

# HISTORY

—OF THE—

## Welsh Settlements in Licking County, Ohio;

THE CHARACTERISTICS OF OUR WELSH PIONEERS—THEIR CHURCH HISTORY, WITH  
BIOGRAPHICAL SKETCHES OF

OUR LEADING WELSHMEN,

READ AT THE

LICKING COUNTY PIONEER MEETING,

APRIL 7th, 1869.

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BY ISAAC SMUCKER.

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NEWARK, OHIO:  
WILSON & CLARK, PRINTERS, AMERICAN OFFICE.



**NOTE.**—The writer acknowledges himself indebted for information furnished by Thomas D. Price, James James, W. T. Evans, Thomas J. Thomas, William Williams, Mrs. Ann Cunningham, Erasmus White, Deacon Jones, Rev. E. T. Evans, Robert R. Owens and others.

“The Welsh Pioneers of Licking County” shows that very liberal use was made of the labors of his old-time friend William D. Gallagher, Esq., the brilliant writer, the accomplished scholar, *the Poet of the West*.



# WELSH HISTORY;

*History of the Welsh settlements of Licking County—the characteristics of our Welsh Pioneers—their church history, with Biographical Sketches of some of our principal Welshmen. Read at a Meeting of the Licking County Pioneer Society, held in the First Presbyterian Ch: in Newark, April 7th, 1869.*

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BY ISAAC SMUCKER.

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Our early days!—How often back  
We turn on life's bewildering track,  
To where, o'er hill and valley, plays  
The sunlight of our early days!

In 1787 John H. Phillips and his two younger brothers, Thomas and Erasmus, sons of Mr. Thomas Phillips, a Welshman of large fortune, were students at a college in Wales. John H. was the reputed author of some seditious or treasonable writings, and to avoid arrest and punishment, he decided to emigrate to America. Accordingly he sailed for Philadelphia, accompanied by his brothers, who were more or less implicated with him, arriving in the above named year. They soon after went to live in a Welsh settlement in Chester county, in the vicinity of Philadelphia. Here they met with Chaplain Jones, a Welsh minister, who was the subject of Pioneer Paper No. 10. Gen. Anthony Wayne was also a resident of Chester county, and when he organized the expedition against the Indians in the North West Territory in 1794, through the influence of Chaplain Jones, appointed John H. Phillips a member of his staff.

These sons of Mr. Thomas Phillips succeeded, after much persuasion, in obtaining the consent of their father, who was a man of wealth, to close his business affairs and follow them to America. Mr.

Theophilus Rees, a neighbor and friend of Mr. Thomas Phillips, both residents of Carmarthenshire in South Wales, who was likewise a man of liberal means, after a full consideration of the subject, also decided to try his fortunes in the New World, and forthwith proceeded to make arrangements to that end.—They accordingly closed up their business, and when that was accomplished they bade adieu to their native hills in 'Wild Walia,' and sailed in the ship Amphion, Capt. Williams, on the first day of April, 1795, (or as some accounts have it in 1796), for the United States, where they arrived safely after a passage of nine weeks. Many of their old Welsh neighbors, by arrangement, through the kind generosity of Messrs. Phillips and Rees, came as emigrants in the same ship with them, though many of them were unable to pay their passage, but agreeing to do so upon earning the money, after their arrival here.

In October after their arrival most of this colony removed to Big Valley in Chester county, Pennsylvania, where there was a Welsh settlement. Mr. Theophilus Rees and Mr. Thomas Phillips lived for some time in or near Philadelphia, but both soon removed to the Welsh settlement in Chester county. Here, however, they did not remain long,

but soon, (probably in 1797,) they, together with others of their countrymen, who had crossed the Atlantic with them, removed to Bulah, Cambria county, Pennsylvania, where they formed a portion of a considerable Welsh settlement. In this community Mr. Phillips' son Thomas, who came over in 1787, died in 1801. The other son, Erasmus, John H. Phillips' brother, died in New York some years later.

In 1801 or earlier, when all our county constituted Licking township, Fairfield county, Mr. Thomas Phillips and Mr. Theophilus Rees purchased two thousand acres of land, situated in what is now the North-eastern Quarter of Granville township. It bordered on the McKean township line, and extended almost to Newark township. They purchased of Mr. Sampson Davis, a Welshman of Philadelphia, who was then an extensive dealer in Western lands. The purchase was made upon the condition that the land proved upon a view of it to be as represented, the purchasers not having seen it. Accordingly Chaplain Jones, Morgan Rees and Simon James were selected to view the land, who accepted the commission, discharged the duty assigned them, and made such a report as to result in the ratification of the contract. Mr. Rees, and his son-in-law, David Lewis, visited this purchase in 1801.

Late in the same year Mr. Theophilus Rees sent his son John, to erect a cabin and clear some of his land, (the western half of the tract having become his), and sow it in wheat, so as to furnish bread for the family upon their arrival, during the next year. He did so—cleared the land, sowed it in wheat, and harrowed it by dragging brush over it with his own hands, to cover it, his horse having strayed away. He also erected a hut or cabin which he occupied during this initial effort at farming in the wilderness. His horse and himself having unceremoniously parted company, neces-

sitated the performance of at least a *portion* of the return journey to Cambria county, on foot, by the latter. On arriving at the Ohio river at or near Fort Pitt, now Pittsburg, much to his surprise, and very greatly to his gratification, he found his horse, standing upon the banks, waiting patiently for the waters to flow past, so as to enable him to pursue his homeward journey, having given undoubted manifestations of dissatisfaction with his first experiment of living in the wilderness. Mr. Rees and his horse went through the process of a very cordial renewal of their former acquaintance, and traveled on in harmony together, to the very great comfort and gratification of the former, until they arrived at their mutual Cambrian home in the Alleghanies.

In 1802 Mr. Theophilus Rees with his family—David Lewis, a son-in-law of Mr. Rees, and David Thomas, another son-in-law, with their families, and Simon James, *without* his family, left their homes in Bulah, Cambria county, Pennsylvania, for the purpose of permanently occupying and improving the Welsh Hills purchase. Mr. James was to build a cabin on the Phillips tract, and clear some land, and then to return to Cambria, which he did. He, however, removed with his family to the Welsh Hills settlement in 1804.—Upon the arrival of this colony of Western emigrants at or near Wheeling, they fell in with a frontiersman, hunter, scout and Indian-fighter, by the name of 'Jimmy Johnson,' who felt quite willing to be transferred to regions farther West, as scouting and Indian-fighting, as occupations, had by this time, in a great measure, become obsolete in that locality. Mr. Rees thinking that an expert in those occupations, and a man of such diversified genius and talents, might be useful to him in his wilderness home, engaged him to accompany him, stipulating to sell him one hundred acres of land, to be paid for in such services as he might be able to render. On their

arrival at Zanesville Mr. David Thomas found a demand for the services of a stone mason, which he could render, he therefore remained to work for some time, when he came to Newark and lived in a cabin on the St. Nicholas lot, until he built a cabin on his land, and then, late in the same year, or early in 1803, removed to the Welsh Hills and occupied his cabin.

Mr. David Lewis stopped in Newark, and worked there as a stone-mason. His father-in-law, Theophilus Rees, having given him one hundred acres of his land, Mr. Lewis soon took measures to occupy it, which he did by the erection of a cabin, with the help of Patrick Cunningham and his sons. Mr. Cunningham was from the County Tyrone, province of Ulster, Ireland, and settled in 1801 on what has since been known as the Munson farm, and was the second settler in Granville township. Mr. Lewis' cabin was probably built in 1802, but there being a demand for stone masonry in Newark during the years 1802 — '03, the two first years of its existence, he did not leave there to occupy his cabin and improve his land until near the close of the latter year.

But Theophilus Rees, Simon James, 'Jimmy Johnson' and David Thomas established themselves on the Hills in 1802, Mr. Rees most likely temporarily occupying, with a portion of his family and laborers, until a better one could be erected, the hut or cabin put up by his son the year before; and Messrs. Johnson, Thomas and Lewis constructing cabins for themselves and families, although the last named did not occupy his until the next year. Simon James' occupancy, however, in accordance with the original intention, was at this time only temporary. Theophilus Rees, David Lewis, David Thomas, Simon James, and 'Jimmy Johnson,' were, therefore, the Welsh Hills Pioneers.—David Thomas was afterwards known as *big Davy Thomas*, to distinguish

him from a smaller man of the same name, also a son-in-law of Theophilus Rees, and who in 1810 settled on the purchase of Mr. Rees, he having been presented with one hundred acres of it.

Theophilus Rees, the patriarch of the Welsh Hills, was a gentleman and a scholar—a man of intelligence, integrity, and of great usefulness to his countrymen, and to the church. He was favorably noticed in Pioneer Paper No. 14, by Capt. Munson, and I transcribe from Howe's History of Ohio the following incident of him which occurred in the early days of the 'Welsh Hills Settlement,' and which pertains properly to its history, and is entitled to my effort in this connection, to incorporate it into this paper of our local records and biographical sketches.

"Deacon Theophilus Rees, a Welsh Baptist, settled in 1802 in the wilderness about one mile and a half north of the present village of Granville, which was then an unbroken wilderness. The Granville Company settled upon the site of that village in November, 1805.—During those intervening three years Deacon Rees had not enjoyed a single opportunity of public religious worship. His cows had strayed away, and one Sunday, hearing a lowing of cattle, which turned out to be those of the Granville colony, of whose arrival he had not heard, he set out towards them, thinking they were his own without any doubt.—As he ascended the hills overlooking the town plat, he heard the singing of the new settlers, in the act of public worship. The reverberation of the sound from hill-tops and trees, threw the good man into a serious dilemma. The music at first seemed to be behind, then in the tops of the trees or the clouds.

He stopped, till by accurate listening he caught the direction of the sound, and went on over the brow of the hill where he saw on the level before him a congregation engaged in public worship, in the for-

est. On reaching home he told his wife his interesting experiences and discoveries, and observed that 'the promise of God is a bond,' a Welsh phrase signifying that we have security equal to a bond that religion will prevail everywhere. He said 'these must be good people—I am not afraid to go among them.' Although Deacon Rees understood English imperfectly, he yet, afterward constantly attended the meetings of the Granville colony, (which were held every Sabbath), until the organization of the Welsh Hills Church in 1808, of whose history mention will be made in this paper."

This incident made such an impression on the mind of Deacon Rees that he ceased not to relate it ever afterwards while he lived, when he found himself in the company of his pioneer friends, and new-comers. Such was the charm of that music in the wilderness, from so many voices, that the relation of the incident, especially to christian listeners, was always enjoyed by him as a great luxury. And no marvel.

John H. Phillips, the college boy of 1787—the youthful seditious writer of Wales,—who left his country in haste, to secure his own safety, arrived for the first time on the Welsh Hills in 1803 or the year after, but he remained only for a short time.—He returned to Chester county, where his family lived, and superintended the construction of a bridge over the Schuylkill river at Philadelphia. In 1806 he removed to the Welsh Hills, where he taught school and made himself generally useful for about eight years, when he removed to Cincinnati, where he died in 1832. He was one of the earliest school teachers on the Welsh Hills, and was a man of fair abilities and good scholarship, who made his mark wherever he was. He held some official positions in Cincinnati, and was greatly esteemed there as a man of energy, integrity and usefulness. His father's purpose to make a thorough scholar of him was defeated by the young man's severe

strictures upon his government, as already stated, which induced on his part a somewhat hurried departure for 'the land of the free.'

Thomas Phillips was largely engaged in business in Cambria county, Pennsylvania, and moving upon his land, immediately, was found impracticable. He, however, visited it in 1804, accompanied by his wife, whose adaptation to frontier life, and business capacity and energy and force of character were proverbial. They remained for some time and then returned to Bulah, in Cambria county, with the determination to bring their business affairs there to a close, and locate themselves permanently upon their own ample possessions in the North West Territory. This was accomplished in two years, therefore in 1806 Mr. Thomas Phillips and his family arrived at the 'Welsh Hills settlement,' where he lived until his death, which occurred May 26th, 1813. She died some years before in Philadelphia, whither she had gone on business.

Mr. Phillips, like his neighbor and friend, Deacon Rees, was a well educated gentleman of large experience and extensive information and reading. It is a singular fact that these veteran pioneers died in the same year, and within a few months of each other, Mr. Rees in February and Mr. Phillips in May, after having lived together as neighbors in Wales—in eastern Pennsylvania—in Cambria county, Pa.,—on the Welsh Hills—and also temporarily on ship-board while crossing the Atlantic! In friendly companionship through a life of many years they lived and death did not long separate them.

In 1803 James Evans, David Lewis, James James, and a Mr. Shadwick, who however was not a Welshman, settled on the Welsh Hills.

Thomas Cramer, son-in-law of 'Jimmy Johnson,' and his brother Peter Cramer, came from West Virginia in 1804, as did also Mr. Simon James, who two years before accom-



panied the Rees colony. During the years 1805 and 1806 John Price, Benjamin Jones, John H. Phillips and Thomas Powell were added to the list of Welshmen in the Welsh Hills settlement.

Samuel J. Phillips and Thomas Owens were among the Welsh settlers of 1807 and 1808; and Jacob Reily and a Mr. McLane, not Welshmen, were immigrants of the same years. Morris Morris, David James and Joseph Evans, father of Joseph and Lewis, of Newark, came in 1809, and 'little David Thomas,' son-in-law of Theophilus Rees, and Mr. Samuel White, sr., came in 1810. Mr. White was a son-in-law of Mr. Thomas Phillips, and though not a Welshman albeit his wife was a native of Wales, he yet became very closely identified with the history of the "Welsh Hills settlement." He was born March 4th 1762 in Peterborough, near Boston in Massachusetts. He was favored with a partial collegiate education, but before the completion of his college course he commenced a sea-faring career which he pursued for twelve years. He visited the four quarters of the globe, while a seaman, and during that time was ship-wrecked near Cape Horn. He thereupon resolved upon abandoning the life of a sailor, which he did, upon his arrival at the City of Philadelphia. Here he entered into the employment of Mr. Thomas Phillips, in the capacity of a teamster, in 1797 who was running a wagon line between Philadelphia and the Welsh settlement in Cambria county. Here he intermarried in the same year with the daughter of his employer. He remained in Cambria county until 1810, when he removed to the Welsh Hills.

Soon after his arrival there, the settlers on the "Hills" met in force, and welcomed the new-comer by building him a cabin. They celebrated the Christmas of 1810, by cutting down the trees, and raising the cabin and riving the clap-boards for the roof, splitting and hewing the trees

for the floor, building the chimney and making and hanging the door, so that it was occupied by the stranger and his family at night. Such was the early-time pioneer hospitality and neighborly kindness on the Welsh Hills, and in the judgment of charity, their method of spending the holiday was not very objectionable.

Mr. White was a man of more than common intelligence and education—of an inquisitive mind—and extensive reading—of independence and frankness, and upright character. He was the father of a number of sons, the most conspicuous of whom were Jonathan and Samuel. Mr. White closed his eventful career Sept. 13th 1851, at the good old age of eighty-nine years.

Jonathan White, son of the foregoing was born in Cambria County, Pa., in 1800, and came to the "Welsh Hills," with his father in 1810. He became a good scholar under the teaching of Rev. Thomas Baird, of Newark, and was a young man of very fine talents, excelling in oratory. Had he lived to middle life he would doubtless have become distinguished as a public speaker, but he died in 1827, at the age of twenty-seven, in Stark county, Ohio, where he was engaged at that time as a Canal Contractor.

Samuel White, Jr., was born in the Welsh Hills settlement March 3d 1812. He was ambitious in the matter of obtaining an education, and entered the Granville College as the *first student* on the list on the *first day* of the *first term* of said College. Here he remained for some time, but difficulties growing out of discussions of the slavery question led him to complete his College course, at Oberlin. After leaving College in 1836, he entered the law office of the late Col. Mathiot, as a student, and was admitted to the Bar in 1837. He continued in the practice of the law until his death, which took place July 20th 1844. He was a successful candidate for the State Legislature in 1843, and became a

leader in that body. In 1844 he received the nomination of the Whig party for Congress in the District composed of the counties of Knox, Licking and Franklin, in opposition to Col. C. J. McNulty, one of the most able and accomplished stump speakers and political campaigners in Ohio. They conducted the canvass with extraordinary vigor, and it is generally conceded that it was owing to the herculean labors of Mr. White during this campaign that he contracted a fever which so utterly prostrated him as to end in his death. Columbus Delano, took his place on the ticket and was elected by a majority of twelve votes.

Sam White, for sometime edited, in part, the Newark Gazette, but in this vocation it cannot be said that he exhibited extraordinary ability. He was not remarkable as a writer.

He made the reception speech in 1843, on the occasion of the arrival of John Quincy Adams, in Newark, which was universally conceded to have been a pre-eminent success.

Samuel White, Jr., was a man of remarkable force and power as a public speaker. It is undoubtedly true, that his equal as an orator, before a promiscuous assembly, and in a certain kind of cases before a jury, has never been produced in the county of Licking. He was withering in sarcasm—of unsurpassed power in invective—exceedingly ready and pointed in repartee, and of very great severity in strictures upon party measures and party leaders. In declamatory harangues and in satirical oratory he was perfectly overwhelming. In aptness of Scriptural quotations I have never heard him excelled. To work up an audience to fever heat in excitement, was, with him, of easy accomplishment, and to sway the multitude by his inflammatory appeals, was a feat he could perform in double quick time. He was indeed a man of wonderful power, and his early death is all, that, in my opinion, prevented him from taking a front rank among the popular orators of America. In logical ar-

gumentation, in philosophical reasoning, in legal acumen or ability he did not excel, but in the elements of a popular stump orator, young as he was, he has had but few equals, and fewer superiors. Many still remember that he and B. B. Taylor, Esq., a Democratic champion, made much music of the wrangling, discordant sort, during the famous log cabin and hard-cider campaign of 1840. They were often pitted against each other in the three or four subsequent contests, producing uniformly music of the harshest sort.

Sam White was fearless, independent, outspoken, frank, honest, never uttering opinions he did not believe, and always gave expression to thoughts he entertained, without fear, favor or affection. In the famous crusades of his times against Slavery and Intemperance, he was always in the front ranks, playing the part of Richard, the lion-hearted, and playing it well.

He asserted the right of free discussion—indeed he became the acknowledged champion of the freedom of the Press and Speech, and more than once braved ignorant, infuriated, brutal mobs who tyrannically denied the liberty of speech. *Sam White never shrank from the open avowal of his sentiments under any amount of popular odium, and therein he attained in those heroic times, to the highest point of independent manhood.* He and I held opposing political opinions, but we were in harmony on the question of the right of free discussion, and now, after he has been a tenant of the tomb a quarter of a century, I avail myself with the highest degree of pleasure of the opportunity which this occasion affords to bear testimony to one of nature's highly gifted ones, with whom I was not in political harmony, and sometimes not on terms of friendly personal relations. But he had a noble nature and was therefore placable, forgiving, generous, magnanimous.

One of the uncommon men, of the early days, on the "Welsh Hills," was a Baptist Preacher, a Welshman

of an eccentric character, who was generally known as Chaplain Jones. He passed current among our early Welsh settlers to whom he made long visits, as an odd genius, whose leading characteristic was vanity, which he exhibited by wearing the military toggery of a Chaplain, long after he was placed on the peace establishment. He is still remembered by a few of our Pioneers, as a man of 'pomp and circumstance,' whose chief glory it was that he had been a Chaplain in the army of Gen. Wayne. He was noted for doing every thing that he did with a flourish—a grand swell. He always wore the *queue* the cocked hat, the small cockade, the shoe and knee buckles, and breeches—in short the dress of a gentlemen of the "olden times." Chaplain Jones, though vain and pedantic, was a good scholar and a talented preacher.

Chaplain Jones came over from Wales, sometime before the Indian war of 1794 and settled in Chester county, Pennsylvania. Gen. Wayne appointed him a Chaplain in his army. Sometime thereafter he settled in Cambria county, in Western Pennsylvania, where he made the acquaintance of Theophilus Rees. After this he removed to the "Flats of Grave Creek," a few miles below Wheeling, on the Ohio River. After his friend and Baptist brother, Theophilus Rees, removed to the Welsh Hills he received frequent visits from him, and enjoyed the benefit of his ministerial services. He acquired valuable possessions on the Owl Creek, in Knox county, but never moved there, nor into our county.

Howe's History of Ohio says, "that the first Baptist sermon preached in Granville, was preached by Elder Jones in 1806. This "*Elder*" Jones was in all probability, "*Chaplain Jones*."

"Chaplain Jones" died at his residence on the "Grave Creek Flats" about the year 1815.

A Welshman, who passed current on the "Hills" as Dr. Thomas, settled there about the year 1828. He

derived most of his consequence from the fact that he placed five sons into the Baptist ministry, who were all more or less distinguished. They were named David, John, Benjamin, Daniel and Evan, and all entered the pulpit while yet very young.

David, the eldest was for a number of years pastor of the Baptist Church in Newark, as was also Benjamin. David was a man of wonderful volubility in the Pulpit, and ranked with the first class of the school known as "revival orators." His brothers also had similar gifts, and were all liberally endowed with talents as public speakers. They were remarkable men whose fame spread abroad, and who made considerable stir in the world as pulpit orators of more than average natural powers. They never enjoyed superior educational advantages, nor attained to any distinction in scholarship. I think they have all deceased, except Benjamin.

From the foregoing it will be seen that the purchase of Messrs Rees and Phillips, formed the nucleus of the Welsh settlement in Licking county. Theophilus Rees settled upon his half of the purchase, and surrounded himself by his sons Theophilus and John and his sons-in-law the two David Thomas' and David Lewis, and his hunter "Jimmy Johnson," giving to each of them a hundred acres or thereabouts, of his land.

Mr. Thomas Phillips, settled upon his portion of the purchase, and likewise surrounded himself by his sons and sons-in-law, giving to each of his sons John H. and Samuel J., about one hundred acres and to his sons-in-law, Thomas Owens, Samuel White, William Morrison and John Evans, an equal quantity, the two latter however never occupied it. Morrison lived on land in the near vicinity, but Evans never came to Licking county. To a grand-daughter Mr. Philips gave two hundred acres, but she never occupied it.

It is impracticable to give the names of the immigrants from Wales,

who settled in Licking county, in each year, subsequent to the year 1810. It would extend this paper to an unreasonable length, to go into details, to that extent. And it is highly probable that the names of a number of those who came here *before* that time have been omitted. Suffice it to say however that additions were made to the number from year to year, so that, notwithstanding the numerous deaths and removals the number of the Welsh inhabitants of Licking county, including those who are in whole or in part of Welsh parentage, cannot be much less than two thousand five hundred, at the present time. They live principally in the "Welsh Hills Settlement," and in the city of Newark and village of Granville.

Of those immigrants from Wales who settled on the "Welsh Hills" after the year 1810, I name Daniel Griffith (1812) Walter Griffith and Nicodemus Griffith, (1815), David Pittsford (1816) and Hugh Jones (1819).

Edward Price and Edward Glenn came in 1821, and Rev. Thomas Hughes in 1822. Accessions continued to be made at intervals, to the population of the Welsh Hills, from Wales, but, as above indicated, it would be found tedious to extend the list of names. Of the above named Daniel Griffith was a man of much more than common shrewdness and natural ability. Walter and Nicodemus Griffiths were also valuable men in the community.

Of those members of the families of Messrs. Rees and Phillips, who came from Wales in 1795, Mrs Elizabeth Thomas, wife of "little David Thomas," and daughter of Theophilus Rees, was the last survivor. She died May 3d 1855, after a residence in America of sixty years.

There are still *two* survivors of the ship load of emigrants of 1795, who came to Licking county. These are Esther James, widow of Edmund James, and daughter of Daniel Griffith; and Phebe Owens, widow of

Rev. Owen Owens, and daughter of Simon James.

#### LOCATION, BOUNDARIES AND DESCRIPTION OF THE "WELSH HILLS."

The portion of the county of Licking in which the first Welsh settlers located, has ever since been known and designated as the "Welsh Hills Settlement." It was originally limited to the north-east quarter of what is now the Township of Granville, but the settlement gradually extended in all directions, and its present boundaries, although somewhat indefinite, may be given with some degree of approximation to accuracy. The Welsh Hills Settlement is mainly within the townships of Newark and Granville, but it extends slightly into the townships of Newton and McKean. It begins at Sharon Valley, at a point about two miles north-west of Newark, and extends in a north-westerly direction into McKean township, and is between five and six miles long. It has a width of four miles or more, extending on the north-east into Newton Township, its south-western boundary being in Granville township, near the village of Granville. It is all between the road running north from Newark to Utica, and that running west to Alexandria.

The country known as the Welsh Hills as its title implies, belongs to the class designated as *hilly*, but it may be regarded as rather fertile, particularly in the production of the cereals. It was originally all heavily timbered, but is now mostly cleared land. Farms generally are not large, and some timber, sufficient for present and prospective purposes, is found on each of them, with rare exceptions.

A considerable quantity of level and slightly undulating land is found on most of the farms, which produces corn and different varieties of grasses well. Soft water springs abound, and it may be considered one of the best watered sections of Licking county, although the

streams are small. The principal springs are described in Pioneer Paper No. 35.

The "Welsh Hills Settlement" has always been regarded as one of rare salubrity, healthfulness being the rule among the hardy, robust inhabitants, and sickness the exception.

#### HARDSHIPS AND PRIVATIONS OF THE WELSH PIONEERS.

The earliest settlers on the 'Welsh Hills' endured great hardships and privations, both in reaching their wild, western homes, and during the first few years after their arrival. They had to cut out roads to enable them to get to the spot, with wheeled vehicles, selected for their future homes; and the roads over which they travelled, after crossing the Ohio River, were of recent construction, and but little better than blind paths through the woods.— They generally came in wagons, but a few are said to have brought their families in canoes to Zanesville.

Indians often visited the 'Welsh Hills Settlement,' in early times, but they were not hostile. A sort of a chief, named 'Big Jo,' and a few of his followers, were frequent visitors at the house of David Lewis, as is still distinctly remembered by one of the members of his family, Mrs. Ann Cunningham, wife of John Cunningham, and who was often present during their visitations. They did no harm to the settlers except to frighten the women and children, and were therefore not very welcome visitors among the pioneers.

Wolves were very troublesome to the early settlers on the 'Welsh Hills.' It is related of a son of Theophilus Rees, that on one occasion, when some ways from the house in the night time, a pack of wolves surrounded and treed him, and then proceeded to gnaw at the tree and to menacingly demonstrate otherwise against him, while resting on the lower limbs of a small tree, evidently for the purpose of securing

him as their prey, much to his discomfort. In these hostile acts they had made considerable progress when some of the settlers, who had been very opportunely drawn thither by the unusually fierce howlings of the hungry beasts, rescued him. On frequent occasions in the night season, the wolves would gather in force around persons passing from one cabin to another, who had to be relieved by their friends armed with guns or torches.

Mrs. Cunningham, above mentioned, states that one night while her brothers, sons of David Lewis, and herself, were engaged in boiling sugar, near their father's house, a pack of wolves surrounded them and assumed such threatening attitudes as to render it necessary for their parents and their neighbors to disperse them, which they did with the aid of torches and firebrands, and perhaps with powder and lead too. They were held at bay by the boys in the sugar camp, with the free use of their firebrands, but the almost entire exhaustion of their fuel, before the arrival of assistance, rendered their condition extremely perilous.

Bears were numerous, and panthers much less so, but they were both enemies more or less formidable, of the Welsh Hills Pioneers.

#### CHARACTERISTICS OF THE WELSH SETTLERS IN LICKING COUNTY.

The early time Welsh immigrants to Licking county, with but few, if any exceptions, had but a limited knowledge of the English language. They also tenaciously maintained the necessity, propriety and importance of perpetuating the use of their own vernacular, in their wilderness homes. In these views they did not differ from the Germans and other foreign nationalities, and it is altogether reasonable and natural to entertain such ideas. Settled together on contiguous tracts of land, and in near proximity to each other, and forming a community by themselves, composed almost exclusively of Welshmen, who spoke Welsh, and

who knew little of any other language, they were enabled for many years, to attain to their wishes, and give practical effect to their notions with a good degree of success; and the result was that the Welsh language, and no other, continued to be spoken in many of these families for a long series of years. The views they entertained, and the circumstances surrounding them, growing out of their own inability to converse in English, and the utter ignorance of the Welsh language on the part of those composing contiguous neighborhoods, made their condition of necessity, one of isolation, of apparent exclusiveness, or as it appeared to some, of clannishness. But this was no fault, if fault it was, of their's. It was one of the inevitable necessities growing out of their condition. Surrounding circumstances have generally a large, indeed a controlling influence in forming character, and they only yielded to the law of convenience, of necessity, which forbade unrestrained familiar intercourse between the inhabitants of this Welsh settlement, and outsiders who spoke another language and understood not a word of their's. Under these circumstances unrestricted social intercourse with their neighboring *American* fellow-settlers was found to be measurably impracticable, and our Welsh pioneer friends were necessarily confined in their interchange of the usual courtesies of good neighborhood to their own countrymen. Such surroundings necessitated a degree of exclusiveness. Such a combination of circumstances very naturally produced the state of isolation and social condition in which they lived.

The settlement established by the Welsh Pioneers, Theophilus Rees, David Thomas and Simon James in 1802, in our county, as a nucleus around which their countrymen soon rallied in considerable force, has ever since been known as the 'Welsh Hills Settlement.' There the descendants of the early settlers, to-

gether with many others of their countrymen, more recent immigrants, still live; and there Welsh habits and characteristics, though somewhat modified, still predominate. It was wise in them, coming from a far country, into this then western wilderness, to settle together and form a community by themselves, thereby securing mutual protection, mutual aid, and greatly increased facilities for social enjoyment and for mental and moral improvement, by the establishment of such schools and churches as they desired. As already intimated many of the older persons of the early Welsh settlers never succeeded in acquiring a knowledge of the English language, or even such a knowledge of it as to understand it thoroughly, when spoken by others; and by living together in a community by themselves, the necessity of understanding and speaking the language of the country in which they lived became less imperative. Their children however, generally overcame the obstacle, and *some* of the adults acquired such a knowledge of our language as to understand it when spoken, without being able to respond in it, while *many* of them ultimately both understood and spoke the common colloquial language of the backwoodsmen of our country with a good degree of facility and accuracy. All their descendants of the present generation, both understand and speak it with facility, and receive most of their education and training in it. Religious instruction is still given them in three churches in Granville township and in two churches in the city of Newark, in Welsh.

Our Welsh pioneers and their descendants, as well as the present Welsh population of Licking county, may be characterized as pre-eminent religious, adhering generally, either to the Baptist, Methodist or Congregational Churches. They are, with rare exceptions, *Calvinistic* in their views, holding those peculiar tenets, probably, in their



milder forms. They are *Calvinists* at all events, whether Baptists, Methodists, or Congregationalists. Probably a larger proportion of them are church-goers and church members, than is to be found among any other classes or nationalities of our population, native or foreign.—They spend more, very much more time in their churches for the purpose of receiving and imparting religious instruction and for devotional exercises, than is usual with other churches, and with other classes of our citizens. And they are not surpassed by any other of our churches, or by any other existing system of moral training, in efforts to develop a high order of consistent christian character. In the language of the prophet, they make themselves 'joyful in the house of prayer,' and in 'songs of the night' they make melody. The Welsh people of Licking county sustain five churches, exclusively, besides forming an integral portion of a number of others, in which they receive religious instruction in the English language.—Prominent among these is the Welsh Hills Baptist Church, which was organized with Welsh members, in great part, and sustained to a considerable extent, by them ever since.

Our Welsh fellow-citizens are also, very generally, friends of Temperance. When the Maine Law was in issue, in 1853, they were its unflinching friends, and have always been opposed to free drinking and in favor of Temperance. Especially zealous and ardent friends of Temperance were they, during the progress of the Washingtonian movement in 1841, and for several subsequent years.

During all the weary years of almost despairing hopelessness, in which the fierce battle between Freedom and Slavery was raging in our country, the Welsh population of Licking county, stood with great unanimity, on the side of Right against Robbery—of Humanity against Barbarity—of Justice against

Oppression—of Liberty against Tyranny—of Freedom against Slavery.

When Protection and Free Trade were contending for so many years, for the supremacy in our governmental policy, the Welsh voters generally rallied under the Protection flag.

When our Federal Union was imperiled by traitors they were almost universally loyal to the government, and many of them went forth, like hero-patriots, to meet the cohorts of Treason in deadly conflict on the sanguinary battle field. But few of them, if any, to their honor be it spoken, gave manifestations of sympathy with treason, during the terribly devastating war made by traitors, in the interest of Slavery, against our government. The Welshmen of Licking were Patriots, theoretically and practically, and many of them offered up their lives as a sacrifice upon the altar of their country—of Humanity—of Freedom—of Universal Liberty. Let their memory be ever gratefully cherished by their surviving countrymen and fellow-patriots.

Our Welsh people have always given encouragement to Schools, and other agencies employed for mental and moral improvement. They have been accustomed to read, reflect, reason, and mature their opinions, and when formed they adhere to them with great tenacity—indeed they are proverbial for firmness, unyielding determination, and decision of character. They hold their opinions because they believe them to be correct, and they never give them up for the sake of accommodation—they don't know how to do it—they are positive men—men of convictions that are not to be surrendered, to please anybody.

The denizens of the Welsh Hills have always been up to the average standard in intelligence and general information. Sustaining Churches, Schools and the Press as they do, they could not well fail to reach a fair condition of enlightenment.

They place a full estimate upon

money, but are nevertheless scrupulously honest and conscientiously upright; generally manifesting a high degree of integrity in their business relations. The present occupants of the Welsh Hills, being the descendants of the Pioneer settlers, have become considerably Americanized, readily adapting themselves to American institutions, language, habits, customs, ideas and modes of thought. They are distinguished for honesty, sobriety, industry, frugality and good citizenship generally, and can justly claim a good degree of exemption from debasing habits, from indulgence in grovelling propensities, from drunkenness, and the debauchery, vice and crime which degrade humanity.

"Lives of good men do remind us  
We can make our lives sublime,  
And departing, leave behind us  
Foot-prints on the sands of Time."

#### THE WELSH HILLS BAPTIST CHURCH.

The Welsh Hills Baptist Church, was organized Sept. 4th, 1808, in the cabin of Mr. David Thomas, by Elder James Sutton, assisted by a Mr. Steadman. It was styled the "First Regular Baptist Church of Granville, (the settlement in which it was formed, being in Granville township,) and continued to be known by that name until 1819, when upon the organization of the Regular Baptist Church, in the village of Granville, its name was changed to its present title, as above. This church as originally organized, consisted of nine members to-wit: Theophilus Rees, David Thomas, Jr., Nathan Allyn, Jr., David Lobdell, Joshua Lobdell, Thomas Powell, Elizabeth Rees, Elizabeth Jones, and Mary Thomas. The organization of this church in the wilderness, was further perfected by the election of Theophilus Rees, to the office of Deacon, and Joshua Lobdell, to the office of Clerk. This church worshipped in private houses for some time, but a log building with a puncheon floor in it, in size about 18 by 20 feet, was erected dur-

ing the year 1809, on the Rees purchase, one mile north-east of Granville, which was used more or less, as a church and school-house, for several years, when a building 20 by 24, feet was erected two miles north, of round logs and puncheon floor and pulpit. Mr. Phillips donated a few acres of land in connection with this church, for a cemetery, in which he and many of his family and descendants were buried. In 1822, this church was used as a school-house, and accidentally burned down. Deacon Theophilus Rees had also donated some ground for a cemetery where the original church was built, which is still known as the "Welsh Hills Cemetery," and in which he and his family were buried. It was given by him, Feb. 6th, 1808, and on said day Rees, son of David Thomas, was buried therein, which was the first interment. David Lewis, and Simon James, dug the grave.

These meeting houses were used alternately, for the mutual accommodation of the old people of these neighborhoods. A school-house which stood at a point about midway between these meeting houses, was used for some years for church purposes, private houses also meanwhile being used more or less, as well as the churches.

In 1823, a large hewed log meeting house was built near the site of the one that was burnt, where the public services of the church were conducted until 1834, when it too was burnt, during its occupancy as a school house. After it was burnt a stone school-house on Rev. Thos. Hughes' farm, was occupied by the church for two years. At present the meetings of this church are held in a good frame meeting house which stands near the old Cambria mills, which was erected in 1836, and is about 30 by 40 feet in size.

Deacon Theophilus Rees, may justly be regarded as the founder of the Welsh Hills Church. Through his influence and exertions it was organized, and four of his family were of the original members of it.



He lived only about four years and a half after its organization, when it had attained to a membership of thirty. He died in February 1813, aged 66 years, and was interred in the Welsh Hills cemetery, which he had donated for that purpose. He exercised the functions of deacon until his death, and was a useful and intelligent Christian Pioneer.

The Welsh Hills Church was among the earliest organized in Licking county. The small Methodist organization on Hog Run ministered to by Rev. Asa Shinn, in 1803—04—and the organization effected on the eastern borders of our county, through the instrumentality and labors of Rev. Joseph Thrap, in 1805—06—together with the congregational church of Granville, organized in Massachusetts, in 1805, being the only ones of a prior date, within the present limits of Licking county.

This small church had preaching very irregularly during the first two years of its existence. Rev. Thomas Powell preached occasionally, and other pioneer preachers, braving the dangers and privations incident to life in the wilderness, sometimes visited and preached for them. Still meetings were held regularly, and every month the church met for praise and prayer.

June 10th, 1810, Rev. J. W. Patterson, who had recently settled in Licking county became the settled pastor, and continued in that relation until 1816. He was a popular preacher, and the membership amounted to forty when he closed his labors with them.

Elder John Mott, of Knox county, was chosen pastor, and although aged and infirm he continued his ministerial labors six years. Those who united with the church during his ministry are now the most aged of its members.

During the year 1819, Elder Geo. Evans supplied the pulpit temporarily.

For about a year there was no

settled minister. During 1823, Mr. Owen Owens, of this church, was licensed to preach, and during his Missionary operations he organized the "Liberty," "Genoa," and "Homer" Churches.

In March 1823, Elder Thomas Hughes, a licentiate from Wales, who settled in the neighborhood, was chosen pastor, and supplied the church regularly until 1832, when he resigned. During his ministry the services were held in the stone school house, which was built in 1825, and in the old log church, owned by the Society.

Elder James Berry served the church for one year after Elder Hughes resigned.

In 1833, Elder Hughes again became the settled minister, and served the church as such until 1841. The church increased in strength, during his ministry, seventeen persons uniting with it, during his last year with them, and reaching an aggregate of seventy one members.

Elder Hughes' resignation was very reluctantly accepted—the church esteeming him as a man of sound judgment, and of great wisdom in counsel.

Elder James Sargent, a young man from the Granville College, served the church very acceptably for one year. During his ministry, thirty persons were received into the church.

After Elder Sargeant's resignation Messrs Roberts and Owen, students from the Granville College, supplied the church for a year or more.

In 1844, Elder David Prichard, recently from the State of New York, was chosen pastor, and preached for this church two years.

In November, of the year 1846, Elder William Smedmer, was engaged to supply the church three fourths of the time, which he did until 1848, when he resigned.

He was succeeded by Elder E. S. Thomas, who remained about two years.

In June 1849, Rev. J. W. Heistand, of Fairfield county, commen-

ced an engagement to supply the pulpit three fourths of the time, and continued to do so two years.

In April 1851, Rev. Thomas Hughes was called for the third time to the pastorate of this church. In September following he died, after having been a member of the church for fifty years, most of that time in the ministry. He was a useful minister—a valuable citizen, and one of the best of men.

The senior Deacon, also died during this year, after a consistent christian career of more than sixty years.

Rev. Dr. Bailey, President of Granville College, and Rev. J. Lawrence served the church for some time after the death of Rev. Thomas Hughes.

Rev. N. Clouse was chosen pastor in Feb. 1853, and served the church two years, during which twenty persons were added to the church, measurably the result of revival efforts, of Rev. Benjamin Thomas, of whom mention has already been made.

In January 1855, Rev. Dr. Hall became the regular minister, and remained as such five years. Seventy converts were made during his ministry, but the majority of them soon grew weary in well-doing, and, as christians, were not a decided success. Rev. E. D. Thomas assisted Dr. Hall on many occasions.

Rev. N. Clouse again became the regular pastor in Jan. 1863, and continued so for three years. He was succeeded by Rev. B. J. Powell, who also continued three years and added thirty members to the church, mostly from the Sabbath school.

President Talbot supplied the church for one year, and Rev. A. Jordan followed him in a pastorate of nine months. Rev. J. Kyle, the minister now in charge of the church, came next in order.

During the sixty years of the existence of this church, it has had seventeen pastors, and was vacant four and a half years.

Rev. Thomas Hughes was pastor	17½ years.
J. Rev. W. Patterson, do	6 do
Rev. John Mott, do	6 do
Rev. Dr. Hall, do	5 do
Rev. N. Clouse, do	5 do
Rev. David Pritchard, do	3 do
Rev. B. J. Powell, do	3 do

The others for shorter periods.

Rev. Thomas Hughes was the only minister who died during the period of his ministry with this Church.

This church has had thirteen deacons, licensed nine persons to preach, and ordained two.

Six of the deacons have died.

Theophilus Rees, in	1813
David Thomas, in	1845
William Williams, in	1847
David R. Jones, in	1852
Thomas Evans, in	1857
Eli Kellar, in	1866

The Muskingum Association was formed in this Church in May, 1811, and in the building first erected, by Revs. William Brundige, Jacob Drake, William Thrift and J. W. Patterson. This Church remained with said Association until 1841, more than thirty years, when it united with the Columbus Association with which it still stands connected. The Church records show the following facts as to its membership.

Received by letter	133
Received by baptism	270
Received by experience	8
Received by restoration	13

Total ..... 424

Dismissed by letter	182
Excluded	93
Dropped	12
Died	64

Total ..... 351

Present number	73
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A flourishing Sabbath School has been connected with this church from early times to the present day.

It may be observed that the pulpit services in this church have been only occasionally, conducted in the Welsh language. Many of those who have had charge of this church were Welshmen or descendants of Welshmen, who could and often did, preach in Welsh. But the preaching gener-

ally in this church has been in English—exceptionally in Welsh.

Thus you are presented with a historical sketch of this church of the Pioneers, in the wilderness. Its founders and early-time members came to these then far-off Western lands for the improvement of their pecuniary condition, but they also brought with them those christian principles which led to the organization of this Pioneer Church. They were men of strong religious convictions, and unfaltering faith in the Bible, as containing the only rule of conduct, and to the Messiah it revealed as their *Great Exemplar*.

The old christian Pioneers of this church, of sixty years ago, are all gone! None remain of those even who succeeded them during the first decade. But most of their descendants are proving themselves worthy of such a noble ancestry, by fidelity to truth and principle—by following their example in efforts to promote the welfare of their fellow-men, and by the employment of means to bring to bear upon posterity influences that like the springs that issue from their hill-sides, are both pure and healthful.

#### THE WELSH CALVINISTIC METHODIST CHURCH IN SHARON VALLEY.

In 1832 William T. Williams, an immigrant direct from Wales, and James Evans and Robert Walter, Welshmen from Oneida county, New York, settled in "Sharon Valley," a few miles from Newark, in the direction of the "Welsh Hills Settlement." At this time there was no regular Welsh preaching in Licking county, and hence the foregoing persons united temporarily with the English Congregational Church in Granville.

In the Spring of 1833 these settlers in Sharon with other families direct from Wales, who located in the valley, united with Walter and Nicodemus Griffiths, (immigrants of the year 1815,) in establishing a Welsh Sabbath School at the old Stone School House, two miles North East of Granville, on the Utica and Granville road. This was the pion-

eer Welsh Sabbath School in Licking county, and probably in Ohio. These settlers also sustained a regular weekly Welsh prayer meeting.

In October 1834 Rev. Edward Jones, travelled on foot from his home in Cincinnati to preach a few sermons to his countrymen in 'Sharon Valley,' and Granville. This feat of clerical pedestrianism was repeated by him in October 1835. During this visit he organized, on October 25th at the aforesaid Stone School House the *Pioneer Welsh Church of Licking county*, in which he had the assistance of Rev. William Morgan, recently from Pittsburgh, Pa., but living at this time at the Mary Ann Furnace.

The original members were William T. Williams, Mrs. Williams, James Evans, Mrs. Evans, Alban Albans, Mrs. Albans, John J. Evans, Mrs. Evans, Robert Walter, William Parry, William Lewis, Mrs. Lewis, Jenkin Hughes, John Jones, Mrs. Kinor Hughes, Nathaniel Davis, Mrs. Davis, Mrs. Albans, Miss Albans, and Miss Jane Davis.

Rev. William Parry was licensed as a minister of the Gospel, at this meeting. Rev. William Morgan was employed as the settled pastor of the Church. Rev. William Parry occasionally supplied the pulpit until after his ordination in 1838 when he became the settled minister, and remained such until 1853, a period of fifteen years.

In 1836 the Society purchased, for a nominal sum, a lot for a church on which they erected a frame building, (the first in the neighborhood,) twenty-one by thirty feet, which was finished in 1837, at a cost of \$321.89 cents, besides gratuitous labor performed by friends of the enterprise. I remark here, in passing, that the subscription paper for building their church shows that a liberal contribution was made by the venerable President of our Society, Hon. William Stanbery.

This was the first Welsh Calvinistic Methodist Church built in Ohio. There are now upwards of thirty.

This church edifice was dedicated June 25th 1837, by Rev. Dr. Rowlands, of New York City, who was reputed to be one of the most eminent divines in his denomination, and whose character is known to all who are familiar with the religious literature of Wales.

In 1853 Rev. Joseph E. Davis succeeded Rev. William Parry as the settled minister. He was followed in 1856 by Rev. E. T. Evans, who sustained that relation until 1867, when Rev. William Parry again took charge, and still retains it.

The original elders, elected in 1835, were William E. Williams, James Evans, and Alban Albans. Those subsequently elected were John J. Evans and Robert Walter in 1842, and David Hughes in 1859. The two latter are the present elders.

The membership at present numbers thirty one.

The Sabbath School has been regularly sustained, from its establishment in 1833 to the present time, and now numbers about forty members or more.

Services in this Church, have always been conducted in the Welsh language.

This is properly the pioneer *Welsh* Church of Licking county, because the Baptist Church on the Welsh Hills, although organized in 1808, nearly thirty years before this one, is but *partially* Welsh, its public ministrations having *generally* been conducted in the English language, and only *occasionally* in Welsh. It is probable however that a majority of its members have always been natives of Wales or of Welsh parentage.

The original church building is still occupied by this church.

The *Welsh Calvinistic Methodist* Churches of Newark and Granville were to some extent branches of this Church.

#### THE WELSH CONGREGATIONAL CHURCH IN HARRISON TOWNSHIP.

A third of a century ago or more, a number of Welsh families settled on both sides of the line between

the townships of St. Albans and Harrison, and soon formed themselves into a religious organization entitled the Welsh Congregational Church of Harrison township.— Without unnecessary delay they erected a church building in which for many years, they maintained public worship in the Welsh language. After the generation that erected the church had nearly all passed away, and the succeeding generation all speaking the English language, they gradually became absorbed by the surrounding English churches; hence public services in Welsh could no longer be sustained, and ultimately the church organization became extinct, and is now numbered with 'the things that were.'

Rev. John Powell, Rev. Jenkin Jenkins, Rev. David R. Jenkins and Rev. John Williams were the pastors of this church, at different times, and perhaps in the order here named. The church organization, however, dissolved, the church building was sold some years since, and is now private property.

Rev. Thos W. Evans and Rev. Wm. Parry ministered occasionally to this church. A Sunday school was connected with it also.

The descendants of Theophilus Rees formed the nucleus of the Harrison and St. Albans settlement.

#### THE WELSH CALVINISTIC METHODIST CHURCH OF GRANVILLE.

The Rev. Edward Jones of Cincinnati, is believed to have preached the first Welsh sermon in Granville, at the residence of Mr. Jenkin Hughes, about the year 1834. About this time also, a Sabbath school was organized. These services and Sunday school exercises were conducted in a rented room, over the Post-office.

Revs. Edward Jones, William Parry and William Morgan were the occasional preachers until 1840, when the Rev. William Parry became the settled minister. He remained until 1852, and was succeed-

ed by Rev. Joseph E. Davis. Rev. E. T. Evans became the settled minister in 1856, and continues to hold that relation.

At the organization in 1839, William Ellis, John Jones and William T. Williams were elected elders. J. J. Hughes and John R. Owens were subsequently elected.

The present membership amounts to about twenty. A small Sabbath school is connected with this church.

The first church was built in 1843, which was succeeded in 1856 by the building now occupied.

Services in this church have always been conducted in Welsh.

#### WELSH CONGREGATIONAL CHURCH OF GRANVILLE.

The Welsh Congregational Church of Granville was organized in 1839. Revs. James Davis, Rees Powell and John Powell preached occasionally in Granville, before the organization of the church.

Rev. John Powell commenced his regular ministrations in 1839, and continued for some years. Rev. Thomas W. Evans was associated with him from 1841 to 1843, and from 1846 to 1848. From 1848 to 1856 Mr. Evans was sole pastor of this church. Rev. Jenkin Jenkins was pastor from 1843 to 1846. Rev. Thomas W. Evans, was followed by Rev. David R. Jenkins, whose ministry closed at his death in 1861.

Rev. David Price was their regular minister, serving them about six years. He closed his labors but a few weeks since.

This church at first worshiped in the conference room of the Congregational Church of Granville, but it was not many years until they built a church, which they continue to occupy.

The church has a membership of sixty, with a flourishing Sabbath school in connection with it, whose existence has been co-eval with that of the church.

Its original deacons cannot now be given, but William Jones, Thomas

D. Williams and Griffith D. Jones at present officiate as such.

The services in this church have always been conducted in the Welsh language.

#### HISTORY OF THE WELSH CALVINISTIC METHODIST CHURCH OF NEWARK.

Rev. William Parry of Granville, preached in Newark in August, 1836, at the house of Mr. Thomas Hughes, which stood on the lot north of the American House, now owned by Andrew Smucker. This it is said, was the first Welsh sermon preached in Newark. Few, if any other Welsh families then resided in Newark. 'Fear not, little flock,' (see Luke, 12:32,) were the appropriate words upon which the Welsh pioneer preacher's remarks were founded, on this occasion. From this time until the autumn of 1840, there was Welsh preaching occasionally, a school house, south of the canal, being used for that purpose, as well as for the purposes of a Sabbath school, which was early established. Rev. Seth Howells, (Presbyterian), Rev. Thomas Hughes, (Baptist), Rev. William Parry and others, were of the number of clergymen who officiated during this period. Our Welsh citizens, both of town and country, worshipped together.

The Welsh Calvinistic Methodists built a small frame church on Granville street, which cost \$555.81. It was finished in May, 1841, and the church was duly organized May 28th, 1841, with a membership numbering 24. Rev. William Parry ministered to them occasionally, until September of the same year, when Rev. Hugh E. Rees, recently from Llandderfel, Wales, was called as the settled minister.

Mr. Thomas Hughes and Mr. Morgan Williams were elected deacons; and Messrs. Thomas Hughes, William Parry, Morgan Williams, Timothy Winston, Richard Watkins, Thomas Dowell and Enos Owens were elected trustees. During this year this church received a valuable

accession in the person of Deacon Robert Owens, from Montgomeryshire, in Wales; Deacon Edward Brown and family, with a number of other families, strengthened the church in 1844.

In January, 1845, a schism arose in the church, whereupon Rev. H. E. Rees and most of the congregation removed to a brick school house on the east side of Mt. Vernon street, and there, on Sunday, January 12th, 1845, established themselves as a church. The minority that remained consisted of eight or ten members and a small congregation, who retained possession of the church. They soon purchased the school house, paying for it \$380.00, which served their purposes until 1856, when a new church was built on Elm street, at a cost of a little over \$2,300.00, nearly \$300.00 of which was contributed by others than those of the congregation.

Rev. Mr. Rees continued his ministrations until April, 1848, when he removed to Cincinnati. In August of the same year, Rev. Hugh Roberts succeeded him, and he remained until July, 1852. Rev. Joseph E. Davies immediately took charge of the church and continued his services until the spring of 1855. He was followed in September of that year by Rev. E. T. Evans, who still sustains that relation. During the past year the Rev. John Moses has been co-pastor with Rev. E. T. Evans.

Messrs. Robert Evans, Griffith D. Owens, Richard Watkins, Edward Brown and David E. Jones were elected trustees immediately after the division.

Robert R. Owens, Robert Evans, Evan Moses and John W. Jones are the present acting deacons.

The following persons, now deceased, have all been deacons of this church, since the division. I give also the time of their decease:

Thomas Hughes	died	Aug 11, 1845
David Rees,	"	" 13, 1849
Richard Watkins	"	Oct 24, 1851
Lumley Jones	"	March 31, 1853

Robert Owens	"	Oct 22, 1854
Morgan Williams	"	Dec 9, 1858
Edward Brown	"	Aug 19, 1861

The services of this church are conducted in the Welsh language.—The present membership is ninety-seven.

A Sabbath school has always been connected with this church, which, of late years, has had about one hundred scholars, as a general average.

That portion of the congregation which remained in the church on Granville street, kept up a separate organization for some time, probably two years, but gradually grew weaker, by members of the congregation going to the other churches, and to the seceding branch, which was soon recognized as the legitimate organization, and being thus absorbed, it finally subsided altogether.

#### HISTORY OF THE WELSH CONGREGATIONAL CHURCH IN NEWARK.

Rev. James Davis, from the Welsh settlement on Owl creek, preached the first Welsh Congregational sermon in Newark, in or about the year 1837.

Mr. Thomas D. Jones and Mr. Nicodemus Griffiths, who lived a few miles north-west from Newark, and who were very decided Congregationalists, were the first men to move in the matter of organizing a Welsh Congregational Church in Newark. Learning that several Welsh families of that faith had settled there, and in the neighborhood, they called upon them, and the interview resulted in the appointment to meet at the house of David Jones, in Lockport, to consider the subject. This meeting was held early in the year 1841, and was attended by Rev. Rees Powell of Delaware county, and Rev. Seth Howell, (a Presbyterian minister), who was a sojourner in this neighborhood, at the time, David Jones, T. D. Jones, Thomas Rees, David Lewis and Thomas Roberts, with their families, also Mr. Evan W. Evans, and Titus and Josiah Davis. An ad-



journe meeting was held the next day at the house of Thomas Rees on Fourth street in Newark, where the Welsh Congregational Church was organized, with Thomas Rees, Frances Rees, Thomas D. Jones, Ann Jones, David Lewis, Hannah Lewis, Mary Roberts, Evan W. Evans, Titus Davis and Josiah Davis as members. Thomas D. Jones, David Lewis and Thomas Rees were elected deacons.

Soon after, they purchased a frame church on Mt. Vernon street, with the seats, and old ten plate Mary Ann Furnace stoves, for a little less than five hundred dollars. They entered into possession March 3d, 1841. David Jones, Evan W. Evans, Thomas Roberts, Thomas D. Jones, David Lewis, Watkin Watkins and Thomas Rees were elected trustees. Sabbath services were conducted by Rev. John Powell, who was assisted by Rev. Thomas W. Evans after his arrival from Wales in July of this year. These joint labors were continued until 1843, when Rev. Jenkin Jenkins was chosen the regular pastor, who, however, served only one year. In 1846 Rev. Thomas W. Evans became the settled minister, and sustained that relation until 1856, when he removed to Iowa, and is now the pastor of a church in the Flint Creek settlement. He continues to be borne in kindly remembrance by his old-time friends in Newark, especially his temperance friends, natives no less than his own countrymen.

Rev. Rees M. Evans supplied the pulpit for a few months after Mr. Thomas W. Evans' resignation, when Rev. David R. Jenkins became the settled pastor, and continued as such until his death, which occurred March 11, 1861.

In October, 1862, Rev. David Price was elected pastor, and he continued in that relation until last month, March, 1869.

When the pulpit was vacant, and no services in the Welsh language could be had, Rev. Alexander

Duncan afforded assistance and kind offices, by preaching funeral discourses in the congregation, administering the communion, and rendering pulpit services generally, and by giving counsel and advice, and fraternally aiding them during ministerial destitution. He continues to be held in kind remembrance by the earlier members of this church and congregation.

[The afore-mentioned old frame building was used by this church until very recently, when it was superceded by a fine structure of brick, of very creditable style of architecture, at a cost of seven thousand dollars.]

The present officers of this Society are Thomas D. Jones, David Owens, Isaac Hughes, Lewis Jones and Morris Evans, Deacons—and Thomas D. Jones, William T. Griffith, Isaac Hughes, Lewis Jones, Rees Rees, Thomas Morris and Benjamin W. Evans, Trustees.

The weekly prayer meetings, monthly concerts of prayer, and Sabbath School have been regularly maintained since the first organization of the church.

The number of church members at present is 140, with a Congregation of nearly 200. The average attendance at the Sabbath School is more than 100.

The pulpit and other services in this church have, in the general, been in Welsh.

The adherents of this and probably the other Welsh Congregational Church in Licking county, divide somewhat between Arminianism and the milder form of modern Calvinism, in their belief.

#### RECAPITULATION OF WELSH CHURCH STATISTICS IN LICKING COUNTY, OHIO.

	Church Mem.	S. S. Scholars.
Welsh Hills Baptist Church organized in 1808	73	70
Sharon Valley Welsh Calvinistic Church org. in 1835	31	40
Granville Welsh Congregational Church org. in 1839	60	80
Granville Welsh Calvinistic Methodist Church org. in 1839	20	30
Newark Welsh Calvinistic Methodist Church org. in 1841	97	100
Newark Welsh Congregational Church org. in 1841	140	115
	<hr/> 421	<hr/> 435

The foregoing figures are correct as to church members, but show only a near approximation to the facts as to Sunday School pupils. Not more than two thirds of the members of the Welsh Hills Baptist

Church are Welsh, but the number thus lost is much more than made up by Welsh members in English Churches—the loss is probably more than quadrupled.



### The Welsh Pioneers of Licking County.

Here's a song all about the Welsh Pi-  
oneers,

And their own green forest homes,  
Whose pleasant memory freshly yet,  
Across the bosom comes;  
We sing of the free and gladsome life,  
In those early days they led,  
With a virgin soil beneath their feet,  
And a smiling heaven o'erhead!  
Oh! the waves of life danced merrily,  
And had a joyous flow  
In the days of the old Welsh Pioneers,  
NEAR SEVENTY YEARS AGO!

The hunt, the shot, the glorious chase,  
The captured bear and deer;  
The camp, the big bright fire, and days  
Of rich and wholesome cheer;  
The sweet, sound sleep, at dead of night,  
By the camp-fire blazing high—  
Unbroken by the wolf's long howl,  
And the panther springing by.  
Oh, merrily passed the time, despite  
The once-feared and savage foe,  
In the days of the old Welsh Pioneers,  
NEAR SEVENTY YEARS AGO!

They shunn'd not labor; when 'twas due  
They wrought with right good will,  
And for the homes erected then,  
Their children bless them still.  
They lived not hermit lives, but oft  
In social converse met,  
And fires of love were kindled then  
That burn on brightly yet.  
Oh, pleasantly the stream of life  
Pursued its constant flow,  
In the days of the old Welsh Pioneers,  
NEAR SEVENTY YEARS AGO!

They felt that they were fellow-men:  
And that they were a band

Sustained here in the Wilderness,  
By Heaven's upholding hand.  
And when the holy Sabbath came,  
In woods or cabin's they praises  
sung,  
And lifted up their hearts in prayer  
To God the only Wise.  
The groves were God's first Temple's  
here, wherein  
Where humble worshippers we know  
In the days of the old Welsh Pioneers,  
NEAR SEVENTY YEARS AGO!

Their forest life was rough and rude,  
And dangers closed them round,  
But then amid the green old trees,  
They freedom sought and found.  
Oft through their cabins wintry blasts  
Would rush with shriek and moan;  
They cared not—though they were but  
frail

They felt they were their own!  
Oh, free and manly lives were led,  
In summer, or mid the snow,  
By our brave-hearted Welsh Pioneers,  
NEAR SEVENTY YEARS AGO!

Few or none remain! Their steps grew  
short,  
And as from day to day,  
They moved along with halting feet  
And fainting by the way,  
Another land more bright than this  
To their dim sight appeared,  
And on their way they well remembered  
How here they pioneered!  
Now there midst purer, lovelier scenes,  
they

Happy backward glances throw,  
To the "Hills" where they were pio-  
neers,  
NEAR SEVENTY YEARS AGO!

