

## THE WELSH

by

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British statesman, Edmund Burke said: "People will not look forward to posterity who never look backward to their ancestors." Let us honor posterity by realizing that the Welsh heritage bequeathed to the descendants living in Kansas, is worthy of preservation and consideration.

Build solid, they said--"I will liken him unto a wise man, which built his house upon a rock . . . ." Above all things the Cymry (pronounced Kumri) or Welsh is an individual--"I will put my laws into their minds and write them in their hearts, and they shall be to me a people" (Hebrews 8:11). It is this that makes the individual not one of a mass.

The man of Wales has an ancestry that has never been fully determined, but some writers think it can be traced back to Mediterranean stock. Two thousand years before Christ, a seafaring tribe of short, dark-haired people, non-Aryan and pre-Celtic, settled in this land Cymru, now part of England, and today their descendants may be seen, still short of limb, long skulled, dark eyed and volatile of temperament, culling a black mineral in the Rhondda Mines. The Iberians were followed later by tall blond Celts, arrivals from the northern plains of Europe who conquered the Iberians. But it was a still later wave of Celts, with their Brythonic language, that began to dominate this dim Briton--a tongue which is still in use. These Brythons called themselves Cymru, which means comrade.

Druids, the early inhabitants of this country, left strong imprints on the land and on the hearts of the people. Archaeologists assume (with no positive proof) that rude structures they built were altars for religious rites. Druidiam, which was the faith of the Celtic population until the time Christianity was introduced, taught of a supreme being and the immortality of the soul. This religion came into direct conflict with Roman teachings when it was brought into the land and attempted to claim authority over the consciousness and ways of the individual.

When the Roman legions flowed over from Britain around the first century, they brought change on the physical face of the countryside, extending their building of roads from the southern part of Europe on into the northern most part of the island. Today, as one Kansan commented, the roads may still be seen solid and firm, not of a pebbled stone but a mixture of materials; the width of the road for a one horse narrow cart. Foreign encroachments on the habits of the Cymry were tolerated to a degree but the attempt to change the spirit of the man was met with little success. Because of the constant harrassment of native opposition, the Roman invaders departed from the country in 410 A.D.

For seven hundred years the Welsh continued to confine themselves to their own small territory. They refused to recognize the strength and superiority in arms and the cultures of other lands, preferring their own brand of freedom. Their laws of inheritance, where brothers fought brothers for succession, plus the fosterage system, was their weakness when it came to conquests of a political nature. Lack of political organization was their undoing when the Normans overran the southern portion of the territory. History says South Wales was subdued in about the year 1090. Let it be clearly stated that surrender of a territory and surrender of the hearts and minds of a people are two different things. The land of Wales was eventually taken under the jurisdiction of England but the Welsh man, never. The cry of the man of northern Wales was "we were here before the Saxons ever touched the ground, we never surrendered to anyone." History bears up the fact that surrender was not the word that should be used. Allowed is a better word, for this was what was done when the English rule became the law of the land. The Welsh man and woman took themselves into the vastness of the mountains.

The Saxons, a German people, who had descended upon Britain at a very early date, spilled over onto Welsh land. This invasion was more for land encroachment than a domination of the people. Later the Normans, probably because of discontent with the ever increasing power of greater chiefs or kings of their own country, induced the noblemen with their followers to seek new homes, and the conquest into South Wales began. They conquered by sword, first claiming one portion of the land, establishing themselves securely, then following this design, one estate after another, until all of South Wales was swallowed up. They failed in the attempt to crush the Welsh aristocracy as they did the Saxons. The Welsh aristocracy was diminished over the centuries by a process of elimination among themselves.

We write of the Welsh and we think of the early Welshman more in the class of the peasant but there was nobility in Wales as is seen in books of genealogy on the five Royal and fifteen noble tribes of Wales.

Edward I of England, formed the counties of Anglesey, Caernarvon, Merioneth, Cardigan, and Carmarthen and put them under the direct Crown Government as in England, constituting the Principality of Wales. The King's eldest son was regarded as its Prince in fact, as well as in name. The south part of Wales was a mosaic of Marcher--Lordships governed by the Anglo-Norman baronial families that had won the right by the point of sword in earlier times.

It would seem that some effort should be made to reconcile the conflicting statements that Wales was subdued by the English and again that Wales was never subdued. Perhaps the story of the day may do just that. At least it does to the people of Wales.

Llewellyn ap Griffith, Prince of North Wales, married Eleanor, daughter of Simon de Montford, Earl of Leicester, a descendant of King John of England, at Kenilworth, by proxy

(while she was in France). Her father "shipped" her to Wales with a suitable escort, but the vessel was captured and the lady was taken to Edward at Windsor, who held her as a trump card. To gain the freedom of his beloved sweetheart, Llewellyn made a treaty with the King that left him but little more than Anglesey and the present Caernervonshire. The Prince and Eleanor were married with pomp and ceremony in the presence of the King and Queen on October 3, 1278, and many of his chieftains said he bartered his rights for a woman. This was primarily the cause of an uprising in which Llewellyn was slain on the 10th of December, 1282, by the forces of Edward I. His brother was next captured leaving no leader (as we have said the people seemed incapable of political organization) and the hope of Welsh independence died out--the people of the north took themselves to the mountains.

Today the picture has changed. Wales, a country of 750 square miles, smaller than the state of New Jersey, with thirteen counties of historic association and scenic beauty, is a unit in itself, living peaceably, that is in a lawful sort of way. The Christian Science Monitor on April 18, 1963, carried an article "Welsh Nationalist Caldron Bubbles," by Peter Lyne. The article stated that Princess Margaret's husband, Lord Snowdon, had been appointed Constable of Caernarvon Castle. "As the Welsh say in their colorful colloquial manner, Lord Snowdon now has become 'Jones the Castle.'" But in the wilds of west Wales where Nationalist rumblings reverberate in the hills and valleys, some of the nationalists are against Lord Snowdon because, although he can claim to be a Welshman (Anthony Armstrong Jones), they see him as a personification and continuance of the English yoke on their shoulders. His appointment as Constable of Caernarvon Castle is regarded as a step backward from their aim of the separation of Wales from England.

Another quote, "Welsh students recently smothered the post office at Trefechan Bridge, Aberystwyth, with posters reading 'Use the Welsh language, Official Status for Welsh,'" bears out their continued stand for independence and preservation of their own beloved language.

Characteristics of the Welsh people as a whole are varied. However, every phase of their life tends toward those things that make for the individual and not for conformity. Conformance is not even part of their religious thinking, hence their personal spiritual life shows strength.

The poetic sense of the Welshman in all walks of life is keen and shows great love of nature. The love of beauty flows forth in a rhythmic course. This led to an emphasis on music in their social life, and to the custom of community singing. One of the strong themes set forth in the book How Green Was My Valley by Richard Llewellyn, is the "singing of the workman as he goes to his work, otherlike workman picking it up until the whole valley rang with melodious singing." In the Welsh settlements in America this led to the development of choirs and vocal contests.

Daniel Parry Jones, says of the Welshman, in his book Welsh Country Upbringing,

. . . pride of family, his hospitality, his love of singing are his character in general.

Much has survived from earlier centuries--values, spiritual qualities, memories, preferences, and attitudes of mind do not decay.

We asked some of our friends, descendants of Welsh parents or grandparents, what they felt was a strong element of their rich heritage. These are some of their replies: Admiration of mother and care of their own; Kindliness, friendship; family church and family pew; conservatism, social solidarity; thriftiness. The great love of their native land and the democracy practiced there in later years, strengthened their love for the adopted land and made for a good life in a republic such as the United States of America. Great imagination, stern Welsh respect for the Sabbath, which was a test of character but offset with much gaiety in song and dance through the week days were other values cited. Acceptance of toil, and hardships that make for eventual possessions, self respect, mother's teaching to buy nothing if the money was not at hand to pay, and not to think you are better than those who are working for you were others. The work man does with his hands, though menial, had dignity. They were a reliable people--their word as good as their name on a mortgage. The Welsh nation is the only nation with a purely altruistic motto, it being, "For Others."

Welsh family names may be traced to the early civilized times, but actually the hereditary surname as we know it today is a comparatively recent development in human history, dating from a time scarcely earlier than nine hundred years ago.

A surname is a name added to a baptismal or Christian name for the purpose of making it more specific and of indicating family relationship or descent. Classified according to origin, most surnames fall into four general categories: (1) those from the given name of the sire; (2) those arising from bodily or personal characteristics; (3) those derived from locality or place of residence; and (4) those derived from occupation.

English law demanded the Welsh people take surnames--suggesting they use some town, color, or some art or science, possibly some office. The Welsh chose surnames derived from the given name of the father or those who first bore the surname. Such names are formed by means of an added prefix or suffix denoting "son of," or a diminutive. An example, John's sons, John ap John, as they were allowed several "aps," it might be for a second son, Griffith ap John. Today the "ap" has been dropped from many names of which it formerly was a part. Instead, when too many Griffith Johns--or the deviation of John into Jones, they might be called Griffith Jones, tailor; Griffith Jones, Eagle Creek; Griffith Jones, Shaw Creek, which does designate by place or occupation.

Shall we play with this a little and consider what might have happened had they chosen the third category of locality or place of residence. It would then not have been Mary Jones but Mary Bodelwyddau; Mary Dwygyfylchi; Mary Pwllheli, or it

could have been Mary Llanfairpwllgwyngyllgogerychwyrndrobwllllandsiliogogoch. Probably some parent along the way would have thought that spelling just too long and decided to follow the post office in that town and shortened it to Llanfairpwll.

Legal clerks in Kansas towns should appreciate the decision of the Welsh forefathers, to use "those from the given name of the sire," comfortable names such as Cadwalader, Edwards, Ellis, Evans, Mowell, Mumphreys, Hughes, Davis, David, Isaac, James, Jones, Jenkins, Johns, Lewis, Llewelyn, Lloyd, Morgan, Morris, Owens, Parry, Powell, Price, Pugh, Peters, Nicholas, Prichard, Rosser, Rees, Richards, Roberts, Samuel, Thomas, Watkins, Williams, and many others.

Welsh music was founded by, and for centuries identified with, Druidism. Its influence is apparent even in the modified forms of old songs which still exist. The cadences are savage, weird, yet sad, and far superior to their Irish parallels. The direct reason for this superiority is the fact that the Welsh harp had a perfect diatonic scale, while in Ireland the early scale had but five tones. This diatonic scale made possible the full cadence and the great range of melody which is noteworthy in the early pastoral music of Wales, and which distinguishes it from the Scotch, with its abrupt changes from major to minor, and the less complete Irish.

The principal Welsh musical instruments were the telyn (harp), the crwth (sort of violin), the pibgarn (hornpipe), braich (bagpipe), tadordd (drum), and the cornbuelin (bugle-horn).

From the December, 1923, issue of the National Geographic magazine, we read:

The Eisteddfodau are among the most distinctive and inspiring institutions preserved for sixteen hundred years by the Welsh. They are the famous festivals of song, music, and poetry where Welsh Bards participate in contests comparable only to those of the ancient Greeks, except that here the competition is exclusively intellectual and artistic, with no place for athletics on the program.

A national Eisteddfod has been held annually since 1819 in Northern Wales and Southern Wales alternately.

One of the spectacular feats of an Eisteddfod is the "pennillion" singing, in which the poets compose their songs after the harpist had begun his melody. Each poet in turn sings his verse, beginning two measures behind the harpist, but ending on the same measure. The contestant who is able to improvise worthy verse longest wins one of the cherished honors of the festival.

Such contests have made the Welsh a nation of singers, and the rivalry between the various sections is such that even underground the coal miners are said to rehearse their choruses for the Eisteddfod.

Illustrative of the importance music plays in the life of the Welshman, there was a war-time anecdote which told of eight Britons who were found in a dugout after a twelve hour bombardment. Two Irishmen were still fighting, two Scotchmen were holding a debate, the Englishmen had not yet been introduced, but the two Welshmen were busy organizing an Oratorio Society.

In the August, 1963, edition of Y Drych, the American Organ of the Welsh People, was an article by Mary Birwen Jones, "Llangollen Says: A World That Sings Will be a Gentler Place."

At the present time in Kansas, we know of only one Welsh singing festival or organized assembly gathering for the singing of Welsh hymns. Emporia has a St. David's Society and for one hundred years they have held annually a concert of Welsh music. These programs are held on St. David's Day--the first day of March--or the Sunday nearest that day.

Daniel R. Jones, the first music-master in Lyon County, Kansas, called "yr ken Psalnid" (one of perfect pitch), was probably the leader of much of the singing done in the fifties (1850) when the singing feasts were held in the homes. Pitch pipes were used before the day of musical instruments, to get correct pitch for the songs but not when Mr. Jones was present, his ear was true to tone.

Singing Schools were the vogue in Wales, so when the settlers came to this new land, it was natural that they be started here. A log cabin was erected on the Edward Evans farm south of Emporia for the purpose of church services and subscription school. It became also a meeting place for the singing school. Music was indeed a part of the Welshman's being. In the first class of the Kansas State Normal School, there was a young Welsh lass, who Laura French in her History of Lyon County, Kansas, says, was the "sweet singer of the class."

The first music contest in Emporia, 1870, was held in the courthouse building. It was so popular that the second was taken to the "Bancroft Hall" at 5th and Commercial Street. Participants in any of the activities had first to have their voices tested and be able to read music readily. This was not difficult because much of the early music was presented in the Tonic-Sol-fa System (Do, Re, Me, Fa, Sol, La, Te, Do) along with the musical notes. In addition to the music, they had original compositions, essays, poetry and readings. Often the contests would be two day affairs. Admission was fifty cents. The first prize would be \$50.00 or its equivalent. D. R. Davis was the leader.

The first "big" Eisteddfod was held in Arvonia, Kansas--then a thriving Welsh town south of Topeka and east of Emporia--in the "Walnut Mall," on the Fourth of July, 1871. Many people from eastern Kansas attended and were entertained in the homes in the Welsh community. Mr. T. G. Jones (Talafaw), taught instrumental music at the Normal School during 1872-1874. Their history of the first twenty-five years written in 1889, says he was "a composer of some note,

and a fine musical critic." Gan y Parch, R. D. Thomas, in a book on The Welsh in America, writes of Rev. T. G. Jones (Tafalaw) as a minister of the Arvonja Church. That he taught music at the Normal School and was the sole Eisteddfodic Laureate to rest in American soil.

In 1882-83, the Normal School hired Mr. J. T. Rees, a graduate of Aberystwyth College, South Wales, and later of the Tonic Sol-Fa College, London. Mr. Jones taught voice and was a composer of songs. His hymn, Penpack, is a great favorite of the Lyon County St. David's Chorus.

D. O. Jones and Thomas M. Lewis became prominent in the musical picture following the first leaders. Mr. Jones started a class in singing and was given a room for his work in the L. W. Lewis building in the three hundred block on Commercial Street. There the children were taught to read music by musical charts with the scales in do, re, me, fa, sol, la, te, do; Sharps: de, re, fe, se, le; Flats: ta, la, sa, ma, ra. His pupils were mostly from Welsh families. Certificates or diplomas were issued. Later the Emporia City School Board hired Mr. Jones to teach music in the city schools. Besides this, he gave private voice lessons. In 1885, Mr. Jones organized the Emporia Choral Society, which included the best musical talent in and around Emporia. This Choral Society won first in a contest held in Hutchinson, Kansas, and continued to win firsts until they were barred from entering contests, so that other choruses might have the opportunity to win.

Mr. Thomas M. Lewis, much loved by everyone and affectionately called "Uncle Tom," was a leader of Welsh choirs for over fifty years. He, too, took his choirs to the state music contests, and at one time his prize was a beautiful black walnut church organ. It served the Second Presbyterian Church (Welsh) at Fourth and Market Street for many years. Uncle Tom and Mr. Frank Beach, head of the Music Department at the Kansas State Teachers College, were friends and often visited about music. From the stories of the music contests held in Wales and the musical activities in early Emporia days told by Mr. Lewis, Mr. Beach, a man of inspiration, conceived the idea of music contests for high schools. He originated this plan about 1913 and the spring musical festivals have flourished every since, adding greatly to the culture of the state.

There were two other men important in music circles, Rhys Herbert and William Rees. In 1893 it is said their crowning success was to represent Emporia, with their chorus, in the Kansas Building at the World's Fair in Chicago. The Daily Republican (an Emporia newspaper) dated December 24, 1892, carries this item of news: "There will be a grand Christmas concert at the Whitley Opera House, Monday evening December 26, given by the Welsh Choral Union under the direction of T. M. Lewis, assisted by Professor D. O. Jones, W. Rhys Herbert and the leading soloists of the city, also the Emporia orchestra." Admission was 35 cents; reserved seats were 50 cents. The proceeds were for the benefit of the Second Presbyterian Church. The concert is written up in full in the Republican of December 27, 1892.

Later choir directors of importance were Emma Dent Jones, who started the music department of the College of Emporia; Miss Anne Davies, now Mrs. M. D. Thomas of Riverside, California, a former teacher at the Kansas State Teachers College, and director of the Second Presbyterian Church choir; and Mrs. David Isaac, a singer of prominence, as well as choir director.

Jacob Stotler, the best historian of early Lyon County, wrote in 1859,

Music like paintings and statuary, refines, elevates and sanctifies. Song is the language of gladness, and it is the utterance of devotion. It is physically beneficial; it arouses the circulation, wakes up bodily energies, and diffuses life and animation around. Song is the outlet of mental and physical activity.

Perhaps this is why it could be said of Welsh settlers in the state of Kansas, that they always contributed to the thrift, integrity, self-respect, and health of spirit, mind and body of the state, county and city wherever they resided, because they were--almost all of them--singers.

Few countries have sent so much of themselves to America as has Wales during the last three hundred years. George Washington said "Good Welshmen make good Americans." We give you the following "good Welshmen" for you to make your own decision. Roger Williams of Rhode Island, who established religious liberty in America was Welsh.

William Penn was a Welshman. Concerning his name he said "My grandfather was John Tudor who lived upon the top of a hill in Wales. He was generally called John Pen - Mynydd (John of the hilltop). He removed from Wales into Ireland where he acquired considerable property--upon his return to his own country, he was addressed by his old friends and neighbors as Mr. Penn."

Thomas Jefferson of Virginia (Jefferson in Welsh, means a sister's son) who wrote the Declaration of Independence which was signed by 17 men of Welsh blood, among others, three of which were members of the ancient Welsh Society of Philadelphia, oldest Welsh Society in America.

Jonathan Edwards was the great philosophical theologian. The universities of Wales, Harvard, and Brown were founded by Welshmen.

Eight Presidents of the United States were of Welsh descent, and William Allen White once said, "Coolidge had a jigger of Welsh blood in him." Mr. White was always right, so we say nine instead of eight. The eight were John Adams, Thomas Jefferson, James Madison, James Monroe, John Q. Adams, William Henry Harrison, James A. Garfield, and Benjamin Harrison. In the judicial branch of the government we have had two Chief Justices of the United States: John Marshall and Charles Evans Hughes; also, Justice Owen J. Roberts.

In the Revolutionary period we cite "Mad Anthony"--General Anthony Wayne; General John Cadwalader, who wounded Colonel Thomas Conway in a duel fought over the ill-fated "Conway Cabal" plot to wrest control of the Continental Army away from Washington; General Daniel Morgan, hero of Cowpens and General "Light Horse Harry" Lee, who coined the descriptive phrase of Washington, "First in War, First in Peace, First in the Hearts of his Countrymen."

In the Civil War era--Jefferson Davis, President of the Confederacy; General Robert E. Lee; Thadeus Stephens, the abolitionist; Henry Ward Beecher, and George Henry Thomas, the "Rock of Chickamauga."

In the field of letters there were Thomas Buchanan Reed, Richard Harding Davis, Harriet Beecher Stowe, and William Dean Howells. Maude Powell, the violinist and Daniel Protheroe, one of America's leading composers of choral music have Welsh names.

Welsh Americans of this twentieth century include Benjamin F. Fairliss, president of U.S. Steel Corporation; John L. Lewis, head of the United Mine Workers; John Charles Thomas and Thomas L. Thomas, singers; Joseph E. Davis, a U.S. ambassador to Russia and movie actors Harold Lloyd and Ray Milland.

In industry Joseph Humphries became the first naval constructor of the U.S., in 1794, and built many famous ships which formed the nucleus of the U.S. Navy. From his designs were built four large ships which made naval history in the War of 1812, and the War of Tripoli. The Constitution (Old Ironsides) and the Constellation are the two best known.

To Oliver Evans we owe the development of the steam engine. A complete revolution in the manufacture of flour was wrought by his invention of time saving machinery for grinding wheat and doing mill work. Evans patented a self-propelled land vehicle 100 years before a practical automobile was developed, but what could be called a forerunner of the motor car. His was a combined dredging machine, steamboat, and automobile to which he gave the high sounding name of "Orukter Amphiboles"--(amphibious digger). He ran this queer vehicle through the Philadelphia streets to the river, plunged into the river and steamed away for 16 miles in it without accident.

Glass making, one of the oldest industries in civilization, was practically reborn in the present century through the invention of Michael Joseph Owens--son of a Welsh coal miner. In 1903 he organized the Owens Bottle Machine Company--later to become the Libby-Owens Sheet Glass Corporation.

John Harvey Furber, the "Debunker," said the patriot Patrick Henry was not an Irishman. His father was Scotch and came from Scotland, his mother was of Welsh descent.

Why did so many Welshmen come to Cymry (America)? Many reasons--adventure was one of the earliest reasons, as in the

case of Madoc, if the old Welsh legend is true. The Gold Rush in 1849; early land grants, as in Pennsylvania; religious freedom; cheap lands in the middle states during the Buchanan administration; depressive times in Wales, glowing reports of a better life in America written in letters "back home" and in Welsh papers, such as the Y Drych, edited, and published in Milwaukee, Wisconsin--The American Organ of the Welsh People.

A story said to have originated by the Welshmen, but picked up by other nationalities and made to fit their picture in other situations, is told: A group of Welshmen succumbed to the lure of the grand and glorious tales of a village near Utica, called Remsen, and set out to sea in a Sail Boat--our grandparent was one of them--used in the 19th century. When they came in sight of New York City, one man called out--"Look, look, there is a city." "A city? That must be Remsen," came the response. "No, no, it is New York City." "If that is New York City, what must Remsen look like." Today Remsen is but a little place by the side of the road.

A book, Hanes Cymry America, written in 1782 by Reverend R.D. Thomas--History of the Welsh in America--tells (in Welsh) of the increase of Welsh emigration to the United States after 1795 and 1812. It recommends the new country highly and gives instructions to emigrate. The book told of where government lands were available, Pre-emption Laws, and Homestead Acts; the best plan to follow for the trip to America and a copy of a previous letter to be given to the Honorable James S. Wilson, who was then Commissioner of the General Land Office. The book says "now is the best time to secure cheap lands and happy homes in the Western States and Territories (of America)."

Chapter (Pennod) VII of the book Welsh in America, is on Talaeth, Kansas. Here the railroads Union Pacific and the Missouri, Kansas and Texas, are named. Land agents in the named towns are listed as are descriptions of prairie land, wooded tracts, names of trees found there, climate, and names of Indian tribes. No stone was left unturned to familiarize the people with the new land and to induce them to come to Kansas.

The first town listed in Kansas is Emporia, Lyon County, Kansas. Second is Arvonia, Osage County, Kansas. To this town, now little known, they gave the longest sketch of all Kansas towns. Other places in eastern Kansas mentioned are: Reading, Burlington, Carbondale, Topeka, Lawrence, Leavenworth, Atchison, Manhattan, Y Bala, also in Riley County, and Bangor in Coffey County.

One of Lyon County's earliest Welsh immigrants was Reverend George Lewis, who came in 1855 from Old Man's Creek in Iowa. He was a bilingual Welsh-English Congregational minister. Enroute to this community, Lewis had preached at Leavenworth, Topeka, and Lawrence. John Evans and Charles Morris also came in 1855, and D.T. Morris in 1856.

By 1857, the year Emporia was founded, many more Welsh were coming in for settlement. A few were on their way to California and being travel weary--especially those with

families--decided to stop here. One family came then went on to El Dorado, but things were so restless before the War Between the States that this family, later to be found most important in the building of the community--the Edward Evans family--in recalling the Quaker settlement on the Cottonwood River near Emporia, decided it would be wise to return to Lyon County and take land along side of these people of friendliness and courage. Others came because of the "cheap land and happy homes" idea. They took homesteads, even though they were not farmers. To own land and a home was an experience unallowable in the British Isles. From these settlers came the reports to friends and relatives in the eastern states and back to the motherland in Wales. It was Rev. Lewis who wrote letters to be published in Y Drych, a Welsh publication then published in Utica, New York. He did not live to see the results of his good salesmanship, but his widow and sons continued to live in the community for some time.

By 1870 there were 600 Welsh folk in the Emporia area, 400 in Arvonnia, 1,750 in Kansas. They came by wagon train, horseback, and on foot. Mr. T. D. Price walked from Ohio in 1858, carrying a small box made of walnut, containing his watch, money, and a Welsh Bible, a gift from his mother when he left Wales.

Edward B. Morris and his family settled south of Emporia, later moving into town and acquiring property on Commercial Street, as did many other thrifty Welshmen. One of his sons, D. W. Morris, became a town druggist and at his death two of his sons, Edward and Warren, took over the business and at in 1963, Warren managed the thriving business known as the Morris Drug Company.

Among the Welsh pioneers who came to this area, we find farmers, miners, blacksmiths, wagonmakers, shoemakers, stonemasons, laborers, storekeepers, tailors, and many other trades and professions. Most of the tradesmen had served apprenticeships in Wales, paying the first year in training, then given a very small allowance to labor further, perhaps a year or more to become full-fledged tradesmen. Small wonder they were highly accomplished in their professions. Many built their own homes on farm or in town. In Emporia these well trained stonemasons, bricklayers, carpenters, cabinet makers and contractors helped build or supervised the building of the first court house; first city school building (in which the first classes of the Kansas State Normal were held), First Presbyterian Church, first College of Emporia building, first building occupied by the Newman Dry Goods store, first Normal School building, Soden's Mill, Soden's Bridge, Arnold's Furniture Factory, not now in existence, and many, many other substantial structures in and about this community. Richard Howe was a contractor for the Chase County Court House, today a beautiful sturdy landmark in the Flint Hills territory. The Howe home in Emporia on Logan Avenue, built over a century ago, is a fine example of the workmanship of a truly dedicated Welsh tradesman.

The Welsh folk in Kansas were a religious group of people. Mary Jane Rees, in the "History of the Sardis Church," wrote,

The religious devotion of these Welsh pioneers was so strong that no sooner had they staked out their claim than they erected their altars. The beginnings of the church were simple, sincere and homely services without formal organization, held in the covered wagons by families and family groups, night after night and Sunday after Sunday, while they were building their more substantial homes. Their precious Welsh Bibles which they brought with them from Wales and which they kept at their sides on the long journey across the sea and overland, were their most valued possessions. Their hymn books also, second only to the bible in their worship, were used in their religious service. Their songs were the strong link in memory to bring the homes they had left in Wales vividly to mind and their deep obligation to God for his providence constantly before them.

The first formal church services were held in the home of Edward Evans on Dry Creek, a mile and a half of what is now Soden's Bridge.

In 1861 a log cabin church was built on the southwest corner of the Evans farm. The church, built by volunteer labor out of logs hewed from trees along the streams and river, was 16 x 20 feet, and served not only for a chapel but for a subscription school [also for a singing school].

This little log church, also called the Union Church, is the mother of the six Welsh churches later organized in the community: Bethany (Welsh) Congregational; Salem Calvinistic Methodist (very early to become Presbyterian); Second Presbyterian (Tabernacle); Sardis Congregational, and a short-lived Welsh Baptist Church located at Second and Constitution.

The Emporia News of December 12, 1866, reported "a project to build a Welsh Church in Emporia."

An interesting tale telling of the devotion of these people to their services is told.

Up to the time of building a church in town (Emporia) the Welsh folk walked three and a half miles to the Union Church. There was no bridge across the Cottonwood River. The men would take off their shoes and carry the women dressed in their long skirts, and the children over, then most of the time they would be met by some of the men living near the church, with limber wagons--for the later generations, a wagon called "Lumber Wagon," was an all purpose wagon that could be used to haul everything, including lumber--to take them the rest

of the way. If the river was too high to wade across, Mr. Soden, who kept a mill nearby, would ferry them across. If no wagon was there they would take the children by the hand and walk to the church.

The Calvinist Methodist (Salem) later to become Presbyterian, began their organization in 1869, on land donated by Daniel R. Jones. This church was dedicated July 10, 1870, with 31 members. It stood and served the community well until 1934 when it was dissolved by Presbytery. The building burned to the ground in 1935. The congregation moved to the Welsh Presbyterian at 4th and Market Street, in Emporia. For many years this church was, because of its interest in young people and sincere friendliness, the favored church of the College of Emporia students.

Devotion to church was not centered in the adults alone, the children too, felt a part in all things as was expressed by one lad, Lewis H. Lewis, who was seen going about the charred ruins of his church, the Tabernacle, which burned less than three months after it was erected in 1871. When asked what he was doing, his reply was "I am gathering nails for the new church." Lewis was the son of L. W. Lewis, one of the church--as well as the town--benefactors. All six of the churches held services in the native Welsh tongue.

The town of Emporia was one-fifth Welsh before the turn of the century. The merchants found they must hire a clerk who could speak the Welsh language if they wanted the trade of the citizens who could not as yet speak English.

The speech of the native Welshman, even some of the second generation in America accustomed to speaking their native language, never lost the flow of rhymetic speech. An example of this comes to mind--a farmer in need of a new herd bull for his herd of cows, called on a Welsh neighbor who had such an animal for sale. In the discussion the man said, "I'll tell where I got him Mr. Jones, I got him off of Dave Cowan, Mr. Jones."

Years back in the attendance of a Welsh funeral, which by the way, Welsh-Americans were true to the motherland tradition, in that, "if a farmer stayed home when there was a funeral in the neighborhood, or for an acquaintance, it was an act which few excuses could be accepted, but for him to be seen working in the field at the time of the funeral was insulting, not only to the dead but to the living." The minister officiating, rolled off in Welsh the lyrical phrases in such beauty of eloquence--in sympathetic tones--that everyone wept, sometimes almost audibly--this without necessarily knowing one word that was said or having but a casual acquaintance with the deceased or the family.

Another instance we recall is that at the time of a death in a certain family, the children managed to keep their sorrow to themselves when friends called and expressed sympathy, that is until the dear Welsh friends arrived with their loving arms outstretched. This breaking down all reserved barriers and brought forth the flood of emotional tears, which could not

withstand the great love and heart full of tenderness and sympathy they had for each other--truly a oneness among their own.

We speak of the Welsh people more as a part of ourselves, what we know them to be as we see them, but what do others think? About fifty years ago--at the time of the dedication of the manse of the Second Presbyterian Church--William Allen White, editor of the Emporia Gazette, tacked on to an editorial about the building of a manse, the following comment:

The Welsh people of this community have lived here for over a generation. They have been the best single strain of blood in our Emporia life. They have Americanized but have retained their strong qualities of thrift, of honesty, of industry, of deep moral qualities. Also they have the basis for the best artistic feeling in the community. More than the Americans of several generations, these newer Americans have the sense that money is not all of life, that there is something better than hard cash, and they have given Emporia much of its best tone, its steady-going homely purpose and its wholesome details.

The Welsh people in Emporia and vicinity probably number several thousand souls; yet there are no Welsh paupers, no Welsh criminals, no Welsh loafers, no Welsh snobs; they are the salt of the earth, and Emporia is a better, cleaner, kindlier town because it is the home of these people.

What Mr. White said about the people in this community of Lyon County, might well have been said about the Welsh people in any community in Kansas.