

JAMES JAMES

Born 22 September 1824, Died 22 August 1880

Written by Dora Dutson Flack, Great-granddaughter

Very little information is available about James James who was born 22 September 1824 in the Parish of Pencarreg, in Llangybi, Cardiganshire, Wales. Even family records give conflicting information, making it most difficult to write any kind of a history about him.

Background of James James

In his handwritten journal, James James records:

“My geneology-- My Father was born James James - Bourn August the 1795 in the paris of pencarey Cardincanshir. He died January the 29 1832. Mother bourn May 1791 at Llanthewi. Died July the 30 1856.

“My brother John bourn June the 8th 1819 at Llangiby Died February the 8th 1847.

“Myselph bourn September 22 1824 between 2 and 3 o clock in the afternoon at the paris of Llangiby Cardicanshir.

“Thomas bourn August 30 1827 between 5 and 6 in the morning.

“Margreat bourn September 28th 1830 Died June 19 1847.”

Unfortunately James didn't record the name of his mother who was born in Llanddewi, Glamorganshire, South Wales. This town does not appear on a map. The “dd” in the spelling of that town is pronounced “th” which explains the spelling in the first paragraph of his journal entry above. From sparse family records we find his mother's name entered as Mary or Jane Jones or Davis. One pedigree chart states she was born in May 1791 in Slanthem, So. Wales. No other information is included. Extension of his ancestry in Wales is unknown.

Education in those days was not a normal gift for children, and James learned early in life to become a skilled shoemaker. He assisted faithfully with family expenses.

A Change of Life

When missionaries from The Church of Jesus Christ of Latter-day Saints arrived in the area, James listened and was convinced this was the true church. This directed him down a totally different path, even in his being able to travel to America. In his journal he recorded:

“1849 I was baptized on the 29th August and on the 30th confirm a member of the Church of Jesus Christ of Latter Day Saints in the fol of 1850 I started for the valy Ritched the valys of the mountains on the 28th of September 1851.”

Quoting, exactly as it appeared, from Church Emigration records, we read that he came in the 51st Co. on the ship “Joseph Badger”:

“On Thursday, October 17, 1850, 227 souls, most of them from Wales, sailed from Liverpool, England, under the presidency of John Morris, in connection with David Evans and Owen Williams who acted as councilors. Elder John Tingey was appointed as assistant councilor to take the immediate oversight of the English and Scotch saints. After a remarkably short passage the ‘Joseph

'Badger' arrived at the mouth of the Mississippi River on the 20th of November. While at anchor in the mouth of the River the 'James Pennell' which had sailed from Liverpool October 2, but had been disabled on the voyage, came up with the 'Joseph Badger' and the two ships were towed up the River together and landed at New Orleans November 22, 1850.

"Failing to secure passage on the same boat that took the 'James Pennell' passengers up the River, the company which had crossed in the 'Joseph Badger', after two or three days in New Orleans, sailed up the River in the steamboat 'El Pasa' which brought them safely to St. Louis, Missouri in the beginning of December, 1850. Like the saints who had crossed the ocean in the 'North Atlantic' and the 'James Pennell', this company made St. Louis and surrounding towns their temporary homes and subsequently, after earning means wherewith to secure an outfit for crossing the plains, continued the journey to the Valley." (Millennial Star, Vol. XIII, p. 9. Bishop John Tingley's verbal report.)

James' journal states:

"August the 4th [1852] I receive my endowments an the priesthood. Join the elders quorum in September the same year."

A New Family Begins in Salt Lake City

In October of 1853 Mary Richards, also from Wales, arrived in the Great Salt Lake Valley. Almost immediately James met Mary. Even though he was 11 years older than Mary, the love spark ignited and they were quickly married 14 February 1854, 4 months after her arrival. Their first baby was born 9 months later.

1. Mary Jane, born 11 January 1855 in Salt Lake City. (She married William Armstrong in August 1876.)

James recorded in his journal:

"April 25th Mary receive her endowments"

This undoubtedly took place in the Endowment House in Salt Lake City.

The following June, William, their second child, arrived and later 3 more James children were also born in Salt Lake:

2. William, born 28 June 1856; died 30 June 1856, only two days old.
3. James Alma, born 19 July 1857; died 29 September 1858, 14 months old.
4. Harriet Ann, born 7 April 1859. (She married Absalom Yates 21 March 1879.)
5. John Willard, born 24 September 1860; died 5 March 1874, at age 14.

James and Mary were heartsick at the loss of both of their early sons. They purchased a large plot of ground in the Salt Lake Cemetery where William and James Alma were buried. However, this also became a burial spot for several of their friends and their children, as well as this also became a burial spot for several of their friends and their children, as well as subsequent James family members.

Move to E.T., Also Known as Lake Point

(E.T. stands for Ezra Taft and was first settled by an early pioneer, Ezra Taft Benson.)

Even though these parents had only Mary Jane and Harriet, plus John Willard, their only surviving small son, James James felt perhaps his shoemaking trade would not sufficiently provide for the large family he hoped to possess someday. Perhaps he could be more successful with farming and raising livestock, as his patriarchal blessing indicated. Salt Lake was growing into quite a large city, so they acquired a farm at E.T., a growing settlement to the southwest of the Salt Lake Valley. The road to Tooele ran through the settlement. The James family lived on the east side, closer to the mountains. Later the settlement of E.T. became better known as Lake Point.

James hoped they would be able to bring more boys into the world to help on the farm. However time was speeding by. More than three years passed before child #6 was born--another little girl:

6. Margaret Elizabeth, born 22 December 1863. (She married John Henry Lewis 5 September 1893. They had 4 babies, all born within the years 1885 and 1891. All 4 died as babies.)

Two more years passed, then another boy was welcomed into the James family. Mary had wanted to give her maiden name of Richards to a son. So this boy was named:

7. Thomas Richard James, born 4 January 1865. (Some records show his name as Thomas Richard, while other records show Thomas Richards. We use "Richard" throughout this book. Tom married Mary Ann Chadwick.)

The James babies continued to arrive:

8. David Elias, born 5 October 1866. (He married Menah Callahan.)
9. Watkin Moroni, born 12 November 1868; died 31 January 1870, at 14 months.
10. Eliezer (Ellie), born 23 June 1871. (He married Louisa Jane Chadwick.)
11. Martha Etta, born 10 March 1873. (She married Seaver Johnson Callahan.)
12. Walter Lee, born 28 November 1873.

James James was most grateful to have 4 surviving sons to help him run the farm. However, the boys also possessed the wander lust and enjoyed exploring the nearby mountains, hoping to strike it rich by finding gold or other valuable metals for mining. They were not successful.

Although the family was active in the Church, we find no baptism dates for either Thomas or David. However, they were both "rebaptized into the United Order" on 22 September 1877. At that time Tom was 13 and Dave was 11.

The James Parents Die

The James' world was shaken when 56-year-old James James died 22 August 1880 from lung fever. Following a funeral service in Lake Point, he was buried in the family plot in the Salt Lake City Cemetery.

Mary, 45 at the time, knew she could not manage their farm and animals. After all, her oldest son Tom was only 15 years old. He and his 3 younger brothers could not capably handle such a demanding responsibility. She must move the family back to Salt Lake City where she could perhaps support them with dressmaking, and the children could find jobs. Mary Jane and Harriet were already married and Margaret was 17. So Mother Mary moved her family back to the big city.

However, she lived only 5 more years and died 2 July 1885, at age 50.

The James children bonded together quite well, even though Mary Jane was the only one who remained in Salt Lake City. Several of them settled in Park Valley, Utah, for a number of years. More detail is included in Tom's history in this book.

Shortly after arriving in the Great Salt Lake Valley, James James received a patriarchal blessing which was found in his journal book and has been copied exactly as it was written:

“A patriarchal blessing given by Isaac Morley, a patriarch of the Church of Jesus Christ of Latter Day Saints on the 27th day of January 1852 to James James son of James and Mary James was born on the 22 day of September A D 1824 at Llangeby Cardianshire South Wales.

“Brother James, by virtue of the Holy Priesthood in the name of Jesus I lay my hands upon thy head and I bless thee in his Holy name and seal upon thee the blessings of a Father and I seal upon thee the blessings of life and whilst thou art in the days of thy youth remember the author of thy blessings. Let thy faith and thy prayers often be extended unto him and thou shalt receive power from on high and thy mind become stored with the principles of salvation and thou shall become an instrument in the hands of the Most High of doing a good and Glorious work in this last Dispensation and thy garments made clean from the blood of this Generation and if thou will truly desire it and prepare thy heart thou shall bring many souls unto Zion and they shall become stars in thy crown in the day when the Lord makes up his jewels And whilst in the days of thy youth harken to the counsel of a father Let the principles of fidelity and virtue be planted in thy bosom and Power will be given thee from on high to overcome evil power will be Given thee to walk in the paths of virtue and holiness and thou shall be blessed in the labours of thy Hands in cultivating the earth that it may bring forth fruit to feed the sons of Jacob, and thou shall see store houses and granaries filled to an overflowing that the sons and daughters of Jacob may be fed when they are brought home and rested from their long dispersion this shall be thy gift and thy blessing for thou art numbered with the seed of Jacob and this is thy decent and thou shall have part in the first resurrection and I seal thee up to enjoy these blessings even so Amen and Amen.”

Also in his book was another priesthood blessing. The year was blank on our copy and some of the spots couldn't be read.

“Great Salt Lake City March 27, 185--

“No. 1810. A Blessing by John Smith, Patriarch, upon the head of James James son James & Mary James born South Wales Oct 1824. I lay my hands upon thy head in the name of Jesus Christ and seal upon you a Father's blessing. Even all the blessings of the new and everlasting covenant. You are of the blood and lineage of Joseph that was sold into Egypt and an heir unto the Everlasting Priesthood which shall be sealed upon you in fullness in due time teaching you mystries that have been kept hid from

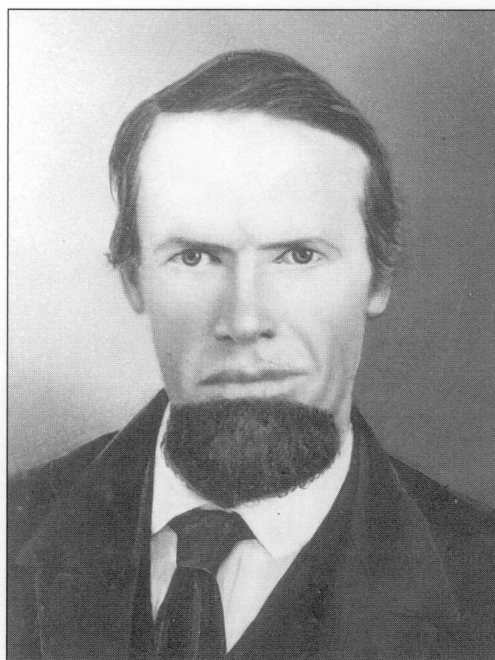
before the foundation of the world giving you power to do any miracle in the name of the Lord and accomplish every work which your heart desires. You shall have a companion and power to multiply them according to the desire of your heart. Your posterity shall be exceeding numerous _____ in the priesthood. They shall be saviors upon Mt. Zion. You shall preach the gospel to nations afar off and shall have power to speak the language of any people among whom thy lot is cast and shall gather and send many to Zion. No power on earth shall stay your hand. You shall live if you desire it to see Israel gathered from every portion of the earth and see thy _____ in all his beauty _____ a thousand years and inherit all the blessings of his kingdom with all your father's house. Even so Amen.

John S. Smith"

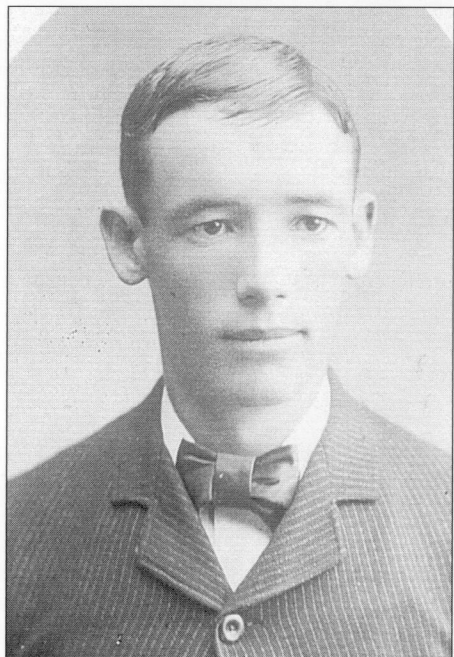
(Through the past 40 years, I have searched every possible record source and have corresponded with many extended family members, trying to gather all possible information. The sparse material included here is the result. I sincerely hope that our fine ancestor "lives" on our pedigree charts and in the minds of his posterity.)



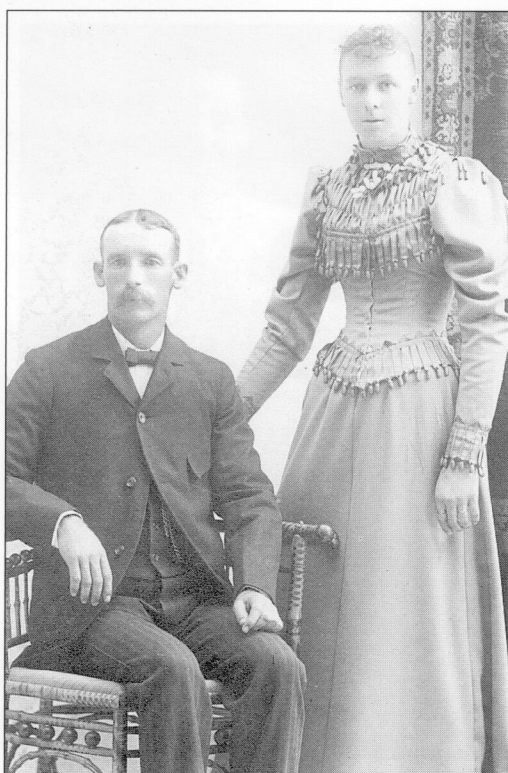
Mary Richards James



James James



Teenager Thomas Richard James



Thomas James and Mary Ann Chadwick
Wedding Picture, September 5, 1893



Absalom Yates and Harriet James



John Lewis and Elizabeth James



Eliezer James and Louisa Chadwick
(sister of Mary Ann Chadwick)



Steve Callahan and Etta James

MARY RICHARDS JAMES
Born 15 Nov. 1835, Died 2 July 1885
AND THE WILLIAM RICHARDS FAMILY

Written by Dora Dutson Flack, a Great-granddaughter

The Richards Family Beginnings

Mary was #4 in the large family of ten children of William Richards and Harriet Jones, living in Block 4, Merthyr-Tydfil, Glamorganshire, Wales. Census records give their residence as "Ffos y fran." Mary's parents were both born in Merthyr-Tydfil. (Her father William Richards was the son of William Richards, who was born 1779 in Pembrokeshire, Wales. His wife was Mary Richards, born in 1781 in Pembrokeshire, Wales.) Making iron was the chief industry in Merthyr-Tydfil.. Mary's father William supported his large family by working in one of the three local iron works in the city. Jerry Johnston recorded in his column in the DESERET NEWS, November 11, 1987:

"This fall I returned and put flesh, bone, brick and plaster to my dream. I went back to find the graves of all my ancestors in Merthyr Tydfil. . . .

"Merthyr is a man's man town. High, hard stone walls line many streets; mining has left the hillsides pocked and pocketed.

"There's a hard-bitten, sturdy feel to Merthyr that shows up in the rugged nature of its citizens. People tend to mirror the landscape they live on.

"The irony is that Tydfil, herself, was a tender, young girl, a woman killed for her religious faith. Tydfil the Martyr the Anglicans call her. Or, in Welsh, Merthyr Tydfil. . . .

"I arrived in Merthyr at dusk. . . Merthyr is a vision of Deseret itself. The harsh, unforgiving landscape could have been settled by Brigham Young and the architecture was made of the quaint hodge-podge of styles Utahns cherish. . ."

By the mid-1800s Merthyr-Tydfil (the iron town) was the steel capitol of the world. The cannons which defeated Napoleon, and the weapons and railways which made England the iron and steel capitol of the world came chiefly from the blast furnaces in Merthyr-Tydfil. Over 60,000 inhabitants at that time made the city bigger than Cardiff, Swansea and Newport combined. The hills in the area appeared scorched and blackened from coal mining. This coal heated the blast furnaces. While the Richards family lived there, 15,000 workers were employed in the iron works. Because of the polluted air, average life expectancy was only 18 years and 2 months.

(The iron industry dwindled. By 1910 the Cyfarthfa Iron Works closed. The other refineries followed by the end of the 20th century. Several pages of information were sent to me but I can give no source. However, some is included because it gives us a picture of the city where our ancestors lived.)

William Richards and Harriet Jones, both residents of Merthyr-Tydfil, were married 1 July 1826. (Their actual birth dates are unavailable. According to Family History records, William was born 25 February 1798 in Merthyr-Tydfil, Glamorganshire, Wales. Harriet's birth date is 1805 in Merthyr-Tydfil, the daughter of Llewellyn and Rachel Jones.) William and Harriet's marriage

certificate and the 1841 Census states that he was an "Engine Tender" in the iron works. The 1851 Census states that he was a "coal lander."

A year from their marriage date, the arrival of their children began, finally reaching a total of ten. By the time of the 1841 Census, 7 children graced their humble home":

1. William, born 20 July 1827, named for his father William Richards.
2. Harriet, born 1829, named for her mother Harriet Jones Richards.
3. Thomas, born 1830.
4. Mary, born 18 November 1835.
5. David, born 1836.
6. Elizabeth, born 25 February 1837.
7. John, born 25 June 1840.

Father William Richards was jokingly called "Rufus Riley" by his children.

The L.D.S. Church Spreads To Wales

Elders from the early L.D.S. Church found willing converts in Wales when the Overton Branch was formed in Flintshire in the fall of 1840.

Other branches quickly spread throughout the principality mainly through the missionary zeal of Captain Dan Jones who had left Wales to settle in the Mormon settlement of Nauvoo. During the early 1840s, Jones had carried many emigrating saints up the Mississippi River on a small river steamer, The Maid of Iowa. Because Jones impressed Joseph Smith with his enthusiasm for the cause, in May of 1843 he was given the task of converting the people of Wales.

Dan Jones began his missionary work at Merthyr-Tydfil where he found the prospects promising. By 1848, there were 12 conferences, 10 branches and a membership of nearly 5,000.

Three more children arrived in the Richards home after the 1841 Census:

8. Elias, born 22 November 1841
9. Martha, born 2 July 1844 (Her birth certificate from Somerset House gave the name of "Martha," but family records state "Martha Ann.")
10. Eleazer, born 12 February 1845. (This name is sometimes spelled Eliezer.)

The ears of the Richards Family were open. Not only was the spiritual message intriguing, but a door to the New World sounded promising for members. Mary, #4 Richards child, was baptized into the new church in September of 1845, at age 10. Because of Mary's young age, we assume that Mother Harriet also joined at that time, but we do not have baptism dates for other family members, although they all joined the church after Mary's baptism. Father William Richards was not baptized until 1851, specific date unknown.

No doubt conversation in the Richards home often centered around the possibility of moving to the New World. However, when baby Eleazer was barely two years old, Mother Harriet Jones Richards died 8 March 1847 of Typhus Fever. This death made the oldest daughter, 18-year-old Harriet, largely responsible for her 9 siblings, who all worked in the mines.

The 1851 Census of Merthyr-Tydfil tells an interesting family story. Remember that ages are not always accurate in Census records.

William RICHARDS	Head	Widower	46	Coal Lander
Thomas	"	Son	20	Coal Haulier

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Mary	“	Dau.	Un	19	Housekeeper
David	“	Son	Un	14	Coal Miner
Elizabeth	“	Dau.		13	Coal Lander
John	“	Son		11	Coal Haulier
Elias	“	Son		8	Coal DoorKeeper
Martha	“	Dau.		7	
Eli	“	Son		5	

Note that the oldest son William and oldest daughter Harriet are not listed, so they were living elsewhere. This brought the number of residents in their home down to 9.

As Elizabeth grew, she remained very small in stature and it's hard to think of her as carrying coal out of the mine, but that was her job. Her thick long red hair--long enough for her to sit on--must have been sadly clouded. Even as a child she carried up big loads of coal for her work. Families working in the mines were permitted to take home coal for their own use.

Mary is listed as the housekeeper. Only the two youngest, Martha, age 7, and Eleazer, age 6, were not employed in the mines.

We learn how the emigration door opened from *The Call of Zion--The Story of the First Welsh Mormon Emigration*, by Ronald D. Dennis, pp. 2-3:

“The Perpetual Emigration Fund, which would assist many British converts to emigrate, had not as yet been established and the cost of the voyage was out of reach for most Welsh converts, inasmuch as most of them clung to the lowest rungs of the economic ladder. They were encouraged, however, to rely on faith and save what they could; and the Lord would provide. A ray of hope shown through the rough clouds of British Mormon poverty when the Joint Stock Company was established. From its inception in 1845, Jones (Capt. Dan Jones who had been called to preside over the Welsh Mormon Saints) was an ardent supporter and encouraged his flock to purchase all the shares they could afford. Hope was extinguished about a year later when Reuben Hedlock absconded with over 400 pounds of the company's funds, 70 pounds of which had been invested by Welsh Saints. To what extent this fiasco caused investors to abandon Mormonism is difficult to assess since the ‘Millennial Star’ printed very little about it and the ‘Prophwyd y Jibili’ (LDS Welsh Newspaper) was totally silent.”

Emigration to America

The Richards clan began to emigrate to America in 1853, which was possible only through assistance from the Perpetual Emigration Fund.

The oldest offspring of the family was 26-year-old William, named for his father William Richards. William and 18-year-old Mary posed as a married couple, bringing with them 2 brothers and 1 sister: Elias, age 11; Martha, age 9, and Eleazer, age 8.

These Richards offspring signed up to sail for America on the ship “Jersey” which left Liverpool, England, 5 February 1853, with a company of 314 saints under the leadership of Elders George Halliday, Abednego Jones, William Parry and John Davis, who had all acted as Presidents of Conferences.

This left Father William Richards in Merthyr-Tydfil with his remaining 4 children: house-keeper Elizabeth, age 15; Thomas, age 23, David, age 17, and John, age 13. The sons were all employed in the mines.

The story of Frederick Piercy, an artist, who also sailed on the ship "Jersey" with the Richards offspring, sketched beautiful illustrations which were later published in James Linforth's *Route from Liverpool to Great Salt Lake Valley*. His story, though lengthy, gives live details which were prevalent for other L.D.S. migrations as well:

"On the 5th of February, 1853, I embarked in the "Jersey" for New Orleans on my way to Great Salt Lake Valley. . . . After looking round the good ship and taking a peep at the passengers who were to be my companions during the voyage to New Orleans I selected a berth quite to my taste in the second cabin, a small house on deck fitted up with single berths for 8 persons. . . The steerage passengers of whom there were 300, were composed one half of English and the other half of Welsh causing a confusion of tongues quite amusing until one was personally interested in what was said. They, however, managed very well and most heartily and lustily helped each other in all kinds of work where more than one pair of hands were necessary for its accomplishment. . . .

"We were quickly towed down the Mersey past the rock lighthouse, and the port at the mouth and the wind being fair, the sails were soon unfurled and filled and we stood out to sea. . . . Soon the land grew distant and as it became more and more gray, there rose above all other sounds the voices of men and women mingling in tones of heartfelt feeling in the song of 'Yes, My Native Land, I Love Thee.' Then the deck became deserted as the motion of the ship began to affect the heads and stomachs of men and women hitherto used only to steady terra firma [ground].

". . . . The next day the necessary instructions were given to the immigrants relative to the regulations deemed necessary for their comfort, health, and safety. The married men and women had already been placed in the center of the ship and the unmarried portion at the two extremities, the males at the bow and the females at the stern. The whole of the passengers were divided into districts of equal numbers with a president and two councilors to each district. These had to see that the ship was cleaned out every morning, that all lights, except ship lights were put out at 8 o'clock at night and never on any account to permit a naked or uncovered light to be in the ship. These and other precautions to prevent fire were conceived to be most essential for in truth no calamity that can occur is so dreadful as a fire at sea. . . .

"The presidents of districts also had to see that no principle of morality was violated; to meet their districts at 8 p.m. to pray with them and to give any general instruction thought necessary; and to daily meet in council with the president of the whole company to report the condition of our districts and to consult with and receive instructions from him.

"The most scrupulous cleanliness was thought to be necessary, also frequent fumigation and sprinkling of lime; and on warm days all sick persons whether willing or not were brought into the air and sunshine. The consequence was that the general health during the whole voyage was most satisfactory, one death occurring and that

of a very old woman who was nearly dying when first taken on board.

“The chief difficulty which was experienced was to rule the cooking galley. I do not believe the Queen with her Privy Council and the House of Lords and Commons put together could have legislated successfully for it. Two or three revolutions occurred in it. Once the cooks were forcibly expelled. The insurgents took poker and shovel into their own hands and as a matter of course they burned their fingers, as all meddlers in government affairs do. Too many cooks spoil the broth. They quarreled among themselves and the result was that the chuckling cooks retook their honor and were as impartial and unpopular as ever.

“Considering all things, however, the little world behaved itself remarkably well. After a few days all became used to the motion of the ship. Sickness disappeared and was only remembered to be laughed at. Merry groups assembled on the decks and sitting in the sunshine told stories, sang songs, and cracked jokes by the hour together and generally with a propriety most unexceptionable. During the whole voyage the weather was charming. We left winter behind us and as we went south we were greeted by the most delicious warmth and sunshine. . . .

The day before we saw the first land was an exciting time for us. We had been out of sight of land so long that some made up their minds that they would sit up all night that they might see Cape Cabson on the north of San Domingo, the first thing in the morning. None, however, carried out their determination, they crept to bed one after the other and had to be called up to see Cape Cabson in the morning.

“Soon after, we came in sight of the mainland of the island, old Cape Francis. The green color of the Isle of Tortuga was quite refreshing. We had been so long away from vegetation that even a distant glimpse of it afforded pleasure. None but those who have been absent at sea for so long a period can fully appreciate the feeling inspired by such a sight. Then we passed the island of Cuba, the largest of the West Indian Islands and the principal colony of Spain. We soon left that Island far behind us and as we onward sped, buoyant with hope and anticipation of soon reaching New Orleans, the wind still continued in our favor and we very pleasantly and safely stretched away across the Gulf of Mexico and next began to look out for a pilot. When we got up the last morning before arriving at the anchorage at the mouth of the Mississippi River, we found that the water had changed from its deep ocean blue and was already contaminated by the light muddy water of the Mississippi; and then when the pilot boat came alongside and the pilot got on board there came in with him a feeling of security and satisfaction. He was an assurance of safety and seemed a sort of amphibious animal to convey us from the dangers of the deep to the security of terra firma.

“At the bar we found a ship (The Golconda), which had started from England two weeks before us, detained at the mouth of the River on account of the shallowness of the water. We should have remained there too had not our crafty old captain represented his ship as drawing less water than she really did. The consequence was that in two or three hours a huge Mississippi steamboat came alongside and, very soon carried us safely inside the bar. Then another boat of similar appearance took the whole of us and we began to ascend the far-famed and mighty Mississippi.

“We entered the River by the south west channel and passed the Balize

or pilot station on the east about three miles from the bar and the lighthouse on the west about 4 miles inland. Then we passed Forts Jackson, St. Phillip, and St. Leon.

"The distance from the bar to New Orleans is between 90 to 100 miles and the 'Jersey' was four days in being towed up. For 30 miles from the entrance to the channel nothing is seen but muddy swamps and rushes, but above Fort Jackson the plantations commence which are rather small at first, but as we approached New Orleans they became finer and larger. The banks on the side of the river are very low and as far up as New Orleans they present the same general appearance. . . . We arrived at New Orleans on the 21st day of March, having had quite a pleasure trip of a little over six weeks duration. The number of miles traveled is seldom less than 5,000 although the geographical distance from Liverpool to this port is about 4,400 miles.

"Just before we got to New Orleans we were told to look out for thieves in the shape of port house roomers and, although we could not keep them off the ship, we made up our minds they should not go below. We, therefore, stationed four men at each hatchway with instructions to allow none but passengers to go down. We soon found the benefit of such arrangement, as it was as much as the guards could do to keep the blackguards on deck. They swore that they had friends below and when asked for their names they generally gave some of the commonest Irish names. This, however, was quite a failure as there was not an Irishman among the passengers. One fellow, when told that there was no Pat Murphy on board, said it was a lie as he never knew a ship without one. But finding our guards steady and not to be intimidated, gave it up as a bad job and departed, vowing vengeance to the Mormons.

"We had now entered the great Republic of the United States of North America and had ascended from 90 to 100 miles into the interior of the State of Louisiana and our ship was moored alongside the levee of the thriving city of New Orleans.

"Here the immigrants were met by Elder John Brown, the agent appointed by the church authorities to receive and forward them to St. Louis. This gentleman rendered every assistance to the passengers in disembarking, etc. and acted in concert with George Halliday, who had led the company over the sea, in giving advice to the immigrants and protecting them from depredations. The advice given to the immigrants was so well observed that as a general thing they escaped the numerous evils with which all foreigners arriving at this place are beset.

"Owing to the promptness of Elder Brown, the steamboat 'John Simonds' was soon engaged for the passengers. The passage for adults was \$2.25, for children between 14 and 3 years half price, and those under 3 were free.

"In addition to the foregoing we may add that six marriages were solemnized on board the 'Jersey'. . . Elder Halliday remained at New Orleans awaiting the arrival of the 'Elvira Owen' and Elders John Hyde and William Parry took charge of the saints in going up the river. At St. Louis Elder Isaac C. Haight had made arrangements with the Keokuk and St. Louis packet line to take the saints from one port to another free of drayage expenses so that the immigrants were not detained in St. Louis. The 'Jersey' company did not stay there over night.

"After a prosperous passage lasting a few days only, the company landed safely in Keokuk." (Millennial Star, Vol. XV pp. 121, 282, 329.)

The Daughters of Utah Pioneers lesson manual states some details in "They Came in 1853":

"While preparations were being made for the overland journey from Keokuk, Iowa, to the valley of the Great Salt Lake they were camped at Montrose, Iowa. This camp was heavily infested with snakes, so that at times they were fearful to walk about, yet none of the party was ever molested.

"On June 3, 1853, they were reported ready for the move from Keokuk onto the westward trail. The company under the direction of Elder Joseph W. Young was made up of 42 wagons. Thirty-two of these were in the "Ten Pound Group" and ten were in the "Emigration Fund," and the trek into the wilderness began. They crossed the Missouri River July 11 at Council Bluffs. On July 29 their company was overtaken by Isaac C. Haight between Loupfork and Wood River. He was returning from Council Bluffs to the Great Salt Lake Valley. He stayed with them over Sunday, July 31, and they held a rousing meeting at Wood River that day.

"Occasionally, some of the children would mount one of the friendly oxen and ride for a spell; but for the most part the entire journey was made on foot for both children and adults. It was indeed a welcome halt when they reached the Great Salt Lake Valley Oct. 10, 1853, just a little more than eight months since they embarked at Liverpool. . . ."

Articles assigned to those under the fund for the trek west were:

"31 wagons, 64 chains, 96 yolks, 31 tents, 31 baking kettles, 31 baking tin pans, 31 washing tubs, 31 buckets, 103 oxen, 56 cows, 1 bull, 1 horse. Listed separately were articles which probably belonged to those coming by their own means: 89 oxen, 30 cows, horses 5, calves 1, 23 independent wagons, 1 buggy."

Father William Richards Emigrates

It is not known exactly where the Richards siblings settled, but probably in Salt Lake City. Nor do we know what employment supported them.

Two years after the first part of the family arrived in Utah, Father William Richards also emigrated to America in the 86th Company on the ship "Chimborazo" under the Perpetual Emigration Fund. Accompanying him were daughter Elizabeth, age 16, and 3 sons: Thomas, age 25, David, age 19, and John, age 14. A brief story from Church Emigration files follows:

"The ship 'Chimborazo' Captain Vesper, cleared from the port at Liverpool on the 17th of April, 1855, with 431 souls on board, bound for Philadelphia; 195 of the passengers were P.E. Fund emigrants. There were 70 Saints from the Channel Islands Mission and about 200 from Wales; the remainder were from the London, Kent, Essex and Reading Conferences. Elder Edward Stevenson, who had presided over the Gibraltar Mission, was appointed president of the company assisted by Andrew L. Lamoreaux, President of the French Mission, and Thomas E. Jeremy, who had acted as counselor in the presidency of the Church in Wales.

"After a pleasant and successful passage the 'Chimborazo' arrived in the mouth of the Delaware River on the 18th of May. Two infants died on board, one of them through injuries sustained by an accidental fall from the hatchway; one child was born, three marriages were solemnized and four baptisms took place on

board; four more applied for baptism on the arrival at Philadelphia, where the ship cast anchor on the 22nd of May. . . ”
 (Millennial Star, Vol. XVLL, pp. 267, 397, 399, 459, 461, 490; Deseret News of August 8th, 1855.)

William Richards, with Elizabeth and John, arrived in Salt Lake City 29 October 1855, the 6th Company of Charles A. Harper. However, the older sons, Thomas and David, were not included in the listing of arrivals. (They must have remained in the East because Thomas later died in the Civil War. The oldest daughter Harriet was not included on an Emigration list with family members. She married, probably in Wales, and came to Utah. The name of her husband is uncertain—Mr. Swerdfeger or Swordenager. She was buried in Salt Lake City but the location and name are unknown.)

When Father Richards arrived in Utah, he found himself penniless because of the thievery with the Perpetual Emigration Fund, related previously. Possessed with bitter feelings, he became inactive in the Church. Since his wife Harriet was already buried in Wales, after coming to Utah, he lived with his children at different places the rest of his life and died after 1880 (specific date unknown). He was buried in the Malad Cemetery.

Mary Richards Meets James James

At this point we return to the life of Mary Richards, the fourth child who came with her brother William and younger siblings.

Very soon after arriving in the Great Salt Lake Valley on 10 Oct. 1853, Mary met an industrious Welsh shoemaker named James James, from Llanybi, Parish of Pencarreg, Cardiganshire, South Wales. He had been in the Valley for three years and was eleven years older than Mary. The romance blossomed quickly. They were married 14 February 1854, establishing their home in Salt Lake City. Probably Mary and her new husband housed her young sister Martha and two young brothers, Elias and Eleazer, until their father and other siblings arrived in 1855. Later, on 25 April 1856, Mary received her endowment in the Endowment House. James had received his on 4 August 1852.

The year after Mary and James were married, their family began, finally totaling 12 children. Family ties in the Richards family must have been tight because Mary and James named their own children the same names as Mary's brothers and sisters. Their first five were born in Salt Lake City:

1. Mary Jane, born 11 Jan. 1855
2. William, born 28 June 1856 but lived only 2 days, dying on 30 June 1856
3. James Alma, born 19 July 1857, and died 2 months later, 29 Sept. 1858
4. Harriet Ann, born 7 Apr. 1859
5. John Willard, born 24 Sept. 1860, but died 5 Mar. 1874, at age 14.

Mary grieved at losing her first son so quickly. Then the second son, James Alma, died at 14 months. They were both buried in the Salt Lake City Cemetery. Next Mary and James welcomed another daughter Harriet to be a companion to their four-year-old Mary Jane. (Using the name Harriet for these three generations may be confusing to the reader.) The couple was eager for a son, and to their delight the next child, John Willard, arrived when little Harriet was only 17 months old. At last Father James would some day have a helper.

By this time Mary and James could see that his shoemaker's wages would not support a large

family, for which they hoped. Perhaps they should move to the country where their sons could help to earn family support.

The James Family Moves to the Country

The settlement of "E.T." was developing out near the Great Salt Lake, on the way to Tooele. The name was later changed to Lake Point, by which it is still known. Therefore that name is used here. Seven more children were added to the fold at Lake Point:

6. Margaret Elizabeth, born 22 Dec. 1863
7. Thomas Richard, born 4 Jan. 1865
8. David Elias, born 5 Oct. 1866
9. Watkin Moroni, born 12 Nov. 1868, died 31 Jan. 1870
10. Eliezer (Ellie), born 23 June 1871
11. Martha Etta, born 10 Mar. 1873
12. Walter Lee, born 11 Nov. 1875.

The James boys helped their father with the farm work. Tom also herded sheep. By the time he was 13, his older brother, John Willard, died. So Tom became his father's right-hand-man. The boys worked not only in the fields with herds, but also with farm crops. They also prospected for gold and other metals in the nearby hills.

Mary was overjoyed to have a son reach the age of 14. She asked, "Now that you're 14, Tom, what would you like for your birthday dinner?"

"Custard pie is my favorite food. Would you make that?"

She replied, "I'll make you a custard pie and you can eat it all by yourself."

Custard pie remained Tom's favorite food all his life.

Records show that when Tom was 12 years old, he and his younger brother Dave were both "rebaptized into the United Order" on 22 Sept. 1877. No earlier baptism dates have been found for either of them.

Move Back to Salt Lake City

When Tom was only 15, again tragedy struck in the James home. Their youngest child, Walter Lee, was only 4 years old, when Father James James died 22 Aug. 1880, at age 56, of "lung fever." Forty-five-year-old Mary had been through the trauma of losing four of their brood. Now losing her husband devastated her. Her oldest daughter, Mary Jane had married William Armstrong in August 1876. Harriet had married Absalom Yates 21 March 1879. This left 6 still at home. Mary realized that she was no farmer. Some day her growing sons would leave home as they didn't seem to be that interested in the farm. Moving back to Salt Lake City was the sensible step.

Mary had a suitable four-room adobe home built at 135 South 5th West. Later the incoming railroad destroyed that row of houses in order to lay tracks. No picture of the home is available. However, the James family was listed on the records of the Fifth Ward, in that locality.

Probably she resumed her sewing skills as a means of income.

(In later years Tom told his own children of going to the Salt Lake Tabernacle to pump the bellows for the Tabernacle organ. He did not state whether he did this as a church assignment or just for fun. Since Welsh choirs were mushrooming in Utah Territory by then, the Tabernacle organ was in greater demand for accompaniments, and more bellows blowers were needed.)

Through the years information was passed down that Mary remarried. However, we're

unable to find proof of a second marriage, nor can we prove that she remained a widow.

In November, 1883 Margaret Elizabeth married John Henry Lewis, leaving Mother Mary with only 5 at home.

Only 5 short years following James James' death, Mary died of pneumonia on 2 July 1885, at age 50. She is buried in the Salt Lake City Cemetery, beside James James.

This left Tom, Dave, Eliezer, Etta and Walter still at home. With no one to hold the family together, they explored occupations and opportunities elsewhere. Possible mining ventures attracted the fellows.

Young Harriet married Absalom Yates (known as Ap Yates) and they settled in Box Elder County, near Park Valley, Utah. Because of their presence in Box Elder County, Tom investigated mining possibilities there. Eliezer did the same, then turned to farming after marrying Louisa Chadwick in December of 1891. Dave married Menah Callahan the same month, 22 December 1891, and also began farming. Almost two years later Tom married Mary Ann Chadwick, a sister to Louisa, Eliezer's wife, and also settled on a farm in Park Valley. This allowed part of the James family to remain in touch with each other.

No doubt, Mary Richards and her husband James James would be proud of their scattered posterity. At this writing they are expanding into the thousands in six generations.

BITS AND PIECES ABOUT THE FAMILY OF WILLIAM RICHARDS AND HARRIET JONES

(The following notes were gleaned years ago from several extended Richards relatives who are now gone, except for Edna Bucknum. Therefore, I can neither elaborate nor clarify the bits. They are included only as clues for interested posterity to find better detail.)

William Richards, Jr.

Born 20 July 1827 in Merthyr-Tydfil, Glamorganshire, Wales. He married Margaret Morgan. Died 9 June 1921 in Malad, Idaho and is buried there. His tombstone gives "July" as his death month.

Harriet

Born 1829 in Merthyr-Tydfil, Glamorganshire, Wales. Little is known about Harriet. She did come to Utah and lived in Salt Lake City in the early days. However, she did not travel with either of the Richards migrations in 1853 and 1855.

The name of her husband is not known but it was something like Swordswager or Swordfeger.

Thomas

Born in 1830 in Merthyr-Tydfil, Glamorganshire, Wales. He came to America in 1855 with his father's group.

Tom never married and apparently remained in the East after arriving in America because he fought and died in the Civil War.

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Mary Richards James

Born 18 November 1835 in Merthyr-Tydfil, Glamorganshire, Wales. Married James James.

Considerable detail is given in the main body of this history.

David

Born 1836 in Merthyr-Tydfil, Glamorganshire, Wales.

At age 19 he boarded the ship "Chimborazo" with his father and came to America. He never married. David fought in the U.S. Civil War and received a pension. He was at Appomatox at War's End.

Elizabeth

Born 25 February 1837 at Merthyr-Tydfil, Glamorganshire, Wales.

Died 21 November 1911 and is buried in the St. John's Cemetery in Malad, Idaho.

Elizabeth was an unusual girl. As she grew to womanhood she was still so tiny that she wore a size 13 shoe (children's size). Her hair was still long enough for her to sit on.

Soon after coming to Utah, at age 19 she married David Morgan Williams on 3 July 1856 in Salt Lake City. David Williams was a dreamer and felt they would find wealth in the California gold fields. Not so. The 1860 Census lists them in Colusa County, California. When David's mother came to America, she settled in Iowa for a few years. So David moved their family to Iowa. Next they moved to Salt Lake City and finally to Malad.

Elizabeth was an excellent housekeeper and kept her kitchen coal stove so shiny she could see her reflection in it. One day the shiny stove started a fire in their home. Family members reasoned that the house would be saved if they could get the stove outside. This they did. In spite of her small size, Elizabeth managed to carry out a huge roll of her own homemade hand-woven carpet. However, as soon as she carried it away from the house, she keeled over onto the carpet, unconscious. The house burned to the ground. Only the stove and carpet were saved.

Elizabeth lived a long productive life and died 21 November 1911 at age 74. She was buried in St. John's Cemetery in Malad. Her feet were still so small that the family had to send to Ogden to find white shoes small enough for her burial.

John

Born 25 June 1840 in Merthyr-Tydfil, Glamorganshire, Wales.

John was burned in a mine in Wales.

He married Mary Woozley 12 December 1871 and they had one son.

Before coming to America, Mary Woozley won a medal singing for Queen Victoria. Her brother Ed Woozley was harpist for Queen Victoria.

After coming to America John worked in mines and he was killed in a mine cave-in in Contra Costa, California before 1880.

Elias

Born 22 November 1841 in Merthyr-Tydfil, Glamorganshire, Wales.

He was also known as "Eli." Eliezer, the youngest brother of Elias, also liked the name Eli and often used it for his own nickname. Elias married a woman named Lizzie (full name unknown) and they moved to Oregon where they raised a big family.

Elias married the first white child born in Fort Hall. Her name was Mary Ann Hugo, the granddaughter of Victor Hugo.

Dora's friend and relative through these lines, Edna Bucknum, stated that Elias' daughter Pearl wrote beautiful poetry. One day Edna met Elias' daughter Hattie, and discovered that Hattie was so bitter against the Mormons that she wouldn't converse with her.

Elias is buried in Culver, Oregon.

Martha

Her Somerset House birth certificate gives Martha's birth date as 17 October 1843, at Merthyr-Tydfil.

She married William Melton Carter in 1860 in Provo, Utah.

She died 6 October 1918 in Arcadia, Duchesne County, Utah.

Eleazer

Born 12 February 1845 in Merthyr-Tydfil, Glamorganshire, Wales.

His name was often spelled Eliezer and sometimes appears as Eli, just like his older brother Elias.

Sometime after Eleazer's brother John died in the mine cave-in, Eleazer married Mary Woozley, John's widow.

She died shortly after giving birth to Eleazer's baby daughter, who also died.

Eleazer waited about three years, then married Alice Llewellyn Jones, who had several children from a previous marriage. Eleazer died 7 November 1930 at the ripe old age of 85, in Weiser, Idaho. However, he was buried in Malad, Idaho, beside Alice.

Because Eleazer disliked his name so much, the family had the tombstone lettered, as follows:

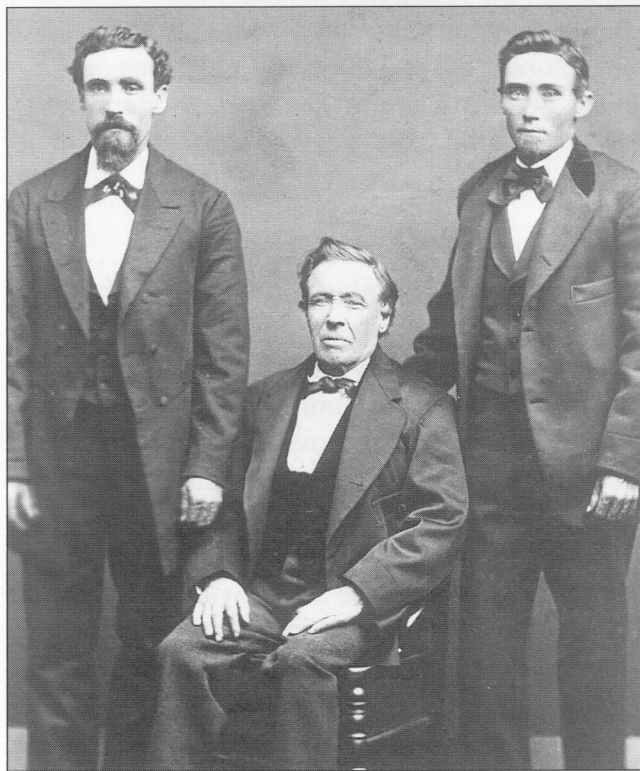
Richards

Alice
1849-1898

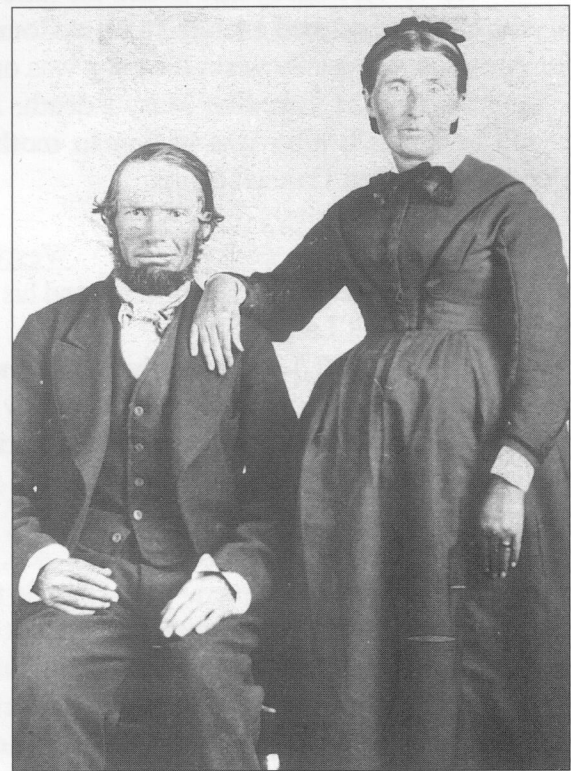
Eli
1846-1930



James James/Mary Richards' offspring in Park Valley
David, Elizabeth, Eliezer, Etta, Walter, Thomas and Harriet



(seated) William Richards, father of Mary Richards James,
with two of his sons



James James and wife, Mary Richards

JAMES / CHADWICK
ANCESTRAL HISTORIES



OUR FAMILY ROOTS

BY DORA DUTSON FLACK

2002