

The History of The Welsh-American Heritage Museum

412 E Main Street
Oak Hill, Ohio 45656





EARL TOPE 1936

Welsh-American Heritage Museum

Oak Hill Press Article

October 1, 1941

Three-Day Celebration Marks 100th Year of Congregation Church Here

The book, bearing the history of the Congregational church activities for the past hundred years was closed and sealed Sunday evening when Rev. Forrest Grimm, whose ministry ceased with the close of Sunday's centennial and Gymanfa services, pronounced the benediction, following soul-stirring sermons by Reverends John Roberts, of Cleveland and John R. Thomas, of Ebensburg, Pa.

One hundred years ago, a small band of zealous Congregationalists organized the church in Oak Hill near the present Congregational cemetery. But Mr. R. W. Jenkins, of Jackson, has written a complete story of the church and it will be found elsewhere in this column. Rather than attempt to repeat what Mr. Jenkins wrote, we publish it in full for it is a record worth filing away for future use.

Elaborate plans had been made for the appropriate celebration of the event and the first session was held Friday evening. Already a number of delegates were present, since the Gymanfa was held in connection with the Centennial, thus killing two birds with one stone.

Rev. John T. Williams of Cincinnati was present and he presided at all the sessions. The Friday evening devotionals were by Rev. H. A. Locke, pastor of the U. B. church. The greetings were by Rev. F. A. Grimm, the retiring pastor. There was a solo by Miss Blodwen Evans and a sermon by Rev. John R. Thomas.

Saturday morning the business part of the Gamanfa was transacted and at 2 p.m. there was a pilgrimage to Lake Jackson and to the site of old Jefferson Furnace, where Mr. Dan M. Jones, one of the present stockholders of the company, gave a brief history of the furnace to the delight of delegates and visitors who were in the party.

At the evening service at 7:30 the devotionals were by Rev. John R. Thomas. Mr. Luther Thomas led the singing with Mrs. Marietta Davis at the organ.

The first sermon was by Rev. Fred R. Hall, superintendent of the Congregational churches. He took his text from Jeremiah, where he says, "Is there no balm in Gilead? Is there no healing there?" comparing it with Paul under the Christian era, when he says, "There is therefore now no condemnation to them which are in Jesus Christ." The minister stated that the League of Nations was the 19th attempt to establish something of that sort. He thought it strange that the two nations, Britain and the U.S. that believe in the capitalistic method are allied with Russia, violently opposed to this system. He said that between the isms of Europe stands the Christian church.

Rev. John Roberts followed with the only Welsh sermon and this was done for the benefit of the few who still understand the language. Preceding the sermon was a solo by Mrs. Forrest Grimm.

The sermon was based on the words of John, the Baptist, when he said, "He must increase, but I must decrease."

Rev. Roberts still retains perfect command of the Welsh and he painted beautiful word pictures but to attempt to translate them would spoil their luster.

The chorister Sunday morning was Mrs. Ada Davis, with Mrs. Martha Vandervort at the organ. The devotions were conducted by Rev. John Roberts. The Moderator, Rev. John Williams, of Cincinnati delivered the Memorial sermon and he took cognizance of the death of the following that occurred during the year: Miss Jane Jones of Oak Hill; Mrs. William J. Phillips, Cincinnati; Mrs. William J. Jenkins, Oak Hill; William Lloyd Hughes, Cincinnati; William Evans, Bryn Hyfryd; Mrs. John Gill, of Gallipolis.

Added to the list that morning was the name of Mrs. Anna Jenkins, widow of Daniel Jenkins, who died at 10 o'clock, just at the hour of the beginning of the service in the church that she had attended, and on its hundredth anniversary, plans for which she had worked increasingly to perfect.

Following the memorial sermon there was a duet "The King of My Love, My Shepherd Is" by Miss Jane Lois Jones and Mrs. Forrest Grimm.

Rev. John R. Thomas then took at his theme for his sermon, "The Lords

Prayer." "It is so simple." said the speaker, "that a child may learn and appreciate it."

"There is a God or there is no God," he continued. "All men are either believers in religion or they are atheists. The atheist should be credited with one thing-he has come to a conclusion and testifies to it. Believers frequently make only a small pretense."

The minister spoke simple truths but he made them very impressive and the effect was to hold his congregation spell-bound.

The afternoon was devoted entirely to the Centennial. The scripture and prayer was conducted by Rev. Thomas Taylor, pastor of the Methodist church. Miss Blodwen Evans favored with a solo. The first speaker was Congressman T. A. Jenkins, whose early religious teachings were in this church. One of the finest pictures on memory's wall, outside of the home, is the memory of the old church, he said. Mr. Jenkins then refreshed his memory and indicated where the various families and persons sat in the church in the days of yore.

Continuing he said that we lived in the greatest country and there was no question about it. Reworld. He insisted that there ferring to the early settlers he said that the most of them came to this country for conscience sake, other for economic reasons. He referred to the Congregational church as having been established at Plymouth by the Pilgrims who came in 1620. Later it got into politics and became top-heavy. Then he stated that Roger Williams was more responsible for the Declaration of Independence and the Bill of Rights than Thomas Jefferson.

Referring to the situation in Washington, he said that none could prophesy with safety. During the first two wars fought by this country, the church went forward. But during the World War the church went back. Today, all except, Great Britain and the U.S. are anti-Christian. We can not make a peace with Hitler. The spiritual factors are not there. The U.S. is the only nation left to hold up the cross of the Savior.

Brief talks by Rev. John R. Thomas, Dan T. Davis, and Lot Jones followed. Mr. Jones, a resident of Delaware, connected with the state highway department, is a

grandson of Rev. John A. Jones. During this session he sang very credibly, “All Thro’ the Night.”

Dan H. Morgan had several letters from former members, but he had time to read just one, and it was from Rev. Caleb Samson, a former pastor of the church, now living in retirement at Pasadena, Calif. Rev. Samson also sent a telegram conveying his good wishes for the success of the Centennial.

The closing session Sunday evening was opened by Rev. Byron B. Evans, pastor of the Presbyterian Church.

The first sermon was by Rev. John Roberts, which followed a duet by Mrs. Forrest Grimm and Miss Blodwen Evans. Rev. Roberts spoke as follows from Matt. 11:2-3.

“In our text we meet with a tragedy that has too often marked the paths of the world’s redemption by the blood of its redeemers. John the Baptist, than whom, as Christ himself, no greater was born among the sons of the women, the fearless prophet of desert, no tool was he of any sect, no forger of celestial benefits, but an expression of the eternal law of righteousness, the voice of truth in a false world, who without equivocation or mental reservation dare denounce treachery and corruption, clothed in robes of state, has been cast into prison. He languishes in the Castle of Machaerus, the victim of a worm-eaten ruler’s vanity and pride and in days when human life was held cheap and a hero’s head had no value higher than the low price of a damsel’s dance.

History seems to repeat itself. Clash with the higher ups, you are handed over to the lower downs, who will bomb your home or knock your head off for a few paltry dollars. The Prophets popularity had waned. The multitudes that once thronged to hear him had fallen off, yet, not so utterly forsaken but his few loyal disciples still clung to him despite his imprisonment and seemingly defeat.

The value of such fellowships who can estimate? The fellowship that lasts when the banquet lights of yesterday are dead; the fellowship that continues when the hosannas of the crowd have become the howl of the mob; the fellowship that thrives in the dark that blooms in the dampness of dungeons. How much we owe to citations, these human cheering’s, these personal loyalties and friendships. How much they do to oil the jaw and heal the heartaches of the world. John the Baptist valued them. We all need them.

So these loyal comrades of the Baptist were, for some reason or other, allowed to visit him in his prison cell. They brought to him all they knew of the happenings of the outer world. To judge from his despondency, it all seemed to be so unsatisfactory. The great things predicted of the Christ were not forthcoming. There came to this rugged soul a moment of despair. He confided his doubts and difficulties to his friends. Calling unto himself two of his disciples, he sent them to Christ with the enquiry, “Art thou he that should come or do we look for another?” Our text is part of the answer to John’s query.

The Challenge of Facts

Things were not progressing as the Baptist had anticipated. Had he not predicted great things? Had he not foretold events of portentous magnitude about to happen? Did he not speak of the Christ as the Revolutionists who would upset the existing order; rob Herods of their crowns; sweep Caesars off their thrones; the

winnow with his fan in hand purging his floor; the iconoclast with his ax already laid to the conventionalities, hacking and smashing at the old regime, to social order? When these give place to a new and brighter conic disturbances are not forthcoming and he himself the victim of a wicked and intriguing satrap, of the court developing into his chains tightening, the whis- the cries of his doom, his faith gives way and the stern, uncompromising, severe prophet of the desert becomes the prey of a soul-tormenting distraction.

Preconceived notions of what should be, become a fruitful source of skepticism when events do not prove to be what had been expected. Because the direct line of God's purposes do not run along the line of our predictions, we become prone to renounce our beliefs. It is not true that, facts are too often rejected, before we are in a position to grasp the merits of the controversy? We arrive at conclusions before we become qualified to weigh the evidence. The beliefs of childhood, which we cherished and fondled so long; in the light of the mature apprehensions, no longer hold. We find them no longer tenable. The microscope, telescope, and laboratory, have despoiled them of their charm. Then to transfer our hopes to something that is not actually forthcoming shakes our faith in any ultimate results. The candle goes out before the sun comes forth. Left in the dark we will not believe in a dawning.

John had been cast into prison. All he knew of the happenings in the outside world was what his few loyal followers carried to him; nothing more than the meager news of a few sick folk healed, children blessed, mountainside discourses of soft promises and soothing beatitudes. While all of this was sweet enough, tender and beneficial, rather tame though, to one who had predicted an upheaval in the political affairs of the day.

The hero of the Jordan had failed him amid the confusions of Judea. He had fallen short of his calculations. The precursor of Revolutions amounted to nothing more than the Worker of a few healing miracles; the Instructor of Disappointed in expectations, he common folk and little children, became morose and fell into the Slough of Despond.

Is not the gloom that too often envelops Christ's followers today akin to the Baptist's despair? Are we not tempted at times, without even as much as a shred of an elementary faith to sustain us amid the discords and derangements of the moment, to think that all we hold dear of our Christian faith- all we hoped for, was but a fair and holy dream- a fairy land of poetry, sentiment, imagination?

When the Christ of the open plains fails us in the prison house; when the visions of mountaintops fade in the valley; when the footmarks of angels are obliterated by the tread of uncomely events; corrupt Herods on thrones, heaven sent Johns under lock and key; the ungodly revealing in the lap of luxury, the prophets of the Lord rotting in dungeons the reprobate, abandoned to a life of shame and sin, exalted and crowned the benefactor of men, the salt of the earth, trampled under foot by the vile and villainous, to see the one who had it in his power to undo all this standing by indifferent to the situation, should we be not tempted to ask, "Art thou he that should come?"

It is from the adverse side of the inequalities of life; from the destitution and squalor in the shadow of opulence and splendor; from poor Lazarus nursing their

sores at the gates of wealth; from the homeless, the shelterless, that know no pillow softer than the concrete steps of our monuments of victory; from the desperate that come to the banks of our rivers, lakes, seas, not to watch those great argosies of commerce float majestically by, proud emblems of wealth and plenty, but to look into their cold depths for relief from the strain and weariness of life; from little children, impelled by the instinct of self-preservation, to pick their sustenance from garbage cans and gutters from the appalling contrasts between the 'have-all' and the "lack all"; the epicure and the famished, the velvet and the rags, and that after almost twenty centuries of Christian influence, comes the cry, "Art thou he that should come?"

There are doubts more difficult to forgive than the doubts of the broken heart. To struggle for the best to be defeated by the worst that could happen is a very real and soul-racking experience. It is not a very easy task to convince a man when he has ventured all on the promises of his faith to find himself reduced to utter hopelessness and despair, that he has not believed in vain. When our best efforts seem to have no value or meaning; entangled in the mysteries of a strange providence; the earth failing us, the heavens black above us, the joy and zest of life all gone, what is there left but to quite the game all together?

We may be taught that adversities have their sweet uses and that we shall be duly compensated at some future time. Deferred benefits though, do not readily contribute to our power of endurance under present affliction. Where is he who has experienced the hardships of life, soul, his brightest hopes burned out, his fairest dreams vanish like burst bubbles, his cherished plans come to naught, but has given up to annui and despair!

A religion that wears its rosy hues only in the music and comforts of the sanctuary and fails in the strain and stress, the tumults and confusions, the smoke and soot of actual life becomes a mockery and we also bemoan the wail of a broken heart. "Art thou he that should come, or do we look for another?"

It is a biased experience though if these moods, faltering's, bitter

questionings sent us like John the Baptist to the Master himself for the answer.

Another Christ, we cry, a Christ shaped to the mold of our preconceptions. A Christ that will correspond with our partial views that be arrange things as we will conform to our shibboieths and close accounts forever with our enemies.

The Evidence of Facts

However we try to account for Jesus Christ, the testimony of his influence in the trend of the centuries is not to be questioned. A little short of two thousand years ago, in a small town of an obscure province in a remote corner of the globe, a child was born. An incident of common enough occurrence and in itself presented nothing unusual, yet, that one Event has become the landmark of all the ages. Our years even, are numbered, not to do honor to some epoch-making revolution, not to respect a Julian or Gregorian calendar, not from the observance of a world-shaking victory but from an infants cradle 20 centuries ago. In that small hand laying innocently on its mother's breast or dangling among the straw of its crib from which the cattle fed are placed the key to all the secrets of our human life, the open sesame to the treasures of the world's best wisdom, the scepter destined to sway the fortune of the human race.

The fact of himself. It baffles the intellect of all time. Practically unknown but for the bare three years of his public ministry; brought down to the malefactor's death at an early age, yet by his person and life has changed the current of all time and turned them into new channels, stamped indelibly his impress on all subsequent ages, completely changed the train of human thinking and the course of humanity, towering in moral excellencies infinitely above the best that ever lived among men. In whatever court he is tried; in whatever scales he is weighed; looked at from every angle of our human life, the verdict holds: "I find no fault in him."

Atheists, infidels, agnostics, skeptics, bow at the feet of Jesus.

This Galilean peasant, a carpenter, had not a sheltering roof that he could call his own, has more edifices erected to his memory than all the memorials in the world's history put together. He erected no temples but, is worshiped today in a million temples, and on a thousand fields. He painted no pictures, but the wealth of Art could be easily estimated had she never known the masterpieces that show some aspect of the Christ. He wrote no music, but the lyrics of the musical geniuses of the world be hanging on the willows were it not for the inspiration he borrowed from the carpenter. He wrote no book, but literature would be impoverished beyond the power of man's mind to conceive; were every reference to Christ weeded from the libraries of the world.

Forget if you like all that the schools have said about Him, all that Theologians have attached to his name, still, what He said and what He did remains and challenges the thought of the ages. When He came religion in Palestine was nothing more than a fetish. Worship in Greece the embodiment of corruption. The altar in Rome had no more meaning than the prowess of her monarch, into this chaos of society and human life came this obscure Jew from an obscure Galilean town, spoke words, a few hundred of them recorded, that revolutionizes thought, built a new world on the ruins of a destructive paganism, removed the eagle, from the trireme of Rome, placed His cross a shining symbol above the capital of the Caesars, startled the conscience of the consistorial councils of the day, appealed to the better judgment of the Athenian courts, awakened the moral sense of Roman tribunals, gave a new direction to their philosophical speculations, established his religion in the high spots of learning and of gods.

With the evidence of ages of His influence upon the lives and minds of men; with the significance of his witness in the course of history and human destiny as we behold the ever expanding phenomenon of Christianity thru twenty centuries, shall we cry for another Christ?

"Go and tell John what you hear and see; the blind receive their sight, the lame walk, lepers are cleansed, the deaf hear, and the dead are raised." Tell him the kingdom of God cometh not with observation, not with the boom of guns, not with any spectacular demonstration, but by agencies of mercy, conferences of peace, conventions of love, and good will to all; by the force of light and learning, enterprise and are, humanity and culture, character and hope; by way of renunciation and purity; by the way of the eternal values of the things worth while in life. Give the Galilean his chance; he has not had it up till now. We need a revival, a rededication.

Jesus Christ, the same yesterday that is through all the dark, mysterious past; the same today despite the inequalities, wrongs, the heart rending tragedies of our

human life: the same forever in all the unfathomed deeps and destinies that he before us, thru all unknown revolutions and over turning until Whatever is to be the end of things. There is nothing in History dark as much of it is against the assurance that the spirit of Jesus will yet triumph over all ignorance, injustice, and uncleanness.

The closing sermon was by Rev. John Thomas, which was preceded by a solo by Miss Jane Lois Jones "He Shall Feed His Flock."

Rev. Thomas spoke from John 15:5. Among other things he said: "Character is the all important factor of personality. We are largely what we are because of systems...Churches are sometimes like pig iron, becomes red, then cold and adamant. Religion in the days when Christ came to earth was an external thing, filled with doctrine...Inherently, all animals are lazy. Would you expect an ox to leave the grass to get under the yoke? The horse, willing as he is, does not invite the harness. The same is true of man, he is inherently lazy. The truth is, we are not doing what we ought to do. I never knew a preacher that ever did all he could...Students it is said, use up only 25 percent of their energy...Keep my commandments, the Lord said. That's the driving force, but even that is not enough. If America is going to be saved it is going to be saved by acts.

The congregation then sang, "God Be With You". Rev. Forrest Grimm pronounced the benediction and the first 100 years of the church's history came to a close.

Church History Is Given At Meeting by R. W. Jenkins

Note: One Sunday afternoon, October 15th, 1885 a fire burned the home of Mr. John J. Jones, who was then Secretary of this church. All of the secretary records of the church were destroyed in that fire. The few notes I have gathered here are from the Treasure's Sunday School Records.

When in school, we were told that history was a record of past of passing events. In writing the history of a great many things, this definition if correct, for a mere compiling of dates and events comprises a full detailed history of the subject. But the history of any religion or educational institution is but partly written when events alone are recorded. For what church is there, be it of any denomination of language, that can not point, as well it may, to moral and religious attainments that have so often raised men and women from the valley of lost hope and despair, and placed them on the highway of happiness and success. These are accomplishments that can not be recorded as mere passing events.

We can not write the history of this church and call it correct by recording the date of its founding, the name of its most popular minister, or the size of the church choir, when we know that its greatest and noblest achievements are those unrecorded events written in the hearts and on the lives of those who have honored it and served it well. In this I mean you few members who remain, as well as the host of Christian fathers and mothers, and friends and relatives who have passed on to the church Triumphant.

The Congregational Church as a denomination is a religious group of Protestants whose belief is that every congregation of Christians should be an independent body, free from any superior governing body.

The doctrine of the church, affirms the principle of the sovereignty of God, the sinfulness of man, redemption through Christ, the observance of the Sacrament, a life of love and service and the future of joy or eternal suffering.

Congregationalism was planted in America by the Pilgrim Fathers in the year 1620. It has always been strongest in New England and other Eastern states and has always been identified with higher education.

Harvard, Yale, Dartmouth and Amherst colleges are among the important institutions that owe their establishment to the Congregational enterprise. Its interest in higher education is the reason for its many intellectual and brilliant ministers.

The Welsh Congregational Church in Oak Hill was founded 100 years ago this month in what we call now, old Oak Hill, then a village of 7 or 8 houses. This was before the advent of the railroad and the town of Portland. At the same time a Welsh Congregational Church was founded at Tyn Rhos. The founding of these two churches can probably be justly credited to Mr. John Jones, Tyn Rhos, who had emigrated to this locally some four years before and had settled at Tyn Rhos. Among Mr. Jones's acquaintance that he left behind him in Wales, was a young minister whom Mr. Jones thought highly of and through communications he prevailed on this young minister to come to America to find his life's work. This man was John A. Davis, later known as Davis Siloam.

This church was organized through the efforts of Rev. Davis, assisted by Rev. Benjamin Chidlaw and Rev. Henry Hughes, with 12 members, (7 women and 5 men). These 12 members had brought with them from Wales, church letters and some had come from North Wales, others from South Wales. These members were: Mrs. Ann Thomas, John Owens, Mary Owens, Mary Evans, Daniel D. Jones, Elizabeth Jones, Evan Evans, Rees Jones, Margaret Jones, William Evans, Elizabeth Davis, and Mary Isaac.

I have spent some more time in endeavoring to identify these members of 100 years ago and feel sure that we can correctly connect them with our friends of today.

Mrs. Ann Thomas was the oldest member and perhaps the most influential, as she paid most of the bills. Preaching services and prayer meetings are recorded as having been held in her home before the church was organized, this is according to Rev. Chidlaw's writings. This lady was a widow and lived with her children on the Evan Reese farm some two miles south of town. She was the mother of Evan Thomas, known as Captain Cabbage, who was a carpenter, and moved to Jackson and built the Jackson Lumbar Mill and now has a son living in Chicago.

John Owens and Mary Owens were husband and wife. They were the grandparents of Mrs. Susie Thomas who was a member of this church until her death a few years ago. I am told that they built and lived in the house now occupied by Mr. and Mrs. Clint Jones, Mrs. Jones being a great granddaughter.

Daniel Jones and Elizabeth Jones lived on a farm near Roach school. They were supposed to have several children, but I could find the record of but one daughter, who married James Shadrack and lived on the Isaac Morgan farm. They were the great grandparents of John Davis Shadrack.

Mary Evans was the mother of Captain Evans and great grandmother of Mrs. Dan T. Davis. Her husband died in Pittsburgh on the way over.

Mary Isaac was the grandmother of Daniel Isaac.

Reese Jones and Margaret Jones moved away in about 1856. It was thought that they went to Kansas.

Elizabeth Davis was of the family of Davis Cum and was the mother of Mrs. Rowland Jones, mother of Mrs. Rowland Jones and Mrs. Thomas Jones of Thurman.

Evan Evans was the stepfather of Sarah Sal and Mrs. John Owens whose daughter Margaret Owens is now located in Florida. He lived just north of the Oak Hill cemetery on the Isaac Evans farm and was the first music leader of the church. Wm. Evans, one of the 12 members that was thought to be a relative of the late Cap. Evans. This man was a man of good education and left Oak Hill in the late fifties, connecting with the iron industry around Hanging Rock. It seems that he and a brother owned some property together. The brother died and Evans continued, doing business under the brother's name, which caused him some trouble, but we are told that he was an honorable man and made good in the iron industry.

These were the 5 men and 7 women who 100 years ago, far away from their native Wales, under hardships and difficulties unknown to us, pledged anew their faith in the living God, organized the first church in Oak Hill, thereby opening the way to Christian living in this town and extending to all who were to follow a challenge to keep open that way. How well that challenge has been met, is attested by the 6 churches that followed and the high standard of citizenship attained by the people of Oak Hill. As stated before, the two ministers assisted Rev. Davis in the founding of the church, were Henry Hughs who was the regular pastor at that time of the Lawrence St. Cincinnati Congregational church, which was the closest Welsh Church of our denomination, and the Rev. Benjamin Chidlaw who was pastor of an Congregational Church at Patty's Run. He was born in Wales, but came to America as a lad of ten with his parents, settling at Delaware, Ohio. He was educated at Oxford and Ohio University. After preaching a few years, he went into organization work with Ohio Sunday School Union, and remained in this work for 50 years.

Rev. John A. Davis became the first pastor of the church. He was ordained to the ministry in 1836 at Abersychan, Wales. He arrived in New York on May 23, 1841, was married the next day, came to Oak Hill in July, 1841. In a biography of him written by Rev. Caleb Sampson, he describes him as being of rugged features, yet with nothing of the strong or rugged in his make up but like Moses of old not to have sound of hammering on the altar, but to prepare it in such a manner as not to attract the attention of the worshiper more than the sacrifice that was laid upon it. Seldom delving into the mysterious, but bringing all his own thoughts within the reach of his listeners and in this, he excelled above all else. He served as pastor until 1850 (having also served the Tyn Rhos church for the same period) at which time he served his connection with the church, but was recalled in 1853 and remained until 1858 at which time he bought a farm near Patriot, Gallia County. He organized several churches in this locality, which were: Carmel and Pomeroy in 1842, Centerville, Portsmouth in 1843, Ironton 1850, Siloam 1860 which charge he later

took over and labored there until he retired a few years before his death which took place in the year 1888, at the age of 83 years.

The first church building was constructed in the summer of 1842, located in the Southeast corner of the Congregational cemetery. It was a fair sized frame structure facing the road, but the road then ran back of the cemetery, then down along the James lot in front of the place where the Calvinistic church was built later and out past the Betty Williams home. The land was thought to have been donated by one of the members, namely, Wm. Evans, and to have been part of the property owned by Mr. Evans and his brother, over which there was legal trouble. A small tract of land later known as the "Green Spot" is still unowned property. The church had two doors in front and a high pulpit between the doors as you entered. The seats had little wooden gates through which you entered. The lumber to build the church was sawed off the land where the cemetery is, the sawmill being located in the depression in the center of the cemetery. There were few saw mills then and plenty of lumber to be had. Almost all the work was done gratis, and the church was paid for the summer it was built. About 30 years later it was sold to W.W. Morgan who moved it downtown and it is now the home of Wm. Bowman just below the grocery store of Carl Miller.

The reason assigned for the location of the church was, that there was a small cemetery located a little farther south and that several Welsh people had been buried there, so the church was located near the cemetery which was the custom of the Welsh churches.

The growth of the church was very rapid after its organization. In 1854, some disease was prevalent which took the lives of 18 members; Ms. Ann Thomas was one of these. Two members had moved away, and two members were dismissed for not paying their pledges in full. In spite of this, the church had 50 active members when Rev. Davis severed connection with the church in 1858.

In 1859, about 5 months after Rev. Davis's departure, Rev. William Thomas became the pastor of the church. There is but little written history of this man and his labors. He lived near the Sam Staten corner and his family consisted of a wife and two very talented daughters who became quite successful in the music field. We find in the records that this man labored until difficult conditions and in a very trying time (this perhaps was the cause of Davis' quitting). This was due in the main to the coming of the railroads and activity in the iron industry, which became very active about this time. This was causing a change in the living conditions of people, men who had been fairly successful in farming, and some who had not, were turning their attention to the industrial field. Many would over estimate; others would under estimate their chance of success, causing losses on either hand. This caused many people to suffer financial loss.

The salary this man received in one year was only \$195.00, yet his labors were successful and the church grew in membership. In 1862 he with his family left for another location.

In 1863 we can find no records of a pastor being here for the 3 years during the Civil War, although we do find where communion was held regularly and many times candles were bought at 30c per pound for evening meetings. Collections were small and there were no new members recorded on the Treasurer's records.

In 1865 Rev. and Mrs. D. M. Evans came here from Palmira, Portage County with a family of 2 boys and 4 girls. Soon after coming they bought a small farm east of town and lived there until his death in the year 1894, at the age of 81 years. Rev. Evans was the grandfather of Mrs. Mayme Parry, the present secretary of the church.

Rev. Evans is remembered by many of the people here today. He possessed a pleasant voice, his preaching was considered good, but he excelled in his praying. He was a man of a nervous and fretful disposition, often causing ill feeling by becoming personal in his remarks. I can recall my mother many times extolling the sweet disposition of Mrs. Evans. The record shows that this man had several small altercations with the church charging that he was not receiving his full salary, which was \$300.00 per year. From the amount of this salary, we must all agree with him that he was entitled to it all, but the Treasurer's record shows that 17 years after he had served connections with the church as pastor, John J. Thomas gave him a personal check for \$14.10, which was the amount of the shortage. Rev. Evans severed relation with the church as a minister in 1868, but remained a member of the church until his death. His preaching was done in the old church and his sermons buried, as was his request in the spot where the pulpit of the old church stood. After leaving Oak Hill he served for many years the Carmel and Patty's Run churches. Rev. Evans was opposed to building the new church and moving down here, and in one of his remarks, he is quoted as saying to his flock "That you might move a church building, but you can not move Christianity from the spot God has planted it." But the contract for building this building was let to Mr. Isaac Parry who had Thomas Herbert assisting him in laying the brick. The bricks were made in the open near the Atena brickyard. They were paid \$3.00 per day for their work. We could find no record as to what it cost, nor how it was paid, but we were told that it was paid for soon after it was completed.

We find the list of families who were named in 1868 to (cadw M's) keep the month-but it was for 2 Sunday's each. These were s follows.

W.W. Morgan, John J. Thomas, John J. Jones, John D. Davis, Evan E. Davis, John E. Davis, Lot Davis, Richard Morgan, John Davis, Mary Ann Thomas, Isaac Isaac, John Thomas, N. David Thomas, John E. Jones, Thomas Reese, John J. Evans, Thomas Roberts, John Shadrack, David Shadrack, Mary Edwards, John B. Davis and James Sharack, and we find the following families listed elsewhere, Henry Jones, John Jenkins, Margaret O. Evans, Thomas Lewis, Howell Thomas, David T. Williams, Evan Evans (Castell), Owen Davis, D. M. Evans, Making at least 30 families who moved from the old church to the new. No doubt we have missed some. There is no record of the dedication of the church, but Davis Siloam was the principle speaker, it being in the late fall of 1868.

The next preacher was Rev. Evan Evans Nant-Y-Glo. This minister came here in the fall of 1868 and served 6 years. We are of the opinion that he did preach some in the old church, but he is credited with being the first minister in the building. We could find no record of his early life. He was an ordained minister when he came from Wales. This man was a small man in stature, but was considered quite a go-getter in action. A straight forward and fearless preacher, a good thinker and an able expounder. He was liberal in thought, a commoner in his opinions of every day

things and often his defense of the unfortunate class brought him into clashes with the more fortunate, but honest and sincere in his convictions he was always able to hold his own and rarely lost a fight. He was blind in one eye, could not close it, which gave his critics- of which he had many- the chance to say that he prayed with one eye open to keep an eye on his flock. I can recall my father's description of him as a man honest enough to form his own opinions and able enough to defend them. He lived for a while in the Ed Miller home and later built and lived in the house with the steep roof near the Oak Hill brick yard. His daughter married John Hitchens who was a musician and the second music leader of the church. He was a great uncle of Mr. Davis C., Mary and Will Evans of Upper Hewitt Fork and the Rev. J. R. Thomas who is preaching here at this Gymanfa.

He and Mrs. Evans left Oak Hill about 1885, moving with the family of Mr. Hitchens to Arkansas, where he died as we were told in dire poverty.

1875-1886

We are now able through the records we have, and supported by the memory of the older people formerly connected with the church, to state correctly who the church officers were at this time. John J. Jones was Secretary, John D. Davis, Treasurer. The Deacons were John D. Davis, John D. Jones, W.W. Morgan and John J. Jones. The music leader was John D. Jones. Rev. John E. Jones had become the pastor. He also served the Carmel church. He lived in old Oak Hill, had a family of 4 children, a son about 12 years of age was accidentally killed at a Christmas shooting match. Rev. Jones was said to be a very fine looking man and was considered a fair preacher, and a fine pastor. His work was very successful and at onetime took into the church a class of 33 members. He moved to Pennsylvania after two years of service here. He was followed by Rev. John Cadwalader who remained 2 years and moved to Chicago, then by Jenkins Rees who remained for 4 years. At this time the church was enjoying its most fruitful years. The membership had reached about 175 members. There was real activity in every department of the church. The Sunday School of which we have not spoken, was very successful at this time. It is now and has always been blessed with good teachers, teachers that were more anxious to instruct than to make a battle ground of religion, thru argument, as was the habit of many of the Welsh people.

Eisteddfods and Jubilee's were held in connection with Sunday School work.

In one of these Jubilees part of the program is as follows:

Kate Davis and Sarah Davis-Duet-Dare To Do Right.

Lewis Morgan-Recitation-21 reasons for not going to church.

Susie Thomas-A Home in Heaven.

John A. Davis-Nesau-At Ddyw Sydd da i mi.

Maggie Morgan- Be Careful What You Say.

Anna C. Davis- Dyma Deibl Anwyl Iesu.

Song by the Hitchens children.

T. J. Davis -Paid A Diga Loni.

Stanton Davis-Byd-Trallodus.

Evan Jenkins-Neb ond Iesu.

Howie Morgan- My Three Little Texts.

Winie Davis-Alto Solo-Pass Under The Rod.

Sophia Williams a d Fannie Jones-Dialogue.

Gomer Jones-Gair-o-Gynghor.

I am told by my sister, Mary, that at this time Rev. Chidlaw who assisted in the organization of the church, organized a Young People's Society, which lasted for many years. At the first meeting held, they almost gave up the attempt as only he and Margaret Morgan and Sarah Lewis were present, but they looked up the street and saw 7 of our family coming and the Rev. said, "Thank the Lord, we can go on now." So, if our family lacked in any intellect, we made it up in number.

No church services are complete without good music. At this time the church had hired a man by the name of Stephaniah Jones to teach music to the church children paying him \$200.00 per year. Other music leaders of the church have been Mr. Evan Evans, John Hitchens, Tim Davis, Ed. O. Jones, John D. Jones, Dave Davis, Ben Evans, Ben Davis, Evan D. Davis, Wm. Rees, and William Jenkins. The most outstanding of these perhaps was John Hitchens. It is claimed that he had a very fine voice. He trained a choir here and entered it in a Cincinnati Eisteddfod, taking second place. He entered himself for the tenor solos, winning first place and then entered for the bass solo, and won first place in it also. This accomplishment was given wide publicity through the newspapers at that time.

From 1886 to 1903 was the period Rev. Caleb Sampson served the church. The church now had begun to decline in membership and in influence. Many reasons could be assigned for this, but perhaps the principle ones were that death had taken many of the older ones and that a great many of the rising generations left Oak Hill going to the larger cities //// the drifting away from the Welsh language and custom.

Rev. Sampson preached here for 16 years. His family consisted of Mrs. Sampson, 2 daughters and a son. As I remember the family, Mrs. Sampson was a rather fragile lady, with a pleasing personality. A very lovable woman, kind and considerate of every one. The children were popular and accomplished children.

Rev. Sampson was considered a good preacher, able to define hwyl texts to the understanding and liking of his listeners. He was always inclined to get into the "hwyl" and speak in a very low voice, which fact used to cause old Ed Miller sitting in front his livery stable across from the Presbyterian church to say, "Well Sampson is threshing in heavy wheat again this morning." It is safe to say that no minister and his family labored harder for the success of the church than did Rev. Sampson and his family.

And when after 16 years of service they were compelled by the declining health of their daughter, Libby, to seek the dry climate of New Mexico, every member of the church was genuinely sorry to see them go and the church sustained a loss from which she never recovered.

From this time on, history of the church is one of declining. One by one, the leaders of the church were passing away. No new ones were there to take their place. Sunday School members were drifting away to other Sunday schools. The Welsh language was dying away. Other churches and Sunday Schools were pushing to the front, while ours was standing still.

During this declining period, we have had many ministers, some of them able men, who were as follows: Dr. D. Forrest Williams, John E. Evans, Rev. A. T. Williams,

Sophia Williams and Fannie Jones-Dialogue.

Gomer Jones-Gair-o-Gynghor.

I am told by my sister, Mary, that at this time Rev. Chidlaw who assisted in the organization of the church, organized a Young People's Society, which lasted for many years. At the first meeting held, they almost gave up the attempt as only he and Margaret Morgan and Sarah Lewis were present, but they looked up the street and saw 7 of our family coming and the Rev. said, "Thank the Lord, we can go on now." So, if our family lacked in any intellect, we made it up in number.

No church services are complete without good music. At this time the church had hired a man by the name of Stephaniah Jones to teach music to the church children paying him \$200.00 per year. Other music leaders of the church have been Mr. Evan Evans, John Hitchens, Tim Davis, Ed. O. Jones, John D. Jones, Dave Davis, Ben Evans, Ben Davis, Evan D. Davis, Wm. Rees, and William Jenkins. The most outstanding of these perhaps was John Hitchens. It is claimed that he had a very fine voice. He trained a choir here and entered it in a Cincinnati Eisteddfod, taking second place. He entered himself for the tenor solos, winning first place and then entered for the bass solo, and won first place in it also. This accomplishment was given wide publicity through the newspapers at that time.

From 1886 to 1903 was the period Rev. Caleb Sampson served the church. The church now had begun to decline in membership and in influence. Many reasons could be assigned for this, but perhaps the principle ones were that death had taken many of the older ones and that a great many of the rising generations left Oak Hill going to the larger cities //// the drifting away from the Welsh language and custom.

Rev. Sampson preached here for 16 years. His family consisted of Mrs.

Sampson, 2 daughters and a son. As I remember the family, Mrs. Sampson was a rather fragile lady, with a pleasing personality. A very lovable woman, kind and considerate of every one. The children were popular and accomplished children.

Rev. Sampson was considered a good preacher, able to define hwy! texts to the understanding and liking of his listeners. He was always inclined to get into the "hwy!" and speak in a very low voice, which fact used to cause old Ed Miller sitting in front his livery stable across from the Presbyterian church to say, "Well Sampson is threshing in heavy wheat again this morning." It is safe to say that no minister and his family labored harder for the success of the church than did Rev. Sampson and his family.

And when after 16 years of service they were compelled by the declining health of their daughter, Libby, to seek the dry climate of New Mexico, every member of the church was genuinely sorry to see them go and the church sustained a loss from which she never recovered.

From this time on, history of the church is one of declining. One by one, the leaders of the church were passing away. No new ones were there to take their place. Sunday School members were drifting away to other Sunday schools. The Welsh language was dying away. Other churches and Sunday Schools were pushing to the front, while ours was standing still.

During this declining period, we have had many ministers, some of them able men, who were as follows: Dr. D. Forrest Williams, John E. Evans, Rev. A. T. Williams,

Middleport-Tom W. Jones.
Vinton-San S. Evans, Daniel M. Evans, John W. Evans.
Gallia- Mrs. J. E. Mossbarger, David George.
Noorwood- Mrs. John Thomas, Margaret E. Jones, Margaret H. Thomas.
Cincinnati- Mrs. J.M Jervis, Evan S. Jones, J.T. Williams, Mr. and Mrs. James
Davies Breese, David J. Parry, Maragret Jenkins.
New Hampshire- Mrs. Annie Brown.
Athens-D.L. Jones
Coldwater- Mr. and Mrs. J. Bevan Plummer, and son, John David.
From Columbus- Ada Edwards Davis, Mrs. Lewis Morgan, Kathryn A. Morgan,
Mr. and Mrs. Frank McIntyre, Mrs. T.E.Williams, Blanche Williams, Mr. and
Mrs. J. Wesley Jones, Jennie A. Rees, Mrs. W. N. Rees, Eloise Davis, Mrs. G.S.
Newport, Elizabeth Jones Bolls, Mr. and Mrs. J.J. Alban, Mrs. S. E. Mannering,
Margaret H. Owens, Mr. and Mrs. D.O.Davis, Vrina Mae Edwards, Mr. and Mrs.
David W. Reese, Jr., Mrs. Margaret Morris, Mrs. S.M.Davis, J.D.Evans.



FIFTY YEARS AGO AND TODAY

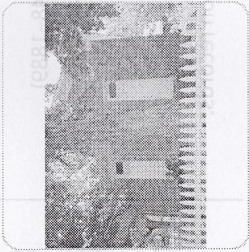
Above, as Mr. and Mrs. Caleb Samson Are Today; Below, as They Were When First Wed

Mr. and Mrs. Caleb Samson of 151 East Walnut street are today (Tuesday) receiving the congratulations of their friends and neighbors on their fiftieth wedding anniversary. They were married in South Wales March 13, 1884. Mr. Samson was pastor of the "Welsh Congregational Church" of Oak Hill, Ohio for 16 years. In 1902 the family moved to Albuquerque, N. M.

Later coming to Los Angeles. They have been residents of Pasadena for the past 10 years.

They have three children. Mrs. Fred Hoping and Elizabeth Samson of Pasadena, J. H. Samson of Taft. All of whom were present at a dinner given in the evening.

The family are members of the First Congregational Church of Pasadena.



Rev. David M. Evans

BIRTH 1812 • South Wales, UK

DEATH 29 JAN 1894 • Madison Tp. Jackson co. Ohio

Facts

- Age 0 — Birth
1812 • South Wales, UK
- Age 24 — Birth of Daughter Mary A. Evans (1836–)
1836 • New York, USA
- Age 30 — Birth of Daughter Margaret J. Evans (1842–)
abt. 1842 • Pennsylvania
- Age 32 — Birth of Daughter Sarah Elizabeth Evans (1844–1927)
abt 1844 • Pennsylvania
- Age 34 — Birth of Daughter Catharine Evans (1846–)
1846 • Pennsylvania, USA
- Age 36 — Birth of Daughter Hannah M. Evans (1848–1889)
abt 1848 • Ohio, United States
- Age 38 — Residence
1850 • Palmyra, Portage, Ohio
- Age 41 — Birth of Son David Dothan Evans (1853–1935)
05 Aug 1853 • Ohio
- Age 44 — Birth of Son Benjamin F. Evans (1856–1896)
1856 • Ohio, United States
- Age 48 — Residence
1860 • Palmyra, Portage, Ohio, United States
- Age 58 — Residence
1870 • Madison, Jackson, Ohio, United States
- Age 62 — Residence
1874 • Palmyra, Portage, Ohio
- Age 63 — Residence
1875 • Madson, Jackson, Ohio

Family

Parents

Spouse & Children

-  Mary Davis 1814–1898
-  Mary A. Evans 1836–
-  Margaret J. Evans 1842–
-  Sarah Elizabeth Evans 1844–1927
-  Catharine Evans 1846–
-  Hannah M. Evans 1848–1889
-  David Dothan Evans 1853–1935
-  Benjamin F. Evans 1856–1896

Sources

Ancestry Sources

-  1850 United States Federal Census
-  1860 United States Federal Census
-  1870 United States Federal Census

- Age 68 — Residence
1880 • Madison, Jackson, Ohio, United States
- Age 77 — Death of Daughter Hannah M. Evans (1848–1889)
15 Aug 1889 • Cincinnati, Hamilton, Ohio, United States
- Age 82 — Death
29 Jan 1894 • Madison Tp. Jackson co. Ohio
- Madison Tp. Jackson, Ohio is listed as Death Place on records.
Buried in Oak Hill, Ohio

1880 United States Federal Census

Illinois, County Marriages, 1800-1940

U.S., Indexed County Land Ownership Maps, 1860-1918

U.S., Indexed County Land Ownership Maps, 1860-1918

Comments

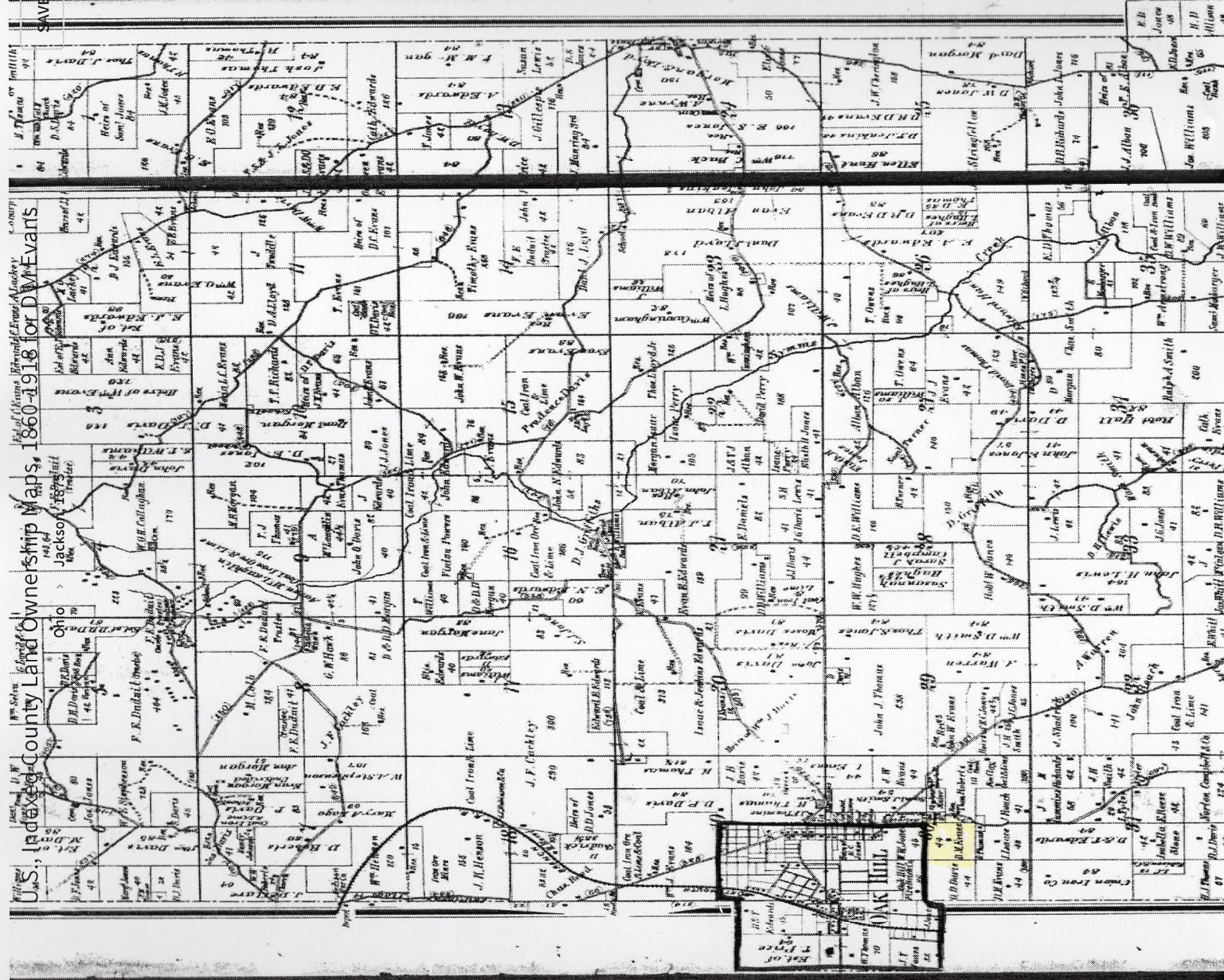
 **sevangsgregson** Obituary: In August 2010 I went to the Oak Hill, Ohio library and went thru the micro film of all the old newspapers looking for an obituary for Rev.D.M.Evans. I was hoping to find out more about his family. This is all I could find. The newspaper at the time was called the Jackson Standard and on deaths, it said "Evans-January 29, at his home in Oak Hill, Rev. D.M.Evans age 82 years" This was in 1894. The following paper listed the obituary as follows: Oak Hill The funeral of Rev. D.M.Evans was held last Wednesday. The attendance was large. Reverends A.A.Chapman, Rowland Jones, W.O. Jones, J Mostyn Jones, David Thomas and Caleb Samson officiated. A part of the exercises were in English. Mrs. D.M. Evans was too ill to attend. She has been confined to her bed by sickness for two weeks.

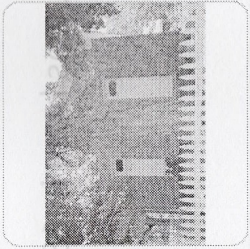
6 years ago

 **sevangsgregson** immigration: I have not been able to find out much of anything about David M. Evans since David Evans is such a common name and I have no way of matching it up with other information. Possible emigration might have been on Ship Alfred from Liverpool on July 12, 1834 to New York. MAYBE???

4 years ago

	Mary A. Evans 1836–	Age 30 — Birth of Daughter Margaret J. Evans (1843–)	Age 30 — Birth of Daughter Margaret J. Evans (1843–)
	Margaret J. Evans 1843–	Age 33 — Birth of Daughter Sarah Elizabeth Evans (1844–1931)	Age 33 — Birth of Daughter Sarah Elizabeth Evans (1844–1931)
	Sarah Elizabeth Evans 1844–1931	Age 34 — Birth of Daughter Catherine Evans (1846–)	Age 34 — Birth of Daughter Catherine Evans (1846–)
	Catherine Evans 1846–	Age 38 — Residence	Age 38 — Residence
	Hannah M. Evans 1848–1889	Age 38 — Residence	Age 38 — Residence
	David Dothan Evans 1853–1932	Age 41 — Birth of Son David Dothan Evans (1853–1932)	Age 41 — Birth of Son David Dothan Evans (1853–1932)
	Benjamin F. Evans 1856–1896	Age 44 — Birth of Son Benjamin F. Evans (1856–1896)	Age 44 — Birth of Son Benjamin F. Evans (1856–1896)
	Benjamin F. Evans 1856–1896	Age 48 — Residence	Age 48 — Residence
	1860 United States Federal Census	Age 48 — Residence	Age 48 — Residence
	1860 United States Federal Census	Age 52 — Residence	Age 52 — Residence
	1870 United States Federal Census	Age 53 — Residence	Age 53 — Residence
	1870 United States Federal Census	Age 53 — Residence	Age 53 — Residence
	1870 United States Federal Census	Age 53 — Residence	Age 53 — Residence
	1870 United States Federal Census	Age 53 — Residence	Age 53 — Residence
	1870 United States Federal Census	Age 53 — Residence	Age 53 — Residence





Rev. David M. Evans

1812-1894



Rev. David M. Evans was born in 1812. He had two sons and five daughters with Mary Davis between 1836 and 1856. He died on January 29, 1894, having lived a long life of 82 years.



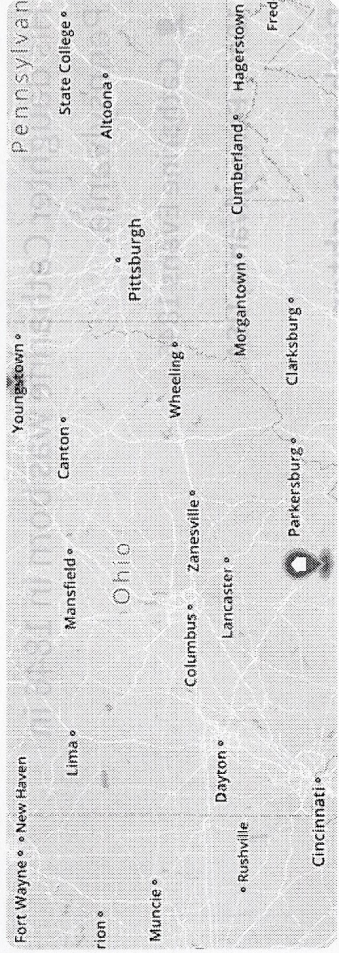
Mary A. Evans

Rev. David M. Evans

Unknown Father

Mary Davis

Unknown Mother



Birth

Rev. David M. Evans was born in 1812.

1812 • South Wales, UK

1836

Birth of Daughter

His daughter Mary A. was born in 1836 in New York.

 Mary A. Evans 1836–

1836 • New York, USA

1842

Birth of Daughter

His daughter Margaret J. was born in 1842 in Pennsylvania.

 Margaret J. Evans 1842–

abt. 1842 • Pennsylvania

1844

Birth of Daughter

His daughter Sarah Elizabeth was born in 1844 in Pennsylvania.

 Sarah Elizabeth Evans 1844–1927

abt 1844 • Pennsylvania

1846

Birth of Daughter

His daughter Catharine was born in 1846 in Pennsylvania.

 Catharine Evans 1846–

1846 • Pennsylvania, USA

1848

Birth of Daughter

His daughter Hannah M. was born in 1848 in Ohio.

 Hannah M. Evans 1848–1889

abt 1848 • Ohio, United States

1850

Residence

Rev. David M. Evans lived in Palmyra, Ohio, in 1850..
1850 • Palmyra, Portage, Ohio

1853

Birth of Son

His son David Dothan was born on August 5, 1853, in Ohio.
David Dothan Evans 1853–1935
05 Aug 1853 • Ohio

1856

Birth of Son

His son Benjamin F. was born in 1856 in Ohio.
Benjamin F. Evans 1856–1896
1856 • Ohio, United States

1860

Residence

Rev. David M. Evans lived in Palmyra, Ohio, in 1860.
1860 • Palmyra, Portage, Ohio, United States

1870

Residence

Rev. David M. Evans lived in Jackson, Ohio, in 1870.
1870 • Madison, Jackson, Ohio, United States

1874

Residence

Rev. David M. Evans lived in Palmyra, Ohio, in 1874.
1874 • Palmyra, Portage, Ohio

1875

Residence

Rev. David M. Evans lived in Jackson, Ohio, in 1875.

1875 • Madson, Jackson, Ohio

1880

Residence

Rev. David M. Evans lived in Jackson, Ohio, in 1880.

1880 • Madison, Jackson, Ohio, United States

1889

Death of Daughter

His daughter Hannah M. passed away on August 15, 1889, in Cincinnati, Ohio, at the age of 41.

 Hannah M. Evans 1848–1889

15 Aug 1889 • Cincinnati, Hamilton, Ohio, United States

1894

Death

Rev. David M. Evans died on January 29, 1894, when he was 82 years old.

Rev. David M. Evans lived in Palmyra, Ohio, in 1894.

Madison Tp. Jackson, Ohio is listed as Death Place on records. Buried in Oak Hill, Ohio

1894

Residence

29 Jan 1894 • Madison Tp. Jackson co. Ohio

Rev. David M. Evans lived in Jackson, Ohio, in 1894.

1894 • Madison, Jackson, Ohio, United States

1894

Residence

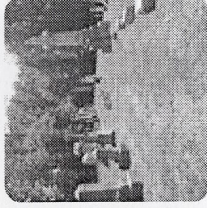
Rev. David M. Evans lived in Palmyra, Ohio, in 1894.

1894 • Palmyra, Portage, Ohio

2011

Congregational Cemetery Oak Hill Ohio

Old Congregational Cemetery where Rev. D.M. and Mary Evans are buried. Also sons Benjamin F. and David Dothan Evans are buried here also.



Aug 2011

2014

Restored headstoneimage

Headstone had been knocked over and base had sunk in the ground. My sisters and I had it restored and new base was poured by Shaun Rawlings.



July 2014

Prof. Ellis' failure of health began from the grip in 1891, and at the last was very rapid. He went in March of this year to Los Angeles, but the progress of his disease was not arrested, and in his anxiety to reach home he began a journey which ended in death in the Invalids' Room of a Chicago railway station March 29. Not only a wife and sons, but a great company of students who had been inspired to manliness and Christian living mourn his loss.

REV. DAVID M. EVANS

Was born in London, England, Jan. 12, 1812. When eleven years old his parents removed to Penrhywgaed, Cardigan Shire, South Wales. In this place, when 14 years old, he united with the Congregational church. When quite young he learned the tailor's trade. In 1840, he emigrated to America, settling at Philadelphia, Pa., where in 1842, he united in marriage with Miss Mary Davies. From Philadelphia they removed to Pittsburgh, and later to Palmyra, O. Here, in 1853, he began to preach. In 1864, he received a call from the church at Oak Hill, O., and was ordained May, 1865. His pastoral work proper continued here but three years, but he made Oak Hill his permanent home, yet serving other churches occasionally, viz.: Ebensburg, Pa., Brown township, Ohio, and Big Rock, Ill. His most distinguishing characteristic was his warmth of soul. His public duties were always performed Apollos-like, "fervent in spirit." This characteristic trait was alluded to in a novel way by a brother at his funeral: "You never got a cold meal from Brother Evans, his spiritual repasts were always warm, hot, even smoking." His eloquent, impassioned prayers will be remembered for many years to come.

He died at his home, in peace, Jan. 29, 1894, at the mature age of 82 years and 15 days. He was buried, at his request, where the pulpit of the old church at Oak Hill rested—the very spot on which he stood 29 years before when ordained. There were born to him and Mrs. Evans nine children, five of whom and their feeble and aged mother, are living. We believe the greeting given the departed as he entered the portals of glory was "Well done, good and faithful servant, enter thou into the joy of thy Lord."

REV. GRIFFITH JONES.

Griffith Jones was born at Dolwyddelen, North Wales, in the year 1819. He was a son of a Congregational minister and his father preached in his 104th year. Two of his brothers were also ministers in the same denomination. Mr. Jones was educated at Marion, England, and began preaching when only 20. In 1853, he accepted the pastorate of the Welsh Congregational church of Fair Haven, Vermont, and remained there till 1859, when he accepted the pastorate of the church at Cambria, Wis. The next three years he served as pastor of the church at Bevier, Mo.; the following two years pastor at Middle Granville, N. Y. Then he served the church at Nelson, N. Y., till he was called to Columbus, O., in 1886. There he died July 1. Funeral at Columbus, July 4. He was buried at Nelson, N. Y.

alarmingly ill for the next four weeks with nervous prostration, and suddenly sank away March 6.

One of his friends wrote: "His last sermon was communion service. He broke the bread of life, giving to his congregation the sweet words of comfort that Christ gave to his disciples, and he repeated again and again, like an inspiration and a prophecy, 'If I might but be sure that you would remember my words.' To some, they were burned deep into their hearts never to be forgotten."

PROF. JOHN M. ELLIS, D. D.

John Millott Ellis was born March 27, 1831, at the foot of Mount Monadnock, near Jaffrey, New Hampshire, but came as a boy in his father's family to Oberlin in 1840, so that for more than half a century, as boy and man, his life had formed a part of town and college. He graduated in 1851, taught at Lapeer, Michigan, was Professor of Languages in Mississippi University 1852-5, and returned to study in the Seminary from which he graduated in 1857. In 1858, began that close relation to the college which was to continue until his death. He was Professor of Greek until 1866, and after that occupied the chair of Mental Philosophy and Rhetoric, with work in Evidences, Political Economy and English Literature.

During the last twelve years his work of instruction was confined to the field of Philosophy. From 1867 to 1874, in addition to his college duties, he was associate pastor of the Second Congregational church of Oberlin, and during the entire period following his graduation he preached in many pulpits in his own and other states and was an influential member of many ecclesiastical conferences and conventions in Ohio and elsewhere.

Prof. Ellis was ordained in 1866, and received from Oberlin college the degree of Doctor of Divinity in 1893, being the first one upon whom that degree was ever conferred by Oberlin. His versatility of talent and his many-sided ability and forcefulness resulted in his being almost as much a man of affairs as he was teacher and preacher. While scrupulously refraining from all connection with secular business in his own interest, he was ever prominent and serviceable in the business affairs of the college and was actively interested in whatever measures tended to promote the welfare of the community and the country.

During the civil war, although he did not wear the military uniform, his work in behalf of the Union cause, both in his own community and with the soldier at the front, was zealous, continuous and most efficient. In 1861-2, he served a term as mayor of the village, and from first to last has been intelligently identified with all matters of local government and local improvement. The breadth of his life and work is suggested by the addresses made at his funeral when Prof. Monroe spoke on His

A BRIDGE FROM THE PAST TO THE FUTURE

In 1818, a small band of Welsh immigrants came down the Ohio River on a flatboat headed for an area near Cincinnati. They stopped overnight at Gallipolis, Ohio, and whether by accident or intention, the flatboat was gone the next morning. With no means to proceed, they ventured to an area that is now western Gallia County and southeastern Jackson County. The men found employment as laborers and helped build a road from Gallipolis to Jackson, Ohio.

After a few years, many other Welsh immigrants settled in this same area, and thus the Welsh influence was established in southeastern Ohio. They instilled in the area their ideals, their music, their love of the land, and most of all, their religion. Many small chapels were built throughout the area, and many still hold regular services. One such church, the Welsh Congregational Church, founded in Oak Hill, Ohio in 1840, had a strong congregation for many years but slowly died during the mid 1900s. The original church was replaced in 1868 with a sturdy brick building.

Around 1970, a group of local citizens (mainly of Welsh descent) wanted to buy the Welsh Congregational Church for the purpose of turning it into a place to preserve the Welsh culture of the area. Thus, in 1971, the Welsh-American Heritage Museum was born. With the founding of this museum, these objectives were adopted: to collect and preserve records, artifacts, books, photographs, etc. of Welsh families in a museum setting; to keep the Welsh culture and traditions alive in the area; to foster Welsh family ties throughout the world; and to preserve for all time the Welsh Congregational Church building.

The Welsh-American Heritage Museum serves as a museum and as a meeting place for various organizations such as the Cardigan Club, a Welsh women's group that is dedicated to preserving Welsh culture and traditions. The museum also periodically holds Welsh Gymnastaf and other Welsh singing festivities.

The museum recently held an Open House for the community and in particular for the local school children. During this event, local citizens narrated the history of various displays in the museum. One example of these displays is the various iron samples and tools taken from local iron smelting furnaces owned and operated by the Welsh in the mid to late 1800s in the Oak Hill area.

St. David's Day is annually observed in this area. This past year's banquet, coordinated by the museum, was a great success. The St. David's Male Chorus was revived to honor one of the area's great Welsh music leaders and former director of the chorus, D. Merrill Davis.

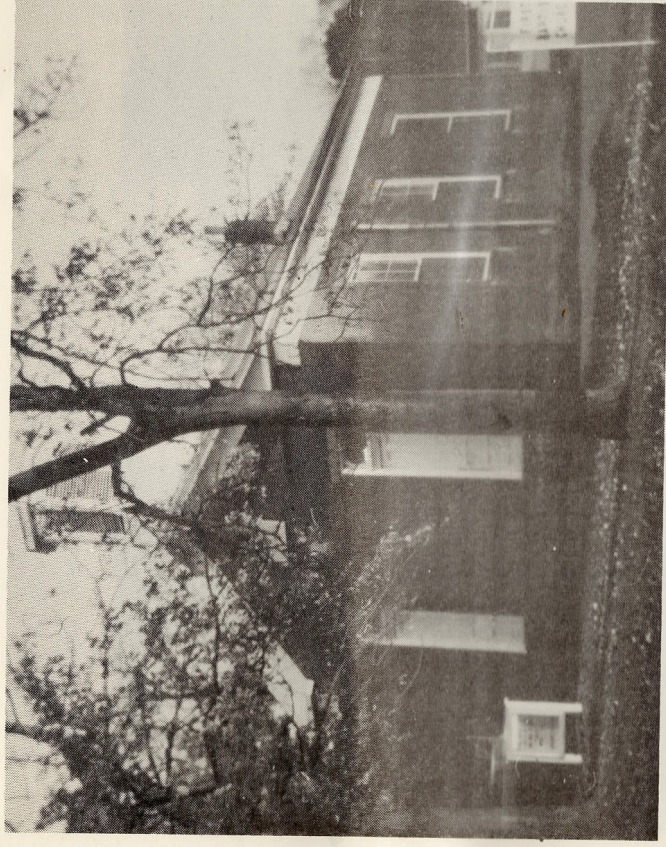
The museum has a close association with the Madog Center for Welsh Studies at the University of Rio Grande in Rio Grande, Ohio. It offers Welsh (exchange) and American students a place to study how Welsh immigrants adapted to American life and how Welsh culture reshaped some of the local ways of life.

The Welsh-Heritage American Museum is one of the many attractions on the Welsh Scenic Byway tourist trail that winds for some sixty-five miles through scenic southern Ohio. The Byway provides interested travelers with twenty-five Welsh or Welsh-related cultural attractions such as museums, churches, cemeteries, the

Madog Center for Welsh Studies, the University of Rio Grande, and the Bob Evans Farms.

From early Welsh immigrants to future generations, the Welsh-American Heritage Museum serves a bridge of history and as a window to the rich Welshness that is perpetuated here in southern Ohio.

"To be born Welsh is to be born privileged, not with a silver spoon in your mouth, but music in your blood and poetry in your soul."



OAK HILL CONGREGATIONAL CHURCH

Oak Hill organized October 1841, ranks sixth in the record of founding 54 Welsh Congregational Churches in Ohio. Earlier organizations are Paddy's Run (Shandon) 1803; Palmyra 1831; Radnor 1836; Gomer 1839; Cincinnati 1840.

Oak Hill's first house of worship was built atop a knoll in the pioneer village of Portland, on land where the cemetery now stands.

Frontier railroading frequently determined a change in the location of towns, and this holds true of the present site of Oak Hill, where in 1867 the congregation of some thirty families decided to build a commodious brick church.

Dedicatory services held May 25-27, 1869 were heightened and embellished by three-day sessions of the Southern Ohio Association which comprised of eight churches with 16 lay delegates and seven pastors. The Oak Hill Congregational Church declined in membership as members were deceased or moved away. The church building was sold to the First Baptist Church in 1962 and the church ceased as a Congregational Church.

Period after period in the history of Jackson and Oak Hill has been teaming with vitality — coal mining the building of Rolling Mills, Blast Furnaces and Brickyards. The lyrical Welsh names of Davis, Hughes, and Jones are interwoven with these industries together with Morgan, Samuel, Griffiths, etc. among the storekeepers, bankers, lawyers, physicans, teachers and contractors.

The past does not die completely in any neighborhood, but remains faithfully in some memories filed like a carbon copy of experience.

OAK HILL CONGREGATIONAL CHURCH

LADIES ON FRONT STEPS



BACK ROW: DAUGHTER OF MORRIS JONES,
MAYME GRIMM, ANNA DAVIS, JENNI REES,
MAGGIE JENKINS

FRONT ROW: ELIZABETH REES, ?, ?. DAUGHTER
OF TOM JONES

REV. FORREST A. GRIMM WAS THE LAST PASTOR
OF THE CHURCH WHEN IT CLOSED IN 1941





in different chapel congregations on Mynydd Bach, although the data show a clear connection between chapel membership and date of emigration only in the case of the Eflm congregation's loss of members in 1837-1838.

As was true of their economic circumstances, the immigrants' religious life changed in important ways in their new environment. One subtle but indicative change was the enhanced role of chapels in organizing social space, both functionally and imaginatively. In the absence of rural hamlets and parishes, Welsh settlers' sense of place and local identity became strongly associated with the chapel to which they belonged. Chapel names supplemented farm names as tags that the Welsh used to distinguish one another. Older people of Welsh descent in the area today still sometimes orient and identify themselves this way, saying they grew up "in the Nebo area," that someone lives "out by Horeb," and so forth.

The chapels in Jackson/Gallia were also repositories of Welsh culture, both architecturally and spiritually. Although wooden construction gave the structures an American texture, the earliest chapels reproduced styles of Welsh vernacular architecture. Horeb chapel's carpenter-builder Morgan Williams duplicated in wood the distinctive Welsh style known as the barn chapel, with two entrance doors on the broad side of the building and a tall, narrow window between (see fig. 3.9). The original Horeb was a smaller rendering in wood of Tabor chapel in Llangwytŷon, visible in the foreground of the view of Mynydd Bach in fig. 3.1. Men entered by the south door and sat in the southern pews, women entered by the north door and sat in the northern pews. Chapels with gable-end entrances also maintained the tradition of separate doors and seating for men and women, with men to the preacher's right and women to his left.¹⁰⁰ The Jackson/Gallia

100. Michael T. Struble, "Horeb Chapel: The Evolution of a Welsh Barn Chapel upon the American Landscape," *Material Culture* 25 (1993): 37-45; "Horeb, Jackson County, Ohio," *Cambrian* (1885), 46; Anthony Jones, *Welsh Chapels*, rev. ed. (Phoenix Mill: Alan Sutton Pub., in association with National Museums and Galleries of Wales, 1996); Dan T. Davis, *Early History of Horeb Church* (Oak Hill, Ohio: Privately published, 1938); site visits to Jackson/Gallia. Jim Lloyd's memories of Moriah chapel services in the 1930s show that these traditions seemed natural to community members. "Why men sat on the preacher's right and women on his left I do not know," Jim wrote me in 1992, "except it was the custom and only strangers did not follow the custom. Us boys used to dig each other with our elbows when someone would pull a stupid trick like sitting on the wrong side." The custom lingered in Wales well into the 1950s; Derec Llwyd Morgan, personal communication to the author, 3 April 1995.

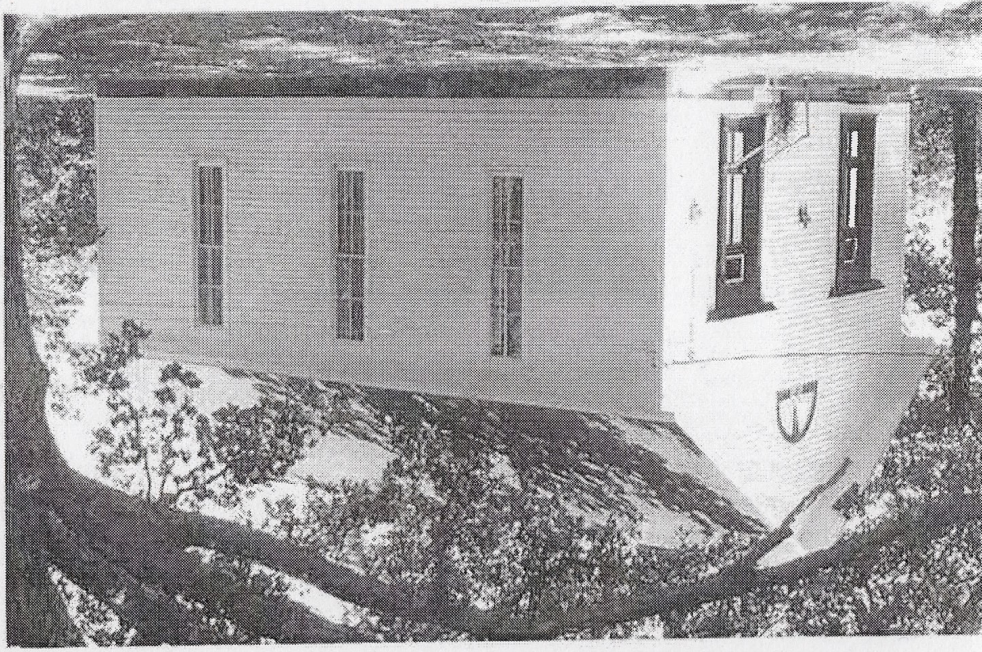


Fig. 3.8 Nebo chapel. Nebo is the finest chapel still standing in the Jackson/Gallia area. Its two bright green doors (traditionally, one for women, the other for men) face west, catching the late afternoon sun. It is kept in fine condition and is still occasionally used for community gatherings, including the annual *Gymnafia Gannu*. (Photo courtesy of Michael T. Struble)

denomination that they settled in religious clusters that were then manifested in chapel construction? The data I have been able to gather offer no clear answer. A few individuals switched their membership from one denomination to another whose chapel was closer to their home. The various denominations sometimes shared ministers, although Robert Williams usually preached in Calvinistic Methodist chapels while John A. Davies preached to the Congregationalists.⁹⁹ The very lack of comment about denominational relations in local histories, however (most striking in the Methodist history's failure to mention the existence of Congregational chapels), raises the suspicion that religious differences may have been an important part of individual and community identity. The situation in Jackson/Gallia appears to support the old, unproven saw that Calvinistic Methodists considered themselves superior to other Nonconformists because theirs was a heartfelt religion—and because they were a growing numerical majority by the middle of the century. The geographical pattern may also indicate that emigration was accepted at different times



Rev. & Mrs. John A. Davies

Professor Hugh Owens, formerly of
Chicago, who conducted a Singing School
in the old brick church about 1890.



H. W. OWENS
Conductor

The Saga

of

**The Central South
Welsh Congregational
Association
and
Y Gymanfa**

1840-1954

This Booklet is respectfully dedicated to all those, either living or gone before, who ever worshipped in these historic Churches, once grandly Welsh Congregational Shrines full of ancestral voices, sweet and holy, now frequented and supported loyally by grassroot Americans, which we all are at heart.



IN ACKNOWLEDGEMENT

"HISTORY OF THE WELSH IN AMERICA", by Rev. D. R. Thomas (Iorthyn Gwynedd). "Y CENHADWR" Welsh Congregational Monthly, 1840-1902. Congregational Year Books. Church and Gymanfa Records. Cooperation of Ben R. Evans, Dan H. Morgan, Paul Morgan and to Miss Frances McKown of Oak Hill for typing of manuscripts.

Compiled and edited by Rev. Vincent Jones D. D., retired, former Pastor of Jones Road, Cleveland, and Gomer, Ohio.

At Church

Gates and

Doors

This Booklet is prepared to give and record in compact form, the long and varied history of the Churches that have composed the Central South Welsh Congregational Association for several decades, together with a token remembrance of century old Gymanfa.

Each of the Churches of this Gymanfa has served its mission in a truly praiseworthy manner. Collectively they have been intellectual and musical beacons upon various Ohio hills to light the pathway to eternity of those who would avail themselves of what Christian religion could offer.

We deem it eminently fitting and proper that this Memorial Chronicle be published at this time to perpetuate for posterity the record contained therein. Since Tyn Rhos Church plays host this year to our Gymanfa, it is given preference in the matter of space.

Let us take our history butter-side up. May its glorious chapters be a powerful impetus to a yet nobler future.

Optimistically Yours,

The Gymanfa Committee:

Ben R. Evans, Chairman

David Jenkins

D. Paul Morgan

Dan H. Morgan

Annie Rees

Y GYMANFA

A peculiarly Welsh Institution. Metaphorically it is a stalwart tree that has its roots in the remote past, and planted by an ardent group of Dissenters in the early days of Nonconformity in Wales.

The American Gymanfa is a daughter of the mother tree in the old country, where it still thrives root and branch, but due to non-indigenous soil, the daughter-trees in alien lands wither and die in course of time. Our Ohio Gymanfa is the sole green tree in America today. The writer is old enough to remember 20 Gymanfas here, 8 of them being Congregational, and 12 equally divided between Baptists and Presbyterians.

Organized in 1840 at Radnor in the heyday of venerable timberland and bearded preachers, our Gymanfa was destined to become a part of the Welsh-American Testament in years to come. It is most grandly rewarding to lift from the cold bed of the printed page the names of the organizers of Y Gymanfa. They were the Revs. B. W. Chidlaw, Paddy's Run; H. R. Price, Dablo; Seth Powell, Columbus; and Rees Powell, Radnor.

The original Gymanfa consisted of 54 Churches. By 1871 it had become practically unwieldy in a geographical and numerical series. Consequently, in 1872 it was divided into two sections, 29 Churches were assigned to form an Eastern Ohio and Western Pennsylvania Gymanfa, and 25 Churches designated to compose a Southwestern Ohio Gymanfa.

The 1842 Gymanfa held at Granville, Newark, Brynberian and Palmyra covered twelve days — a veritable marathon. 1842 Sessions held at Oak Hill, Tyn Rhos, Nebo and Siloam lasted an entire week, and unquestionably enriched the topsoil from which successive sessions of the Gymanfa sprang.



PROGRAM

The
EIGHTY THIRD ANNUAL CONFERENCE

(Gymanfa)

of the

CENTRAL SOUTH CONGREGATIONAL
ASSOCIATION

held at the

TYN RHOS CHURCH
THURMAN R. F. D., GALLIA COUNTY, OHIO

September 25, 26, 1954

—o o O o o—

GUEST MINISTERS

REV. J. VINCENT JONES, D. D., Emporia, Kansas
REV. JOHN R. THOMAS, Philadelphia, Pa.
REV. CECIL LEEK, Hillsboro, Ohio
Asst. Supt. Cong'l Conference of Ohio

—o o O o o—

OFFICERS OF THE ASSOCIATION

Moderator: Ben R. Evans, Jackson, Ohio
Vice Moderator: David Jenkins, Patriot, Ohio
Registrar: Mrs. Hannah Pugh, Bellevue, Ky.
Treasurer: Robert Rees, Gallipolis, Ohio
Trustees: Paul Morgan, Oak Hill, O., David Jenkins, Patriot, Ohio, John H. Pugh, Cincinnati, O.

—o o O o o—

ASSOCIATED CHURCHES

Brynhyfryd, Oak Hill, Tyn Rhos, Nebo.
Formerly Allied; Siloam, Columbus and Cincinnati
Chorister: Elias Jones, Thurman, Ohio
Organist: Sade Jones, Thurman, Ohio

ORDER OF SERVICES

Saturday: 1:30 P. M. Business Session. Assembly of Delegates.
Reports from Churches.

7:30 P. M. Devotions: Rev. Cecil Leek
Sermon: Rev. Vincent Jones D. D.

— o o O o o —

Sunday: 10:00 A. M. Opening Song — Congregation
Devotions — Rev. John R. Thomas
Memorial — Ben R. Evans
Sermon — Rev. Cecil Leek
Solo — Elias Jones
Offering
Sermon — Rev. Vincent Jones D. D.

— o o O o o —

Basket Dinner At Noon

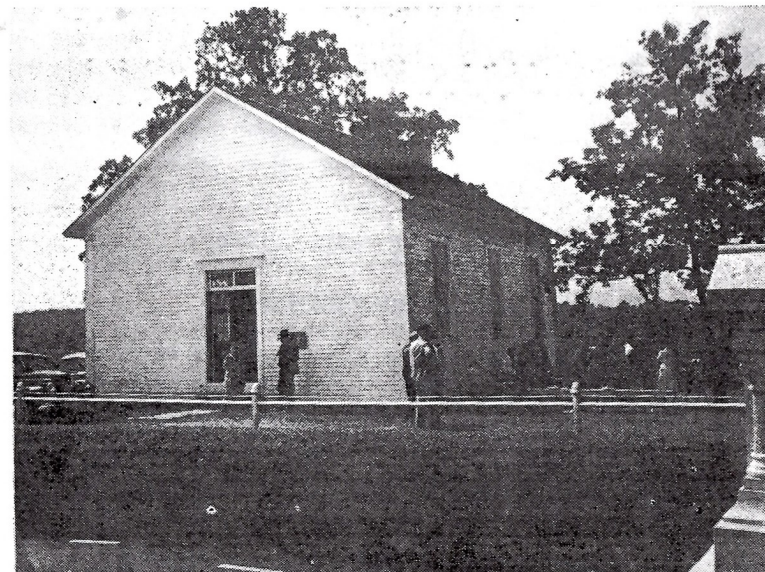
— o o O o o —

1:30 P. M. Opening Song — Congregation
Devotions — Rev. W. Stuart Barr
Pastor Presbyterian
Church, Jackson
Sermon — Rev. John R. Thomas
Special Music
Offering
Sermon — Rev. Vincent Jones D. D.

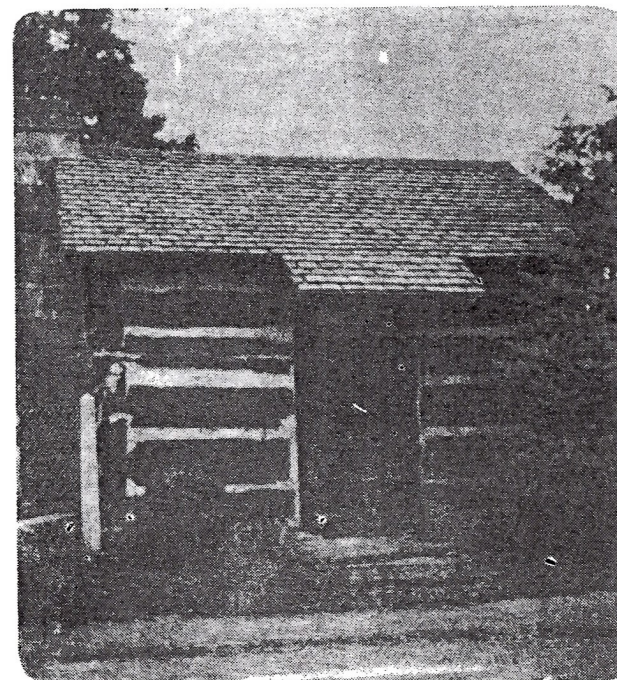
— o o O o o —

7:30 P. M. Opening Song — Congregation
Devotions — David Jenkins
Sermon — Rev. John R. Thomas
Closing Song — Congregation

TYN RHOS CHURCH



THE LOG CHURCH



TYN RHOS CHURCH and Neighborhood

Organized October 15, 1842, Log Church built 1843
Present Clapboard Church erected in 1852

PIONEERS

A shirt-sleeve biography of these folk would be alive with informality and fun. Gallia used to be a county wherein Cardiganshire was always around the corner. The first generation Welshman was still a member of two worlds — Wales and America — his descendants are not.

Breeds and bloodstreams figure in history. Many a family in the Tyn Rhos area has behind it a saga of adventure, hard work, fun and heartbreak that have gone into their share in the making of the settlement. The quiet farmstead parents who worked, watched and prayed. A powerful lot of old-fashioned virtues lay behind a gingham dress and a pair of overalls. About all these pioneers possessed were raw land and forest, except brains and enterprise. The Indian lived hardly more simply than the first settlers.

Mr. John Jones (Tyn Rhos) settled in Tyn Rhos Community in 1833, and lived for a while in the old log house near the present home of Mr. David Thomas. Church services began in his home and held there for a span of two years. In October, 1842, the Tyn Rhos Church was organized by about a dozen Welsh settlers. The Rev. John A. Davies was present at the first organization, assisted by the Revs. B. W. Chidlaw, Paddy's Run, and Hugh J. Hughes, Cincinnati.

Charter Members: John Jones (Tynrhos), Daniel Price, Mrs. Rodgers, Isaac Jones (Caegarn), Evan Jones, Jane Jones, John Thomas, Daniel Thomas and Gwen Jones.

THE LOG CHURCH

The log Church was a wooden structure of the simplest plan, yet it had undeniably a picturesqueness of its own. Saturated with the skill of hands and the love, mind and heart of the community, it was a hymn to God in rustic craftsmanship. Craftsmen who had learned their skill in old Wales took delight in fashioning hard stones and live logs, feeling that they were carving a bit of eternity. Building a Church was a watershed in settlement chronology. More than a century has mellowed the masonry and carpentry and Tyn Rhos Log Church, and the momentoes that are housed in it today are full of whisperings and memories. The log Churches of the early days were in due course supplanted by gracious clapboard houses of worship in the best Ohio tradition.

PASTORS

The list of Pastors makes the Welsh heart beat high. These Pioneer Preachers were invariably from the ranks of men who swung mandrels in coal mines, handled trowels on walls, hammered iron on anvils, squared timber with axes, and knew manual labor fully as well as the settler, and as such could communicate a fervor that had nothing academic about it in the best Welsh tradition. Pulpit ministrations today afford a nostalgic reminder of the passing of the old-time pulpit "Hwyl".

CHRONICLE OF PASTORATES

CHRONICLE OF PASTORATES

1. John A. Davies	1841-1853 (buried at Tynrhos)
2. Evan Davies	1957-1875 (buried at Tynrhos)
3. Richard Richards	1876-1884
4. Wm. Rees Evans	1885-1892
5. Harri Roberts	1893-1896
6. John F. Davies	1896-1902
7. Thomas P. Jenkins	1903-1907
8. Abram R. Jones	1907-1911
9. Jeffrey D. Thomas	1912-(Supply)
10. Morgan W. Davies	1913-1915
11. David F. Davies	1916-1917
12. Morris G. Jones	1919-1922
13. R. L. Williams	1923-1927

(The above pastors served the Circuit of
Churches of Tyn Rhos, Nebo and Siloam)

14. Samuel Whilding	1929-1931
15. Owen T. Williams	1931-1932
16. Elwyn Owen	1934-1936
17. Henry R. Hughes	1937-1940

SUPPLY MINISTERS

Forest R. Grimm	1940-1942
W. E. Bartoe	1947-1948
Daniel Murphy	1951-1952

(The last seven Pastors served the circuit of Churches of
Tyn Rhos, Nebo, Siloam, Oak Hill and Brynhyfryd).

GYMANFA

The hallowed heritage of the history of the Welsh Gymanfa has the signature of age upon it. Gymanfas were not a new thing for the early settlers. They had always had them in their blood.

Gymanfas Held at Tyn Rhos:

1843	—	1854	—	1861	—	1872
1878	—	1886	—	1894	—	1901
1914	—	1920	—	1923	—	1933
1947	—	1951	—	1954		
total 15 Gymanfas						

PLACE NAMES IN CARDIGANSHIRE, WALES, WHICH PIONEERS GAVE TO THEIR FARMSTEADS IN AMERICA:

—Acres of Whispering Echoes of Place Names in Gallia County —
 Gwrthwynt — Uchaf — Cilcennin — Llanon
 Ciliau Aeron — Lledrod — Talgarreg
 Llanwnlle — Neuaddlwyd — Synod Inn
 Rhiwfen — Brynmaen — Penceae
 Trefilan — Caermaen — Bryngalem
 Penglog — Caegarn — Cwmlhamarch
 Hafodwynog — Caerwedros — Abermeurig
 Nantcwnlle — Brynowen — Tynbach
 Tynrhos — Blaenpennal — Llanddeiniol
 Aberaeron — Pandy — Cadrenaf

(Several of these place names are to be found on tombstones in local Cemeteries).

Each of the above place names are poetically descriptive of the strip of land upon which the home or village stands—for example: Tyn Rhos means "A House on the Moor". Aberaeron — Aber is the Welsh (and Scotch) for Estuary, hence, Aberaeron means "the mouth of the River Aeron."

LANGUAGES

The world has not known a people more language proud than the Welsh, and when a language disappears, as of course, it must in the process of Americanization, a whole world of poetry and prose dies with it.

The Welsh in these people was like an old song. The great music that had clanged halfway across the world, that spoke aloud in emigrant ships, flatboats on the calm water of the Ohio, and the quaint phrases of Cardiganshire lore in Cabin and Church.

TYN RHOS CEMETERY ASSOCIATION

First Directors and Officers:

D. D. Davis, C. A. Jenkins, Edwin T. Thomas, Wm. E. Parry, Evan D. Rees.

Present Directors and Officers:

Ed P. Davis, Thomas Evans, Forrest Hutchins, Arthur Jenkins, Evan D. Rees, Anna Rees, E. E. Davis.

CEMETERY

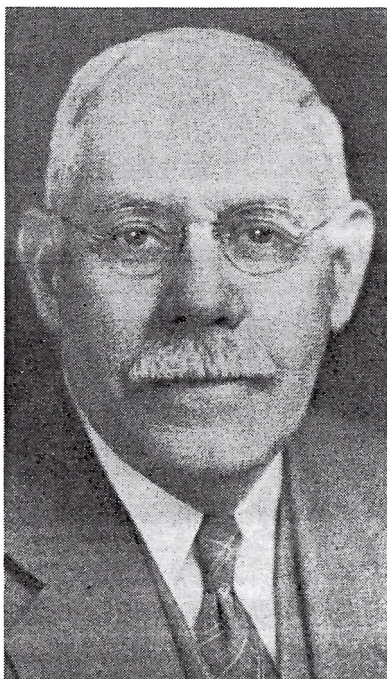
Tyn Rhos Cemetery is a large historic handful.

January 28, 1845, Mr. and Mrs. John Jones (Tynrhos) conveyed to Tyn Rhos Congregational Church one acre of land to be used as a graveyard, which is co-eval with the first settlement of the neighborhood, and today, at the end of eleven decades, abounds with monuments which find a mirror in every mind, and with sentiments to which every human bosom returns an echo. One can find here a whole era of history — gravestones with the coloring of time and as motley as a man's memory.

The status of Tynrhos Church is that of an Incorporated Body comprised of the Cemetery Association to which all church property has been deeded. The present enrollment of Church members is twenty.

PERIODICALS

The literature of the early generation of Welsh was a veritable breeding farm of sermons, essays, poems and romantic Biographies. Practically all of the Welsh Journals have long gone to dust and files. Religious monthlies like "Y Cennadur" and "Y Cyfaill" together with the Secular Monthly Magazine "The Cambriau"; Weeklies bearing the titles of "Y Wasg-Columbia"—"Banet America" and "The Druid" have vanished entirely. Even "Y Drych" sole Welsh American Newspaper now in its 103rd year has eventually hit the sawdust trail of Americanization.



APPRECIATION

The life-span of D. D. Davis is a colorful chapter in the history of two neighboring counties; viz, Jackson and Gallia.

Bred and born at Centerpoint, which was a sort of Welsh-American briarpatch, as the son of John and Margaret Davis, he was proud of his Welsh lineage and held his head high.

Here was a grand Human that shook the trees of life when the fruit was ripe. Small thing, you say! Well, look at the trees he shook — organization of an orchard of enterprises that are an adornment to a community:

The Ohio Fire Brick Co., Davis Fire Brick Co.,
Cambria Clay Products Co., Oak Hill Savings Bank,
Jackson Iron & Steel Co., Sivad Ceramic Corp.

Historians estimate a man's value in terms of what he has left to grow in a humanitarian sense, D. D. Davis's legacies are the warp and woof of The Oak Hill Hospital; Holzer Foundation, Gallipolis; together with scholarships in a number of Ohio Colleges.

The feeling a man may have for a place is a dominant human factor — be it a creek, a hill, a familiar skyline or a home town. D. D. Davis felt soft toward Tyn Rhos Church and Cemetery. His

memory threw a cloak of repose over loved graves and monuments. His name will also live in the 'Story of the Log Church'—A museum brimful of whisperings and memories. The present house of worship meant far more to him than simply an ordered arrangement of field stones and weather boards—it was the Signature of God in the Settlement. The Gymanfa will miss him, but he will brighten Eternity!

OAK HILL CONGREGATIONAL CHURCH

Data Submitted by D. Paul Morgan

Oak Hill, organized October 1841, ranks sixth in the record of founding 54 Welsh Congregational Churches in Ohio. Earlier organizations are Paddy's Run (Shandon) 1803; Palmyra 1831; Radnor 1836; Gomer 1839; Cincinnati 1840.

A silver loving cup of priority in establishing eight churches of our order, together with designing the ordination of nine ministers within the span of nineteen years in this area should be given to the Rev. John A. Davis. When he arrived at Oak Hill in August 1841, not one solitary Congregational Church — neither American nor Welsh — graced the virgin acres of Southeastern Ohio from Marietta to Cincinnati.

His life-story is a most readable human chronicle. He founded Oak Hill Church within a few weeks of his arrival from Wales, and in the range of two years had ridden the clearings to organize and superintend the construction of log churches at Tyn Rhos, Carmel, Centerville and Pomeroy. A pioneer preacher in the true tradition of old Gwalia, and one who was in his element seeing Churches built and souls ripening about him. In consideration of his valiant service for God and man, let us shed a prayer in his footprints as the Greatheart of Ohio Wilderness, and honor his memory to the last full stop.

Oak Hill's first house of worship was built atop a knoll in the pioneer village of Portland, on land where the cemetery now stands.

Frontier railroading frequently determined a change in the location of towns, and this holds true of the present site of Oak Hill, where in 1867 the congregation of some thirty families decided to build a commodious brick church.

Dedicatory services held May 25-27, 1869 were heightened and embellished by three-day sessions of the Southern Ohio Association which comprised of eight churches with 16 lay delegates and seven pastors. Rev. John Morgan Thomas, Ironton, offered what the record describes as "An altar-fire prayer of consecration."

Following dedicatory services the membership grew rapidly, and forthwith developed into a colorful closely-knit fellowship not only in purely religious services, but also in spheres which found response on

the heartstrings of both emigrants and settlers. Born and bred in those rose patches of Prose, Poetry and Music, they had brought their beloved Eisteddfod as part of their cultural baggage to America. There is scarcely a Welsh settlement abroad the land but that has a stream of amusing anecdotes concerning a dozen or so top-ranking figures in its literary and musical history — essayists, lyricists (and invariably a brace of “plant barddas” — the Welsh equivalent of American woodshed poets!), choral conductors and soloists.

Outstanding among Oak Hill Church's type of music lovers was John Hitchens. It has been pertinently said that he was “the hub from which the spokes of Eisteddfods and St. David's Day celebrations radiated.” A real inspirer of music in young folk. Numerous prizes he triumphantly bore away from State Eisteddfods. Samplings of press opinions of his victories in a Cincinnati Eisteddfod are grandly complimentary to him as choir conductor and soloist.

Two other personalities that are well worth documenting are those of Rev. George James Jones (Llew or Llain) and Rev. Evan Evans (Nantyglo) — the former an epigrammatic Cymro, the oracle and anecdotist of Gallia and Jackson Counties, the latter a free lance pulpiter who had a deep kind of Carmarthenisms in theme and style — a man who had made a religion of travelling. During one of the family's visit to Wales a baby was born, and left there at the request of a maternal grandmother. That offspring from the loins of Nantyglo became one of Wales' brightest literary stars — Beriah Guzefe Evans — novelist, journalist and biographer of David Lloyd George.

By the time the Church celebrated its 100th anniversary on Sept. 26-28, 1941, it had entered the main stream of American life. Tidewater not only flows but also ebbs. Such is the story of emigration and Americanization.

Posterity has the floor today. It is useless to turn a Welsh-American area into a garden where everything has a label, and must grow where it is planted. America is a land of change. Our young people, living in the present, are instinctively heeding the beckoning hand of opportunity in other sections of state and nation, regardless of the ties of home.

Records of Church activities had been preserved in journals, which, sad to relate, were destroyed by fire in the home of John J. Jones, church clerk, October 15, 1885, thus making it difficult to ascertain exact facts and dates.

Oak Hill in common with other nation-wide Welsh-American areas has become a feederless reservoir. We use “reservoir” advisedly, because alien organizations can no longer be described as living rivers. The membership of the Church has declined rapidly in latter years, but Sunday School is held practically every Sunday and preaching services occasionally.

Period after period in the history of Jackson and Oak Hill has been teeming with vitality — coal mining, the building of Rolling Mills, Blast Furnaces and Brickyards. The lyrical Welsh names of Davis, Hughes and Jones are interwoven with these industries together with Morgan, Samuel, Griffiths etc., among storekeepers, bankers, lawyers, physicians, teachers and contractors.

The past does not die completely in any neighborhood but remains faithfully in some memories filed like a carbon copy of experience.

A ROSTER OF OAK HILL PASTORS

John A. Davis	1841-1863
D. M. Evans	1865-1876
John Cadwalader	1878-1881
Jenkin Rees	1883-1886
Caleb Samson	1887-1902
John Evans	1905-1909
Noah Bevan	1909-1911
Forest Williams (Supply)	1911-1914
Jeffry D. Thomas (Supply)	1914
W. E. Rees	1915-1918
M. G. Jones	1919-1922
Jeffry Evans	1923-1925
Dendraeth Jones	1925-1926
Samuel Whilding	1929-1931
Olwen T. Williams	1931-1932
Elwyn Owen	1934-1936
Henry Hughes	1937-1940
Forest D. Grim (Supply)	1940
W. E. Bartoe (Supply)	1947



THE REV. JOHN TUDNO WILLIAMS

Born in Corwen, N. Wales, September 7, 1880
Died at Cincinnati, Ohio, September 27 1950.

The memory of the subject of this sketch is enshrined with twenty seven years of sterling service to both Lawrence Street Church, Cincinnati, and our age-old Gymanfa. His personality will tiptoe into Tynrhos sessions today on the shining waves of memory, and there will be many tugs of hearts.

A choice morsel of lyrical Welsh prose drops into the mind like a stone into a pool: "Marw yw cf — mae rhwd ar ci arfau ond dim ar Ei Enw" ("Dead he is — here is rust on his tools — but none on his name").

Born with a craftsman's heart, he built his character like the old cabinet-makers used to fashion furniture — slowly, painstakingly, expensively, but it lasted a lifetime.

His Ministerial life was an open letter. Americans of all racial origins read it and God in his Heaven saw every line of it. A Pulpiteer and Pastor of note, he was also hand-tailored directly to conduct meetings as Gymanfagoers well know.

Something of a laurel leaf should also go to Lawrence Street Church. Many of Y Gymanfa Houses of Worship seem like old acquaintances and the funerals of historic Welsh Churches are melan-

choly events. The sand of their hourglass in Cincinnati, Pastor and Church, ran out together. The Church, after 110 years of gallant service to God and Man —, the Pastor at the end of 27 years of efficient ministry.

Amen to the Gospel according to "Tudno", as he was affectionately known, and praise to old Lawrence Street Church for its Sunset postscript to his Book of Life, viz, the establishment of a Memorial Loan Fund for Ministerial Students, together with a substantial gift to Memorial Center Council of Churches Cincinnati, and for embalming his memory with a grandly druidical monument in Spring Grove Cemetery.

BRYNHYFRYD (Mt. Pleasant) CHURCH

(Data submitted by Dan H. Morgan)

Brynhyfryd is the youngest of the Gymanfa. Born in 1899, its cradle for the span of several months was the Union Chapel of the Evangelical United Brethren which the members of that wiry branch of Protestantism unselfishly lent until such time as the erection of a Welsh Congregational Church was completed.

The building site was donated by Dan H. Morgan's mother, Mrs. Ann Herbert Morgan, who, with the aid of several friends was instrumental in having a Church established here, and one of the supreme joys of her life was the gladsome thought that a House of God graced her farmstead.

Brynhyfryd's door was opened Sept. 2, 1900. Presiding at the Dedictory Service was the Rev. Caleb Samson, long time pastor of Oak Hill Church and instrumental in yoking us with that fellowship. His tenure of office with us covered two full years. Due to illness in his family he moved to Albuquerque, New Mexico, where he lived some years, settling later in Pasadena, California where he passed away on August, 1947.

The Welsh people in the Kitchen vicinity had long felt the need of a Sanctuary in which they could worship God in their mother-tongue, and in a friendly spirit of cooperation, elected competent leaders. True to Congregational policy, Brynhyfryds' first Official Board was selected October 4, 1900, and consisted of the following personnel:

Deacons: John E. Evans, David E. Morgan and Wm. J. Jenkins.

Trustees: Thomas J. Evans, John G. Evans and Wm. D. Reese.

Secretary: Wm. D. Reese; Treasurer: John E. Shadrack.

Our first Clerk, Wm. D. Reese, could dip his mind in the deepest dye of the Welsh language and his honeyed singing of Welsh hymns proved obviously that he never got Cardiganshire out of his system.

One of our first Hymnbooks was 'Caniadau Moliant' (Songs of Praises) published by the late John B. Lodwick, Youngstown, O., who travelled commercially for Te Y Brenin (King of Teas) Company. When his itinerary brought him to this area, he never failed to attend Brynhyfryd and was invariably invited to lead us in song. His wonderful Cymric voice communicated a fervor that is most fittingly expressed in the lyrical Welsh word "Hwyl" ("wind in our sails").

Brynhyfryd Church has been a center of rural life as well as a sanctuary. With the passing of years great changes have taken place, not the least of which is the abandonment of the Welsh language in favor of Americanized English. It is true that religion transcends language!

Old timers pass on and new inter-racial faces appear to take their place. Of the original charter members in 1900, four are still living; viz: Mrs. Jennie Evans Davis, Thos. W. Reese, Columbus, O., Mrs. Mary Evans Lewis and David W. Rees, Oak Hill, Ohio. Its present enrollment is 47.

July 1940 the Church observed its 40th Anniversary with one of its former Pastors, the Rev. Morris A. Jones, as guest. The 50th milestone of Brynhyfryd was passed on July 13, 1950, with Rev. Elwyn Owen, a one-time Pastor as guest speaker, and who at present is located at Lima Ohio, where he ministers devotedly to the First Congregational Church.

In handing around in this manner some flower-plates of memory Brynhyfryd hopes that this simple serving of grapes from its vineyard will prove pleasant and tasty to its members and friends.

HISTORICAL SKETCH

— OF —

NEBO CHURCH

Prepared for its Centennial Celebration June 20, 1954

by

BEN R. EVANS

A DAY BRIMFUL OF MEMORIES

In the early rural settlements of our country, the emigrants played pretty much the winsome game of "Follow The Leader", and this unquestionably holds true of the Nebo community.

The first Welsh Pioneers in this area homesteaded around Tyn Rhos and in due course of immigration from the homeland, others came to settle near them. Home ties being an instinctive part of human nature, it follows that as frontier children grew older and entered into matrimony, they looked for a place to locate as near to their parental hearth as possible, where in true American style they developed an overpowering feeling for their own patch of earth. Hence the early Settlers in Nebo Community overflowed from the Tyn Rhos area.

In 1854 there was felt a need for another Church in this new community. Tyn Rhos has been termed the 'Mother Church', as many of the Nebo neighborhood attended religious services there. Nebo's first 'House of Worship' was located in the Southeast corner of the present Cemetery grounds and tradition holds that it was a log building.

The history of that early sanctuary and its proceedings are very meager, and what records exist are vague. The generation that comprised its initial membership has passed to its reward. No register of its first Official Board is available, but we have at our disposal the names of Charter Members:

James Davis and Family (Jim Davis, California)

David Parry and Family — Griffith D. Griffith and Family
(Griffen Symmes Creek)

John B. Jones and Family — John J. Jones and Family

Catherine Morgan (Mother of David and John) Nigat

An appreciable number was received into membership within two years of its organization. Listed among that group are Mr. and Mrs. William O. Jones, who were admitted on the strength of letters from McKendry Church. Mr. Jones was elected Secretary around 1860 and from that distant date our Church records have been reasonably kept.

Nebo Church flourished from its very incipency and proved a power for good among the Welsh constituents of both Jackson and Gallia Counties. Many of the younger members decamped for other communities and states where they became useful citizens and valuable helpers in Christian work.

In 1887 during the pastorate of Rev. W. Rees Evans the Church building was moved from its location in what is now the cemetery plot to its present site. How the land was secured is lacking in records, and this holds true also as to who were the first persons to be buried in the Cemetery. Earliest interments gleaned from time-worn monuments are:

Elizabeth Jenkins	1862	—	David Parry	1863
Jenkin Jones	1867	—	David J. Evans	1868
James Davis	1868	—	David Evans	1879

1861-1865 — CIVIL WAR DAYS. Several members joined the forces and were later buried here.

Daniel Davies (New York 1868 — Rees Rees

John D. Evans — Thomas Jones 1873 — Stephen Lewis 1903

Evan D. Parry 1913 — Thomas Jenkins 1916

David E. Rees 1924 — John J. Evans — Tom Jenkins

Jenkin Jones — John J. Jones — John W. Jones

T. W. Jones — David Rees — Davis Thomas
total of 16

Membership — As nearly as can be ascertained, the Church reached its peak in enrollment around 1900 where there were 106 names recorded. Present enrollment 31.

Brief Summary of the ONE HUNDREDTH ANNIVERSARY PROGRAM 1854 — 1954

Held Sunday, June 20, 1954

MORNING SERVICE

10:30 A. M.

Opening Song

Devotions.....Rev. Cecil Leek
Asst. Supt. Congregational Church of Ohio

Congregational Singing Elias Jones, Director
Mrs. Steve Thomas, Accompanist

Sermon.....Rev. Cecil Leek

Quartet.....Robert Williams Family

Basket dinner at noon on Church grounds

DEDICATION OF SHELTER HOUSE

Erected for Anniversary Celebration and for use of Church
in its Second Century

AFTERNOON SERVICE

1:30 P. M.

Opening Song "Faith of Our Fathers"

Devotions.....Rev. John Davis

History of Nebo Church Ben R. Evans

Solo.....Elias Jones

Memories of Nebo Mrs. R. L. Williams
of Nelson, Nebraska

Special Music.....Centerville Trio
Kenny, Gary Williams and Bobby Terry

Congregational Singing Elias Jones, Directing

Address.....Rev. R. L. Williams
Nelson, Nebraska

Quartet.....Robert Williams Family

Closing Song .. "God Be With You Till We Meet Again"

BenedictionRev. R. L. Williams

PRESENT OFFICERS OF NEBO CHURCH

S. S. Superintendent David E. Jenkins

Deacons.....Evan D. Rees, David E. Jenkins

Trustees.....Evan D. Rees, David E. Jenkins, Donald Reese

SILOAM CHURCH

Data submitted by Ben R. Evans

The founding of Siloam Church was the geographical out-growth of Tyn Rhos and Nebo organization and in due course became a unit in a circuit of three Churches that were served by the same minister for a span of 75 years.

The first Meeting House was of log construction and situated in a grove about one mile West of Racoon Creek on route No. 141, and the membership was duly organized on January 13-14, 1860, as a Welsh Congregational Church, with eleven Charter Members, whose surnames are grandly Cymric in their prosy lack of variation—four Davis, three Jones, two Owens and two Evans:

Rev. John A. Davis, Pastor; Thomas H. Davis, David H. Davis,
Margaret Davis, Elinor Jones, Maria Jones, D. T. Evans,
Ann Evans, John J. Owens, Catherine Owens

During the first year of existence thirteen more names were added to the roll. The peak of membership was around 100.

The primitive Sanctuary of 1860 was abandoned in 1866 and displaced by a frame structure in the selfsame yard of what is now known as the O. C. Eblin Farmstead.

Siloam graveyard with its sacred dust is enclosed with a prim fence, and is now in the custody of Township Trustees. Due to a re-alignment of roadsteads both the graveyard and the old Church lot are now fully 500 feet off the main highway.

In the Winter of 1877-78 this pioneer type of Church building was dismantled and moved to the last site by the old covered bridge, which spanned Racoon Creek.

A conscientious trio of craftsmen — John D. Jones, John L. Lewis and John Griffith, were the movers, and rebuilding the hallowed structure was a comparatively easy task, because each board was numbered, and thereby readily took its accustomed location in the framework.

As a rural Sanctuary, it fulfilled its mission most commendably. A very active Sunday School was clearly its good fortune with attendance as high as 75 to 100. But time and change in residents of the community caused its membership to fade away, and dissolution followed in due course as night follows day.

In 1947 the dear old 'House of God' was sold to Centenary Methodist to be used as a Sunday School Annex to their Church. The strip of land on which Siloam was located was purchased by Mr. S. H. Milam, owner of the farm from which it was first secured.

History, it is said, is a kind of Milky Way in which glowing patches of accuracy are bordered by bleak areas of forgetfulness.

Siloam enjoyed the ministry of some men whose names are not written in water. The lives of two of them are carved on stone in Tyn Rhos Cemetery.

Rev. John A. Davis' life was the very cornerstone of Siloam. During the long twilight of his final years he was instrumental in securing a successor whose sun, sad to relate, went down while it was yet morning of the second year of his pastorate, and whom he lyrically portrayed in an obituary in "Y Cenhadur" as one who "whenever he put his foot in the furrow it was never withdrawn." Out of a fathom-deep affection toward the young evangel, and warmhearted regard toward his sorrowful parents in Wales, Gallia and Jackson Counties Association placed a deserving monument on his grave in Tyn Rhos Cemetery where one can read with a tug of the heart the following inscription: "Rev. Joseph M. Jones B. D. (Yale), son of Evan and Maria Jones, Pontardulara, South Wales, died Nov. 21, 1888, age 31 years."

"OVER A CENTURY OF FELLOWSHIP"

Rev. Cecil Leek, Asst. Supt. Ohio Conference
of Congregational Churches of Ohio

Both records and descendants of the early founders of the Welsh Congregational Churches bear witness today of the devotion and sacrifice that prompted them to establish the Welsh Churches in Ohio. Duty's rugged march through the checkered years of war, prosperity and depression are clearly marked in the silent records which reveal the strength and weakness of the times. However, through all of this there is still a remnant of the Welsh Congregationalists left who are taking their stand, and transplanting their faith in the followers of Him who inspired their noble adventure in Christian service. Their unceasing efforts to cement the past and future together gives undaunted courage to those who live in the present to see that their faith shall not have been in vain.

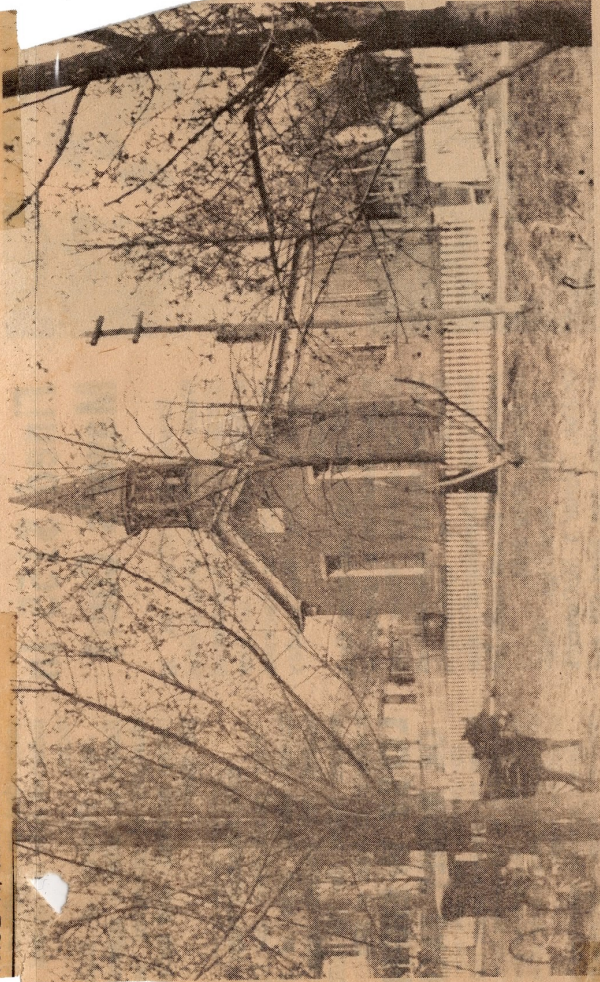
No longer do they come from yonder shore, nor is there first descendants in number to keep the trust they once held, but time in its onward march has a way of changing things and broadening our scope. From falling hands a torch is passing on to others who must carry on, and carry on they will. A new day is breaking upon the churches in the Central South Welsh Association. Through their contribution to the wider fellowship shall come a sustaining strength and power that shall give life. While in form they lose their cherished characteristics, their noble spirit has transcended the ages and shall live. The Ohio Conference of Congregational Christian Churches has been enriched by their fellowship, and continues to assure the remaining remnant that they shall not stand alone. We congratulate you on this century of Christian service and commend the leadership of today on their forward-look and concern for the future.

Through your continued fellowship and Christian service, you will prove that our body is more than clay and our house not built by perishable hands.

"Because I live, Ye shall live" — let us live on, build on and move on toward the richer fellowship in Him!

CENTRAL SOUTH WELSH CONGREGATIONAL GYMANFAS

1871—Cincinnati	1915—Columbus
1872—Tyn Rhos	1916—Cincinnati
1873—Newark & Granville	1917—Gomer
1874—Delaware, Troedrywdaler and Delhi	1918—(None)
1875—Pomeroy, Minersville & Syracuse	1919—Semi-Annual at Oak Hill
1876—Gomer	1920—Nebo & Tyn Rhos
1877—Oak Hill	1921—Cincinnati
1878—Tyn Rhos	1922—Gomer
1879—Newark	1923—Nebo, Tyn Rhos & Siloam
1880-81—Shawnee	1924—Oak Hill
1882—Radnor	1925—Cincinnati
1883—Cincinnati	1926—Gomer
1884—Oak Hill	1927—Nebo-Siloam
1885—Newark & Granville	1928—Oak Hill
1886—Siloam, Nebo & Tyn Rhos	1929—Cincinnati
1887—Columbus	1930—Siloam
1888—Shawnee	1931—Siloam & Oak Hill
1889—Radnor & Troedrywdaler	1932—Cincinnati
1890—Cincinnati	1933—Tyn Rhos
1891—Gomer	1934—Nebo
1892—Oak Hill & Centerville	1935—Siloam
1893—Newark & Granville	1936—Cincinnati
1894—Siloam, Nebo, Tyn Rhos	1937—Oak Hill
1895—Columbus	1938—Cincinnati
1896—Vaughansville	1939—Oak Hill
1897—Cincinnati	1940—Radnor
1898—Gomer	100th Anniversary of Y Gymanfa
1899—Oak Hill & Centerville	1940—Nebo
1900—Newark & Granville	1941—Oak Hill
1901—Nebo, Tyn Rhos & Siloam	1942—(None)
1902—Columbus	1943—Nebo
1903—Vaughansville	1944—Nebo
1904—Cincinnati	1945—Oak Hill
1905—Gomer	1946—Cincinnati
1906—Oak Hill	1947—Tyn Rhos
1907—Elwood, Ind.	1948—Nebo
1908—Nebo	1949—Oak Hill
1909—Columbus	1950—Cincinnati
1910—Cincinnati	1951—Tyn Rhos
1911—Vaughansville	1952—Nebo
1912—Oak Hill	1953—Oak Hill
1913—Gomer	1954—Tyn Rhos — 83rd
1914—Nebo & Tynrhos	



Welsh-American Heritage Museum Progress Is Made

Pictured above is the Welsh-American Heritage Museum, formerly the old Welsh Congregational Church, as it looked in the early 1900's with the tall steeple, the white picket fence and the black buggy and horse out front. The road in front of the church at that time was not paved and appears to be quite wider than it does at the present time.

The church was first organized in 1841 and was built in old Oak Hill even before the name of Portland. The old church had two doors in front and you had to go through little wooden gates to get to the seats.

The church building that is pictured above was built in 1869 and was made of bricks from Aetna Brick Yard.

Over the years as the older Welsh members died and the younger ones became disinterested or moved away the actual membership of the church declined and when the 100th Anniversary was held in 1941 only 24 members remained on the books.

But although the membership of the church was small the church continued to play an important part in Christian Education along the years. After all it isn't the date of the founding of the church, or the most popular minister or the size of the church that makes a church a living achievement--it's the unrecorded events written in the hearts of those who have served it well.

So the little old brick church lives on. Approximately two

years ago it was on the verge of being torn down and a group of interested persons formed into a working unit to save the church.

With the help of many, many people both here in the village and from places both far and near this group of people were able to purchase the property and form the Welsh-American Heritage Museum, Inc. Further help just recently came from the proceeds of the sale of Evan E. Davis' book, "Industrial History of Oak Hill". This book has sold very well and there are not too many copies left.

Plans to renovate the church and do some remodeling in order to have it ideally suited to display the many fine old books, organ and other treasures we have thus far been gifted with, are now in progress. It is hoped that the church can be returned to most of its old charm and a part of this will be the possible rebuilding of the steeple and the fence.

But this will not be a church building that is a museum and only open a few days at a time and then closed for the rest—it is to be a living museum, with meetings being held in the church itself, guided tours to see the museum and social events.

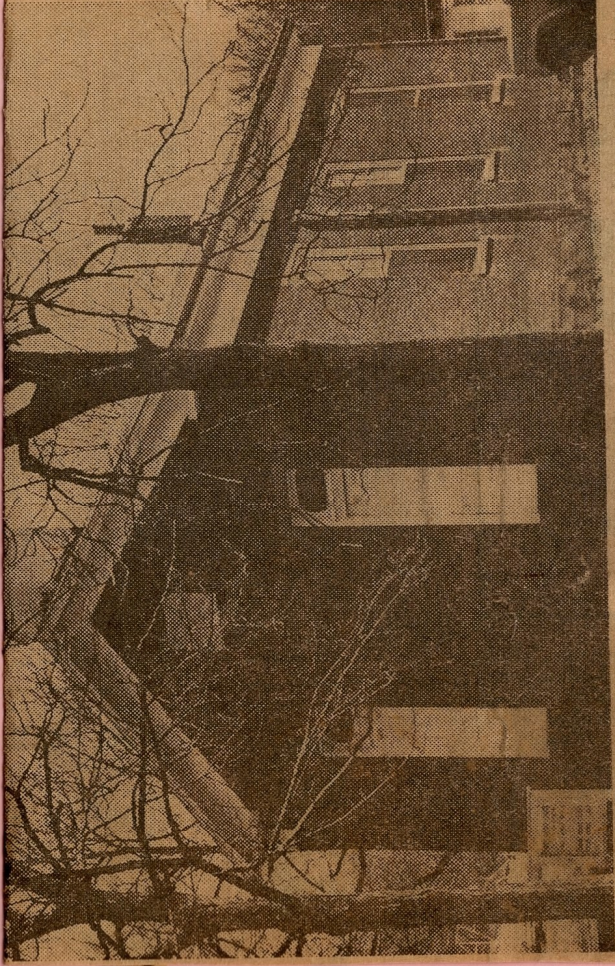
Of course, more funds will be needed to complete the project as planned, but so much has been accomplished within a relatively short time already that we are confident that the people of Oak Hill and surrounding areas will

continue to support this fine old edifice and realize its importance to the cultural advancement of our village, not only now during our Centennial Year, but in years to come.

I'd like now to quote from a poem written by David Elwy Jenkins in 1971, entitled "The Old Welsh Church"—Yes, the old brick church on Main Street should for another century stand, As a mute reminder of the change on every hand. As a golden link in memory's long unbroken chain, Holding all good things together with a force no one can quite explain.

The Heritage of the past will enrich us in this present restless time, And bring to everyone a serene, and inquiring, open mind. It will bring to us a challenge as we pass it day by day, To equal their zeal and devotion as when they passed this way.

If we keep faith with those, who have gone on before, We will restore this old brick church and open up its door, To all who wish to enter and visualize the past, To linger awhile and realize, that good things forever last.



FUTURE MUSEUM? — This old church in Oak Hill will become a Welsh-American Heritage Museum if a fund drive to raise \$10,000 to purchase the 104-year-old brick structure is successful. A group

of 100 persons interested in preserving the history of the community's Welsh heritage have raised about \$4,000 to date. (Dispatch Photo)

OAK HILL LANDMARK

Welsh Church Fund Nears Half of Goal

By DON MATHEWS

Of The Dispatch Staff

OAK HILL, Ohio — About money to date has come in \$4,000 has been raised in a small contributions from individuals, said the Rev. James save the old church and is president of the museum group. The plans are for the church to be used on a limited basis as a meeting place and to house religious mementos which are being gathered.

The 100-member Welsh-American Heritage Museum organization is seeking \$10,000 to purchase the church which is part of the history of Oak Hill and its early Welsh settlers.

THE CAMPAIGN began in mid-December, and the build a new one.

Mrs. Mildred Bangert of Oak Hill began efforts to save the old church and is president of the museum group. The plans are for the church to be used on a limited basis as a meeting place and to house religious mementos which are being gathered.

AMONG ITEMS to be put in the church are two family treasures from the late Johnny Jones, the former Dispatch columnist who attended the church as a small boy.

Daniel M. Jones, Johnny's cousin and historian for the museum restoration, said he plans to donate a bible which belonged to the columnist's mother.

The second donation is what is known as a "mother's gift." Written in English and Welsh, it contains questions about religion with answers in rhyme.

INSIDE THE DISPATCH



Welsh-American Heritage Museum Progress Is Made

Pictured above is the Welsh-American Heritage Museum, formerly the old Welsh Congregational Church, as it looked in the early 1900's with the tall steeple, the white picket fence and the black buggy and horse out front. The road in front of the church at that time was not paved and appears to be quite wider than it does at the present time.

The church was first organized in 1841 and was built in old Oak Hill even before the

name of Portland. The old church had two doors in front and you had to go through little wooden gates to get to the seats.

The church building that is pictured above was built in 1869 and was made of bricks from Aetna Brick Yard

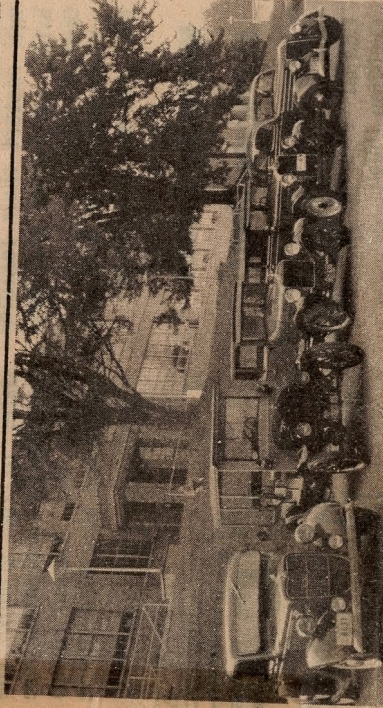
Over the years as the older Welsh members died and the younger ones became disinterested or moved away the actual membership of the church declined and when the

100th Anniversary was held in 1941 only 24 members remained on the books.

But although the membership of the church was small the church continued to play an important part in Christian Education along the years. After all it isn't the date of the founding of the church, or the most popular minister or the size of the church that makes a church a living achievement--its the unrecorded events written in the hearts of those who have served it well.

So the little old brick church lives on. Approximately two years ago it was on the verge of being torn down and a group of interested persons formed into a working unit to save the church.

With the help of many, many people both here in the village and from places both far and near this group of people were able to purchase the property and form the Welsh-American Heritage Museum, Inc. Further help just recently came from the proceeds of the sale of Evan E. Davis' book, "Industrial History of Oak Hill". This book has sold very



Welsh Church Organized Here In 19th Century

The Oak Hill Welsh Congregational Church was organized in 1841 by a small group of religious people and Rev. John A. Davis. A church was built at a cost of \$1100. This was in old Oak Hill when there was only 7 or 8 houses in the village, before the railroad came through and before the name of Portland. The church had two doors in front and you had to go thru little wooden gates to get to the seats.

In 1854 a disease took 18 members and 2 members were dismissed for not paying their pledges in full. But at that time there were 50 active members in 1858 and the preachers salary was \$195.00 a year. There was no pastor for three years during the Civil War.

In 1865 the minister was Rev. D. M. Evans, grandfather of Mayme Parry.

The new church that was built in 1869, and is the one standing now, was built of bricks from Aetna brick yard by Isaac Parry and Thomas Herbert, at a cost of \$5,000.

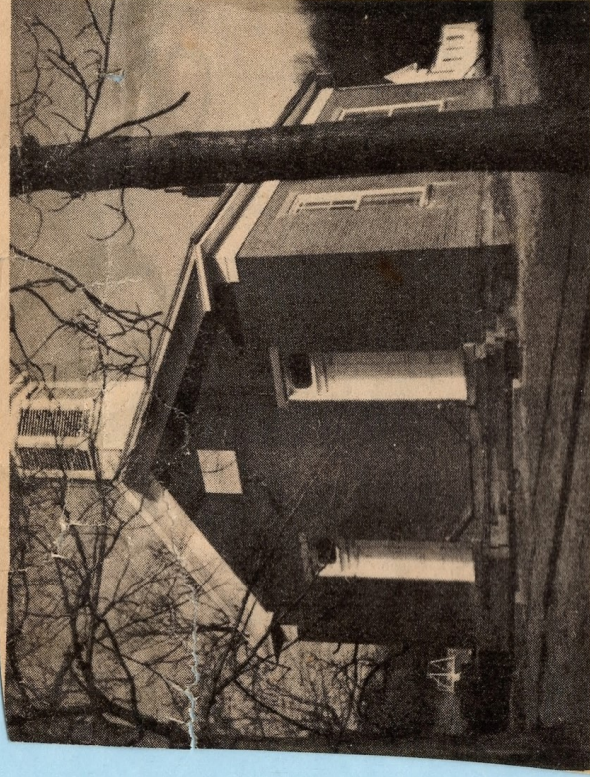
A couple of stories about two of the ministers of the church—

Then he stated that it was quality rather than quantity that counts in a church and a few full of zeal and enthusiasm may accomplish more than a crowded church that is cold and indifferent. He further stated that he hoped the church would continue another 100 years.

R. W. Jenkins in recounting the history of the church in 1941 wrote that a history is not the date of the founding, the name, the most popular minister or the size of the church, but the greatest achievements of a church are the unrecorded events written in the hearts of those who have served it well.

A list of names of the members of the church over the years include:

Members 130 years ago: John Jones, Mrs. Ann Thomas, John and Mary Owens, Mary Evans, Davie D. Jones, Elizabeth Jones, Evan Evans, Rees Jones, Margaret Jones, William Evans, Elizabeth Davis, Mary Isaac, Evan Thomas (Captain Cabbage). Members around 1868 and later: W. W. Morgan, John J.



Oak Hill Hoping To Save Welsh Church

The old Welsh Congregational Church on East Main Street, Oak Hill, has been a landmark since 1869. But the old brick church and parsonage will soon be torn down unless the property can be sold.

This church and parsonage stand on a large lot with majestic trees to add to the beauty of the spot. The church could be used as a museum to house the old and beautiful Welsh bibles - the dress and customs of the early settlers, relics of various kinds and records and pictures of early history of the village. There would have to be an organized group to take care of the property, to keep the lot in repair so as to enhance our village. The house is ideal for a Senior Citizens Center. One room could be a sewing room, one a game room, another for reading, for music, one for art work and crafts, square dancing a social room - there are so many possibilities that it fairly staggers the imagination to think of it. There are many talented people in Oak Hill who would be more than glad to assist in planning activities for the Senior Citizens, and the ideas and opportunities are

Jenkins, Chillicothe, Ohio.
S.O.S.

Oak Hill has many things that it can show with pride.

And its industries are known both far and wide.

Its schools and church are modern and well planned. Its hospital and Davis Home for the Aged are superbly grand.

Its teen-age center and recreation spots serve their purpose well.

In making Oak Hill a town where people like to dwell.

It has the proper atmosphere and scenery for giving-

A proper incentive for happy, gracious living.

Yet one thing is needed to bridge the generation gap And keep a treasured landmark upon the village map. A place preserved and restored as it was in days of old Where children can see for themselves as well as being told.

Where they can see the records and find out for themselves The worthwhile treasures hidden away upon those an-

enrich us in this present restless time And bring to everyone a serene, and inquiring, open mind.

It will bring to us a challenge as we pass it day by day To equal their zeal and devotion as when they passed this way.

As they labored diligently upon each brick and stone So we must strive vigilantly to preserve this church alone, Or we may hear the cries from their grass covered grave, In our ears the call may echo - Please, Save Oh Save?

If we keep faith with those who have gone on before We will restore this old brick church and open up its door To all who wish to enter and visualize the past, To linger awhile and realize, that good things forever last.

Cherrington, Susan
Thurman, Ohio 45685

COMBINING THE JACKSON SUN-JOURNAL, THE JACKSON HERALD and THE OAK HILL PRESS

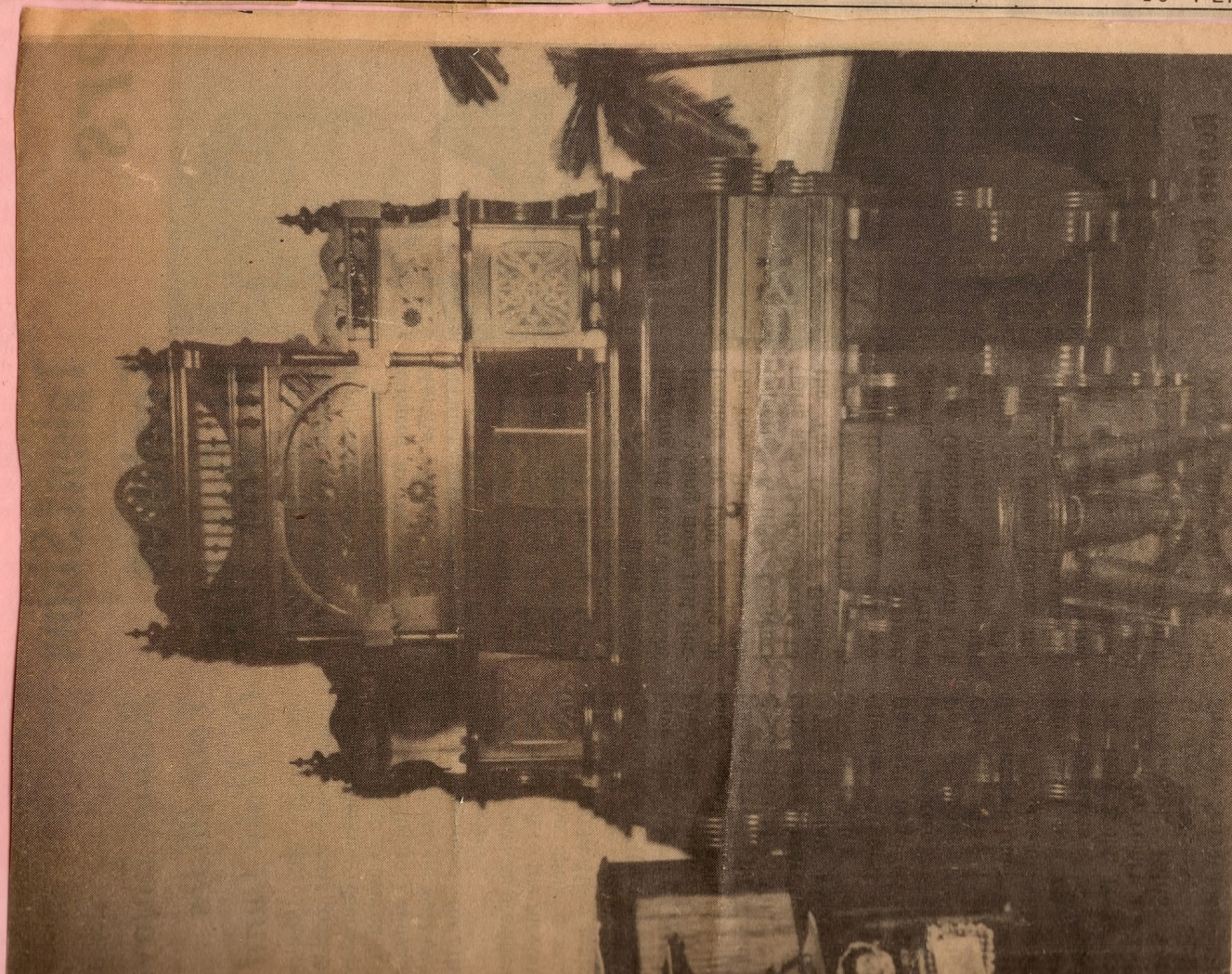
The Journal-Herald

VOLUME 2 NO 76

Second Class Postage Paid
At Jackson, Ohio 45640

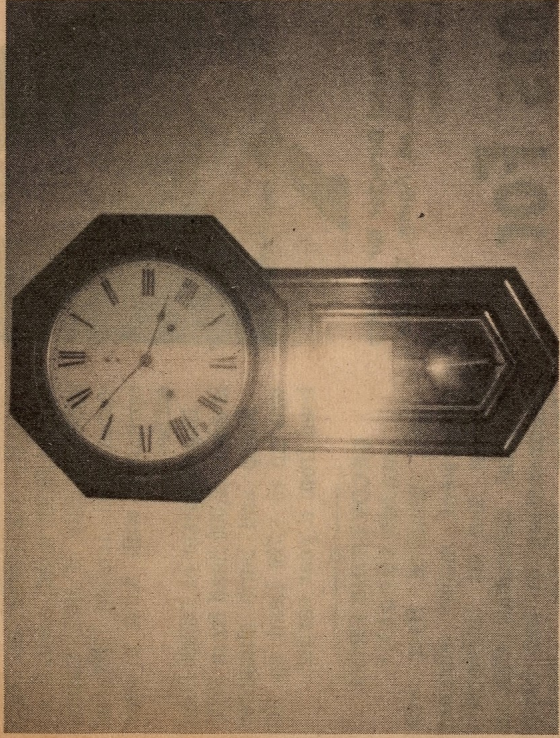
JACKSON, OHIO 45640 — MONDAY, JUNE 30, 1975

10¢ PER COPY

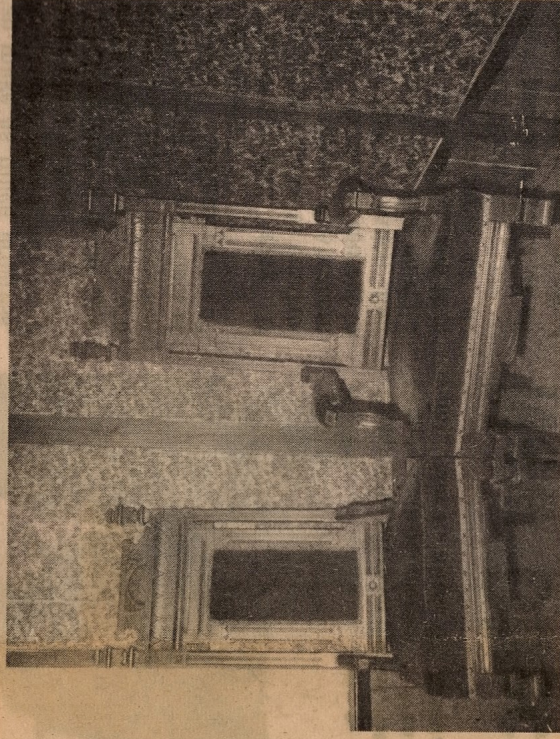


Gift To Museum

The fine old pump organ pictured above has been donated to the Welsh-American Heritage Museum in Oak Hill by Miss Kathryn Davis. The old Packard organ was made in Fort Wayne, Indiana and was purchased by Daniel E. Edwards in 1890 for the sum of \$80. The original bill of sale and several music books are kept safely inside the organ.



Clock at Welsh Museum.



Furniture at Welsh American Museum.

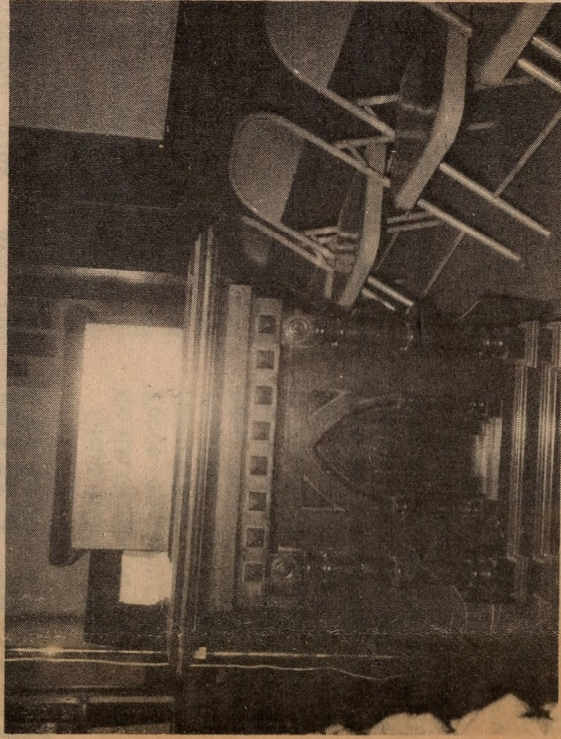
Clock And Pulpit To Highest Bidder

MILDRED J. BANGERT
Pictured above you see the old Regulator Clock and the pulpit furniture that are the property of the First Baptist Church on East Main Street but at present housed in the Welsh-American Heritage museum. When the Museum Society Inc. purchased the church and lot last fall a plea was made to let the above items go with the purchase price of \$10,000. But they would not agree to this. Since that time, the Museum Society Inc. have tried repeatedly to get them to set a price on these items so they could be purchased and kept in the church.

We have had one party to say they would go \$100 on buying these items and planned to raise however much more it

would take, when and if they made us a price.

But on Sunday evening a phone call informed Mrs. Bangert President of the organization that they were not going to give the museum first chance to buy the items, but they were going to put them up for bid and would so announce in the paper. Now they knew they didn't plan to use these items in the new church and realize they could use the money from the sale of them in their building program, but the committee feels the fair thing to have done would have been to give the museum first refusal.



Pulpit at Welsh American Museum.

The museum has a picture of the interior of the church as it looked back before it was originally sold for \$5000—a fine organ was dismantled and sold for a mere pittance soon thereafter, the old fashioned lights were taken away and the church has been stripped of its original fittings all except the pews and some of them are in disrepair.

The museum hopes and plans have been to restore the church with its gracious charm as it once existed and that is why they wished to keep the clock and furniture. They could give you a roster of names of the fine Welsh ministers who used that furniture and of the many in the congregation who probably looked many times at the old clock as the sermons wore on and the day grew long.

Those items are a part of the Heritage the museum has been trying to hold on to and preserve. But according to Sundays phone call, now practically the last of the original fittings is to go to the highest bidder.

This was very disheartening news to the officers of the Museum for they thought that eventually the trustees of the Church would give them a price and they could rightfully keep the items where they belong.

We just hope that whoever bids the highest and gets these items will treat them with the reverence and dignity they deserve.

Ohio Sketches

From the Galbraith
Collection of Histories

By Associated Press

Pioneer Welsh Settlers

Six families embarked from Wales April 1, 1813, intending to join the Welsh settlement in Butler county, O. The family heads were: Evan Evans, Lewis Davis, William Williams, Thomas Evans, John Jones and John Evans.

Arriving at Baltimore July 1, after a perilous crossing, they purchased the paraphernalia necessary for the western trek. At Pittsburgh, then a frontier village, they brought a flatboat, on which they continued down the Ohio. At Gallipolis, they quartered for a night with hospitable French settlers.

Morning brought the discovery that their boat had broken loose and gone down the river. The women, rebellious, demanded that the party go no further, so the men obtained work on the state road.

Land was found to be available at \$1.25 an acre in what is now Gallia and Jackson counties. The topography of which resembled their native soil. Hundreds of descendants today remain as testimony of the Welsh party's thrift and industry.

Welsh-American Heritage Museum Timeline

412 East Main Street

Oak Hill, Ohio 45656

1841 Welsh Congregational Church organized in Oak Hill village. The one other Welsh Congregational church was Bryn Hyfryd, organized in 1900 and located outside of Oak Hill.

1868 Original Welsh Congregational Church replaced with a brick structure. The bricks were made locally at the Aetna Brickyard. The new church had a tall, pointed steeple, along with a double walk-way and doors for men and women. One of the early ministers of the church was Rev. Evan Evans (Nant-y-Glo), being blind in one eye, was accused of praying with one eye open to keep an eye on his flock.

1871 The Church was founded and there were 175 members around 1890. After that a decline hit the church, the Welsh language was dying out in the area and membership declined.

1941 Although the Church has only 24 members, a three-day Centennial celebration is held in late September. A huge crowd arrived and a loudspeaker was used so the crowds outside the church could hear speakers the Hon. Thomas A. Jenkins of Ironton and Johnny Jones of Columbus.

1962 The Welsh Congregational Church was closed and the building sold to the First Baptist Church.

1971 As the First Baptist Church planned a new building in the eastern part of Oak Hill, a group of Welsh-Americans were planning a venture of their own, to purchase the church for the purpose of establishing a Welsh Museum. The core group consisted of Rev. James A. M. Hanna, Mildred Jenkins Bangert, D. Paul Morgan, Ben R. Evans and Evan E. Davis along with a host of interested citizens. The cost of purchasing the old Welsh Church was \$10,000.

May 8, 1972 The Welsh American Heritage Museum, Inc. was chartered by Ted Brown, Ohio Secretary of State. At that time it was the only Welsh Museum in the U.S. Mildred Bangert was the first and only curator the Welsh-American Museum has had. The group set about collecting all items

The Museum served as a meeting place for the Cardigan Club, a Welsh women's group initially. Due to low membership, the Cardigan Club was combined with the Welsh-American Heritage Museum group officially in the spring of 2012. Other events held at the Museum include a gymnafa every three years, the Annual Advent Carol Sing in November and a learning lab for groups of local school children where volunteers brought the exhibits to life. The Museum trustees were active in planning the local St. David's banquet in March of each year. The Museum was also designated as a stop on the Welsh Byway in 1997.

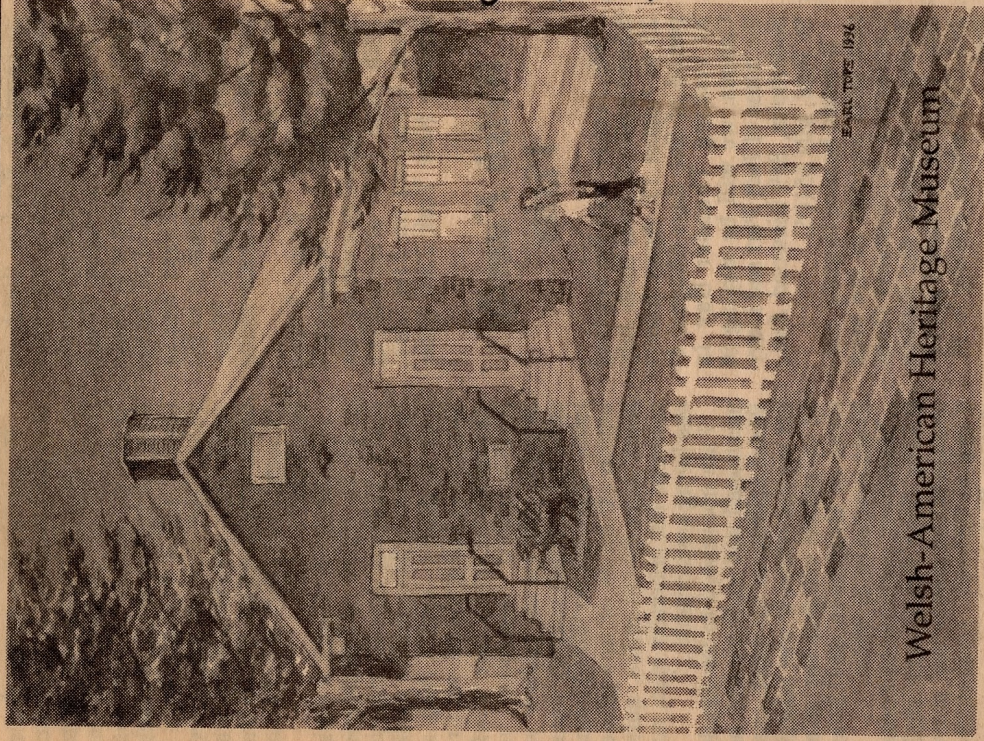
May 1, 2012 Mildred Bangert announces her retirement as curator after a career of nearly 40 years. Mildred passed away in October 2012.

Summer 2013 The Madog Center for Welsh Studies at the University of Rio Grant has assumed more of an active role in organizing the WAHM for public use. We just received a grant in the amount of \$1967 from the *Ohio Historical Records Advisory Board* for cataloging and preserving important primary source records that are held there. \$1200 of the grant was used to employ Rachel Lyles as an intern and \$767 was used to purchase supplies. We consider this to be the first phase of our work there, and will continue working and seeking funds to bring the museum up to standards where the public can access materials as well as enjoy the artifacts that are housed there. This grant was the starting point of a 3 year project to clean, paint, organize, catalog and digitize materials in the museum.

2014 The museum received a \$700 grant from the National Welsh American Foundation (NWAFA) to purchase a printer, copier, scanner and acid-free storage materials. We received a donation from the Davis' to employ the same intern as 2013 2 days (10hours/week) to continue the work of phase one and enable the museum to be open to the public. Volunteers from the board of trustees and the Madog Center worked 1-2 days per week during the summer to achieve the goals of phase one.

The WAHM page on Facebook was utilized and press releases in local papers to market the museum.

Summer 2015 URG graduate Carol Armstrong was hired as summer intern and funds donated by the Elizabeth Davis. She only worked a few weeks and was hired at the university. The Madog Center staff continued to keep open days during the summer.



Welsh-American Heritage Museum

Church Still Serves

By Mildred Bangert

The Welsh American Heritage Museum is housed in an 1869 Welsh Congregational Church building on Main Street in Oak Hill, Ohio, a small village in southeastern Ohio. This red brick structure has served as a Museum since 1971 and is one of a kind, very unique. It houses heirlooms, pictures, books, documents and Welsh memories.

The church was built of bricks made locally from the Aetna Brick Yard and the divided walk up to the church and the sidewalk outside the picket fence, were also made of locally fashioned bricks.

When it was built it had a tall, pointed steeple and benches were placed outside the church. There were 175 members in the period around 1890. Then a decline hit the church, the Welsh language was dying, and in 1941, when the 100th anniversary was celebrated, there were only 24 members.

During the three day Centennial celebration in 1941, a mammoth crowd arrived from far and near, and a loudspeaker was affixed outside the church

speakers on Sunday, September 28.

A couple of stories about two of the ministers of the Church: Rev. Evan Evans (Nant-Y-Glo), a minister direct from Wales, was blind in one eye, and the eye wouldn't close. His critics said that he prayed with one eye open to keep an eye on his flock.

Another minister usually began his sermons on a quiet note but when he took out his upper false teeth and put them in his inside coat pocket, you were in for a spiritual feast!

In recounting the history of the church, it is noted that a history is not the date of the founding, the name, the most popular minister or the size of the church, but the greatest achievements of a church are the unrecorded events written in the hearts of those it has served well.

Well, the Church is still serving a worthwhile purpose by housing the articles and items that make up the Museum. The place has been preserved and restored much as it was in days of old, and people can see the records and worthwhile treasures hidden away upon the

Church Still Serves

Continued from page 1.

resounds where songs of praises oft did ring, as the Welsh gathered and sang in four-part harmony the beloved Welsh hymns as they did in their homeland.

So the old brick church still stands, in stately dignity, a golden link in memory's long unbroken chain, holding Welsh traditions and culture together with a force no one can quite explain.

The Heritage of the past, enriches us in this present time as we strive to preserve not only what is in the Museum but the edifice itself.

We open up this old Museum door wide and welcome in all who would stop by. The summer hours are Tuesday, Thursday, Saturday and Sunday from 1 to 4 p.m. Other days and times are available by phoning 682-6515 or 682-7057.

The Oak Hill Museum

TRUST CREATED BY
THE WELSH-AMERICAN HERITAGE MUSEUM, INC.
FOR THE BENEFIT OF
THE WELSH-AMERICAN HERITAGE MUSEUM, INC.

OAK HILL, OHIO

THIS INSTRUMENT, executed at Oak Hill, Ohio, this 14 day of MARCH, 1977, by and between The Welsh-American Heritage Museum, Inc., Oak Hill, Ohio ("the Donor") and The Huntington National Bank of Columbus, Columbus, Ohio (^{HNB}"the Trustee").

W I T N E S S E T H:

The Donor, desiring to establish a trust for the benefit of The Welsh-American Heritage Museum, Inc., Oak Hill, Ohio, does hereby deliver to the ^{HNB}Trustee the funds and property described in Schedule "A" attached hereto; and the Trustee, for itself and its successors does hereby accept said property and does further agree to accept any additional property or funds which may hereafter be paid, transferred and delivered to it as Trustee, for the following uses and purposes and upon the following terms and conditions:

ARTICLE I. The entire net income of the trust shall be available for the operation and maintenance of The Welsh-American Heritage Museum, Inc., Oak Hill, Ohio, to enable the Museum to fulfill its purposes as hereinafter stated. The Museum is a charitable organization housed in the Old Welsh Congregational Church, Oak Hill, Ohio; where the writings, speeches, documents and memorabilia of the Welsh-Americans who struggled to develop the Oak Hill area are preserved and made available to the community and surrounding areas. Many of the successful businessmen of Southeastern Ohio, including the developers of the coal, iron ore and firebrick industries, were Welsh-Americans and a primary function of the Museum is to illustrate and document these significant contributions to the history of the area. Another primary purpose of the Museum is to provide support for Welsh-

American related civic, religious and cultural activities. Although the Trustee shall have full authority with respect to all matters dealing with this trust and its relationship with the Museum, the trust shall at all times be operated exclusively for the benefit of the Museum, a public charitable organization. The Trustee is specifically authorized to adopt such policies and operational relationships with the Museum as may be required to qualify the trust as an organization described in Section 509(a)(3) of the Internal Revenue Code as may hereafter be amended.

If The Welsh-American Heritage Museum, Inc. or its successors, ceases to exist or ceases to qualify as an organization described in Sections 170(c), 501(c)(3) and 2055(a) of the Internal Revenue Code, the Trustee shall distribute the assets then held in this trust to Gymanfa, Central Southeast Ohio Association of the United Church of Christ (Congregational), Oak Hill, Ohio.

ARTICLE II. Notwithstanding the full and complete powers of the Trustee, ^{HMB.} the Trustee is directed to accept the Board of Trustees of The Welsh-American Heritage Museum, Inc. as advisors to the Trustee. The trust advisors shall review the Financial Statements of the Museum annually and advise the Trustee with respect to the Museum's need, if any, for additional funds. If the trust advisors recommend to the Trustee that additional funds are needed, they shall further advise the Trustee as to the amount thereof and the Trustee shall pay, apply or expend such amount (not in excess of the current and accumulated net income of the trust) to or for the benefit of the Museum. Any part of the net income of the current year not needed for such purposes, may be held in an accumulated income account for one or more projects related to the Museum as recommended by the trust advisors, but in no event shall the accumulation of income be for a longer period or for a purpose which would jeopardize the exempt or charitable status of this trust

or of the Museum under the laws of the United States or of the State of Ohio. Should the trust advisors fail to act in accordance with the provisions hereof, the Trustee shall act in place of the trust advisors and make the necessary decisions.

If the title to real property is held by the Trustee hereunder, the ^{WATM} Donor agrees that the Trustee shall have no responsibility to manage or act as agent for said real property and Donor agrees to manage, protect and control said real property and to promptly advance or reimburse Trustee for any expense incurred by Trustee or assessed against the real property and hereby agrees to indemnify and hold the Trustee harmless in connection with said real estate. Trustee agrees in consideration of said indemnification to charge a nominal fee only for holding the legal title thereof, except in the event that more services are required in connection with the holding of said real estate in this trust.

ARTICLE III. The Trustee shall have the following

administrative duties and powers:

1. The Trustee shall have the sole custody and control of all trust property at any time held hereunder; shall collect and receive all income and profits therefrom; shall pay all the expenses and charges incident to the administration and operation of the trust.
2. The Trustee is fully authorized and empowered to invest in any property or securities, and the Trustee shall not be limited by any laws, rules of court or otherwise, relating to investments by trustees or fiduciaries.
3. The Trustee is fully authorized and empowered to retain any and all property, real or personal, which may come into its hands in the form and condition in which it may be received, without any liability for any loss sustained by reason of such retention.

4. The Trustee is fully authorized and empowered: (a) to consent to the extension, refunding or renewal of any securities and to the extension or renewal of any mortgage or lien securing the same; (b) to exercise all voting rights and make, execute and deliver all proper receipts, bills of sale, conveyances, assignments, transfers, proxies, powers of attorney and agreements as shall be necessary or advisable in the management and control of the securities and property of the trust; (c) to make or join in any plan or reorganization or readjustment in respect of any corporation of which any of the shares of stocks, bonds or other securities or obligations at any time constitute a part of the property of the trust and to accept and hold any property or new securities in exchange for any securities surrendered in accordance with any such plan; and (d) to amortize or not amortize premiums on securities.
5. ^{HMB} The Trustee may, in its individual capacity, advance funds, with or without security, for the purposes and administration of the trust in anticipation of future revenues to the trust and, to the extent of any sums so advanced, the ^{HMB} Trustee may and is hereby fully authorized at any time thereafter to reimburse itself either out of income or principal of the trust fund for all sums so advanced.
6. The powers of the Trustee shall be continuing and shall not be exhausted by reason of the exercise or repeated exercise thereof.
7. Purchasers of trust property and all other persons dealing with the Trustee may deal with the Trustee as if no limitation on its authority existed and the sole act of the Trustee shall be sufficient to transfer a good title to purchasers; nor shall purchasers be required to look to the proper application of the proceeds of sale.
8. The Trustee is authorized to register securities

either in its own name or in the name of a nominee without disclosing the trust but it shall assume full responsibility for the acts of such nominee.

ARTICLE IV. This trust shall be perpetual and irrevocable.

Executed by The Welsh-American Heritage Museum, Inc., Oak Hill, Ohio, as Grantor, and by The Huntington National Bank of Columbus, Columbus, Ohio, as Trustee on the day and year first above written.

Signed By The Grantor
in the presence of:

Reginald H. Smith
James Fisher

The Welsh-American Heritage
Museum, Inc., Grantor

By Frederic Julian Bargeet
Its President

The Huntington National Bank of
Columbus, Trustee

By William G. M. C. H.
Its Senior Vice President and Cashier

SCHEDULE A

Check for \$2,000

Real estate situated in the County of Jackson, in the State of Ohio, and in the Village of Oak Hill, and bounded and described as follows:

TRACT ONE: In Lot Number Nine (9) and In Lot Number Ten (10) of Reed's Addition to Portland, now the village of Oak Hill, Ohio.

TRACT TWO: A part of the Northwest Quarter of Section Number Thirty (30), Township Number Seven (7), Range Number Seventeen (17), and more particularly bounded and described as follows:

Beginning at the Southeast corner of In Lot Number Eleven (11) in Reed's Addition to Portland, now the village of Oak Hill; thence North 53 degrees 30 minutes East a distance of 68.5 links; thence North 85 degrees 30 minutes East a distance of 56.5 links; thence North 2 degrees 30 minutes East a distance of 122 links to a point one link West of the Southeast corner of Lot Number Ten (10) in said Reed's Addition; thence South 54 degrees 30 minutes West a distance of 154 links to the place of beginning and containing 0.10 acre.

RECEIPT

March 14, 1977

Received of The Welsh-American Heritage Museum, Inc. by its President, Mildren Jenkins Bangert, and its Secretary, James A. M. Hanna, the above listed property.

The Huntington National Bank of
Columbus

BY



Its



THE WELSH-AMERICAN HERITAGE MUSEUM, INC.

CODE OF REGULATIONS

ARTICLE I. Meetings of Members

The annual meeting of the Members for the election of Trustees and the transaction of other business shall be held at the office of the Corporation, in Oak Hill, Ohio on the third Tuesday in April of each year.

Special meetings may be held at such times and places as may be ordered by the Board of Trustees, or by a call (giving the object) signed by the President.

Notice (signed by the President or Secretary and giving the purpose) of such annual and special meetings shall be given to each Member appearing as such on the books of the Corporation, by duly mailing the same to his address 10 days prior to the date of such meeting.

At such meetings, no business shall be transacted except that stated in the Notice.

ARTICLE II. Quorum

At all meetings a majority of all the Members shall constitute a quorum for the transaction of business.

ARTICLE III. Proxies

A Member may, through a written proxy, authorize another to vote for him at all Members' meetings, but the person so authorized must himself be a Member, and such proxy must be filed with the Secretary before the person authorized thereby can vote thereunder.

ARTICLE IV. Board of Trustees

The corporate powers, property and affairs of the Corporation, subject to the limitations contained in the Revised Code, the articles or the regulations, shall be

exercised, controlled, and conducted by the Board of Trustees, each of whom shall be a Member of the Corporation.

The election of Trustees shall take place at the annual meeting of the Members, or at a special meeting called for that purpose, and shall be by ballot; provided, that if such election be not held at an annual or special meeting, it may be held at a Members' meeting at which all Members are present in person or by proxy. Trustees shall be elected for one year, and shall continue in office until their successors are elected and qualified. Vacancies are to be filled by the remaining Members thereof.

ARTICLE V. Executive Committee

The Board of Trustees may appoint an Executive Committee of not less than three members from their own number, who shall have charge of the management of the business and affairs of the Corporation in the interim between the meetings of Trustees, with power generally to discharge the duties of the Board of Trustees, but not to incur debts, excepting for current expenses, unless specially authorized. They shall at all times act under the direction and control of the Board of Trustees and shall make report to the Board of Trustees of their acts, which reports shall form part of the records of the Corporation.

ARTICLE VI. Welsh Gymanfa Committee

The Board of Trustees shall appoint a Welsh Gymanfa Committee of not fewer than five persons, who shall be Members of the Corporation. The initial appointees shall be persons formerly associated with The Welsh Gymanfa of the Central Southeast Ohio Association of Welsh Congregational Churches, an unincorporated association. The Welsh Gymanfa Committee shall be a permanent committee of the Corporation. The Welsh Gymanfa Committee shall be responsible for all Welsh Gymanfa activities of the Corporation, including the Annual Conference of the area's Welsh Congregational Churches. The Corporation may obtain and pay for liability insurance coverage and other necessary organizational benefits for these Welsh Gymanfa activities.

ARTICLE VII. Officers; Term; Compensation

The executive officers of the Corporation to be elected by the Trustees shall be a President, Vice-President, Secretary, Treasurer, and Assistant Treasurer.

They shall be members of the Corporation in good standing. Such officers shall be elected for one year, and until their successors are elected and qualified.

The offices of Secretary and Treasurer may be held by one and the same person. The Treasurer and the Assistant Treasurer may be the same person.

The Trustees or Executive Committee may appoint Clerks and other employees, for such time and at such salary or wages as they may determine.

ARTICLE VIII. Duties of President and Vice-President

It shall be the duty of the President to preside at all meetings of Members and Trustees, to sign the records thereof, and in general to perform all the duties usually incident to such office, or which may be required by the Members or Trustees.

It shall be the duty of the Vice-President to perform all the duties of the President, in case of the latter's absence or disability.

ARTICLE IX. Duties of Secretary

It shall be the duty of the Secretary to keep an accurate record of the acts and proceedings of the Members and Trustees, give all notices required by law and by the Members and Trustees, and keep proper books of accounts; on the expiration of his term of office, deliver all books, papers and property of the Corporation in his hands to his successor or to the President; and in general to perform all the duties usually pertaining to the office.

ARTICLE X. Duties of Treasurer and Assistant Treasurer.

The Treasurer shall receive and safely keep all money and choses in action belonging to the Corporation, and disburse the same, under the direction of the Board of Trustees. He shall keep an accurate account of the finances of the Corporation, in books specially to be provided him for that purpose, and hold the same open for inspection and examination of the Trustees and any Committee or Members appointed for such inspection, and shall present abstracts of the same at annual meetings of Members or at any other meetings when requested. He shall give bond in such sum with such security as the Board of Trustees may require for the faithful performance of his duties; and on the expiration of his term shall deliver all money and other property of the Corporation in his hands to his successor or to the President.

X
In addition, the Treasurer shall maintain in a separate fund any money given to the Corporation by The Welsh Gymanfa of the Central Southeast Ohio Association of Welsh Congregational Churches. This fund shall be known as the Welsh Gymanfa Fund, and may be spent only for activities of The Welsh Gymanfa Committee. The Corporation may from time to time transfer money to the Welsh Gymanfa Fund.

The Assistant Treasurer shall serve as treasurer of the Welsh Gymanfa Committee and the Welsh Gymanfa Fund, and shall assist the Treasurer of the Corporation as needed.

ARTICLE XI. Fees and Dues of Members

All members shall pay an entrance fee of Ten dollars and an annual dues of Ten dollars, payable on the third Tuesday in April of each year, except that lifetime members shall not be required to pay annual dues. The one-time dues for a lifetime member shall be \$150.00. The Board of Trustees may modify these dues from time to time.

ARTICLE XII. Qualification and Election of Members

X
Any natural person not less than twenty-one years of age, may become a Member upon election by vote of three-fourths of all votes cast by the Members at a regular or special Members' meeting and paying the entrance fee provided in Article XI. In addition, all Officers and Trustees of The Welsh Gymanfa of the Central Southeast Ohio Association of Welsh Congregational Churches may become Members by paying the entrance fee provided in Article XI.

ARTICLE XIII. Order of Business

At the Members' meetings the order of business shall be as follows:

1. Roll Call.
2. Reading minutes of previous meeting and acting thereon.
3. Reports of Trustees and Committees.

4. Financial report or statement.
5. Reports of President or other Officers.
6. Unfinished business.
7. Election of Trustees.
8. New or miscellaneous business.

This order may be changed by affirmative vote of the majority of members present.

ARTICLE XIV. Amendments to Code of Regulations

These Regulations may be repealed, amended or changed by the assent thereto in writing of two-thirds of the Members, or by a majority of the Members at a meeting held for that purpose, notice of which has been given as provided in Article I.



Ohio Historic Preservation Office

National Register

PRESERVATION
SITE INDEXPRESERVATION
SITE MAPPRESERVATION
STAFFRELATED
LINKSCONTACT
US

National Register Searchable Database

Use your browser's Back button to refine your current search.
Click here for a new search.

There are 13 sites matching your criteria!

Name	Address	Ref. No.	City	County
Byer Covered Bridge	SR 31	75001441	Byer	Jackson
Leo Petroglyph	W of Leo	70000501	Coalton	Jackson
Miner's Supply Store	Main & 2nd Sts	77001069	Coalton	Jackson
Buckeye Furnace	10 mi E of Jackson	70000503	Jackson	Jackson
Gibson House	187 Main St	85003045	Jackson	Jackson
Scioto Grange No 1234	255 Cove Rd	05000030	Jackson	Jackson
Oak Hill Welsh Congregational Church	412 E Main St	78002090	Oak Hill	Jackson
Keystone Furnace	Address Restricted	82003600	Pattonsville	Jackson
Johnson Road Covered Bridge	Johnson Rd	84003749	Petersburg	Jackson
Buckeye Furnace Covered Bridge	3 mi SE of Wellston on SR 165	75001442	Wellston	Jackson
Clutts House	16 E Broadway St	80003105	Wellston	Jackson
Morgan Mansion	Broadway & Pennsylvania Aves	79001867	Wellston	Jackson
Wells, Harvey, House	403 East A St	09000211	Wellston	Jackson

Requests for PDF versions of individual National Register nominations can be made through the Ohio Historic Preservation Office for \$.50 per record. To submit a PDF request from your database query, you may highlight the initial results table, copy and paste into a Word document, then email the file to our office. Or, click here to request PDF files--be sure to include the county and National Register Reference Number for each PDF requested.

HOME | CONTACT

OHIO HISTORY STORE || CALENDAR || PLACES || RESOURCES || ABOUT || SEARCH

1982 Velma Ave. Columbus, OH 43211 © 1996-2007 All Rights Reserved.

Chronicle Of Life In Jackson County For 100 Years

VOL. C - NO. 16 - APRIL 19, 1989

P.O. BOX 111, WELLSTON, OHIO 45692

Mrs. Evan Davis has offered Welsh language classes at the museum. Welsh is the oldest language in Europe. The alphabet is somewhat different from ours. Many of the museum's books are printed in Welsh. The museum offers items for sale such as tea towels with some rudimentary Welsh words and phrases.

The museum sponsors a St. David's Day banquet annually on March 1st. This event has grown and now is held at Oak View Elementary School. One of the strongest Welsh traditions is the love of singing. There are two all male groups in Jackson County. The St. David's Male Choir is under the direction of D. Merrill Davis. The New Harlech Singers is led by Wilbur McCormick. Many of the Welsh songs are written in a minor key which makes them particularly adapted to the male voice.

The museum hosts a Christmas Gynfa the first Sunday of Advent annually. Welsh and English seasonal carols and hymns are sung by all on this joyous occasion.

Another contribution the museum makes is in the area of genealogical research. Requests for assistance are received from this and neighboring states. The museum houses copies of the Oak Hill Press dating back to 1819; an 1875 Jackson County atlas; histories of local Welsh churches; the Welsh settlements in Columbus and Cincinnati; and much more. Folks who are tracing their Welsh ancestry are delighted by what they find here.

The Welsh Museum is indeed a jewel in our midst. If you have not visited, perhaps you would like to join the home tour, sponsored by the Southern Hills Arts Council and The Coughlin Club. It begins at the museum on the afternoon of April 30th. If your group would like a private tour of the museum, write to Mildred Bangert, c/o The Welsh Museum, East Main Street, Oak Hill, Ohio 45656.

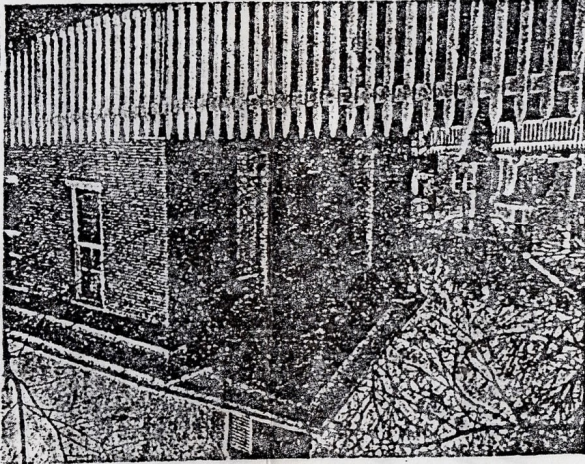
Everything in the museum has been donated. The last two rows of pews were removed to provide display space. The structure has been altered slightly to accommodate restrooms and make it wheelchair accessible. A shelter house has been built behind the museum. It can be used by private families for their reunions.

Groups from Central School visit while they are studying Ohio History. The museum can provide speakers to go into the schools. Reverend Hanna is a particular favorite with the children.

The Cardiff Club is a chapter of Women's Welsh Clubs of America. They support the national Home for the Aged Welsh and promote Welsh heritage. The club sponsors Welsh Heritage Days. They will be held at Bob Evans Farms on June 3rd and 4th this year. There will be plenty of music with singing and dancing. Crafts and workshops are offered. The Gynfa Gannu - the annual song festival - is scheduled for 1:30 P.M. on June 4th. A Noson Lawen, which translates as Happy Time, will be held at the museum on June 3rd at 7:30 P.M. Everyone is invited.

A group of concerned citizens, spearheaded by Reverend James French colony of Gallipolis for provisions, they were tired. Legend has it the women were particularly vacant.

Only Welsh Museum in The U.S. is in Oak Hill



This view of The Welsh Museum in Oak Hill shows the original set of doors built for the Welsh Congregational Church where custom pews are also divided to keep the sexes separated during services.

A.M. Hanna and Mildred Bangert, By Barbara Summers

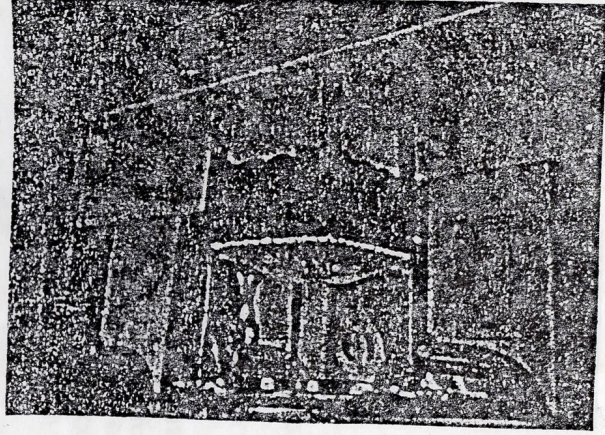
CROESAW is the Welsh word for welcome. Welcome is what I was made to feel on my visit to The Welsh Museum in Oak Hill. Mildred Bangert of The Welsh American Heritage Museum Society, Inc., which is the formal name of this organization, graciously took the time to let me explore some of the treasures and lore collected here.

This fine red brick building began its life as a Welsh Congregational Church. It was erected in 1868 of brick made locally. Later it became the First Baptist Church. This group outgrew the edifice and talked of tearing it down. Eventually they decided to move. The building sat vacant.

A group of concerned citizens, spearheaded by Reverend James French colony of Gallipolis for provisions, they were tired. Legend has it the women were particularly vacant.

They had no rafting experience and no one to guide them. When they came ashore in that bustling French colony of Gallipolis for provisions, they were tired. Legend has it the women were particularly vacant.

They had no rafting experience and no one to guide them. When they came ashore in that bustling French colony of Gallipolis for provisions, they were tired. Legend has it the women were particularly vacant.



Over 150 years ago Mrs. Mary Davis, a widow emigrating from her native Wales with her four children, crossed the Atlantic, seated in this chair, one of her prize possessions. This chair and many other treasures can be found at The Welsh Museum.

Historical Feature

By J. Gordon Morrow

Patsy Bolivar Recalled In • Old Telegram Story

Note: The legendary editor of *The Telegram*, John E. Sylvester, was known for his interesting and witty writing style. The following was written by Mr. Sylvester in March, 1964 about a fabulous character who

lived in Wellston early in the century, titled, "Who Mourns For Patsy Now?". The feature follows:

Patsy Bolivar wasn't his name, but Wellston knew him by no other name. He came here homeless and

friendless, an old soldier of the Civil war who had marched and bivouacked and battled the Rebels four long years.

But he didn't arrive hungry, for he dropped off a C.H. & D. freight train at Glenn Roy one morning.

The railroad track ran beside the residence of Henry Reese, grandfather of Attorney Harry B. Reese and Mrs. Thelma Rupp of Wellston and father of Delbert Reese of McArthur.

Now Mr. Reese's general store adjoined the Reese domicile and Mr. Reese was unlocking the store door when Patsy appeared, "I'm an old soldier," he explained, "with pockets as empty as my stomach. If you would give me some breakfast, I would be very thankful, and some day I may repay you."

Now Henry Reese was a generous Welshman, and he and his good wife fed and bedded the Welsh minister when he came to Glen Roy and any other wayfarers. They could afford it too, for Glen Roy was booming with a half-dozen mine shafts turning out great quantities of the best No. 2 coal every workday. The Standard, Hone & Morgan, Ada and Twinada, Alma and Tom Corwin and several more. So business was good.

Mr. Reese took his new found guest into the kitchen where he had a delicious bountiful breakfast, topped off with toasted cheese sandwiches—a typical Welsh delicacy.

Patsy Bolivar caught the next electric car into Wellston and remained until his death. And now he sleeps in Ridgewood cemetery in a lonely grave, with a monument that says "Here rests Joseph G. Williams, alias William Williams and Patsy Bolivar." There is a marker for Perpetual Care, and it was the first in

the cemetery.

A colorful past preceded his arrival in Wellston, but once in a confidential he told this writer that he was born in Manhattan, mainly on the side walks of New York. His father was a printer on the elder James Gordon Bennett's New York Herald.

In his boyhood he used to dive off a pier or steamship into the murky waters of Long Island Sound. His companion was the younger James Gordon Bennett, who inherited his father's paper and his millions. Patsy never saw the younger Bennett again.

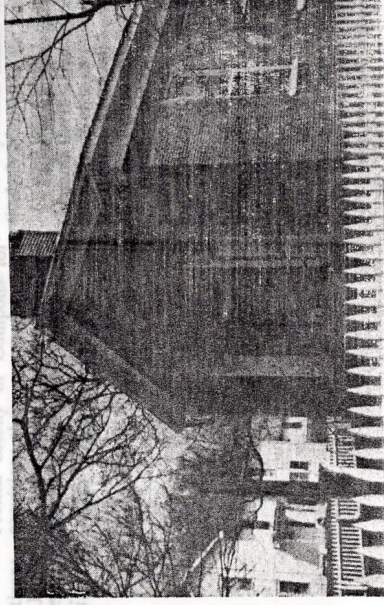
His monument says he gave four years of his life to his country, and he cherished that memory, going to every soldier's reunion where he listened to stories of familiar camps in Virginia and long marches and bloody battles. The last we saw Patsy was in Denver while he attended a national soldiers reunion.

He saved his money, said little about his checkered past, told this reporter that he followed the circus and there picked up the name Patsy Bolivar. He claimed his real name was Joe Williams.

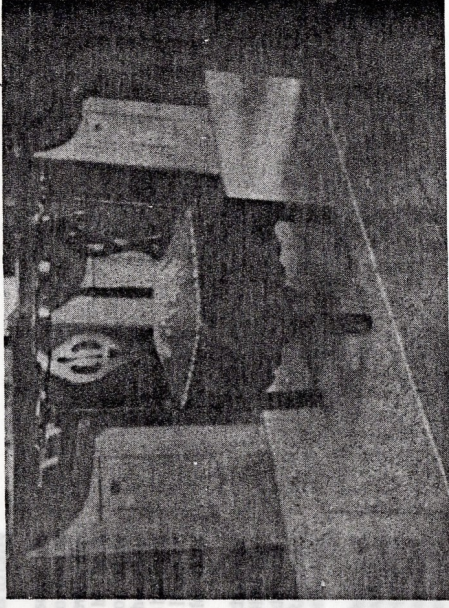
He husbanded his pension money and his earnings from advertising schemes until he had enough to start a "dime store" where the Joe Joseph block stands on Pennsylvania Ave., near Second St. Later he moved to bigger quarters in a frame building on Ohio Ave., a site now occupied by the State Liquor Store.

Patsy was a big man, 6 feet and broad shouldered, with a voice like a fog horn, leaving no known relatives, only a reputation as a loyal soldier and a steadfast friend and no record except the epitaph on his lonely gravestone.

Only Welsh Museum In The U.S. Is In Oak Hill



Over 150 years ago Mrs. Mary Davis, a widow emigrating from her native Wales with her four children, crossed the Atlantic, seated in this chair, one of her prize possessions. This chair and many other treasures can be found at The Welsh Museum.



fed up with river life and not anxious to go on. Somehow, during the night, one of the rafts left its mooring and went downriver without its owners. The Welsh decided to stay in the area.

In 1804, the Ohio Legislature appropriated \$800 for the purpose of opening and making a road to Centerville then west to settle in the area that became Oak Hill.

At one time the Welsh influx into the Gallia and Jackson area was so great that the largest concentration in the United States was found here. The Welsh people clung to the ways of the old country and to each other. Inter-marriage and a close knit society kept the Welsh tradition strong over the years. Today The Welsh Museum, with its library, displays and programs, strives to carry on that tradition.

Everything in the museum has been donated. The last two rows of pews were removed to provide display space. The structure has been altered slightly to accommodate restrooms and make it wheelchair accessible. A shelter house has been built behind the museum. It can be used by private families for their reunions.

Groups from Central School visit while they are studying Ohio History. The museum can provide speakers to go into the schools. Reverend Hanna is a particular favorite with the children.

The Cardiff Club is a chapter of Women's Welsh Clubs of America. They support the national Home for the Aged Welsh and promote Welsh heritage. The Club sponsors Welsh Heritage Days. They will be held at Bob Evans Farms on June 3rd and 4th this year. There will be plenty of

they find here.

The Welsh Museum is indeed a jewel in our midsts. If you have not visited, perhaps you would like to join the home tour, sponsored by the Southern Hills Arts Council and The Cotillion Club. It begins at the museum on the afternoon of April 30th. If your group would like a private tour of the museum, write to Mildred Bangert, c/o The Welsh Museum, East Main Street, Oak Hill, Ohio 45656.

cherished that memory, going to every soldier's reunion where he listened to stories of familiar camps in Virginia and long marches and bloody battles. The last we saw Patsy was in Denver while he attended a national soldiers' reunion.

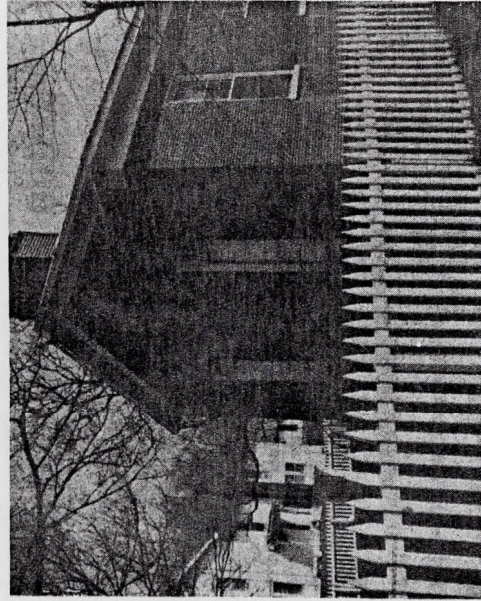
He saved his money, said little about his checkered past, told this reporter that he followed the circus and there picked up the name Patsy Bolivar. He claimed his real name was Joe Williams.

He husbanded his pension money and his earnings from adventuring schemes until he had enough to start a "dime store" where the Joe Joseph block stands on Pennsylvania Ave., near Second St. Later he moved to bigger quarters in a frame building on Ohio Ave., a site now occupied by the State Liquor Store.

Patsy was a big man, 6 feet and broad shouldered, with a voice like a fog horn, leaving no known relatives, only a reputation as a loyal soldier and a steadfast friend and no record except the epitaph on his lonely gravestone.

Patsy Bolivar caught the next electric car into Wellston and remained until his death. And now he sleeps in Ridgewood cemetery in a lonely grave, with a monument that says "Here rests Joseph G. Williams, alias William Williams and Patsy Bolivar." There is a marker for Perpetual Care, and it was the first in

Only Welsh Museum In The U.S. Is In Oak Hill



This view of The Welsh Museum in Oak Hill shows the original set of doors built for the Welsh Congregational Church where custom dictated that men enter on one side and women on the other. Inside the pews are also divided to keep the sexes separated during services.

By Barbara Summers

CROESAW is the Welsh word for welcome. Welcome is what I was made to feel on my visit to The Welsh Museum in Oak Hill. Mildred Bangert of The Welsh American Heritage Museum Society, Inc., which is the formal name of this organization, graciously took the time to let me explore some of the treasures and lore collected here.

This fine red brick building began life as a Welsh Congregational Church. It was erected in 1868 of brick made locally. Later it became the First Baptist Church. This group outgrew the edifice and talked of tearing it down. Eventually they decided to move. The building sat vacant.

A group of concerned citizens, spearheaded by Reverend James

A.M. Hanna and Mildred Bangert, rallied to save the church building. Over time, enough money has been raised to pay off the mortgage. The group has been active since 1971. Its purpose is to keep the Welsh heritage alive in Jackson County.

In 1818 six Welsh families boarded ship in Liverpool to sail for America. They landed in Baltimore and made their way to Pittsburgh on wagons. There they were outfitted with rafts onto which they loaded their possessions. They headed down the Ohio River toward Paddy's Run, a good sized Welsh settlement in what is now Cincinnati.

They had no rafting experience and no one to guide them. When they came ashore in that bustling French colony of Gallipolis for provisions, they were tired. Legend has it the women were particularly

Over 150 years ago Mrs. Mary Davis, a widow emigrating from her native Wales with her four children, crossed the Atlantic, seated in this chair, one of her prize possessions. This chair and many other treasures can be found at The Welsh Museum.

they find here.

The Welsh Museum is indeed a jewel in our midsts. If you have not visited, perhaps you would like to join the home tour, sponsored by the Southern Hills Arts Council and The Cotillion Club. It begins at the museum on the afternoon of April 30th. If your group would like a private tour of the museum, write to Mildred Bangert, c/o The Welsh Museum, East Main Street, Oak Hill, Ohio 45656.

fed up with river life and not anxious to go on. Somehow, during the night, one of the rafts left its mooring and went downriver without its owners. The Welsh decided to stay in the area.

In 1804, the Ohio Legislature appropriated \$800 for the purpose of opening and making a road to Centerville then west to settle in the area that became Oak Hill.

At one time the Welsh influx into the Gallia and Jackson area was so great that the largest concentration in the United States was found here. The Welsh people clung to the ways of the old country and to each other. Inter-marriage and a close knit society kept the Welsh tradition strong over the years. Today The Welsh Museum, with its library, displays and programs, strives to carry on that tradition.

Everything in the museum has been donated. The last two rows of pews were removed to provide display space. The structure has been altered slightly to accommodate restrooms and make it wheelchair accessible. A shelter house has been built behind the museum. It can be used by private families for their reunions.

Groups from Central School visit while they are studying Ohio History. The museum can provide speakers to go into the schools. Reverend Hanna is a particular favorite with the children.

The Cardiff Club is a chapter of Women's Welsh Clubs of America. They support the national Home for the Aged Welsh and promote Welsh heritage. The Club sponsors Welsh Heritage Days. They will be held at Bob Evans Farms on June 3rd and 4th this year. There will be plenty of music with singing and dancing. Crafts and workshops are offered. The Gymnasia Ganu - the annual song-fest - is scheduled for 1:30 P.M. on June 4th. A Noson Lawen, which translates as Happy Time, will be held at the museum on June 3rd at 7:30 P.M. Everyone is invited.

Mrs. Evan Davis has offered Welsh language classes at the museum. Welsh is the oldest language in Europe. The alphabet is somewhat different from ours. Many of the museum's books are printed in Welsh. The museum offers items for sale such as tea towels with some rudimentary Welsh words and phrases.

The museum sponsors a St. David's Day banquet annually on March 1st. This event has grown and now is held at Oak View Elementary School. One of the strongest Welsh traditions is the love of singing. There are two all male groups in Jackson County. The St. David's Male Choir is under the direction of D. Merrill Davis. The New Harlech Singers is led by Wilbur McCormick. Many of the Welsh songs are written in a minor key which makes them particularly adapted to the male voice.

The museum hosts a Christmas Gynantia the first Sunday of Advent annually. Welsh and English seasonal carols and hymns are sung by all on this joyous occasion.

Another contribution the museum makes is in the area of genealogical research. Requests for assistance are received from this and neighboring states. The museum houses copies of the Oak Hill Press dating back to 1819, an 1875 Jackson County atlas; histories of local Welsh churches, the Welsh settlements in Columbus and Cincinnati; and much more. Folks who are tracing their Welsh ancestry are delighted by what

Historic Wilkesville Township

The Welsh - American Heritage Museum

Oak Hill, Jackson County, Ohio
U.S.A. 45656

Located in the Old Welsh Congregational Church
East Main Street, Oak Hill, Ohio

Founded, 1971



“Thus out of small beginnings greater things have been produced by His hand that made all things of nothing, and gives being to all things that are; and as one small candle may light a thousand, so the light here kindled hath shone unto many; yes, in some sort, to our whole Nation.”

William Bradford
(Governor of Plymouth Colony, 1621)



Fifth Annual Meet Of Museum Society

The Welsh-American Heritage Museum Society, Inc., held their Fifth Annual Meeting last Sunday evening at 6:15 P.M., 14th November 1976, with President Mrs. Mildred Jenkins Bangert, presiding. There were thirty members in attendance. The Society was founded in November 1971.

The meeting was opened with prayer by Rev. James A. M. Hanna, Secretary, and a welcome was extended to those present by President Mrs. Bangert. Mrs. Bangert announced that a Foundation is now being established and by the 1st of December, the papers would be printed and sent to all members for funds.

D. Paul Morgan, Associate Treasurer, announced that funds would be forthcoming to the Museum Society when the Foundation was in effect.

President Bangert read a letter from retiring Vice President Ben R. Evans, in regards of the support being given the Museum by the Gymnasia. A budget for \$1,200.00 for 1977 was submitted and duly approved.

Officers for 1977-1978-1979 chosen were: Mrs. Mildred Jenkins Bangert, President; Mrs. Elizabeth Jones Sims, 1st Vice-President; Raymond O. Dunn, 2nd Vice-President; Rev. James A. M. Hanna, Secretary; Mrs. Mary M. Davis Kirendall, Associate-Secretary; Mrs. James L. (Donny) Lloyd, Treasurer; D. Paul Morgan, Associate-Treasurer; Mr. and Mrs. Daniel Morgan Jones, Evan Historians; Mr. Evan Edward Davis, Research Historian; Morgan Hughes, Miss Jane Davis Howell, Miss Karen O. Lloyd, Youth Advisors; Mrs. Florence Jenkins Bochart, Organist; Mrs. Margaret Williams Thomas, Associate Organist. President Bangert appointed Professor Roger Williams to the post of Chorister, Class of 1978.

Newly elected members to the Board of Directors were: Prof. John Daniel Davis, D.

Paul Morgan, Robert (Bob) Evans, Mrs. E. E. (Imogene) Davis, Mrs. Elizabeth Jones Sims, Mrs. Rachel Rees Warner, D. Merrill Davis, Mrs. Bertha Grace, John K. Allen. They will serve as the Class of 1979. The members of the Board of Directors (1975-76-77) are: John Emerson Morgan, Rev. John R. Owen, Prof. Roger Williams, Mrs. Margaret Morgan Davis, Miss M. Mildred Jenkins, Mrs. Fern Slagle Hughes, John Davidson, and Edward Davis; their terms expire in November, 1977.

There was no old or new business on the agenda, and the membership agreed to convene for their 1977 Annual Meeting, Sunday, 13th November.

- RIVER OF YEARS -

3-11-77 BY: REV. JAMES A. M. HANNA

I. W.A.H.M.S.

NOW FOUNDATION

The Welsh-American Heritage Museum Society, Inc., is now a Foundation (Trust).

Gifts from well-wishers will be placed in the Trust, and the interest may only be employed by the seven Trustees annually thus insuring a continued operation of the newly organized Foundation.

W.A.H.M.S. was founded in November of 1971 and has come a long way. The little town of Oak Hill, coupled with its far reaching family, spread all over the United States, has given generously to insure a shrine in the hearts of her citizens. The Old Welsh Congregational Church still lives in our midst and is being used as a gathering place for many events.

President of the W.A.H.M. Society, Fd., Mrs. Mildred Jenkins Bangert, is presently drawing up a Summer Schedule denoting the hours and days that the Museum will be open to the general public. She is also contacting volunteers to greet visitors and telling them something of the history of our community.

Later on, tours will be planned which will commence in the morning and complete in the afternoon of historical sites in Jackson and Gallia Counties.

The officers of W.A.H.M.S. wish to express their gratitude to all who made the Society possible, and to those who helped make that Society a Trust, for years to come.

II. WHY REGISTER?

It appears that someone has determined that Jackson Countians must register before they can vote at the polls. At this time, "Why must our citizens register?" We have been asked this several times, and can give no reasonable answer!

column intended through the mind of the reader may wish to "read it in," as every reader does it anyway. Let's not have "Big Brother," or as Ed Clark pointed out in his column last year, "Big Daddy," rule the roost. Let's get back to the basics of Thomas Jefferson's Democratic-Republican Party. "Let the People Speak for Democracy!" And people will speak for democracy through the ballot box!

Let the officials of Columbia, or Louisville, or New York City, or Detroit, or San Antonio, call a special election in regards to important matters which the tax-payer must vote out his hard-earned money to pay, and pay, and let him decide which way is best for all concerned.

IV. SAVED BY DOGS

Nashville, Tenn., may owe its existence today to a brave lady, Mrs. James Robertson, wife of Captain James Robertson, a founder of Nashville, 1780.

Capt. Robertson was a partner to Colonel John Donelson, who founded the southern city of Nashville, named in honour of North Carolina's General Francis Nash. The settlement came about by the dreams of Richard Henderson of Virginia who purchased millions of acres from the Indians several years before Nashville was founded. Donelson and Robertson formed a party, and in April of 1780, Col. Donelson set off with some 30 flatboats and landed at Big Salt Lake, locating the log cabins that Capt. Robertson's party were erected.

Some of the Indians were disgruntled and began sniping at lonely trappers and then daring to ambush small Scotch-Irish parties. The Indians gathered in 1781 in large numbers and attacked



The Welsh-American Heritage Museum Society, Inc.

Oak Hill, Jackson County, Ohio

M. S. A. 45656

Located in the Old Welsh Congregational Church
East Main Street, Oak Hill, Ohio



SILVER
Anniversary

August 19, 1996

Dear Friends,

We believe that it is time to let everyone know that many very important decisions have been made within the past few months in our effort to launch the Museum on its **TWENTY-FIFTH ANNIVERSARY** into the next Century. Many new opportunities to fulfill its intended purpose, which were set in concrete by the Founders, loom on the horizon. Before long many of us will be throwing the torch to our younger lads and lassies and we must have things in order to do so.

ANNOUNCEMENT: The First North American Conference on Welsh Studies was hosted by Dr. Barry M. Dorsey, President and Dr. Megan Lloyd, Assistant Professor of English on the Campus of THE UNIVERSITY OF RIO GRANDE, Rio Grande, Ohio, June 1 and 2 1995. This conference was conceived by Dr. Roderic Owen, Professor of Philosophy at Mary Baldwin College, Staunton, Virginia, and Dr. Megan Lloyd. With the wonderful support of Dr. Barry M. Dorsey, The University of Rio Grande provided start-up funding, free space for the Conference, and secretarial and professional support through the Office of Adult and Continuing Education and the Institutional Advancement Office. Wide acclaim was received for the success of this first venture.

On Friday May 31 and June 1, 1996 the second North American Conference on Welsh Studies was held on the Rio Grande Campus - again with great success. However, during a planning session in January of this year, there appeared on the agenda an item noted as THE ESTABLISHMENT OF A WELSH STUDIES CENTER. At this point a vision of establishing a WELSH STUDIES CENTER on the Campus of The University of Rio Grande, with the Welsh-American Heritage Museum, Inc., at Oak Hill, Ohio, to become a part of this venture serving as a resource center for the students of the University. This effort could be far reaching to include all ages with special seminars bringing on board noted Welsh literary and musical talents. One member was heard to say, "The Museum could become a corner stone for the project."

After a great deal of preparation on the part of the above mentioned staff of the University and the Officers, Executive Committee and Trustees of the Museum, everything was in place for Dr. Dorsey to make a proposal to the University Board of Trustees. On June 29, 1996, the proposal was approved by the Board of Trustees for the establishment of a WELSH STUDIES CENTER on the Campus. So on the threshold of our Silver Anniversary, those who have striven to keep the Museum - the TREASURE that it is - can feel a sense of gratitude for the opportunity to share in a unique way the collection of books, relics, records, heirlooms and traditions for future generations. We can only guess the many other benefits which may be forthcoming.

Translations For Evan Davis' Book

Since there have been numerous requests for the English translation of the first two pages, in Welsh, in Mr. Evan E. Davis' book "Industrial History of Oak Hill" it is published in this issue, as follows:

All Hail To Thee Cambria
All hail to the County where
nature discloses,
Her charm in each valley and
heath-covered hill,
'Mid scenes where the spirit of
beauty reposes,
In dell, rock and mountain,
lake, river and rill.
Shall they children disown thee
and leave thee to perish,
Or tarnish the glory that cir-

cles thy fame?

No, No-in their hearts thy
bright forms they will cherish,
And truth and affection will
cling to thy name.

Above English translation by
Talhaearn

All other following tran-
slations by Meddwyn Pentre.

The Author

It has given to Oak Hill and to
the world famous people in
politics, science and industry.

The old church has always
been a bulwark to everything
important in our excellent
inheritance.

The Old Ploughman

GAIR EGLURHAD

A Word of Explanation

As occurs from time to time
in the Welsh language, there
are no English words that
properly translate the first

line. The Welsh have been
splendid leaders for a great
many years.

Allow me to give my thanks
to Doctor Gwyn A. Parry, to
Mr. Daniel M. Jones, to Mr. E.
E. Davis and to Mrs. Edmund
Schwinke.

These four have been of
great help to me in writing this
due to their vast knowledge of
Jackson County history.

I dedicate this Industrial
History to the Welsh pioneers.

They were diligent men, fond
of song, hard work and very
fond of Chapel. They have set
excellent examples.

Let us follow them.

E. E. D. Coal Hill
The Fifteenth of January 1973

HOREB REGION

Horeb Region, oh how dear,
An attraction to all my love,
Here I sang: here I was
reared,

A sacred peak of the world.
Charming are her cleared hills,
Charming are her green vales,
Fond are the trees, her rippling
brooks,

Fond are her by-ways and
pathways.

Dear also her inhabitants,
Dear her cozy dwellings,
But dearest the house of the
Lord,

A hill place for future clans.
Here since over forty years
ago,

We raised an altar,
We named the altar Horeb,
Here is the peak from which to
worship God.

About the beginning of the
month of July,

Eighteen Hundred Thirty
Seven

Yonder from Cardigan came,
(David) Dafydd Evans, Joshua
Evans, William Jones and
William Jenkins arrived,
The latter followed here af-
terwards,

Godly men and very religious.

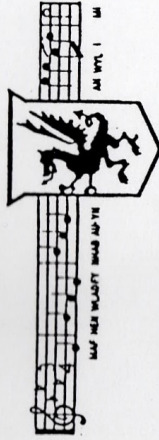
Several others came from
Wales,

Immigrating before long,
Before the end of the year the
number

became about forty in the land
Here are the Horeb Pioneers,
Here are the ones finding
contentment,

In the dearest of the regions,

HEN WLAD FY NHADAU
(LAND OF MY FATHERS)



The land of my fathers, the land of my choice,
The land in which poets and minstrels rejoice;
The land whose stern warriors were true to the core,
While bleeding for freedom of yore.

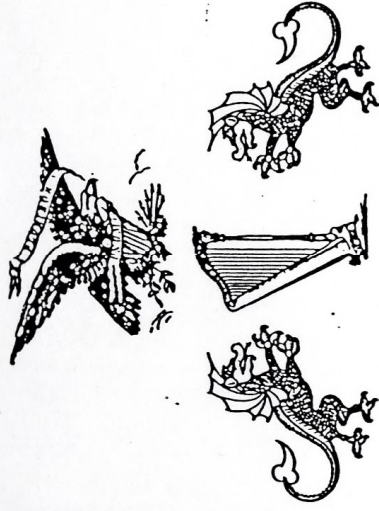
CHORUS:

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

Mae hen wlad fy nhadau yn annwyl i mi
Gwlad beirdd a chantorion, enwogion o fri;
El gwrol ryfelwyr gwladgarwyr i'r mad
Tros ryddid gollasant eu gwlad

Cydan

Gwlad, Gwlad pleidiol wyl i'm gwlad,
Tra mor yn fur i'r bur holl bau,
O bydded i'r henialith barhau.



"Y GWIR YN
"THE TRUTH
ERBYN Y BYD."
AGAINST THE WORLD."

A Special Way to Say

"I Care....."

+++++

The Welsh-American Heritage Museum, Inc.
412 East Main Street
Oak Hill, OH 45656

ATTENTION: Executive Committee.

Enclosed is a check/money order for the amount of \$ _____ for
a membership in the WELSH-AMERICAN HERITAGE MUSEUM, INC.

Type of Membership-

/ / Individual	(Annual)	\$ 5.00
/ / Family	(Annual)	10.00
/ / Life Membership (One Payment)		100.00

Or a Memorial Gift-

In memory of _____

Please notify the family _____

Address _____

State _____

Zip _____

+

Or an Honorary Gift-

In Honor of: _____

Please notify _____

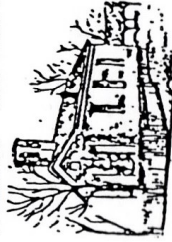
Given by: _____

Address _____

State _____

Zip _____

Telephone Number-- () _____



Welsh American Heritage Museum



Welsh Museum lists summer hours

The Welsh-American Heritage Museum is announcing the start of summer hours for 2016. The museum will be open Thursdays and Fridays from 10 a.m. to 3 p.m. from May 12 to August 19. Special times have also been set for Memorial Day weekend to be open extended hours during the Festival of Flags. On Saturday, May 28 the Welsh Museum will be open from 1 to 3 p.m.; on Sunday, May 29 from 12 to 5 p.m.; and on Monday, May 30 from 1 to 3 p.m. The museum is located at 412 East Main Street, Oak Hill. Contact the Madog Center for Welsh Studies at 740-245-7186 for more information. (Submitted Photo)

Mildred Jenkins Bangert

Mildred (Jenkins) Bangert, native of Gallia County, OH, had a long career as an educator, along with her husband, the late Herman Bangert. She taught many students over the years at Franklin, Scioto, KW Lewis, and Oak View elementary schools in rural southeastern Ohio. But in her retirement, this modest lady with a strong love of her Welsh heritage has chosen to give back to her community by becoming involved in many worthwhile activities.

When she received the Oak Hill Chamber of Commerce's Meritorious Service Award at their annual banquet in January, 2010, the local community leaders where thanking her for everything she does, from organizing their meetings to generating enthusiasm for preserving the site of an old elementary school into a beautiful park. She keeps an eye on the Central Memorial Park today and even takes reservations for those wishing to use the gazebo. Mildred is one of the founders of the village Christmas Parade, committee member of the annual Festival of Flags held over Memorial Day, member of the village Beautification Committee, the Community Choir, and the St. Paul Methodist Church, where she was choir director and women's Sunday School teacher for many years. She recently retired as curator of the Welsh-American Heritage Museum, being the first President of the Museum along with the local Cardiff Club. Mildred was responsible for organizing the annual St. David's Day banquets, Welsh Cemetery Walks, and the annual Advent Carol Sing. She is a trustee of the Gymanfa, and also organized the festive medieval banquets and noson lawens for a number of years.

Writing has always been one of her passions and she has written community-interest columns for local newspapers for many years. She was a frequent contributor to the *Ninnau* as well, representing news from her Welsh corner of the country.

On her birthday, April 30, 2012, Mildred received a combined award for her years of service to the Oak Hill community when the day was pronounced "Mildred Bangert Day." This honor was from the Oak Hill Chamber and the Village Council.

Not one to sit idly passing the time, Mildred says that she lives by the motto "when you see something that needs to be done, you need to just do it".

Notes on Mildred Bangert's Community Involvement from *Telegram* Newspaper articles

Since retiring from public school teaching many years ago, she has remained involved in her community of Oak Hill, Ohio. She has been a veritable pillar of the community as an active member of a host of organizations while being involved in many worthwhile causes.

She received the Oak Hill Chamber of Commerce's Meritorious Service Award in Jan. 2010 for all of her service. "She orders the meals for Chamber luncheons, takes reservations for the Central Memorial Park use, and keeps an eye on the park as well. She was instrumental in organizing the community group to raise money to build the Central Memorial Park on the site of the old Central Elementary School where she had taught for so many years. She has been an active member of the Oak Hill Chamber for a number of years.

On April 30, 2012, Mildred received a combined award for her years of service to the Oak Hill community when the day of her birthday was named "Mildred Bangert Day". This honor was from the Oak Hill Chamber and the Oak Hill Village Council.

She is extremely modest and unassuming, and is not one to crave the spotlight. Mildred says when she sees something that needs done, she just will go and do it.

She is a stalwart member of the St. Paul's United Methodist Church where she served a choir director for years, and leader of the women's Sunday School class.

She has been a continuing member of the Oak Hill Festival of Flags committee to organize the festival each Memorial Day. This year she was honored to ring the opening bell to start the festival.

She was one of the founders of the Oak Hill Christmas Parade.

She has written community-interest columns for the local newspapers for many years.

She is a member of the Oak Hill Beautification Committee.

She is a member of the Oak Hill community Choir.

Welsh involvement reported on in previous article.

Welsh-American Heritage Museum Curator Announces Retirement

By Jeanne Jones Jindra

After serving as curator of the Welsh-American Heritage for nearly forty years, Mildred Jenkins Bangert has announced her retirement. The museum has been the center of Welsh-American activities for Jackson and Gallia counties since it was founded in 1973, and Mildred was instrumental in forming a group of citizens, mostly of Welsh descent, who developed a plan to purchase the old Welsh Congregational Church with the purpose of turning it into a place to preserve the Welsh culture of the area.

The history of the beautiful old Welsh Congregational Church in Oak Hill, Ohio, goes back to its construction in 1868 from bricks made locally at the Aetna Brickyard. The church had a tall, pointed steeple, along with a double walk-way and doors for men and women. One of the early ministers, Rev. Evan Evans, Nant-y-Glo, was blind in one eye and was often accused of praying with one eye open to keep an eye on his flock. Church records show 175 members in those early years, but with the decline of the Welsh language in the 1890's, the membership also declined. In 1924, although the church had only 24 active members, a three-day centennial celebration was held, drawing a crowd so large that loud speakers had to be used so those outside the church could hear the speakers. The Welsh Congregational Church closed in 1962 and the building was sold to the First Baptist Church.

Thus it was in 1971 that the Baptists built a new church and the group led by Mildred Bangert and Rev. James Hanna was able to turn their dream into a reality by raising the money to purchase the church. When it was chartered by Ohio Secretary of State Ted Brown on May 8, 1972, it was the only Welsh Museum in the U.S. and Mildred was the first and only curator. She set about receiving, collecting, and organizing Welsh-American books, Bibles, hymnals, records, relics, and heirlooms for future generations. As curator, she has extended a hearty welcome to visitors from across the United States, Canada and Wales. She has given tirelessly of her time, energy and resources to make sure the Welsh culture and traditions of the area live on.

Over the years the Welsh-American Heritage Museum also served as home to the Welsh Club of Jackson and Gallia counties, the Saint David's Society, the Gymanfa, held in rotation with Nebo and Tyn Rhos churches, and the Advent Carol Sing. Large crowds would fill the pews for the noisome lawns held there. Mildred and museum volunteers held living history days for area school children to participate in activities focusing on Welsh culture. Mildred was always willing to open the doors of the museum to area civic groups who needed a place to meet. Living directly across the street made it possible for her to open up the museum for visitors who happened to stop by and many remember her enthusiasm and love of her job.

A retired elementary school teacher, Mildred has also been active in a variety of community-related activities besides curating the museum. She has always kept the best

interests of the village of Oak Hill at heart and to honor her on her 83rd birthday, April 30th was proclaimed "Mildred Bangert Day".

The Board of Trustees for the Welsh American Heritage Museum would like to thank Mildred for her outstanding service to the museum and community and hope that she will continue to keep a watchful eye out over the place she has served so well.

For information on visiting the museum in the future, please contact the Madog Center for Welsh Studies at 800-282-7201 ext 7186 or welsh@rio.edu.



January 19, 1979

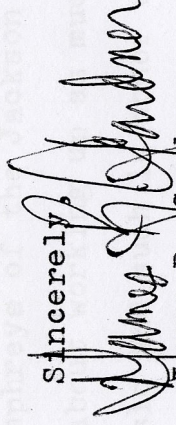
Mr. Ben R. Evans
2359 Mayfair Road
Dayton, Ohio 45405

Dear Mr. Evans:

Mr. George R. Adams has asked me to acknowledge your letter of December 29 concerning historic sites associated with the Welsh of southern Ohio. Your help is much appreciated. We have not yet determined what sites we will study, but we will be back in contact with you if we do decide to include the properties you have suggested.

Thank you again.

Sincerely,


James B. Gardner
Historian
Historic Landmarks Project

JBG:dg

AMERICAN ASSOCIATION FOR STATE AND LOCAL HISTORY

1400 Eighth Avenue South • Nashville, Tennessee 37203 • Telephone [615] 242-5583

January 22-1979

Dear Ben----

The papers you sent were read, copied and interesting and thanks go to you for your concern. Nothing is being done yet on a trust fund drive-later this spring or summer.

Gomer is back at work but admits it took something out of him and he is slow to come back. Saw him Saturday at the Funeral of Wendell Rees. Dad and Sena came by for me and we went to the funeral home in Gallipolis. Burial of course at Nebo. Enclosing the memory folder for you.

We've really had a winter here, only had five days of school since Christmas vacation because of the ice, snow and rain. We're out again today but surely will get back tomorrow if nothing happens tonight.

Have a St. Davids Day planning meeting scheduled for tomorrow evening and Merrill Davis and D. J. Joe Humphreys of the Jackson Radio Station is meeting with Rev. Hanna and me about working up as much time as possible on March 1st for Welsh music and such in honor of St. David.

The date of June 16th has been set for the Gymanfa Ganu at Bob Evans Farm, ~~xxxx~~ they asked it be held again so plans are already in motion.

Got a letter from Enoch Jones of Wales this morning and he is all excited about the oak tree planting to be held there this summer.

Everything is about the same, the family is fine. Jason was here for a few days after Christmas with his Nanny and Papaw. He'll be 4 in June and I wish he lived closer.

You two take care and enjoy the good weather.

Sincerely - Michael



SUFFOLK UNIVERSITY

Founded 1906

41 TEMPLE STREET :- BOSTON, MASSACHUSETTS 02114

Department of History

5 December 1978

Mr. Ben R. Evans
2359 Mayfair Road
Dayton, Ohio 45405

Dear Mr. Evans:

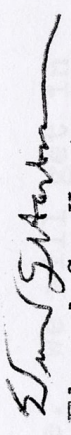
I have finally heard from the American Association for State and Local History (see my letter to you of 12 October 1978. In my opinion, the Welsh settlement in the Gallia-Jackson bi-county area definitely fits into the national landmark scheme that they are investigating (with the existing churches and museum as visible evidence).

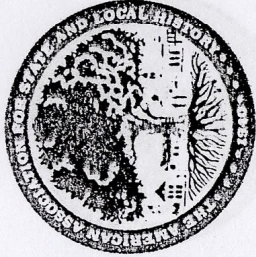
Please read the xeroxed copies of their letters to me and see if you do not agree. Since I have never visited the Gallia-Jackson settlement, I feel that you or someone now living in the area should now take the initiative to assure that Gallia-Jackson receives this distinguished honor.

Why not write to Mr. James B. Gardner telling him that I suggested that you write to him on behalf of Gallia-Jackson and offering to furnish him with whatever information or data that he might need to look into this matter seriously. I suspect that he would like a brief history of the area and proof of its Welshness (including the old Jefferson Iron activities). The fact that one of the old churches is now a Welsh-American museum ought to help. I should imagine that he or one of his associates would want to visit the area.

Mull this matter over and then let me know your reactions. I shall be very happy to help in any way that I can.

Sincerely yours


Edward G. Hartmann
Professor of History



November 21, 1978

Professor Edward G. Hartmann
Department of History
Suffolk University
Beacon Hill
Boston, Massachusetts 02114

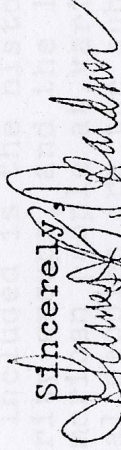
Dear Professor Hartmann:

Mr. George R. Adams of the American Association for State and Local History has asked me to reply to your letter of October 10 regarding possible sites for consideration as National Historic Landmarks. We appreciate your response to our inquiry. We are just now beginning extensive research on this topic, and your book on Welsh settlers will be most helpful.

We would be pleased for you to include an article on our study in NINNAU. Mr. Adams' letter indicated the nature of the theme and the sponsorship of the survey. The only information that I can add is that we are looking primarily for historic districts that illustrate this basic theme. Normally, religious structures and cemeteries are not eligible, except perhaps as parts of larger districts. Our focus then is primarily on residential areas and other structures that depict various ways of life, both urban and rural. As you indicate, such properties should be at least 50 years old, although exceptions are occasionally made. We would appreciate any help you can give us in locating possible properties.

Thank you again for your assistance. We will get in touch with you if we need any further help.

Sincerely,


James B. Gardner
Historian
Historic Landmarks Project

JBG:dg

AMERICAN ASSOCIATION FOR STATE AND LOCAL HISTORY

1400 Eighth Avenue South • Nashville, Tennessee 37203 • Telephone [615] 242-5583



September 27, 1978

Dr. Edward G. Hartmann
Department of History
Suffolk University
Beacon Hill
Boston, MA 02114

Dear Dr. Hartmann:

At the request of the Heritage Conservation and Recreation Service, we are conducting a study of potential National Historic Landmarks related to the theme "American Ways of Life," and we would be tremendously grateful for your assistance.

Specifically, we are attempting to identify historic structures and districts related to, or reflective of, the experiences of ethnic, racial, and occupational groups and economic and social classes in American society. At the conclusion of our preliminary survey, many of the properties identified will be inventoried for consideration by the Secretary of the Interior for possible designation as NHL's. We are pursuing many avenues of inquiry, but because of your special knowledge about certain aspects of this topic, we feel that your advice and counsel at this stage of our search for appropriate properties would be invaluable.

The HCRS defines "American Ways of Life" formally as "the social structure of the non-aboriginal peoples occupying the continental and overseas areas of the United States, viewed as consisting of various cultures, classes, economic groups, and ways of life. Included is the history of immigration, slavery, minority groups, and the life styles of various strata of the American people at various periods in our history." Aboriginal peoples are the subject of a separate theme. There are no chronological limitations on properties that might be included, but there is a strong preference for structures that are at least fifty years old.

AMERICAN ASSOCIATION FOR STATE AND LOCAL HISTORY

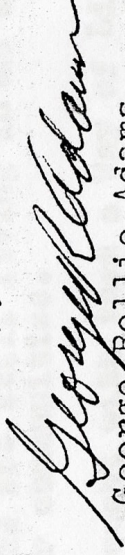
1400 Eighth Avenue South • Nashville, Tennessee 37203 • Telephone [615] 242-5583

September 27, 1978

We would appreciate your suggestions about particular communities and neighborhoods on which we should focus our research for structures and districts related to particular groups in the theme. We would also welcome any supporting documentation (articles, architectural descriptions, historic structure inventories, bibliographic references, or photographs) that you can furnish, or to which you can call our attention. We have, of course, already examined appropriate secondary historical literature.

If you have any questions about what kind of sites or data to include in your recommendations, please do not hesitate to call or write. If I am out when you call, our senior landmarks staff historian, Ralph Christian, will be happy to speak with you. We look gratefully forward to hearing from you.

Sincerely,



George Rollie Adams
Director
Education Division

GRA:dg

200 The Esplanade N C-10
Venice, Florida 33595
December 29, 1978

Mr. George H. Adams
1400 Eighth Ave. S.
Nashville, Tenn. 37203

Dear Mr. Adams:

I am writing to you concerning the Welsh of Southern Ohio-- particularly two counties of Gallia and Jackson, Dr. Edward G. Hartman of the Department of History of Suffolk University suggested that I write to you on this as I have been corresponding with Dr. Hartmann since last fall. He is of the opinion that this area would qualify for a National Historic Landmark Area.

Settlers from Wales came to Southern Ohio from 1830 through the 1880's in large numbers, and the influence made on the area, State and Nation has been tremendous. Many descendants of these Welsh Immigrants are still living in the area, and many have moved to other communities.

The Welsh definitely brought with them a Way of Life. Most became farmers, miners (digging coal or making of iron), and becoming professional persons as Doctors, Ministers and teachers.

About 10 years ago, a group of interested people of Welsh Heritage made possible the establishing a Welsh Museum called The Welsh American Heritage Museum and located in Oak Hill, Ohio which is in Jackson, County. I am enclosing an article from my scrapbook printed at the time the project first started which will give you the purpose of the Museum. At this time many, many articles of interest are already in the Museum. Mrs. Mildred Bangert, Main Street, Oak Hill, Ohio 45656 is the president of the Heritage House. Am sure that she will be a good source of information to you if needed. As far as we know this is the only Museum of the Welsh in America.

I am in Florida until early May, and most of my information on the Welsh is at my home in Dayton, Ohio. I will be very happy in working with you further, and will try to get you what information you may need.

Thank you for any consideration given to this request.

Sincerely yours,

Ben R. Evans

C.C. To Dr. Hartman and Mrs. Mildred Bangert

200 The Esplanade N. C-10
Venice, Fla. 33595
Dec. 29, 1978

Dr. Edward C. Hartmann
Suffolk University
Beacon Hill
Boston, Mass. 02114

Dear Dr. Hartmann:

As you will note I am spending the winter in Venice, Fla. arriving here on Nov. 7th. Your letter was forwarded on to me here.

I do not have the correspondence here that we had earlier in the year as it is up home in Dayton. Am enclosing a copy of letter to Mr. Adams, and hope that is what is needed as the first move.

I just note that I should have addressed the letter to Mr. James B. Gardner. Mr. Adams can pass it on to him.

I am sending one article on the establishing of the Museum to American Association for State and Local History.

Thank you very much for the suggestion that this be done, and hope that the Weishof Southern Ohio will be given some consideration. Feel sure that if this should become a reality that you would be very helpful to us in getting the proper information to them.

I extend to you Seasons Greetings, and wish for you a very Happy and Prosperous New Year.

Sincerely yours,

Ben R. Evans

(P.S. Please excuse typing mistakes. The longer that I type the more mistakes I make.) b.e.

Oak Tree Is Planted In Aberaeron, Wales

An impressive ceremony was held in Memorial Hill at Aberaeron, Wales celebrating the planting of an Oak tree in honor of those who emigrated from that area of Cardiganshire to the Southern Ohio area in the years 1818-1848, with a large crowd of several hundred persons and many dignitaries present.

Mr. David E. Morgan of Columbus, Ohio was the originator of the ceremony and presented a plaque to the Mayor of Aberaeron, Mr. W. J. Lewis. This plaque will be placed near an Oak tree planted in the town square. . .Alban Square, some weeks ago, but due to weather conditions, the ceremony was held in the hall.

Mr. Morgan who has conducted several tours from American to Wales is a descendant of the Edwards Brynele family who are very numerous and were early settlers in the Moriah and later, Bethel areas. This was one of the many other families who settled near Oak Hill in the years 1818-1848 when over 3,000 Welsh immigrants from Cardiganshire settled in Northern Gallia and Southern Jackson Counties, which soon became known as "The Cardiganshire of America."

On tour with Mr. Morgan this year from Oak Hill were Mrs. Flora Fisher, Mrs. Florence Bochart and Mrs. Nanna Lewis, as well as others from other parts of Ohio.

Mrs. Lewis and Mrs. Elizabeth Fowler, who is a resident of Aberaeron and the mother of Mrs. Evan E. Davis of Oak Hill, appeared on Welsh television where Mrs. Lewis spoke briefly in the Welsh language.

It was announced during the ceremony that two of

Ohio this Fall. Mr. Columbus Gymanfa in Berwyn Davies will give a October.

concert at Tyn Rhos Accompanying is a copy of the program used at the Church on September 29 Presentation: and Mr. Dafydd Edwards will be guest soloist for the

MEMORIAL HALL, ABERAERON, WALES
May 25th, 1979

MASTER OF CEREMONIES:

MAYOR OF ABERAERON--Mr. J. W. LEWIS

Invocation--Vicar of Aberaeron: Rev. Haydn Rowlands

Solo--Mr. Dafydd Edwards

Chorus--Aberaeron School children

Solo--Mr. Berwyn Davies

Presentation of Plaque to Aberaeron--Mr. David E. Morgan, Columbus, Ohio

Poem--The Oak in Alban Square, by Will Evans

Acceptance of Plaque--Mayor of Aberaeron

Solo--Mrs. Euronwy Williams

The Pier Farewell Hymn--Mr. Dafydd Lloyd Jones

Chorus--Llangeitho School children

Solo--Mrs. Angela Rogers Davies

Accompanist--Mrs. Myfi Evans, A.T.F.C.

WELSH NATIONAL ANTHEM