

sisted of but three churches—Pittsburgh, Johnstown, and Cleveland.

The Ohio Gymanva was dissolved in 1933. Its two remaining presbyteries were likewise dissolved and their churches assigned to the presbyteries within whose bounds they were located.

## IX. THE WISCONSIN GYMANVA

**T**HE complete official name of this gymanva is "The Gymanva of Wisconsin and Northern Illinois." Several of its churches were at one time in the State of Illinois, but these were soon confined to the churches within the city of Chicago.

The first permanent Welsh settlers to enter Wisconsin territory were John Hughes and his family of seven, who came from Cwm Ynys Fawr, in Carmarthenshire, in 1840, and settled on the north half of Section 2, in the Township of Genesee, Waukesha County, and gave it the name of Nant-y-Calch (Lime Brook). The family of John Hughes later became the first Welsh settlers of Waushara County, then known as the Indian Land. In 1841 two other Welsh families came to Waukesha County, those of Thomas Jones and John Jarmon. Jones was a relative of John Hughes. In the spring of 1842 a group of fifteen families arrived from Cardiganshire with their leader, Richard Jones, of Bronyberllan, familiarly known by his friends as King Jones; and thus a Welsh community was assured. Others came the same year, among them Hugh Elias from Anglesey. There were ninety-nine people in the Welsh community of Waukesha County before the end of 1842.

The Welsh came into Racine County in 1841. Among the foremost of the early arrivals were the families of Griffith Richards, Richard Richards, Thomas Jehu, Thomas Isaac, Robert Owen, Humphrey Thomas, Richard G. Jones, Thomas Davies, William Hughes, and James Pugh, and William G. Roberts, a bachelor. These early immigrants arrived in Racine in the month of August, remained in the city a few weeks, then moved some five or six miles southwest and established homes on farms in a community which became known as Pike Grove. In 1842 another group of Welsh came into Racine County and settled a few miles northwest of Racine in a community originally known as Skunk Grove, which later received the more savory name of Mount Pleasant. Among the early settlers in Skunk Grove were the families of

Hugh Roberts, Richard Pierce, and Roderick Evans. While these first Welsh immigrants to Racine County settled on farms, others came and resided in the city of Racine. At an early day Racine had a large colony of Welsh people.

In 1843 a small group of Welsh went from Racine to a place called Union, in Rock County. This was a small community and soon lost its identity as a Welsh settlement.

The large majority of Welsh who migrated to Wisconsin were farmers or men who took up farming on their arrival. Into Iowa County came a company who were attracted by the lead and zinc industry. The first Welshman to settle in Iowa County was William Owen, an old sailor who had plied the waters of the Mississippi for a number of years. Owen took up land in what later became known as the Picatonica Welsh settlement. Upon his land, soon after his arrival, lead was discovered. This discovery was the occasion for the coming of Welsh miners into Iowa County. The second Welshman to make his home in Picatonica was William H. Jones, who came to America in 1832 and settled first in Pottsville, Pennsylvania, then moved to Blossburg, Pennsylvania, and from there, in 1844, came to Picatonica. There were many Welsh in the Blossburg region, and soon a large part of the colony moved to Picatonica, including the famous Davies family, who arrived in 1846. This community grew rapidly and, while not so large as some others, became a prominent and influential settlement of Welsh people.

Dodgeville, in Iowa County, was settled about the same time as Picatonica. Among the first Welshmen in Dodgeville was David Jones, later known as Rev. David Jones, Arena; previous to 1844 there was also a musician by the name of Thomas N. Williams and two women by the names of Mrs. Thomas and Mrs. Watkins. In 1844 came Jonathan Davies and David Jones from Blossburg, Pennsylvania, and John W. Jones. It was after their arrival that religious services in Welsh were started. Beginning with 1845, the Welsh poured into the Dodgeville settlement, attracted by the lead and zinc works. Many, of course, settled on farms. There were Welsh communities all along the ridge from Blue Mounds to Picatonica, including such intervening places as Ridgeway and Barneveld.

The village of Cambria, in Columbia County, was the center of a large Welsh population. About this village they settled in several neighborhoods of limited areas. Roughly speaking, the area inhabited by the Welsh in Columbia, Green Lake, and Dodge Counties might be described by taking the village of Cambria as the center and drawing a circle with a radius of about ten or twelve miles. Within such a circle most of the communities of this large settlement, each distinguished by a separate name, would be included. Proscairon, Blaen-y-cae, Lake Emily, Rock Hill, and Portage Prairie are all north and northeast of Cambria. The village of Randolph, the community in and about Columbus, and the Welsh Prairie community are east and southeast of Cambria.

The first Welsh arrivals in this extensive settlement were J. J. Evans, and three brothers, David, Foulk, and Thomas Roberts, sons of Mrs. Catherine Foulkes Roberts. The first Welsh settlers were Mrs. Catherine Foulkes<sup>1</sup> and her family, James Evans and his family, Ebenezer Evans and his family, John Evans and his family, and Richard Jones, a bachelor. Blaen-y-cae was the name of the farm home of Mrs. Catherine Foulkes in Carnarvonshire, Wales, and her home in the new land received the same name. Soon after these pioneers settled in Blaen-y-cae and Proscairon, the adjacent neighborhoods of Lake Emily, Rock Hill, and Portage Prairie were established.

Into the Columbus area of this large settlement, the first settlers came late in June, 1845, and by July 6 a log house had been built for John P. Jones, one of the company. There were six in the party, namely, William H. Roberts, Robert Williams, Benjamin Hughes, Mrs. Benjamin Hughes, John P. Jones, and David Hughes, "the carrier" from Waukesha, who transported them to the new settlement. In August of the same year John J. Roberts, later Rev. John J. Roberts, came into the community, and after his arrival a flood tide of Welsh people poured into these several neighborhoods within a very short period of time.

The Ixonia, Watertown, and Emmet settlement, in Jefferson County, was started in the summer of 1845, when Robert Williams, who had come from Ohio, after remaining in the Waukesha

<sup>1</sup> Mrs. Roberts always went by her maiden name, Catherine Foulkes.

settlement for a few months, moved into Jefferson County and became the first Welsh settler in the Ixonia community. Mr. Williams was known as Robert Williams, Piperville. The second Welshman to settle here was Hugh Parry, who came from Steuben, Oneida County, New York. Later in the same year came Edward and Thomas Lewis, followed by the Humphreys. The Ixonia community was at one time largely made up of Lewises and Humphreys; the Lewises were Calvinistic Methodists, and the Humphreys were the Welsh Congregationalists of the community.

The Oshkosh Welsh settlement, in Winnebago County, was begun in 1847, when Abel Williams, Robert Roberts, David Evans, Owen Hughes, William Williams, James Lewis, Peter Jones, and John W. Jones, transported by David Hughes, started from Cilmaenan (Keystone Farm) in Waukesha County, with the avowed purpose of establishing a Welsh settlement. They arrived on July 5, 1847. The result of their venture later developed into the flourishing community to which these pioneers gave the name "The Welsh Settlement of Oshkosh, Wisconsin."

The Baraboo and Caledonia settlement was in Sauk and Columbia Counties. Robert Owen came to Racine County in 1841 and moved to Caledonia in 1846. He was followed by Hugh Roberts, who came to Racine in 1843 and arrived in Caledonia in 1847. Then came Thomas Jones to Baraboo in 1848, and married the daughter of Robert Owen. By 1850 there were eleven Welsh families in the Baraboo-Caledonia settlement.

The Waushara County settlement was at first known as the Pine River, or Indian Land, Welsh settlement. The sons of John Hughes, of Nant-y-Calch, Waukesha County, went to Springwater Township, Waushara County, in 1849, and the entire Hughes family, accompanied by others, moved there in 1851 and became its first settlers. Among the early families in the community were Evanses, Davieses, Humphreys, and Claytons.

The La Crosse County settlement was started about 1850. Among the first settlers was William Jones who arrived long before the organization of any church. Rev. Daniel T. Davies left Waukesha for La Crosse in 1853. Stephen Jones went from Waukesha to the Blaen-y-dyffryn neighborhood in 1854.

This, in brief, is a general statement of the beginning of Welsh communities where the Calvinistic Methodist Church was prominent. We now turn to the story of the Calvinistic Methodist Church in Wisconsin, its growth and rapid development.

The first gymanva ever held in Wisconsin convened at Bronyberllan, the home of Richard Jones, about half a mile east of the present village of Wales, in Waukesha County, on January 1, 1844. At this gymanva there was but one preacher, Rev. Richard Davis, of Racine, and two elders, Hugh Elias and Griffith Roberts, of the Prairieville (Waukesha) community. The second gymanva was held in the barn of Richard Jones—for the house was too small to accommodate the crowd—June 30 to July 1, 1844. On this occasion there were two preachers present, Rev. Richard Davis, of Racine, and Rev. William T. Williams, who had recently come to the Prairieville settlement from Oneida County, New York. Four elders were present. The third gymanva was held January 1-2, 1845, also at Bronyberllan farm. The fourth was held at Racine, September 25-26, 1845. From that time forward the gymanva was held in the various Welsh communities of the state: September, 1846, Dodgeville; December, 1846, Prairieville. In 1847, the gymanva was held in Blaen-y-cae, Dodge County, and at that time it was decided to hold future gymanvas semi-annually, in June and October.

The Wisconsin Gymanva had a rapid growth. Within twenty-five years from its inception it consisted of nearly fifty churches. At its zenith it was the largest gymanva in the Welsh General Assembly in America. At one time it consisted of six presbyteries and extended over a large area. In the beginning, it was bounded on the east by Lake Michigan and by the Mississippi River on the west. Soon Welsh settlements developed west of the Mississippi, where churches were organized which came under the care of the Wisconsin Gymanva. Later the Long Creek Presbytery, in Iowa, was organized and became a member of the gymanva. When the Kansas First Presbytery was organized it likewise was added as a presbytery of the Wisconsin Gymanva.

The first presbyteries to be organized were Welsh Prairie, Waukesha, and Dodgeville. The Dodgeville Presbytery at first included the churches in La Crosse County. But the La Crosse County

churches, in 1859, petitioned the gymanva, because of their distance from the Dodgeville and Picatonica group, to be allowed to become a separate presbytery. In June, 1859, they were constituted as "The La Crosse Presbytery." The six presbyteries of the Wisconsin Gymanva, which existed simultaneously for a few years, were the presbyteries of Waukesha, Welsh Prairie, Dodgeville, La Crosse, Long Creek (Iowa), and the Kansas First. It was not many years before the Western Gymanva was formed and the Long Creek and Kansas First Presbyteries withdrew to constitute that gymanva, and Wisconsin was again reduced to the four original presbyteries of Waukesha, Welsh Prairie, Dodgeville, and La Crosse. However, it was after the withdrawal of the two presbyteries beyond the Mississippi that Wisconsin reached its greatest strength and its zenith numerically.

The creation of the presbyteries grew naturally out of conditions then existing. Welsh settlements were quite some distance apart, and local grouping became necessary for more detailed oversight and supervision. The first recorded meeting of a presbytery is the one held in Rock Hill, a church in the Welsh Prairie Presbytery, which called a bimonthly meeting on July 1-2, 1848. This was evidently an assembling of ministers and elders within a comparatively small radius of Cambria, for at this meeting reference is made to other settlements, such as Baraboo to the southwest and Oshkosh to the northeast, expressing the sincere hope that the churches in those settlements would join the bimonthly meeting. In later years the Welsh Prairie Presbytery was extended to include the churches in Winnebago County, Baraboo (Caledonia), Berlin, and also Wild Rose, in Waushara County. This was the largest and, in many ways, the most progressive and enterprising of the presbyteries in the Wisconsin Gymanva. It was named the Welsh Prairie Presbytery and was frequently referred to as the Large Presbytery (*y Dosparth Mawr*), or the Middle Presbytery (*y Dosparth Canol*), from its location as central among the presbyteries of the gymanva.

The Welsh Prairie Presbytery was fortunate in its leadership, both clergy and lay leaders, at a very early day. Such men as Rev. Thomas H. Roberts, Proscairon; Rev. John J. Roberts, Columbus; Rev. John R. Daniel, Blaen-y-cae; Rev. Thomas

Foulkes, Oshkosh; and Rev. Rees Evans, Cambria, were men of far vision and energetic, persistent workers. Among the elders, to mention but a few, were Richard Jones, Uriah Davies, Llewelyn Breese, and Foulk Roberts. Many others might be named. Among the foremost in Sunday School and educational work was Rev. Hugh Pugh, Rock Hill. The Welsh Prairie Presbytery was remarkably well organized for constructive work from the beginning, and its spirit of progress in church organization and enterprise made it one of the most influential and controlling presbyteries in the Welsh General Assembly. In Sunday School organization, Bible society, temperance society, musical society, education, and ministerial relief, this presbytery was most prominent, as will appear from chapters dealing with these subjects.

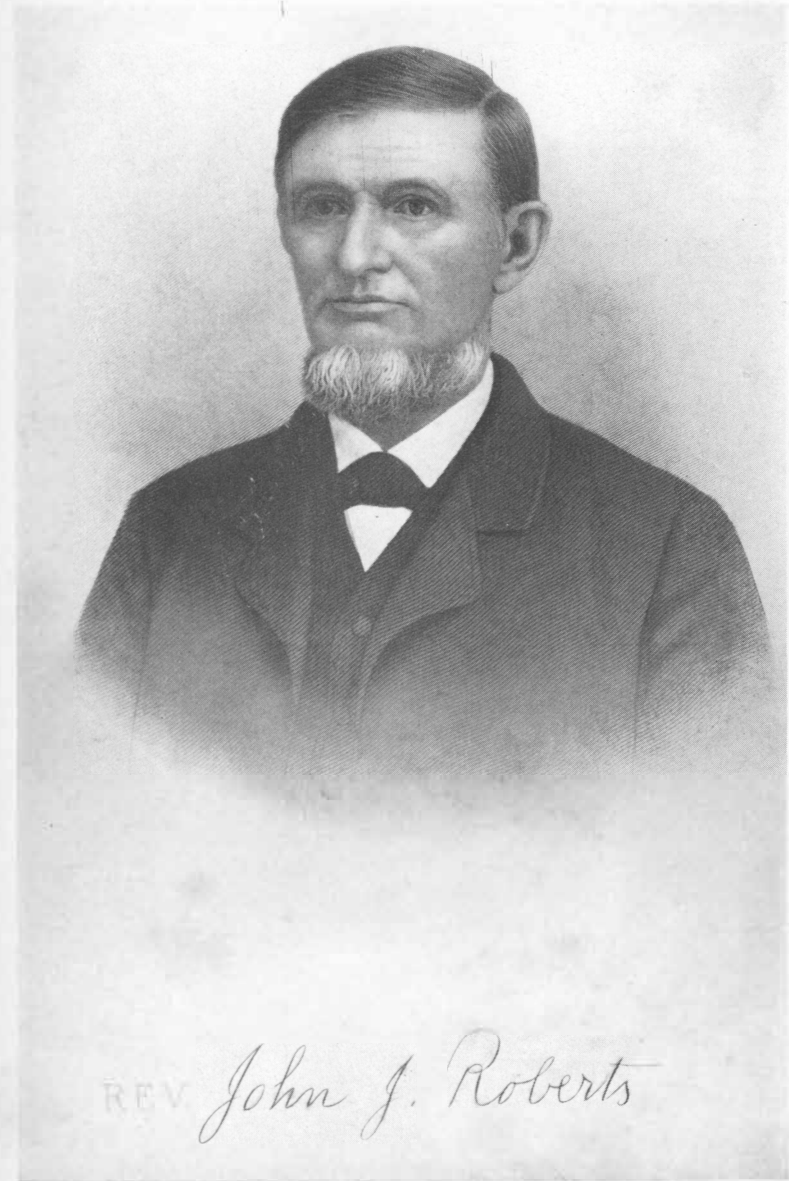
The first candidate for the ministry in the Wisconsin Gymanva was Rev. Thomas H. Roberts. Mr. Roberts was born in Carnarvonshire, North Wales, May 12, 1825. He began to take part in family worship when eight years old and united with the church at the age of eleven, which was unusual at that time. When eighteen he went to school at Carnarvon to John Wynne, for a few months, and in 1844, at the age of nineteen, he came to America and to Proscairon, Wisconsin, in search of a home for the family, who planned to follow him if reports were favorable. The following year his father and the rest of the family came to Proscairon. Very soon Mr. Roberts was urged to enter the ministry. There was a Sunday School and fellowship meeting in the Blaen-y-cae neighborhood, but they needed a preacher. Upon the urgent request of the brethren, he began to preach. It was not an easy task. Driving oxen and breaking new land during the week and preaching on Sundays was a heavy burden for a young man of twenty.

There was no presbytery to examine or license him, so he was examined by the elders of the church in the community. A vote of the church was taken, which resulted in a unanimous decision to send him to the gymanva held in Waukesha County, in December, 1845, where he and Rev. Robert Williams, La Crosse, were received into the gymanva as preachers. From that time forward, Thomas H. Roberts preached regularly in Proscairon and other

churches in the vicinity and in the churches of other settlements when they were established.

The trials of the youthful preacher were many. In October, 1848, he started from his home in Proscairon to attend the gymanva in Racine, a distance of over one hundred miles, with a team of oxen hauling a load of wheat, which he marketed on the way. Rain fell as he crossed the marshes on the logways. The wagon became mired and he had to carry the load of grain, sack by sack, to firmer ground where the oxen could pull it, and then reload. When he reached Racine, the foremost preacher of the gymanva was tired and bedraggled. But after some rest and a clean-up he preached three times in that gymanva. Thomas H. Roberts blossomed and developed early in the history of the denomination in Wisconsin. He was a good preacher, and natural. He was an easy and fluent speaker. He possessed a fine voice, especially fitted for the minor strain in Welsh preaching. His real strength was more apparent in his home church and community than anywhere else. He preached in Proscairon and Berea Churches on the first Sunday in each month for thirty-four years, except for a brief ministry in Racine, Wisconsin, and Slatington, Pennsylvania. Mr. Roberts was a very useful minister in his presbytery and in the gymanva; he was a good moderator and commanded the respect of all his brethren. He died on April 24, 1880, and was buried in the Proscairon cemetery.

Rev. John J. Roberts, of Columbus, began to preach as a young man, shortly after his arrival in 1845, and was a controlling personality and influence in the Wisconsin Gymanva all his life. He was the first clerk of Bethel Church, and the stated clerk of the Wisconsin Gymanva for the first forty years of its existence. He was a fine penman and a careful secretary. Mr. Roberts was a man of fine parts, calm and serene in spirit, with a keen and observing mind, dignified and deliberate in conduct—a man who knew the genius of Calvinistic Methodism and stood firm for all that was honorable and consistent with the high traditions of the Church. He was looked upon as an authority in the Wisconsin Gymanva. He was slow to speak, always deliberate, never thrusting forward his opinions. But when he spoke his words were so clear, concise, and elucidating that his counsel was accepted as



seat in the courts of the Church. As a preacher too Mr. Roberts was strong; he was a painstaking sermonizer and a clear thinker. Although he did not possess the eloquence (*hwyl*) of some of his brethren, yet upon occasions he reached a high summit of true eloquence and swept everything before him by his power. In Wisconsin the memory of John J. Roberts is revered and honored for the great work he performed and because of his unsullied Christian character.

The first minister to be ordained in Wisconsin was Rev. Hugh Jones, who came to the Columbus neighborhood in 1845. He was born at Bettws y Coed, North Wales, in 1778, and when about twenty-six years of age began to preach, laboring among quarrymen in the vicinity of Carnarvon. He was a tried and experienced preacher when he came to Columbus, but not ordained. In view of his experience in the ministry and the great need of an ordained minister, an appeal was sent to the gymanva hold in Waukesha in 1845 that he be ordained. The request was granted, and the ordination was conducted by a minister and three elders in January, 1846. Mr. Jones was sixty-eight years of age when ordained, and had been preaching for fifty years by the time of his death on July 10, 1854.

#### THE CHURCHES OF WELSH PRAIRIE PRESBYTERY

*Engedi Church,*<sup>2</sup> *Blaen-y-cae Neighborhood.* Religious service started in the Welsh Prairie Presbytery, as in many other places, with the holding of a Sunday School. On the first Sunday in November, 1844, John J. Evans, later Rev. John J. Evans, came to his associates, Foulk and David Roberts, and said, "Boys, I'm almost broken-hearted to-day; my thoughts, for hours, have been in the old Cefn-y-Waen Church, in the Old Country, . . . and I have come here to this wilderness." Thereupon he took his Bible and walked to an old shed in the woods. The two men followed him, taking their Bibles with them, and found him sitting in the open shed reading. They joined him, reading verses in turn, and they questioned each other after the manner of a Welsh adult class. Before leaving they resolved to invite all the

<sup>2</sup>The neighborhood was Blaen-y-cae, but the church in the neighborhood was named Engedi.

Welsh in the vicinity to meet the following Sunday at the home of Mrs. Catherine Foulkes, where the first Sunday School was organized. There were about twenty present, adults and their children. Three teachers were elected: Ebenezer Evans taught the men's class; Foulk Roberts taught the women's class; and John Evans, Sr., was made teacher of the children.

Following the organization of the Sunday School, a fellowship meeting (seiat) was held, in a few weeks, also in the home of Catherine Foulkes, with James Evans as elder. Mr. Evans was from Ohio, and had been an elder there before coming to the Blaen-y-cae and Lake Emily neighborhood. The church was organized with about twelve charter members and services were held at Blaen-y-cae in the home of Mrs. Catherine Foulkes (Roberts) and Thomas Roberts until a larger and more convenient house was built. After 1845 the Welsh came in large numbers to Blaen-y-cae and the adjacent neighborhoods of Lake Emily, Portage Prairie, Rock Hill, Welsh Prairie, and the Columbus vicinity.

*Proscairon Church.* With this rapid increase of Welsh population, and their extension over a larger area, the people of the Proscairon neighborhood found the distance to Blaen-y-cae too far and decided to start a church in a location more central for themselves. Transportation facilities were meager and trails were at times impassable. The Proscairon people went to the Blaen-y-cae Church the first winter in a sleigh made from the crotch of a tree. When summer came it was a great luxury to ride to church in a homemade wagon, with improvised wheels sawed from a large round log. The home of Hugh Roberts was the first meeting place of the Proscairon Church.

When the Proscairon Church was built in 1850, on Section 24, Manchester Township, Green Lake County, it was one of the first frame buildings erected in the neighborhood. The dimensions were twenty-four by twenty-four feet. The pulpit was made by Hugh Roberts, and Rev. John R. Daniel, in describing it, remarked that "it was not very artistic, and much too high, more appropriate for speaking to the angels than to men." In point of art, the seats corresponded to the pulpit. The first elders

were Hugh Roberts, John D. Williams, and Michael Jones. There were eighteen charter members.

*Lake Emily Church, Fox Lake Township, Dodge County.* The first settler in the neighborhood of the Lake Emily Church was James Evans, referred to previously as coming from Ohio. Immediately after James Evans' arrival Ebenezer Evans came from Racine, on his invitation. There was a very close relationship between the Blaen-y-cae and Lake Emily Churches at the beginning. They perhaps were one society, and then Lake Emily withdrew to form an organization more central in its own neighborhood, for we find that James Evans, mentioned as the first elder of the church in Blaen-y-cae, was also the first elder of the Lake Emily Church. He no doubt withdrew from Blaen-y-cae and, with others, formed the Lake Emily Church, which was organized in 1845 or 1846. The first elder was James Evans; others soon elected were Ebenezer Evans, a brother of Rev. Rees Evans, Cambria; and William Davies, who came as an elder from Lewis County, New York. The church was dissolved in 1917.

*Berea Church, Portage Prairie, Scott Township, Columbia County.* The Welsh came into this neighborhood in 1849 and the church was organized the same year. The first elder was John Daniel, the father of the late Rev. John R. Daniel.

*Salem Church, Rock Hill, Kingston Township, Green Lake County.* Salem Church was organized in 1846. The old building still stands (1936) and is the lone survival of the old-style Welsh church in Wisconsin. It is built of bricks and is almost square. Rev. David Pugh made a wooden-wheeled wagon to haul the bricks from Marquette, Wisconsin, with an ox team. The seats are graduated, like seats in a gallery, each row of seats one step above the one in front. There are two aisles which divide the seats into these sections. Each pew has a door, which swings on hinges and is fastened with a clasp. Between the pews and the pulpit stands the stove. The old-fashioned pulpit is at one end, high and square. It was at one time a box pulpit with a door at one side where the preacher entered, but the sides have been removed. Right in front of the pulpit is the *set fawr*, or, big seat, where the elders sat facing the audience. On each side of

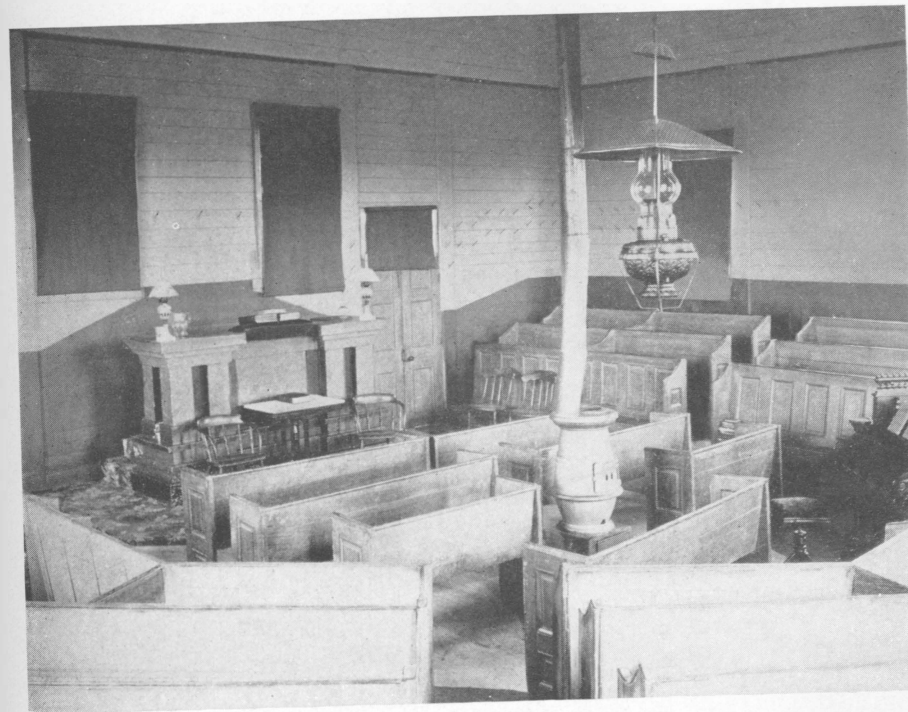
the pulpit, and facing it, is a row of seats. The entrances to the church are on each side of the pulpit, between it and the row of seats. The men used one and the women the other, because they sat on opposite sides of the church. This arrangement of seats and pulpit was in vogue in all Calvinistic Methodist churches in pioneer days, but this is the only survival known to the writer.

The first ministers in Salem Church were Rev. Hugh Pugh and Rev. Robert Williams, La Crosse. The first elder was David Roberts. Engedi, Proscairon, Lake Emily, Berea, and Salem Churches have all been dissolved.

#### THE COLUMBUS VICINITY, COLUMBIA COUNTY

This neighborhood was first known as Cymru Newydd (New Wales). In the last half of 1845 a great many Welsh settled there. No sooner had they arrived than public worship was inaugurated. On their way, the first immigrants stopped over Sunday in Beaver Dam and there held a worship service. By July 6 the log house of John P. Jones had been erected, in which worship was held in the settlement for the first time. Other groups of Welsh immigrants came in rapid succession, so that before the end of the year a goodly number of neighbors worshipped together. Rev. Hugh Jones, of Bettws y Coed, arrived July 31, and was requested to preach on the first Sunday after his arrival. Three days after his arrival John J. Roberts returned; he had first arrived on July 18 but had gone to Racine to bring his parents to the new home in the settlement. The church then had a preacher and an elder, for John Roberts, Sr., had been an elder in Wales and now became the first elder of the new church society in Columbus.

No particular date is assigned, nor formal organization mentioned, with respect to the first religious society in Columbus. The date may be set as August, 1845, when these Christian friends convened for worship. With a preacher to proclaim the gospel message and a man ordained in Wales as an elder of the Calvinistic Methodist denomination, these early settlers constituted themselves a church. No elders were elected in a formal way for some time, but men who had been elders in Wales simply assumed office, or fell naturally into it, when they came into the new community. Many able leaders arrived, among them Richard



HOREB CHURCH, JACKSON COUNTY, OHIO, AS IT ONCE APPEARED  
*An illustration of seating arrangement. The lamps, supplanting the old tallow candles, are modern, and the sides have been removed from the box pulpit.*



Jones, a brother of the famous John Jones, of Talsarn; David Jones, of Treborth; and William Jones, of Snowdon. Richard Jones was one of the ablest and most influential of early elders in Wisconsin. He soon moved from the Columbus community to the neighborhood of Cambria.

*Bethel Church.* Toward the end of 1845 the church society purchased twenty acres of land for a church site and a cemetery, but because of financial stringency most of the land was soon sold. The members of the church by the end of 1845 numbered fifty-five; among them were two preachers—Rev. Hugh Jones and Rev. John J. Roberts, who preached for the first time as a candidate on Sunday, October 12, 1845, in the home of Benjamin Hughes. John J. Roberts and Hugh Roberts, then of Dodgeville, were received as regular preachers into the gymanva when it convened in the Columbus settlement in June, 1846.

It was toward the end of 1845 also that the community began to plan its first church. Money was scarce and a log church was decided upon. The plan agreed upon was that each family, so far as possible, prepare one or more logs and bring them to the church site. In January, 1846, the church, twenty-four by eighteen feet, was built, and furnished on the same plan—each family had to prepare its own pew. The benches were all homemade, and of slabs left from the sawing of the logs and boards. From the records available there is nothing to show that a dedication service was held, but the loyal Christians in this community were proud of their church nevertheless. This was the first church edifice built in the Welsh Prairie Presbytery. Day school was started in 1846, and this too was held in the log church. A new frame church was built in 1850.

*Salem Church.* Salem Church was organized in 1848. It was made up chiefly of people who had formerly been members in Bethel. Sunday School and prayer services were started there about February, 1847. Owen Owens (Coedmarian) was appointed by Bethel, the home church, to supervise the new work. It was not long before an occasional preaching service was arranged for Sunday evenings, and by the spring of 1848 the neighborhood had so increased in numbers that it became necessary to provide

a place of meeting larger than private homes. A church of hewed logs was built that summer, but it remained for some time without floor or pulpit. The church was organized with twenty-six charter members. The first elder was Henry Jones, who had been an elder in Oneida County, New York, and, previous to that, in Wales. The first local preacher at Salem was Rev. David R. Williams. In 1856 a frame church was built. It was dedicated on January 18, 1857.

*Nazareth Church, City of Columbus.* This church was started under the auspices of Bethel Church, as a mission branch. Occasional services had been held in Columbus for some years, but those who attended were members in Bethel. There was a church society in Columbus in 1866, and by the next year preaching services were held more or less regularly. The church was organized, probably toward the end of that year, with a membership of twenty-seven. In May, 1868, it was received into the Welsh Prairie Presbytery. The first elder was John Davies, the father of Uriah Davies. When the church was received into the presbytery, Uriah Davies and Robert R. Roberts were added to the session. Nazareth Church, built on the corner of Mill and Church Streets, was dedicated April 12, 1868. Rev. John J. Roberts preached at the dedication service and continued to preach there once a month until his death.

Uriah Davies came to America in 1843, accompanied by his father, who settled in Union, Rock County, and who was instrumental in organizing the small Calvinistic Methodist church there. John Davies was an elder of that church for seven or eight years. In January, 1846, Uriah Davies moved to Columbus and entered business, and for many years was the moving spirit in the Columbus Church. He was one of the strong pillars of the Wisconsin Gymanva and held offices of trust and responsibility as treasurer of its several funds. He was also for many years treasurer of the Welsh General Assembly, succeeding the Hon. W. W. Vaughan in that office. Mr. Davies was a man of great integrity and was zealous for the welfare of the gymanva.

*Moriah Church.* Although Moriah was the last of the churches in the Columbus community to be organized, that neighborhood

was one of the first to hold local services after Bethel, the mother church, had been established. Sunday School and prayer services were held in the Moriah neighborhood as early as May, 1847. The first Sunday School was held in the home of David G. Evans, the father of Mrs. Elizabeth Evans Garland, who for many years was a missionary among the Negroes in Austin, Texas. After worshiping in homes for ten years, the people came to feel the need of a meetinghouse, and in 1856 a building for Sunday School and other religious services was erected. However, there was no thought of having a church organized, for the worshipers were all members of Bethel Church and always attended preaching services and Communion service there on Sunday afternoons. David G. Evans and John Williams, of the Moriah neighborhood, were elders in Bethel and, as such, were appointed to supervise activities at Moriah. Having worshiped for twenty years in the little church, they built a new church in 1877, which was dedicated on December 30 of that year. It was not until the new church was dedicated that the Moriah Church was actually organized. Welsh Prairie Presbytery appointed a committee for the purpose and Moriah Church was organized on June 18, 1878, with thirty-seven charter members. John Williams was elected elder.

#### THE CHURCHES OF THE WELSH PRAIRIE COMMUNITY

A company of sixty Welsh people left Wales in May, 1847, and landed in Quebec. From there they sailed down the St. Lawrence and the Great Lakes to Milwaukee. David Jones, "the carrier," of Waukesha, brought some of them to the vicinity of what later became the Welsh Prairie community. Religious services were soon organized and were held in private homes in the summer of 1847. The first Sunday School was held in the home of Robert Closs. In the winter of 1847-1848, the first unit of the old Zion Church was built, and all the Welsh of the Welsh Prairie community assembled there for worship. The dimensions of the church were twenty-eight by twenty-two feet. The Welsh continued to come, and the church was no sooner built than it proved to be too small. The following winter a fourteen-foot addition