

venedocia event part of national tradition

Visiting with someone the day, I mentioned that this weekend of the annual Gymanfa Ganu in Venedocia. They looked at me and said, "excuse me?" I told them it is an important part of our local Welsh heritage. We thought you would like to know more about it, too.

A headline in an article in the September 5, 1929 edition of "The North American Welsh Newspaper," stated Yn Cael Gymanfa Ganu Gymraeg yn Swn y Niagara Falls. It translates

(Having a Welsh Gymanfa Ganu Within the Sound of Niagara Falls), Thousands There, The Occasion is a Great Success and All Praise It.



By Pastor Dave Howell

This was the first event credited as a National Gymanfa Ganu (Guhman'va Gahn'ee) in the United States. This unique phrase is best translated as "A Singing Festival." At Niagara Falls, it was more than "A Singing Festival."

It was unique because the singing of Welsh hymns was done in Welsh and English. A few of the favorite hymns sung included, "Diadem" (All Hail the Power of Jesus' Name), "Cwm Rhondda" (Guide Me, O Thou Great Jehovah), "Bryn Calfaria" (Take Me As I Am, O Saviour), "Aberystwyth" (Jesus, Lover of My Soul), and "Sandon" (Lead, Kindly Light).

Lewis of Youngstown, secretary; and W. B. Jones of Pittsburgh, Pa., treasurer.

This structure is now known as the Welsh National Gymanfa Ganu Association. Through the United States and Canada there has been a total of 72 Annual Welsh National Cymanfaoedd. Two sentimental Nationals were held in two years but only one counted each year. (In 1969 it was held in Cardiff, and in 1974 in Swansea, both in Wales.)

Fifteen cities have sponsored repeated events for a total of 47 cymanfaoedd. Niagara Falls leads with five and Cleveland, Utica, N.Y., Toronto, and Milwaukee follow with four each. This year, the 72nd Welsh National Gymanfa Ganu is scheduled for Richmond, and British Columbia. To celebrate the 75th anniversary of the first event, there are plans are to return to Goat Island in 2004.

Current National Cymanfaoedds are held four days over the Labor Day Weekend. It is called the North American Festival of Wales. Opening on Thursday night, the first event is a Noson Lawen. This is sometimes called a Welsh Amateur Night.

Friday a grand banquet is held. Saturday usually features a Welsh male voice choir and soloists generally from Wales. During the event, there is always a Welsh Marketplace. You can purchase Welsh products, artifacts, souvenirs, recordings and books during the days.

A bilingual church and memo-

Much of the impetus for this first Gymanfa Ganu came from Welsh-Americans in Youngstown. As they began planning for the event, they were joined by others interested in the event. Delegations traveled by car and train from Ohio, Pennsylvania, New York and Michigan. There were also delegates of Welsh from Ontario.

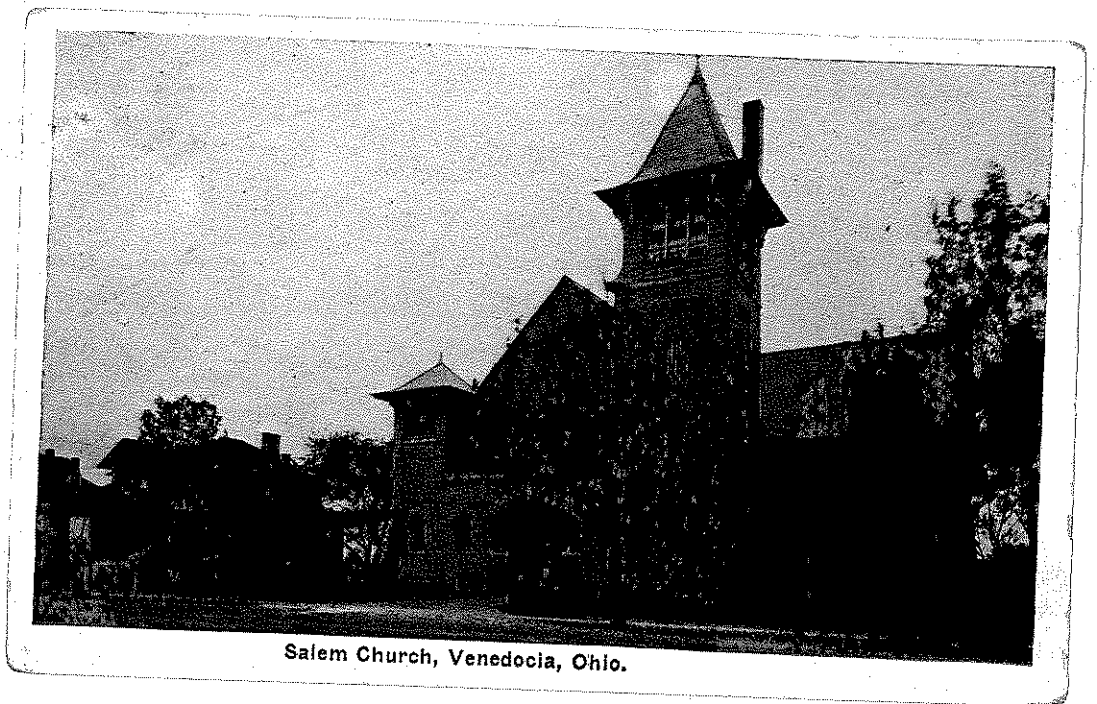
They set the time for the first event at 2 p.m. It was decided to meet on a field on Goat Island, which is in the middle of the Niagara River. Not expecting a huge crowd, everyone was pleasantly surprised at a crowd exceeding 3,000 people. Today, there is a slate plaque marking the spot and commemorating the great event.

A spirit filled the people and there was no doubt a second event would have to be scheduled. Plans were made for another Gymanfa to be held in Niagara Falls, N.Y. in 1930. Of course, a committee and organization would be needed and the following officers were elected: Will Lewis, Youngstown,

and service begins Sunday's activities. During the afternoon and evening there will be sessions of the Gymanfa Ganu. When people gather for the Gymanfa Ganu they are seated by parts. You are directed to sections for alto, soprano, tenor, and bass singers so you can enjoy singing the four part harmony.

Often times during the Gymanfa Ganu there will be spontaneous singing. Wherever people gather and feel the urge you may hear them breaking into song. As was the tradition in Wales, anyone may lead or conduct by simply sounding a pitch.

This Sunday evening, Venedocia will be the gathering place for Welsh families from throughout the United States. Many states and Welsh communities will be represented in this very special "Festival of Singing." You should feel warmly invited to experience the celebration. You will never forget the beauty of the harmonies and melodies shared in Venedocia.



Salem Church, Venedocia, Ohio.

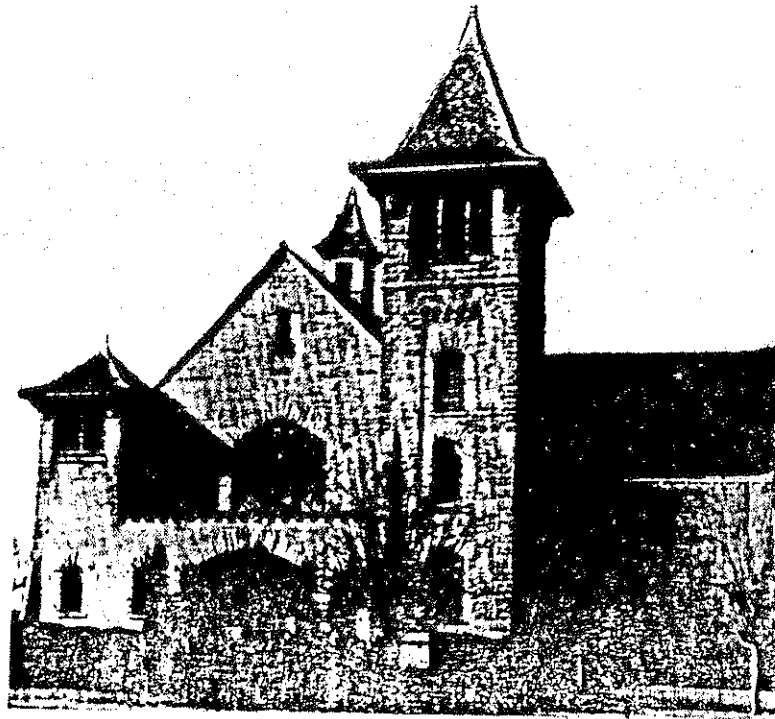


Dedicated free of debt October 14, 15 and 16. Cost \$18,000. Seating capacity 1,000. It is one of the finest and most commodious Welsh churches in America. The auditorium is beautifully frescoed. In the alcove back of the pulpit is a very appropriate emblem, the suggestion of the pastor, Rev. Edward Roberts. It is the emblem on the corporate seal of the Calvinistic Methodist church of Wales and shows an open Bible resting on a rock in the sea, above is a beam of light and a dove with out-stretched wings, below are the words in Welsh, "Goleuni y Bywyd." (The Light of Life). The blending of colors and the subdued effect is greatly enhanced by the fine stained colored memorial windows, some twenty of which are placed in the building. Around the base, the walls are painted in imitation marble. The whole edifice is carpeted and furnished with elegantly carved seats, a handsome and powerful pipe organ, gas and heating apparatus, together with all modern conveniences.

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The very first church meetings were held in the log cabin homes of the three families who had arrived in 1848. On Sunday morning at 10 o'clock they held a "preaching" meeting. The men took turns opening the meeting by having a hymn, reading from the scripture and a prayer. Mr. Bebb or Mr. Morris would then read a sermon from a volume of sermons. Mr. Bebb owned one by Rev. Charles and Mr. Morris had one that had been published in Liverpool. The meeting closed with a hymn and a prayer. At two o'clock Sunday School met under the direction of Mr. Bebb who had trained under the Rev. Charles of Bala, Wales. All of the services were, of course, in Welsh.

So the first Welsh Calvinistic Methodist Church began. The first Welsh sermon preached by a regular minister was delivered in June 1848, by Rev. Michael Jones of Bala. From time to time after that many ministers visited the settlement.

Mr. and Mrs. William Bebb and three children, Mr. and Mrs. Richard Jervis, Mr. and Mrs. David Owens, Mr. and Mrs. Edward J. Jones, and Mr. David M. Jones comprised the membership of the first church. Within the next two years David Owens, Edward Jones, Robert Richards, David Hughes, Roland Evans, Richard Evans, D. J. Jones, D. Davis, John Richards, John M. Jones, J. J. Jones and their families, all coming from Wales, were added to the membership.

The first church building was erected in 1851. It was a frame building 20 by 30 feet located across the street from the present church. The dedication sermons were preached by the Reverends Robert Williams and Evan S. Jones of Jackson, Ohio.

Several more Welsh settlers arrived during the years 1850-1852.

A short summary of the History of the Church

Beginning of the Cause - Father of the Institution - Master of the Church
Its Ministers - The first Chapel - The second Chapel - The Present Chapel

The start of the institution and the religious movement came at an opportune time. The start of both was co-incidental with the coming of Mr. William Bebb, Thomas Morris, Richard Jervis and their families to the place on April 1845. The religious medicine was kept by them in Mr. Morris's log cabin the first Sunday. A Fellowship Meeting at 2 o'clock the following Wednesday and continued so with consistency. After six months of keeping the medicine in the cabin, they began to circulate, but quickly stopped for good at Mrs. Bebb's home.

Mr. Bebb is considered the father of the movement; faithful and religious; and it would be appropriate at this point to mention some special notes about him. He was born in Tawelan, Lllanbrymair, Montgomeryshire - November 1787. (A mention of the family can be found in Methodist Cymau, Cyf 2,t.d. 346)

When Mr. Bebb was 23 years old he moved with his family to Rhiwgraifol, Penegoes and he was known as Bebb Rhiwgriafol. He emigrated to U.S.A. in 1847. Mr. Bebb President of Province of Ohio, was a cousin of his, and it is possible that because of the family connection he settled in Ohio. As he was of comfortable means he bought land extensively, and sold it to others who came here to U.S. and also gave them money on the land.

It was this connection with the institution, that brought so many people from Montgomeryshir to the location. His convictionns were deeply religious, exact and determined and very faithful with religion. He wasn't eloquent, but more thoughtful culturally than the ordinary man of his era.

Mr. Bebb profess^{ed} his religion for 51 years, and a deacon for 44 years, even though he was only 69 when he died.

He worked very energetically with religion in Wales, and when he came to America he gave a start to the Welsh religious institution that compares with any Welsh institution in the country today. Mr. & Mrs. Bebb's home became the home for the cause for about five (5) years. Mrs. Bebb was as faithful as her husband serving her own Circle - welcoming the Saints for a period to her home, and ministering the word for many more years after his death. She was a daughter of Y. Faner near Dolgelley.

Within the year, that is April 1849, the Reverend Howell Powell came to visit the Bebb's (the first minister who visited them was Reverend M.D. Jones of Bala in July 1848). He went through the form of incorporating a Methodist Church; and sent a request with Mr. Powell that they be accepted to the Union and T.C. Assembly in Ohio - which at the time took place in Newark, Ohio.

Mr. Thomas Morris like Mr. Bebb was a regular deacon in Wales with the T.C. Although a quiet, genial man, what he had to say was wise and to the point. Mr. Morris was from Dolegweiddiol in the Parish of Trefeglwys, Montgomeryshire. He was the Deacon of Song here, but died September 24, 1853.

The church numbers when incorporated by Mr. Powell was fifteen (15), that includes Mr. & Mrs. Bebb and three of the children; Mr. & Mrs. Thomas Morris; Mr. & Mrs. Jervis; Mr. & Mrs. David Owens; Mr. & Mrs. Edward J. Jones; Mr. & Mrs. David M. Jones; and Mrs. Richard Jones - all from Montgomeryshire. Only three of them survive - Mr. Jervis, Mr. Owens, who is past 90 years old; and Mr. Bebb's eldest daughter, Mrs. David M. Jones. By today the little church has increased to be one of the strongest the Association has in the country. Even though there was a generation of women in prosperous surrounding churches, they numbered about 300, and there is no indication that these are old at all. In 1863 Zion left the group having twenty one (21) righteous members; who now number over 100; From the beginning until now the same pastor has been in charge of this church and Salem. In 1881 Horeb went out with 38 righteous members and it has also increased to a prosperous church. In 1880 Bethel left with 20 righteous. The two churches above have been under the same pastors - Reverend D. Jewett Davies, M.A.; Isaac Edwards and D.M. Jones who is the present minister.

The first settled minister for Salem was the Rev. Hugh Pugh. A native of Tawyn; born on a small holding Bryn Glas Isaf, in the parish of Tawyn on August 22, 1812. He came to America in 1850. Settled in Youngstown first and there he started to show a talent as a preacher; but there was a Methodist Chapel there at that time. In 1852 he was accepted as a preacher by the Ohio Assembly in Palmyra, Ohio. For 2 years he responded at the Divine Service to the congregation here. In 1854 he was ordained and moved here to Van Wert, and preached and ministered the small faithful congregation for years.

In 1868 he moved to Sugar Creek, Putnam County, Ohio where he labored faithfully for years. He went for his reward in August 12, 1878. As a man he was pure, a substantial Evangelical preacher and his Godlinesses were without doubt.

The Reverend John P. Morgan was his successor at Salem. He was born on December 3, 1830 in Cardiganshire. He emigrated with his parents to Jackson County, Ohio in 1840. In 1860 he started preaching in Horeb, Jackson County. He moved to Van Wert in 1865 to take care of Salem and Zion Churches and served faithfully until 1883 when he had to retire because of ill health. He had lost his eyesight for years, but it was restored gradually the year he died. He went to his peace on November 19, 1899. He belonged to the foremost class of preachers, he possessed superior ability and a cultured mind.

The preachers were followed by

Reverend Hugh Davies - now in Scranton, Pa.

Reverend R. Vaughn Griffith - now in Lime Springs, Ia.

Reverend Thomas Roberts - now in Chester, England

The present minister is its Secretary .

The deacons for the church, apart from the two named, Mr. Bebb and Mr. Morris Mr. Jeremiah Parry - a Deacon in Wales. He came here in 1853. Moved to Middlepoint in 1868. Died in March 1896 - nearly 86 years old.

Evan Thomas - also came here as a Deacon in 1853. He died April 27, 1857 at 49 years old.

William G. Bebb - son of the first. He was chosen in 1858. Moved to Wisconsin in 1864. Died in August 21, 1894 in Minneapolis, Minnesota.

David M. Jones - He died after the opening of our new Chapel - native of Llanbrynmair. Deacon in Salem from 1858 until March 5, 1901. When he died at the age of 78 years 1 month 22 days. He made the cause of Jesus Christ a cause for himself and we know of no one who was more faithful. He filled his days with work, and a great loss for us when he died.,

Mr. Abraham Jones - He served for 5 years - he joined Zion when it was first formed.

Mr. Rowland J. Whittington - he came from Cincinnati as a Deacon in 1865. He died July 10, 1883, 68 years old.

Mr. Morgan H. Morgan - chosen in 1869. After serving for 13 years he joined with Horeb when it was formed.

Mr. Thomas J. Morris - son of the first Mr. Morris. He died when we had started the building of the New Chapel, therefore never saw the Chapel finished. He was very interested in the building. A quiet man, pure and as substantial as his father. He died May 12, 1889, 44 years 6 months 2 days.

Present Deacons of the Church are Mr. David W. Evans, Thomas A. Alban, John T. Thomas, Richard Jervis and James Price Morgan.

In 1853 the first Chapel was built on Mr. Bebb's land, around the road the house of the present minister. It was only 30 x 20 feet. It stood side ways to the road. A side door and windows each side of the door. It was far too big for the congregation at that time, and some thought it would never be filled. Mr. Edward J. Jones, the carpenter, was the builder and was helped by Mr. D.M. Jones. It cost \$300.00 - a big burden then for the few in the middle of the trees. The minister Evan S. Jones, Robert Williams from Jackson administered the opening service.

The second Chapel was built in 1866, on a new lot on the same road as the first. An extensive strong chapel with a gallery - at the gable end. At a cost of \$3,500.00 it measured 60 x 40 feet. Mr. William E. Jones, the builder. An accident happened during the building - eight men fell from the top and seven of them were Welshmen - Rev. J.P. Morgan, William E. Jones, D.W. Jones David M. Jones, and John Breese. The last two were seriously hurt. Mr. Jones broke his ribs and Mr. John Breese was lame until he died.

The Reverends Thomas Levi and Howell Powell performed the opening service.

When we came here in 1895, we felt there was a need for a new Chapel in Salem. Even though the old Chapel is an expansive building, and more attractive than we had seen, yet we feel it was not worthy of the Church and there was a voice pleading for us to grasp the work. We hesitated a great deal, in the way in which we should start the movement. We feared that some of the leaders felt we could not enter a venture this big at this time, but we felt there was enough ability and ones will to do the work. The difficult topic for us was how to bring to the surface this strength, so that those with the weakest faith could relate their fear and show others difficulties. When we were in the middle of this confusion providence came to our aid in a way that is evident

to us today. One day as I was talking to an American by the name of Mr. Lee B. Durstine, of Columbus - outside our house he noticed we should raise a new Chapel. After we prayfully answered that it was easier to talk than to do - he went into his pocket and handed us a \$5.00 bill to start to raise a new Chapel. The bill was in my pocket for a few weeks without saying anything to anyone. When I was in our room one night meditating what to do, a plan suddenly came to my mind, and decided to put it into operation at once. After the sermon the following Sunday morning, I told the congregation I had something extraordinary to tell them and show in the evening service - and that they would not have seen the like before and would not see again. No need to say that the Chapel was full that night. I gave notice that we had to care for and beautify the House of the Lord, based on the reading of Haggai 1; 4-8. At the end of the notice, I showed them the \$5.00 bill and said "You have seen many similar bills, but you have not seen anything like this before and will not again" I told them of its history and I felt this American from Columbus had been sent by the Lord with a 5 dollar bill to start the fund for the new Chapel. I then asked if I should return it or add to it?

"Half a hundred dollars" shouted a faithful old father from the congregation. I felt quite shocked that we had such a low figure to start, because I feared this would lead to lower figures, but to my delight it went up. "\$100.00" said the second, "\$200.00" said the third and so on until two brothers brought \$500.00 each. \$5,000.00 in pledges came that night. A similar opportunity would be given in two weeks, and it would be expected that even the most timid man would have discussed the situation with his wife by then, and then we would have more pledges. A brother on his way home from Chapel that night talking to an old father, mentioned that a little while ago there was not even talk of a new Chapel, did he think then would have a new Chapel? "Well" he said with tears of joy running down his cheeks "It has been built".

When the opportunity came two weeks later the pledges went over \$10,000.00. The congregation did not have another formal opportunity until the opening, but nearly all who had not given publically came and brought them to the house. One point deserves to be noted, we did not ask anyone of the Salem congregation how much each should give to the new Chapel. We believe this to be a life long praise to the congregation in Salem, and their generosity was wholly voluntary.

It was decided to form a Building Committee, and that the Trustee should be a member. A Committee of fifteen was formed, but after changing the number of Trustees, two more were included.

The Minister - Chairman; Mr. Thomas A. Alban, Vice Chairman; Mr. Morris B. Jones, Treasurer; Mr. John C. George, Secretary; Misterns William E. Jones Edward R. Hughes, John S. Breese, Willima J. Bebb, John W. Jones, David T. Jones, Dr. David Davies, John H. Rees, Richard M. Evans, David B. Jones, James Price Morgan, William C. Morgan, richard O. Evans.

The Committee met on August 23, 1897, and it was decided to have an architect; and on September 23 it was agreed to take on Wing & Mahewin of Fort Wayne, Indiana. After giving him an outline of what we wanted, we were given a plan by him and we adopted a plan after a number of improvements on November 18, 1897.

Bids were accepted from six for the work of putting up the building, that is Building Exchange, Cincinnati, S.A. Dunbar; Alexander Dawson, Toledo; H.F. Rump, Van Wert; W.H. Creep, Bluffton, Indiana; J.S. Zook, Van Wert. The bid of the last was accepted which was \$11,149.57 - \$1,219.00 under the nearest bid and over \$5,000 under the top bid.

The old Chapel was sold to Cor Meibien (Cambrian Male Choir) for \$100.00. The Chapel was moved by them to a plot of land leased to them by Mr. D.W. Evans. It is very serviceable for the Choir, and is used as a Hall as well.

It was decided if we could widen the lot, build the new Chapel on the same plot as the second Chapel; and this was achieved by buying 27 feet on the North side from Mr. D.W. Evans. The church has two extensive lots on the South side of the road where the old Chapel stood; but more than that on the Westward side where the present Chapel is the minister's house which was built 20 feet back.

The tiles, glass fiesco, furnace, bell and furniture were not part of the contract with Zook of Van Wert. We were to purchase these as well as cut out the cellar and convey everything within a five mile radius. We were to pay for the materials as they were delivered, to within 25% and for the work, monthly to within 10%. Misterns David T. Jones, John W. Jones and William E. Jones were put in charge of keeping the books

of payments. The first payment of \$2,000.00 was made on the materials on February 23, 1898. It was possible to pay the monthly payments without having to raise money. This is very praise worthy of the congregation.

November 8, 1897 saw the first cutting of the cellar, and a drain was cut from the Northwest corner of the cellar to the creek through Mr. D.W.Evans orchard to the North of the house.

The work was finished by Mr. Zook of Van Wert in the time, and he did a splendid job proving himself a Christian gentleman.

The Chapel was opened October 15, 16, 1898. On the first night the sermons were preached by the present minister, the old minister, Rev. J.P.Morgan. Sermons also from the Rev. Daniel Evans Jones, Venedocia; H.W. Griffith of Cincinnati; William W. Reese, Presbytery; R.H.Evans, Cambria, Wisconsin; David Davies, D.D., Oshkosh, Wisconsin; and William James D.D., Manchester, England.

The collections the day it opened in money and pledges was over \$4,000.00. The pledges came in quickly and unflinching on the last night when we gave the congregation a chance to give, and after we had been going for 20 minutes the skillful light began to fail and the Rev. D. Davies shouted at us "Brother the heavens are telling you that you have enough".

The contribution from the local Churches were generous. Zion, Horeb, Bethel and the Presbyterian Church; and substantial help from Van Wert, Delphos, Columbus, Cincinnati and the brothers - Mr. Lot Davies, and Mr. James D. Jenkins worked wonderfully on the opening day collections from our brothers from the Jackson, Ohio region. We thank them with all our heart for their warm generosity.

MR. BEBB

though he was only 69 when he died.

He worked very energetically with religion in Wales, and when he came to America he gave a start to the Welsh religious institution that compares with any Welsh institution in the country today. Mr. & Mrs. Bebb's home became the home for the cause for about five (5) years. Mrs. Bebb was as faithful as her husband serving her own Circle - welcoming the Saints for a period to her home, and ministering the word for many more years after his death. She was a daughter of Y. Faner near Dolgelley.

FACTS ON THE HISTORY OF YORK AND JENNINGS TWPS. IN OHIO, Compiled for use on the program of

Van Wert County Historical Society
March 18, 1956

Respectfully submitted
by

Mrs. Thomas Dewey Diss
Venedocia, Ohio

In studying for, and in the writing of this manuscript, I find such a vast amount of records and contributions; the information seems endless, so I have attempted to relate some incidents with the earliest recorded dates. I shall be quoting from SUTTONS EARLY HISTORY, published in 1882, A.W. Bowen's publications in 1896, and a 1906 volume by Thaddeus S. Gilliland. There is a large population of Welsh descendants in the Jennings and York Twps. who have contributed greatly to the founding, improvement, and prosperity of the townships named, and there is left to history, a definite record of the earliest pioneer families. I did not attempt

to rewrite this story, but will read it as it has been translated.

JENNINGS TWP. SUTTON 1882

Prior to the organization of Van Wert Co., this township was attached to Mercer Co., and settlement commenced in 1825. The lands were surveyed in 1819 by Captain N. Beardsley, U.S. District Surveyor. It originally contained 36 sq. miles, but in 1848 at the erection of Auglaize Co., 18 sections were taken from the east side and attached to Allen Co.,

and nine sections taken from Union Twp., Mercer Co., and attached to Jennings, thus making it 3 miles east and west, and 9 miles north and south, containing 27 sq. miles. While yet attached to Mercer and embracing a large portion of that County, it was organized under regularly elected officers.

At the session of the Commissioners of Van Wert Co., held June 5, 1837, it was ordered, "that township #3 south, R. 3, and 4 east, be continued and known as Jennings Township."

The township was then continued as established in 1848, as territorial adjustment, which created the new county of Auglaize County. It is thus

New York Times 1: Under the Sea, a Missing Link in the Evolution of Complex Cells
BIO 1101, Spring 2017

Answer the following questions. Please bring your answers to class on the specified day. Be prepared to discuss your answers with your peers and with the class as a whole.

1. What was the article about?
2. What are the characteristics of cells possessed by humans and other eukaryotes?
 - a. nuclei containing DNA and mitochondria that produce energy
3. What are the three major branches of life (as determined in the 1970s)?
 - a. One branch included bacteria, among them such familiar species as *E. coli*.
 - b. A second branch, which Dr. Woese dubbed archaea, included lesser-known species of microbes that live in extreme environments such as swamp bottoms and hot springs.
 - c. Eukaryotes, which form the third branch, are more closely related to archaea than bacteria.
4. What traits does *Lokiarchaeum* have that have only previously been found in eukaryotes?
 - a. Genes that can build special compartments inside eukaryotic cells
 - b. Lysosomes, destroy defective proteins
 - c. cytoskeleton
5. What structures do *Lokiarchaeum* lack that are typically found in eukaryotes?
 - a. Nucleus and mitochondria
6. Why do scientists know that mitochondria evolved from bacteria?
 - a. mitochondria contain their own DNA, which is more like that of free-living bacteria than the genes in the cell's nucleus.
7. Why might have the reason a nucleus became necessary once a cell ingested a mitochondria-like microbe?
 - a. To keep DNA from mitochondria separate from DNA of cell
8. Was there anything in this article you found particularly interesting?
9. Was there anything in this article you disagreed with?
10. What topics discussed in this article were also discussed in class? What connections can you make?
11. How does this article relate to your personal life?

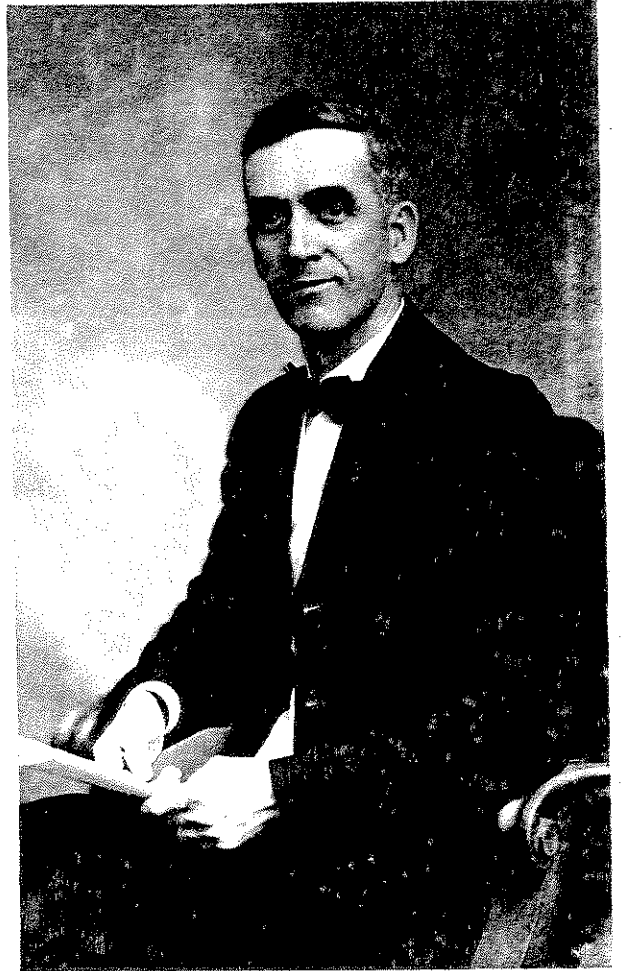
Rev
R. J. Williams
1922

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Rev. R. J. Williams

LLANBRYNMAIR

Three stone circles on the top of Newydd Fynyddog are evidence of early human habitation in the parish of Llanbrynmair. The present parish, 11 miles in length and 7 in breadth, is made up of one major and seven smaller settlements, lying along three valleys, those of the Twymyn, the Rhiw Saeson and the Iaen rivers, which meet near Tafolwern. All the water in Llanbrynmair drains to this spot, which is the lowest ground in the area: in earlier times, this made it a very marshy area and so, combined with the dense forest which covered much of the low ground, it was an easy area to defend. It's not surprising, therefore, that Tafolwern, which means the dock leaf meadow, was the ancient seat of Owain Cyfeiliog. The remains of the twelfth century motte and bailey castle can still be seen in the shape of a mound which, in spring, is covered with daffodils.

One of the oldest, but still (inhabited, houses) in the district is (Plas Rhiw Saeson), the Mansion of the Hill of the English, which dates from the eleventh century; this is situated beyond the hamlet of Pandy and stands at the meeting of two valleys, one leading to Mawddwy and north Wales, the other to Welshpool and on to England. Pandy lies in the north of the parish and is one of the five pandys, or one-time fulling mills, an indication of the importance of the woollen industry to this area in the nineteenth century. Today, the largest settlement, which includes the war memorial and the school and community centre, is clustered around the Wynnstay Arms, (an old posting-house) on the main road from Newtown to Machynlleth, which was originally a turn-pike road completed in 1821. To the south-east, along the main road, lie Dolfach (the little meadow) and Talerddig (Erddig's brow). An older turn-pike road led from here, over the hills and down to a bridge over the river Twymyn at Bont Dolgadfan, and then up over another pass to Machynlleth. Bont was once a thriving community of people engaged in the woollen industry, started by a small colony of Flemish weavers who settled here in the seventeenth century.

The parish takes its name from the Church (Llan) on the Hill (Bryn) of St. Mary (Mair), which today dominates the hamlet of Llan. The present building dates from the fourteenth century but it is generally thought that a church was founded here by St. Cadfan (hence Dolgadfan, the meadow of Cadfan) in the seventh century. However, an oft-quoted legend relates that an attempt was made to build a church in

a nearby meadow and that every night what had been put up during the day was mysteriously pulled down, with the warning 'Dol gad y fân', meaning 'Forsake the meadow', offering another explanation of the name. At the south-western end of the parish, along the Twymyn valley, lies the hamlet of Pennant (the head of the ravine) and beyond that the spectacular waterfall, Ffrwd Fawr, where the river Twymyn, which rises just beyond at Dylife, falls a hundred feet into the Pennant valley. It's difficult to appreciate its full beauty, even on foot, because access is not easy, so it remains a quiet and unspoilt beauty spot.

Alongside the main Newtown to Machynlleth road runs the Cambrian Railway, opened in 1861, coming into Llanbrynmair through what is said to be the deepest cutting in the British Isles, at Talerddig. ^{crosses the road near here} Once a day there is an intercity, through train from Aberystwyth to London Euston and back, and there are other trains connecting to all parts of the country at Shrewsbury, but, alas, trains no longer stop in Llanbrynmair and it's necessary to travel eight miles by road in order to catch them.

The most interesting and unique geological feature of Llanbrynmair is the 'Natural Arch', near the railway cutting, which looks like a regularly built blind arch made from large squarish stones but which has formed naturally as the land has formed and settled over thousands of years.

There are records of a charity school, part of the Dr Williams' foundation, in the seventeenth century. In the nineteenth century there were both a National School; and a British School and the buildings are still there, now converted to homes, as is the Bont School, built in the early twentieth century and closed in the 1960s. The children now all go to the modern primary school in the main settlement which is linked to a community centre which lies at the heart of the community social and educational activities. The building which it replaced is now used by an education authority from the south as a field studies/outdoor pursuits centre. At eleven, most of the children go off to the high school in Machynlleth, the nearest market town.

Llanbrynmair is linked to Machynlleth not only by the modern trunk road and the older, narrow mountain road over the hills, but also by the long distance Owain Glyndwr Footpath which circles round the parish to the south and west towards Machynlleth and then comes back parallel to the main road before striking off over the hills to the north.

The parish includes a large portion of mountainous land, shared amongst the farms which lie along all three valleys. These concentrate mainly on sheep farming and most are family concerns.

The flannel industry was vital to the economy of this part of Wales in the eighteenth and nineteenth centuries but, although a factory was built in Bont Dolgadfan around 1800, it was very much a cottage industry and was killed off by the large scale operators in the north of England. Some men worked in the lead mining industry, either at Ty Isaf near Pennant, or further afield, at Dylife.

Nowadays, apart from the people who farm, the Community houses forestry workers, people who provide services and such

workers to the Laura Ashley factories in Carno, Newtown and Machynlleth. The area has proved very attractive to craft workers and artists of various kinds; some work from home, others occupy the complex of craft workshops near the Wynnstay Arms. *gnd* High quality products created in Llanbrynmair are sold all over the world.

There is a strong tradition of non-conformity as far as religion is concerned. The Independents or Congregationalists held services for over sixty years in a lean-to building at Tymawr Farmhouse until Hen Capel (Old Chapel) was built at Dolfach in 1739. In 1767 the first chapel of the Calvinistic Methodists was built in Bont. At one time there were ten or eleven chapels scattered around the area; nowadays only two are used regularly; others are converted into homes or used occasionally for special services.

The non-conformist chapels were the places where radical views were expressed and developed in the late eighteenth and nineteenth centuries and Llanbrynmair was a centre of radical ideas and thought. This unrest, combined with the decline of the woollen industry in the area, led many people to emigrate to America during this period, despite the great hardships which they experienced in first getting to a port from which they could sail across the Atlantic and then in settling in a young country. The son of two early emigrants, William Bebb, became Governor of the State of Ohio in 1846. Nowadays the journey can be made more easily and there is a steady stream of Americans and Canadians in search of their roots, while many of the long-standing inhabitants have relations in the USA and Canada.

At the centre of radicalism was Samuel Roberts, known as S.R., who was born in 1800 at the Hen Capel house. As well as being writer and preacher, he worked on the farm at Diosg, which still bears his initials, and he was ordained in 1827. In the 1850s he joined his brother, Richard, and a number of other friends in Tennessee, but this proved to be one of the less successful emigrations, partly because it was later affected by the American Civil War, and he returned to Wales. He campaigned for a multitude of causes, including agricultural reform, the abolition of slavery, a railway in his area and a cheaper postal service and, as well as writing regularly to newspapers and magazines, he edited his own monthly periodical, Y Croniel.

It is known that travelling poets used to visit the old house at Rhiw Saeson and there is a strong poetic tradition in Llanbrynmair. One of the most famous poets was Richard Davies, born in 1833. He farmed with his parents at Fron but devoted his leisure time to mental improvement and to music and poetry. He wrote, amongst other things, Sospan Fach and Llanbrynmair i mi, and took the bardic name of Mynyddog from Newydd Fynyddog as does the present-day Women's Institute.

A more famous recent 'famous son' is Torwerth C. Peate, born 1901, who grew up in what was then a monoglot Welsh-speaking community, went to University and developed a great interest in history and archaeology, became scholar and poet and went on to be the first curator of the famous Welsh Fold Museum at St Fagan's near Cardiff.

The most picturesque customs which are still practised are connected with the wedding ceremony. A bridegroom and his friends were barred from the bride's house immediately before the wedding and today tractors and araldite have been used to block the bride's path to chapel or church. When the wedding party returned from the ceremony, children halted their progress by throwing a rope across the road and keeping it there until they were given coins. Today, the ropes are decorated with ribbons and flowers and the bridegrooms come well prepared with small change.

In such a rural area, some fourteen miles from the nearest town, we are lucky to have one unusual facility - a privately run sports centre, providing somewhere to swim and play squash. Barlings Barn was created a few years ago and attracts visitors to the area, as do the opportunities for walking, pony trekking and, for the more energetic, cycling.

Llanbrynmair is in the Welsh-speaking part of ^{Powys} Montgomeryshire and for many, Welsh is their first language, but it is an area with many attractions for incomers and the local Welsh language classes are well attended by those who wish to feel really at home in this charming and beautiful community.

Wednesday 21st September.

1988

Itinerary of trip

A day to get back to the roots of Gomer. Leave Harlech 0900 via Barmouth, Dolgellau, Cross Foxes and Mallwyd to Llanbrynmair to explore the village and its surroundings. For those not wishing to spend time here we can hopefully go 10 miles further on to visit the Laura Ashley factory at Carno before returning to pick up the party at Llanbrynmair. Travel to the coast at Machynlleth and Aberdyfi before turning north to Towyn then inland past Llyn Tal-y-llyn to Cross Foxes, Dolgellau, Barmouth and Harlech.
MILEAGE 126 miles.

Journey to a new life

Alun Price relates the
trials of a group of
Welsh emigrants

PREPARED

FOR THE VISIT ON SEPTEMBER 21, 1988

BY DESCENDANTS

OF THE EMIGRANTS FROM

LLANBRYNMAIR TO AMERICA

*BYNDERWEN
LLANBRYNMAIR,*

THE Visitors' Book of the Llanbryn-mair Old Chapel in Montgomeryshire has this entry for an August day in 1975:

William Roberts Hovis,
1601, Penn Avenue,
Pittsburgh, Penna, USA
(descendant of the Rev
George Roberts, Ebens-
burg, Pennsylvania.)

This and similar entries made by other Welsh-American visitors are reminders of the constant stream of emigration which, in the late 1700s and throughout the 1800s, took hundreds of Llanbryn-mair people from their rented farms and cottages and their familiar hills to seek a freer and less impoverished life in another land.

One may assume that George Roberts's descendant flew the Atlantic in 1975 in a few short hours and, very probably, paid his respects to his roots from the comfort of a hire car. It so happens that we can compare his presumed mode of travel with that of his emigrant ancestor, for in his old age George Roberts, in a letter in Welsh, gave a detailed account of the eventful journey to America which he and his young bride had endured, fifty-five years earlier, in 1795.

The letter was written to his nephew, the preacher, writer and campaigner Samuel Roberts of Llanbryn-mair who, incidentally, was himself to lead a most ill-fated emigrant group to Tennessee in 1857.

Tearful farewell

The party which George Roberts and his bride Jane joined was led by Ezeziel Hughes of Cwm-carnedd, and included a further five men and four women. Ezeziel Hughes had been to Bristol and had arranged with the owners of a ship called the Maria that his little group should be picked up at Carmarthen on a date in the middle of July.

So, on Saturday, July 11th, Ezeziel Hughes having left earlier, George Roberts and the rest of the party set off on foot from Llanbryn-mair. One can imagine the tears that flowed as goodbyes were said on both sides by relatives and friends who might well never meet again — although, in fact, George Roberts said '... I could not weep, despite the relief that shedding a flood of tears would have afforded me.'

The party reached Carmarthen on Tuesday evening, and their worldly goods, brought there by George Roberts's father's waggoner, arrived the next evening.

The news that greeted their arrival

Journey to a new life

Alun Price relates the trials of a group of Welsh emigrants

val in Carmarthen triggered off a series of complications that would have daunted the stoutest hearts. The Maria was too large to come up river to Carmarthen, and the party would have to sail to Bristol to join her there. They therefore engaged one William Hugh to transport them to Bristol in his smaller craft, and their goods were taken on board.

No sooner was this done than they noticed down river a vessel that was 'more ornate and tidy than the average.' They discovered that the Press Gang was on board — Britain and France then being at war — and it would have been the height of folly for the men of the party to risk being caught on board ship and being pressed into the Navy.

They decided therefore, that the men should walk to Bristol, whilst their womenfolk sailed there, with their possessions, in William Hugh's ship. So on Saturday, July 18th, the men set off and covered forty-five miles that day. On Sunday they held 'two good religious services' and walked ten miles between services.

By Monday evening they had reached the 'New Passage' over the Severn Estuary, crossed on the ferry on Tuesday morning and reached Bristol at about two o'clock that afternoon.

Some time later they received word that their womenfolk had moved down river from Carmarthen to the little port of Llanstephan, where they were awaiting a favourable wind. George Roberts wrote to tell them to remain on board, and informed them of the lodging-house at Bristol where he and the men were to be found.

At Llanstephan, day followed tedious day, and on Monday, August 3rd, the women in their turn, weary of waiting, set off on foot for Bristol. Soon after they had left, the wind

changed, and William Hugh's ship sailed for Bristol with the party's goods.

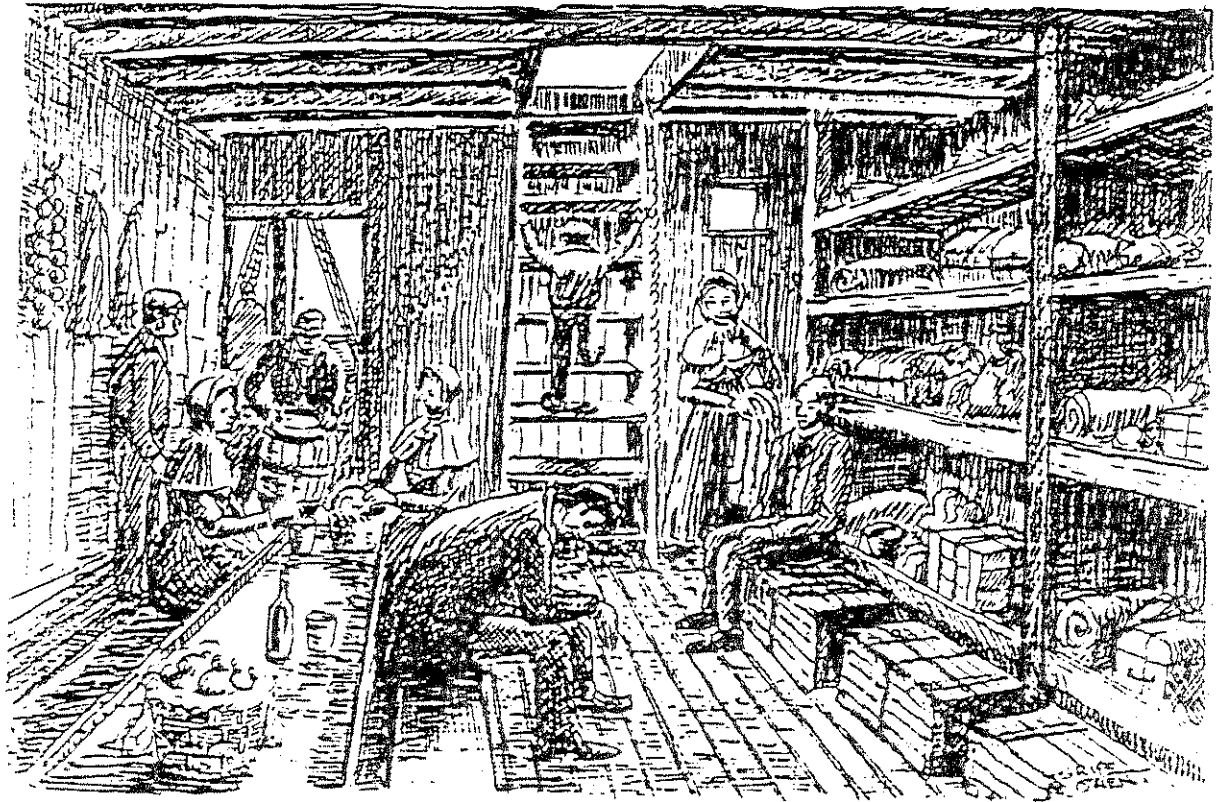
The women, too, realised before long that the wind had changed; they turned from their route and made their way as fast as they could to Swansea, where they had the good fortune to find a ship about to leave for Bristol. They boarded it and reached Bristol at ten o'clock on Wednesday. They made their way to the lodging-house where they expected to find the men, only to learn to their dismay that the Maria, with the men on board, had begun her voyage to America the previous morning, Tuesday, August 4th.

What had happened was this: The captain of the Maria, since the wind had changed, had assured the men that they would now meet William Hugh's ship in the channel. They did indeed meet her, as predicted, on Wednesday morning, and one can well imagine with what consternation the men discovered that their womenfolk were not on board. So the Maria turned around, and followed William Hugh's ship to within a few miles of Bristol.

The women, meanwhile, had heard contradictory reports about the likely whereabouts of the Maria. They were evidently, despite the unaccustomed circumstances in which they found themselves, a resourceful and tenacious group, for they hired a boat to carry them down the channel to search for the Maria; they saw no sign of her, however, and returned at nightfall to their lodging.

Whilst all this was going on on the women's side, George Roberts and Ezeziel Hughes, out in the channel, had boarded William Hugh's ship and were returning to Bristol without any great hope of finding the women there.

The two men reached the lodging-house at midnight, and the



From facing page

Sketch by Griff Owen.

Men and women separated to avoid press-gangs

first thing that George Roberts heard on entering was his wife saying: 'That's George's voice.' So ended, in joy and relief, a day that George Roberts describes as having been 'one of the unhappiest days of my life.'

Next morning, Thursday, August 6th, the two men and the women left Bristol by boat and boarded the Maria in the afternoon. So, almost four weeks after leaving Llanbrynmair, they were at last all together again and on their way to America, but ahead of them and of the forty or so other emigrants on board — all but three of them Welsh — lay many weeks of hardship and discomfort, and some moments of fear and of acute danger.

Several of them suffered severely from sea-sickness, but despite this and their other troubles they did not neglect their religious duties; each afternoon there were Bible readings and prayers and religious discussions, as well as two sermons on Sundays.

On August 27th echoes of the war in Europe caught up with them. Two ships of war appeared, and a warning shot was fired across the bows of the Maria. The two ships then hoisted the French flag, and two officers boarded the Maria, where they spent half an hour with the captain in his cabin.

It transpired that they were, in fact, British vessels and that the

flying of French colours had been a deception. Thus, within a short space of time, two fears succeeded each other: first of the men being made prisoners of war, and then of their being pressed into the Navy. To everybody's relief the Maria was allowed to go on her way unhindered.

They sailed on slowly in the ensuing weeks, sometimes against storms, until on October 17th they experienced a near-disaster which, not surprisingly, etched itself indelibly on George Roberts's memory: '... a fearful whirlwind descended suddenly on our ship whilst we were under full sail, and the scene was indescribably terrifying. It lasted for only five minutes. The mate told me that he had never been in such peril. I helped him to haul on a rope; but it was truly dreadful to hear him call on God to damn his soul to hell as rapidly as tongue and lips could move; and what was stranger than that was that I could not recall, when the tempest was over, that I had thought even once during those minutes of the consequences of death, or offered up a single prayer for mercy.'

Their voyage was now nearing its

end. On October 24th their plumb-line showed a depth of twenty-two fathoms and, knowing that their landfall was imminent, the captain had the mast-top lantern lit at dusk in the hope that a pilot might sight them. The night was dark, but at three o'clock a pilot-boat came alongside, and their joy was great when the pilot climbed on board and ordered full sail to be set.

At about ten o'clock in the morning they could see land, and before long they were sailing past Cape May and on into the estuary of the Delaware. By next evening they were in the port of Philadelphia, on the threshold of their new life, twelve weeks all but a day after leaving Bristol.

One can but marvel, looking back from an altogether more cosseted and self-indulgent age, at the courage and the single-mindedness of this little group of ordinary mortals who, the first stages of their travels now behind them, went on as pioneers to play their part in opening-up the empty vastness of their new homeland. We know that some of them prospered; one hopes that they all did, for they had surely earned that reward.

Children (surname Scott):

- 73 William J., born May 28, 1867, on Emory Farm; died June 28, 1867.
 Alexander Henderson, born Aug. 20, 1869; married number 75.
 Evan Palmer Scott, born Nov. 19, 1883. In 1941 he was an engineer on an Atlantic freighter but the family lost track of him.



Martha Jones (24)

25. Mary Hughes Jones, born Oct. 23, 1842, at Wartburg, Tennessee; died April 5, 1896. Married Thomas Roberts. He was great grandson of Evan Roberts, who was father of Margaret Roberts, wife of Edward Bebb (4).



The following branches from the Evan Roberts family tree show the relationships deemed most important for the present book.

Randal Roberts

Thomas, b. 1700

Evan, b. 1729 - wife Mary Greene

Mary Hughes Jones (25)

John* - married Mary Breese (1797)

b. 1767 Feb. 25

George*

b. 1769

Margaret-Edward

b. Sept. 1, 1774 Bebb (4)

Mary-Richard Williams

at Bron-y-llan, Mochdre

at Bron-y-llan in Parish of Mochdre

Samuel John Richard Maria

"SR"* "JR"* "GR"*

b. 1800 b. 1804 b. 1810

George-Ann Hughes

b. 1802

William

b. 1801

Richard

b. 1802

John Griffith*

b. 1821,

journalist.

Thomas-Mary Hughes

b. 1833 Jones (25)

Richard Williams, author of History of Llanbryn-mair. See appendix C. His father and uncle were also men of letters.

Starred names are mentioned in the Dictionary of National Biography, a distinction comparable to listing in our Who's Who. The 1767 John and his three sons are subjects of four separate biographical articles.

Samuel, the most famous, was associated with William Bebb (8) and Evan Bebb Jones (10) in the Tennessee colonization project.

George, born 1769, was an independent minister, emigrated to America and founded the Cambria settlement at Ebensburg, Pennsylvania. He received into his home his sister, Margaret, widowed on the Atlantic crossing, and it was there that her old country fiance found her. See Edward (4).

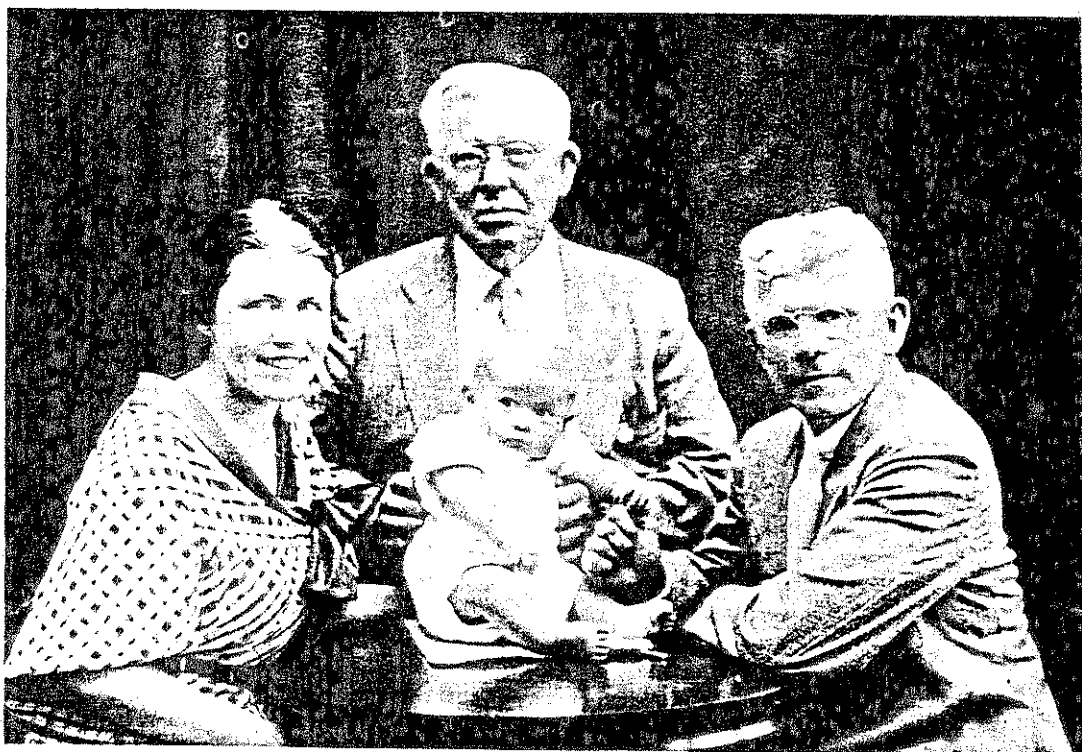
van had 12 children in all.

1. Evan Jones (25) (B.R. Roberts)

FIFTH GENERATION



The First Seven Members of Fifth Generation in 1925
 Maurice Bebb Jones, William Bebb Jones, David Bebb Jones, John Brough Jones
 Margaret Bebb Jones, Mary Jane Jones, Laura Martha Jones



Four Generations
 William B. (26)
 Mary E. (157) David G. (76)
 John A. Wheeler, Jr.

29. David Bebb Jones, born March 10, 1861; died October 4, 1939, at Columbus, Ohio; married April 25, 1891, Margaret Ellen Davies. He lived his entire life on the farm near Venedocia where he was born.

Children (surname Jones)

80 Mary Ceridwen, born July 10, 1892.

81 Laura Bebb, born April 24, 1894.

82 Anna Davies, born June 13, 1897.

David M., born August 9, 1903. Unmarried. Lives on and owns the homestead where his father (David B.) and his grandfather (David M.) lived.

Evan Gomer, born January 14, 1906; married November 12, 1938, Floe Elizabeth Faurot. Lives in Bexley (Columbus) Ohio. Business, Jones Flying Service, Inc., Sullivant Avenue, Airport, Columbus.

30. John Brough Jones, born December 26, 1863; married September 23, 1891, Anna O. Evans. Residence 625 S. Washington St., Van Wert, Ohio. Died Feb. 10, 1943.

Children (surname Jones)

Eleanor Laura, born October 13, 1892. Unmarried. Lives at 625 South Washington St., Van Wert.

Elizabeth Mildred, born July 5, 1895; married September 3, 1931, Harry C. Fockler.

83 Anna Lillian, born March 20, 1899.

84 Margaret Gwendolyn, born May 13, 1904.

31. Margaret Bebb Jones, born May 31, 1866, at Venedocia, Ohio; died March 5, 1936, buried Venedocia Cemetery. Married October 8, 1891, Rev. D. Evans Jones, who was born 1865 and died October 3, 1941.

Her obituary reads in part as follows: "On her father's Ohio farm, Mrs. Jones knew the character forming discipline of pioneering life. Trees were felled to build their first log cabin home. The labor and responsibility of farm life in a new land was shared by all members of the family. And religion had its part--an important part--in this home. Her grandfather came to this country that he might have greater freedom than could be gained in Wales to express his religious emotions by instrumental as well as vocal music in the sanctuary. * * * The catechism and the scriptures in the Welsh language were memorized by all the family. In her later life it was this memory work of the old Welsh Sunday school which most readily came back to her, sustaining and comforting her in her hour of need. Something of the effect of this religious training in the home is reflected in the fact that of her four brothers three are elders in the church and all take an active interest in its work.

On October 8, 1891, Margaret Bebb Jones was united in marriage with Rev. Daniel Evans Jones who had recently come from Wales to this country and was a graduate of Lane Theological Seminary, Cincinnati, Ohio, in the class of 1891. He had been called to the pastorate of the Welsh Calvinistic Methodist Church of Alliance Ohio, and here the young couple began their life together which was to continue for forty-five happy years of comradeship and love. In 1894 they moved to Middle Point, Ohio, while they served the Presbyterian churches at Middle Point and at Venedocia. Later they moved to a house on the old home place in Venedocia, where they resided until Mr. Jones was called to the pastorate of the Presbyterian Church, of Cambria, Wisconsin, in 1914."

Children (surname Jones)

85 Jane Persis, born February 28, 1894.

Laura Frances, born February 6, 1896, in Venedocia; married June 4, 1942,

Howard Owen Williams. Residence 3629 Colfax Ave., So., Minneapolis, Minn.

Infant daughter, born November, 1897; died same month.

86 David Caradoc, born December 8, 1898.

84. Margaret Gwendolyn Jones, born May 13, 1904; married Aug. 24, 1929, Lewis A. Ballard. Live at 259 Homer Street, Newton Center, Massachusetts.

Children (surname Ballard):

John Addison, born Nov. 6, 1930.

James Lewis, born Feb. 7, 1933; address: 33 Damien Road, Wellesley, Mass.

Sarah, born Sept. 10, 1938.

85. Jane Persis Jones, born Feb. 28, 1894, in Alliance; married July 28, 1923, Thomas R. Jones. Live at Cambria, Wisconsin.

Children (surname Jones):

Jane Bebb, born Oct. 15, 1925.

Elinor Ann, born May 20, 1929.

86. David Caradoc Jones, born Dec. 8, 1898, in Middlepoint, Ohio; married Aug. 19, 1933, Eleanor Hannah Williams. Residence: 702 Beaver Street, Beaver Dam, Wisconsin. Chemist in Kraft-Phoenix Cheese Factory.

Child (surname Jones):

David Bebb, born Aug. 14, 1934.

87. Rev. Hugh Bebb Jones, D.D., born April 21, 1901, at Venedocia; B.A. 1924 Park College, Mo., D.D. 1938 McCormick Theological Seminary, Chicago, 1 year graduate work at University of Edinburgh and 3 months at American School of Oriental Research, Jerusalem. Married at Sioux Falls, S. D., by his father, Rev. D. Evans Jones, Cambria, Wisc. Pastor of First Presbyterian Church of Great Falls, Montana. Chaplain in World War II.

Children (surname Jones):

Daniel Evans, born June 21, 1934.

Elizabeth Ann (adopted), born Aug. 14, 1940.

88. William Brough Jones, born Feb. 29, 1904, at Venedocia; married June 4, 1933, Ruth Chase. Live at 2606 School Street, Two Rivers, Wisconsin. Band Leader.

Children (surname Jones):

Mary Margaret, born April 3, 1934.

Wilma Evans, born Jan. 9, 1938.

89. Rev. Maurice Ewart Jones, born June 27, 1907; married Aug. 22, 1939, Isabel Louise Drescher. Pastor Presbyterian Church, Baraboo, Wisconsin.

Children (surname Jones):

Jean Frances, born July 6, 1940.

Louise Bebb, born Oct. 26, 1942.

Gwyneth Ann, born Dec. 27, 1943.

90. Margaret Ceridwen Jones, born March 24, 1909, at Venedocia; married June 21, 1938, Ralph August Messer. Live in Beaver Dam, Wisconsin, 605 Oneida Street.

Child (surname Messer):

Margaret Emma, born April 24, 1939.

91. David Emlyn Morris, born Feb. 15, 1899, in Venedocia; married Feb. 27, 1933,



Captain Hugh Bebb Jones, D.D.
Jan. 31, 1944.
No. 87.

HISTORY OF THE BEBB CLOCK

Mentioned Middle of Page 14 of Bebb Genealogy.

Gift to Margaret Roberts (4) in Wales, the brass works of the clock as a wedding present from her father Evan Roberts. The clock face bears the name Hugh Jones Machynleth.

In unloading the ship the box was dropped in the Delaware River, but was rescued without injury. In 1800 Margaret married Morgan Owens. He died at sea on his way to America.

She came to Ebensburg, Penn. where a brother was living and there on February 12, 1802 she married Edward Bebb (4), who came here in 1795 and had purchased a home in Butler County, Ohio.

In 1804 Cabinet maker Stephen Hayden made by hand the case of wild cherry, split from puncheons and dressed by hand. There are marks on it where his tool chipped in too deep.

The door was 11 x 13 inches. There was no glass in Cincinnati to fit it so it was necessary to use two pieces. It had one weight and was wound with a chain every day.

It was of great interest to the Indians who used to visit at Grandfather's home and especially when he made it strike around they would look to see that the door was open that they might run as they were superstitious.

In 1852 it was moved to the home of Mary Bebb Vaughan (9), wife of William Vaughan.

In 1883 after her death it was moved to her son's, John Greene Vaughan (21), north of Odin, Ill.

In 1909, after his death in 1903, it was moved to the home of his daughter Annie Vaughan Cope (62), wife of Walter L. Cope in Tonti Township, Marion County, Illinois, where it is at the present, Dec. 5, 1945. It is in good running condition.

Copy of Paper Pasted in Clock.

"This clock was brought by my mother to this country from Wales in the year 1801 and to the Miami Country (then included in the "Northwest Territory") in the year 1802 and has been running ever since. I believe it to be the first clock that ever crossed the Miami River.

February 13, 1868.

Mary Vaughan"

(Mary Vaughan is #23 in the genealogy. Clock data and photo were supplied by Leila Cope, daughter of Annie Vaughan Cope (62). W.R.)



all over the United States.

1973

Salem Presbyterian Church To Celebrate 125th Anniversary

VENEDOCIA — The Salem United Presbyterian Church is now finalizing plans for its 125th anniversary celebration. The fest is set to open at 8 p. m. Saturday, Sept. 1. The Rev. James G. Patterson of Waterford, N. Y., will be in charge.

The program will consist mainly of a sacred concert featuring the singing of the once well-known Venedocia male chorus, under the direction of J. Alford Breese.

Sunday morning the regular worship service at 9:30 a. m. Sept. 2 will be conducted by the Rev. William Chalmers of Danville, Ill., assisted by the Rev. W. T. Jones of Arlington Heights, Ill., who will give a sermon, in part, in Welsh.

A memorial service will be held in Veterans Park in the Venedocia Cemetery at 3 p. m. Sunday with the sermon delivered by the Rev. Maurice Jones of Baraboo, Wis., with the Rev. Morgan Roberts of Portland, Ind., assisting.

The celebration will be climaxed at 7:30 p. m. Sunday with the annual Gymanfa Ganu which will be directed by a native of this community, Prof. L. G. Jones of Marion.

Jones attended one room schools in York Township and graduated from Van Wert High School. He attended Ohio Northern University, Cincinnati Conservatory of Music and Northwestern University. He completed his education with a masters degree from New York University. Jones taught music in Van Wert, Auglaize and Hocking County schools, and completed his teaching as director of music in schools of Marion for 31 years, retiring in 1966. For over 30 years he has served as choir director of the first Presbyterian Church, Marion, and has directed Gymanfa Ganu celebrations in Van Wert, Gomer, Columbus and Venedocia. He is also active in many musical groups.

Mrs. Mary Evelyn (Jones) Tanner of Natchez, Miss. will be guest soloist at the annual event.

Gwlad, gwlad, 1973

...pleid-iol wyf i'm gwlad,
Tra mor yn fur i'r bur hoff bau
O bydd-ed i'r henaith bar-hau

(Wales! Wales! fav'rite land of Wales!
While sea her wall, may naught befall
To mar the old language of Wales.)

— Last hymn in the Centenary History of Salem Presbyterian Church, Venedocia, published in 1948.

"Many of us at the Salem Church can well remember when all the hymns and sermons were in Welsh," said Henry Morris, a retired farmer who has lived in the Venedocia area for 85 years.

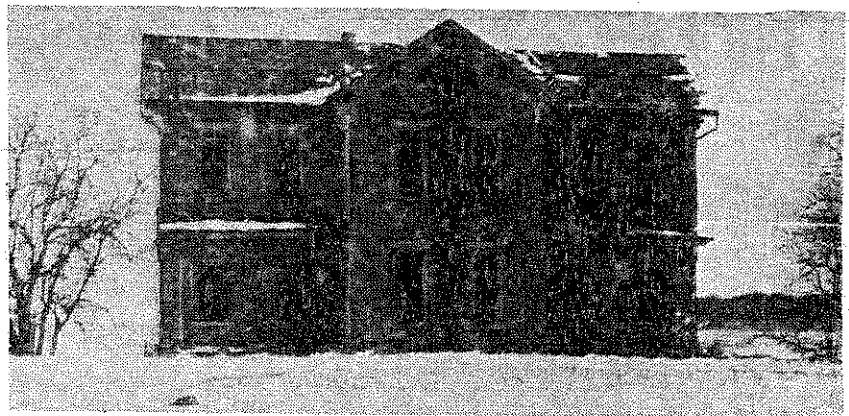
"The story goes that when one of the early settlers said 'Here's where I came' in Welsh it sounded like 'Venedocia' to the English-speaking people, and that's how the town acquired its name."

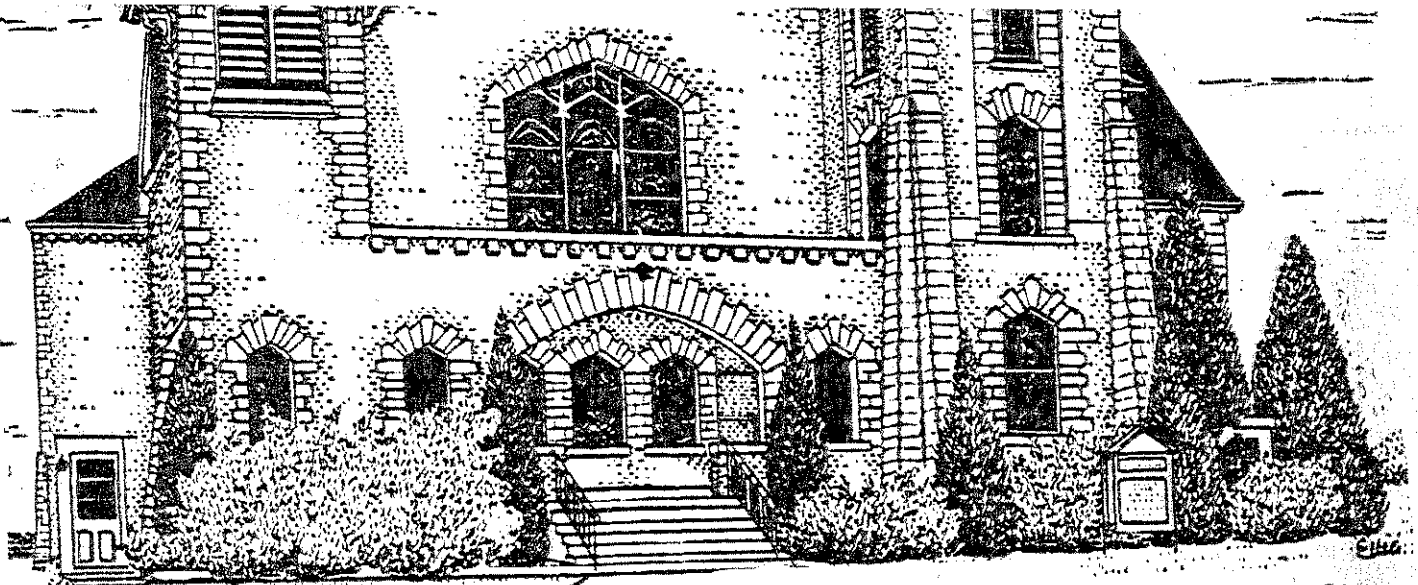
Venedocia, several miles north of the Mercer County line on Ohio 116, was founded in 1848 by three Welsh families. Over the next few years many others with names like Jones, Hughes, Evans, Owens, Bebb, George, Morris and Morgan came from Wales, settling on and prospering from the rich farm land.

From the beginning the church was the hub of life for the Welsh in Venedocia. The first church was built in 1853 across the street from where the church now stands, and the second in 1866. The present beautiful building, pictured at left, was built in 1897.

The immaculate condition of the Salem church testifies to its importance in the lives of the members of its congregation and to the high regard in which the present minister, the Rev. George W. Witmer, is held.

The little Zion Church several miles out of town on Jonestown Rd., for which the Rev. Witmer is also pastor, is in the same charming style and also is beautifully maintained.





Salem United Presbyterian Church

Venedocia, Ohio



Osborn Jones of near Venedocia, a fluent speaker of Welsh, reminisces with Mrs. Jones about the old days when it was a serious offense to sit in another's pew at the Salem Church.

"I clearly remember when the present church was built," said Henry Morris, who with his brother Dave, 90, counts himself among the senior citizens of the Salem Church.

"One of the best things that ever happened for Venedocia was when the English-speaking Presbyterian Church burned. This congregation eventually joined ours and the community was united. The church membership also swelled in 1920 when the Horeb Church north of town joined Salem.

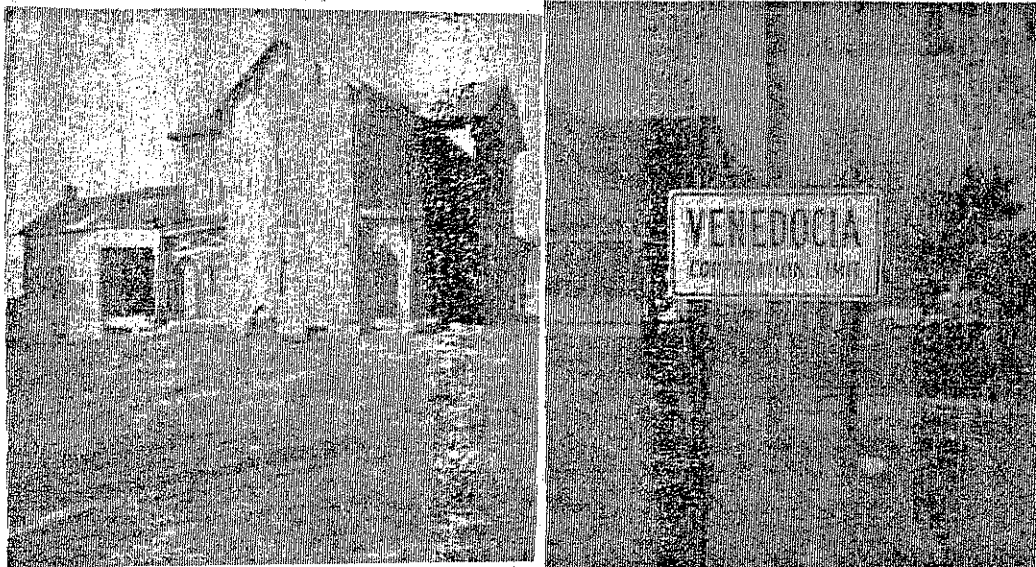
"Our pastors were all born in Wales until Rev. Johnson came here in 1943. They were real diplomats, speaking to the old people in Welsh and the younger generation in English. The Welsh and the English intermarried and gradually the Welsh language has faded out."

One Welsh tradition still zealously celebrated is the annual Gynfa Ganu or song festival, to be held this year Sept. 1 and 2. This marks the 125th anniversary of the church and many special activities relating to the Welsh heritage are planned.



Getting Ready For The St. David's Day Banquet

The women of the circles at Salem will spend Wednesday, March 7, cooking for the annual dinner honoring St. David, the patron saint of Wales. The public is invited to buy tickets for the dinner and to hear the beloved Welsh ex-pastor, the Rev. William T. Jones speak.



VENEDOCIA LANDMARKS—Left, is the former home of Squire Evans, near Venedocia. The "Squire" sponsored many immigrants from Wales who came to the Venedocia community to work out their passage money. Right, is the corporate limit sign.

Patron Saint Of Wales Commemrated

Venedocia Steeped In Old Welsh Lore

By Beryl Pepple Monroe

The people of Welsh descent in the Venedocia community and their friends gathered at the church March 1 as they have done for many years to commemorate the death of David, the patron saint of Wales, which occurred in 588.

Saint David, born in Wales, was of royal birth and is supposed to have been a descendant of the Virgin Mary's sister. Although of the Catholic faith he did much to encourage people of all denominations and warned them to "guard your faith and your religion".

He was canonized in 1120.

In September, Venedocia will hold their annual Gymanfa Ganu.

The Elsteddfod, another beloved Welsh institution, once a yearly competitive affair in the Venedocia community, has been discontinued but is observed in other towns where Welshmen settled and in the old country.

Wales was divided into two kingdoms, North Wales and South Wales, and the rivalry was strong. This feeling followed the immigrants to America and was just as strong and bitter here for many years.

Those who know the Welsh people center their social life almost completely around their church, especially in the early days, will be surprised to know that prior to 1730 Wales was about the least religious country in the world. This condition was due to a ruling of the Established Church of England sending bishops to Wales who could neither understand nor speak the language. Often church services would be once a year or even two years would pass before a bishop came.

Then a great revival swept over the land between 1730 and 1740 and the church became the hub of the Welshmen's lives.

WELSHMEN as a whole believe in freedom with all his heart for himself as well as others. Most of them have the rare gift of imagination, a whimsical sense of humor and they can tell a good story.

The men from North Wales had deep-set eyes, high brows, square-cut features, faces of unmistakable character and intelligence. Many of them were fair.

The natives of South Wales were dark, short, sturdy, intelligent, impatient, quick-tempered, friendly and generous to a fault.

Most Welsh are sincerely and deeply religious but as a well-known writer once said, "One type of Welshmen is so full of the fear of God and so full of the lust for living that he lets not his right hand know what his left hand is doing."

THE EARLY Welsh who came to Van Wert County brought many characteristics of the old country that persist to this day. Perhaps the most inherent one is the compulsion they feel to attend funerals.

In Wales a man could live all his life without leaving much of a mark in the world but the day he died was his. Any person staying away from his services better have a good excuse and any man seen working in the fields at that time was in disgrace.

sons of Wales the deceased was carried to his last resting place on the shoulder of four close male relatives. If they passed several "pubs" along the way the group was apt to arrive at the cemetery in a jovial mood. They published a Donation Book in which the offerings of each member of the church was listed and this custom is still observed in the Venedocia church.

In Wales they disliked surnames, preferring to call their people John ap Joseph; meaning the son of, this would go on like the Biblical begats. The Welsh court records became so confused that the British forced the Welsh to take surnames.

On emigrating to America, perhaps as a gesture of defiance, John Jones many times dropped the Jones using his father's baptismal name. This is

why 90 per cent of the Welsh surnames are baptismal ones. Sometimes in the old country there would be seven John Jones families living on farms all in a row. To distinguish them, one would be John Mawr (because he was big), another would be Bill Bach (because he was small). Often his occupation would serve as his last name.

A FEW years ago in the Venedocia community the young people did not know the names of people they had known all their lives. The postmaster was David Saddler (his occupation at one time). He or his wife seldom heard the name of Evans. "Squire" Evans' children instead of bearing the Evans name were Davy Squire and Bill Squire all of their lives.

The early settlers brought with them the belief that no work should be done on the Sabbath. Shoes were shined, wood and water carried, much of the cooking and baking done, all on Saturday. No walking with the opposite sex, whistling or loud laughter were permitted on Sunday. Dancing, games as well as playing cards, theater going and anything that smacked of frivolity was frowned upon.

"Squire" Evans, whose home if a disappearing landmark, sponsored many immigrants from his native land, possibly paying their passage money (about 5 pounds) and giving them work on his farm until they could get a start.

Mrs. Jane Lloyd, whose des-

John Calverton wife



KS—Left, is the former home of Squire Evans, "Squire" sponsored many immigrants from Wales who community to work out their passage money. it sign.

Wales Commemered

Venedocia Steeped Welsh Lore

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why 90 percent of the descendants still live in the area, worked in the Squire's home when she was a young girl. Some of the descendants still live in the area, worked in the Squire's home when she was a young girl. One Sabbath morning she was straightening up one of the rooms and picked up a newspaper, only glancing at the headlines. Suddenly she heard a stern voice as the paper was snatched from her hands and the Squire was saying, "No one reads the paper in my house on the Sabbath."

A FEW people of the Venedocia people of people of their lives. David S. at one time heard the Squire's name.

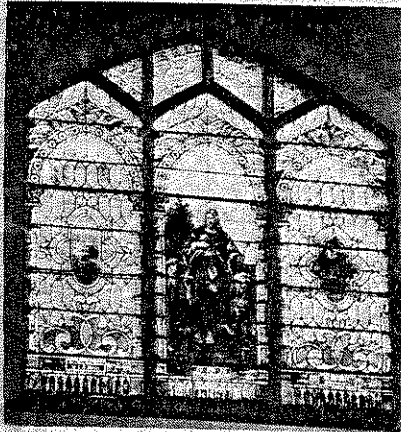
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RUSSELL O. EVANS, whose father Richard O. and his uncle Daniel O. Evans were greatly interested in all things pertaining to music, can remember when his father in anticipating of a large singing festival went into town and bought two pianos. Evans also recalls that the composer Prothero would write a composition every Christmas and dedicate it to his father.

The community is very proud of having sent at least 25 music teachers and choir leaders and one well-known composer out into the music world. Most of them return every September for a reunion.

*John Calvin Evans
wife*

History Of Church Unfolds As 125th Anniversary Marked



20 STAINED GLASS WINDOWS — The beautiful stained glass is a part of the history of Salem United Presbyterian Church. The feature consists of 20 smaller stained windows, and was donated in memory of some of the early families of the Venedocia area.

EDITORS NOTE: The Salem United Presbyterian Church is having its 125th anniversary this weekend. The celebration is scheduled to begin at 8 p. m. Saturday evening and will feature several services and events. The celebration will continue through Sunday, and will be climaxed by the annual Gymanfa Ganu, to be held at 7:30 p. m.

In compliance with the event much of the history of the church, the residents, and the surrounding Venedocia area has been investigated in order to more fully understand the various markings and trends left behind.

By **BERYL PEPPLER MONROE**

The late Mrs. William (Martha Jane Jervis) Meredith of Venedocia had the foresight to preserve the only known detailed account of the first Welsh settlement in the community.

It was authored by her father Richard Jervis an immigrant from Wales, evidently a scholarly man, and published (1899) in the American Welsh paper called "Y CQ Ffail O'r Hen Wlad" — a friend from the old country. About 50 years later Mrs. Meredith took the document to Cincinnati and had Rev. T. J. Williams translate it into English. Since then the tale is well known among interested people of Welsh descent and the translation

borrowed many times from the Meredith family to be copied.

It told of the departure from North Wales (1847) of the three related families of Thomas Morris, William Bebb and Richard Jervis; their ocean voyage of six weeks and three days; their trip to Hamilton County to the Welsh settlement; the 150-mile slow boat ride on the Miami Canal to Toledo, ending with horses and oxen to bring the immigrants to their final destination in Van Wert County.

On arrival they found themselves 100 miles from the nearest railroad, 10 miles from the closest trading post, and their woods inhabited by porcupines, panthers and wildcats.

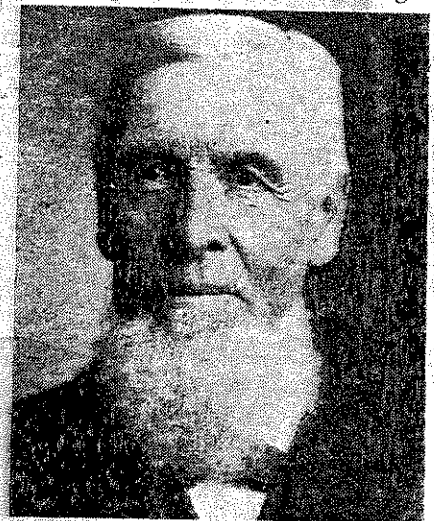
MRS. MEREDITH SAVED more history with clippings too fragile to handle, now cherished by the Waltz, Morris and Geldereich families. One almost whole page of the Van Wert Republican in October, 1898, gives what must have been a complete coverage of the dedication — celebrating its "freedom from debt" — of the present Venedocia Presbyterian Church building on Oct. 14-15-16 of that year. It goes on to relate that, encouraged to build by the Rev. Edward Roberts, they had now paid for the almost \$18,000 Gothic structure with its beautifully frescoed auditorium and the carved seats. Although the 1,534 pound bell, costing \$340, no longer tolls at the passing of one of its members, its sound carries far into the country for church services.

Older members of the church remember when the alcove on the pulpit displayed the corporate seal of the Calvinistic Church of Wales with the open Bible on a rock in the sea, a beam of light above, a dove with outstretched wings in beautiful subdued colors. The clippings tells this also was suggested by Rev. Roberts. During an earlier renovating this was replaced by a patterned design and more recently by a beautifully hand-carved cross. *Not very good*

A bit of research on our part turns up the American Welsh paper mentioned was really an organ of the Calvinistic Church and it was established in New York in 1838. Some members of this denomination were here as early as 1776. The present congregation was the result of a merger 55 years ago of the Venedocia English Presbyterian and Calvinistic Churches. Although the Calvinistic Methodists were faithful followers of Calvin and Wesley they were allied in the old country with the Presbyterian Church — with a variance of seven points. By the turn of the century there were in the Calvinistic Church six synods and 15 Presbyterians in America.

The Van Wert Republican article goes on to tell of the powerful organ and the adequate heating system. This organ has been replaced recently by a fine modern instrument.

The 20 stained glass windows mentioned were in memory of some of the early families and those who followed in a few years. Included were: Mr. and Mrs. Thomas Alban; John and Mary Breese; David M. and Laura Bebb Jones; Mr. and Mrs. John M. Jones, parents of Ella O. Evans; Richard W. Jones for mother; Richard W. Jones for father; Mrs. Rowland Whittington for husband; Richard Jervis for wife, Mary; William Bebb and Margaret by Mrs. D. M. Jones; Mr. and Mrs. Thomas Morris by Thomas J. Morris; David and Sarah Owens by Mr. and Mrs. E. T. Jones; Jeremiah Perry by daughter, Mrs. Mary Jones; David and Jane Hughes; and gifts from Mr. and Mrs. Rowland Evans, K. of P. Lodge, C. E. Society, Welsh Calvinistic Church, Cincinnati, English Presbyterian Church, Venedocia, Zion Church, Mr. and Mrs. J. M. Jones by Sarah Owens George.



Richard Jervis

RICHARD JERVIS settled his family on 97 acres in Sec. 7, Jennings Township about one and one half miles north of Venedocia, now known as the Waltz farm.

For a time the Jervis family lived in a log cabin while they cleared the land. Using native timber they cured it for a year and about the time the war between the states ended, Jervis built the first frame house in the community.

1978 History Of Church As 125th Anniversary

Jervis' great grandchildren, until a few years ago, ate from the same crudely made short round three-legged table that the immigrant family used for their meals. All of their furniture was homemade. Mrs. Meredith told her family she remembered when the lane that runs up to the Waltz house was a road that continued through the farm leading up to the north end of the village and the railroad depot. There is still a narrowing path marking the direction.

Mrs. Meredith was born and spent her last days in this pioneer home. She took an avid interest in historical things and took great justifiable pride in her Jervis-Bebb ancestry.

The prolific Bebb families in Ohio go back to an alliance in the mid-1700s

between a Bebb and Roberts with a relationship to renowned ministers, journalist, and other noted persons in Wales.

Several ancient records indicate that both Jervis and Bebb families are of French origin. During the religious wars in France when Henry IV gave the Huguenots partial freedom to follow the concepts of Martin Luther with the Edict of Nantes, Louis XIV revoked it and the families of Jervis and Bebb evidently fled with the other Huguenots to Holland and then to the British Isles where they lived for several centuries among and intermarrying with the Welsh.

People From Wales Were

By BERYL PEPPLER MONROE

Many early settlers came here with little else than the clothes on their backs, 50 cents and an ax. They generally worked for others until they had saved enough to buy a few acres for a little over \$1 an acre.

With a lifetime of hardwork, frugal living and determination they carved a farm out of the wilderness. Today that acre may sell in the neighborhood of \$1,800.

Your ancestor possibly gave land on which to build a school or a church with an adjoining cemetery in which he now lies.

No doubt he cooperated in establishing law and order, serving on an early jury, helping with the elections, filling such responsible jobs as director of the infirmary, member of

Meredith, saved all of her father's papers, sharing them with many people, but one newspaper clipping written in the Welsh language has kept its secret for many decades.

We could recognize the name Jervis, French Huguenots and Holland. We have known for sometime that the Bebb family had a legend of being French Huguenots which explains the non-Welsh sounding of their names.

Although there are Venedocians who can sing the old Welsh hymns, repeat Bible verses in Welsh, and remember everyday phrases in the old country language we failed to find anyone who could read or translate fluently what we wanted to know.

Finally we found a professor of languages in a large eastern college who could give us the gist of the clipping. The translation was dotted with tongue-twisting names of Welsh places that are not on the map due to the Welsh custom of giving the names of church parishes as their birthplace instead of the nearest town. The churches of the ones who came here long ago are gone and so are the records.

EXCERPTS FROM THE TRANSLATION

Interesting notes about some of the old families of Llanbrynmair (The double L is pronounced thl):

the school board, judge or Justice of the Peace.

More than likely he helped build roads where there were holes big enough to swallow a horse.

We know of at least two Van Wert County pioneer families (in the townships of Jennings and York), unceremoniously dumped out of wagons in the middle of the night with their belongings because the driver refused to drive in the dark on such a dangerous road.

Descendants of one of the above have the legend that a kindly old man, routed out of his bed, took the strangers in, feeding and sheltering them, until they could find a place to live.

Later, when they had settled close by, they heard their hospitable host

The family diversified, intermarrying with many famous families among them the Morris, Davises, and Tibbot. They also married into the Woods family, known for their hospitality and religion.

It was at their home the Jervises heard such famous preachers and after hearing Rev. Howell Harris they joined what became the Welsh Calvinistic "Methodist Movement." (End of translation)

WE WILL take it from there. After researching for many weeks we literally inched our way back through history. We found the Low Dutch were descendants of the Celtic race of northern Europe migrating to Brittany, France, until the Germanic tribes descended on them, finally driving them to Wales where their brythonic or Cymric became the language of Wales.

Since some of these people fled to the Netherlands, the Jervises may have migrated that way. But since they have the legend, they worked their way from Holland (the unofficial name for Netherlands) through Germany. They were so named because of living in the low countries. The Low Dutch were thought to have been the spreaders of the Psalter (translation of the Psalms) and Netherlands was among the first to receive it.

The monastery mentioned in the

had the reputation of taking his swine to market minus their ears. At that time it was customary for owners to notch the animals' ears with certain identifying marks. When the old fellow was asked about the missing parts he said his wife liked to eat them.

We thought we had written and published about all there was to learn about the first three families who immigrated from North Wales in the 1840s to start the Welsh settlement of Venedocia.

The Jervises, Bebb and Morris, closely related, were intelligent, talented and religious.

A grandson of James Jervis (scholar and historian) reached the White House and guarded seven consecutive presidents of the United States.

Jervis' daughter, Mrs. Martha

who attended Oxford. Harris and the noted Rev. Daniel Rowland held the Welsh revival in 1735-36 that planted Methodist in Wales.

The translation mentions the skill of the Jervis family in works of art done in iron and wood. They were following their Celtic heritage that goes back to pre-Christian and the Iron Age.

Parts of their mysterious stone formations in Scotland, Ireland and Wales are still standing. Before Christianity, the Celts worked with designs of chevrons, elliptical curves and spirals. They made helmets and war-like weapons.

The museums in Europe display their works in bronze, silver and gold. Their beautiful enamel works in various colors, pottery urns, drinking cups, etc. have been preserved. After Christianity they worked on illuminated pages of manuscript copies of the Bible, chalices, bells, crosses and shrines.

Our search on the prolific Bebb family is not so complete. Mrs. James Jervis was also of this family. The first Bebb in Wales (probably William) was also a French Huguenot.

The spelling in France was Bieb and in England Beeb. He was a weaver by trade coming to Wales in 1685.

According to Ohio historians Edward Bebb was the first Welshman to settle in Ohio.

Many years ago when we were on a

Montgomeryshire, North Wales, was "bequeathed" to the Monks of Talfolwren Castle by a famous Welsh warrior-poet in the 12th century.

About the time the monastery was disendowed (no date) the name of John Jervise, "Gentleman," was appointed by the government over Deffredd (Called Pasture Houses including Typella) and from that time for 500 years without a break in the line (no date) there has been a family successor of John Jervis inhabiting, extending, tilling and cultivating old Typella farm on the western slopes. Thomas Jervis, having no heir to take over, moved to the bridge of Llanbrynmair and for the first time in five centuries the farm was turned over to others.

According to tradition and other sure sources, the Jervis family is of Low Dutch ancestry and French Huguenots.

The family name, characteristics and individual traits of the family are proof of its foreign origins.

There were among them, generations ago, some characters remarkable for their wit and skill. They were fond of art and skilled in making objects d'art.

translation could possibly have been of the semi-monastic order of brethren called Lollards (Lullards) often called Matemans. Lollards was taken from the Dutch name "lullen" which means to sing soft and low.

They were scattered throughout the British Isles and severely persecuted. They administered to the needs of the sick and dead, singing at funerals.

The brethren followed the translation of the Bible by Wycliff in 1388... Martin Luther acknowledged his great debt to Wycliff's work.

The French Huguenots were organized by the great Protestant Reformer John Calvin (Jean Chauvin) born in France. Because of political reasons several rulers of France suffered the Huguenot movement to grow, hold meetings, build churches and scatter over Europe.

Louis XIV, then feeling them a threat, revoked the Edict of Nantes that had given the Huguenots so much freedom, plunging France into a bloodbath and civil war. Those who escaped fled the country.

Rev. Howell Harris, the Welsh preacher mentioned in the clipping, who won the Jervis family over to his side at the Woods home, was born in Wales in 1714, the son of a nobleman.

field trip to Pennsylvania, we found a record showing that Edward with his cousin Ezekial Hughes sailed on the ship Maria of Salem, Mass., April 1795, spending 13 weeks on the voyage. Bebb walked to Ohio, secured land at Paddy's Run, returned to Pennsylvania and brought back a wife.

They became the parents of William Bebb, born in 1804, the 14th governor of Ohio. Edward Bebb and the Venedocia Bebb lines all descend from William Bebb of Montgomeryshire, Wales, who was born in 1724.

Unless some of the Morris family in Wales has kept old records, very little can be run down on the third of Venedocia's first families.

We know they were from Tolgwiddyl in Montgomeryshire.

In some of the few census records available in the old country the householder's name is listed, the wife often retaining her maiden name, and each of the children named after favorite ministers, relatives, or friends... none of them carrying a common surname. When the Venedocia Salem Presbyterian Church celebrated its 125th anniversary, descendants of those first three families, some of them from the west coast, got together for a reunion.

RECOLLECTIONS OF THE FIRST WELSH SETTLEMENT
IN VENEDOCIA, VAN WERT CO., OHIO

-Translated from " Y Cyfaill", 1894 -J.T.W.
By Mr. R. Jervis

The first detachment that came here comprised of three families; William Bebb, of Rhiwgriafol, Darowen, N. Wales; Thomas Morris, of Dolygweiddil, Trefeglwys, N. Wales; and the writer, R. Jervis, of Llanbrynmair, N. Wales and their families.

We left Wales, the dear old land of our fathers, early in the month of May, 1847, and after a happy voyage of six weeks and three days (there were sixty Welsh people on the ship) we landed safely in the port of New York; and from there, after traveling westward for two weeks, we reached Cincinnati and Paddy's Run, O. where we stayed until the following spring.

In October 1847, Mr. Bebb and his cousin Wm. Bebb, who was Governor of Ohio at the time, went on a journey through parts of Illinois and Wisconsin, in search for a place to settle. They bought two or three sections of land from the Government, for a dollar and a quarter an acre, close to Rockland, Illinois, thinking at the time to begin a Welsh Settlement there, but for some reason they gave up that idea and took a second journey through Allen and Van Wert Counties, Ohio, and they bought land in York Township, Van Wert County, Ohio.

Beginning of April 1848, we started out and travelled northward, one hundred and fifty miles, in a slow boat on the Miami Canal, which runs from Cincinnati to Toledo, Ohio, in search of our new home, which was already purchased. We reached Section Ten, eight miles from our settlement. As Bebb and Morris and their families had started out from Hamilton, and myself and family from Cincinnati, they reached the settlement some days before us. It was late Saturday night before we landed, so we had to stay there over Sunday, in an old disordered log-house, with a dirty German family, but it was well for us to have some kind of a shelter. We shall never forget that Sunday while we live; we didn't understand one word those Germans said, and they were as ungodly as the devil would wish them to be. The next Monday morning, Bebb and Morris sent two wagons to fetch us, drawn, one by a team of horses, and the other by a pair of oxen. After a slow journeying through the woods and brushes for eight miles, without seeing a house or a clearing for miles, we came at last, weary and hungered, safely to the end of our journey. The two families that preceded us were anxiously waiting for us. They had prepared some kind of a log-cabin, which was erected in the woods, with about a quarter of an acre of clearing around it, and that is where the town of Venedocia stands today, and the beginning of the broad and prosperous settlement of Venedocia, April, 1848.

I can well remember the first night in our new home. After we had somewhat arranged the little things we had, before we went to rest for the night, and closed the 'clabors' door, and put some muslin on the glassless window, and held a family prayer to ask Providence to watch over us, and our only child sleeping quietly and us ready to go to rest, we heard something scratching at the door, and making the most terrible noise; after a while it shifted toward the clay chimney at the north end of the cabin, and scratched and made such awful cries as I never heard their likes. I took hold of my gun which was loaded, and after waiting quietly for a moment, I gathered enough courage to go out - my wife carrying the candle. We opened the door, and going out slowly and cautiously, we saw two beasts and I fired at them; one of them fell, but the other escaped. We learned afterwards they were only two porcupines.

- As Mr. Bebb was not to have possession of his holding until the month of September following, they spent the summer months with Mr. Morris and his family. There was three-quarters of a mile between us and them, but there was a path that was kept red between us. At that time the land was thick with trees, was wet and uninhabited. No doubt it had been the hunting ground of the Indians, and the habitation of owls, wolfs, and ravenous beasts throughout the centuries. The Indians had departed for some years before we arrived, but rapacious beasts were still here, such as panthers, wolves, wild-cats, etc.

As regards travelling conveniences, there were no railroad within 100 miles of us, if I remember right. The only means of transporting goods to the communities was by the slow-boat, and when the canal would freeze at the beginning of winter, everything had to be at a stand-still until the ice would melt again. There was a good Flour Mill in Section Ten, which is Delphos today, and there were two stores and a Post Office there. When we wanted to send a letter, or to make some small errands, we had to go to Section Ten to get them. When we had some butter & eggs to sell, we often took them there in a basket, about nine miles distance, through thick forests and along wet, winding paths. After we arrived there, we were given five or six cents a pound for the butter, and five cents a dozen for the eggs in trade. To have any money was out of the question. When we went to the mill, we would start about noon-time to reach there by night. We would tie the horses to the wagon, and we ourselves would stay in the mill-loft until next morning, and the flour would be ready by the time it would be light enough for us to return home, so we could see our way through the woods. We always remembered to carry an axe along with us, in case we would want to open a new track so as to escape some of the swamps. Sometimes we ventured too much; the horses could not go on, and we had to empty the wagon. A story comes to my mind about the Rev. Jenkin Jenkins, Minn. (Siencyn Ddwywaith). One day when standing aside of a swamp on the road, a man with a team of horses who was a stranger in that part came along. "Sir", he said to the Reverend, "is there a bottom to this swamp?" "Yes", he answered, and on went the man with his horses, and deeper and deeper he sank in the swamp. Then he shouted in excitement as he looked at Rev. Jenkins, "Man, why are you deceiving me?" and the Rev. coolly answered, "There is a bottom to it, but you are not near it yet." We, too, saw similiar circumstances many a time. It would have been better for us many times to go round about than to venture straight along.

This State and some bordering States are comprised of wide open spaces, and it was difficult at that time to understand in which direction the water ran as the land seemed so level before it was cleared, but after that was done it appeared so much different. It is said that this settlement is the best agricultural land in north-west Ohio. As we were in a new country we met with much disadvantage, and diseases, such as fever, etc.

It would be appropriate at this junction to say something about our determined and courageous wives, who had been so faithful and a crown to us in every movement. Mrs. Bebb was born in the Fanner, near Dolgelley, Merionethshire, N.W.; and the wife of this writer a daughter of John Bebb, Canoly Wern, Llanbrynmair; both of them by now have risen from the dreary desert, to the blessed Paradise to live! The other wife is Mrs. Morris, (Mrs. Evan B. Evans now) who is still with us; she is the daughter of the respected deacon, Mr. Morris Jones, Cumbiga, Trefeglwys.

With regard to the religious cause, we went along in the following manner, until we secured a settled minister, except the occasional visits we had from outside preachers. Sunday Morning at 10, we held a prayer meeting, or more appropriate a preaching meeting. After one of us had opened the meeting with a hymn, and read a part of Scripture and prayed, Mr. Bebb and Mr. Morris would read a sermon, and then close the meeting with a hymn and prayer. Mr. Bebb had a volume of sermons by Rev. Charles, Carmarthen, and he read from this. Mr. Morris would read a sermon from a volume that was published in Liverpool. So we were privileged with a good sermon every Sunday.

At 2 P.M. we had Sunday School, which was carried on in the same manner as it was carried on by the Rev. T. Charles, of Bala, who established the first Sunday School in Wales and under whose direction Mr. Bebb in his younger days had been organizing Sunday Schools, so therefore he well understood his work.

At 6 o'clock, we had prayer meeting, when one would open and another closed the service, with myself very often somewhere in the middle.

Wednesday at 2 o'clock, a church or society meeting. Mr. Bebb would begin with Scripture reading and prayer. Mr. Morris would listen to the children saying their scripture verses. Then Mr. Bebb would rise, and with his remarks would open the 'seiat'. I well remember him saying that there are three special purposes for holding a society meeting. First, to give expression of our religious experience, to tell what God has done to our souls; second, to take notice of the outward circumstances of the church; third, that it was essential for the success of the religious cause to keep church discipline in the forefront, that to neglect this would be like an opening in the wall for the enemy to come in like a river. Then Mr. Morris would say a few encouraging words, exhorting us not to be disheartened if not blessed with the means of grace as we wished, and he reminded us of Jesus Christ's promise, "I will not leave you comfortless, I will come unto you". And with many other remarks, these two dear and faithful deacons heartened us to carry on, trusting in the Lord that He would surely prosper us physically and spiritually, if we would only remain faithful to His work and cause. And after a few words by myself, Mr. Morris would close the meeting very effectually with a prayer.

That was the first Welsh church meeting that was held in Van Wert County, April 1848. We lived here for about five years without a regular minister. There were many ministers who visited us during this period. The first was the Rev. Michael Jones, of Bala. He preached on a Sunday night in the month of June 1848, and this was the first Welsh sermon in Van Wert County. The Rev. David Jones (Cong.) Comer, visited us in the summer and the autumn following. The Rev. Howell Powell was here in April 1849, and he stayed with us for a week or nine days, on his way to the M.C. Gymanfa in Newark, O. He preached, held a 'seiat', and performed the sacrament of Baptism and the Lord's Supper. He baptized Margaret Ann, the daughter of this writer, (Mrs. M.H. Morgan now) the first Welsh child that was born in the settlement. This was the time that we as a church sent a request with Rev. Howell Powell to be accepted into union with the T. C. Gymanfa, which was to be held in Newark, O., and our request was granted. No quarterly Meeting had been established here at that time.

About the end of March or the beginning of April in the same year, D.M. Jones came here and settled among us; a religious young man, faithful and useful. He afterwards married Laura, the eldest daughter of Mr. Bebb, the first marriage in Venedocia, and both remain with us to this day, and are proverbial for their kindness and faithfulness.

There came in the same spring, David Owens, Edward Jones, Robert Richards, David Hughes, Rowland Evans, and their families. They were all church members, which was a great encouragement to us. We were quite happy and brotherly, and peace and quiet prevailed among us.

In October 1849, the Rev. Robert Williams, and several others from Jackson, O. visited us. Mr. Williams was here about a week, and we had a feast under his ministry. As the boat was late in reaching Spencerville Saturday night, he, and others had to walk eight miles through the woods Sunday Morning. He preached at 2 o'clock from the words in Acts 10:33, "Now, therefore, we are all here present before God, to hear all things that are commanded thee of God." He was in our sight like Peter in the house of Cornelius.

In the year 1850, several ministers visited us; the Rev. W. Parry, Granville, O., and the venerable James Davies (Cong.) Gomer, O., He preached quite often to us during his stay in Gomer, and with zeal and enthusiasm as were his custom. Maybe others were here at this period, but have escaped my memory.

During this year we began to talk about building a church, and the work was completed at the end of the year 1851. It was a frame building, measuring 20 by 30 feet. We paid for it without a cent of help from anybody. On the day of its opening the Rev. Robert Williams and Evan S. Jones, Jackson, O., preached.

A short time before we built the new church, we had a preaching appointment with the Rev. Hugh Edward Rees, of Cincinnati, who intended to stay for a short while in our midst. By the time he arrived here he was very ill, and he died within a few days, which was a great disappointment to us. The Rev. James Davies, Gomer, and Edward Hughes (a young man from Cincinnati who had started to preach) officiated at the house, and the body was taken to Cincinnati for burial.

In 1852 we had a preaching meeting. There were three noted characters taking part in it; the Rev. David Williams, Pittsburgh, Pa., James Davies, Gomer, O., and Samuel Roberts, Llanbrynmair, N.W. The three old veterans were at their best in preaching the unsearchable riches of Christ to us. The three are in heaven since many years.

In 1853, after much anxiety of having a minister to settle among us, at last we succeeded in having the Rev. Hugh Pugh, a native of Morionithshire, N.W., a worthy minister of the New Testament; a strong man in the Scriptures. He labored here for many years; faithful, industrious, and acceptable, for a very little recompense because of the straitened circumstances of many of us.

Some years after Mr. Pugh came here, the Rev. H. P. Howell visited us. At that time he was at Paddy's Run, a young man beginning to preach. When he arrived here Mr. Pugh's daughter had died, and he himself was very sick. This was the first time for Rev. H. P. Howell to officiate at a funeral. While praying for the sorrowing family, he asked most earnestly, if in accordance with the will of God, that Mr. Pugh's life be spared for fifteen years, for the sake of the religious cause in the neighborhood and his family, and strange to say he died in fifteen years from that time.

Space will not allow us to make particular note of the friends that came here from the year 1850 to 1852, such as Richard Evans; D. J. Jones; D. Davies; the blacksmith; John Richard; John M. Jones; J. J. Jones, and their families, all of whom were an ornament to the settlement.

Also we would like to say a word about another detachment that came here about the same period, namely, Hugh F. Jones; Abraham Jones; Thomas Hughes; David Breese; Richard Thomas; and his brother John Thomas; Edward Thomas; William Hughes; John Pritchard; J. George, and their families. They settled about four or five miles to the west of Venedocia, and that place is called the Upper Settlement. They walked on Sunday through the woods to Venedocia to worship in Salem Chapel, where they were members, before they builded a church of their own. For the sake of convenience they all joined together to hold a religious service in the house of Abraham Jones, and the Ark of the Lord continued there for many days. It would not be inappropriate to paraphrase those words in 2 Samuel 6:11 - "And the Lord Blessed Abraham Jones and his household." A church was built there, convenient to the settlement, and was called 'Capel Scion'.

*From
Martha J. Meredith*

Venedocia Dedicates Monument



A new marker was dedicated in the Memorial Park - Venedocia cemetery north of the village Sunday afternoon, thanks in part to the efforts of the Venedocia Lions Club. Working in conjunction with the Van Wert County and Ohio Historical Societies, the Lions Club succeeded in getting a monument erected in the quiet park, denoting the fact that Major General Anthony Wayne and his army of 2,800 men camped near the marker west of the present cemetery on August 4, 1794. Wayne and his army were on a mission to subdue Indians, and was on his way to a village near what is now Defiance. The marker bears a history of Venedocia on one side, and text and a map recounting Wayne's travels on the other.

In the above picture, members of the Venedocia Lions Club were asked to come forward to be recognized for their efforts in securing the new historical marker.

Venedocia mayor Linda Fisher was among those who spoke at the dedication ceremony. She cited the community's Lions Club as a "pillar of the community," relating the club's involvement in many undertakings for the benefit of the quiet rural hamlet.

PARK SIDE GIVEN AS VETERANS MEMORIAL

May 14, 1945

As a memorial to the war veterans of the vicinities of Venedocia and Horeb, David B. Evans of Venedocia has conveyed about three acres of land lying between the old and new cemeteries at Venedocia to Joseph R. Williams, Robert P. Morris and Lloyd Reese, as trustees of the Venedocia and Horeb War Veterans Memorial Park.

The object and purpose of the transaction is to provide a permanent place as a memorial for the veterans who have served, or may hereafter serve, in any of the wars of our country, and where the people shall have the privilege of co-operating with the trustees in the improvement, landscaping, and maintenance of the grounds and in the erection of tablets, monuments or other structures in commemoration of their services.

Historical marker commemorates Wayne's encampment

The Ohio Historical Society dedicated Van Wert County's third historical marker in Venedocia's Memorial Park.

The marker, located west of Venedocia on SR 116, commemorates the site of Maj. Gen. Anthony Wayne's encampment on the night of Aug. 4, 1794.

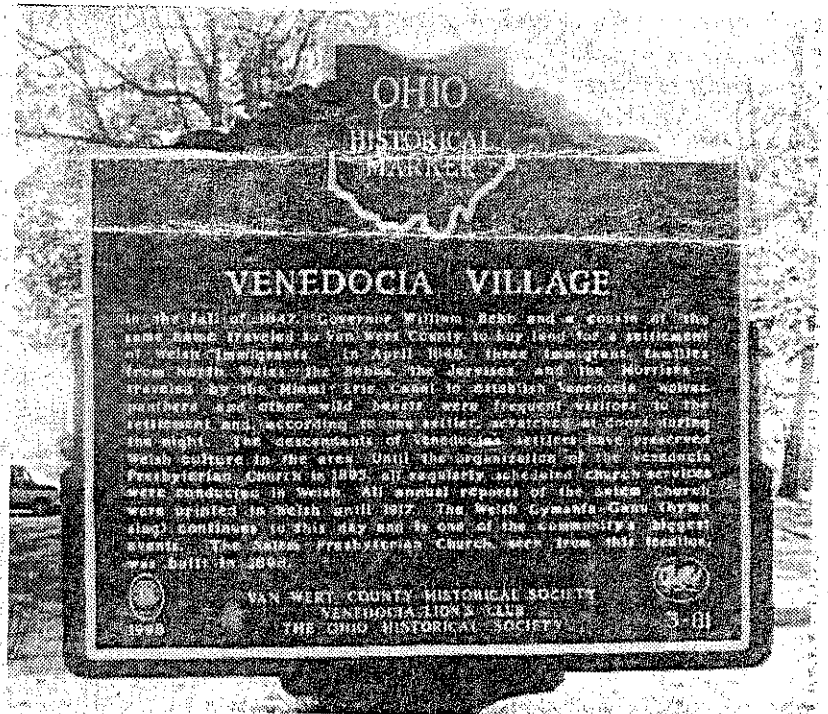
The marker tells the story of Wayne's march across Van Wert County and includes a map that shows his route to Defiance.

After finding a major Indian village near Defiance abandoned, Wayne's forces marched down the Maumee River and were attacked by a force of Indians Aug. 20, 1794. Wayne's victory at the Battle of Fallen Timbers ended in the Indian Wars of the 1790s.

The Treaty of Greenville signed by representatives of the 12 tribes opened much of Ohio to American settlers.

The marker also includes some early history of the village of Venedocia.

Andy Verhoff, chairman of the Ohio Historical Society Sign Committee, said the Van Wert County Historical Society and the Venedocia community, especially the Venedocia Lions Club, worked hard in getting out the story of what happened at the encampment.



As was pointed out at the dedication ceremonies, visitors to the Venedocia park/cemetery should not assume that they've seen it all once they look at the front side of the marker, as the back contains still more information and a map of Wayne's journey over 200 years ago...



May 14, 1968

'To This Place I Came'

Venedocia—Settled By Welsh—Thrives

By BERYL PEPPLER MONROE

Although the most popular legend has it that the name Venedocia means "To this place I came" a recently arrived Welsh immigrant claims it means North Wales. To support this the William Bebb, Thomas Morris, and R. Jarvis families who settled the community in the middle 1800s came from that part of the old country. Also we know that the dialect used in the northern part of Wales is Venodotian, Powysian is spoken in the northeast, Denistrian in the southwest and Gwentian in the southeast.

Edward Bebb, William Bebb's relative, who emigrated to these shores in 1795, is credited with having influenced many of his countrymen to settle permanently in the Buckeye state. Edward's son, William Bebb, married into a wealthy family, acquired thousands of acres of land and became governor of Ohio. The Bebbs brought over between 60 and 70 Welsh people with the intention of starting a Welsh colony in Tennessee but the activities of the Civil War soon scattered them.

The three Welsh settlements in Van Wert County clustered around the Salem Church in Venedocia; Zion Church in York Township (both still functioning), and Horeb Church in Jennings Township which was torn down some years ago.

The first settlers were quickly followed by other Welsh immigrants who had settled temporarily in several southern Ohio counties. Life at first was very hard, it was a two-day trip to have their grain milled, the closest railroad was 100 miles away, and the trading was done at Section 10 (now Delphos) over bad roads.

The Welsh were accused by their neighboring settlements of being clannish. They were and proud of the fact, basing their attitude on "Y SEITHFED RHEOL" — the seventh rule. This is the verse in the Bible that reads "Be ye not unequally yoked together with unbelievers."

The Bible was translated into the Welsh language during the reign of Queen Elizabeth and from then on the word of God to a Welshman meant the Welsh Bible and no other. Members of these pioneer churches were discouraged from attending any other places of worship. They were often "churched" for traveling on Sunday or for marrying out of their nationality. These people had left their native land, facing unknown dangers in a strange country, primarily to escape the feudal system in Wales and to preserve their mother tongue.

After the Roman rule of Wales gave way to Normandy-English conquest the land was in large holdings of a few and there were no small farms. Wales is a land of castles but none of them belonged to her own people. Some of the wealthy Welsh did possess some of the land but they generally intermarried with the English aristocracy and took on English customs. The real tillers of the soil struggled to preserve their identity but felt they had no rights and began to yearn for the time they could gather together enough money to come to America.

One Welshman helped another after they arrived and many of Welsh descent have heard over and over how grandfather lost lots of money signing notes for a less fortunate relative or friend who never quite made it. But most of these ambitious hardworking foreigners realized their dream and in time owned their own farm. Some of them managed additional land to hand down to their children. The community became known for prosperous looking farm homes with well-tended gardens and fields. The buildings were kept in repair and painted regularly.

The law in Wales in the year 1536 read "No person or persons using Welsh speech shall have or enjoy any manner of office or fees either in the realm of England; Wales; or other in the realm of the King's Dominion". The Welsh were determined that their wealth of literature should not suffer the loss of its real meaning in translation. So the Welsh fought the British desperately for over 300 years to keep their language alive only to lose the battle in this country to their own children and grandchildren who refused to speak it.

The people in this community came from a land of fiery orators and their church was a theater as well as a pulpit. The congregation expected to be thrilled. They had brought with them to the new country the teaching of famous early Welsh preachers such as John Elias; Christmas Evans; John Jones; Henry Rees; Griffith Jones; Howell Harris; and Daniel Rowland. The last named were Methodist reformers. There was also Thomas Charles, the father of the British and Foreign Bible Societies. The Welsh were considered highly critical of preaching and in the early days were known to have made a minister quite uncomfortable who did not measure up to their expectations.

One can hardly discuss the Welsh without mentioning their love for music. There have been many heated arguments as to which Welshman was the first music leader in the settlements. One senior citizen thinks the credit should go to a nameless slovenly man who dug ditches, eating his lunch while studying a music book in his hand.

A male chorus, at the turn of the century, composed of many Venedocia singers traveled from coast to coast winning honors in large city Eistedfods. The early singing was a cappella and it was many years before they would allow an organ in their church. They confined their music to religious hymns which in contrast to (for example) the toe-tapping gospel singing, has often been described as lugubrious.

Scattered among the families of Welsh descent are many relics of the past. The Elg Evans family has cherished hair pictures made by Mrs. Evans' mother (Mrs. Evans Rees) many years ago from her mother's (Mrs. John D. Brees nee Jones) and her sister's hair.

Another was made from the hair of three favorite horses. The hair is artistically interwoven with wire and beads.

In the Layton Jenkins' home are evidences of the skill in knitting, crocheting, tatting and quilting of Mrs. Jenkins mother and aunt. In their younger days these sisters embroidered silk lining for men's tall hats.

Collectors know of the lovely old lamps, shawls from the old country; dishes; candle sticks; handmade lace; quilts; old stands; dropleaf tables; fine linen; and Welsh Bibles being handed down from generation to generation.

The village of Venedocia itself is no longer representative of the Welsh people because of the many changes down through the years but there are a surprising number of full-blooded Welsh on the land their ancestor settled.

This relatively quiet town was once a beehive of activity. Once there were oil wells being drilled in the fields so of course there were several boarding houses in the village to accommodate the drillers; a butcher shop; a restaurant; a grocery and a combination grocery, clothing, and shoe store; a creamery; barber shop; grain elevator; stock yards; another combination of drug, hardware, and farm implement store; a livery stable; a milliner; two doctors; a dentist; two blacksmith shops; a brick school house; and two churches. Like all small towns of that era the local undertaker also sold furniture.

Some of the villagers can remember when the livery stable was built. The carpenters made the plans, built the barn flat on the ground, and then had a barn-raising. It is said that every part fell into place without a mistake.

50
Don O.
Evans
Main

Venedocia Memorial When Completed

To Lay Cornerstone Sunday For Venedocia Memorial

Sunday at 2:30 P. M., a cornerstone laying ceremony will be held in the Veterans' Memorial Park at Venedocia, when the cornerstone of the Veterans' Memorial will be laid.

This memorial has been given by the Venedocia, Horeb, and Zion communities in tribute to the members of these communities in tribute to the members of these communities who served in the War of 1812, the Civil War, the Spanish American War, World War I, and World War II.

The memorial has been designed exclusively for this park by the Piqua Granite and Marble Company of Piqua. This company will also build the memorial.

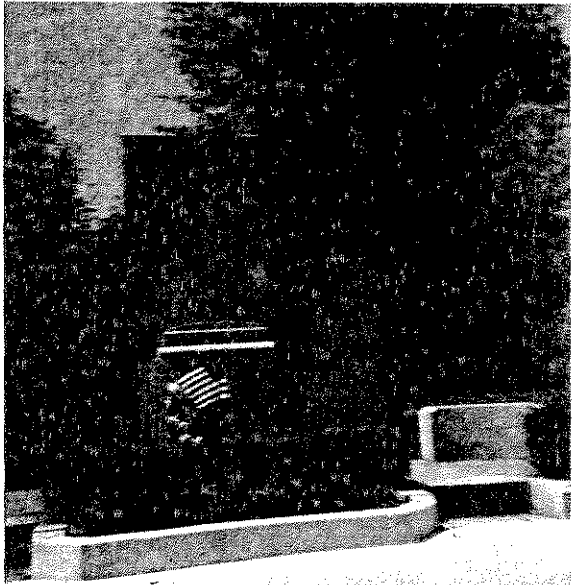
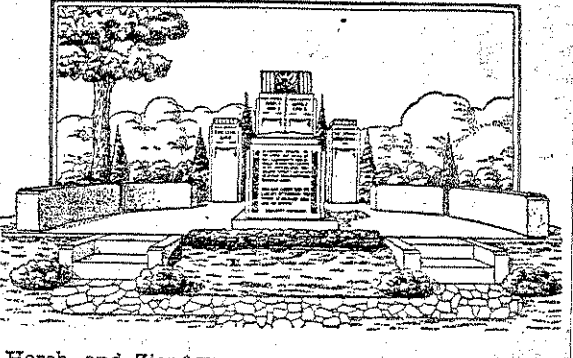
The Veterans' Memorial Park is a plot of four acres of ground which lies between the old and new sections of Venedocia Cemetery. The granite memorial proper is situated in the middle of the plot. The memorial will be completed before Memorial Day, 1947, and will be dedicated at that time.

Rev. Robert B. Harriman, pastor of the First Presbyterian Church of Rockford and formerly a chaplain in the United States Army, will be the speaker next Sunday afternoon. The Men's Chorus, under the direction of J. Alford Breese, will sing.

In case of rain proper shelter will be provided for the ceremony. The public is invited to attend.

Looking forward to the return of more than 50 young men of the community from World War two, a Veterans' Memorial Committee was formed to erect a fitting memorial. Officers are Joseph Williams, chairman; Lloyd Rees, secretary, and Henry Morris, treasurer.

Oct 18, 1946



PARK SIDE GIVEN AS VETERANS MEMORIAL

May 14, 1945

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fairground.

A SHORT CONCERT by the Van Wert Masonic Fellowcraft Band at 7:30 p.m. Sunday opened the activities that included the countywide church services and the fireworks. Some 2,000 persons are estimated to have attended the church services and approximately 6,000 attended the fireworks display.

The primary speaker for the service was Dr. Douglas Gallagher of Moody Bible Institute of Chicago. Others taking part included: the Rev. Ron Fruth, St. Paul's United church of Christ, Harrison Township; the Rev. Lowell Nelson, president of the Van Wert County Ministerial Association and pastor of Trinity United Methodist Church; Harold Jewett, First Presbyterian Church; the Rev. John Green, Faith Assembly of God Church; Glenn Jenkins, St. Mary's Roman Catholic Church; the Rev. Henry Snyder, St. Mark's Lutheran Church; the Rev. Howard McCracken, Calvary Evangelical Church; the Masonic Fellowcraft Band; St. Mark's Lutheran Children's Choir, and the First United Methodist Adult Choir.

Sources for the service included the Declaration of Independence, the Bill of Rights, the Emancipation Proclamation, Franklin D. Roosevelt, the United Nations Declaration of Human Rights and Lyndon B. Johnson as he signed the Civil Rights Act of 1964.

A number of traditional and patriotic hymns were also sung as part of the service.

Following the services was the annual fireworks display sponsored by the Chamber of Commerce. This could be the last fireworks display in the county if a bill, which is pending in Congress, which outlaws fireworks nationwide, is passed.

Included in the display were Niagara Falls and the American Flag and it was highlighted by eight to 10 ground displays.

At around 10:30 a.m. Saturday the activities got off to a flying start with the parade through Venedocia. Over 50 units participated from all over the county with Marvin Evans as the parade marshal.

Park. These will join monuments honoring the people of Venedocia who have served in the armed forces since the War of 1812. The two new monuments honor those who have served in Vietnamese and Korean and in peacetime.

The highlight of the program was when F-100s from the Indiana Air National Guard stationed at Baer Field conducted a two pass fly over as a salute to Venedocia's war veterans.

Serving as master of ceremonies for the dedication service was Robert L. Wilhelm, executive manager of the Van Wert Area Chamber of Commerce. Highlighting the program were the presentation of Bicentennial, state and national flags to the village of Venedocia.

Paul Good, chairman of the Van Wert County American Revolution Bicentennial Commission, presented the Bicentennial flag to the village. Wilhelm presented the national flag for U.S. Rep. Delbert L. Latta (R-5th, Ohio) who could not attend, the state flag was presented by State Rep. Michael G. Oxley (R-82nd District) and the county flag by Mike Poling.

Irvin Williams also displayed one of the plaques which will be used to mark Wayne's trail through Van Wert County on his way to meet the Indians at Fallen Timbers.

The markers will be placed on Aug. 4, 5 and 6 by the Bicentennial Youth Committee. The committee is made up of representatives from each of the youth organizations within the county.

Williams stated that a problem had developed with the placing of the markings. He told the crowd that the state and federal government have forbidden the placing of the marking signs within so many feet or rods of the right of way.

The memorial stones were unveiled by members of the Memorial Park Committee and Memorial Park Trustees.

OTHER BICENTENNIAL events will take place later this summer. These will include the marking of the trail through the county followed by Maj. Gen. Anthony Wayne, the Wren Homecoming and Bicentennial Celebration and Ohio City's Lambert Days.

VW Firemen, Aux Win Trophy In Area Parade

The Van Wert Fire Department and its women's auxiliary won the first place trophy for having the oldest original piece of fire equipment in the Fourth of July Parade at Spencerville.

The local fire units won first place with their 1871 pumper, the first pumper the Van Wert Fire Department had in its use.

The antique piece of equipment has been restored by firemen, weighs 2,830 pounds and is pulled in the parades by

awards with the piece of equipment in Bicentennial parades this year.

Grange Joins In Bell Ringing

Pleasant Grange, the oldest Grange in the county, observed the nationwide bell ringing at 2 p. m. July 4 at its Bicentennial picnic.

The picnic was held at the home of

Masonic Baer countywide

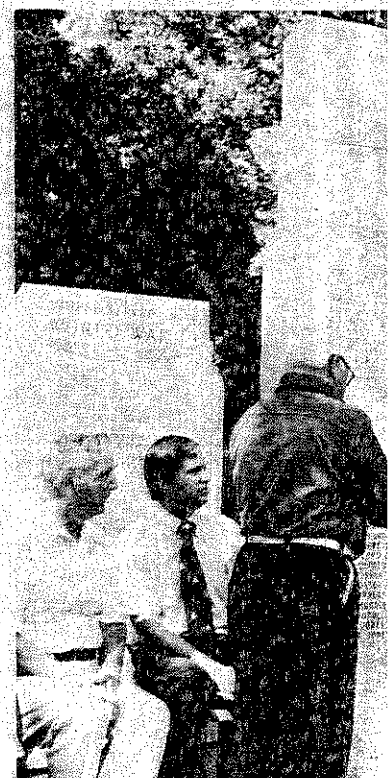
Vietnam.



School.



Here comes the



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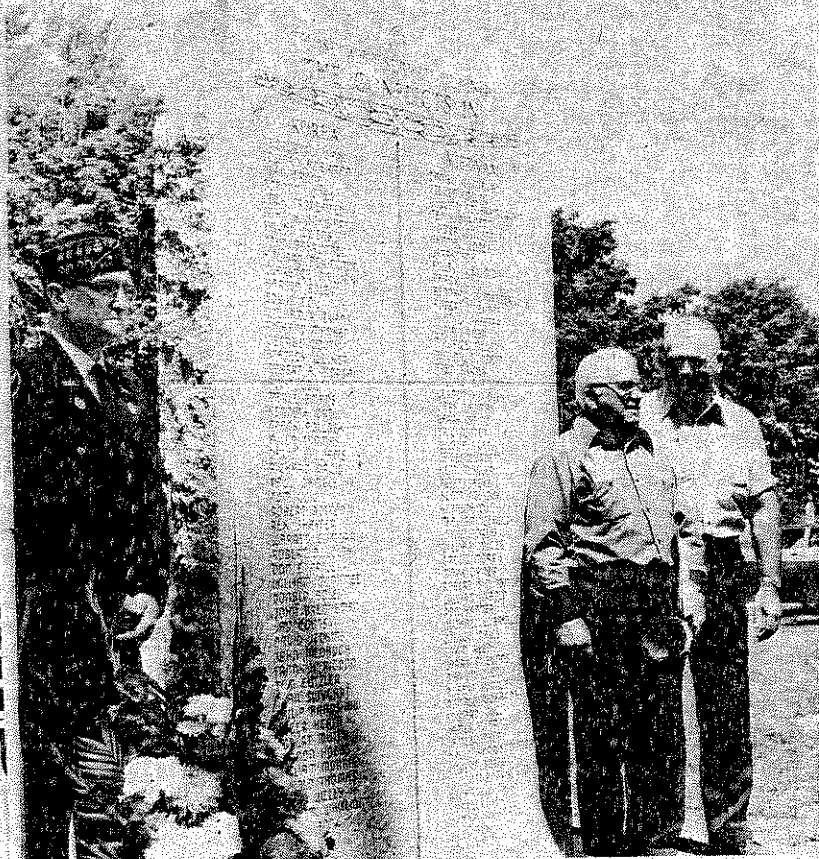


*Paul Ashton
Hugh T. Rauch
Betty Breese*

Those who served in
peacetime are not forgotten.



PLAQUE REVEALED — Saturday
Hugh T. Rauch and Steve Dickman, Sta
District) and Irvin Williams unveiled o
mark Wayne's trail through Van Wert
placed along Wayne's route by the I
Aug. 4, 5 and 6. (Staff photo. See relat



Honoring veterans of Korea and Vietnam.

Flyover by Indiana A

Weekend Climax Bic

Activities Saturday in Venedocia
and Sunday at the Van Wert County
Fairground helped climax the county's
Bicentennial celebration. The weekend
activities included a parade and
dedication ceremony in Venedocia,
and countywide church services and
the annual fireworks display at the
fairground.

A SHORT CONCERT by the Van
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7:30 p.m. Sunday opened the activities

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County. These plaques will be
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ed story and photos on Page 5)



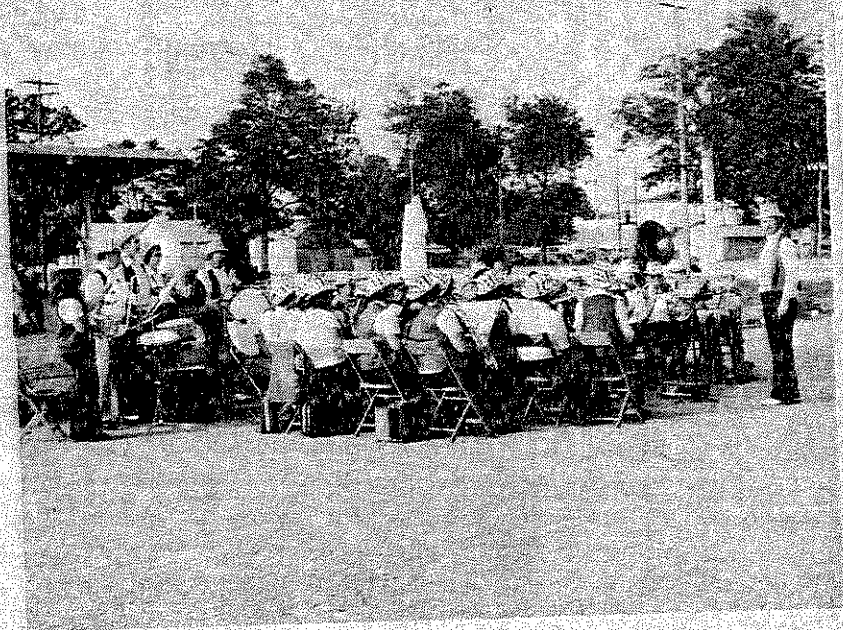
A few of the 6,000 awaiting the fireworks.

ir National Guard.

Activities entennial

The parade started at the south edge of the village and the route followed Ohio 116 to Memorial Park and cemetery at the north edge of the village.

Immediately following the parade was the dedication ceremony for the two new monuments at Memorial Park. These will join monuments honoring the people of Venedocia who have served in the armed forces since the War of 1812. The two new monuments honor those who have



Masonic Band playing for
countywide church service.



Make way for the Horeb School.



Oxley presents state flag.

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The large Spencerville trophy was sponsored by the Spencerville Invincible Fire Department.

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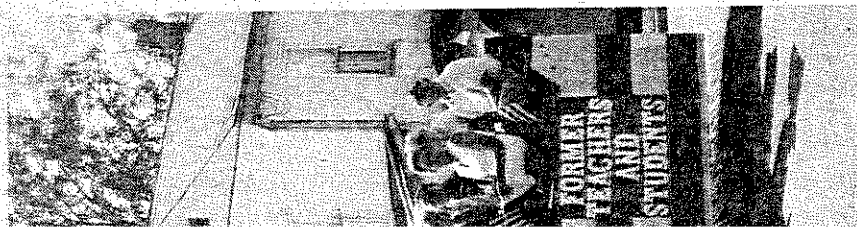
Sources for the service included the Declaration of Independence, the Bill of Rights, the Emancipation Proclamation, Franklin D. Roosevelt, the United Nations Declaration of Human Rights and Lyndon B. Johnson as he signed the Civil Rights Act of 1964.

A number of traditional and patriotic hymns were also sung as part of the service.

Following the services was the annual fireworks display sponsored by the Chamber of Commerce. This could be the last fireworks display in the county if a bill, which is pending in Congress, which outlaws fireworks nationwide, is passed.

Included in the display were Niagara Falls and the American Flag and it was highlighted by eight to 10 ground displays.

At around 10:30 a.m. Saturday the activities got off to a flying start with the parade through Venedocia. Over 50 units participated from all over the county with Marvin Evans as the parade marshal.



School.



The Van Wert Fire Department and

VW Firemen, Aux Win Trophy In Area Parade

awards with the piece of equipment in

The highlight of the program was when F-100s from the Indiana Air National Guard stationed at Baer Field conducted a two pass fly over as a salute to Venedocia's war veterans.

Serving as master of ceremonies for the dedication service was Robert L. Wilhelm, executive manager of the Van Wert Area Chamber of Commerce. Highlighting the program were the presentation of Bicentennial, state and national flags to the village of Venedocia.

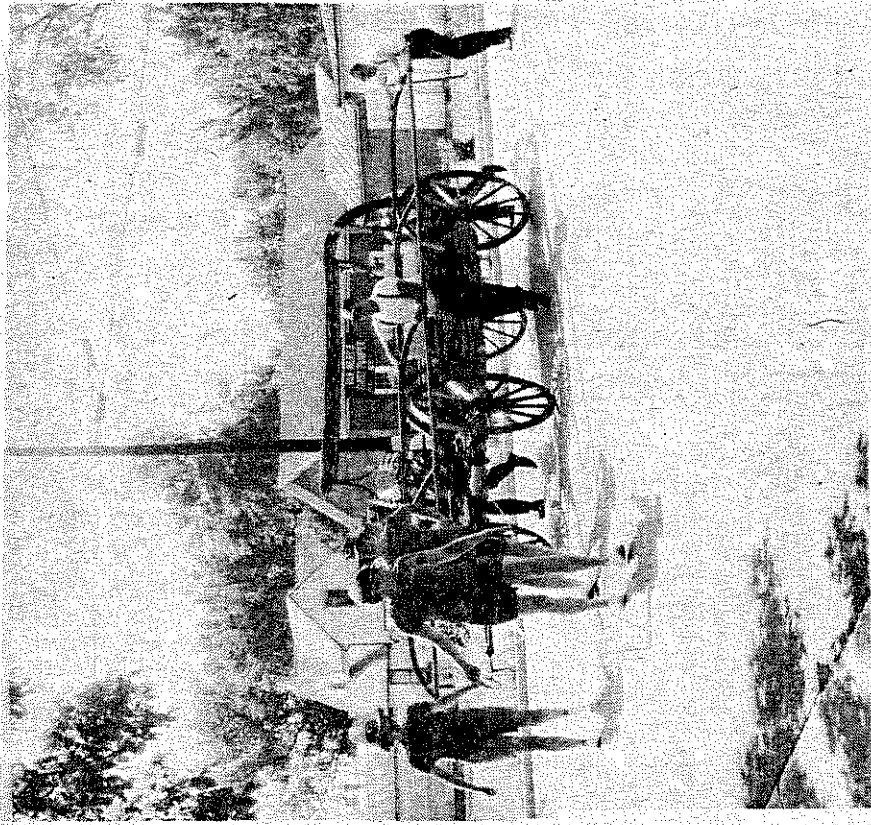
Paul Good, chairman of the Van Wert County American Revolution Bicentennial Commission, presented the Bicentennial flag to the village. Wilhelm presented the national flag for U.S. Rep. Delbert L. Latta (R-5th, Ohio) who could not attend, the state flag was presented by State Rep. Michael G. Oxley (R-82nd District) and the county flag by Mike Poling. Irvin Williams also displayed one of the plaques which will be used to mark Wayne's trail through Van Wert County on his way to meet the Indians at Fallen Timbers.

The markers will be placed on Aug. 4, 5 and 6 by the Bicentennial Youth Committee. The committee is made up of representatives from each of the youth organizations within the county.

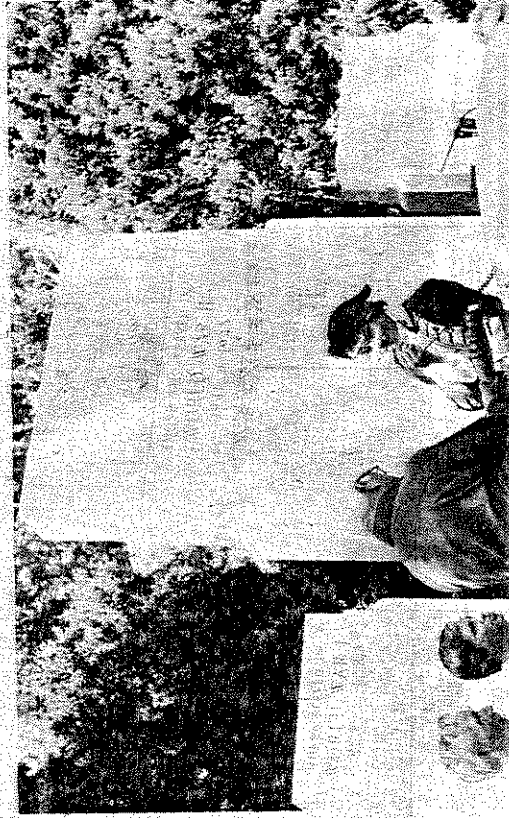
Williams stated that a problem had developed with the placing of the markings. He told the crowd that the state and federal government have forbidden the placing of the marking signs within so many feet or rods of the right of way.

The memorial stones were unveiled by members of the Memorial Park Committee and Memorial Park Trustees.

OTHER BICENTENNIAL events will take place later this summer. These will include the marking of the trail through the county followed by Maj. Gen. Anthony Wayne, the Wren Homecoming and Bicentennial Celebration and Ohio City's Lambert Days.



Here comes the Van Wert Pumper.



A Bicentennial Feature

1975

Venedocia's Great Treasure Of Antiquity

By BERYL PEPPLE MONROE

The upcoming Bicentennial celebration should send everyone scurrying through attics and other storage places on a hunt for old scrapbooks with ancient and revealing obituaries, genealogical data in old letters and Bibles, booklets, and ever increasingly valuable county histories. Your ancestor may not be listed in the index of the latter but a relative may have told a complete story about their common ancestors.

Perhaps there are Civil War discharge papers or copies of applications for bounty land laying around in which some of the old soldiers even described the details of their wedding so long ago. One's great-grandfather wasn't necessarily a man of great wealth to have played an important part in the settlement of this country, state, and county. Nothing in a foreign language should be discarded. There is someone who can translate it.

Many early settlers came here with little else than the clothes on their backs, 50 cents, and an ax. They generally worked for others until they had saved enough to buy a few acres for a little over \$1 an acre.

With a lifetime of hardwork, frugal living, and determination they carved out of the wilderness a farm. Today that acre may sell in the neighborhood of \$1,800.

Your ancestor possibly gave land on which to build a school or a church with an adjoining cemetery in which he now lies.

No doubt he co-operated in establishing law and order, serving on an early jury, helping with the elections, filling such responsible jobs as director of the infirmary, member of the school board, judge or Justice of the Peace.

More than likely he helped build roads where there were holes big enough to swallow a horse.

We know of at least two Van Wert County pioneer families (in the townships of Jennings and York, incinerationously dumped out of wagons in the middle of the night with their belongings because the driver refused to drive in the dark on such a dangerous road.

Descendants of one of the above have the legend that a kindly old man, routed out of his bed, took the strangers in, feeding and sheltering them, until they could find a place to live.

[Later, when they had settled close by, they heard their hospitable host had the reputation of taking his swine to market minus their ears. At that time it was customary for owners to notch the animals' ears with certain identifying marks. When the old fellow was asked about the missing parts he said his wife liked to eat them.

WE THOUGHT we had written and published about all there was to learn about the first three families who immigrated from North Wales in the

1840s to start the Welsh settlement of Venedocia.

The Jervises, Bebbs, and Morrisises, closely related, were intelligent, talented and religious.

A grandson of James Jervis (scholar and historian) reached the White House and guarded seven consecutive presidents of the United States.

Jervis' daughter, Mrs. Martha Meredith, saved all of her father's papers, sharing them with many people, but one newspaper clipping written in the Welsh language has kept its secret for many decades.

We could recognize the name Jervis, French Huguenots and Holland. We have known for sometime that the Bebb family had a legend of being French Huguenots which explains the non-Welsh sounding of their names.

Although there are Venedocians who can sing the old Welsh hymns, repeat Bible verses in Welsh, and remember everyday phrases in the old country language we failed to find anyone who could read or translate fluently what we wanted to know.

Finally we found a professor of languages in a large eastern college who could give us the gist of the clipping. The translation was dotted with tongue-twisting names of Welsh places that are not on the map due to the Welsh custom of giving the names of church parishes as their birthplace instead of the nearest town. The churches of the ones who came here long ago are gone and so are the records.

EXCERPTS FROM THE TRANSLATION

Interesting notes about some of the old families of Llanbrynmair (The double L is pronounced thl):

The Jervises, a great monastery in Montgomeryshire, North Wales was "bequeathed" to the Monks of

Talfolwren Castle by a famous Welsh warrior-poet in the 12th century.

About the time the monastery was disendowed (no date) the name of John Jervice, "Gentleman," was appointed by the government over Deffredd (Called Pasture Houses including Typella) and from that time for 500 years without a break in the line (no date) there has been a family successor of John Jervis inhabiting, extending, tilling, and cultivating old Typella farm on the western slopes. Thomas Jervis, having no heir to take over, moved to the bridge of Llanbrynmair and for the first time in five centuries the farm was turned over to others.

According to tradition and other sure sources, the Jervis family is of Low Dutch ancestry and French Huguenots.

The family name, characteristics and individual traits of the family are proof of its foreign origins.

There were among them, generations ago, some characters remarkable for their wit and skill.

They were fond of art and skilled in making objects d'art.

The family diversified, intermarrying with many famous families among them the Morrisises, Davises, and Tibbot. They also married into the Woods family, known for their hospitality and religion.

It was at their home the Jervises heard such famous preachers and after hearing Rev. Howell Harris they joined what became the Welsh Calvinistic "Methodist Movement." (End of translation)

WE WILL take it from there. After researching for many weeks we literally inched our way back through history. We found the Low Dutch were descendants of the Celtic race of northern Europe migrating to Brittany, France, until the Germanic tribes descended on them, finally driving them to Wales where their Brythonic or Cymric became the language of Wales.

Since some of these people fled to the Netherlands, the Jervises may have migrated that way. But since they have the legend, they worked their way from Holland (the unofficial name for Netherlands) through Germany and France to Wales. They may have been the Low Dutch on the border of France, Belgium and Germany. They were so named because of living in the

ter. There were many ministers who visited us during this period.

The first was the Rev. Michael Jones, of Bala. He preached on a Sunday night in the month of June 1848, and this was the first Welsh sermon in Van Wert County.

The Rev. David Jones (Cong.) Gomer, visited us in the summer and the autumn following. The Rev. Howell Powell was here in April 1849, and he stayed with us for a week or nine days, on his way to the M. C. Gymnasia in Newark, Ohio. He preached, held a 'seiat', and performed the sacrament of Baptism and the Lord's Supper. He baptized Margaret Ann, the daughter of this writer, (Mrs. M. H. Morgan now) the first Welsh child that was born in the settlement.

This was the time that we as a church sent a request with Rev. Howell Powell to be accepted into union with the T. C. Gymnasia, which was to be held in Newark, Ohio, and our request was granted. No quarterly meeting had been established here at that time.

About the end of March or the beginning of April in the same year, D. M. Jones came here and settled among us; a religious young man, faithful and useful. He afterwards married Laura, the eldest daughter of Mr. Bebb, the first marriage in Venedocia, and both remain with us to this day, and are proverbial for their kindness and faithfulness.

There came in the same spring, David Owens, Edward Jones, Robert Richards, David Hughes, Rowland Evans, and their families. They were all church members, which was a great encouragement to us. We were quite happy and brotherly, and peace and quiet prevailed among us.

In October 1849, the Rev. Robert Williams, and several others from Jackson, Ohio visited us. Mr. Williams was here about a week, and we had a feast under his ministry. As the boat was late in reaching Spencerville Saturday night, he, and some of us had to walk eight miles through the woods Sunday morning. He preached at 2 o'clock, and the words in Acts 10:34, "Therefore, we are all here present before God, to hear things that are common to all of God." He was in a boat like Peter in the house of Cornelius.

IN THE YEAR 1850, several ministers visited us; The Rev. W. L. Grayville, and the venerable James Davies (Cong. Gomer). He preached quite often during his stay in Gomer, and with zeal and ability as were his custom. These were here at this

noted characters taking part in it: the Rev. David Williams, Pittsburgh, James Davies, Gomer, and Samuel Roberts, Llanbrynmair, N. W. The three old veterans were at their best in preaching the unsearchable riches of Christ to us. The three are in heaven since many years.

In 1853, after much anxiety of having a minister to settle among us, at last, we succeeded in having the Rev. Hugh Pugh, a native of Morionithshire, N. W., a worthy minister of the New Testament; a strong man in the Scriptures. He labored here for many years; faithful, industrious, and acceptable, for a very little recompense because of the straitened circumstances of many of us.

Some years after Mr. Pugh came here, the Rev. H. P. Howell visited us. At that time he was at Paddy's Run, a young man beginning to preach. When he arrived here Mr. Pugh's daughter had died, and he himself was very sick. This was the first time for Rev. H. P. Howell to officiate at a funeral. While praying for the sorrowing family, he asked most earnestly, if in accordance with the will of God, that Mr. Pugh's life be spared for 15 years, for the sake of the religious cause in the neighborhood and his family, and strange to say he died in 15 years from that time.

SPACE WILL not allow us to make particular note of the friends that came here from the year 1850 to 1852, such as Richard Evans, D. J. Jones, D. Davies, the blacksmith; John Richard, John M. Jones, J. J. Jones, and their families, all of whom were an ornament to the settlement.

Also we would like to say a word about another detachment that came here about the same period, namely, Hugh F. Jones, Abraham Jones, Thomas Hughes, David Breese, Richard Thomas, and his brother John Thomas.

Edward Thomas, William Hughes, John Pritchard, J. George, and their families.

They settled about four or five miles to the west of Venedocia, and that place is called the Upper Settlement. They walked on Sunday through the woods to Venedocia to worship in Salem Chapel, where they were members, before they builded a church of their own. For the sake of convenience they all joined together to hold a religious service in the house of Abraham Jones, and the Ark of the Lord continued there for many days. It would not be inappropriate to paraphrase those words in 2 Samuel 6:11 — "And the Lord Blessed Abraham Jones and his household."

A church was built there, convenient to the settlement, and was called 'Good Hope'.

He accompanied the Coolidges to the Black Hills of the Dakotas. Someone sent Coolidge a trap shooting outfit, clay birds and all.

As far as Jervis knew the president had never hunted in his life. Calvin broke 23 out of the 25 pigeons. The newspapers, with tongue in cheek, insinuated someone was a liar.

The next day Coolidge put on his 10-gallon hat, picked up his gun and prepared to shoot for the newsreels. He got 22 or 23 birds out of the 25.

At Lake Superior Jervis was with Coolidge who sometimes wore his 10-gallon hat and at other times Indian feathers.

Another tale has it that Calvin liked to lose his agent, slip around and ring the doorbell, just to see the quick action.

One of Jervis' duties was to clear the city of all radicals. Another was the president must not wait for his silk hat at a social function.

IN 1909 Dick served under Taft. Taft, who weighed 340, was prone to doze off in church. After three nods the agent would poke him to prevent a snore.

Jervis was actual chief of President and Mrs. Woodrow Wilson's bodyguard and was called his shadow. He went with Wilson to Alaska, to Europe and accompanied him to the League of Nations.

Wilson would not let photographs be taken of him on the golf course. The cameramen appealed to Jervis and he suggested they hide out in the shack near the fairway snapping pictures through the knotholes. Eager and willing the men crowded into the shack and Jervis quickly locked the door. The men found nary a knothole and Wilson played his game in peace.

Dick was always quick to catch gifts, bulky manuscripts, and bouquets tossed at the President on the back of trains for fear of something harmful being hidden in them.

Jervis was with Harding on his trip to Alaska.

When Herbert Hoover was president he was expecting his grandchildren to spend Christmas at the White House. He told Jervis he would like to shop for them himself, not at the stores where the presidents usually went but in the small shops where he could look around. He bought books and toys and Jervis thought it was the happiest he had ever seen him.

THE LATE Mrs. Martha (Jervis) Meredith of Venedocia visited the White House while Dick Jervis was there and was warmly received by her nephew.

When Jervis left Wasington, D. C., he went to the California Pacific Exposition and then was appointed head of the Los Angeles Secret Service Bureau.

He put in a total of 42 years in Secret Service and died at the age of 67 at San Diego, Calif.

The man standing, the left, is John mett, proprietor the ice cream parlor.

The man seated, with his cane and dog, "Fanny." is Tom Jones. He was born Jackson Co., OH., 1859/60, and died in Venedocia in 1941. m (1) Sarah Hart-
ok and (2) Mary Ann
ens.

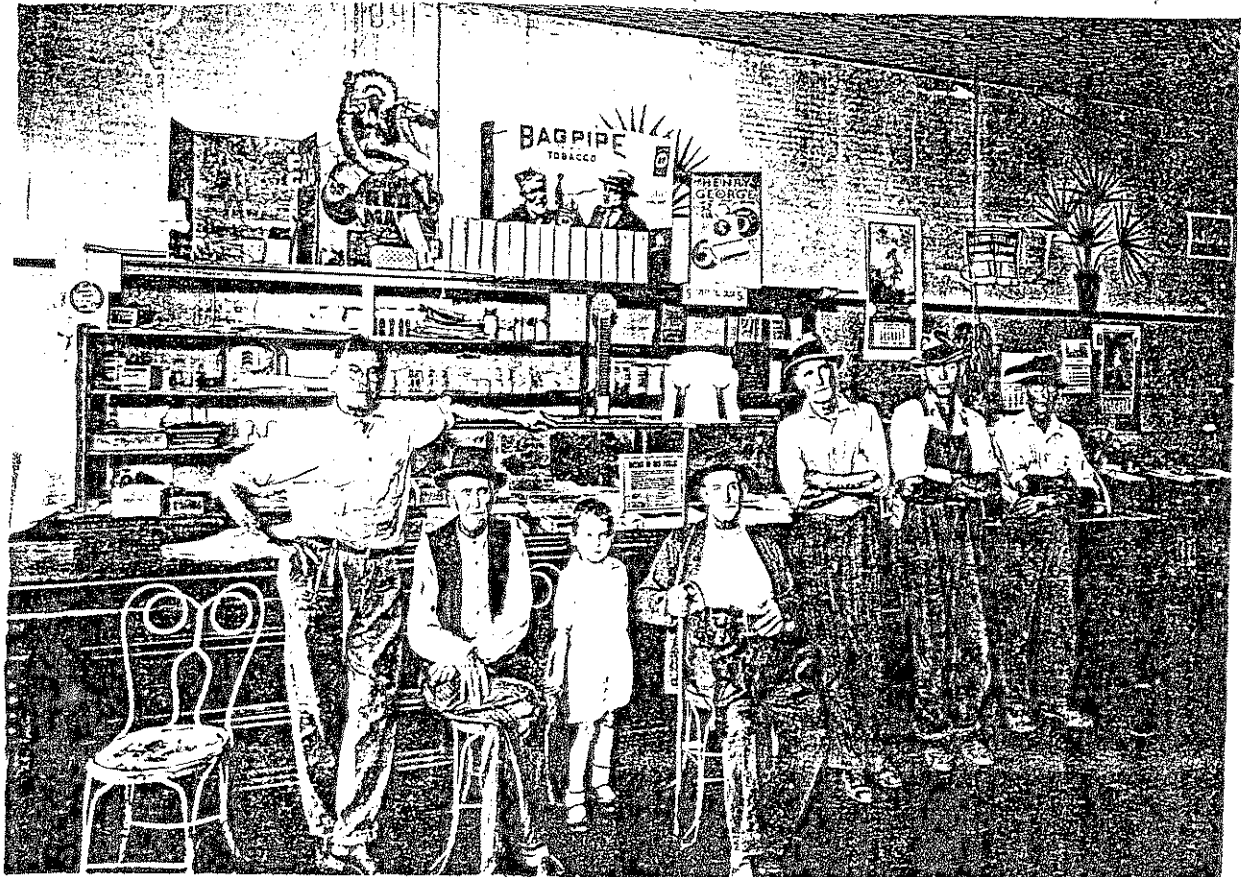
The little boy is m J.'s grand-son, Charles Evan Hughes.

A wild guess as to whom the others might be is as follows: Seated, John
vis.

Standing, 1 to r, m D. Lewis and Davis. No clue third man.

Help! Any further identy, corrections and/or additions are welcome and will be printed in the next issue. ED.

*West side of Main St, Venedocia, OH
by Hurler Barber Shop*



Combination Ice Cream Parlor and Hardware, Venedocia, OH, - ca 1915-1920

*John mett
Tom Jones
Charles Evan Hughes
D. Lewis
D. Davis*

man seated,
is cane and
Fanny." is Tom
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Venedocia

Rich history,

Wednesday, Feb. 28, 1973

By BERYL PEPPLE MONROE

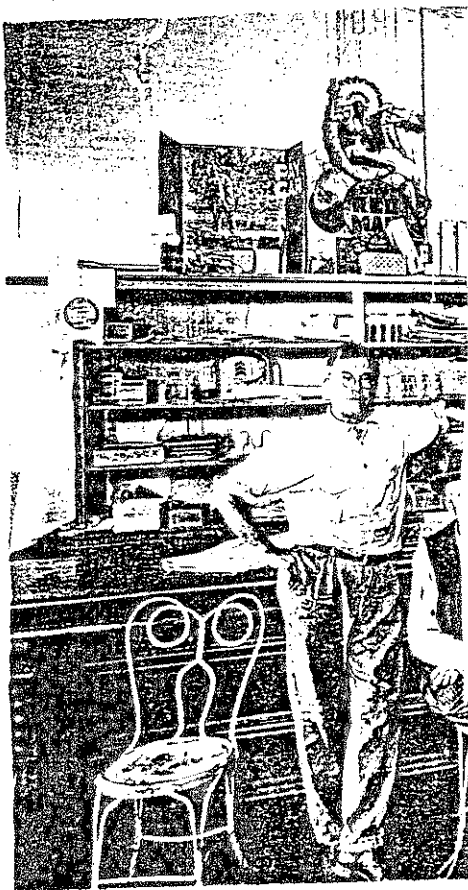
Before the turn of the century the village of Venedocia was a beehive of activity.

Because of the oil boom there were in the town two grocery stores (one also sold shoes and clothing), a couple of restaurants, numerous boarding houses, a barber shop, a combined furniture store and mortuary, a meat market, a boiler shop, a wood working shop where they made wagon wheels, a harness shop, shoe repair store, tile mill, saw mill, a thriving livery stable, two blacksmiths shops, tin shop, several oil supply houses, an active lodge, two churches, and a brick schoolhouse. There were two doctors to serve the community.

Surrounding farms were dotted with oil wells and there were gas lights for the village.

As in the olden days when "all roads lead to Rome" the best road out of Venedocia went to Section 10 (Delphos) where most of the trading and banking was done.

By 1920 the town was a quiet place ideally suited for the Welsh immigrant farmers who were ready to retire.



Combination Ice Cream Parlor and Hardware, Venedocia, OH, - ca 1915-1920

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"BE IT EVER SO HUMBLE"

By the Rev. W. T. Jones, B.A., B.D.

Sermon preached on Mother's Day, May 14, 1939, at the Salem Presbyterian Church, Venedocia, Ohio.

I Timothy 5:4: . . . "let them first learn to show piety at home, and to requite their parents, for that is good and acceptable before God."

Mother's Day easily lends itself to a good deal of sentimentality. Sentiment is both human and noble, but excessive sentimentalism is disagreeable, if not offensive. This sentimentalizing of Mother's Day and the consequent commercializing of it has caused some reaction against it. Indeed, I favor enlarging the scope of this festival and giving new dignity to her, who is the queen of the Christian home, by changing the name of "Mother's Day" to that of "Festival of the Christian Home." The home is the one place on earth connected with Mother's name as with no one else's. And to the word "Home" our hearts thrill just about as much as they do to the word "Mother" itself.

How many of you have heard the name of John Howard Payne? Not many, perhaps, and yet we all know the one thing he wrote that has forever made him famous. Born about 150 years ago in New York City, Payne went to work when eleven years of age. He soon entered the stage, crossed over to London, and became quite successful in his profession. Later in life he returned to America, and finally became American consul at Tunis, Africa. Here he died and was buried.

Years afterwards, some Americans went to Africa for Payne's body, and brought it to the States to be buried in Washington, D.C. As the body was taken down Pennsylvania Ave., it was preceded by the Marine Band, and followed by the President, Vice-President of the United States and cabinet members. Congress and the Supreme Court adjourned, and many of the nation's greatest assembled to do this man honor.

Why all the interest and excitement? What battle had he fought? None. What book had he written? None. What invention was his? None. What statue had he carved? None. What discovery had he made?

with a wall some six feet high surrounding it and pieces of broken glass stuck in cement lining its top! But why call such a place a garden? Its owner is too selfish. Gardens were never meant to be that way. The real garden to me is the kind you can see as you drive along the highway, and even be allowed to stroll through.

Now, a home should not be as isolated as the gardens of the rich. Let them be insulated, protected. But let the home be a neighborly place. Open some of its doors out upon the world. It will keep it from monotony. You have possibly heard of the man of seventy odd years who appeared in court to ask for a divorce. The judge in surprise asked him what was the trouble. Was she a good cook? Yes. A good housekeeper? Yes. A good mother? Yes. "Then what is the trouble?" "Well, your honor," said the old man, "she's just too blamed monotonous!"

But our danger today is not so much in that direction. It is to our distinct loss in this age that our homes are not sufficiently used as places of retreat from the world. To put one's roots down anywhere one must spend some time there. And that is exactly what we are not doing today, even in these rural communities. Increasingly we find that other activities and interests take more and more of our evenings so that it is now the unusual rather than the usual thing to find a whole family together at home for even one or two evenings a week. Orphans are not the only ones today who know nothing of a home as a place where in that intimate fellowship they gather together around a meal table unhurriedly, and then spend an evening together, thus finding the roots of their lives going deep down into the rich and worthwhile soil of a real home life. A real home is such a garden.

II. A real home is also a SCHOOL.

And a school suggests at least two things to me: the opportunity to

cludes: "Arbitrarily enforced commands by parents and the lessons of unquestioned authority are considered an indispensable element in the rearing of the child."

Yes, a real home is a school. A place of discipline. I have been reading this last week a book called "Wrestling Jacob," the biography of John Wesley. I had heard before of Susannah Wesley and her influence upon her two famous sons. But I had not known that her discipline was as severe as it was. I imagine most of us would say it was carried out in Wesley's boyhood home even to the point of cruelty. Obedience on the part of the children was absolutely imperative. Restraint, control, method and order were the mottoes of that home. And yet from it came two immortals. That kind of discipline, we say, is both out of date and out of place in this day. It would never do in an American home. Possibly not. But America could very well do with a Charles Wesley or a John Wesley if it could produce one! And as yet this generation that knows little of discipline in the home has not been able to produce one. Let the home be a School!

III. A real home is a TEMPLE.

We said the first home was in a garden. We can say that the first home was a temple. Before any place of worship was built the home was already serving that purpose. It was the center of worship, the father being the priest of the household. He represented God to his family and led it in worship.

So should it ever be. No costly furniture, no home? Oh, no. No electric lights, no home? No. No wealth, no home? No. No running water and central heating system, no home? No. No altar, no home? YES! The unmatched glory of the old home, such homes as these into which most of us were born, was the spiritual fellowship. There was a presence that transfigured family life. Those old homes enjoyed but very dim light from the tallow candle

Chicago
In Welch Newspaper
May 18 - 1939

was taken down Pennsylvania Ave., it was preceded by the Marine Band, and followed by the President, Vice-President of the United States and cabinet members. Congress and the Supreme Court adjourned, and many of the nation's greatest assembled to do this man honor.

Why all the interest and excitement? What battle had he fought? None. What book had he written? None. What invention was his? None. What statue had he carved? None. What discovery had he made?

Well, why all this honor? Because John Howard Payne had written a little song, and in that lyric had struck a chord that immortalized his name. The theme of his song was "Home":

"Mid pleasures and palaces, though we may roam,
Be it ever so humble, there's no place like home."

What is a real home? I would like to think of it this morning under three figures:

I. A real home is a GARDEN.

I might say that every real home has a garden. Doesn't the Bible picture the first home in a garden, where the fragrance and the freshness of the garden filled the home? And the vast majority of people since then have done their best to keep the garden wedded to the home. That remnant at least of the original Eden plan should be preserved. Thomas Pearson, the English vicar, was somewhere near the truth:

"In the kiss of the sun there is pardon,

In the song of the bird there is mirth;
We are nearer God's heart in a garden
Than anywhere else on earth."

But I am not saying that every home should have a garden. What I say is that every home should be a garden. A real home is a garden in the sense that a garden is a closed place, a protected place, where tender plants find opportunity to put down their roots. A garden is a place fenced in for the purpose of more intense cultivation in good, rich soil, under favorable conditions. And that's what a real home is. It is a sheltered, protected place. I say protected, not isolated.

One might divide gardens into two kinds. There are those that have high walls around them, which means that you can neither enter them easily nor see into them. We saw one in Holyhead last summer

evenings, the only ones today who know nothing of a home as a place where in that intimate fellowship they gather together around a meal table unhurriedly, and then spend an evening together, thus finding the roots of their lives going deep down into the rich and worthwhile soil of a real home life. A real home is such a garden.

II. A real home is also a SCHOOL.

And a school suggests at least two things to me: the opportunity to learn for the attainment of that kind of life. A home should be a school especially in the latter respect.

Discipline is a word that has lost something of its appeal to us. And yet, no discipline, no learning. The very word connotes learning, coming as it does from the same root as "disciple." How much discipline is exercised in schools nowadays, I do not know. I know we had it fifteen and twenty years ago. And it might be well for us to realize again that we cannot make good citizens out of people who have never learned to obey.

The popular psychology of the school of self-expression of two decades ago has had its unconscious influence upon our family life as a people. Let every child, said the prophets of that school, grow up unhindered by strict rules and repressions. But the fallacy underlying that logic has been amply revealed to us in the last ten years. Henry C. Link's book, "The Return to Religion," indicates the return to sanity among our educators and psychologists. What is his testimony? He tells how both he and his wife were reared in very strict, orthodox homes. They were compelled from childhood to attend Sunday school and catechism class. Week-night prayer services, grace at meals, and family prayers was the rule in their respective families.

When they entered college they left that discipline behind, and when they started their own home they decided that they "would neither discourage nor encourage their children to go to Sunday school. Let the children be guided by their own intelligence. Let them make their own choice." And so things went for a time. But listen to his words now: "I have learned since that those ideas were wrong, and wrong from every psychological, philosophical, and common sense point of view." And now this specialist in this field con-

So should it ever be. No costly furniture, no home? Oh, no. No electric lights, no home? No. No wealth, no home? No. No running water and central heating system, no home? No. No altar, no home? YES! The unmatched glory of the old home, such homes as these into which most of us were born, was the spiritual fellowship. There was a presence that transfigured family life. Those old homes enjoyed but very dim light from the tallow candle flame on the family altar.

Alas, but these things have changed! Do you not ever get sick of hearing that? Of course, things have changed. But God forbid that we should fall into the error of thinking that all change is for the best. It is not. Much of the hardship the mothers of the past had to endure has been eliminated. Fine! and let still more of it be eliminated. Much of the drudgery which characterized the day's work for your mothers has now disappeared. Let everything possible be done to make homes more bright, more joyous. Let the old furniture give way to a more comfortable kind; let the oil lamp be replaced by an electric one; let any and all possible labor saving devices be introduced. But in the process of changing let the home of today "hold fast to that which is good."

Make your home a garden, a place where its members sink deeply the roots of their lives. Make it a school, where the true meaning of freedom and discipline are first grasped by the child. Above all, make your home a temple, where in clear, large type is to be seen above its portals the ancient inscription: "This is the house of God, and this is the gate of heaven." And be it ever so humble, there's no place on earth comparable to a home like that.