, with the Godbe and Wright Freight Company. There were twenty wagons. Often Ellen had stood at the gate, looking up and down the street waiting for his return, not knowing anything about him but having faith in his safe arrival. Often other men, who admired her, had tried to tell her he would not come and that he might have gone back to England, etc. But she knew he would come. One evening, as she stood there at the gate with tears in her eyes, she saw him coming down the street. What a joyful reunion!

They lived in the Sixth Ward in Salt Lake City for a short time, and then they moved to Kaysville, where two more daughters were born, Hannah Adelia, March 28, 1863, and Lucy Jane in May 1865. Lucy died December 23, 1865, in Kaysville, where she was buried. For a short while, they lived at Willard, and then, in the spring of 1866, they moved to Malad, Idaho, happy to meet friends whom they had known in Wales. Here the following children were born: Emma, Alice, Nora, Jesse Horatio, Hettie, Richard Henry, and William Rhees.

In establishing his home in Malad, Jesse's early experiences of hard work and gardening in England proved invaluable to him, and he was known for his Dredge Murphy potatoes. He was a hard worker and could dig ditches along with any man.

It was quite a struggle to provide for their large family, but Jesse was a hard worker and the family enjoyed as many of the necessities of life as could possibly be given them, under the existing circumstances. They were very frugal and made what they had go as far as possible.

They skimmed the milk and sold the cream to those who did not have cream. An orchard was planted as soon as trees could be obtained. There were apple, plum, and prune trees that furnished fruit, shade, and play, not only for his own family but for his grandchildren later on.

When the 52nd Quorum of Seventy was organized November 11, 1883, by Seymour B. Young, Jesse Richard was made second counselor in the presidency. He was a High Councilman from 1888 to 1907, and during those years, he traveled with a good team from one end of the Stake to the other. He was made a Patriarch by Charles W. Penrose, March 12, 1911.

In 1907, with his son, Jesse Horatio, he traveled to Bethlehem, Pennsylvania, to visit his brother and sister, Henry and Sarah, whom he hadn't seen for 45 years since leaving Wales.

Ellen was a skilled seamstress for many in the community, as well as acting as a practical nurse. She was active in many church activities and served for years as Secretary of the Relief Society.

Ellen died of pneumonia December 9, 1903, at Malad. Jesse Richard died March 11, 1913. They were held in honorable remembrance by their large family, children, and grandchildren. Though Jesse Richard had very little or practically no formal education and could not write, he was a very wise man whose counsel was sought by those of his community. The vision he had when nearly drowned was literally fulfilled. He had a great posterity!

Submitted by: Dredge family



Daniel Richards Evans

Born: 9 December 1850 St. Joseph, Buchanan, Missouri
Parents: Edward David Evans & Alice Richards
Departure: 1863 from Nebraska
Arrived: 1863 Logan, Utah
Died: 20 August 1932
Buried: St. John, Oneida, Idaho

Ann Elizabeth Colton

Born: 6 July 1853 Danesmoore, Derbyshire, England
Parents: Joseph Kniveton Colton & Ellen Hewitt
Departure: 26 April 1855 from Liverpool, England
Ship: *The William Stetsen*
Arrived: 13 September 1861 Salt Lake City, Utah
Died: 12 January 1932
Buried: St. John, Oneida, Idaho

Married: 25 October 1878, Salt Lake City, Utah
Moved to Malad Valley: 1866 & 1868

8 Children:

Ann Elizabeth: 1879-1881
Ellen:1881-1882
Alice: 1883-1965
Daniel: 1885-1960
Son: stillborn
Sarah: 1889-1969
Daughter: stillborn
Charlotte: 1893-1980

Daniel Richards Evans was born December 9, 1850, in St. Joseph, Buchanan, Missouri. (Daniel's father, Edward David was born on July 27, 1812, at Hirwain, Glamorganshire, Wales. His mother, Alice Richards was born February 11, 1827, Merthyr Tydfil, Glamorgan, Wales.) Later between 1855 and 1857, the family moved to Nebraska and lived there until Daniel was 13 years of age. They crossed the plains by ox team, arriving in Logan, Utah, in 1863. In 1868 the family moved to Malad, Idaho, where they all spent the rest of their lives.

Ann Elizabeth Colton was born July 6, 1853, in Danesmoore, Debyshire, England. When she was about two years old, starting to talk and walk, she crossed the ocean with her parents. They left Liverpool, England, on April 26, 1855, and sailed for America in the ship *The William Stetsen* with 293 saints aboard, arriving at New York on June 24, 1855. From there they went to Pennsylvania where Ann's father worked in the mines for six years. They left Scranton, Pennsylvania, in the spring of 1861, at the beginning of the Civil War. They crossed the plains in the company of Joseph Horn and Homer Duncan. Ann's father got an infection in his foot and died on the plains. When Ann was eight years old, they arrived at Salt Lake City, Utah, on the September 13, 1861. They remained there a short time and then moved to Morgan, Weber County, Utah. They endured many hardships incident to pioneer life. For one whole winter they lived on whole wheat boiled with no salt. They also ground wheat to make bread. The family left Weber Valley and came to Malad, Idaho, in October 1866. They lived on a farm the first winter in a dugout west of the home of Jessie H. Dredge. Then they built a log room and later had two rooms. Nails were not available so wooden pegs were used instead.

Daniel and Ann's courtship lasted five years. During that time Daniel investigated Mormonism. One of the books he read was called The Voice of Warning. He was baptized a member of the Church of Jesus Christ of Latter Day Saints February 2, 1877. His twin sisters, Alice and Ann, were baptized the same day. On October 25, 1878, Daniel and Ann were married in the Endowment House in Salt Lake City, Utah, and they were sincere and faithful members of the church.

Ann was first counselor to President Elvira A. Harrison in the first organization of the Y.L.M.I.A., organized November 1, 1877. About the year 1880, Daniel was President of his Elders Quorum. In 1888 Daniel was made first counselor to Bishop James P. Harrison of the St. John Ward in which this capacity he served for 22 years.

Daniel and Ann lived in the house east of his parent's home, which was on the corner across the street from his sister Mary Jane Thomas a block south of our chapel. Their first two children (of eight - six girls and two boys), Ann Elizabeth and Ellen, were born there. They were large fat babies. When Annie was a year and about eight months old, she took sick and was only sick a short time and passed away. Then when Ellen was nearly eight months old she took sick and soon passed away. One had pneumonia, and the other one had measles. Before Ellen was born, Daniel had gone to a meeting one night. Mary Sawyer, Ann's sister, and Lewis Hamblin, Daniel's cousin, were at their home. Ann was sitting sewing, when she felt perculiar and looked down at her side and saw two babies in a box. She got up and walked the floor. Mary noticed Ann seemed different and asked her what was the matter but didn't know what Ann had seen because she didn't tell anyone until after Daniel came home. Ann told Daniel, and he tried to console her by telling her maybe she was going to have twins. When Annie and Ellen took sick, she tried to have faith, but what she had been shown was still in her mind. So it seems they were just to bud on earth and bloom in heaven.

Later Daniel and Ann sold their first home to Will Evans and bought a lot three blocks north on the same side of the street as our church building (1st Ward).

Daniel was a carpenter, contractor, and undertaker and bought his first shop from David Jones, who was called David Sair, which means carpenter in Welsh, located on Bannock Street east of Hugh Evans's blacksmith shop. Sometimes when Sarah was a little girl, she carried his lunch down there to him.

In 1895 when Charlotte was two years old, Daniel and Ann went to the Logan Temple and did endowments and sealings for a dozen or so of their dead relatives.

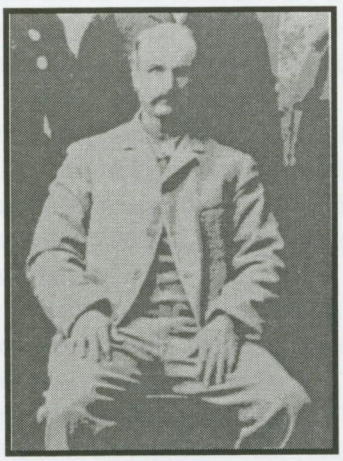
Daniel, being a carpenter and mortician, used to make coffins out of wood and lined them inside with bleach over cotton batting and put embroidery at the top edge inside and covered the outside with blue or white cashmere trimmed with lace or ribbon and little shiny ornaments, and on top of the lid he put a

little silver with the words "At Rest" or "Darling" on it. He made many for the Indians, who usually had black ones. He made some of the coffins in the granary. When Daniel came home in the evening and had to go back to the shop to make a coffin, sometimes Alice would go with him to cut the plain cloth out from between the scallops of the embroidery and they would stay until 12 o'clock. Daniels's son Dan would also help his father build coffins. Daniel was in business for several years with Ben Williams. Later he had a carpenter shop in town by the new Peck Hotel.

Daniel quit being a mortician when they began embalming. He helped a man from out of town embalm an elderly woman named Mrs. Ripley, who was the first one here to be embalmed in order to be shipped back east for burial.

Daniel and his brother- in- law, Hyrum Sawyer, were in business together as contractors by the name Sawyer and Evans. They built a brick building on the south side of the shop and rented it to the Studebaker Co.

Written by: Charlotte Evans
Adapted and submitted by: Ardelle Williams



David Richard Evans

Born: August 23, 1853
Fillmore Co., Nebraska
Parents: Edward Davis Evans &
Alice Richards
Arrived: 1868, Malad City
Occupation: Freighter
Died: April 20, 1943
Buried: Malad City, Idaho



Charlotte Parry

Born: December 21, 1854
Ely, Glamorganshire, Wales
Parents: William Parry &
Mary Ann Thomas
Arrived: 1866, Malad City
Occupation: Businesswoman
Died: June 16, 1924
Buried: Malad City, Idaho

Married: April 7, 1880

4 Children

Maud Irene: 1880-1898
David Parry: (Eliza Chivers) 1886-1934
Mary Ann Mabel: 1887-1888
William Edward: (Elizabeth "Leah" Chivers) 1891-1987

David Richard Evans was born August 23, 1853, in Fillmore County, Nebraska, to Edward Davis Evans and Alice Richards. In 1863, at the age of 10, he crossed the plains with his parents. The family settled in Logan and later came to Malad in 1868.

At the age of 15, he went to Montana where he worked for a freighting company for a time. Later, he formed his own freighting business. He would meet the trains at Corinne, Utah, and haul freight up to Montana and Eagle Rock (Idaho Falls).

In 1880, David married Charlotte Parry. A few years later, after the railroad came to southeast Idaho, David's services were no longer needed as a freighter. He then went to work in the pool hall in Malad. He became known as the best pool player around. When Charlotte opened her restaurant, he helped and supported her whenever he could.

David loved to dance and listen to music. After Charlotte died, and upon hearing music coming from his house, his granddaughters would sometimes quietly go over and peek through the parlor window and watch him dance.

As he grew older, his eyes began to fail. He had an operation for cataracts, but eventually he became almost blind. In his later years, he always wore dark glasses.

At this time his granddaughters were also responsible for taking care of his clothing and his home, making sure everything was clean. He would give them a quarter for their hard work. For many years, at Christmas, he would put a quarter in the toe of the girls' stockings. Ten cents was for the show, ten cents was for the children's dance, and five cents was to spend on treats.

He did have one bad habit. He chewed tobacco. The granddaughters remember when he came to visit, he wouldn't always use the spittoon. They were amazed that someone would dare to get their mother's spotless floors dirty!

David died in 1943, a few months short of his 90th birthday. As stated in his obituary in the Idaho Enterprise: "As one of the early pioneers in the Malad Valley, he endured many of the hardships incident to the settlement of this valley and took an active part in the early development of Malad Valley."

Charlotte Parry was born in Ely, Glamorganshire, Wales, December 21, 1854, to William Parry and Mary Ann Thomas. She came to America as a little girl, moving to Malad in 1866 at the age of twelve. In 1880 she married David Richard Evans. They had two daughters, Maud and Mary, and two sons, David and William. Maud died a few months after her eighteenth birthday, and Mary died a few days after her first birthday. Sons, David (D.P.) and William (Creamery Bill) went on to marry and live productive lives in Malad Valley.

Charlotte suffered for about two years from cancer and was confined to her bed for the last few months before her death on June 16, 1924.

Charlotte (known throughout her adult life as Aunt Charl) could easily be considered the first businesswoman in Malad, having established a restaurant here in the early 1880s.

She was in business for more than thirty years, closing her doors in March, 1915. At one time her restaurant was the oldest in Malad, and for about fifteen years it was the only restaurant in town. An ad of the May 12, 1910, edition of the Idaho Enterprise, states that her restaurant and ice cream parlor was the "oldest and best cafe in Malad". It was located on Bannock street where Allen's Western Wear once stood, later to become the Davis Hotel. The hotel was built about a year after Charlotte closed her business. Today, the restaurant would have been between the Oneida Pioneer Museum and Ireland Bank.

As was typical of the times one hundred years ago, Aunt Charl had a clean and simple restaurant with just the right touches of home. Inside the restaurant there was a step down from the entrance to the long dining room with a long table that took up about two-thirds of the space. There were two shorter tables on the side. The kitchen was at the back with a big table in the center and a big coal stove which was used for cooking and baking. Since there were no cabinets on the walls, items used for cooking were placed around the edges of the center table.

Among those regular customers who stopped often at the cafe were out-of-town salesman and the train crews. Granddaughter C. Ione Evans Jones remembers as a small child watching from the steps to the dining room, a salesman or "drummer" wash his face from a basin. She was so interested in what he was doing that when he finished he gave her a miniature Persian-type rug that came in the cans of tobacco that he was selling.

Aunt Charl provided regular meals and short orders with prices being very moderate. One of her most popular dishes was delicious homemade ice

cream which sold for five cents a dish. She was also known for her lattice-top pies, cranberry being a notable favorite. At that time there was a hall upstairs in the Evans Co-op building. Granddaughter Maud Evans Jones remembers seeing about fifty to sixty pies all lined up ready to be served for a large gathering. This was quite a sight considering everything was cooked by Aunt Charl!

One time while Aunt Charl was cooking at the stove in the cafe, lightning struck the stovepipe and knocked a fork out of her hand. Although it only numbed her hand, she was scared of lightning for the rest of her life. Anytime there was lightning nearby, Aunt Charl would hide in the nearest closet along with any of the grandchildren who happened to be around!

Aunt Charl had the gift of a keen business mind. For a woman of her day, she was progressive and independent. She not only knew what it took to make a success of her restaurant, she also was able to take advantage of other opportunities and turn those into profitable ventures. She had the opportunity to buy a large piece of property on North Main between First and Second North, for the sum of $125. She then built two homes, one having an apartment in the back where she and her husband, David, lived. These homes she rented out. Two more homes were eventually built on the remaining property by sons, D.P. and "Creamery Bill".

Aunt Charl was also known for her kindness, generosity, and compassion toward others. Whenever there was an illness or death in town, she would take food to that family. But she would always go at night because she didn't want anyone to know what she was doing. One night after visiting such a family, she left by way of their back door for home. But she became lost in the darkness as there were no street lights in town like we have today. It was sometime before she got home.

At the time of her death, much was said about Aunt Charl by her friends and family. The June 19, 1924, edition of the Idaho Enterprise states: "It is always hard to part with such a good woman. She had always been a hard-working woman, doing much for the advancement and upbuilding of her community."

Information taken from interview with David and Charlotte's granddaughters, C. Ione Evans Jones and Elaine Evans Godfrey
Written and submitted by: Marilyn Jones



Thomas Lewis Evans

Born: 21 August 1805
Talley, Carmarthen, Wales
Parents: Evans & Jemima Lewis
Occupation: Tailor
Departure: May 1863 Liverpool, England
Ship: *B.S. Kimball*
Arrived: October 1863
Salt Lake City, Utah
Died: 2 January 1893
Buried: Malad, Oneida, Idaho

Jane Davis (or Davies)

Born: 24 February 1805
Llanelly, Carmarthen, Wales
Parents: Benjamin Davis & Sarah Edwards
Departure: 30 April 1866 Liverpool, England
Ship: *John Bright*
Died: 31 January 1890
Buried: Malad, Oneida, Idaho

Married: 1840
Moved to Malad Valley: 1866

5 Children:

Mary: 1840
Benjamin: 1844
Evan: 1845
Sarah: 1847
Jamima: 1850

Thomas Lewis Evans and Jane Davis lived in Glamorganshire, South Wales, and were the parents of five children, two of whom died in their infancy. Their living was very meager as work was scarce. Benjamin at the age of eight years was forced to work in the tin works. About the only food they could afford then was bread and tea.

Thomas was a tailor by trade. His family belonged to the Methodist Church. One day two Mormon Elders, Dewey Elvoid and a Captain Evans, came to this part of Wales, holding meetings and tracting from house to house. At the Evans home, tracts were left, read, and an investigation was started. They became converts a number of years before being baptized, because of the lack of missionaries at that time.

The family embraced the gospel in the early part of 1863. They decided they would immigrate to America. It was decided that the father, Thomas, and the oldest daughter, Mary, should come first and provide means for the rest of the family to come. In the early spring, Thomas and Mary sailed from Liverpool on the *B. S. Kimball.* They arrived in New York, June 18, 1863, and joined the company of immigrants under the direction of Captain Wooley (Gillett Company) arriving in Salt Lake City in October 1863.

Three years later (1866), Jane, Ben and Jemima left on the sailing vessel *John Bright,* traveling on it for five weeks and three days. They were only able to procure the cheapest passage possible, creating a very unpleasant journey in the hull of the ship where the freight was stored. A remarkable incident occurred while sailing. A terrific storm arose. Jane's heart was quaking with fear, but she being a prayerful woman knelt on the floor and petitioned her Heavenly Father to protect them and take them safely to Utah. While she was praying, a voice told her to rise. She hurriedly arose just as a large barrel of vinegar fell on the very spot where she had been kneeling. It would have landed directly on her had she not listened to the promptings. This episode was an inspiration to her. She felt sure they would arrive safely in Utah, which they did.

They landed at Castle Gardens, New York. Their journey across the plains to Utah by mule team was under the direction of Captain Ricks. In Salt Lake, they were reunited with Thomas and Mary. With the exception of Ben, the family pioneered in Malad. They were among the first people to come to Idaho in the fall of 1866, where they resided the rest of their lives.

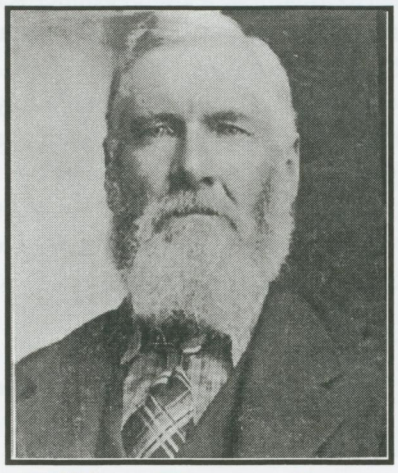
Ben remained in Salt Lake City where he was employed with Morgan and William Davis as a plasterer until late in 1866. He then came to Malad and was employed by the Western Union Telegraph Company, working between Salt Lake and Cheyenne and later Montana. He worked for three years for the company and then was promoted to company foreman. He was nicknamed "Telegraph Ben". Ben married Mary Jane Jones on October 10, 1872.

Mary Evans married George Stuart October 8, 1865. Jemima Evans became the second wife of George Stuart on April 8, 1874.

Thomas L. and Jane homesteaded a piece of land just a few rods from their daughter Jemima's home. They built their house near a big spring. Jane died in 1890 at the age of 78 years, 11 months and 3 days. Thomas died in 1893 at the age of 82 years, 9 months and 11 days. Thomas deeded his property to Jemima's boys. In exchange Jemima had provided for Thomas and Jane for many years.

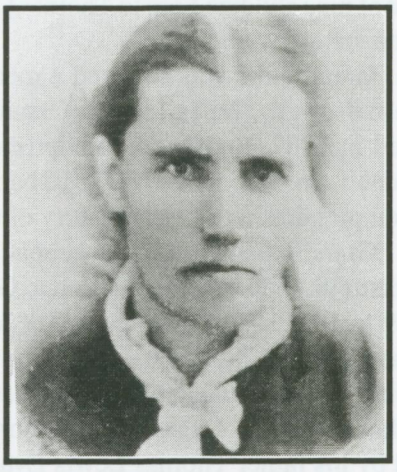
Information was obtained from histories by: Jemima Stuart, Edith Stuart Harris (K.E. Harris), Hannah Deschamps and Malad City Cemetery

Compiled and submitted by: Bob and Lael Christophersen



William Thomas Evans

Born: 18 May 1839
Pembrey, Carmarthenshire, Wales
Parents: Thomas Lewis Evans & Ann Jones
Departure: Summer of 1876
Died: 14 July 1902
Buried: Malad, Idaho



Ann Jones

Born: 10 September 1841
Kidwelly, Carmarthenshire, Wales
Parents: John Jones & Elizabeth Jenkins
Died: 8 December 1896
Buried: Malad, Idaho

Married: 1861
Moved to Malad Valley: July 4, 1876

10 Children:

Elizabeth- 1863
Thomas Jones- 1866 (Died as a child)
John Jones- 1868
Sarah Ann- 1871 (Died as a child)
Thomas Jones- 1872
James Jones- 1874
Hugh Jones- 1876
William Jones- 1879
Margaretta- 1882
Mary- 1885

William Thomas Evans was born May 18, 1839, in Pembrey, Carmathenshire, Wales. He was the first of nine children born to Thomas Lewis Evans and Ann Jones Evans.

Grandfather was baptized a member of the church in Kidwelly, Wales, in 1866. Grandmother was baptized in 1867. Both were re-baptized in Malad City, Idaho, on October 3, 1882. Rebaptism was a common practice in the early history of the church.

Grandfather's life-long occupation was that of blacksmith. While on my mission to Great Britain in 1929 to 1931, I had the pleasure of laboring the last month in Kidwelly, Wales, and had the opportunity of seeing the old blacksmith shop and home of Grandfather Evans. I also saw the home and inn owned by his father Thomas Lewis Evans.

Grandfather married Ann Jones, daughter of John Jones and Elizabeth Jenkins Jones. They were the parents of ten children, two of whom died and were buried in Wales

Grandfather and his family came to America in the summer of 1876, just five months before my father Hugh Jones Evans was born. They settled in Malad City, Idaho, a small Welsh community, on July 4, 1876. Their resources were very limited, which necessitated their living for a time in a cave dug in the side of a hill. An older cousin of mine, who had been in this temporary home many times, said grandfather lined the walls of the home with specially milled lumber which made the interior of the home quite comfortable and attractive.

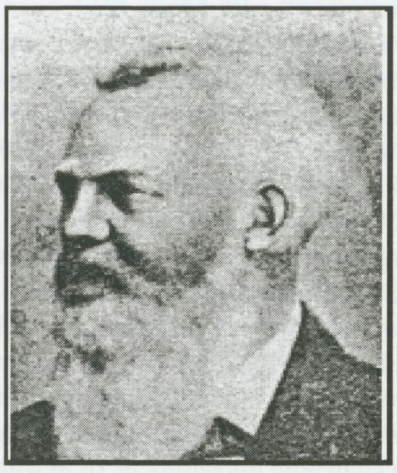
Soon after arriving in Malad, Grandfather again started his trade as a blacksmith. He taught two of his sons, Thomas and Hugh, the blacksmith trade. My father Hugh and Grandfather worked together for years as father and son and developed a substantial business built upon good work and fair and honest dealings with their customers. It wasn't long until Grandfather was able to own a much more suitable home for his large family. He acquired a small farm just north of the town which, I presume, offered work opportunities for his growing sons and provided additional income for his family.

Grandfather was a hard-working, industrious man and earned the respect and confidence of his fellow citizens. Two of his outstanding qualities were his absolute honesty and dependability. These qualities were reflected to a high degree in his son, Hugh Jones Evans, my father.

Grandmother was a loyal and devoted wife who did her part well in helping to make the difficult adjustment to life in a new country under very difficult circumstances. She and Grandfather can be proud of their large posterity.

Grandfather died of pneumonia July 14, 1902. We, the members of his posterity, can be very grateful to our grandparents that they made the necessary effort to investigate and embrace the restored gospel of Jesus Christ, thereby making it possible for us to enjoy the opportunities of this great country of America and the blessing of the gospel.

Written by: Myrthus W. Evans, grandson
Submitted by: Maydell Barfus



Joseph Harris

Born: 26 March 1836
Apperley, Gloucestershire, England
Parents: Robert Harris, Jr. & Hannah Maria Eagle
Died: 1 January 1896
Woodruff, Oneida, Idaho
Buried: Portage, Box Elder, Utah

Charlotte Ann Green

Born: 13 Septemebr 1838
Sucklye, Worcestershire, England
Parents: John Hyrum Green & Suzanna Phillips
Died: 7 January 1890
Woodruff, Oneida, Idaho
Buried: Portage, Box Elder, Utah

Other Wives: #1 Charlotte Ann Green, 18 March 1855
#2 Mary Elizabeth Green, 2 January 1865
Moved to Malad Valley: 1868

10 Children of Joseph and Charlotte Ann

Jospeh Robert: (Sara L. McCrary) 1857-1940
Deloretta: (Jared Green, Sr.) 1858-1939
Everett: (Margaret Ann John) 1931-1862
Lucy Emma: (Rueben Moon) 1862-1948
Charlotte: (Helorum Moon) 1864-1952
Paulette: (Alsinus Roberts & Joseph Roberts & Thomas Smith) 1867-1950
William:
John Hyrum:
Annie Marie: (Heber Moon) 1870-1950
Ella Eloise: (Peter Lyons Lish) 1874-1956



Mary Elizabeth Green

Born: 19 October 1847
Winter Quarters, Iowa
Parents: John Hyrum Green &
Suzanne Philips
Died: 26 September 1911
Woodruff, Oneida, Idaho
Buried: Portage, Utah

Children of Joseph and Mary Elizabeth

William Harris: 1867 died at birth
Robert Wilford: (Eunice Ann Ward)
1868-1905
Minnie Ann: (Lewis H. Chivers)
1872-1937
Elias Oscar: 1875-1896
James Browett: 1878-1888
Alice Maude: (Thomas Fred Bullock)
1880-1959
Irene: (Joseph Franklin Bullock)
1882-1954
Oliver William: (Pearl Davis)
1884-1967

Joseph Harris was born March 26, 1836, at Apperly, Gloucestershire, England, the son of Robert Harris Jr., and Hannah Maria Eagles.

He was baptized a member of the Church of Jesus Christ of Latter Day Saints in 1847. His parents had joined the church in 1840, and on the 10th of February 1841, he, with his parents and two other siblings set sail on the ship "*Echo*" at Liverpool to come to America. They were ten weeks on the trip from England to New Orleans and then to Nauvoo, Illinois, where they lived until they were driven out with the Saints in May of 1846. His father enlisted with the Mormon Battalion, leaving his pregnant wife and six children in Winter Quarters until his return on Dec. 25, 1847. Joseph was 14 years of age when he came to Utah with his family in 1850 with the Aaron Johnson Company. On the side of the wagon cover was drawn a violin and under it was written "Utah or Bust". He loved to play his violin in the evenings for the saints to sing and dance by.

He was married March 18, 1855, to Charlotte Green in the Endowment House in Salt Lake City. To this union were born eight children. On January 7, 1865, Joseph married Mary Elizabeth Green, Charlotte's younger sister, as his second wife. They also had eight children. One died at birth.

In about 1868, Joseph and his father Robert Jr., went to the Muddy Creek east of the Malad River (Woodruff, Idaho) and obtained land for farms. Joseph moved his family to Muddy Creek by 1870. He was a good hand at building houses and granaries and in about 1872 built a house on the west side of the road (Old Hwy 191). He built a fence out of intertwined brush and willows which ran on the west side of the road from the Utah border north for about three miles. He planted an apple orchard between the house and the Big Ditch (Muddy Creek) and brought the first big round leaf cottonwood trees off the Weber River planting them along Muddy Creek. He also brought the first currant and gooseberry bushes.

Joseph was a good musician and went around the valley playing for dances. He was playing in Malad when they shot up the steps of the "Old Peck Hotel". He held dances nearly every week in the house by moving all the furniture upstairs. He would then play in the bedroom so the people could dance in the front room.

He was industrious. The first grain that they raised was cut with the cradle and bound. With a

strap over his left shoulder and under his right arm and the bucket hanging in front, he sowed the first grain by hand. He would take handfuls of grain, alternating one hand with the other, and broadcast it to the ground. They had to harrow the wheat with a homemade harrow which had wooden teeth. They had to water the wheat twice and stay with it for three days at a time. Very little rest did he take, and he would have to take a lantern light when it was so dark that he couldn't see to change the water. He also built the first derrick by taking two pine poles about 75 feet long chaining them together about 2 ½ feet from the top. Then two guy ropes were fastened to the chain and anchored in the ground on each end of where the stack was. The fork was just a two-tined one.

In 1872 and again in 1877, the crickets took all of the grain , so they had to go to Utah to work to get grain. Joseph Harris went to Kaysville.

Joseph was the first to have anything that would make the work easier. In 1870 drop rakes and mowers came along. He was the first to have one. At first to thresh the wheat they flailed (pound the grain out the of head.) by hand with a flail. In 1878 they made a floor—patted it down until it was very smooth. They set a pole in the middle and laid their wheat in a circle with the head toward the inside. Then they would attach a horse, and he would walk over the heads to flail the wheat. The old floor stood for many years after they used other methods of threshing wheat. He was also the first man to buy a binder for binding wheat.

He planted sugar cane in the field east of his home. Then he went to Kaysville and got the old mill and two large vats and set them up of the banks of the Big Ditch. He boiled the juice of the sugar cane and made molasses.

Joseph took pride in his work and wanted everything that he did to look perfect. He made beautiful hay stacks. When he stacked straw, he never wanted cattle around the stack yard. He built a dam in the hay lands so that the hay could be watered to produce more.

In 1879 Joseph, along with his neighbors, built the first bridge across the Malad River. Some of the men from Portage donated the slabs for the bridge. Chips and bark were placed on top several times to make it last longer. It was used until 1902 when it was replaced.

In about 1881 Joseph prepared a float and went to Portage, stopping at every house to entertain. Ev Harris drove the wagon while Joseph played 1st violin and his son Joseph played 2nd violin. Accompanying them on the float were his three daughters, Lucy, Charlotte, Pauletta, and his daughter-in-law Sarah L. Harris along with his two wives, Charlotte and Elizabeth, and Mariah Green and Elizabeth Green. They made up the chorus.

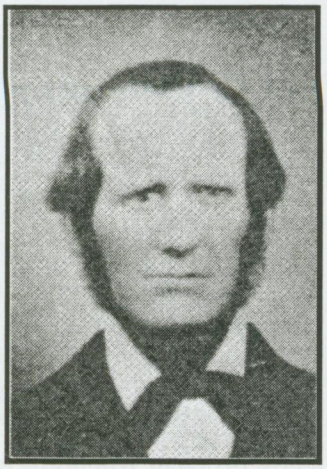
He was a great gardener. He would fatten his pigs on the vegetables that were not used by the family.

He petitioned the Government for a Post Office. Before this time, we had to go to Portage for the mail. Joseph was postmaster for about four years. There was a post office in Woodruff, Idaho until the 1950s. He also kept the stage horses to exchange the horses hauling the mail in 1880 from Corrine to Malad.

Woodruff was a branch of the Portage Ward of the Box Elder Stake. Joseph was appointed Presiding Elder of this branch in 1877 and served until 1886.

There was one thing he did not like and that was a liar. He said, "To my back they are one thing and to my face they are another." Another of his sayings was, "If you haven't got a name, you had better be dead because your name is all you've got." He died January 1, 1896, and was buried at Portage, Utah. He was the father of fifteen children who were reared in the light of the Gospel of Jesus Christ. His family never knew hunger because he was a good provider. He left a rich heritage and a wonderful example for his family to follow. Many of his posterity have served in the church, and much musical talent can be found in his descendants.

Most of the information for this sketch of Joseph Harris was taken from a history written by: Eunice Ward Harris, his daughter-in-law, who lived in Woodruff, Idaho.
Submitted by: Sharon Harris



Robert Harris, Jr.

Born: 26 December 1807
Hucclecote, Gloucestershire
England
Parents: Robert Harris, Sr. &
Sarah Oakey
Died: 29 February 1876
Kaysville, Davis, Utah
Buried: Kaysville Cemetery



Hanna Maria Eagles

Born: 10 June 1817
Apperley, Gloucestershire
England
Parents: Thomas Eagles &
Ann Sparks
Died: 29 September 1888
Portage, Box Elder, Utah
Buried: Kaysville Cemetery

Married: 18 March 1835, Methodist Church
Moved to Malad Valley: In 1868

15 Children

Joseph: (Charlotte Green & Elizabeth Green) 1836-1896
Elizabeth: (Everett Vlark Van Orden) 1838-1893
William "C": (Lucinda Landon & Edith Eagles) 1839 -1911
Thomas Eagles: (Mary Ann Payne) 1841-1928
Enoch: (Jane Ann Hoskins) 1843-1924
Sarah Ann: (John Robert Green) 1845-1882
Robert: 1847-1847
Daniel Browett: (Elizabeth Ann Thorley & Mary Ann Parkinson) 1848-1922
Maria: 1851-1851
Lucy Emma: (John Dee Phillips (div) & Silas Maisy)1852-1919
Janetta: (James Parkinson) 1854-1921
Henrietta: (John Milton Bernhisel) 1854-1909
Robert Charles: (Sarah Green) 1856-1928
Julia Ann: (Leroy Hall) 1858-1936
Mary Ellen: (Don Carlos McCrary) 1861-1921

Robert Harris, Jr. was born December 16, 1807, in Huccloescote, England, the son of Robert Harris, Sr. and Sarah Oakey. His father was a butcher so that is the trade that Robert adopted. As a young man, Robert loved to fight bare-fisted at the county fairs.

His eventual wife, Hannah Maria Eagles, was born June 10, 1817, in Apperley, Gloucestershire, England. She went by "Maria" on the emigrant ship and in her temple sealing records. Her parents were Thomas Eagles and Ann Sparks. Robert and Maria were married March 18, 1835, by their Methodist minister, but in September had the marriage repeated by the Church of England to make it "official."

Sometime after their marriage, they converted to the United Brethren Church. When Elder Wilford Woodruff arrived in the Malvern Hills area to preach, Robert's sister and brother-in-law, Elizabeth and Daniel Browett, immediately joined the Church of Jesus Christ of Latter -Day Saints. While his wife embraced the gospel, Robert resisted and was angry when he found Elder Woodruff in his house. He tried to throw Elder Woodruff out of his home and break up a meeting where he was preaching, but the Spirit constrained him, and he soon asked for baptism in April a few days after Maria.

Robert and Maria and their three children sailed on the ship *Echo* on February 16, 1841, in a company led by Daniel Browett. Robert was one of Daniel's assistants. During the voyage, a son was born to Robert and Maria. They named him Thomas after Maria explained to the Captain that she would not name him Echo even for the free passage which was being offered. They arrived in Nauvoo on May 1, 1841.

Robert and Maria bought a lot in Nauvoo next to Daniel and Elizabeth. He eventually owned three lots, so may have moved two times. Robert served in the Nauvoo Legion. Every tenth day, he worked on the Nauvoo Temple. They received their endowments in the Nauvoo Temple on February 7, 1846.

In May, Robert went into Iowa and worked, building a sod fence for a farmer in exchange for a pair of steers to pull his wagon so he could join the Mormon exodus as enemies of the Church drove them out of Nauvoo.

Robert and Daniel enlisted in the Mormon Battalion on July 16, 1846. This service took them on the longest infantry march in the history of our country. They traveled through the Southwest to San Diego and then north to Los Angeles where they were discharged on July 16, 1847. They started toward Salt Lake, but upon receiving word from Brigham Young that half the Battalion members should stay and work, Daniel turned back while Robert continued on. Robert took a route through Fort Hall to Salt Lake. Upon learning that his wife had not arrived, he and several men left their supplies with the Saints in Salt Lake and headed back to Winter Quarters. They were not able to obtain adequate supplies on their journey and traversed deep snow and nearly starved before arriving in mid-December. While Robert had been gone, Maria had a son whom she named Robert. He died February 3, 1847, and is buried at Winter Quarters. Daniel Browett was brutally murdered while leading a group from the Mormon Battalion to Salt Lake in 1848.

The family soon moved to Council Point, Iowa, where Robert worked for nearly two years until he accumulated enough to bring his family to the Salt Lake Valley in 1850 in the Aaron Johnson Company. In February 1851, the family went to Kaysville and stayed with the Edward Phillips family in a two-room (12 X 14) log house with a dirt roof. There were eighteen in all. Shortly afterward Robert built a "Wattle" house composed of sticks and mud and later a log home. The home was eventually large enough to hold Church meetings in it. He farmed a piece of ground near the shores of the Great Salt Lake which is now part of the Nature Conservancy.

In 1855 due to a thaw and sudden freeze, Robert lost his horses and three out of four of his oxen, leaving him in poor conditions.

Robert served with the Utah Militia (Nauvoo Legion), rising to the rank of Captain. He helped build walls and trenches in Echo Canyon to help defend the Salt Lake Valley in the "Utah War." He moved his family to Payson, Utah, but was able to return to Kaysville in July of 1858. In 1862 he also participated in the "Morrisite War."

By 1865 the family was beginning to prosper, raising 40 bushels to the acre and having increased crops and better teams. He now left for southern

Utah to colonize at the request of the bishop of Kaysville. When President Brigham Young came for a visit, he said, "You go home. You have done enough." And he released Robert to return home to Kaysville.

In 1869 Robert sold his farm for $3000 and moved to Muddy Creek (Woodruff, Idaho) to establish a new home and farm. Accompanying him were several married sons, including his eldest, Joseph. In 1872 the grain crop was destroyed by crickets, and they had to return to Kaysville to earn enough to buy grain. Back in Muddy Creek, while hauling a load of corn from the field, he fell from the load, striking his head. He was badly hurt and said that the fall would cause his death. He never completely recovered.

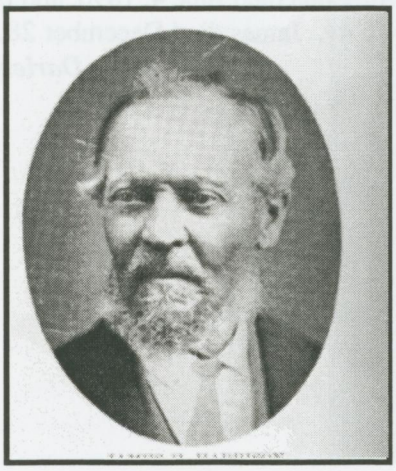
In 1874 Robert returned to Kaysville with his wife and younger children and bought a farm with a brick house located on the main road between Kaysville and Holmes Creek.

Robert spent the next year working on the Salt Lake Temple. "One evening, when he was coming home from a hard day's work on the temple he tripped and fell to the ground over a sack of flour that was lying on the dark trail near his home. Since flour at that time was worth $50 a sack, he knew it was too valuable for anyone to lose. So he took it home, thinking he will be able to find the rightful owner. No owner could ever be found, however, so it was finally accepted and used by the family as a gift or compensation for his faithful labor on the House of the Lord."

On February 29, 1876, Robert "died suddenly." Elder Woodruff, his friend and the one who had converted and baptized him, spoke at his funeral. Robert was buried in the Kaysville Cemetery. Maria, who had been Robert's wife for forty years, returned to Portage, Utah , to live with family. There she remained for twelve years, passing away on 29 September 1888. She is buried next to her husband back in Kaysville. On the other side of him is buried his sister. Elizabeth Harris Browett. Her husband's remains are still in the ground in the Sierra Mountains in California.

They were good and strong and remained faithful in their testimony of the gospel of Jesus Christ. They have left an example and legacy for their posterity to follow.

This brief history was taken from "Life History of Robert Harris, Jr. and Hannah Maria Eagles Harris, Daniel Browett, and Elizabeth Harris Browett" by Darryl W. Harris, Idaho Falls, Idaho: email dcharris@harrispublishing.com also sketches written by Thomas E. Harris a son, and Velda G. Harris
Submitted by: Sharon Harris



James Hobday Harrison

Born: 9 April 1817
Birmingham, Warwick, England
Parents: Joseph Hidson Harrison & Sarah Hobday
Departure: 14 May 1862
Ship: *William Tapscott*
Arrived: 25 June 1862, New York
Died: 4 June 1896
Buried: Salt Lake City, Utah

Married: 11 August 1839
Moved to Malad Valley

Angelina Parry

Born: 23 August 1816
Parents: William Parry & Mary Barnett
Died: 4 June 1896
Buried: Salt Lake City, Utah

8 Children & 1 Grandchild:

Sarah Ann: 1840-1904
Francis: 1841-1929
Martha: 1842-1846
Henrietta: 1844-1845
James Parry: 1846-1937
Joseph Hidson: 1847-1905
Angelina: 1850-1912
William Hobday: 1852-1925
Heber Charles Chase: 1854-1935
Mary Elizabeth: 1856-1931
Edwin Daniel: 1860-1927

James Hobday Harrison was born April 9, 1817, in Birmingham, Warwick, England. He was the third child of Joseph Harrison and Sarah Hobday. Angelina Parry was born August 23, 1816, in Harborne, Staffordshire, England. She was the oldest of ten children born to William Parry and Mary Barnett.

James and Angelina were married August 11, 1839, in St Phillips Cathedral, the same beautiful old church where Angelina's parents were married. Soon after their marriage, they moved to London, England, where James accepted a position as foreman in a gunnery. He was a skilled engraver.

By 1851, James and Angelina had five young children and two deceased children. James and Angelina had been converted to The Church of Jesus Christ of Latter Day Saint. James was baptized September 7, 1851, and Angelina on September 16, 1851. Shortly after they were baptized, James was called to be a Branch President. It was in this home that Karl Maeser learned the English language. James E. Talmage, as a young missionary, stayed in the Harrison home.

Francis, the second oldest daughter married Edwin Curtis, a tinsmith. Edwin's parents and their five children along with Edwin and Francis sailed for America on the *Underwriter* in March of 1860. Earlier that year, Angelina had given birth to a baby boy, the last of the eleven children born to the couple. In 1861, the oldest daughter, Sarah (21 years) along with son, James Parry (15 years) left on the *Monarch of the Sea.* Finally in May of 1862, James, Angelina, and the other six children sailed from Liverpool, England on the packet ship *William Tapscott.* They were safely in New York by the end of June. They crossed the plains by wagon train with the Ansel Harmon Company. During the trip, James was able to earn some money doing engraving.

James was sick with Mountain Fever by the time they reached Salt Lake City. He was an invalid for two years. This was a very difficult time for the family. As soon as he was able, the family moved to Logan.

By 1870 James, Angelina, and the five youngest children were living in Malad. James declared his occupation at that time as a school teacher on the census.

In 1880 the family was living in Salt Lake City, Utah. There, James worked on the Temple, helping lay granite blocks and doing engraving on the oxen for the baptismal font.

Angelina died June 4, 1896, and is buried in Salt Lake City. James died December 28, 1901.

Submitted by: Darlene Nielsen



James Parry Harrison

Born: 22 January 1846
London, Essex, England
Parents: James Hobday Harrison &
Angelina Parry
Departure: 1 May 1861
Ship: *Monarch of the Sea*
Arrived: 5 June 1861, New York
Died: 22 January 1937
Buried: St John, Idaho

Elvira Ann Williams

Born: 28 February 1853
Irish Channel, England
Parents: John Jones Williams &
Jane Emma Merrifield
Departure: 28 February 1853
Ship: *The International*
Arrival: 23 April 1853
New Orleans, Louisiana
Died: 26 December 1944
Buried: St John, Idaho

Married: Elvira Ann Williams-13 December 1869 in LDS Endowment House, Salt Lake City, Utah
Emma Dredge-26 November 1884, Logan, Utah

Moved to Malad Valley: 1866

1 Child with Elvira Ann Williams:

Elvira Jane Harrison: 6 April 1879

8 Children with Emma Dredge Harrison

James Exile: 30 October 1885
Angelina: 20 December 1888
Nora: 20 June 1891
Zeniff Dredge: 31 January 1894
Jesse Dredge: 20 September 1897
Ellen Lucille: 15 March 1900
Emma Priscilla: 14 March 1902
Parry Dredge: 13 March 1908



L-R Back - Ellen Lucille, Jesse Dredge, Zeniff Dredge, Nora, Emma Priscilla
L-R Front - James Parry (father), Parry Dredge, Emma Dredge (mother)

James Parry Harrison was born January 22, 1846, in London, England, to James Hobday and Angelina Parry Harrison. He was baptized a member of the Church of Jesus Christ of Latter-day Saints on December 18, 1854.

On May 1, 1861, at age 16, he left England on the ship *Monarch of the Sea* bound for America. After he reached New York, he went directly to Chicago, Illinois. From there he traveled to St. Joseph, Nebraska, from there to Florence, Nebraska, where he joined Captain Horn's ox team. He arrived in the Salt Lake Valley in September 1861.

Elvira's parents sailed from Liverpool, England, at 9:00 on the morning of February 28, 1853. She was born that night at 9:00 pm. They arrived in New Orleans, Louisiana on April 23, 1853. They sailed up the Mississippi River to Keokuk, Iowa, coming across the plains to Salt Lake City. They arrived October 4, 1853. They lived in Millcreek in Cottonwood Canyon and then moved to Box Elder County in the spring of 1855.

In 1866, the family moved to Malad, Idaho. During this time, she helped out by cooking, binding grain, and killing grasshoppers and crickets. She also helped milk 12 cows and learned to make butter and cheese.

In the summer of 1868, she met James Parry Harrison. They were married on December 13, 1869, in the Endowment House in Salt Lake City, Utah. Jack Snyder gave them a cow, so they had butter and milk for the winter. Elvira took in sewing and spinning to help make a living.

In November 1875, they moved a mile and a half west of Malad. James hauled freight during the summer. Elvira would walk to Malad and sew all day for fifty cents and her dinner, returning home in the evening.

Elvira held many positions in the church. While she was president of the YWMIA, Eliza R. Snow gave her a blessing and afterwards whispered to her not to be discouraged, that she would be a mother. On April 6, 1879, her only child, a daughter, Elvira Jane, was born.

James Parry was called to be the first bishop of the St. John Ward in 1884, a position he held for 24 years.

On November 26, 1884, James took Emma Dredge as a second wife. This was a time when plural marriage was bitterly resented by people out of the church. James was in hiding a lot of the time and even went to prison in Boise because he would not give up his second wife.

On December 13, 1919, James and Elvira celebrated their 50th wedding anniversary at the home of their daughter Elvira Jane in St. John.

James Parry Harrison died January 28, 1937, at age 91. He is buried in the St. John Cemetery. Elvira Ann Williams Harrison died December 26, 1944, at age 91. She is buried in the St. John Cemetery. Emma Dredge Harrison died January 3, 1958. She is buried in the St. John Cemetery.

Information taken from life stories written by: James and Elvira
Submitted by: Sue Ann Deschamps Robbins and Rosalie Deschamps Silvester, great grand daughters

Thomas Jenkins

Born: 23 August 1831 Llanharry, Glamorgan, Wales
Parents: Thomas Jenkins & Margaret Griffith
Departure: June 15 1878
Ship: *Montana*
Arrived: 25 June 1878 New York
Died: 13 January 1915
Buried: Samaria, Idaho

Ann Evans

Born: 30 September 1830 Pendoylan, Glamorgan, Wales
Parents: William Evans & Mary Llewellyn
Died: 12 June 1869
Buried: Wales

Married: Ann Evans 13 June 1854 Wales
Emma Lewis 14 May 1877 Cardiff, Glamorgan, Wales
Moved to Malad Valley: 1878

8 Children with Ann Evans:

Thomas: 14 July 1854 - 16 July 1914
Lewis: 30 August 1856
William Evans: 7 November 1858- 19 May 1942
David: 27 October 1860- 16 September 1905
Henry: 25 May 1863- 7 June 1901
Eustance (Eston): 8 April 1865- 28 March 1942
Mary Ann: 14 May 1867 - 2 May 1951
Daniel: 8 June 1869 - 3 July 1959

Emma Lewis

Born: 25 October 1839 Wales
Parents: Walker Lewis
Departure: 15 June 1878
Ship: *Montana*
Arrived: 25 June 1878 New York
Died: 12 June 1899
Buried: Samaria, Idaho

Thomas Jenkins was born on August 23, 1831 in Llanharry, Glamorganshire, South Wales to Thomas Jenkins and Margaret Griffith.

His father was born in 1803 in Llanharry, Glamorganshire, South Wales and died May 13, 1842. He is buried in Llantrithyd, Glamorganshire, South Wales. His parents were Lewis Jenkins (Born about 1772 in Llanilid, Glamorganshire, South Wales and died in 1829. He was buried on November 8, 1829) and Margaret Lewis (born about 1772 in Llanwenarth, Monmouthshire, England.)

Thomas Jenkins' mother was Margaret Griffith. She was born on March 17, 1806, in Llanharry, Glamorganshire, South Wales and died on December 4, 1876, in Wainfawr, S-Dntts, Wales. She was buried on December 7, 1876 in Llantrithdy, Glamorganshire, South Wales. Margaret's parents were Thomas Griffith and Jane Reese.

I don't know much about Thomas Jenkins' childhood or growing up years because he was in Wales.

He married Ann Evans on June 13, 1854. She was the daughter of William Evans (born 1 May 1797 in St. Pythons, Glamorganshire, South Wales and died about 1879 and is buried in Francis, Summit, Utah) and Mary Llewellyn (born about 1801 in Pendoylan, Glamorganshire, South Wales and died February 4, 1875 and is also buried in Francis, Summit, Utah). Ann Evans was born on September 30, 1830 in Pendoylan, Glamorganshire, South Wales and died June 12, 1869 in Wales.

Thomas later married Emma Lewis in Cardiff, Glamorganshire, South Wales on May 14, 1877. Emma was born October 25, 1839, in Wales. She died June 12, 1899, and is buried in Samaria, Oneida, Idaho next to Thomas Jenkins. She was the daughter of Walker Lewis. Emma raised Thomas' children from his first marriage, and as far as I have found, they had no children of their own. Thomas Jenkins and Ann Evans had eight children.

Thomas Jenkins' sons, Thomas and Lewis, were already married by 1878 when Thomas and his new wife, Emma decided to go to the United States. Thomas and Emma left Liverpool, England on June 15, 1878, on the ship *Montana* with the Bradley Company. There were 221 LDS passengers on the ship. They arrived in New York, New York ten days later on 25 June 1878. From New York, they went to Ogden, Weber, Utah. They arrived on July 3, 1878, and from Ogden they moved to Samaria, Oneida, Idaho where they lived on a farm. Thomas was a carpenter by trade.

Cleon Henry Lusk, a grandson, said Thomas was a very fussy man about where tools went when they were put away. Everything had a specific place to be. He would also clean his tools off before putting them away. He was a perfectionist about work.

He called Cleon's mother, MaryAnn, Mary Vach which meant "little girl." Thomas and MaryAnn Jenkins used to speak Welch to each other quite often. Cleon Lusk still remembers some of those words (which are recorded on a cassette tape).

Cleon would help his grandfather farm. He would ride the horse while Thomas guided the cultivator when cultivating the garden. Thomas was an easy going man, but when he said "Blagard" (not sure on the spelling) you knew you were in trouble. "Blagard" meant "you little devil." Thomas also used the word "Gudrow" (not sure on the spelling) a lot and Cleon does not know what he meant by that. He said it meant "good day," but Thomas said it quite often.

He was a big man with broad shoulders. He also had black spots on his skin from working in the coal mines in Wales. When they blasted in the mines

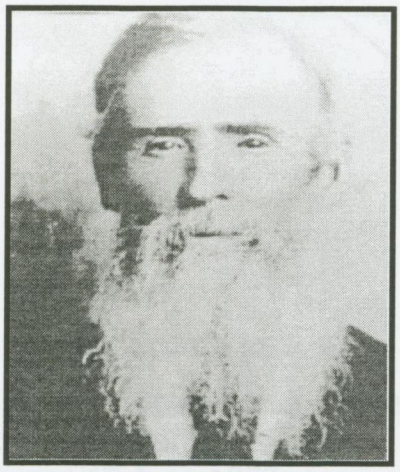
tiny particles of coal and/or dust from the blasting burned his face. Thomas also loved horses.

In his later years, Thomas lived with his daughter, MaryAnn Jenkins Lusk, in their house in Malad, Oneida, Idaho. He lived there until he died on January 13, 1915. He died at 5:00 in the evening just as they were getting ready for supper. Cleon remembers his brother coming out of the house and saying, "Grandpa just died." Cleon was coming in from doing his evening chores. He was buried in Samaria, Oneida, Idaho on January 15, 1915. Cleon remembers taking Thomas' body out to the cemetery on a sleigh pulled by a team of horses owned by R.J. Harding. The horses' names were Cap and Seal. It was a very cold, snowy day. Thomas died of pleurisy and pneumonia.

Written by: Tina Ann Scott Gregory
Great – great granddaughter on May 1, 1992
Submitted by: Klea Lusk Scott

Sources:

- *Personal interview with:Cleon Henry Lusk – grandson*
- *Ship record on microfiche: Logan Family History Center*
- *Birth and death dates of Thomas and Emma Jenkins taken from headstone in Samaria, Oneida, Idaho Cemetery*
- *Birth dates of all children taken from FHL British Film #105094*
- *(Records of Pendoylan Branch 1851-1877)*
- *Some dates taken from Welsh Book of Mormon belonging to Martha May Bennett*
- *Family History Records of Klea Lusk Scott*



Amos Jones

Born: 19 December 1837
Ruabon, Denbighshire, Wales
Parents: Richard Jones &
Eliza Edwards
Departure: 19 April 1856
Ship: *Samuel Curling*
Died: 23 March 1913



Leah Parry

Born: 30 June 1844
St. George, Denbighshire, Wales
Parents: Thomas Parry &
Ann Roberts
Departure: 30 March 1860
Ship: *Underwriter*
Arrived: 3 September 1860
Salt Lake City, Utah

Married: 10 March 1862
Moved to Malad Valley: 1877

14 Children:

Anna Louise: (Joseph Davis) 1863-1943
Edward R.: (Never Married) 1864-1957
Amos: (Maggie Evans) 1866-1945
Thomas: 1868-1870
Elizabeth: 1870-1883
Sara Emma: (Charles Frederickson) 1872-1946
Margaret: 1874-1874
Isaac: (Ethel Evans) 1875-1964
Mary: (William Evans) 1877-1966
John: 1879-1879
Bernard: (Mary L. Jones) 1881-1951
Lily May: 1883-1883
Leah: (Wilford C. Hill) 1884-1977
Rose: (Charles Lowry) 1886-1971

Amos Jones came to America with his father Richard Jones and mother Eliza Edwards on the *Samuel Curling*. They left on April 19, 1856, arriving in America on May 23, 1856. His father Richard was a Mormon at that time, but Eliza, his mother, was not.

They stopped at Williamsburg, Iowa, for quite awhile, later coming on to Utah. They lived in mining camps. Richard Jones was one of the first men to put a blast furnace and smelter in Utah and in Nevada. He and his son, Amos Jones, were sent back to Chicago also to make a smelter. Finally, Richard Jones moved north of Salt Lake City to a stretch of land called the "Point" near Samaria, Idaho. Here he took a farm and lived. They had ten children. Amos Jones, my grandfather, was the oldest. Amos Jones first visited Salt Lake (or Utah) when he was helping build the first telegraph line into the Salt Lake Valley. He came from Iowa. Later his parents came, and he made his home in Utah.

Leah Parry and Amos Jones met each other about a year after they had been in Utah. They met in the 15th Ward where they were both in the choir. They courted for four or five months. They were married in the Salt Lake Endowment House on March 10, 1862. The temple was still being built. Amos Jones learned to be a stonemason and worked with his father-in-law, Thomas Parry, building many of the fine buildings in Salt Lake.

While Amos and Leah were living in Salt Lake City, Brigham Young called for volunteer soldiers to protect settlers on the southern border of Utah settlements from the Black Hawk Indians. Brigham Young was at that time governor of the Territory of Utah. Amos left a house partially built and went to help. He was gone for three or four months. During this time Leah had a hard time providing for her children. She was helped some by her father, Thomas R. Parry. When Amos returned, he was presented with a bill of $30.00 for tithing. He was very angry during those months, because he had received no pay. The next winter was a hard one for the family. There was little work to be done. Amos went to Tooele where he did what odd jobs he could, such as digging ditches and repairing fences. Leah and family lived as best they could. They had raised a garden during the summer. Amos at one time was paid for his work with molasses. They then had to sell or trade the molasses for the necessities they needed. Many times they used molasses for sugar and bacon grease for butter. Amos once said that one of the worst experiences of his life was seeing his best pal shot down by his side by these Black Hawk Indians in these skirmishes. Although he left the church, the early settlers of the Salt Lake Valley always respected him.

In 1877, Amos and Leah Jones moved to the Malad Valley to the "Point" where his father was. He felt that the farm was best for his sons.

While they were living there one night, Anna Louise, their oldest daughter, was going down to her grandfather's home when she heard Indians yelling and whooping. She was terribly frightened. She stood perfectly still and listened. Soon, she heard other Indians on the other side of the ditch answering them. She feared a war attack. She turned, ran home and told her family. They waited, but nothing happened. In the morning they learned that it was a signal to say an old Indian had died at Washakie. (Indian reservation close by to the "Point")

About this time Leah's health failed so they moved back to Salt Lake City to live. Leah could not be contented, so they moved back to the farm in Idaho.

In Malad City, Idaho, where they finally moved, Amos and his sons became well known for their mason work. They did the mason work on the schools, the courthouse and the Presbyterian Church (which still stands), as well as many other well-known Malad buildings.

Leah Parry was the tenth child of Thomas Parry and Ann Roberts. Leah was born on June 30, 1844, in St. George, Denbighshire, Wales.

The tradition of the family tells that Leah's father, Thomas R. Parry, lived on the estate of Lord and Lady Kimberly in Wales. Thomas' father was the head mason of the estate, and his mother acted as a midwife or doctor on the estate. She had a special gift of healing, and many people for miles around came to her for help. In time, Thomas R. Parry was given land to farm for himself from the estate, but he continued to help his father as a mason and after his father's death, Thomas R. Parry became the head mason.

Ann Roberts, Leah's mother, also lived in Wales. Her mother died when she was a child. She had one sister named Margaret, and they lived with

their father who was a squire. Ann lived a sheltered life, not having to do much housework or hard work.

Ann Roberts and Thomas R. Parry met and married and to them were born fourteen children,. However, five of these children died when young. The gospel came to Wales and the Parry family believed, joined the church, and prepared to come to America.

By 1857, the first five children had come to America. Leah was the oldest child left with the parents. One little girl, Elizabeth, had died in Wales in 1850.

After so many of her children had come to America, Ann Roberts Parry was also determined to come. Thomas R. Parry sold his farm, home and everything he had, and with his wife and children came to America. Leah Parry came with her parents, Thomas and Ann, Joseph (18), David (13), Emma (10), and Leah was listed as age (16). They crossed the Atlantic on the ship *Underwriter*. They crossed the plains in the Captain James D. Ross Company, which arrived in the Salt Lake Valley, September 3, 1860. They came with a team and covered wagon.

On the boat coming across the waters, Leah's mother, Ann, had an infection in her hands which took a long time healing. Leah was left with the responsibility of much of the manual work. She was sixteen this year. She has told her children and grandchildren of how she would make her yeast from a start, mix her bread in the morning and put it in the wagon during the day's travel to be baked in the evening over the campfire.

When Thomas R. Parry arrived in Salt Lake, he bought property with the money from the sale of his farm. He and his sons continued their mason work. Their firm of contractors did some of the famous buildings in Salt Lake City. They helped with the mason work of such buildings as: Auerbach's, ZCMI, Walker Band, and Jennings Building. They also worked as masons on the Manti, St. George, and Salt Lake Temples.

Leah Parry had sung in the choir of her church in Wales, and so joined the choir of the 15th Ward in Salt Lake City, Utah. It was here that she met Amos Jones, also from Wales. They courted for a few months, and then were married in the Endowment House on March 10, 1862. (The Salt Lake Temple was in the process of being built)

In 1877, Amos Jones and family moved to Idaho where his father, Richard Jones, was living. They made their home eventually in Malad City, where Amos and his sons continued their profession as masons.

Submitted by: Marcia Daugherty

David Clair Jones

Born: 16 October 1841 Llanfihangel, Pencader, Carmarthen, Wales
Parents: David Jones & Ann Griffiths
Departure: 30 May 1866
Ship: *Arkwright*
Arrived: 4 July 1866 New York
Occupation: Carpenter
Died: 19 August 1920
Buried: St. John, Idaho

Mary Stephens

Born: 20 June 1842 Llanfihangel, Pencader, Carmarthen, Wales
Parents: David Phillips Stephens & Jane Evans
Departure: 30 May 1866
Ship: *Arkwright*
Arrived: 4 July 1866 New York
Died: 22 December 1922
Buried: St. John, Idaho

Married: 16 October 1862 Llanfihangel, Pencader, Carmarthen, Wales
Moved to Malad Valley: 1874

8 Children

Ann: 1864-1952
David Stephens: 1865-1931
Thomas Stephens: 1868-1948
John Lewis: 1869-1923
Jane: 1872-1963
Evan Williams: 1874-1952
Daniel Stephens: 1876-1942
Mary Ellen: 1879-1964
Sarah: 1883-1957

David Clair Jones was born October 16, 1841, at Seythlin fach in the parish of Llanfihangel ar-arth, (Pencader) Carmarthen, South Wales to David Jones and Ann Griffiths.

Mary Stephens was born June 20, 1842, at Ralltfichan in the parish of Llanfihangel, Pencader, South Wales. Her parents were David Phillips Stephens and Jane Evans. She was raised on a farm in Wales. She was talented in singing. She and her sister-in-law, Margaret Stephens (Dan's wife), would sing for most every gathering. She was also a good reader.

On October 16, 1862, David Clair Jones married Mary Stephens. They were married in the parish church of Llanfihangel ar-arth according to the rites and ceremonies of the Established Church by the vicar, Evan Jones.

Two children were born to David and Mary in Wales. On January 4, 1864, Ann was born. David Stephens was born on July 4, 1865.

When David Stephens was six months old, they started to America for the Gospel's sake. At first, it was thought it would be best for David to come alone and later send for his family, but they decided to stay together, make money as they went the best they could, and all pioneer together, which they did. They all came to America on the ship *Arkwright*. They set sail from England on May 30, 1866, and landed in New York on July 4, 1866. They crossed the plains from Missouri to Salt Lake in October of the same year. Mary was sick most of the trip, especially while crossing the plains. David Clair Jones drove a team of oxen and carried his son, David, most of the way. Mary's family, her father, mother, brothers and sisters, came with them, with the exception of Tom and Ann who had preceded them.

They first lived in the back part of John Edward's house and David worked at odd jobs, trying to get ahead. It was quite a handicap though as neither David or Mary could speak a word of English. That winter he got a job helping to build the Gristmill at Willard, Box Elder, Utah. He also helped build the Harding Store in Willard, Utah. They lived in Willard for seven years.In the spring of 1869, they went to the north part of Willard, which is now called Perry and leased a farm where they worked hard. While David C. Jones worked at his trade every chance he got, Mary worked in the field, helping to put in crops, and in the fall, helping to cradle grain. On December 19, 1868, Tom was born. They lived in one room, where the fire place was the only stove they had. Mary's bed was a pile of straw in one corner of the room. It was a very cold winter. Mary's health was poor, and that winter she developed a chronic ailment that bothered her as long as she lived.

The next spring they moved down to the south part of Willard. David bought a little home and leased another place, so they had plenty of work to do. Mary would take all the children out in the field with her. Ann would take care of the little boys while David and Mary cradled the grain.

That summer Mary took Davis' peach orchards on shares. She dried $75 worth of peaches for Mr. Davis while David was helping build the Willard Store for the Harding Boys. In the evening, Mary picked and carded wool for the neighbors. She worked very hard. When fall came, she had made $100. She felt well paid for her labors.

John L. (December 31, 1869) and Jane (January 30, 1872) were born at this home.

They sold their Willard home because all the land around Willard was taken up. In the spring of 1874, they moved to the Malad Valley and settled in St. John, five miles northwest of Malad. They moved into a one room log house owned by Uncle Tom Stephens. Later, they took up a 160 acre homestead on Devils Creek. Mary worked very hard doing the plowing, harrowing and cutting of the grain. David worked at his trade in town to get money to support his family. Another son was born here; Evan was born on June 7, 1874.

The children had to walk to school in Malad, as St. John did not have a school at that time. Dave S., Joe Peterson, Mrs. Emmy Thomas, and Ann would walk to Malad every morning and back at night for three months every year, for that was how long school was held then. Professor Evans was their teacher. Later they held school at St. John in a two room house. Professor Edward Woozley was the first teacher in the St. John school.

The water that supplied the school was from little wells dug like post holes. There is a lot of difference in sanitation now, but they all seemed to have lived and thrived somehow.

It was too far for the children to walk to school from the ranch, so they bought a lot from

Grandfather Stephens, where they built the home they lived in up to the time they both died. Education was important to the Jones family. David C. helped organize the St. John School District. He was one of the first trustees, serving for several years.

David Clair Jones was a carpenter by trade and had a shop in Malad at the corner of Five Points. When he built his house, he built only two rooms at first but added on to it as they could until they were quite comfortable. More children were born to David and Mary. They were Dan (September 19, 1877), Mary Ellen, (January 11, 1879), and Sarah (March 9, 1883). They were all born in the new home. David and Mary had nine children, and although they had their sorrows and worked hard, they were blessed as they raised every one of their children, not losing any family member to death until the death of Mary's father.

David would walk to work every day. He was also the coffin maker for St. John. He told many stories of boards rattling in the attic the night before someone died. He knew then that he was to make a casket. He always had his son, Dan, climb into the coffin when they were finished to see if the fit was right. David and Mary celebrated their Golden Wedding anniversary in 1912, with all their children present. They were each presented with a gold watch.

David C. Jones died August 19, 1920 at the age of eighty. Mary Stephens Jones had a cheerful disposition. All loved her who knew her. She always gave her grandchildren $5.00 for wedding gifts and as a rule, always put 50 cents in the hand of the new babies born in each family. For one year before her death, she went to live with her girls. She died December 22, 1922 at the home of her daughter, Mary Ellen. She left nine children and fifty-one grandchildren. She was buried next to her husband in the St. John Cemetery, at St. John, Oneida, Idaho.

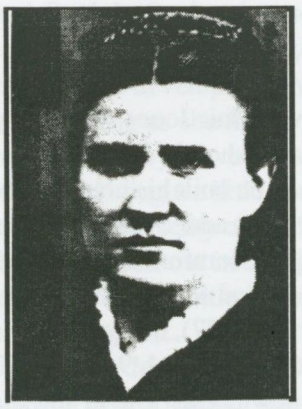
Sources of information:Histories of David Clair and Mary Stephens Jones, written by: Ann Jones Lewis, a daughter
History written by: Viola Kent Morgan in the St. John Centennial Book, page 163.
Family group sheet of Elmer J. Lewis
Submitted by: Klea Scott Lusk



Henry Jones

Born: 13 January 1849
Pencader, Carmarthenshire, Wales
Parents: David (College) Jones & Rachel Stephens
Departure: 23 June 1868
Ship: *Constitution*
Died: 12 September 1909
Buried: St. John, Idaho

Married: 27 December 1875
Moved to Malad Valley: 1876



Catherine Pierce

Born: 26 June 1855
Dinas, Glamorganshire, Wales
Parents: Thomas Pierce & Margaret Thomas
Departure: 30 April 1866
Ship: *John Bright*
Died: 10 November 1918
Buried: St. John, Idaho

7 Children

David Henry: (Margaret Rachel Davis) 1876-1943
Thomas: (Olivia Brantzeg) 1878-1932
Rachel Ann: (Thomas John Davis) 1880-1956
Margaret: (Donald A. Noble) 1883-1963
Mary Mae: (Archibald Harris) 1885-1972
Henry Jr: (Catherine Evans) 1886-1939
Rosalie: (Miles Slatter) 1889-1965

Henry Jones was born January 13 1849, at Pencader, Carmarthcnshire, Wales, son of David (College) and Rachel Stephens Jones. He was the only child born to this union.

Henry was twelve years old when his father died. Henry and his mother had close association with the Stephen's relatives. At age seventeen, Henry and his mother joined the Mormon Church. One day on arriving home, he announced he was going to America, and asked his mother what she was going to do. Her reply was, "I will go with you."

The ship, *Constitution,* sailed from Liverpool June 23, 1868 with Henry, his mother, and Stephen's relatives. On arriving in Willard, Utah, Henry was very discouraged. Things looked so bleak; he even wondered if the missionaries hadn't deceived him. As he walked up Willard Canyon, he dropped to his knees and poured out his heart to his Heavenly Father, telling Him, he had no job, no money, no home, fall was coming on, and that he desperately needed help. When he returned to his mother, he was told he had a job working on the railroad. His prayer was answered. The work lasted until the completion of the transcontinental railroad at Promontory Point, forty five miles went of Ogden on May 10, 1869. There the East met the West. In his diary Henry wrote about living in dugouts in Echo Canyon while working on the railroad. He could finally buy a second shirt.

At Willard, he met and married Catherine Pierce, on December 27, 1875, in the Endowment House in Salt Lake City. Catherine was born in Dinas. Glamorganshire, Wales on June 26, 1855, daughter of Thomas and Margaret Thomas Pierce. Her father died when she was eight years old. After joining the Mormon Church, Catherine, her mother, brother, Thomas, and sister Margaret sailed for America on the ship *John Bright*, April 30, 1866. They crossed the plains in Captain Samuel Wright's Company, arriving in Salt Lake City, Utah September 5, 1866, having walked the entire distance of 1100 miles, They too went to Willard where so many of the Welsh people lived. It was here she met Henry Jones.

Henry and Catherine lived in Willard until after their first child David was born in 1876. That fall they moved to Malad Valley, and within a short time bought a farm at St. John, where he made his home for the remainder of his life. His home was the home the Don Noble family grew up in.

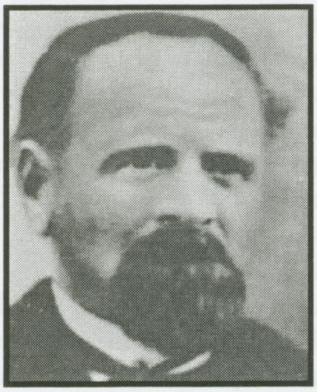
A ten acre orchard was planted north of Henry's home, as well as trees all around the farm. An apiary was placed close to the orchard. He was a farmer, raising cattle and horses. They always had a beautiful garden.

The lack of education in Henry's boyhood made him an ardent student in later life. He was a well educated man, with a keen mind. He took great pride and interest in the welfare of St. John. In early St. John history, he was a school board member, and he taught school earlier than that. He worked diligently on the irrigation system established in St. John, and helped get the rural mail delivery. He was a Probate Judge, County Commissioner, and Oneida County State Senator in 1907.

Before the Jones boys were big enough to help on the farm, they had hired men who lived in with the family. This made lots of work for Catherine. There was always a crowd to cook for. She was the best cook in the county. People were welcome at their home. Their house was overflowing with poultry of all kinds, pork, beef, butter, cream, cheese, and vegetables. Everything was home grown by Catherine.

Henry died September 2, 1909 and Catherine died November 10, 1918. Both were buried in St. John.

Submitted by: Masie Williams



BV 162

John Davis Jones

Born: 2 November 1831 Yetgoch, Llanllwny Carmarthen, Wales
Parents: Benjamin Morris Jones Davis & Elizabeth Evans
Departure: With George A. Smith - Dan Jones Company 1849
Arrived: 28 October 1849 Salt Lake City
Died: 28 Oct 1900
Buried: Cherry Creek Cemetery



Mary Jane Jones

Born: 23 December 1834 Pont Yates, Carmarthen, Wales
Parents: David John Jones & Mary Jane Trehorne = sister of Wm Treharne BV 113
Arrived: 1852 Utah
Ship: *Buena Vista* 106
Died: 25 August 1917
Buried: Cherry Creek Cemetery

Married: Mary Jane - 28 January 1854
Sarah - 10 February 1857
Moved to Malad Valley: April 1869

Children of John and Mary

Mary Jane: 1855
Elizabeth: 1856
John Morris: 1858
Sarah Ann: 1861
David "W": 1863
Morris Henry: 1865
Brigham: 1867
Rose Anna: 1871
Margaret Ellen: 1872
Charlotte: 1876



Sarah James

Born: 18 April 1840
St. John, Swansea,
Glamorgan, Wales
Parents: David James &
Catherine Bowen
Departure: 19 April 1856
Ship: *The Samuel Curling*
Arrived: 2 October 1856
Salt Lake City with the
Edward Bunker Company
Married: 10 February 1857
Died: 4 September 1921
Buried: Cherry Creek Cemetery

Children of John and Sarah

Benjamin David: 1859-1932
Catherine Ann: 1861-1916
William Henry: 1864-1938
Evan George: 1866-1921
Rachel: 1867-1903
Joseph Alonzo: 1871-1955
Esther Jane: 1873-1968
Hannah: 1876-1926
Annie Elizabeth: 1879-1951
Hyrum John: 1885-1958

John Davis Jones

(Editor's note: John D. Jones was also known as John Jones Davis). John Jones Davis was born November 2, 1831, at Yetgoch, (which means Red Gate in Welsh) in the parish of Llanllwny, Carmarthenshire, South Wales and was the son of Benjamin Jones Davis and Elizabeth Thomas. Yetgoch was a cottage on the Llanybyther Mountain.

John was the oldest child of Benjamin Morris Jones , a wool weaver, and his wife Elizabeth Evans. His brothers and sisters were Evan, Rachel, Mary, Morris, Thomas, David, another Morris, Elizabeth, and Sarah.

It is believed that John's father, Benjamin Morris Jones, was raised by his maternal grandfather, Evan Jones, a weaver, thereby taking his grandfather's name and trade. Bejamin's parents were Morris David (Davies) and Rachel Evans

John wrote in his life sketch, "My first recollection we lived in a place called Waingron in Llanybyther Parish, then moved to Blaenllain in Llanliwni Parish when I was about seven years of age. I herded stock for David Evans at Penywern and lived there most every summer until the tenth of September 1846. On that day I embraced the Church of Jesus Christ of Latter-day Saints and was baptized by Thomas E. Jeremy in the river Live.

"Then my father hired me to Evan Cornel in Llanlburg for one year and received in payment twenty-one shillings. This place being a long way from the Saints' meetings I prayed continually for the Lord to open the way so I could be nearer the Saints' meetings. Though far away I never missed a meeting and when my year was up the Lord had heard my prayers. Brother Thomas E. Jeremy and my father came and Jeremy hired me for one year for four times the amount that I was getting at Cornel and all of the branch meetings were held at Jeremy's home.

"The following fall I started for Utah in company of Captain Dan Jones and 750 Saints. I left all my friends and relatives and started from Llanybyther and we traveled to Swansea in carts then went on board of the *Trubadore* for Liverpool. We stayed there over two weeks then got on board the *Buena Vista* and in seven weeks and three days we landed at New Orleans and from there we traveled up the Mississippi River and when at St Louis, Missouri we had lost sixty-two of our brethren and sisters in forty-eight hours from Cholera Morbus. I was taken

sick at the same time but the power of God saved me and many others.

"Through much we were permitted to come to Council Bluffs. There we stayed for over six weeks, then started across the plains for Utah with ox teams and I had to stand guard every night. A great many things transpired which are too numerous to mention here. Indian troubles on the Platt River, four feet of snow in the Quaken Aspen Hollow, the loss of cattle was great. We arrived in Utah October 1849. Brother Jeremy left word with his wife for me to go and hunt for work. So I started in the company of a man by the name of John Jones from Badw-Bach, when we got to Salt Lake the distance of seven miles it was dark and we were very hungry and cold and neither one of us could speak English. We started for the Hot Springs, but had to crawl into a little stack of hay, about two loads, near the Warm Springs without any bedding or food since breakfast."

John married Mary Jane Jones January 28, 1854. They lived in Willard, Utah, for a time. In February of 1857, he married a second wife, Sarah James. She also lived for a while in Willard. In 1869, he moved to Malad Valley, settling in Cherry Creek. John built a rock house for each of his wives. He also helped to build the rock church in Cherry Creek. He is the father of twenty-two children, eighteen of whom grew to manhood and womanhood. John was musically inclined. He played the violin and sang and taught several of his children to play.

He was set apart in 1880, as bishop of Cherry Creek Ward, holding this position until 1885. In 1888, the Malad Stake was organized and John was called as a stake high councilor. In 1891, the ward was discontinued and John was appointed as the presiding elder over it till his death October 28, 1900. He is buried in the Cherry Creek Cemetery. He is listed as John Jones Davis on his headstone.

Mary Jane Jones

Mary Jones was born December 23, 1834, in the village of Pont Yates, within the Parish of Llangendeime, Carmarthen, Wales. Her parents were John Jones, a farmer, and his wife, Jane Trehorne. They were married November 12, 1822, in the parish church at Llangendeime. Her brothers and sisters were, William, Anne, John, David, and Sarah.

The family sailed from Liverpool, England on the ship *Buena Vista*, February 25, 1849, with 249 Welsh saints on board, under the direction of Dan Jones. The ship arrived in New Orleans April 18, 1849. From there they traveled up the Mississippi in the steamer *The Highland Mary* to St Louis and then to Council Bluffs, Iowa.

Mary married John Davis Jones January 28, 1854. They settled in Willard, Utah, where seven of their ten children were born. In April of 1869, John moved Mary and their children north to homestead Cherry Creek, Idaho, which it was then a desolate sage brush flat with any number of snakes, coyotes, and wolves.

Mary had a very pleasant personality. Her grandchildren always liked to go visit her. She would have them gather up chips for her fire so she could make her tea, like the typical Welsh woman she was. She and her daughter-in-law Gwenford Williams Jones would talk together in Welsh, and of course the children couldn't understand what they were saying. Mary was left a widow in 1900. In her later years she went blind. She died August 25, 1917, in Cherry Creek at the age of 82 and was buried there beside her husband.

Sarah James

Sarah James was the daughter of David James and Catherine Bowen. She was born at St. John, Swansea, Glamorgan, Wales April 18, 1840. Sarah and her family celebrated it on April 19.

Sarah's father died when she was a small child. Her mother was left to raise seven children. One evening as Sarah's brothers, who were miners, were returning home from work, they listened to two Mormon elders who were conducting a street meeting. They were interested in the missionaries' message. They talked about this with their mother, after which they invited the missionaries to their home and attended their meetings whenever possible. They compared this new message to what knowledge they had of the scriptures and with other teachings they previously had as members of the Baptist Church. They felt inspired after their investigation that the missionaries were teaching the true Gospel of Jesus Christ.

By 1855, several members of the family including Sarah had been baptized. Then the question of emigration to Utah was discussed. They began to save money so that they would be prepared to journey to Zion.

On April 19, 1856, the day after Sarah's sixteenth birthday, they set sail from Liverpool for America on the ship *The Samuel Curling*. Dan Jones, the great Welsh missionary, was the director of the company of 707 saints on board. Upon leaving Wales they departed with some sadness, leaving friends and relatives. They couldn't take many of their belongings, only wearing apparel. They arrived in the Boston Harbor May 23, 1856. From Boston the family traveled by rail to Iowa City, Iowa. After waiting for three weeks for handcarts, they started their trek across the plains June 23, 1856, with Edward Bunker Company. There were 300 persons in the company and 60 handcarts. Near Des Moines, Iowa, Sarah's mother Catherine Bowen passed away. They buried her in a crude grave along the trail. It was a sad blow to her children, especially Sarah, who was the youngest. They arrived in Salt Lake City on October 2, 1856.

Sarah was married and sealed to John Davis Jones on February 10, 1857, by President Young in his office in the Council House in Salt Lake City. She was his second wife in plural marriage. John, Mary, and Sarah lived in Willard, Utah, a number of years. Here eight of Sarah's ten children were born. In 1869 John took Mary and their children north to homestead in Malad Valley. It is believed that he didn't move Sarah and their children to Cherry Creek until after the birth of their daughter, Hannah, in 1876 in Willard. The last two children were born in Cherry Creek. Sarah had several years of hardship in the valley. John built her a rock house, and he helped build the church house.

Her family fondly remembers her as having had blue eyes. She was only about five feet tall. She always wore glasses and often misplaced them on her forehead. She would have to be reminded that they were there. She continued to speak Welsh with her friends.

Taken from a sketch written by: John D Jones and histories written by: Granddaughter, Laura May Jones Bouhuis and Great-Granddaughter, Beverly June Bouwhuis Hill.
Submitted by: Barbara Jones, K.E. Harris and Judy Goodsell



Richard "Peter" Jones

Born: 13 May 1816 Denbyshire, Wales
Parents: Edward Jones & Sarah Morris
Departure: 19 April 1856
Ship: *Samuel Curling*
Arrived: 23 May 1856 Boston, Massachusetts
Died: 3 September 1889
Buried: Malad, Idaho



Eliza Edwards

Born: 16 September 1816 Brymbo Lodge, Wrexham, Wales
Parents: Simon Edwards & Elizabeth (Betsan) Jones
Departure: 19 April 1856
Ship: *Samuel Curling*
Arrived: 23 May 1856
Died: 15 November 1896
Buried: Malad, Idaho

Married: 1836 Wales
Moved to Malad Valley: 1876

10 Children

Amos: 19 December 1837-1913
Joice: 17 November 1839-1916
Edward S: 17 April 1842-1902
John: 22 December 1844-
Hannah: 25 February 1846-1928
Sarah: 2 November 1847
Margaret: 9 February 1850-
Isaac: 28 June 1853-1913
Louis: 6 August 1855-1857
William Richard: 4 June 1858-

Richard "Peter" Jones was born May 13Th, 1816, to Edward Jones and Sarah Morris at Denbyshire, in North Wales, and died in Samaria, Idaho, September 3rd, 1889. His wife, Eliza Edwards, was born September 16th, 1816, at Brymbo Lodge, Wrexham, North Wales, the daughter of Simon Edwards and Elizabeth (Betsan) Jones and died in Malad, Idaho, November 15th, 1896. She was buried beside her husband in the Malad Idaho Cemetery. They were the parents of 10 children.

Richard heard about and joined the Mormon Church through the missionary Dan Jones. It was during the year 1856, that Richard P. and Eliza Edwards Jones packed their belongings, gathered their family together and immigrated to the United States. At the time, they were living at Ruabon, North Wales. They came with the Edward Parrys on the *Samuel Curling*. They left on April 19, 1856, from Liverpool, England and arrived in America on May 23, 1856, at Boston, Massachusetts. After arriving in this country, they had the misfortune of losing two members of their family, Margaret and Louis, as they were immigrating toward the West.

Their first residence was established at Williamsburg, Iowa, where a little over a year later their youngest child, William Richard, was born. They remained at Williamsburg for four years, but the lure of the West, with it's glamour of gold strikes and fortunes, was too much of a temptation to Richard P. Jones, who was an expert mineralogist and metallurgist. His fervent desire was to go to the west and see what would fall his lot. In the spring of 1861, they continued on their journey toward the Rocky Mountains and the Salt Lake Valley. The following winter they spent at Provo, Utah.

The following spring their son, Amos, was married to Leah Parry of Salt Lake and went to Salt Lake City to make his home. Their daughter, Joice, was also married about the same time to David Thomas of Provo and remained in Provo to make her home while the rest of the family prepared to journey on toward the Sierra Nevada Mountains. They stopped for a short time in Jacks Valley, Nevada, but later went to Silver City, Nevada, where they established their residence. It was there that Mr. Jones staked out "The Pride of the West" mining claim, which still remains a deserted mine in the Silver City area today. The little white school house up on the hill in Silver City was where Sarah, Isaac and William Richard went to school, but it has since been torn down.

In 1864, Mr. Jones went to Oreana, Nevada, and erected the first smelter known in the western part of the United States. Charcoal was used in the smelter, and the bullion was shipped to Swansea, Wales, for refining. It was hauled by ox team over the Sierra Nevada Mountains to San Francisco and loaded on boats.

After completing this smelter, the family again moved back to Silver City. They did not remain there very long before the moved to Virginia City, which was only a few miles distant. Mr. Jones again interested himself in the mining game. He was living in Virginia City during the days when "Fair, Flood and O'Brian" made the famous strike in the Comstock district. In those days, the Miner's Union was the law. The outlaw element, known as "Bushwhakers," was a low class composed mostly of Southerners who were against anything that was in line with law and order. They were especially anti-unionist. The family lived there during the Civil War days and was living there when Abraham Lincoln was assassinated. Some of the Bushwhakers were present in the famous old "Crystal Bar" Saloon when news of Lincoln's assassination was brought to the city. Their slighting remarks of Lincoln caused the President of the Labor Union to walk forward, take a whip from one of the mule skinners present and whip the bushwhacker until his blood ran down into his shoes. Those were the days when Virginia City was at its best. It was one of the liveliest towns in the western country with plenty of money in circulation and fortunes being made overnight.

In the year 1867, the family moved to Eureka, Nevada, where Mr. Jones again founded a smelter for Colonel Buhl and Mr. Bateman. He remained there to operate the smelter over a period of about three years. Thomas Lilly, his son-in-law, operated a smelter a short distance from his, and Richard was called from one smelter to the other whenever anything went wrong.

In 1871, Brigham Young sent for Richard P. Jones to come to Salt Lake and requested that he make an examination of the iron deposits in southern Utah near Cedar City. Mr. Jones went to Cedar City, as requested by Brigham Young, but could not make a favorable report of the project due to the high cost

of production. He did tell Brigham Young that the time would come when the country was more developed with railroad facilities, etc., that the iron deposits would become valuable to them. It was too far distant at that time, as they could not compete with the eastern iron mines. The Jones family remained in Salt Lake and erected the smelter at Murray, Utah. It was there that Richard P. Jones lost his fortune.

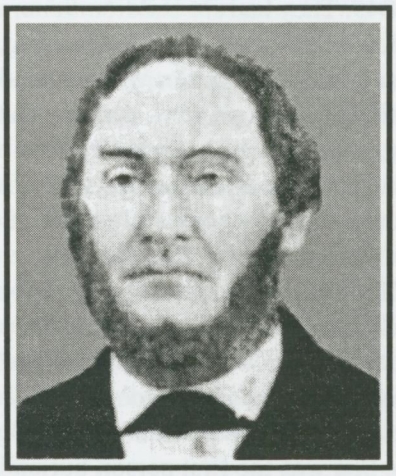
In 1876 the family moved to what is known as "The Point," at Samaria, Idaho, and tried their luck as farmers. There they lived happily, and humbly, as did the other pioneer residents of the locality. They did not have as many of the worldly goods that they had been used to prior to coming here, but the peace and contentment that comes from living close to nature was theirs until the end of their days.

Submitted by: Marcia Evans Daugherty

Post script by Raymond Evans, G Grandson:

Richard Peter Jones, after he moved to Malad, surveyed the Samaria Lake and Portage Canal and supervised its construction. Being a mining man, Richard prospected and did some mining south of the Samaria Mountain with his son Amos, until the early 1880's when his health failed.

Richard Jones was in partnership with a man named Raymond, and I was named after him. They built the first smelter in the Salt Lake Valley, in Murray. They used ore from the Big Cottonwood Canyon. When the railroad was built to Park City, it put them out of business.



Zephaniah Jones

Born: 12 September 1824 Trevethin, Wales
Parents: John Jones & Jemina Davis
Departure: 4 June 1863
Ship: *Amazon*
Arrived: 18 July 1863 New York
Died: 11 June 1883
Buried: St. John, Idaho



Phoebe Davis

Born: 21 May 1841 Tredegar, Monmouthshire, Wales
Parents: John E Davis and Margaret Edwards
Departure: 6 May 1862
Ship: *Manchester*
Arrival: 1862 New York
Died: 28 February 1912
Buried: St. John, Idaho

Married: Amelia Amy Morris - 5 July 1845 Wales
Caroline Thomas - 13 February 1859 Wales
Phoebe Davis - 20 April 1874 Salt Lake City, Utah

Moved to Malad Valley: About 1876

Children of Zephaniah and Phoebe

Albert Davis (Al): 1875-1921
George Wilford: 1877- 1921
Phoebe Caroline: 1880-1943
Samuel Davis:1882-1929



Caroline Thomas
Born: 1832 Llanthony, Wales
Departure: 4 June 1863
Ship: *Amazon*
Arrival: 18 July 1863 New York
Died: 18 December 1869
Buried: Willard, Utah

Children of Zephaniah and Caroline

Mary Blanch (Polly): 9 September 1859
Ephraim Edward: 10 June 1861
Catherine:
John: 17 July 1863
Henry: 17 May 1865
Rhoda Louise: 4 July 1867
Eli 5 December 1869

Amelia Amy Morris

Born:	About 1826 England
Died:	21 Aug 1857
Buried:	Wales

Children of Zephaniah and Amelia

Jane: 5 May 1846
William: 27 January 1848
Jemima: about 1852
Zephaniah: about 1854
Amelia: about 1856
Joseph: about 1858

Zephaniah Jones

Zephaniah married Amelia Amy Morris on July 5, 1845. They had six children: Jane, who sailed to America in 1863 and was lost crossing the plains and never heard from again; William,who stayed in Wales, Jemima and Zephaniah, who died in their youth in Wales, Amelia, who married LeRoy Vader; and Joseph, who married Emma Rosetta Lusk. Amelia Amy Morris died December 21, 1857, at the age of 31.

Zephaniah married Caroline Thomas and to this union six children were born. They sailed to America on the ship *Amazon* and landed in New York. They crossed the plains and made their way to Willard. Caroline died December 18, 1869 leaving a 15-day old baby. She was the first person buried in the new Willard Cemetery.

Zephaniah Jones and Phoebe Davis were married April 20, 1874, in the Endowment House in Salt Lake City, Utah. Phoebe also stood as proxy for Amelia Morris and Caroline Thomas to be sealed to Zephaniah. Shortly after they were married they moved to the Malad Valley. They were members of the St. John Ward.

They built a log cabin in the middle of the valley. They farmed and had a dairy in the Dairy Creek area. Four children were born to them: Albert Davis Jones, born September 22, 1875, married Margaret Fairlie Jenkins February 10, 1904, and died October 9, 1921; George Wilford Jones, born November 3, 1877, married Lillian Perry March 27, 1902, and died December 7, 1941; Phoebe Caroline Jones, born January 17, 1880, married William Hill, and died June 21, 1943; and Samuel Davis Jones, born May 7, 1882, married Hannah Mae Williams, March 23, 1904, and died 9 Dec 1929.

On the homestead in Dairy Creek they had a complete dairy with water wheel, cheese room, and corrals. They made cheese and butter. Zephaniah would haul the product to market in a wagon. Phoebe would come to Malad in a buggy and sell cheese and butter to buy what she need for her household. They probably lived at Dairy Creek in the summer and in the valley in the winter. Zephaniah was deaf in his later years. He had health problems for quite awhile. He died June 11, 1883, at the age of 59 and was buried in the St. John Cemetery.

Phoebe Davis

Phoebe was born on May 21, 1841, the daughter of John E. and Margaret Edwards Davis in Tedegar, Monmouthshire, Wales. At the age of 14, she was baptized a member of Church of Jesus Christ of Latter-day-Saints. She took a great deal of interest in the branch where she lived, helping in every possible way to convert new members to the church.

She was a beautiful girl, five feet tall, with black eyes and hair and ruddy completion. At age 21, with the consent of her parents, she came to America on the ship *Manchester* in 1862. She arrived in Salt Lake in the fall of 1862. She lived with the family of Feramorz Little, the Mayor of Salt Lake City. In 1863 she married Richard J. Davis as his plural wife.

Her husband was called on a mission for the Church. His first wife, Rebecca, who had eight children, and Phoebe who had two children, worked together to care for their families. Rebecca went out as a midwife and seamstress while Phoebe cared for the children and the home.

Phoebe and Richard J. Davis separated in the early part of 1874, and on April 20, 1874, she married Zephaniah Jones. They moved to St. John where she lived the remainder of her life.

Zephaniah's wife had died and left five children. She came into the home and took the place of their mother. Four children were born to Zephaniah and Phoebe. When she was 57, her daughter Amelia died, leaving eight children, age 1 day to 16 years. She became grandma and mother to these children.

She was not afraid of hard work. She made soap, cheese, butter, and candles and was a very good cook. She had a full life and was happy and cheerful with all her responsibilities. She had a humorous nature and could tell a joke and enjoy a good laugh.

She was a religious woman and with all her household work found time to attend to her church work. She served as Relief Society President in the St. John Ward.

She died on February 26, 1912, at the age of 71. She is buried in the St. John Cemetery by the side of Zephaniah.

Rodney Jones compiled and submitted this information contained in biographies written by: Pearl Atkinson, Victoria Davis and D. Harold Jones. The biographies can be found in their entirety on the internet at Welshmormonhistory.org.



Joseph Blair McKay

Born: 17 March 17 1835
Derrykeighan, Antrim, Ireland
Parents: Joseph McKay &
Martha Blair
Ship: *William Tapscott*
Arrived: 15 June 1850
Occupation: Mason, Farmer, Freighter
Died: 5 June 1922
Buried: Malad, Idaho



Jane Smith

Born: 28 May 1835
Overton, Renfrewshire,
Scotland
Parents: Alexander Smith &
Elizabeth Young
Ship: *William Tapscott*
Arrived: 15 June 1850
Occupation: Homemaker
Died: 28 July 1910
Buried: Malad, Idaho

Married: 9 May 1859
Moved to Malad Valley: 1869

Children:

Joseph McKay: (Sarah Ann Jenkins)
1860-1942
Alexander S. McKay: 1862-1879
Jane McKay: (James Henry Evans)
1864-1955
James S McKay: (Mary Margaret Stuart)
1865-1929
Elizabeth Young McKay:
(William Gleed) 1867-1959
John "Jack" Smith McKay:
(Ruth Jones) 1869-1942
Martha Blair McKay: (Alfred Jensen)
1878-1947

Joseph Blair McKay, son of Joseph McKay and Martha Blair, was born March 17, 1835, at Strone, Derrykeighan, Antrim, Ireland. He married Jane Smith, daughter of Alexander Smith and Elizabeth Young. She was born May 28, 1835, at Overton, Renfrew, Scotland. They were married May 9, 1859, at Glasgow, Lanark, Scotland, by Elder Isaac Fox, an Elder in The Church of Jesus Christ of Latter-day Saints.

One year after their marriage, on May 10, 1860, they, along with many other members of the LDS faith, sailed for America and Zion on the ship the *William Tapscott* from Liverpool, England. They were both twenty-five years of age.

The young mother had hoped to give birth to her first child after landing on American soil, but nature had her own ideas. Shortly after the ship had reached American waters, their first child, Joseph McKay, was born on May 29, 1860. Hence, he was born an American citizen, as the parents had hoped.

On June15, the ship arrived at New York Harbor where it was quarantined for five days on account of smallpox. Nine cases of the disease had broken out among the Swedish saints.

On June 20, they arrived at Castle Gardens, which was a church-owned reception center for immigrants and was located at the tip of Long Island about where Wall Street is today. The next day they continued their journey up the Hudson River on the steamboat *Isaac Newton*, a church-owned sailing vessel that had previously served to carry saints from New Orleans to Nauvoo. They arrived at Albany, New York, on June 22 and from there traveled via Rochester, Niagara Falls, Windsor, Detroit, Chicago, Quincy, Illinois, and to St. Joseph, Missouri; then up the Missouri River to Florence, Nebraska, (Winter Quarters) which is three miles from Omaha, Nebraska. At Florence they found shelter in empty houses while they made preparations for crossing the plains. They joined the Stoddard Handcart Company, which left Florence on July 14, 1860, and began their journey across the plains.

The company arrived in Salt Lake City on September 24, 1860 where they lived until 1869 when they were sent by President Brigham Young to Portage, Utah, to serve as missionaries and to help carry on the affairs of the Church there. Many of the early LDS meetings held in Portage, Utah, were held in their home.

Joseph freighted from Corrine, Utah, up into Montana to earn a livelihood. He also cut cedar posts and sold them. However, in 1872 they were called back to Salt Lake City. Joseph, a mason by trade, was to work on the Salt Lake City Temple, which he did for five years.

Then, having interests in the country around Portage, Utah, they moved back and lived in East Portage for another five years and Joseph continued freighting. An unfortunate accident on one of the freighting trips cost the life of their 17 year-old son, Alexander McKay. He died on August 15, 1879.

In 1881 they moved to Malad, Idaho. There they built a log home. It was located on the corner lot, south of the Francis Budge residence. They also homesteaded a farm north of Malad in New Canyon where they lived in the summer for several years. They then turned it to their sons to run. This land was later sold to their daughter, Elizabeth, and her husband, William Gleed. When William died, it was sold to their son, Julius Guy Gleed, who sold it to his brother Joseph Gleed. Joseph's daughter Eva Jacobson inherited the land who in turn sold it to its present owners, Mr. & Mrs. Ray Francom.

After they turned their land over to their sons, Joseph and Jane again went to Salt Lake City where Joseph resumed work on the Salt Lake Temple until it was completed. He helped erect the Angel Moroni statue on the top of the Temple and was one of a few who put a $5.00 gold piece in the base of the statue.

When the Temple was completed, they did ordinance work there for a time and then returned to their home in Malad, Idaho where they lived the remainder of their days. Jane died July 28th 1910. Joseph, aided by his children, lived alone for twelve more years. He died June 5th 1922. Both are buried in the Malad City cemetery.

Sources: Ila May Fisher Maughan. Joseph McKay & Martha Blair with their progenitors and their posterity - A documented history 1135-1967. Salt Lake City: Utah Printing Company, 1967
Submitted by: Darl Gleed, great grandson



Hiram Monson		Mary Ann Deschamp	
Born:	27 July 1863 Hyrum, Cache, Utah	**Born:**	7 April 1869 Willard, Box Elder, Utah
Parents:	Andrew Monson & Matilda Anderson Pehrsson	**Parents:**	Louis Deschamp & Ann Stephens
Died:	24 June 1933	**Died:**	16 January 1930
Buried:	St John, Oneida, Idaho	**Buried:**	St John, Oneida, Idaho

Married: 8 December 1887, Logan, Cache, Utah
Moved to Malad Valley: 1879

Children of Hiram Monson and Mary Ann Deschamp

Miriam (Andie Talbot) 1888 -1958
Matilda 1890 - 1890
Louis (Lula Amelia Jones) 1891 - 1945
Roslie Ann Cole (Adopted)

Hiram Monson was born in Hyrum, Cache, Utah on July 27, 1863, to Andrew Monson and Matilda Anderson Pehrsson (Peterson) Monson. Hiram's mother, with her first husband and there children Andrew, Bengta, Anna, and Elna, left Sweden in 1862 with a large group of L.D.S. Saints headed for Utah. While on the plains coming West, baby Elna and the father died. According to family tradition, Matilda married Andrew Monson while they were still crossing the plains.

The family settled in Hyrum, Utah. Four children were born there: Hiram, Edward, Matilda and Ephraim. In 1879 they moved to St. John, Idaho.

Andrew homesteaded land and started farming. In 1884 Andrew died, leaving Matilda a widow for the second time. Of the first family, Bengta (changed to Mary) married Andrew Anderson, and Annie married Ed Jenkins. Of the second family Hiram married Mary Ann Deschamps on December 8th, 1887; Edward married Lucy Woozley, Matilda married David Edwards, and Ephraim married Isabella Noble. The children were given property their father had homesteaded; Matilda on the south side, Hiram on the west side and Ephraim on the east.

Hiram and his young Welsh bride moved into a log cabin on the west side. Mary Ann found it lonely after living with her parents who owned a store by the church and school house. Three children were born there: Mariam who married Andie Talbot, Matilda who died when six months old, and Louis who married Lula Amelia Jones.

In February 1897, an infant baby came to their home to live. Mary Ann's sister, Roslie, who was married to George Cole and lived in Rexburg, Idaho, died when her baby, Roslie Ann, was six days old. The baby was brought to St. John for Mary Ann and Hiram to raise. The baby was welcomed into her new home, and she lived there until she married Owen Cash Talbot.

The same year Hiram was called to serve an L.D.S Mission in Florida. Hiram was deeply religious and did not refuse the call even though he knew it would create hardships for himself and Mary Ann. He was the first missionary from the St. John Ward. While Hiram was on his mission, Mary Ann hired carpenters and used the logs Hiram had already brought out of the canyon and squared to build a home.

After Hiram returned from his mission, he settled down to farming and acquired more land. Their home and surroundings were most beautiful with bright flowers. Hiram had a grape arbor on the south fence. Their home was a gathering place for friends and relatives. Often their home was called the "St. John Depot" because of the crowd who had brought their musical instruments for joyous singing and playing together. Mary Ann had an organ which her mother had given her, and their family members were gifted musicians. Hiram served for twenty years as Second Counselor to Bishop James P. Harrison, and then was sustained as bishop of the St. John Ward on March 23, 1908. He served in this position until June 16, 1918. At one time John Henry Smith, Patriarch of the Church, spent a week at their home. He and Hiram visited all the homes in the Ward.

Hiram served as constable in the St. John Precinct for two years and was elected to the Idaho State House of Representatives for two terms

Mary Ann was a wonderful artist, painting pictures and working with charcoal and tin. She was a beautiful seamstress and had an "eye" for fashion. She also sewed clothes for the burial of the dead. She always maintained a spotless house and was an excellent hostess to the many visitors who stopped by. She served as secretary in the Relief Society. Mary Ann died of cancer January 16, 1930. There was a severe snow storm the day of her funeral and the hearse got stuck. Her casket had to be transferred to a sleigh for the trip to the St. John Cemetery.

Hiram died three years later on June 24, 1933, and was laid to rest at the side of his beloved Mary Ann.

Roslie Ann Cole Talbot, who was raised in the Monson home, wrote the following tribute to Hiram, the only father she knew:

"He was one of the most wonderful men I ever knew and lived his religion and the golden rule. Our home was a place where you could feel the spirit of the Lord. We always had prayer together and each night we usually went into the parlor where Miriam played the organ and Pa played the violin or the flute. He knew all the Standard Works by heart. You could ask him any question and he could tell you chapter and verse in the scriptures where you could find it. He was called to talk on many occasions all over the valley. He and Mother spent hours with the sick, all over the Ward which extended clear to the head of Malad. He was always doing good for somebody. And I never heard him say an unkind word to Ma no

matter how she scolded. He lived his religion as perfectly as anyone I ever knew."

Submitted by: David Eugene Edwards



Hugh Moon

Born: 5 Aug 1815
Eccleston, Lancashire, England
Parents: Mathias Moon &
Alice Plumb
Departure: 30 May 1840, from
Penworthen
Ship: *Britannia*
Arrived: 19 Jul 1840
Died: 23 Sep 1870
Buried: Malad, Oneida, Idaho

Elizabeth Kemmish Moon Bell

Born: 17 Apr 1837
Apperly, Gloucestershire,
England
Parents: Charles Kemmish &
Elizabeth Wilkey
Departure: 23 Jan 1853
Ship: *Gkolconda from Liverpool*
Arrived: 26 Mar 1853
Died: 15 Jan 1921
Buried: Malad, Oneida, Idaho

Other Wives: #1 Emeline Mott, 4 Aug 1846
#2 Elizabeth Kemmish, 11 Jun 1854
#3 Jennett Nicol, 11 Jun 1854

Moved to Malad Valley: Hugh in 1869 to Woodruff & Elizabeth in 1870 to Malad

Children of Hugh Moon & Elizabeth Kemmish

Alice Elizabeth Moon: 1855-1937
Mosiah Moon: 1856-1948
Sarah Helen Moon: 1858-1951
Helorum Moon: 1859-1952
Heleman Joseph Moon: 1861-1947
Asenath Moon:1863-1931
Ruwaney Moon: 1865-1900
Julia Ann Moon: 1867-1958
Hortensia Moon: 1870-1937

Child of Elizabeth Kemmish & William T. Bell

William Charles Bell: 1873

Children of Hugh Moon & Emeline Mott

James Charles Moon: 1844
Carlos Moon: 1845
Hugh Moon Jr.: 1847-1848
Dorothy Adelia Moon: 1849-1907
Maria Emeline Moon: 1852-1855
Angelina Moon: 1854
Evaline Moon: 1854
Hugh (Alexander or Mathias)Moon: 1856-1933
Lehi Moon: 1860-1918

Children of Hugh Moon & Jennett Nicol

Lydia Amelia Moon: 1855-1925
Ephriam Moon: 1856-1920
Manassah Moon: 1857-1884
Joseph Benjamin Moon: 1858-1915
Jannett Moon: 1860-1864
Levi Moon: 1861-1948
Reuben Moon: 1863-1928
Marietta or Mary Etta Moon: 1864-1945
William Henry Moon: 1866-1867
Heber Moon: 1868-1947
John Moon: 1870-1914

I, Hugh Moon, was born August 5th 10:00 AM in the year of our Lord 1815. I was the fifth son of Mathias Moon, who was the son of William Moon.

Mathias Moon married a woman by the name of Alice Plumb and had five sons and four daughters. These are their names in the order they were born:
Hannah Moon was born May 29, 1802
Dorothy Moon was born Feb 9, 1804
Richard Moon was born Jun 20, 1805
William Moon was born Apr 25, 1807
John Moon was born Jul 2, 1809
Lydia Moon was born Oct 9,
Thomas Moon was born Sept 30, 1813
Hugh Moon was born Aug 5, 1815
Alice Moon was born Jul 31, 1818

My father belonged to the Methodists about forty years, when two men by the name of Heber C. Kimball and Orson Hyde came from America preaching the words of endless life; he heard them talk and preach; he believed and was baptized with all his house. He lived a few years enjoying the blessings of that gospel of Jesus Christ of Latter-day Saints and died with a hope of a glorious resurrection.

I was the youngest son of my father. My parents were not very rich and did not give me much schooling. When I was fourteen years of age, I bought books to instruct myself. I learned to read well; then I studied figures until I got a knowledge of them. I was beginning to study the Latin Language when the true gospel came to my father's house, when I turned my attention entirely to the study of the Bible and the principles of the everlasting gospel.

When I was a boy, I worked with my father on the farm. He used to instruct me in the great many righteous principles that were engraved on my heart in the days of my youth, and which I shall never forget. May God reward him for all his diligence to teach his children true principles.

My father and mother had a custom of going to pray in secret every day at noon. They prayed every night and morning with their family; they taught their children to strictly be honest with all their dealings.

After the death of my father, we sold all our property that we could not take with us to start to the land of America. Brother Heber C. Kimball told me to write everything that transpired in my journal from the time we left our homes. I did but kept it brief.

We left Penworthen to go to Liverpool and took shipping for America on the 30th day of May in the year 1840.

We got our luggage on board that night. We bought some more provisions the day after. June 2nd, we brought Richard Moon, my oldest brother, and 36 yards of linen for a tent. When we returned to the ship *Britannia*, we found Elders Brigham Young and Heber C. Kimball aboard. They had stretched a curtain across our cabin and commenced blessing the company. They bid us walk in; they laid their hands on our heads and blessed us in the name of Jesus Christ. They showed us a way and gave us directions about the route we should take to Commerce. (Nauvoo).

January 12th 1845 - I was ordained a High Priest in the Masonic Hall at Nauvoo, Hancock County, Ill.

While we were living at Nauvoo, I formed acquaintance with Maria Emeline Mott, daughter of Abel Mott, who lived on the bluff about 3 miles from Montrose. At the time of mobbing at Nauvoo, myself and two sisters and my brother John came over to Montrose. My youngest sister Alice had got married to a man by the name of John Pulley.

August 4, 1846 - I went over the river with Maria E. Mott to get married. Elder Thomas Cottam married us at William Mofe's house; we lived for a while with my brother John and two sisters, and then I rented a log house from Grant Cutterback.

October 4th 1847 - Hugh Moon Jr., son of Hugh and Marie Moon, was born. I worked for a man by the name of Robert Wilson to learn the copper trade in order to make an outfit to go to Salt Lake Valley where a company of pioneers had gone the year before. I made sufficient to buy tires, iron, etc. for the wagon, the timber of which I had got out while at Nauvoo.

I made my wagon myself. We hitched up our little team and put our little duds into the wagon and in company with Moses Whittier started for Salt Lake Valley 1848 - May 15th.

July 6th - Crossed Elkhorn - we overtook Amasey Lyman's company under the command of Captain Fleak.

October 19th - Got to Salt Lake Valley.

December 11th - We moved to our appointed location in the first ward of Great Salt Lake City, Lot No. 1, Block 17 where we had built a little cabin 10 by 14 of poles and a dirt roof on it.

I had not a living son to my name, but shortly after, I got acquainted with two young girls by the names of Elizabeth Commit (Kemmish) and Jennett Nicol, which were both married to me June 11, 1854, by President Brigham Young.

When the strong drink (whiskey) which the people had brought with them to Salt Lake was used up, they began to inquire who would make a little for medical purposes. Bishop Peter L. McCue, John Bamford, and myself went to ask President Young's consent to make the refuse from the beet factory into strong drink. He told us to go ahead and make some but to be careful not to sell it to the young men who wanted to sport with it. I did very well and bought much property during that time. I stopped when the city charged me $1524 a year for the license. They wanted me out of business.

Because of the City, I went into partnership with a man by the name of McMasters. We made all kinds of rope and twine. I started a bone mill and drove two cane mills for making molasses. When we were busily engaged making molasses, Brother Thomas Bullock came and showed me a written notice from the church of my appointment to go three hundred and fifty miles south for the purpose of raising cotton and tobacco with my family and locate there to live.

We were ordered to take one year's bread stuff with us. November 7, 1861 I left Salt Lake City to go south to raise cotton and tobacco. I took five wagons, twelve yoke of oxen, four cows, one pony and two horses, two of my wives, Elizabeth and Jennett, ten children, a hired girl by the name of Esther Barnes, and five men as teamsters. The men were Samuel I. Burgess, John Mudd, Richard Hawkins, John Pilling and William M. Mellon.

We lived in St. George five years; we as a family suffered much all for the gospel sake; we almost starved to death.

I was sick nearly all the time and was not able to attend to the needs and wants of my family. So when Bishop Moon came to St. George June 6th 1866, he told us to go back to Salt Lake. We left St. George June 11th 1866. We got to Salt Lake City June 23.

We went through the Endowment House with the first fifty that went through in Salt Lake City. We went through the second anointing in the Social Hall, shortly after coming from St. George.

April 12th 1869 - I went North to see the country of Malad, a distance of 90 miles. I bought a

farm from Josiah D. Price. I paid $1100. Jennett and her children came to live on it the 5th of May. Elizabeth followed in Feb 1870.

From the Autobiography of Hugh Moon

Hugh Moon died Sept. 23rd, 1870 at Henderson Creek, Oneida County, Idaho. After his death, Jennett moved back to Farmington, Utah with her children and died Apr. 2, 1890.

Hugh Moon was one of the bodyguards of Joseph Smith. He was present at the meeting when Brigham Young was transfigured and saw and heard what took place. Joseph Smith spoke and said, "He would throw the mantle on Brigham Young and that he would lead the people." Brigham Young then spoke to the people, and they all thought it was Joseph Smith speaking.

Elizabeth Kemmish Moon re-married June 16th, 1872, to William T. Bell. William Charles, son of Wm. and Elizabeth Moon Bell, was born Apr 7, 1873, at Henderson Creek, Idaho. It has been said that about three years later Elizabeth's husband William T. asked her to move to the city and leave her Moon children" behind on the farm to fend for themselves. After hearing this, Elizabeth chased him out with a broom and didn't hear from him again but once, six months later, when he wanted his son. She told him he would never get William Charles and that was that. Elizabeth raised 10 children in Cherry Creek by herself.

Excerpts:autobiography of Hugh Moon
Submitted by: Linda Lundquist



Mary Morgan Morgan

Born: 31 March 1836
Tredegar, Monmouthshire, Wales
Parents: John Morgan &
Ann Williams
Died: 22 May 1905
Logan, Utah
Buried: Samaria, Oneida, Idaho

David Morgan

Born: 24 August 1840
Tredegar, Monmouthshire
Wales
Parents: William Morgan &
Rebecca Williams
Died: 11 May 1899
Samaria, Idaho
Buried: Samaria, Oneida, Idaho

Married: 7 November 1852 Bewellty, Monmouthshire, Wales
Moved to Malad Valley: 1880

13 Children

Rebecca Ann: 1853-1854
Ann: 1855-1855
William John: (unmarried)
1856-1902
Samuel: 1859-1860
Elvira: (Andrew Nelson)
1861-1931
Joseph: (Mary Margaret Clarkson)
1864-1926
Margaret Ann: 1866-1867
Francis: 1868-1868
David, Jr.: (Miss Richards)
1869-1940
Mary Ann: 1873-1887
John Samuel: 1874-1874
Thomas: (Margaret Richards)
1875-1960
Hiram: 1877-1887

DAVID MORGAN

Quote from Grandpa Morgan's family record: "David Morgan was born on the 24th of August in the year 1830 at Tredegar in the Parish of Bedwellty, Monmouthshire, England. Reared up in the sect called Baptist. Baptized into the Church of Jesus Christ of Latter-day Saints on the 16th of July in the year 1855 by Elder Thomas Williams . . . . married on the 7th of November 1852 to one of the female members by name Mary Morgan, daughter of John and Ann Morgan."

In his family record, Grandpa lists the birth dates and places of all thirteen of their children, also death dates and places of burial of the seven children who died in infancy, ranging in age from a few days to thirteen months. Four are buried at Tredegar, three at Treorchy, Rhondda Valley, Glamorganshire, Wales. They lost another lovely teen-age daughter after coming to Samaria. Quote, "Our daughter, Mary Ann, died on the 14th of December, 1887, age 14 years, 11 months and 12 days." I am grateful to Grandpa for leaving us his family record. Without it we would have been in the dark concerning our relatives. He furnished so many clues that have led the way to further research.

He would never have his portrait taken, believing it contrary to the commandment "Thou shalt not make unto thyself any graven images, etc." Older people who can remember him say that Uncle Dave looked very much like him. I was only four years (plus) when he died. I remember him as an old gentleman, with a black skull cap on his head, sitting in an old fashioned rocking chair near the fire, or tapping around the house and yard. A great trial came to him when he was about sixty years old. Cataracts came on his eyes leaving him blind for the rest of his life. He loved to read and knew his Bible well.

According to tradition, Grandpa was studying for the ministry when the glad tiding of the Gospel reached him. He gave up his dreams of being a Baptist Minister and went down into the coal mines to labor for the support of his ever-growing family. He used his talents as a preacher in the church of his choice, holding many positions of responsibility. Quote from Mary Morgan Gleed's story: "David Morgan was a home missionary for many years going from ward to ward by wagon and sleigh. He spoke in many funerals, everyone loved to hear him speak. Older people of today will say what a wonderful speaker he was."

Quote, "David Morgan and family removed in 1869 to Treorcky, Rhondda Valley, Glamorganshire, Wales, and were received as members to the Cumsaerbren Branch on the 29th of May 1869. . . myself, David Morgan was appointed to succeed Timothy Woozley as President of the Branch on May 3, 1874." Grandpa was also secretary to the Branch before becoming President. It was a thrill for me to find his signature (D. Morgan) on nearly every page of the Cumsaerbren Branch record on microfilm in the Salt Lake Genealogical Library.

From Grandpa's record, I got the clues I needed to find the church-sponsored emigration records. My father and his sister Elvira came first on the steamship *Arizona* that left Liverpool, 17 October 1879. Quote from his record, "On October 17, 1879, David Morgan left his home at Treorcky, his wife and four children and sailed for America. We went on board at 12 o'clock noon, October 1879, started out on the great ocean towards the United States. We arrived in New York on Monday evening the 27th of November and had to stay on board that night. The next day (Tuesday) went to Castle Garden from there I went to Pittsburgh. I had no means to go on with the company so I wished my friends goodbye and the next day (Thursday) I took the cars to West Elizabeth (near Pittsburgh) arrived safe and was received kindly by my sister-in-law Margaret Evans (Grandma's sister) and other relations."

I found Grandpa, my father Joseph, and Elvira Morgan in the 1880 census (dated 5th day of June 1880) Logan, Cache Co., Utah. They were boarders in the home of Alexander Lewis. Another boarder was Evan Stevens (song writer of Church fame).

Grandma, Mary Morgan, their oldest son William John (Uncle Bill) age 24, David Jr., Mary A., and Thomas sailed on the steamship *Wisconsin* which left Liverpool October 23, 1880. Quote, "When his family arrived in New York they were afraid they wouldn't be able to go through the customs for Thomas Morgan (age 5 years) was sick. They let them go through and when they got to Council Bluffs he broke out with measles. The emigrants brought them to Ogden, Utah where they stayed with a family by the name of Tunes. They stayed here for a few days waiting for the wagons. They came to Samaria with Hyrum Powell and John Daniels, which took three days."

The family was now all united in Samaria (all except Elvira). She had work in Logan. (I don't think

she ever lived in Samaria). She married Andrew Nelson in the Logan Temple February 15, 1883, and lived in Logan 5th Ward until her death, January 25, 1931.

The first winter they lived with William W. Williams. The following spring they moved to their city lot and built a dugout. Later the boys went to the canyon for logs to build a two-room log house with a slope on the west side. Here they raised their family. Later on they took up a claim of 160 acres in Pleasant View where they raised wheat and barley. Three of the Morgan sons played in the musical organizations of the community. They were: Bill, Dave and Tom. Bill Morgan was also called for the square dances.

In addition to being a home teacher, Grandpa was also second counselor in the presidency of the High Priest's Quorum of the Malad Stake when he lived in Samaria. He died there May 11, 1899. My father was out preaching the Gospel, on a Southern States Mission, at the time of Grandpa's death. He left us a priceless gift in the records so carefully recorded in the little brown book now faded and worn.

- Mary M. Gleed and
Catherine M. Hess, granddaughters

MARY MORGAN

Grandma, Mary Morgan, was the first of my Morgan ancestors to join the Church of Jesus Christ of Latter-day Saints. She was just a girl of thirteen years when she was baptized in 1849, Victoria Branch, Monmouthshire, England. According to family tradition, she used to sneak out of the window to attend Mormon services. When she was baptized, she was ordered to pack her things and get out. Where she found refuge, I don't know, but it was during this period that she met Grandpa, David Morgan, who was not yet converted to the gospel.

She was born March 31, 1836 at Tredegar, Monmouthshire, England, a daughter of John Morgan and Ann Williams who came from Breconshire, Wales. They had the following children: David, John, William, Joseph, Margaret, Gwenllian, Thomas (died an infant), twins, Mary and Sarah (Sarah died an infant), and another Sarah named for the one who died. Mary was the only one of this family to join the church. Her older sister Margaret was bitter all her life toward the Latter-day Saints. She lived in West Elizabeth, Pennsylvania, the home to which Grandpa came when he first arrived in America. Margaret had a daughter who was baptized. They moved West. Margaret wrote to them urging them to give up their religion and promised to set them up in business. This they refused to do. She never forgave them and cut her daughter Jane off with only one dollar. She may have been the one who was opposed to Grandma's joining the church. However, she did treat Grandpa well when he lived in her home for awhile earning money to come West.

I have read the 1851 census for the town of Tredegar, Parish of Bedwellty, Monmouthshire, England, taken on March 30, 1851. I found our Mary at home with her family; her age was given as fourteen years. (She would have been fifteen the very next day.) Her father, John, was a widower at this time. This gave me the clue I needed to find the death certificate of Ann (Williams) Morgan. She died April 1, 1849. This is the very year that Grandma was baptized. It may have been that the lonely little girl, seeking consolation from the death of her mother, found peace and security in the gospel of Jesus Christ. Whatever the reason, she remained a faithful member all her life, and I was happy to know that she had been taken back into the family circle. Margaret was married and in a home of her own in 1851.

I remember Grandmother as a little old lady dressed in black with one of those dear old-fashioned bonnets tied under her chin. This was her Sunday outfit. She wore around the house a little red and black plaid shawl with fringe all around, folded three cornered over her shoulders. Her dresses had long sleeves, and she wore an apron that tied around the waist. She had a heart of gold, but was quick tempered and over it in a flash. We used to go to their home often; she was always fussing around the kitchen. She made a large sweet griddle cake with currants that we children enjoyed eating. I must have been fascinated as a child with butter making, because I remember the large pans of milk from which she skimmed the rich cream and the old- fashioned churn that dashed up and down. Mother often helped Grandma with cooking for the men working on the farm, with housework, washing and ironing. Mother said that Grandma had a beautiful voice and used to love to go to church and sing hymns, often doing solo parts. For many years, she was a block teacher in Relief Society.

After Grandpa's death, she spent much time in Logan, living with her daughter's family (Elvira and Andrew Nelson). She often visited us there, too.

She died at Aunt Elvira's home May 22, 1905, and was buried in Samaria beside her husband.

I am grateful to be a descendant of this courageous little girl who did not falter in the faith, although meeting opposition at home. Hers was a hard life, losing so many of her children, sending her two teenage children out on the ocean to a strange land, then for a year being separated from Grandpa who left for Zion in order to prepare the way for her to come later. She was a true pioneer, stood the test of every hardship, and remained strong in the faith to the very end. I'm proud to be her granddaughter. I am glad that I knew her well when I was still a child.

Written by: Catherine M. Hess, Granddaughter
Submitted by: Myra Knudsen

Joseph Morgan

Born: 18 March 1864 Tredegar, Monmouthshire, Wales
Parents: David Morgan & Mary Morgan
Departure: 14 September 1878 Liverpool, England
Ship: *Wyoming*
Died: 7 March 1926
Buried: Logan, Utah

Mary Margaret Clarkson

Born: 14 Jan 1868 Alton, Madison, Illinois
Parents: Elias Clarkson & Catherine Deer
Died: 9 August 1969
Buried: Logan, Utah

Married: 25 May 1892

Children of Joseph and Mary Margaret

Samuel: (Ada McKinnon) 1893-1976
Catherine: (Elwood Hess) 1894-1970
Joseph: (Alta McFarland) 1897-1979
Mary: (Arch Bronson) 1901-1975
David Deer: (Veda Woodall) 1904-1996
George Clarkson: (Cora Pace) 1906-1999
Lucille: (Bion Tolman) 1908-1983
Margaret: (Rex England) 1915-2002

My father, Joseph Morgan, of Welsh descent, was the sixth child of David and Mary Morgan. He was born March 18, 1864, at Georgetown, Tredegar, Monmouthshire, England. His parents were converts to the Church of Jesus Christ of Latter-day Saints so he had the advantage of being taught the Gospel from the time of his birth. At the age of five years old he moved with his family to Treorchy, a mining town in the Rhonda Valley, Glamorganshire, Wales.

He must have been an alert, handsome little fellow with the curly, coal-black hair and eyes that twinkled when he laughed. He was very ill when a small child with brain fever. At an early age he worked in the coal mines in Wales where he lost the first joint of his middle finger. He had very little opportunity for schooling in the old country. Consequently, he was only in the second grade when he came to this country in 1878.

Joseph, a boy of fourteen years, and his sister Elvira, age seventeen, set sail from Liverpool, England, September 14, 1878, on the streamer *Wyoming*. They left behind their father, mother, brothers and sister. They found a home in Logan, Utah, with Brother Alexander Lewis, an old friend of their father's. Joseph's father, David, joined them here in 1879. They all worked to bring Grandma and the rest of the family to America.

It was late fall, 1889, when the David Morgan family reunited in Samaria, Idaho. Joseph with the other boys worked on the family farm, went to the canyon for logs to build a home and for fuel. Joseph always loved to read. He had a keen intellect and was what you called a self-made man. We children never did advance so far in school that he couldn't help us with our lessons. He read textbooks while most people read novels.

He attended the Brigham Young College in Logan for one year before his marriage to mother, Mary Margaret Clarkson (Maggie), May 25th, 1892, in the Logan Temple. He taught school in Fielding for two years (1892-1894). He also taught school in Samaria before they went to Logan to attend Brigham Young College. He attended college, graduating with top honors in the class of 1897. Maggie want with him to the various functions connected with graduation. They were very poor and had no money to get her an elaborate gown. She wore a mercerized calico frock (that shined like silk, fifteen cents per yard) that she and Aunt Lizzie made. Joseph told her that she was the prettiest girl present at the banquet, and I'll bet he thought so too.

They moved back to Samaria and he taught school there. In the spring of 1898 he left on a mission for the Church to the Southern States. Missionaries in those days traveled without purse or script. When he received his letter from Box B, he had very little money. He wrote a letter to the church headquarters telling them of his circumstances. He said he could teach school the following year and perhaps save some money for his family (wife and three children), but if they needed him immediately, he was ready. They requested him to come now, and mama was in favor of it 100%. Papa was a good missionary.

He returned from his mission in the spring of 1900 and taught school again in Samaria and a year in Whitney, Idaho. He took a Civil Service examination and was appointed Logan's first mail carrier. He worked in connection with the post office until his death March 7th, 1926. He was then Superintendent of Mail. He had a perfect record and hadn't been late or absent in all the years he worked there.

The four youngest children were born in Logan; the four older ones in Samaria. It is the years in Logan that I remember best. Joseph had a horse and red cart to carry the mail in those early days. On the homeward trip it was usually filled with children. He made friends everywhere on account of his beaming smile and jovial disposition. Later, he walked on the mail route miles and miles everyday in all kinds of weather. It was strenuous work, especially at Christmas time.

He was a home man, who preferred to stay home with his family rather than go out socially. He did seem to enjoy himself when he went with Maggie to ward socials. He was an ideal father and a jolly companion and stood at the head of his family with dignity. He used wisdom and understanding in dealing with the problems of the home. He was a bit outspoken at times but always honest and just. He and Maggie stood together on all points of discipline; never did I see either of them interfere with the other. He was affectionate, took time to play with us, taught us nursery rhymes, told us marvelous stories, fairy tales, and Bible stories, etc. He was methodical in all his habits, got up at exactly six o' clock every morning, kindled the fire, put the teakettle on to boil, (also the wash boiler every Monday morning), emptied the

ashes, and when the kitchen was warm he called Mama. He dressed the tiny tots while she prepared breakfast. He had a place for everything. On pay day he sat down with his check book, wrote out a check for tithing, for the grocery bill, light bill, etc. He was always punctual to an appointment, to work, to church, to meals, etc.

He took an active part in church work. He was in the superintendency of Logan 4th Ward Sunday School, class leader of the Quorum of Seventy and later in the High Priests Quorum. He also served in the 4th Ward Bishopric. Later when the 4th Ward was divided, he became superintendent of the 9th Ward Sunday School.

At the funeral services, the 9th Ward chapel was filled to overflowing. Many old friends from Samaria and Malad Valley were there, as well as friends from all over Logan, showing their love. The post office force was there in body and the flag hung at half mast over the post office during the services. The services were most consoling, with beautiful music, and good speakers. It was a beautiful tribute from life-long friends.

Catherine Morgan Hess, daughter
Submitted by: Myra Knudsen

MARY MARGARET CLARKSON

On the banks of the Mississippi River just 100 miles from Nauvoo was a little town of Alton, Illinois. There on January 18, 1868, I was born, the daughter of Elias Clarkson and Catherine Deer. My father's folks were Catholic. They came from Lancashire, England. My mother's folks came from Neath, Cadoxton Parish, Glamorganshire, Wales, in 1865 and settled in North Village Alton, Illinois. Grandfather, David Deer, was favorable toward the LDS Church and would have probably joined had he lived longer. He died in 1868. His first wife, Margaret Jones, died in Wales when mother was just three years old, so Catherine Davis, second wife of Grandpa Deer was the only mother my mother ever knew. Grandpa's oldest daughter, Mary, had joined the church and gone West in 1854. He longed to see her, but died shortly after I was born.

I attended the Catholic Church and school in St. Louis where we had moved as my father worked in a big tailoring establishment owned by his brother William Clarkson. We had to march down to the big church often to confess our sins. My mother and father separated. We went to live with grandmother, and while there a letter came from Aunt Mary Deer (Davis) Price asking mother to come to Samaria to visit her. After thinking it over and making arrangements, she packed her belongings and with her three children boarded a train for the West, not realizing at the time she would never return. It took us about a week before we arrived in Ogden. We were met by Aunt Mary, who was dressed in typical pioneer fashion, and her son, and Sam Davis, with a ten gallon hat, guiding his team with a long black whip. The roads were muddy and cousin Sam had to get the wheels out of the mire at times. At least we reached our destination in Samaria to find Uncle John Evan Price sick in bed. He died shortly afterwards. We lived with Aunt Mary for awhile until our cousins made us a place to stay.

My father had passed away and my mother converted to the Gospel of Jesus Christ of Latter-day Saints. We were baptized, and we found many friends. My mother married Jonah Evans, a widower with six sons. I walked two and one-half miles to school with my step-brothers in freezing cold weather. This was in Brigham City where we lived.

In 1880, Jonah Evans was sent by Lorenzo Snow to be Bishop of Samaria. I grew up taking part in church activities, social life, etc. At the age of sixteen, I taught school, being paid by the parents. I had some misgivings as to my qualifications, but I did pass the examinations and received a second-class certificate. I taught school several terms before I married Joseph Morgan, May 25th, 1892 in the Logan Temple.

One year after Joe graduated from Brigham Young College in Logan, he left on a mission to the Southern States. I was made much richer by the experience I gained during his absence. I had to depend on the Lord, so I put forth an extra effort to be of service to him in any way I could. I knew that money would come from somewhere so that husband could fulfill his mission. I had three children, a one-room log house and twenty-five dollars when he left. I was able to work in the Primary, was president in the Mutual, and a teacher in the Relief Society. The people in Samaria didn't forget me, nor have I forgotten them either. My home has been open to them many times when they have worked in the Logan Temple.

We were members of the Logan 4th Ward where I labored as a visiting teacher in Relief Society. The children took part in the ward, our oldest son went on a mission to New Zealand for three years. When the 9th Ward was organized, I was second counselor in the Relief Society and magazine solicitor. We have eight children. I'm glad they are all active in the church. If I hadn't been as active as I should, it isn't the fault of the church. I appreciate my friends everywhere for their interest in us and now I appreciate my children and their willingness to care for me and the privilege of working as an ordinance worker in the temple of the Lord, which I did from age sixty-nine until I reached eighty-four years. (Note: Mrs. Morgan celebrated her 100th birthday January 14, 1968.)

Taken from autobiography of
Mary Margaret Clarkson
Submitted by: Myra Knudsen

Samuel Morgan

Born: 10 March 1828
Tredegar, Monmouthshire, Wales
Parents: William Morgan & Rebecca Williams
Departure: 22 October 1873
Liverpool, England
Ship: *Idaho*
Arrived: 5 November 1873
Died: 6 November 1878
Buried: Brigham City, Utah

Samuel Morgan was born March 10, 1828, Tredegar, Bedwellty Parish, Monmouthshire, England. He was baptized a Latter-day Saint September 15, 1866, in the Tredegar Branch of the Church.

Samuel was the first of my Morgan relatives to come to America. He left Liverpool, England, on the steamship *Idaho*, October 22, 1873. He settled in Samaria, Idaho. While there he worked for Jeremiah Williams clearing land and fencing. Jerry gave him forty acres out of his claim for pay. He spent some time in Brigham City, Utah, working for a man named Lorenzo Stohl in a furniture store. Samuel was a cabinet maker and did very nice work building furniture. He died in Brigham City, November 6, 1878, while my father, Joseph, fourteen years old, and Aunt Elvira, seventeen, were on the ship on their way to America. He was to have met them when they arrived. He lived in America just five years before his death. Joseph and Elvira found a home with Alexander Lewis (probably a friend of the family) in Logan, Utah.

Grandpa, David Morgan, came in 1879 and fell heir to the property of Samuel as he was the next of kin. Samuel never married perhaps because of the long illness of his widowed mother, Rebecca Williams Morgan. For many years before her death, she was an invalid; her legs were paralyzed, leaving her bedfast. Samuel tenderly cared for her all this time. She lived to be about ninety years old. Grandpa thought a lot of his brother. Although there were seventeen children born to his parents, fourteen died in childhood, one brother died in 1832. Grandpa was then just two years old and Samuel four years old. So these two brothers grew up together and were very close all their lives. When my oldest brother was born, my folks were thinking of naming him David in honor of Grandpa Morgan, but Grandpa said, "No, I would like you to name him Samuel for my brother." So he was blessed with the name of Samuel Morgan that is also the name of our second great grandfather.

Written by: Catherine M. Hess
Submitted by: Myra Knudsen



Thomas Morgan

Born: 31 May 1875
Treorchy, Glamorganshire, Wales
Parents: David Morgan &
Mary Morgan
Departure: 1880
Arrived: 1880 Samaria, Idaho
Died: 3 November 1960
Buried: Malad, Idaho

Margaret Mary Richards

Born: 3 July 1878
St. John, Oneida, Idaho
Parents: Edmund Thomas Richards &
Ann John
Died: 16 November 1968
Buried: Malad, Idaho

Married: 29 October 1902

4 Children

Ann Morgan: 1903-1951
Mary Morgan: (Hubert Samuel Gleed) 1906-1990
Thomas Morgan: (Glady's Alfreda Sandquist) 1908-1995
Margaret Morgan: 1912-1913
Myra Morgan: (Kenneth Knudsen) 1927

Thomas Morgan was born May 31, 1875 in Treorky, Glamorganshire, Wales, a son of Mary Morgan and David Morgan. He was the twelfth child in a family of thirteen.

He came to the United States of America when 5 years of age with his mother, brothers William and David and his sister Mary Ann. They arrived in Samaria, Idaho in November 1880 to the home their father had prepared for them. He was baptized into the Church of Jesus Christ in Samaria Springs, Samaria, Idaho April 6th, 1886 by Tom Thorpe and confirmed by Jeremiah Williams.

When a young boy, he attended school and some of his teachers were Agnes Bowen and Margaret Mary Clarkson, who later became his sister-in-law. (known to us as Aunt Maggie).

He loved to go into the mountains and look for wild horses. They would round them up and bring them into the corrals where they would break them for work and to sell. He loved to ride bucking broncos and was known as one of the best riders in the county. He also worked on his father's farm and herded sheep. Later in life, he took up a dry farm in Pleasantview, Idaho.

He found that he was very talented in music and joined the Samaria Band under the direction of Ed Woozley. He played the baritone, trombone, cornet, clarinet and violin. As he grew older, he organized his own band and orchestra. They played for all the dances in Samaria and throughout the valley. His band played in every July 4th and 24th celebration.

On October 29th, 1902, he married Margaret Mary Richards of Samaria. He built a two room log house on the corner of his father's lot known as the Morgan's corner. Later he built on another room. They were blessed with four children: Ann R. Morgan, Mary R. Morgan, Thomas R. Morgan and Margaret Morgan.

On January 21st, 1914, they journeyed for one day by sleigh and team of horses to Logan to have their temple work done. Uncle Andrew and Aunt Elvira went with them. It was a day I shall always remember.

In the spring of 1918 they moved to Pleasantview, five miles from Samaria. Here he farmed his land and raised cattle and chickens. In 1934, he bought a home in Malad where he lived until the time of his death November 3rd, 1960.

He served in the following church positions: First Assistant in Sunday School, Chorister, Ward Teacher, First Counselor in Elder's Quorum, member of ward and stake choirs. He was made a High Priest a few years before he died. The Stake Priesthood had him play violin solos in their priesthood meetings.

On October 19, 1952, they celebrated their Golden Wedding Anniversary. This was a very happy occasion for them. Many friends and relatives came from far and near to wish them happiness.

MARGARET MARY RICHARDS

Margaret Mary Richards Morgan was born July 3rd, 1878 to Edmund Thomas Richards and Ann John at the Big Bend (now St. John, Idaho). Here they cleared the sage and her father farmed it. Her mother made butter to sell and raised chickens and sold eggs to buy their groceries. She attended the St. John school; they had to walk two miles to school, so when the weather got bad, they had to stay at home. She also had to stay home and help with the work on the farm. As a result, she only attended school through the fourth grade.

When seventeen years of age, she went to work for Myr's Comb in Marsh Valley. She earned $2.00 a week which she saved to buy her mother a new stove.

When she was small, her mother and father separated. Her mother and seven children went to Samaria to live. Here they all worked hard to help her mother make a living.

On February 7th, 1900, she was baptized in the Samaria Springs on a cold day when the ice had to be broken. She was baptized by Joe Morris and confirmed by William E. Hawkins on the same day.

She was married to Thomas Morgan on October 29th, 1902. They lived in a two room sawed log house which her husband had built. She was the mother of 4 children: Ann, Mary, Thomas, and Margaret. Later in life, she adopted their niece, Myra Morgan.

She worked hard making a home and raising her family. When Ann was 16 years old, she was stricken with a disease that doctors did not understand. She was left an invalid for 29 years. It wasn't easy; life was hard. She did her best being good to others, and there was always room for one more in their home. All were welcome to what they had.

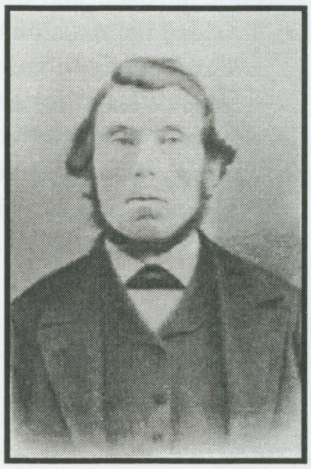
When Ann died, Mary had a hard adjustment to make, which she did. She and her husband made rugs and mats, and at 80 years, she learned to play the piano under the direction of her daughter Mary. Thomas always enjoyed playing his violin.

After her husband died, Mary had another hard adjustment to make. She gave all her earthly belongings to her family and friends and went to live with her daughter Mary and husband Hubert. They had been transferred to John Day, Oregon where he was the District Manager for California Pacific Utilities.

She was a big help to the Gleed family. Her son-in-law, Hubert, was the President of the John Day Branch, and they had many district people in their home. Missionaries also made it their headquarters. She loved to talk with Elders and Sisters.

The members of the Branch loved her and called her "Grandma Morgan". She died November 16, 1968 at John Day, Oregon and was buried in the Malad City, Idaho Cemetery.

Written by: Floyd Gleed, May 2003
Submitted by: Myra Knudsen



John Nicholas

Born: 12 August 1815
Fishguard,
Pembrokeshire, Wales
Parents: William Nicholas &
Hannah Jenkins
Departure: 4 February 1854
Ship: *Golconda*
Arrived: 18 March 1854
New Orleans
Died: 18 June 1878
Buried: Malad, Idaho



Mary Ann Morgan

Born: 16 September 1838
Llanelly, Carmarthenshire,
Wales
Parents: John Morgan &
Lydia Leigh
Died: 4 August 1891
Buried: Malad, Idaho

Married: about 1857 in Spanish Fork, Utah
Moved to Malad Valley: 1874-1876

7 Children

John M: 1858-1930
William H: 1862-1940
Elizabeth Emma: 1864-1948
Lydia: 1868-1918
David E: 1873-1928
Martha: 1874-1943
Hannah Rena: 1876-1895

John Nicholas was born on August 12, 1815, in Fishguard, Pembrokeshire, Wales, to William Nicholas and Hannah Jenkins. His father, William, was born on May 12, 1786, at Fishguard, Pembrokeshire, Wales. His father and mother married on December 28, 1813, at Fishguard. John with his father and mother and brother David, left Liverpool on February 4, 1854, on board the ship *Golconda*. They arrived in New Orleans on Saturday, March 18, 1854, just 42 days after leaving Liverpool. They traveled up the Mississippi River to St. Louis. There were ten deaths in their company of saints between New Orleans and St. Louis. John's mother, Hannah, died and was buried on March 30, 1854, somewhere in Mississippi.

The remaining family traveled to and settled in Brigham City, Utah. John's father, William died on April 30, 1865, at Brigham City. John worked as a shoemaker. John and Mary Ann Morgan were married in Spanish Fork, Utah. Mary Ann Morgan was born September 16, 1838, in Llanelly, Carmarthenshire, Wales to John Morgan and Lydia Leigh.

John and Mary Ann's eldest child, John M. Nicholas, was born at Spanish Fork on June 27, 1858. William H. Nicholas was their second child and was born in Brigham City on October 21, 1862. John and Mary Ann moved to Malad City, Idaho, sometime between January of 1874, when their daughter Martha was born in Brigham City, and April of 1876, when the youngest child Hannah was born in Malad.

In addition to working as a shoemaker, John owned and operated a hotel and planted the first fruit trees grown in the Malad Valley. The hotel business continued in the family, later on being owned and operated by daughter Elizabeth Emma and family.

William Henry Nicholas was the second of seven children born to John and Mary Ann. He was born at Brigham, Utah, on October 21, 1862. The family consisted of four girls and three boys. William Henry would have been 12 to 14 years of age when the family moved to Malad.

William Henry related many stories of his experiences while employed by a freighting company that transported supplies from Corinne, Utah, to the mines at Butte, Montana. At the time, Corinne was the terminus of the Oregon Short Line Railroad and was the closest railhead to Butte. The freight was hauled in covered wagons and pulled by four or six oxen depending on the size of wagon. The person driving the ox teams was called a drover and walked alongside the oxen, and with the help of a sturdy staff, prodded the oxen on their way. The oxen responded to the verbal command "Gee" for a turn to the right and "Haw" for a turn to the left. They were constantly on the lookout for bandits or marauding groups of hostile Indians.

Submitted by: Mark Nicholas



John William Price

Born: 9 March 1852 Priory Main, Pembrokeshire, Wales
Parents: John Price & Margaret Edwards
Departure: 19 April 1856 Liverpool, England
Ship: *Samuel Curling*
Arrived: 23 May 1856 Boston, Massachusetts
Died: 1 October 1909
Buried: Malad, Oneida, Idaho

Married: 22 March 1883
Moved to Malad Valley: 1867

Sarah Millie Richardson

Born: 22 March 1866, Ogden Valley, Utah
Parents: Josiah Richardson & Sarah Ann Knight
Died: 2 July 1942
Buried: Malad, Oneida, Idaho

10 Children:

Sarah: (Albert Fifield) 1883-1962
Margaret Elizabeth: (Thomas Hughes) 1886-1971
John W: 1888-1963
Josiah: 1890-1963
Catherine: (Harvey Lusk Jones) 1891-1982
Clarsetta: (David E. Jones Jr.) 1893-1970
Jenkin Edward: 1897-1964
Millie: (Heber Evans) 1895-1979
Albert: 1899-1974
Joseph: 1903-1960

John William Price, son of John Price and Margaret Edwards was born on March 9, 1852, in Priory Main, Pembrokeshire, Wales. When he was 4 years of age, he came to this country with his parents and two year old brother Joseph aboard the sailing ship *Samuel Curling*. Joseph died and was buried at sea one day before landing on shore.

In the United States, the Price family traveled by cattle cars on the railroad to Iowa City, Iowa. They joined the 5th Handcart Company along with the Hunt Wagon Train, where they traveled by covered wagon drawn by oxen to Salt Lake Valley and later settled in Ogden, Utah.

They lived under very trying circumstances and later moved to Willard, Utah, in 1866, where his mother died giving birth to a baby that lived. John was 14 years of age at that time.

In 1867 his father moved his family to Malad, Idaho. His father died 17 years later, leaving him to take care of the family as he had done for many years before because of ill health of his father.

He married Sarah Millie Richardson, the daughter of Josiah and Sarah Ann Richardson, on her 17th birthday, March 22, 1883, in the Salt Lake Temple. To this marriage 10 children were born, *5* boys and 5 girls.

As a young man, he freighted on the Montana road, and worked hard to support his family. They bought a farm at Deep Creek, (a farming territory a few miles from Malad) and farmed there until his death on October 1, 1909, at the age of *57*. He was buried in the Malad Cemetery.

SARAH MILLIE RICHARDSON

Sarah Millie Richardson daughter of Josiah Richardson and Sarah Ann Knight was born March 22, 1866, in Ogden Valley, Utah.

When she was a small girl, her family moved from Ogden to Slatterville, where they resided for a short time, then moved to Plain City, Utah, where they stayed for several years. Her father raised sugar cane and made molasses. Sarah Millie started school here, but later the family moved to East Portage (Washakie, Utah) where they lived for two years and ran a dairy where she helped milk cows. When she was 15 years old, they came to Malad Valley, settling in Deep Creek. There they ran a dairy and made cheese.

Her mother had 16 children. While they were in Plain City, three of her sisters and two brothers died . Her twin sisters, age 3, died one week apart. The names of her brothers and sisters are: Josiah, Millie, George, Edgar, Louise, John, Mary Bell, Ada, Ida, Howard, Alberdine, Ester Ann, Ruth, Ebb, Lola and Oscar. Her father married Catherine Price to whom three children were born: Jedd, Sylvester and Margaret. Millie's mother raised these three children and a grandchild, Annie Rawson.

Sarah was married on March 22, 1883, when she was 17 years of age to John W. Price, the son of John Price and Margaret Edwards. They had ten children, five boys and five girls.

After the death of her husband, October 1,1909, she sold the ranch to her sons and moved to Malad City, Idaho, to make her home because of poor health. She was in a wheelchair for 26 years and lived with her daughters. She passed her time by embroidering, reading, crocheting, and other kinds of handwork.

She was a very religious woman although she was unable to go to church. She paid her church dues and read many church books. She taught all her granddaughters how to crochet and embroidery. She had a very cheerful disposition, never complaining and happy although she was crippled, due to rheumatism. At the time of her death, she still had beautiful black hair.

She died at the home of her daughter, Mrs. Thomas M. Hughes (Margaret) in Pleasantview, Oneida, Idaho, on Thursday, July 2, 1942, and was buried July 5, 1942, in the Malad Cemetery by the side of her husband.

Submitted by: Wanda Jones Edwards



Josiah Richardson

Born: 16 April 1844 Spring City, Pottawatomie County, Iowa
Parents: Ebenezer Clawson Richardson & Angeline King
Occupation: Dairy Farmer
Died: 13 April 1933
Buried: Plain City, Utah
Other Wives: #1 Sarah Ann Knight
#2 Katherine Price

Married: 22 December 1862
Moved to Malad Valley: 1879

Sarah Ann Knight

Born: 15 Aug 1846 Pottawatomie County, Iowa
Parents: John Knight & Mary Amelia Watson
Died: 11 February 1926 Brigham City, Utah
Buried: Plain City, Utah

Children of Josiah and Sarah Ann Knight

Josiah Albert: (Ruth Elizabeth) 1864-1920
Sarah Millie: (John Wm. Price) 1866-1942
George: (Eva Evelyn Stuart) 1867-1939
Edger: 1869-1883
John: 1871-1874
Louise Angeline: 1870-1873
Mary Bell: 1874-1875
Ada Emiline: 1876-1878
Ida Ellen: 1876-1878
Wallace Howard:
Alberdine: 1880-1881
Ester Ann: (Edward Rawson) 1882-1906
Ruth Catherine: 1883-1961
Ebenezer: (Sally A. Hallmark) 1885-1972
Lola Evelyn: (Archee B. Stowell) 1887-1969
Oscar Grun: (Mary Ellen McKay) 1890-1945

Katherine Price

Born: 1 February 1866
Willard, Box Ellder, Utah
Parents: John Price and
Margaret Edwards
Died: 18 May 1888
Buried: Malad, Oneida, Idaho

Children of Josiah and Katherine

Jedediah Grant: 1883-1952
Sylvester: 1885-1945
Margaret: 1887-1913

Josiah Richardson was born April 16, 1844, at Spring City, Pottawatomie County, Iowa, son of Ebenezer Clawson Richardson and Angeline King Richardson. He left Nauvoo with his parents when five years old, crossing the plains to Utah with oxen teams, walking most of the way. He arrived with his parents in Utah in 1849, living in Brigham's Fort. As he grew older he herded cattle down the river bottoms near Plain City.

His father had four wives and a very large family. His mother was the first wife. Josiah had to learn to support himself as a very young boy. While his father was on a mission to Africa, he would go to the canyon with his mother and get the wood for the winter with an ox team and wagon. He didn't have shoes but would wrap his feet in gunny sacks and warm a board to stand on while chopping wood. When he was about 12, he left home looking for work and walked from Ogden to Salt Lake City, staying that summer with his father's sister Aunt Laura Bess. He earned enough money to buy a few clothes so he could go to school, which he attended six weeks that winter. This was the only opportunity he had to go to school. Sarah taught him to read and write after they were married.

He was always interested in the gospel and was baptized by Elder John Ford in 1853, confirmed by Robert Baird at Brigham's Fort, Utah. At that time Johnston's Army came to Utah. Josiah moved south to Payson with his parents. Some of his brothers remained to help guard the property of the saints. He enjoyed attending Priesthood meetings with his father and was promoted very fast, being a Seventy when still a very young boy.

In the spring of 1862, he was 18 years old and drove an ox team for a freight company back to Omaha to get supplies for the saints. The trip took months. While there he drew some of his wages and bought a cook stove, feather bed, and cooking utensils as he was planning to marry Sarah Knight. They were married December 22, 1862, at Plain City, Utah, and later were married in the Endowment House in Salt Lake City. They had the first stove in Plain City. Everyone used fireplaces to cook in those days.

Josiah and Sarah lived in Slaterville and Ogden Valley the first years of their marriage. Then he bought a place in Plain City where his

mother lived with them for 13 years. During these 15 years, ten children were born to them. They were very happy with their family and were leaders in social and church activities at Plain City until death broke into their home taking five of the children, a boy and four girls. Twin girls, two and a half years old, died with diphtheria and were buried in one grave. Louise, four years drowned. John and Mary Bell died with Scarlet Fever. They had so much grief, and Sarah's health was so poor that they sold their home and moved to Portage, Utah. It was a very hard winter for them. Alberdeen, born in Portage, died from measles at ten months of age. The church wanted to buy this farm for the Indian Reservation in Washakie, so he sold and moved to Malad City, Idaho. They prospered here and were blessed with five more children, making a total of sixteen children. They lost another son, Edgar, 14 years old, with appendicitis.

Josiah married Katherine Price in 1882 for his second wife. She had two boys and one girl, Jedediah, Sylvester and Margaret.

In 1883 Josiah was called on a mission to the Southern States. He was a companion to Elder Gibbs until just a few days before Elders Gibbs and Berry were murdered for preaching the Gospel in Tennessee. After returning home Josiah was first counselor to Bishop Stuart of Malad Idaho Ward in 1887.

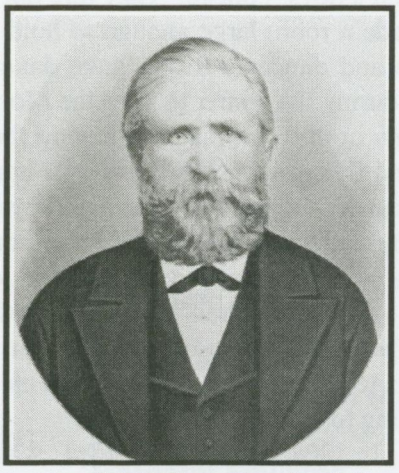
In the fall of 1887, he and five other Mormon Elders were taken to Sioux Falls, South Dakota Penitentiary for practicing polygamy. While there his second wife died of measles, leaving the three children for Sarah to care for. He was pardoned after 18 months for good behavior and always considered this hardship as the great chance of his life to preach the Gospel as they were allowed to bear their testimonies on Sunday in the prison chapel. On his return home he found his finances in bad condition. So he sold his ranch and moved to Ammon, Idaho. Here he again had a dairy ranch and burned lime. He was a member of the High Council in Ammon.

In 1899, he moved to Tilden, Idaho, where he built a lovely home. They soon became discouraged as it was so far from schools and railroads. He served as Bishop Pugmire's first counselor. In 1902, he moved to Cove, Union County, Oregon. They were among the first Mormons to settle there. He was Presiding Elder of the Cove Branch and held meetings in their home for nearly two years. He was well versed in the Gospel, a fluent speaker and a good singer. Their home was a building that had been a boys' college. They tore out partitions and made a room large enough to hold meetings, socials and dances. Josiah gave dances Friday nights during the winter to keep the Mormon boys and girls in their own crowd, having three grown girls and five grown sons in his own home. They loved music, singing and dancing. They all sang in the choir under the direction of Professor Ferrin of Ogden. These were happy days for Josiah and Sarah. All their children were active in the church. They always had a piano or organ in their home and glad to join in anything for their entertainment according to church teachings.

In 1904, their son, Howard, was called on a mission to Texas, serving 27 months. Josiah and Sarah were happy to make the sacrifice to have him there. While Howard was on his mission in March 1906, Josiah's daughter Annie R Rawson died of childbirth, leaving five children. Josiah and Sarah took the three-week-old baby and raised her, making 20 children that they had fed and clothed.

Sarah died February 16, 1926, at the age of 79. Josiah died April 13, 1933, at the age of 89. They were active members of the church and faithful to the end. They were laid to rest in the Plain City Cemetery.

Written by: Sarah Millie Richardson
Submitted by: Wanda Edwards



David Miles Roderick

Born: 26 June 1817 Pendoylan, Glamorgan, Wales
Parents: David Roderick & Margaret Miles
Departure: 2 June 1869 Liverpool, England
Ship: *Minnesota*
Arrived: New York
Died: 7 September 1889
Buried: Samaria, Idaho



Hannah Spencer

Born: 4 December 1820 Pendoylan, Glamorgan, Wales
Parents: George Spencer & Mary Watkins
Departure: 2 June 1869 Liverpool, England
Ship: *Minnesota*
Arrived: New York
Died: 28 February 1904
Buried: Samaria, Idaho

Married: 7 September 1844
Moved to Malad Valley: After 1869

Children:

Margaret: (William Jones) 1845-1904
Mary: (James William Price) 1847-1929
Hannah: 1850-1852
William Spencer: (Ann Maria Price) 1853-1942
John: 1856-
David:
Davinah Elizabeth: (Levi Savage Waldron) 1859-1947
Catherine:
George:

David Miles Roderick was born on June 26, 1817 in Pendoylan, Glamorgan, Wales. He was oldest of five sons (David, John, Richard, William, and Daniel) born to David Roderick from Llanharan, Glamorgan, Wales and Margaret Miles from Pendoylan, Glamorgan, Wales.

Hannah Spencer was born on December 4, 1820 also in Pendoylan, Glamorgan, Wales. She was the daughter of George Spencer, from Lynie Township, England and Mary Watkins from Neath, Glamorgan, Wales. David and Hannah were married September 7, 1844 in the Baptist Chapel in the neighboring town of Peterston Super Ely, Glamorgan, Wales.

Nine children were born to David and Hannah: Margaret, Mary, Hannah, William, John, David, Davinah Elizabeth, Catherine and George. Hannah, David, Catherine and George died as children. David and his two young sons, William and John, worked in the coal mines. David was injured while working there. Dropsy made his condition worse.

When the Mormon missionaries came to their home, David and Hannah were impressed with what they had to say and then they administered to David. He was very ill for two months. The Elders wanted him to be baptized into the Church, but he was afraid to get into the water because of his condition. He was so swollen he could not button his coat. The Elders promised him if he would be baptized and had enough fatih, that he would recover. He consented, and on the way home from the baptism, he could button his coat. His health improved and he became well again. He was baptized September 16, 1851, and Hannah was baptized in November 1851.

The oldest daughter, Margaret, left for America in 1866, sailing on the ship *John Bright*. Shortly after her arrival in Utah, she married William Jones, one of the missionaries who had taught her family. David and Hannah's second daughter Mary was married to James Price a minister in the Church of Wales. When David and Hannah decided to go to Utah, James and Mary chose to stay in Wales.

The David Roderick family embarked on the steam ship *Minnesota* from Liverpool, England, June 2, 1869. They were listed as David Roderick, 51, laborer; Hannah, 47; William, 15; John, 12; and (Davinah) Elizabeth 9. Elder Elias Morris, President of the Welsh District was the leader for the Morris Company of 338 people. Most of the people in the company were Welsh. Hannah had prepared a large box of food to eat on the trip. When their food was gone they had to eat sea biscuits. They sailed into New York and arrived in Omaha Nebraska, June 23, 1869. They came on the first train bringing Mormon converts to Utah. It had taken a little more than three weeks to come the distance that had before taken the better part of a year to travel. This was the first company which had come all the way across the continent from the Atlantic to Utah on the train.

The family stayed in Brigham City with their daughter Margaret for about a year. Then they moved to Perry and then to Pole Patch (Pleasant View, Utah). In 1873 they moved to Samaria, Idaho. David was a carpenter by trade in Wales and when he settled in Samaria he built a four room log house, then painted it and made a picket fence all around their two acre lot. He built all of their furniture, including a settee which was placed on one side of the room, over which hung a picture of Jesus talking to Nicodemus with the scripture printed beneath it.

David planted fruit trees and small bushes of gooseberries and currants and always had a good garden. He had a farm and was a very hard worker. He dug a deep well and rocked it up. He took a great pride in his horses and brushed them until they were shining and he always kept everything neat around his yard.

William Roderick married Ann Maria Price December 2, 1873. Davinah Elizabeth Roderick married Levi Savage Waldron January 11, 1875. In 1881 John Roderick who was 25 years old arose early, emptied his pockets and left his gun on the kitchen table. He had been unhappy over a land dispute involving his father. He was also recovering from diphtheria. He left never to return. Family members searched, but found no trace of him. Hannah was especially distraught over the disappearance of her son.

David lived in America twenty years before he died. David died September 7, 1889, in Samaria.

Hannah was heartbroken when David died. So, William let his oldest son David go to stay with her. She was a very neat and clean woman. She always had a spotless home. Everyone had to clean his shoes before entering her house. Her sight began to fail. When she

was just about blind, she would still go to the corral and milk the two old cows which were so mean they would kick anyone else who tried to milk them. She would talk Welsh to them, and she could milk them without any trouble. She would strain the milk and put it into the tin pans which she would put in the cellar to cream.

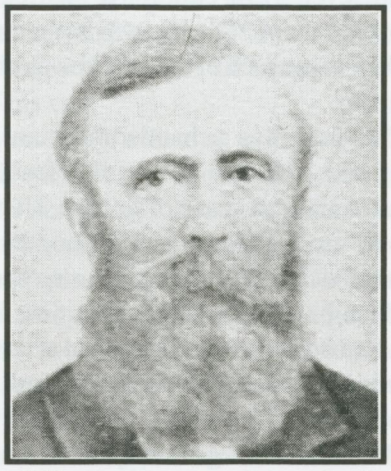
She had a horse and buggy to go places. She would go to see her children when she could hardly see the road. She could catch her horse when no one else could. His name was old Dick. She would talk to him and he would calmly obey her.

When her eyesight became so bad that she had to have help with her work, her two granddaughters, Emeline and Mary Ann Waldron, came to stay with her. She would always tell them to wash the table with soap and water after every meal. After they would get through, she would always check the oilcloth by feeling it with her hands to be sure they always used soap.

When she wasn't able to be alone at all, she went to live with her daughter, Davinah Elizabeth for a while. Then her son, William, took her to live with him and his family. He gave her a room by herself, and she was confined to it most of the time because of her poor health and blindness.

She was a very happy, jolly woman because she was greatly loved by her family. She lived fourteen years after David died. She was blind for six years before she passed away February 28, 1904, at the age of eighty four years. She lived with William about the last five years of her life. She was buried in Samaria.

Submitted by: Marianne Crump



William Spencer Roderick

Born: 20 July 1853
Pendoylan, Glamorganshire, Wales
Parents: David Roderick & Hannah Spencer
Departure: 2 June 1869
Liverpool, England
Ship: *Minnesota*
Died: 24 March 1942
Buried: Samaria, Idaho



Ann Maria Price

Born: 14 June 1859
Merthyr Tydfil, Glamorganshire, Wales
Parents: John Evans Price & Ruth Williams
Departure: May 1865
Liverpool, England
Ship: *Bridge Water*
Died: 21 November 1924
Buried: Samaria, Idaho

Married: 2 December 1873, Samaria, Idaho
Moved to Malad Valley: William in 1873;
Ann Maria in February 1867

16 Children:

Ruth Hannah: 1875-1875
David Price: (Elizabeth Hawkins) 1877-1959
William Price: (Mary Jane Myler) 1879-1951
John: (Ethal Mary John) 1880-1934
George Price: 1883-1883
Daniel Price: (Margaret Caims) 1884-1944
Ann Maria: (Willard Bailey) 1886-1962
Mary Jane: (Parley Bailey) 1887-1987
Isaac Price: (Bertha Naomi John) 1889-1964
Samuel Price: (Hannah Jones) 1892-1962
Davinah Elizabeth: (Elijah Hoskins) 1893-1915
Esther: (Hyrum Walter Ashton) 1895-1994
Naomi: (George Milton Scott) 1896-1939
Pearl: 1898-1898
Alice: 1899-1899
Evan: 1900-1900

William Spencer Roderick, the son of David Roderick and Hannah Spencer, was born July 20, 1853, in Pendoylan, Wales. Before William was born his father and mother had both been baptized into The Church of Jesus Christ of Latter-day Saints. As a young man William worked with his father and brother, John, in the mines. In 1869, the opportunity came for William's parents to immigrate to Utah. On June 2, 1869, William with his parents, David and Hannah, his brother, John, and sister, Davinah Elizabeth, boarded the *Minnesota* in Liverpool, England. Hannah had packed a basket of food for the family to eat on the ship. Once the family's food ran out, they had to eat the sea biscuits that were available on the ship. They landed in New York, and then traveled to Omaha, Nebraska, where they took the train into Ogden.

They lived in Brigham City, then Pole Patch, which is now Pleasant View, Utah. In 1873, they moved to Samaria, Idaho. William was twenty.

Ann Maria Price, the daughter of John Evans Price and Ruth Williams was born June 14, 1859, in Merthyr Tydfil, Wales. The Price family had joined The Church of Jesus Christ of Latter-day Saints before Ann Maria was born. When Ann Maria was six, the family left for Utah. They left Liverpool, England, in May of 1865 on the *Bridge Water*. They arrived in New York. It took them another year to get to Utah. John had to stop along the way and earn money to continue the journey. In 1866, they traveled with Captain Haliday's Company across the plains. Seven year old Ann Maria walked most of the time barefooted, causing her feet to crack and bleed.

In 1867, the family moved to Malad, Idaho. The next year they settled in Samaria, Idaho. Their first home was a dugout. There were encounters with the Indians and other pioneering adventures. Ann's mother was an invalid and so much of the care of the home and family fell to Ann. She did not have the opportunity to attend school with her brothers. She would get lesson material from the teacher and work on it at home.

When Ann was fourteen her mother died (1873). Ann's father brought another one of his wives to Malad to live and care for the family. Ann felt she could not accept this. She left home and worked from place to place. It wasn't long until she met a handsome young Welshman named William Roderick. They were married December 2, 1873.

William and Ann were blessed with sixteen children, eleven grew to adulthood. In 1898, they took their eleven living children to the Logan Temple to be sealed to them. The trip was made in a covered wagon. Ann made each of the children clothes to wear in the temple.

William was a handsome man with dark twinkling eyes. He stood about five feet two inches and had a wonderful sense of humor. He was a hard worker. He cut logs in the canyon and built a house in Samaria for them to live in. He also had a herd of sheep which he and the boys spent time in the hills tending. He had an irrigated farm and at times another dry farm. They had a garden and fruit trees and preserved much of their food for winter.

With such a large family, there was plenty of work to do. All of the children were taught to work. The boys worked with William on the farm. The girls all learned to cook, wash the clothes and care for the house. Both the boys and girls learned to do the milking and feeding the pigs and chickens. Work was well planned out so there were certain chores to do on certain days. Each child had specific chores to do. The family worked hard together.

William loved horses and adventure and had the most spirited horses he could find. He always kept them very well groomed. He always had the best looking bridles and harnesses he could find. He had a surrey with fringe all around the top of it.

The whole family would go to church in the white top buggy. Ann would always prepare the Sunday dinner on Saturday. When any of the family would get sick, William would administer to them. They instilled the principles of the gospel in everyone of their children and taught them to be honest in all their dealings.

Ann made all the children's clothes. She knitted all the children's stockings and gloves. She could knit very fast and seemed to make the needles fly. She would knit scarves and wrist bands. She also crocheted beautiful doilies. She didn't have a washing machine, and so she washed on a washboard in a tub. The children's clothes would have to be washed out at night so they would have clean clothes to wear the next day. She washed this way until the younger children came along, and she got a wooden washer which had to be turned by hand.

In the evenings the family would gather together and sing, recite poetry or tell stories. Ann would read to them. In the winter, they would gather

around the stove and read. William loved to read and in his later years often read a book a day.

William bought a Ford car when they were first manufactured. It had button down curtains and plastic windows sewed in the curtains. He was very proud of his car.

Ann was a loving and devoted wife, a wonderful mother, who worked hard, and it was often said by her neighbors that no one worked harder than she did. She had a sunny disposition. She enjoyed people, everyone was welcome in her home, and no one went away hungry. She was a good cook and made the most of everything. She was very tenderhearted, and no woman ever sorrowed more over her children's troubles than she or was more happy over their successes. She loved her grandchildren and often sang Welsh songs to them. Ann Maria died November 21, 1924. She was buried in Samaria.

William went to live with his children. His grandchildren all loved him. He was a very kind and understanding man. He would bounce his grandchildren on his knee and sing songs to them. He always had peppermint candy in his pocket and was always treating the children. When the grandchildren were ready to go home, he always gave them five or ten cents. Both his children and grandchildren loved him dearly. He died March 24, 1942, and was buried at Samaria, Idaho, March 26, 1942.

Much of the information was taken from histories written by:
William and Ann's daughters, Esther and Ann.
Submitted by: Marianne Crump



David Phillips Stephens

Born: 28 December 1801/1809
Alltfechan,
Llanfihangel-Ar-arth,
Carmarthen, Wales
Parents: Daniel Daniel Stephens &
Ann Phillips
Departure: 30th May 1863
Ship: *Arkwright*
Arrived: 2 October 1866,
Salt Lake Valley
Joseph S. Rawlins Company
Died: 19 May 1882
Buried: St. John Cemetery



Jane Evans Stephens

Born: 15 July 1813
Felin Llyswen (Llanarth),
Cardigan, Wales
Parents: Thomas Evans &
Elinor Jones
Departure: 30th May 1863
Ship: *Arkwright*
Arrived: 2 October 1866,
Salt Lake Valley
Joseph S. Rawlins Company
Died: 10 November 1889
Buried: St. John Cemetery

Married: 9 December 1830
Moved to Malad Valley: 1871

10 Children:

Elinor or Eleanor: 15 April 1831
Daniel: 1 March 1833
Thomas: 20 April 1836
Ann: 10 October 1839
Mary: 20 June 1842
John: 10 March 1845
Jane: Abt 1848
David Evan: 31 July 1850
Rachel: 29 April 1853
Evan: 28 June 1854

David Phillips Stephens was the 3rd child and 3rd son of Daniel Daniel Stephens and Ann Phillips Stephens. He was born on December 28, 1801, or in 1809, at Alltfechan, Llanfihangel-Ar-arth, Carmarthen, Wales. Family records show both 1801 and 1809 as birthdates, although there is a christening date in some of the records showing he was Christened 13 Jan 1802 in Pantifferddgay, Llanfihangel Ar-arth, Carmarthan, Wales. Family records also state that Pencader is 12 miles (N by E) from Carmarthen. Alltfechan was the name of their house or street which was close to the village of Pencader in a vale on the banks of Tafwili stream. Alltfechan is actually in the hamlet of Gwyddil, Llanfihangel Parish.

Jane Evans (or Jones) was born July 15, 1813, at Felin Llyswen (Llanarth), Cardigan, Wales. She was the daughter of Thomas Evans and Elinor Jones who both came from near Cardigan, Wales, according to one account. The 1851 census also records her as being born in the parish of Llanarth, Cardiganshire.

According to David Evan Stephens' diary (David Phillips & Jane's 8th child), his parents married young, Father David was 22 and Mother Jane was just 19 (17) on December 9, 1830. They were the parents of 10 children. They lived in a straw-thatched cottage common to the Welsh farming community in those days. According to Steve Dube in an off print of *The Carmarthenshire Antiquary*, Vol 38, 2002, it was a tenanted cottage of Alltfechan, whose stones lie behind a short terrace of the same name (built after the arrival ten years later of the railway). This laborer's cottage of rough stone and thatch stood at the side of the road leading westwards up the hill from the old village of Pencader clustered near the church. Dube says (although I could find no other reference to this) that David Phillips Stephens was known as Deio. Deio listed his occupation in the 1841 census as an agricultural laborer, one small step up from complete destitution. It was customary to put the children to work as soon as possible because of the poverty of the farm laborers. All of them it seems were about the age of 3 or 4 and worked in the garden. Then when they were about 8 or 9 they went to work on farms and later, as they got older, in the coal mines. The girls worked in the factories and/or mills.

It has been written that Father David could earn only about 25 cents for a hard day's work, while Mother Jane, working in the fields all day long, would get a little less and a loaf of dark barley bread to take home at night to feed her family. She even had to come in out of the potato fields as it came time for some of her babies to be born.

Son David's diary states that both of his father's and mother's ancestors were quite noted authors. On his father's side, he states, there were some quite noted ministers of the Independent Church as well as noted writers. And on his mother's side, there were noted writers too, who nearly always took first prize at the Eisteddfod.

The Stephens's children credit their education mostly to their mother Jane because she taught them to read from the Welsh bible. They were deeply religious and belonged to the Congregational Church until they heard the missionaries (Captain Dan Jones) from the Church of Jesus Christ of Latter Day Saints, from America, preach the true gospel. Captain Dan Jones was a Welshman who became a Mississippi riverboat captain, bringing Mormon immigrants up the river from New Orleans to Nauvoo. He had returned to his homeland as a missionary during the "hungry forties," a low ebb in the history of that proud land according to Charles Jeffrey Calman (Excerpts from THE MORMON TABERNACLE CHOIR). Deio and Jane converted and were baptized in July 1849. Deio became the President of the Pencader Branch of the newly founded Mormon Church, and his home was the regular meeting place for members. They believed the doctrines of the Latter-Day Saint church, and they finally had hope for a better future with the advent of coming to the United States, specifically to the Great Salt Lake or 'Zion'. Their main belief was that they should all emigrate to Utah to get away from the bad times and the poverty. It is said that Jane always dreamed of a better life for her family and that she was a happy mother despite the hardships she endured. There would be happy laughter of children at times in their home which would be accompanied occasionally by a sweet voice singing in the musical Welsh tongue.

The new gospel brought much light into this home and great hopes for that far away land in America. The family seemed united in their desires to come to the 'promised land' as they all worked in the fields, in the coal mines, in the carding mills, herding sheep and cattle to earn money for passage to

America. Their friends and neighbors scoffed at this idea of leaving the 'Old World' because the family was so poor. But Mother Jane and Thomas and Ann especially, were undaunted and they began to plan ways and means by which they could go. They had faith that the Lord would provide a way for them. One year, Tom made enough money working in the mines that he could've paid his own way, but he did not want to leave the family. But his sister, Ann, my great grandmother, was ready to go and stated that nothing would stop her if she had the money so Tom gave her his portion and she came to America first on the sailing vessel, *Cynosure*, which sailed from England May 30, 1863. Brother Tom came a year later on the *General McClellan* ship which sailed May 21, 1864. Together they raised enough money for their mother, father and youngest brother Evan. Mother Jane did not want to leave another son, David behind, so Jane borrowed enough money from a friend to pay for David and they all sailed from their home country on the ship *Arkwright* May 30, 1866. They were on the ocean 38 days arriving in New York on the 4th of July. From there they took a boat from New York to New Haven, Connecticut, and then to Montreal, Canada. The Mormon Church had contracted with the railroad to bring all the emigrants, and Montreal was where they connected with the Grand Trunk Railroad. They then went to Chicago, then to St. Joe, Missouri on the Illinois Central Railroad and then took a boat up the Missouri River to meet the ox teams at a point seven miles north of Nebraska City.

David, Jane, and the two children crossed overland with the Joseph S. Rawlins Company in 1866. They reached Salt Lake City on October 2, 1866 and a week later left Salt Lake for Willard, Utah, where Tom and Anne had planned a home for them and negotiated a farm for father David to run on shares. Their home in Willard consisted of an unoccupied small log hut near the mountainside. It was just one room and in one corner, a bed was improvised for father and mother. The two boys, Evan and David, had straw beds laid on the rough floor in another corner. A dry goods box or two was their table and cupboard. They borrowed a couple of chairs and made a wooden bench. They were pestered with a nest of spiders and many rattlesnakes during their stay in this little hut. Later on, they moved into a more comfortable home which had two rooms, a cellar and a granary. Deio and Jane stayed there four years according to son David's diary. He states that they had harsh times during those first years because the grasshoppers were so bad. He states that when they were harvesting their wheat, the grasshoppers came so thick that they almost darkened the sun. The next morning the trees were all but bare of leaves and the oats and barley were all cut down. They had eaten the silk and the leaves off the corn and left the stalks standing like sticks. The wheat was the only crop that was saved from being damaged. Also in the fall, there wasn't enough sugar cane to be made into molasses also due to the grasshoppers.

Young David states that in the spring of 1871, he went up to the fertile valley of Malad where they were clearing land for immigrant farmers and took up land for himself and the family, although others said that the valley was full of prickly weeds. He built a house for his mother and father and himself. The land wasn't surveyed in 1871 even though they had 'homesteaded or staked' the land, but they had 'squatter's rights' and when the land was surveyed and opened up to the public, young David and his father were the first to file on their homesteads in the St. John area. Deio and his relatives each took up a quarter section of land or 160 acres for the nominal price of $1.25 /acre, paid to the U. S. Government. Each family built a log house and the group formed the nucleus for a village or colony of people from Pencader.

The Stephens Family had a great love for the land and nature. They planted trees around their homesteads as well as lovely orchards that bore fruit of all kinds. There were groves of trees, weeping willow, wild roses, wild berries and plum trees. They took good care of their land, conserving moisture and providing fruit, vegetables, grain and alfalfa for their needs. They were good farmers and understood the theory of farming. The above information came from Tom Stephens' Biography written by Margaret Jane Izatt James.The Stephens's were soon joined by other families from Scotland and Denmark, and they set up a branch of the Mormon Church which was named St. John. Later, Deio and Jane donated 1 ¼ acre of land to the Church for the St. John Ward house and school house on October 26, 1881, for one dollar. This was a log church and school building and a white school house just north of the church building that now stands in St. John. I also read that they donated the land for the St. John Cemetery as well. Later on, Louis and Ann Stephens Deschamps

would donate about ¼ acre for the building of the rock church building that was built in 1896-97. It stood where the 1950 church building sits now, and Tom Stephens would deed to the church the ground for the school house that was built in 1913. Church service was also held in this building.

David Phillips Stephens (Deio) died on May 19, 1882, at St. John and his wife Jane, died November 10, 1889, at Salt Lake. Both are buried in the St. John Cemetery.

Information submitted by:
Paula Ann Deschamps Morby,
Great Great Granddaughter

Thomas Stephens

Born: 20 April 1836
Pencader, Carmarthen, Wales
Parents: David Stephans &
Jane Evans
Departure: 21 May 1864
Liverpool,England
Ship: *General McClellan*
Arrived: 1864, Salt Lake City, Utah
Died: 17 December 1921
Buried: St John, Idaho

Emma Leigh Morgan

Born: 16 June 1848
Llannelly, Carmarthen, Wales
Parents: John Morgan &
Lydia Leigh
Died: 17 October 1921
Buried: St John, Idaho

Married: June 1876
Moved to Malad Valley: 1869

7 Children

John Morgan: 1877-1951
David Edmund: 1879-1946
Thomas E: 1881-1881
Lydia Morgan: 1882-1968
Daniel Morgan: 1884-1919
William Morgan: 1887-1965
Jane: 1890-1970

Thomas Stephens was born in Pencader, Carmarthenshire, Wales, April 20, 1836, the third child of David and Jane Evans Stephens. His birthplace was a straw-thatched cottage common to Welsh farms in those days. As the family grew, Thomas shared the responsibilities for providing for the family. At an early age, he worked on a farm not far distant from home. As the oldest son was sickly, his parents depended upon Tom, for aid as the family grew. His youngest brother, Evan, said: "We looked upon Tom as a second father. He was our counselor both in spiritual and material ways."

The education he received was from the training his mother gave. She taught him how to read and the text-book was the Bible. The scriptures were embedded deeply into his soul. From his sacred book he could quote verse to fit any occasion.

His parents were deeply religious and were members of the Congregational Church until they heard the Gospel preached by The Church of Jesus Christ of Latter Day Saints missionaries. His mother joined the church in 1849, just two years after Salt Lake City was founded. Their home became the meeting place of the small branch that had been organized. His father was made the presiding officer of the gathering. These meetings made a deep impression upon the lives of the children.

Tom and his sister, Ann, were baptized into the Church in July 1854. In those days the missionaries urged the converts to immigrate to Zion. Many were too poor to do this, and the Stephens family was among them. They had a great desire to come to the Promised Land as they knew America offered greater opportunities for advancement than the Old World. The family never gave up hope and talked about it with their friends and neighbors. Some jeered and scoffed at the idea because the family was so poor. The mother and Thomas, her son, were undaunted, however, and Thomas, knowing that the Lord helped those who helped themselves, began to plan ways and means by which they could go. He went away to work in the mines where the pay in one day was equal to the amount that could be earned in a week on the farm. He returned in a year with money enough to pay his way to America. His sister, stated that nothing would stop her if she had the money. Tom generously gave it to her. She left for America. After Ann left, Thomas went back to work in the mines with the family's approval. In a year Thomas earned enough to follow his sister. He reached Salt Lake City in 1864.

Tom freighted for the Church and later went to Willard where he worked on a farm for Richard Davis while he was absent on a mission in Wales and England. To save money to send home, Tom went back to the same job as he did in Wales, mining. He did this work in the winter as there was little to do on the farm at that time of year. In 1866, he sent money for his parents and two youngest brothers, David and Evan, to immigrate to Salt Lake City.

The family reached Salt Lake City on October 2, 1866, and a week later they left for Willard, where Tom and Ann had planned a home for them.

In 1869, Thomas had chosen land west of Malad to establish his home. Here the other members of the family came, too. The parents, Nellie, Tom, Ann, Mary, Daniel, and David had homes and reared their children in St John.

Thomas was forty years old before he married. He had met Emma Leigh Morgan in Wales many years earlier. She, too, came to Malad in 1869, her father and mother locating there. She cared for her invalid mother for seven years.

In June 1876, Emma Leigh Morgan became the bride of Thomas Stephens. He had prepared a home and everything was in readiness. In the humble log cabin, seven children were born: John, David, Thomas, Lydia, Daniel, William, and Jane. Thomas died in infancy, but the others lived to adulthood.

Thomas took an active part in political affairs of the country. He was the Republican County Chairman for many years. In this capacity, he became acquainted with governors, senators, and leaders of organizations. He was Justice of the Peace for 20 years, during which time he performed many marriages, among whom were nephews and nieces. He also was elected Probate Judge on the Republican ticket.

Having only an education from experience, he knew right from wrong and practiced the Golden Rule in his daily living. To him, the Good Book had all the answers. To comply with its rules, a person would be a good neighbor and citizen.

After the death of his wife, his daughter, Jane, made a home for him. In the sunset of his life, he was peaceful and contented. On the eve of his passing away, he told stories to a neighbor. On December 17, 1921, Thomas Stephens joined the other members of the family in the Great Beyond.

Written by: Lydia S Merrill
Submitted by: Judy Goodsell



George Stuart

Born: 27 February 1845
Kendal, England
Parents: Daniel Stuart &
Agnes Huddleslestone
Arrived: 1850, Salt Lake City, Utah
Occupation: Telegraph Lineman
Died: 11 August 1919
Buried: Malad City, Oneida, Idaho

Mary Evans

Born: 24 April 1840
Glamorganshire, Wales
Parents: Thomas Lewis Evans &
Jane Davis (or Davies)
Departure: May 1863
Liverpool, England
Ship: *B. S. Kimball*
Arrived: October 1863
Died: 12 September 1934
Buried: Malad City, Oneida, Idaho

Married: #1 Mary Evans on 8 October 1863
#2 Jemima Evans on 8 April 1874

Moved to Malad Valley: Mary and Jemima - 1866, George - 1873

Children of George and Mary

Jane Angus: 1866
Eva Evaline: 1868
Mary Margaret: 1871
Daniel: 1873
Annie: 1874
George Jr.: 1877
Benjamin: 1877



Jemima Evans

Born: 2 April 1850
Glamorganshire, Wales
Parents: Thomas Lewis Evans &
Jane Davis (or Davies)
Departure: 30 April 1866
Liverpool, England
Ship: *John Bright*
Arrived: 31 January
Salt Lake City, Utah
Died: 18 February 1937
Buried: Malad City, Oneida, Idaho

Children of George and Jemima

Thomas: 1875
William: 1877
Evan: 1880
Sarah: 1882
Zina: 1884
Agnes: 1887
Jemima: 1890

George Stuart, the son of Daniel and Agnes Huddlestone, was born in Kendal, England on February 27, 1845. His father was a shoemaker, and his mother was of Quaker descent. They all left England with the second group of immigrant saints from that country after having embraced the gospel.

Daniel Stuart, George's father, became acquainted with Brigham Young at Council Bluffs in 1848. Daniel brought his family to Utah in 1850. George Stuart was just a small boy when he crossed the plains with his parents. While a young man, he made four trips overland to the Missouri River with oxen to bring immigrants to Utah. He lived in Salt Lake City in the block known as Pioneer Park until he was married.

George married two sisters in polygamy. He and his first wife Mary Evans were married October 8, 1865. Jemima Evans became his second wife April 8 1874. He married both in the Endowment House. He suffered and endured all the hardships of a pioneer and a polygamist, including jail time. Mary and Jemima each gave birth to seven children.

George assisted in the construction of the first telegraph line between Salt Lake City and points in Montana. He also helped build the first telephone lines into Malad Valley. From 1862 to 1867, he was employed by Western Union Telegraph Company.

George held various important positions in the church, holding the office of Bishop of the Malad Ward for twelve years. He spent three years as a missionary, first in Scotland and England where he also gathered some genealogy and then he did the same in the Eastern part of the United States.

He was always an industrious worker and builder, both in civic and religious affairs, Many times working against adversity to gain his point. He died August 11, 1919 succumbing to cancer.

Mary Evans

Mary Evans, the eldest daughter of Thomas L. Evans and Jane Davis, was born April 24, 1840 in Glamorganshire, Wales. When the family embraced the gospel, Mary and her father left the rest of the family in Wales. They traveled from Liverpool to Utah in 1863. The rest of the family followed three years later in 1866.

Thomas and Mary were about six weeks on the ocean. Mary assisted those who were ill during the journey. She and her father arrived in

Utah in October of 1863. She worked for various families in Salt Lake City. She married George Stuart. They lived in Salt Lake City about three years, then moved to Ogden, Utah for about two years. Next they moved to Corrine, Utah where they resided for three more years. Finally, they settled in Malad, Idaho and filed for a homestead there.

Mary lived on a ranch just south of Malad for a number of years, then finally moved into town. She was active in affairs of the Church of Jesus Christ of Latter Day Saints. At one time she was president of the Relief Society and for a number of years she was President of the Young Ladies M.I.A. Mary died September 12, 1934 and is buried in Malad, Idaho.

Jemima Evans

Jemima, the youngest child of Thomas L. Evans and Jane Davis, was born April 2, 1850 in Glamorganshire, Wales. At the age of sixteen Jemima left Wales with her mother, Jane and brother, Benjamin for America. There they joined Jemima's father, Thomas, and Mary, her older sister, who had immigrated to Utah three year earlier.

Landing in America, they proceeded on the journey to Utah in the company of Captain Thomas Ricks of Logan. This train was the first wagon train to make the westward journey drawn by a mule team. They arrived in Salt Lake City in 1866. Two weeks later they joined Thomas in Malad.

The only schooling Jemima had was when she was in Wales. The school which she attended was run by a company operating an iron works. The teacher was Evan Jones. Jemima would walk two miles to school. If any of the children were late, they would get two or three whips on the hand. They were taught to respect their parents and teachers.

When Jemima came to this country, there was a mail route that went up Bannock Street. At that time, Bannock Street only had six log houses with dirt roofs and floors. She lived in a dugout. It was built like a cellar with a dirt roof.

She had an driving ambition to be a good seamstress, inspired by her father being a tailor in Wales. Jemima was called with others at the age of seventeen to go to the Endowment House where she received her own endowments. She married George Stuart in the Endowment House in Salt Lake City, Utah at the age of twenty-four.

Jemima lived on a ranch just south of Malad the greater part of her married life. She endured the hardships of pioneer life and the persecutions of polygamy. George and Jemima had three sons and four daughters. Jemima, also raised another boy, her sister's grandson. She cared for him as her own.

She donated to the building of churches and public buildings in Malad. She saw many outstanding improvements during her life; the automobile, radio and airplane being the most important. Incidents experienced during her life which were important were: the Civil War, World War I and the Flu Epidemic of 1918-19.

Submitted by: Lael Christopherson



David Stephen Thomas

Born: 1 January 1860
Emlyn, New Castle,
Cardigan, Wales
Parents: Morris Thomas &
Eleanore Stephens
Arrived: 25 June, 1869, Willard, Utah
Occupation: Farmer, Logger, & Rancher
Died: 24 October 1939
Buried: St. John, Onieda, Idaho

Anna Martina Larson

Born: 27 July 1868
Logan, Cache, Utah
Parents: James Larson &
Annie Sorenson
Died: 14 August 1952
Buried: St. John, Onieda, Idaho

Married: 16 December 1885, Malad, Oneida, Idaho
Moved to Malad Valley:1869

5 Children:

Jane Thomas: (Arthur Stayner)
1886-1973
David Morris Thomas:
(Nellie Deschamps) 1889-1976
James Thomas: (Leona Olson)
1891-1983
Ann Ella Thomas: (Rollie Jones)
1895-1974
Thomas Franklin Thomas:
(Maude Irene Jones) 1898-1977

David Stephen Thomas was born January 1, 1860, to Morris Thomas and Eleanor Stephens in Emlyn, New Castle, Cardigan, Wales, the oldest of five children. The other 4 children were Stephen, Margaret, Morris, and Evan.

David's father died in 1866 in Wales, as did two of his siblings, Morris and Margaret, in less than four years. Eleanor brought her three sons, (David 7 years, Thomas 4 years , and Evan, an infant) to America, leaving Wales on June 2, 1869, on the ship *Minnesota*. Mormon missionaries had told them about the opportunities in America and had converted them.

David tells of coming on the ship, which took 11 days. A terrible storm came up and nearly sank the ship. He went below and prayed for protection and asked God to spare the ship. They arrived safely, so his prayer had been answered. The ship was condemned as a passenger ship and on it's return to England, it sank.

They traveled on the New Transcontinental Railroad. It also took 11 days. They settled in Willard, Utah, thinking it was good farming land, but found out that the water was bad and the farm land was very rocky. They were disappointed with the situation, but stayed on for a few more years and tried to eke out a living. They wanted to stay true to the religion of which they had become a part.

The family moved to Cherry Creek, Oneida, Idaho in 1869 and lived in an existing house that had one room, a shingled roof and a board floor. They felt themselves lucky because many of the people lived in "dugouts" (a pit with a dirt roof.)

David attended school for three months in the winter for a couple of years and that was all the schooling he ever received.

In 1870, David's Mother married Moses Dudley. The marriage didn't last too long, and the couple divorced because of Moses' cruelty to her. However, they had one child together, a daughter they called Mary Ann.

In 1878, the family moved to St. John, Idaho, where David did logging. He supplied the materials to build the old Elkhorn Dam in 1878-79. The dam would never hold water and a cloud burst washed it out. A concrete dam was later built that didn't hold the water any better.

David then went to freighting. His two routes were to Blackfoot and Challis and to Wood River He was a generous man and helped many people in trouble on his routes, never accepting any pay.

David met Anna Martina Larson (daughter of James and Annie Larson) at one of the many dances that were held. David loved to dance. They were married on December 16, 1885. He then gave up freighting to be near his wife and family. Then, he started to grow hay and raise cattle with his brother Tom. When David's first daughter, Jane, was one year old (1887), the family planned to move to Spokane, Washington where they heard of good land and plenty of water. If they had settled there, they would have become rich, as the land was sold for city property. Instead, they settled in Montana. The men drove the cattle and the women drove the wagons. They got as far as the Big Hole Basin near Dillon where the country appealed to them. There was wild grass that was waist high that they could feed the cattle. They took up ranching and lived there for several years. The women became very home sick for St. John and their relatives. Finally, David and Tom sold their ranches to Frank Pendleton (Mary Ann's husband). Frank later became a wealthy man.

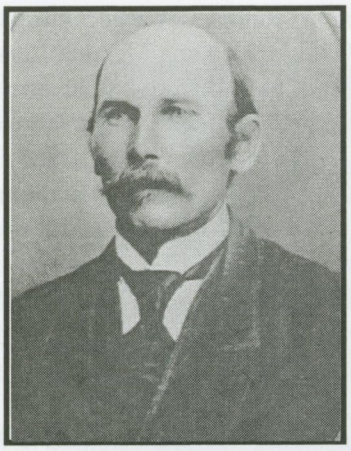
They returned to St. John where David started raising sheep, being the first to practice winter lambing in the area. When David got older, he was janitor in the old red brick school house.

They were a very special couple, the salt of the earth—very hard working and loving people....

Great Grandpa died when I was only six years old, but I remember him speaking Welsh and I only know one word—"Mungee" which means Grandma. He ate most everything with his knife and we were amazed when he ate peas. I remember he always wore blue bib overalls.

When his youngest son, Thomas Franklin married, he and his wife, Maude, moved into the family home and took care of Grandpa and Grandma until their death. He passed away October 24, 1939, and, Martina on August 14 , 1952, in St. John, Idaho. Both are buried in the St. John Cemetery.

Submitted by: Sharon Hess
Great Grand-daughter



Levi Savage Waldron

Born: 7 July 1850
Kanesville, Potawattamie, Iowa
Parents: Benjamin Waldron &
Emeline Savage
Baptized: June 1866 and 3 August 1924
Ordained an Elder: 1867
Occupation: Farmer, Stockman, Inventor, Carpenter, Blacksmith, Well digger
Departure for Utah: 1851 with the James Allred Company



Davinah Elizabeth Roderick

Born: 5 June 1859
Pendoylon, Glamorganshire, South Wales
Parents: David Roderick &
Hannah Spencer
Departure: June 1869 Liverpool
Ship: *Minnesota* , Liverpool to New York
Arrived: Omaha, Nebraska
23 June 1869
Died: 14 January 1947,
Gwenford, Oneida, Idaho
Buried: Samaria, Idaho, 1947

Moved to Malad Valley: 1855 and 1869
Moved to Malad Valley: About 1873
Married: 11 January 1873, Endowment House, Salt Lake

13 Children of Levi and Davinah:

Hannah Elizabeth: (Alfred H. Atkinson)
1875-1955
Levi Glispie (Glispy): (Sarah Eliza Thomas)
1878-1962
Emeline Genette: (John H. Richards)
1879-1943
Mary Ann: (David J. Hughes, Elias C. Morse, and Edward David Richards)
1882-1951
David Roderick: 1884-1896
Benjamin Hanes: (Mervil A. Gill and Irene Pearl Christensen)
1886-1971
William Spencer: (Amy S. Ware)
1888-1983
Charles Edward: 1891-1973
Walter Andrew: (Amelia Griffiths)
1893-1949
Thomas John: (Hannah Griffiths)
1895-1949
Nathaniel Acie: (Leah M. Chandler)
1898-1990
Ernest Savage: (Anna L. Burton & Ivy Parker Waldron)
1900-1995
Lewis Roderick: (Emma Price)
1904-1990

Benjamin Waldron married Emeline Savage in polygamy at Kanesville, Iowa near Winter Quarters. Levi Savage Waldron was born to this marriage, July 7, 1850 in Kanesville, Potawattamie, Iowa.

The following year, Emeline took her baby, Levi and her step son, Gillispie, age 12, and traveled with the James Allred Company to Utah. Levi's mother told him of how his life was spared on at least two occasions. One time Levi, being a baby, crawled into the middle of the circle of wagons among the cattle. His mother told him how lucky he was to get out alive. On another occasion they survived a buffalo stampede. They arrived in the Salt Lake Valley a couple of days after Levi's first birthday. They lived in their wagon in the pioneer village for the rest of the summer and winter.

The next year Benjamin joined them. On Aug. 18, 1853, a new baby brother, Benjamin, was born to Emeline and Ben. The family then moved to Centerville, Utah where Benjamin built a shoe shop of adobe and made shoes

In the spring of 1855, Emeline, baby Ben, Gillispie and Benjamin went to the south end of the Malad Valley at a place called Oregon Springs, close to east Portage, with some other families to homestead the land. The first house at Oregon Springs was built of sod. Later they built a house of cedar logs. The conditions were harsh and the Indians troublesome. Indians eventually forced the family to return to Centerville

In 1869 Emeline and her children returned to Malad. She and Benjamin had a misunderstanding, and they divorced. Emeline and the children lived with another family for a while and later moved to Samaria about October 6, 1870. Levi and Ben took care of their mother. They built her a log house.

In 1873, Davinah Elizabeth Roderick, a lovely Welsh convert, was with her family on their way into the Malad Valley. They met a wagon train of farm produce moving south. The roads were narrow and dirt. They stopped to converse one with another. Levi, in the train, chanced to see Lizzy (as she was called) with her parents, learned of their intentions to settle in Samaria, and told his companions "that is the girl I am going to marry." He was 23 years old then, he had never shaved in his life. He was covered with the dust of farm labor on his work clothes. The fellows told him "she might already have a beau", but Levi told them he would cut him out. Davinah Elizabeth was only13 or so years old and was not at all attracted to the young man who had fallen in love with her. The Roderick family continued on into the valley.

Davinah Elizabeth Roderick was born June 5, 1859, in Pendoylan Parish, Glamorganshire, South Wales. She was the daughter of David and Hannah Spencer Roderick. They lived near the mines, and her father worked as a carpenter in the mines.

Davinah Elizabeth, or "Lizzie", as she was always called, was one of nine children in the family. She had very little schooling, but she was a very good speller.

The Roderick family, converts to the church in 1851, immigrated in 1869. They traveled to Utah by train. The Roderick family stayed with their daughter, Margaret, in Brigham, for a time before moving to Perry, then Pole Patch which is now called Mt. Pleasant, just north of Ogden. They were there about two years and then moved to Samaria, Idaho in 1873.

Levi built a home for his bride in Samaria. Whenever he would mention that he had built a house before he was married, he would say, "I always believe that you should build a cage before you got the bird."

On January 11th, 1875, Levi and Davinah Elizabeth were married in the Endowment house in Salt Lake City by President John Taylor. Levi loved Davinah very much. He devoted his entire life to making a good living for her and the children. After their marriage, they moved into a two room log house. Elizabeth was not yet sixteen but she knew how to cook and sew.

Levi was a typical pioneer, dealing with untamed Indians and homesteading in the wilderness. He had little schooling but he had a very brilliant mind and had many inventions. He was a hard worker. He cut and hauled a lot of wood. Levi and Davinah lived in Samaria for nine years, and then decided to move to Gwenford, Idaho. When they left, they also moved their house there. Over the years they built on and remodeled their home until they had a modern house with many conveniences, unusual at that time. Five children were born in Samaria. Eight more children were born in Gwenford.

Lizzie always had to work hard. To keep house for a husband and twelve children, one having died, is no easy task. Many times she had to wash

until 10 o'clock at night on the washboard with home-made soap. She did all of the sewing for the family and knit mittens and stockings for all of them. Many a night, she had to sit up almost all night to finish a pair for one of the children. When the children were small and Levi was away from home, Lizzie had to milk the cows. Often times, she would bundle her baby up in a shawl and go out to the barn to milk. She also helped clear sage brush from the land.

Levi took up a claim and bought land. He helped his children get farms of their own. After he moved to Gwenford, he made a track of 2 x 4's and a truck that held a barrel that was sent down the hill to the mill to get water. He had a way to stop the barrel. He would then hook a horse to the barrel and pull it to the top of the hill. That is how he brought water to the house.

In the year 1895, he invented a water-wheel to use in rolling grain and cutting wood and running grind stones. He owned the first blacksmith shop in the valley. He kept a diary for 50 years. It is now preserved in the Special Collections library at Brigham Young University. He spelled phonetically following his English accent. He kept track of business transactions, work hours, deaths and funerals and the graves that he helped dig. He recorded his feelings when his little son, David, was very ill and died, and other trials that came his way.

He wired his house and had electric lights run by power provided by the water wheel, which worked very well. That was before Western States Utilities brought lines and replaced Levi's electric. He built a fencer that stretched the wire for making fences, making it easier to staple the wire to the posts. It was pulled along to stretch the wire and the old wire could also be wound up on the spools. He made this in his shop, and it saved a lot of time when he fenced. He also fixed an outfit to pull old staples out of the fenceposts.

Levi bought a grain binder, but it wasted so much grain that he fixed a canvas where the grain was coming out, thus saving the grain. The agent came and saw how he had fixed the binder. He shared his idea with them thinking they might pay him for the idea but they said they couldn't use the idea. The following year they produced a model using the very idea he had given them. He was never given credit or paid for his idea.

Levi bought a well machine and dug most of the wells in Samaria and surrounding communities.

He was a man with yankee drive and ingenuity. He had three months of formal education, but all lived better because of his achievements. He was creative with many skills. In 1908, he weatherboarded and lathed and plastered the old house and remodeled it. A few years later, he added rooms on to that again making a nice house. He also built his mother a brick house near his brother's store.

Levi was always busy. He dug wells, flowing wells, and made duck and fish ponds. He gathered ice from his ponds and stored it in sawdust from his mill and preserved it for use in the summer months. Many came to get ice from him to make ice cream. He made a measuring chain out of heavy galvanized clothes line in foot lengths, two rods long, to measure land. It was used for many years.

The last few years of his life he spent whittling miniature ox yokes and chains from wood with his pocket knife. He carved many beautiful things. He was also a carpenter.

He was generous and hospitable and made everyone welcome in his home. He always offered food and lodging. Levi played the violin and often played for the local dances with Mr. Palmer and Joseph Thorpe. Their music was in popular demand. He played by ear.

Levi did his civic duty. He always voted. He served jury duty even when he had to travel all the way to Blackfoot over dangerous roads past Robbers Roost. He helped build the canal to Washakie for irrigation for the Indians. He built toys for his children, worked on guns and made targets. He took his family to pick choke cherries. He was on the board of the Samaria Water and Irrigation Company.

At the age of 73, he was still very active improving his inventions, making shoes, sawing wood, and such things. Levi would bounce the grandchildren on his knee and sing "Old Dan Tucker" to them. He also told them Indian stories.

Lizzy loved to hitch her horse to the buggy and go to visit her family and friends. When anyone was in trouble or needed help, she was always there to assist in every possible way. She continued to drive her horse and buggy until she was 70 years old.

Lizzie said,"It wasn't always easy to go to church with a large family like mine, but I tried to teach them to go, and I think I have a good family."

She taught Relief Society for a number of years and had a testimony of the Gospel. Even though she had plenty to do, she found time to entertain many guests, and everyone was welcome in her home. She was a very good cook. All her grandchildren loved to come and enjoy her raisin bread, and they often said that her homemade bread was better than cake. I remember her raisin filled cookies which were very good and always available when I went to visit her.

On January 11, 1925, Levi and Lizzie celebrated their golden wedding anniversary. Most of their children, grandchildren and great grandchildren were present.

Levi became ill and was confined to his bed for fourteen months before his death and no one could have been kinder and gentler to him than Lizzy was. She cared for him until his death on March 9th, 1936 in Gwenford. He was buried in Samaria. His funeral was very large as most of the community attended.

After his death, she kept house for her son, Charles, and seemed to have good health for several years. Even though she was getting old, no one ever came to her home without her wanting to fix them something to eat, no matter what time of day or night it might be.

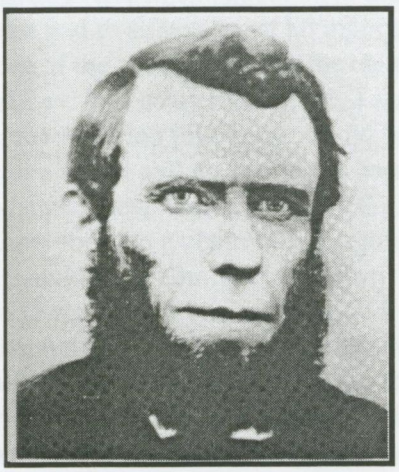
A short time before her death, she was honored at a Mother's and Daughter's program at Malad. There were five generations present, and they had their pictures taken together.

In her older years she lived with her son, Lew and his family as did Charles.

Lizzie passed away at her home in Gwenford, January 14, 1947, at the age of 87, after an illness of three months. It was possible that she had cancer of the liver according to one of her historians. She was survived by 11 children, 79 grandchildren, 121 great grandchildren, and 12 great, great grandchildren. One writer reported a posterity of 224 at that time.She was buried in the Samaria Cemetery.

Information was obtained from several histories by Mary W. Howell, Hannah W.Atkinson and some unknown writers. Some information came from the book by Elizabeth Ballard, Pioneer Destiny, The Samaritan by Raymond R. Martin and Esther Jenkins Carpenter, Welsh Mormon History on the internet and Daughter's of the Utah Pioneers Museum in Salt Lake City.

Compiled and submitted by:
Wilma "B" W. Riddle and
Lael Dawn W. Christophersen.



William Henry Waylett

Born: 12 February 1826
St. John, Lambeth, England
Parents: John Percival (Providence) Waylett &
Eleanor Maria Owens
Departure: 5 February 1853
Liverpool, England
Ship: *Jersey*
Died: 17 October 1879
Malad City, Idaho
Buried: Malad City Cemetery



Sarah Williams

Born: 29 November 1835
Denbigh, Wales
Parents: Rees Williams &
Leah Jones
Ship: *Jersey*
Died: 30 November 1909
Malad City, Idaho
Buried: Malad City Cemetery

Married: 11 February 1853, on board the ship "*Jersey*".
Moved to Malad Valley: 1872

11 Children:

Leah Maria: (George Washington Gorton) 1855-1932
William Henry: 1858-1862
Matilda Ann: (Benjamin Daniel Thomas) 1860-1931
Noel Byron: (Claudia Sophia Richards) 1861-1937
Rees William: (Mary Williams) 1863-1890
Deborah Mary: (William Morris Davis) 1866-1931
Ellen Marie: 1866-1868
Sarah Abigail: 1868-1870
Margaret Mabel: (Isaac William Phillips) 1874-1917
Peter: 1875-1916
Mary: 1876-1876

William Henry Waylett was born February 13, 1826, at St. John, Lambeth, England. He was the son of John Percival Waylett and Eleanor Maria Owens. His father was a Comedian and performed in the London theatre. Due to his father's profession, the family traveled a great deal. His father's health began to fail, and the family decided to move to his maternal grandparent's home in Cefn Isaf, Denbigh, Wales. John died in 1841 in Aberdare. Eleanor later married Hugh Jenkins on November 30, 1859, in Denbigh, Wales.

Sarah Williams was born November 29, 1835, to Rees Williams and Leah Jones of Denbigh, Wales. Sarah and William met in Wales and also became members of the Church of Jesus Christ of Latter-day Saints. They were taught and baptized by Elder Perry, a missionary in the vicinity of Denbigh, County.

William and Sarah decided to marry and emigrate to America with the Williams family, who also were emigrating. They sailed for America on the ship *Jersey* on February 5, 1853. The ship's captain married Sarah and William on 11 February 1853.

They crossed the plains in Captain Joseph W. Young's Handcart Company in 1853, walking all the way—pushing and pulling their belongings in handcarts. While residing in Salt Lake City, Utah, one child, Leah Maria, was born to the couple.

The family moved to Brigham City, Utah, in about 1857. While they were there, 7 more children were born to them: William Henry Jr., Matilda Ann, Noel Byron, Rees William, Deborah Mary, Ellen Marie, and Sarah Abigail.

William apparently returned to England, possibly as a missionary, for he sailed again on the ship *Pennsylvania* from Liverpool to New York on May 23, 1865. He was a member of Captain William S. Willis' ox train company that arrived in the Salt Lake Valley on November 29, 1865. William served as Justice of the Peace for many years in Brigham City, Utah.

In 1872 the family moved to Malad, Idaho where 3 more children were born. They were Margaret Mabel, Peter, and Mary. He worked at the Gristmill in Malad until 1879. While returning from work, driving a wagon and team, the team ran away and he was severely injured. He died a few days later, on October 17, 1879.

Sarah Williams Waylett died November 30, 1909, in Malad, Idaho. Both are buried in the Malad City Cemetery.

Submitted by: Judith H. Jones

Daniel Williams

Born: 23 August 1783
Llandeilor'fan,
Brecon, Wales
Parents: Roderick Williams &
Elizabeth Evans
Departure: 5 February 1853
Ship: *Jersey*
Arrived: 22 March 1853 New Orleans
Died: 18 December 1870
Buried: Brigham City, Utah

Ruth Jones

Born: March 1780
Tri-Abbot, Brecon, Wales
Parents: William Jones &
Margaret David
Departure: 5 February 1853
Ship: *Jersey*
Arrival: 22 March 1853 New Orleans
Died: November 1868
Buried: Brigham City, Utah

Married: 18 December 1802
Moved to Malad Valley: 1868

8 Children:

Roderick Jones: (Ann Price) 1806
William Jones: (Ann Williams) 1808
Reece Jones: (Never Married) 1811
Daniel Jones: (Margaret Evans &
Ann Mason) 1814
Ruth: (John Evans Price) 1816-1873
Mary: (David Price Davis) 1819-1888
John Jones: (Jane Emma Merrifield &
Mary Jones) 1823-1899
Samuel Daniel: (Ann Price &
Elizabeth Ann Parry) 1826-1900

Compiled by: Leveda F. Williams and bits taken from the history of Ruth Williams Price (Sister of Samuel Daniel.)
Submitted by: Darlene Nielsen

Daniel Williams a son of Roderick and Elizabeth Evans Williams was born August 23rd, 1783, in Llandeilor' fan, Breconshire, Wales. His wife, Ruth, was a daughter of William & Margaret David Jones, and was born in March 1780 in Tri-Abbot, Breconshire, Wales. They were married December 18, 1802, when he was nineteen, and she was twenty-two. They had eight children, all born on their farm called "Blackthorn" in Breconshire, Wales.

Ruth was baptized into the Church of Jesus Christ of Latter-day Saints November 4th, 1849, and Daniel was baptized in 1853 just before they sailed to America. A family historian said he delayed being baptized because if he became a Mormon, nobody would hire him to work for them. He was a basket weaver, farmer and gardener.

They were able to pay their own fare for the trip to America without help from the Church. On February 5, 1853, they sailed on the ship, *Jersey* from Liverpool, England. They arrived in New Orleans on March 22, 1853. From New Orleans they made their way up the river to the outfitting post of Keokuk, Iowa. On June 1st, they left with the Joseph W. Young Company. There were 402 people with about 54 wagons in the company.

When they started out across the plains, they had a team and wagon, but something went wrong with their wagon, and some of the other wagons, so Daniel walked most of the way and led a horse which Ruth rode. At that time, he was 70, and she was 73. They arrived in the Salt Lake Valley the first week of October 1853. Their son, John Jones Williams, and his wife, Jane Emma Merrifield Williams, arrived two weeks later. The parents left England two weeks earlier than John and Jane and were two weeks ahead of them all the way.

Both families settled in Brigham City. Daniel and Ruth received their endowments in the Endowment house in Salt Lake City and were sealed the same day on September 14th, 1861. They lived in Brigham City until Ruth died in November 1868. She is buried in Brigham City.

At this time, Daniel moved to Idaho and made his home with sons and daughters in Samaria and Malad City. John Jones Williams, the next to the youngest son, had moved with his families to Malad and was given credit as being the first settler of the city in 1865. Daniel died December 18, 1870, at Samaria and was buried beside his wife in Brigham City in January 1871.



Jeremiah Hodge Williams

Born: 16 April 1854
Blackwood, Monmouthshire
Wales
Parents: William Williams Williams &
Mary Hodge
Departure: 1855
Arrived: Pennsylvania 1855
Salt Lake City 1861
Samaria 1871
Died: 26 October 1920
Buried: Samaria, Idaho

Ruth Williams

Born: 27 March 1857
Breconshire, Wales
Parents: Samuel D. Williams &
Ann Price
Departure: June 1868
Ship: *John Bright*
Arrived: New York 1868
Samaria 1869
Died: 30 August 1910
Buried: Samaria, Idaho

Married: 9 December 1875, Samaria, Idaho

13 Children

Samuel: (Annie Thomas) 1876-1956
Mary: (Warren Rice & Evan Stuart)
1877-1943
Ann: (Evan Martin) 1879-1963
William: (Pearl V. Morris)1881-1918
Jeremiah Hodge: 1883-1893
Daniel: 1885-1900
Maximillion: (Eleanor Thomas)
1886-1955
Ruth: (John M. Price) 1889-1954
Elizabeth: 1891-1893
James Hodge: (Elva Price) 1893-1952
Henry: (Edna Lucille Drake) 1895-1976
Lewellyn: (Mary Davis) 1898-1979
Lewis Joel: 1901-1915

Jeremiah Hodge Williams was the eldest son of ten children, born to William W. Williams and Mary Hodge. He was born April 16th, 1854, in Blackwood, Monmouthshire, South Wales. When he was a few months old, the family left for America. They lived in Schuylkill County, Pennsylvania for a few years, then moved to Salt Lake City in 1861. In 1871, they moved to Samaria. He worked with his father.

In Samaria, he met Ruth Williams. They used to have many good times there in the branch of the Church. They loved to dance. She had long, beautiful black hair. Jeremiah and Ruth were married December 9th, 1875. The marriage was performed by David P. Davis in Ruth's father's home.

Ruth, daughter of Samuel D. and Ann Price Williams, was born on a farm in Breconshire, Wales March 27th, 1857. Her parents planned to come to America in 1853, but her mother had an accident and, due to extensive surgery, they had to abandon plans for the trip. They remained there another 15 years. During that time, Daniel, Mary Ann, Ruth, and Samuel John were born. On April 27th, 1866, her mother took seriously ill and passed away in the night.

Ruth's father married Elizabeth Parry, and in 1868, they sold all their household belongings and made preparations to come to America. They left Liverpool June 3rd, 1868 on the ship *John Bright*. They arrived in New York on July 13th, 1868. Soon afterward, they boarded a train for the West and came as far as Laramie, Wyoming. They continued to Salt Lake City by mule team, arriving there August 24th, 1868. They then went to Brigham City, where her Grandfather and Grandmother Williams lived. From there, they went to Malad with John Williams, her father's brother. They lived in a dug out. In the spring of 1869, they moved to Samaria.

Jeremiah & Ruth's first home was a two room log structure built by Jeremiah. It was furnished with a bedstead, stove, chairs, and a table.

In the summer of 1884, they went to Logan, where they received their endowments and had their family sealed to them. They also moved into their new brick home. They were very thankful for the added room and the comforts it gave a growing family.

Sorrow came into their lives in February 1893. They lost two of their children to diphtheria, Jerry, an eleven year old son and little Elizabeth, a blond, blue-eyed baby girl who was two years old. While Jerry's funeral was being held at the cemetery, Elizabeth passed away. Death struck a cruel blow again on September 9th, 1900. Their son Daniel was accidentally shot and killed. He was on a trip to the mountains with some of the men of the town.

Jeremiah spent his life actively engaged in public and church callings. He homesteaded a 160 acre farm in the southwest part of Samaria. He spent his life farming for himself and part of the time farming for his father. He ran the separator on the horse powered threshing machine and later owned a steam powered thresher with others. He was a hard worker and was a good canyon man. He and his son, Samuel, owned and operated a saw mill in Big Canyon until they sold it, and it was moved.

He served for many years on the School Board of Trustees. When the petition or agreement was drawn up to bring irrigation water to Samaria, his name was among the founders. He also served as Probate Judge. He served as first counselor in the bishopric to Daniel E. Price for sixteen years. It was at this time that the new church house was built in 1902. He was a self-educated man, didn't have any schooling, but became a good reader and penman. He gave his land to the town of Samaria that is known as the public square.

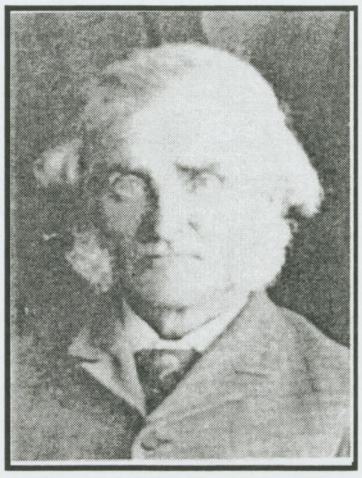
Ruth was an even-tempered, lovely lady. She was never cross to her children. She spent her time with her family at home. She never gossiped, nor did she speak slang or idle words. She couldn't do much public work because she had a large family and she gave of her time and energy unselfishly. She was always busy washing, ironing, cooking and sewing for them.

In the Spring of 1908, she fell against a milk can and injured her right arm just above the wrist. A swelling came on it and it was pronounced cancer. She was taken to Logan, where the doctors amputated her arm above the elbow. She suffered much, but recovered enough to care for her family once more. She could do everything but scrub the floor. By the time she had her arm amputated, the cancer had spread throughout her body. She lived two years and suffered terribly. Death came to her on August 10th, 1910. She was buried in the Samaria cemetery.

Jeremiah was a widower for ten years. He was left to care for four boys left at home. His daughters, Ruth Price and Ann Martin, were a great help to him. He died October 26th, 1920, at the home of his daughter, Mary Stuart. He was buried in the Samaria Cemetery.

Two of their sons served as bishops of the Samaria Ward. Four sons served as members of the bishopric, as did Jeremiah, and four grandsons served as bishops.

Histories written by: Llewellyn Williams and Anna Martin Meyers
Submitted by: Eileen John



William Williams Williams

Born: 7 May 1829
Blackwood, Monmouthshire, South Wales
Parents: Daniel Maxce Williams & Rachel Edwards Phillips
Departure: Pennsylvania 1855
Arrived: Salt Lake City 1861
Samaria 1871
Died: 9 May 1911
Buried: Samaria, Idaho



Mary Hodge

Born: 18 June 1833
Blackwood, Monmouthshire, South Wales
Parents: James Hodge & Mary Williams
Departure: Pennsylvania 1855
Arrived: Salt Lake City 1861
Samaria 1871
Died: 8 January 1884
Buried: Samaria, Idaho

Married: 1853 in Wales
Moved to Malad Valley: in 1871

10 children

Jeremiah Hodge: (Ruth Williams) 1854-1920
Daniel James: (Margaret Morse) 1856-1923
Rachael Jane: 1858-
Henry Williams: 1860-
Joseph: 1862-
Maximillion: 1864-
Mary Ann: (James Jarvis Chandler) 1866-1893
Catherine: (Lewis L. Hamblin) 1869-1947
Caroline: (Benjamin L. Jones) 1871-1932
Lewis: (Sarah Morse) 1874-1944

William W. Williams, son of Daniel Maxce Williams and Rachel Edwards Phillips, was born May 7, 1829, in Blackwood, Monmouthshire, South Wales. He was the oldest of twelve children. He joined the LDS church in Wales and was baptized April 9, 1849. Little is known of how he spent his early life.

He married Mary Hodge in 1853 in Wales. Their oldest son, Jeremiah, was born in Wales. Mary had been previously married to a Mr. Reese. Her son, Samuel Reese, came to America with William and Mary and was raised with the Williams family. Mary was the daughter of James Hodge and Mary Williams. She, too, was born in Blackwood, Monmouthshire, South Wales on June 16, 1933.

In 1855, William was called from his native land to help look after his countrymen who had immigrated to America and was appointed to preside over the saints located in Schuylkill County, Pennsylvania and in Ohio. There he met with members who had fallen from the faith and met much opposition. Three children were born in Pennsylvania, Daniel James, Rachel Jane, and Henry William. Rachel and Henry both died as infants.

He continued his labors in Pennsylvania until 1861. Then, with his family, he crossed the plains with a team of oxen. He brought another family besides his own and located in Salt Lake City. There he built a home for his family, furnished bark for the Salt Lake Tannery, and labored as a mason on the Salt Lake Temple for many years. While in Salt Lake, five children were born- Joseph, Maximillion, Mary Ann, Catherine and Caroline. Joseph and Maximillion died when they were infants. While living in Salt Lake City, William and Mary were sealed in the Endowment House.

In 1871, he moved his family to Samaria. He was believed to be fairly well-to-do financially when he came to Samaria. He claimed he was of royal blood and was cheated out of his estate in England when he came to America.

After moving to Samaria, he continued his labors on the Salt Lake Temple until 1877, when he was called to labor on the Logan Temple. He took an active role in the work on that structure until it was completed. He was in charge of the mason work after the death of Elder John Parry.

He served two missions in Great Britain to preach and look after his relatives. He homesteaded a farm in Pleasant View, Idaho. Most of William and Mary's children settled in Samaria or nearby and were very close to him. He was one of those who helped secure water from the Big Malad River for irrigation in Samaria. He and his son, Lewis, owned and operated the store known as Williams and Williams Store. Lewis was the youngest child and was born in Samaria.

Mary spent most of her life caring for her family. She was a good housekeeper, always cooking nice things to eat, along with sewing, washing, and ironing. Her children always looked neat. She was a kind, patient, and loving woman. Everyone liked to go to her home. She helped many others who came to Samaria after she did. She died January 8, 1894, at her home among her loved ones.

After the death of his wife, William's son, Lewis along with his wife Sarah, moved into William's home with him. Two years before he died, he suffered a stroke, which greatly impaired his activity. He died at his home in Samaria on May 9, 1911. He was a man of sterling character.

Submitted by: Eileen John