

The first elders were Benjamin Parry, who came from Oneida County and had been an elder in the Marcy Church; David Charles, who came from Newport, Oneida County, and who later left for Oshkosh, Wisconsin; and John J. Jones. The first pastor was Rev. James Lamb, in 1854. The church was received into the New York Gymanva in 1857. It was dissolved in 1920.

Nelson Church, Madison County. The report in The Church Diary for the year 1859 gives the date of the organization of Nelson Church as 1835. This, however, in all probability should be 1855. In the obituary of Elder David Hughes (in The Friend for June, 1902) it is expressly stated that Mr. Hughes came to Nelson, Madison County, in 1851, and that he and Edward Richards were coelders from the time the church was organized. Among the early families in the neighborhood were those of David Hughes, Edward Richards, William Morris, John Richards, Richard Owen, and John W. Jones. The church was dissolved in 1917, and the few members then remaining were given letters of transfer to the local Congregational church.

Salisbury Church. Next in order to Nelson Church in the Diary report for 1859 comes Salisbury Church, and the date of its organization is likewise given as 1835, which in all probability should be 1855; for Salisbury Church is reported for the first time in 1856, with a membership of fifteen, and is mentioned as a mission field under the care of the New York Gymanva. After the early 1860's the name Salisbury appears no more in the list of churches; it evidently lasted but a few years.

Plainfield Church. The Plainfield Church was organized in 1855 in a schoolhouse at Plainfield Center. The church was built in 1859. Moses Davies, who came to America in 1850 and lived some time in the vicinity of Waterville, moved to Plainfield and was instrumental in starting the Welsh church there. He was a loyal Calvinistic Methodist. The names of the first elders are not obtainable, but Moses Davies was probably one of them. Rev. John Adams was located there for a number of years. The church has been dissolved.

Webster Hill Church. Webster Hill was one of the three churches in Oneida County which were named for the hills upon which

they were located, namely, Webster Hill, Quaker Hill, and Mullen Hill. The date of the organization of this church is 1832. In the obituary of John T. Jones, of Rome, it is stated that Mr. Jones came to America from Anglesey, North Wales, in 1832 and that he was made an elder of Webster Hill Church. Perhaps he was elected first elder of the church.

In 1905 it was reported to the presbytery that there was hope for Webster Hill Church if the services were changed to English. This was done, but even then the church gradually declined. In 1920 it was dissolved and the property was turned over to the trustees of the New York Gymanva.

Quaker Hill Church. This church was organized in 1846. Thomas U. Jones, who came into the vicinity of Penygraig in 1844, started the church on Quaker Hill. Others who came at an early day to Quaker Hill were Griffith Evans and Mrs. Rebecca Evans. The first elder was Edward Lewis; soon Edward Roberts was made an elder. The church has long since been dissolved.

Mullen Hill Church. Richard R. Roberts and his wife came to Western Township in 1865 and bought a farm on Mullen Hill. They had first located on Quaker Hill, in the same township, then moved to Mullen Hill when that church was organized. The Mullen Hill society never had a church edifice, but was organized in 1878 or 1879 and was received into the Oneida County Presbytery in February, 1879. The church has been dissolved.

Delta. Humphrey Jones settled near Delta in 1847. Services were held in the neighborhood for a season. When they were discontinued Mr. Jones united with the church at Rome.

There were also several small churches, preaching points, or mission stations listed between 1850 and 1860, such as Newport, Lowville, Cassville, Welsh Bush, Little Falls, and Richfield in Lawrence County. After 1860 no more was heard of these churches.

CHURCHES IN LEWIS COUNTY, NEW YORK

While the Calvinistic Methodists in Lewis County were members of the Oneida County Presbytery, they were so far removed from the center of Oneida County activities that, as a group,

they constituted a religious community life of their own. The churches of Constableville, Glyn, and Gwastadedd Gomer for a long time convened in a general fellowship meeting once each month at Collinsville—even before the Collinsville Church was organized—to discuss matters of common concern relative to the welfare of the churches.

Meetings equivalent to a presbytery meeting were also inaugurated by the Lewis County group as early as 1843, in the form of a *cyfarfod pregethu* (preaching festival). While the presbytery meeting rotated among Oneida County churches, it seldom came to Lewis County because of its remoteness from the center and the great inconvenience of travel. To meet this situation, the preaching festival was introduced and continued annually for more than thirty years. The festival was held in the month of June, during the week following the spring *gymanva*, which was always held in one of the Oneida County churches. This was a convenience, for the preachers who came to the *gymanva* would remain for the Collinsville festival. It was a great occasion in Lewis County. Elaborate preparations were made in anticipation; people came from far and near in wagons and on horseback, and scores traveled a long distance on foot.

In later years the Lewis County churches appealed to the presbytery for permission to hold a business session in connection with the preaching festival for the transaction of such matters as pertained to the welfare of their own group of churches. The resolutions of these sessions, however, were subject to review and approval by the presbytery. The Lewis County group of churches had a Sunday School association which held bimonthly meetings, which went in turn to each church in the community, and an annual Sunday School institute, when all the schools assembled in a great inspirational conference. From this brief résumé of the associated life and activities of the Lewis County churches, it is clear that they were quite separate from the other churches of the presbytery, while at the same time they were proud to be members of the Oneida Presbytery and were loyal to it.

In 1839 a number of Welsh families from Denbighshire, North Wales, came into the Constableville neighborhood and settled

there. In 1840 they organized a Calvinistic Methodist church in a schoolhouse which stood on a crossroad between Constableville and Collinsville, a location convenient for the Welsh from either direction to assemble. Evan Evans was elected elder. Meetings were held in the crossroads school building and in the homes of members until 1846. In the early spring of that year, with the encouragement of the Oneida County Presbytery, a church was built in the village of Constableville, which was dedicated on June 29, 1846. In March, 1847, a board of trustees consisting of seven men was elected. On the same occasion Ellis Lewis was made an elder and served for almost fifty years. The first elders were Evan Evans and John J. Williams. Rev. Edward Rees was the local preacher.

Evan Evans, the first elder of Constableville Church and the man who started the religious cause in Lewis County, was an interesting character. He traveled a great deal to Oneida County to consult the authorities there on church matters and to obtain Sunday engagements from preachers. All the ministers were entertained at his home at the beginning, but later other doors were opened to them also. As an elder, he was severe in matters of discipline and at times not easy to tolerate. He was honest in his convictions, sincere, and never betrayed a man. He was a severe critic and a loyal Calvinist. He loved the old preachers and had little use for college students who were candidates for the ministry. He had a prejudice against the "preachers of the schools." If, on going to the train in later years to meet the preacher, he discovered him to be a college man, he was crestfallen. But two or three such students came to his church in close succession one season, and they all made good. This experience modified his attitude toward the "preachers of the schools."

A Methodist Episcopal minister in the county had the misfortune to have his house completely destroyed by fire. He chanced to meet Mr. Evans one day and informed him of his misfortune and added, "But the greatest loss to me was the burning of three hundred of my sermons." "Very good, very good," said the old elder, "for they were full of errors" (*llawn cyfeiliorniadau*). His preacher friend knew him well, and the remark occasioned no serious offense.

Valley Church (Eglwys y Glyn). Rev. Edward Rees came into this neighborhood with several others from the vicinity of Bala, Merionethshire, and settled in 1842. A church was organized the same year, not far from Port Leyden, in the log house of Thomas Lewis—"y Glyn"—hence the name of the church. At first services were held in the homes of John Lloyd and Owen Lewis, near neighbors. In 1846 Lloyd and Lewis left for other parts, Lloyd going to Randolph, Wisconsin. Services were then held in the home of Pierce Owen, on the east side of the Black River, and still later in the home of Rev. Edward Rees for two years. By 1849 there were so many removals from the neighborhood of Glyn Church that the few surviving members decided to disband and unite with Collinsville Church. Rev. Edward Rees was the only elder of this church in the seven years of its existence.

Gomer Flats (Gwastadedd Gomer) Church. This church also was organized in 1842, when ten families, all professing Christians, came to the neighborhood. The section was about four miles from Port Leyden on the east side of the Black River. This started as a strong and promising settlement. Services were held in the home of William Davies and others. The first elders were William Davies and John J. Williams, but neither remained long. William Davies left for Lake Emily, Wisconsin. Within three or four years so many others had left—several of them to Collinsville—that the church on Gwastadedd Gomer was abandoned. While Gomer Flats Church and Valley Church existed they, together with Constableville Church, constituted a Sabbath circuit. Services were held at Constableville Church at 10 A.M., at Valley Church at 2 P.M., and at Gomer Flats Church in the evening.

Collinsville Church. The Welsh in Collinsville worshiped in the near-by Stone Church before the erection of their own Calvinistic Methodist church. The English church was erected in 1833. The Welsh church, built only a few rods south of Stone Church, was organized in 1846. Perhaps the building of the church in Constableville that year prompted the organizing of Collinsville Church, for previous to that time both Collinsville and Constableville people convened at the crossroads schoolhouse, which was a convenient location between the two neighborhoods. Collinsville

Church was built in 1855, and the dedication took place December 31, 1855, and January 1, 1856.

Tug Hill Church. This church was organized in 1846 in a schoolhouse, with a charter membership of fourteen. A small church, to which the name Zion was given, was built soon after the organization was effected. When Valley Church, housed in Edward Rees's home, was dissolved, Tug Hill Church came into the circuit. The circuit then became Constableville, Collinsville, and Zion (Tug Hill) Churches. In 1881 Tug Hill Church united with the church in Constableville.

The ministers who served as local pastors on the Lewis County circuit churches, for the most part, were Rev. Edward Rees, who came there in 1842 and remained throughout his long and useful life; Rev. Thomas Williams (1849-1857); Rev. Richard Isaacs for the following three years; Rev. Daniel T. Rowlands (1865-1867); Rev. Richard Isaacs (1867-1873); Rev. James Jarrett (1876-1881). After 1881 there was supply preaching to a gradually declining Church.

Later Churches in the Oneida County Presbytery. Most of the churches of the Oneida County Presbytery were organized within the first three decades after establishing the first church of the denomination at Penyaerau. A few churches, however, were organized in comparatively recent years. To these we shall give brief mention.

The New York Gymanva looked upon the Welsh community in Montreal as a fruitful field for a church. In 1908 a committee was appointed to investigate the field and to proceed with such measures toward organization as it deemed feasible. The report was favorable. Elders were elected and the church was, on its own request, received into the Oneida County Presbytery. In 1918, ten years after the time of its organization, the Montreal Church decided to unite with the Presbyterian Church of Canada. The Oneida County Presbytery was overtured to this effect, and the church in Montreal was transferred in 1918.

In 1918 the Oneida County Presbytery congratulated the Welsh Calvinistic Methodists of Toronto, Canada, for availing

themselves of the opportunity to secure a church home for the Welsh of the city.

At Hamilton, Ontario, there was a large Welsh constituency, in whose welfare the Oneida County Presbytery interested itself, looking to the organization of a church in that city.

Brownville, Maine, is another location of a small Welsh church identified with the New York Gymanva. In 1900 Rev. David Pugh, of Brownville, was received into the New York Gymanva by letter of transfer from the Presbytery of Quebec.

The session of Moriah Church, Utica, was authorized by the Oneida County Presbytery to organize a church at Ilion. In October of the same year it was reported that a church had been organized there, and the Utica Church was commended for its generous support of this promising new field.

There may have been other churches in the Oneida County Presbytery, but we believe that those which survived and functioned for any considerable time are herein listed.

THE NEW YORK CITY CHURCH AND PRESBYTERY

There was but one Calvinistic Methodist church in the City of New York, and that church, by reason of unique circumstance, was also made to constitute a presbytery. In the first decade the churches of the New York Gymanva were so grouped as to constitute a triangle, namely, the churches of Oneida County, the Pennsylvania group of churches, and the church in New York City. Each of these groups was so far from the others that each had group activities of its own. This was particularly true of the Oneida County and Pennsylvania groups. The church in New York City was the only one east of the Alleghenies which had no neighboring churches. It was, on the other hand, a very important church, located in the metropolis, and it extended a warm hand of welcome to all Welsh immigrants who landed there.

For such reasons the church in New York City, by the authority of the Organized Assembly in 1848, was made to constitute a presbytery. When the Welsh General Assembly was organized in 1869, New York City Church asked that it be granted the same privilege under the General Assembly. This was granted in 1871, when the ruling of the Organized Assembly was con-

firmed. The New York City Church session could, therefore, by serving itself notice in due form, transform itself into a presbytery and hold stated and called meetings. The session of this important church used its presbyterial prerogatives very judiciously, however, and without offense.

It continued as a presbytery until the Welsh Calvinistic Methodist Church united with the Presbyterian Church in the United States of America in 1920. At that time the church in New York City became a member of the Vermont and Eastern New York Presbytery, by transfer; and the New York City Presbytery (Welsh) was automatically dissolved.

THE CHURCH IN NEW YORK CITY

A brief statement of antecedent societies leading up to the establishing of the church in New York City may be of interest.

In 1793 only five persons of Welsh nationality could be found in the City of New York, even after careful search. One of these was Francis Lewis, the father of General Morgan Lewis. The year 1795 brought more, for in July a company of seventy Welsh immigrants landed, most of whom were from Carnarvonshire. Among them was John Williams, a Baptist minister. Mr. Williams united with the English Baptist church in the city, then located on Fayette Street (later named Oliver Street), as did some others of the company who were of the Baptist persuasion. Arrangements were made whereby Mr. Williams preached a Welsh sermon in the church on Thursday evening of each week. All the Welsh of the city attended this service; they also assembled for a prayer service at the home of Owen Jones on Roosevelt Street once each week. Upon his arrival John Williams could not preach in English, but he applied himself diligently to the study of English and in a short time had attained such proficiency as to receive a call as pastor of the Oliver Street Church, a position which he held until his death in 1825.

Many and various were the shifts and changes made in the Welsh services and organized church societies in the first third of a century of worship, as the immigrant Welsh landed in ever-increasing numbers. In May, 1801, Rev. Howell R. Powell, a Congregationalist, with a company of immigrants from South

Wales, came to the city. With them also was Morgan Morgans, a deacon of the Congregational Church in Wales. In the course of a few weeks a union church was organized, and Mr. Powell became pastor and Morgan Morgans, deacon. For a short time this church appeared to be promising and a church edifice was built with a seating capacity of about six hundred. But no sooner was the church built than a difference arose, and it was not long before the church building had to be sold to defray the remaining indebtedness.

John Stephens, a Baptist minister, appeared in the city in 1804 and preached to the Welsh in a private home on Roosevelt Street. A church was organized with sixty charter members, and a church edifice was erected on Mott Street in 1806. This society appears to have been very successful and flourishing until the approach of the War of 1812. During the war period many of the Welsh left the city and the church, which had attained a membership of over a hundred in 1810, had no responsible members left.

In the year 1813 Daniel Morris, a Congregationalist divine, came to New York and again gathered together the scattered Welsh. He remained for about four years, but this society died soon after his departure, so that there was no organized religious work remaining among the Welsh of New York. The people came together for prayer and testimony, and availed themselves of the service of any Welsh preacher who might happen to come to the city.

In 1819 Rev. Evan Roberts assumed charge of the work, but left the church in a confused state, and in a short time the members scattered. He was succeeded for a brief period by Benjamin Powell, and in 1823 Rev. James Davies, a Congregational minister from Ohio, came to preach to them for a short season. The Welsh of New York implored Mr. Davies to remain with them as their pastor and extended to him a call, which he was pleased to accept. Under his leadership the church, which was a union church, grew rapidly and the outlook was promising. Two years later Rev. Shadrach Davies, from South Wales, landed in the city and became assistant to Rev. James Davies, and the church continued to increase with growing fervor.

It was not long, however, before members of the congregation began to take sides with respect to the two Davieses. Some favored the older pastor, while others, especially the young people, were more impressed with the more recent and younger minister. The consequence of the division was that many of the Calvinistic Methodists withdrew, and some others as well, with Rev. Shadrach Davies and arranged for a place of worship in the basement of a Presbyterian church, while their own church was being erected on a lot on Elizabeth Street. This church was built in 1826, and Rev. Shadrach Davies remained as pastor for about three years, when he returned to Wales. The church on Elizabeth Street was surrendered for debt, and services were held in private homes for a short time.

It was while this discouraging condition prevailed that Rev. John Hughes, a Calvinistic Methodist minister from South Wales, appeared in 1830. Mr. Hughes assembled the Calvinistic Methodists of the city and preached to them in a hall rented for the purpose. After thus worshiping for a season, they were able to return to the Elizabeth Street Church. This was the beginning of the Calvinistic Methodist Church in the city of New York. Hughes left in about two years and different ministers, mostly from Oneida County, supplied the pulpit until 1836, when Rev. William Rowlands from Wales arrived in America and became pastor of the church, which at that time had a membership of thirty-seven.

WILLIAM ROWLANDS, D.D.

William Rowlands, D.D., was, beyond question, the outstanding figure in the Calvinistic Methodist Church in America. Dr. Rowlands was a preacher of very exceptional ability. Wherever he went the multitudes pressed to hear the gospel from his eloquent lips. He was a man of medium stature, stockily built, and strong physically. He was a keen student of human nature; his large, dark eyes and his broad forehead represented latitude of thought. Dr. Rowlands had a tremendous capacity for hard work, with physical as well as mental and spiritual endurance. While Elder James Owen, of Penyaerau Church, was rightly called the originator and instigator of the Calvinistic Methodist Church in

America, Dr. William Rowlands was its father. It was he who made it; he nourished it; he organized it; he sustained it; he suffered for its continued existence and spiritual affluence. He traveled thousands of miles in its interest, ostensibly to preach in the various gymanvas of the different states; but privately his counsel was sought and freely given on all matters of ecclesiastical concern. He is known to have preached six times in a single gymanva. He traveled thousands of miles at a time when travel was hard, in stagecoach, on horseback, and on foot, to organize various branches and different phases of the work of the Church.

During all this time he was pastor of a local church and the editor of a religious magazine, *The Friend*. Dr. Rowlands was not a novice in editorial work; he had had experience in Wales. He realized that no Church could long succeed in its organized work without a medium of communication. Single-handed and alone, he undertook in 1837 to pave the way for such a medium for the Church in America. In January, 1838, the first issue of *The Friend* appeared. Dr. Rowlands was its editor and publisher for nearly thirty years. Soon after his death it was purchased by the General Assembly of the Calvinistic Methodist Church in America and made the official organ of the denomination. In effect it had been that for many years previous.

The Organized Assembly of 1842-1853 was, without doubt, Dr. Rowlands' dreams and aim in the direction of a permanent and complete general assembly for his Church. But conditions were hard, the Church was small, distances between groups were great, and, above all, it was difficult to communicate to other minds the real value of his far-visions purpose. The Organized Assembly, after a struggle for ten or twelve years, ceased to function in 1853. Dr. Rowlands died in 1866. By 1869 the gymanvas were so convinced of the need of some bond of union embracing the entire Church in America that the General Assembly of the Calvinistic Methodist Church in America was organized. Dr. William Rowlands was a man of many talents, and he stored none of them away in a napkin, but freely employed them all in the interest of the Kingdom of God through his ministry to the Church.

During Dr. Rowlands' pastorate the church in New York City



Rev. Wm. Rowlands D.D.

was moved from Elizabeth Street to the corner of Hester Street and the Bowery. The church on Hester Street was soon outgrown, and a new edifice built on Allen Street was dedicated in 1849. From Allen Street the church was moved to Thirteenth Street. The corner stone of the old historic Thirteenth Street Church was laid in 1859, and this church edifice continued to be the home of the Calvinistic Society in New York for over half a century, until a new church was built on 155th Street, between Broadway and Amsterdam Avenue, and dedicated on October 29, 1913. Two honored members, Mrs. Abigail Hughes and Elder William Ap Rees, who had been present at the opening of the old church fifty-four years previous were present at the dedication of the new church.

The record of the Calvinistic Methodist Church in New York City is famous in the history of the denomination in America. Here it was that Dr. William Rowlands began his work in America; here also every great minister of the denomination who came to our shores was heard; here thousands of Welsh immigrants heard the gospel for the first time in the new land. It is a historic church and continues its faithful witness. The first elder was Morgan Morgans, and soon Rees Lewis and Joshua Roberts were elected. The first pastor was Rev. John O. Hughes.

THE EASTERN NEW YORK AND VERMONT PRESBYTERY

The Presbytery of Eastern New York and Vermont⁵ was organized in 1866. The three churches then existing—Fair Haven, Goldsmith, and Middle Granville—appealed in October of that year to the New York Gymanva to be constituted a presbytery. The request was granted, and on December 3 the ministers and elders of the three churches assembled in the Middle Granville Church for organization.

Rev. John Jones was elected moderator and E. D. Humphrey, clerk. Rev. Edward W. Brown made the motion that a presbytery be organized as belonging to the New York Gymanva. The motion was unanimously supported and the official name given was "The Presbytery of Eastern New York and Vermont."

The ministers present at the organization were: Rev. John

⁵ Generally referred to as "the Vermont Presbytery."

Jones, from Middle Granville; Rev. Edward W. Brown, E. D. Humphrey (later Rev.). The ruling elders were: John J. Jones, representing Goldsmith Church; Evan Ellis and Pierce Roberts, from the church at Fair Haven; John W. Humphrey, Griffith Jones, W. Job Williams, and William R. Evans, from Middle Granville. These were the charter members of the presbytery. Owen Owens and David P. Williams, who were unavoidably absent on the occasion, were added at a subsequent meeting of the presbytery held in Fair Haven, Vermont, in March, 1867.

The slate industry attracted the Welsh to Vermont, and quarrymen from North Wales were the first Welsh arrivals in the state. Owen Owens, writing in 1852, states that a little more than two years previous three Welshmen—John W. Humphrey, W. R. Williams, and E. Morris—came into the Fair Haven vicinity. With them was Owen Owens. This was the beginning of Welsh immigration into the quarry district of the Green Mountain State. From that time forward for many years the Welsh arrived in ever-increasing numbers.

Owen Owens and John W. Edwards gathered together the Welsh pioneers in the summer of 1851 to hold a Sunday School in the home of Rowland Williams. It was the first Welsh Sunday School held in Vermont. The second was held in the afternoon of the same day under the spreading branches of a big tree on the shore of Bomoseen Lake. In 1853 a union church was organized by a Rev. Mr. Griffiths, of New York, with seventy-two charter members. For several years the church services were held in a public school building, Adams Hall, and various other places. In 1857 a church edifice was built at a cost of two thousand dollars.

Fair Haven Church. During the winter of 1859-1860 the Calvinistic Methodists withdrew from the union church, when Rev. William Hughes, of Utica, New York, came to Fair Haven and organized a Calvinistic Methodist church. About this time John W. Edwards moved from Fair Haven to Middle Granville, which left Owen Owens as the sole elder in the new church. Soon Owen J. Owens was elected to the session, and later Edward Edwards, William Job Williams, Evan Ellis, and Pierce Roberts were made elders. The church continues to be active.

Blissville (Goldsmith) Church. There was a very close relationship between the Blissville and the Fair Haven Churches. The original name of Blissville was Goldsmith, and the church at the beginning was so called. Goldsmith Church was built in a mining community about two miles from Fair Haven. It is not known for a certainty which of the two churches was organized first, or whether Goldsmith was ever officially organized as a separate church. Records are wanting and we have only oral tradition to guide us. Some believe that Rev. William Hughes, then of Utica, organized the church in Fair Haven on a particular night and that Goldsmith Church was organized by him on the following night. Other traditional report has it that Goldsmith Church never was organized as a separate society, but was a branch of the church in Fair Haven. There is a financial secretary's book which tends to sustain this theory, for the old book shows that the offerings received at Goldsmith at the beginning were deposited in the Fair Haven treasury. Moreover, the first elder of Goldsmith Church, the late Hon. John J. Jones, of Castleton, when in advanced years, stated that so far as he could recall he was elected elder when Fair Haven Church was organized, and it was his responsibility to have oversight of the Goldsmith branch. The number of charter members in the Goldsmith society was thirty-six.

Before the end of 1860 a small church was built on a hill near the quarry. The church, as well as the community, was called Goldsmith, after the name of the operator of the quarry, who donated the land upon which the church was built. In 1868 the church was sold to Henry Nichols, of New York, who also subscribed two hundred and fifty dollars toward a new one, which was erected the following year near the site of the former church and was called Blissville Church. The first elders were Hon. John J. Jones and Evan Ellis; later Pierce Roberts and David L. Jones were added.

Middle Granville (N. Y.) Church. The first Welsh settlers in Middle Granville were William R. Williams and his wife, who was a daughter of Rev. Edward Rees, of Lewis County, New York. They arrived in Middle Granville in 1852. Mr. Williams leased land near the village and opened a quarry. Early in 1853

his father, Rowland Williams, and a brother and some friends joined them, but not until later in the year were religious services started. It was upon the arrival of Ioan Prichard and John P. Davies, two staunch Congregationalists, that religious services were first held, and here the religious history of the Welsh church in Middle Granville begins.

Prichard and Davies arrived in the village on a Saturday night, and a week from the following day they had secured a house and arranged for religious services. There had been two Presbyterian churches in the village which later had united. The one edifice was at the time not used, and the Welsh rented the vacant church. At this time it was a union of Congregationalists and Calvinistic Methodists to whom Rev. Griffith Jones, a Congregationalist, and Rev. Robert Williams (later of La Crosse) preached. The deacons in the union church were Ioan Prichard, Price Davies, David Cadwaladr, Owen Owens, John Hughes, and John W. Humphrey.

In 1860 the Congregationalists withdrew from the union society, and in 1862 the Calvinistic Methodists purchased the church. In 1868 they bought a manse, a total investment of no less than ten thousand dollars.

The first elders of the Middle Granville Church were Owen Williams, John W. Humphrey, Griffith Jones, John J. Jones, and William R. Evans. A man of great prominence and wide influence in the Middle Granville Church was Eleazer Jones, a leader in the community for many years in both business and religious circles.

The three churches of Fair Haven, Blissville, and Middle Granville were organized, or started, at very nearly the same time. When constituted a presbytery, they soon launched upon a home mission project within the bounds of the presbytery. New mission fields were started where other slate quarries were opened and operated.

Salem Church, New York. Salem Church was started as a mission field when Elder Griffith Jones left Middle Granville for Salem, in 1866. The presbytery urged Mr. Jones to endeavor to establish a religious cause among the Welsh in the place. This he did, with the result that a church was organized in 1869 and a church was built the same year. It was received into the Ver-

mont Presbytery. Soon thereafter Griffith Jones returned to Middle Granville, and the welfare of the church was intrusted to Robert H. Parry and John O. Parry. Later Job Davies was elected the first elder. The church has been dissolved.

After the organization of Salem Church, the presbytery realized that there were Welshmen laboring in other local quarries who needed attention by way of religious services and opportunities for worship. The presbytery in 1870 resolved to engage a missionary to labor within its bounds. At that time a young man who had recently arrived from North Wales was engaged to serve the Salem mission church and two other mission fields were placed in his care. That young man was none other than Joseph Roberts, D.D., who became one of the most prominent pulpit men in America, and was for more than twenty years pastor of the Calvinistic Methodist church in New York City. As a young missionary, Dr. Roberts labored among the quarrymen of Vermont and eastern New York for five years (1870-1875) and did a remarkable work. At the end of five years he left, in response to a call from the Calvinistic Methodist church in Racine, Wisconsin, where, in a fourteen years' pastorate, he attained prominence as a great preacher and became one of the foremost men of the denomination in America. Dr. Roberts was a prolific writer on theological and philosophical themes, and was for many years the editor of *The Friend*. Tradition has it that when Dr. Roberts labored among the quarrymen in Vermont it was his custom to segregate all the coppers received in the offerings during his pastorate and to keep them in a separate sack. Before he left his field of labor among the quarrymen, he was discovered one day trudging his way toward the bank under a heavy load. He was small of stature and the coppers were many. When counted at the bank there were five thousand pennies, for which he received fifty dollars in gold.

In the early days of the Church in the quarry districts, the appearance of ministers was infrequent and their service was in great demand. Rev. Edward Rees, of Lewis County, New York, used to visit his daughter, Mrs. William R. Williams, quite frequently. While visiting, it was his habit to attend the different churches and do all he could to encourage and assist them in

every way possible. His coming was always appreciated and his service very acceptable. He had a special gift as leader of the fellowship meeting. Upon one occasion one of the churches had arranged to elect more elders. Mr. Rees was present and, according to announcement, the church proceeded with the election. When the result of the vote was announced, the one man elected positively declined to accept the office. Mr. Rees knew him well and addressed him thus: "*A'i strancio yr wyt ti, William, wedi i'r Eglwys dy ddewis di? Gwell i ti beidio strancio weldi. Cofia di fod gan yr Arglwydd forfilod eto ar gyfer pobl anufudd.*" ("Are you resisting, William, after the church has called you? You had better not rebel. Remember you, the Lord still has whales in waiting for disobedient men.") This remark quieted the brother and he accepted and served as a useful elder to the end of his life.

Farnamsville Church, Vermont. Many Welsh had come into the Farnamsville vicinity and in 1871 a mission church was organized there as the result of the labors of Rev. Joseph Roberts. The church edifice was erected in 1872, at a cost of thirteen hundred dollars. The first elder was John R. Roberts. When Joseph Roberts left Vermont in 1875, Farnamsville came into the circuit with Fair Haven and Blissville, one pastor serving the three churches. The church has been dissolved.

Poultney Church, Vermont. The third mission church to be organized was Poultney. It was weak and not very promising for a number of years. Services were held at various homes and in different locations in schoolrooms. The cause was all but gone at one time; but was revived and a strong and flourishing church developed. In 1888 Rev. John W. Morris came to South Poultney and, by agreement, preached also at Poultney. The first elders at Poultney were Thomas T. Jones and William J. Thomas. Poultney Church continues its service.

South Poultney Church, Vermont. South Poultney was once known as Wells' Pond. The story of the South Poultney and Poultney Churches is very similar to that of Fair Haven and Blissville, already referred to. They were but two miles apart and were contemporary. The presbytery in the beginning looked upon

the two as one field, and there is no record available to show that the church in South Poultney was ever formally organized. But, like Fair Haven and Blissville, as the two grew they came to be regarded as separate and independent churches. The two were served by the same pastor, Rev. John W. Morris, who did a remarkable work on this field until he left for Slatington, Pennsylvania, in 1893. The first elders were Samuel T. Jones, Hugh C. Roberts, and C. W. Parry. The church is still active.

West Pawlet Church, Vermont. Two men, Owen Evans and Robert J. Williams, started a Sunday School in West Pawlet. In a short time the Sunday School developed into a church. The presbytery in 1877 appointed three men—Owen Evans, Robert D. Roberts, and W. A. Williams—to look after the religious cause in the place. The date of the organization of the church is not obtainable; it probably was 1879 or 1880. In 1882 a church edifice was erected. The coming of Elder Griffith Jones to West Pawlet was a boon for the church. The first elders were Owen Evans, Griffith Jones, and Richard Prichard. This church continues its service.

Granville Church, Granville, New York. The Granville Church was organized on March 2, 1873, and was received into the Vermont Presbytery the same year. The first religious service in Granville was a sermon preached by R. S. Jones, D.D., of Providence, Pennsylvania. The first permanent work started when Rev. Hugh Davies and an elder from Middle Granville organized a Sunday School. The cause in Granville was, at the beginning, under the care of Middle Granville Church, its nearest neighbor. The first elders were Isaac Roberts and John W. Edwards, elected in 1874. In 1879 David W. Roberts was made an elder, and R. E. Roberts in 1880. Isaac Roberts left for New Mexico, but on his way was kidnaped by Indians.

For a time the members of Granville Church worshiped in various locations in the community: in the public school building, Morton's Hall, Percy's Hall, and other places. In 1883 they purchased a church belonging to the American Baptists. It was later sold and a large and commodious church, seating from nine hundred to a thousand people, was built. A parsonage was also pur-

chased, a handsome property on a beautiful site in the city. Granville Church became strong and influential, and its pastors have ranked among the foremost in the denomination in America. It continues as a flourishing church to-day.

The Vermont Presbytery was blessed with a virile leadership in its elders and had able preachers throughout its history. But, in spite of this, conditions in the churches varied considerably, influenced by the market for slate products, which fluctuated from time to time. The presbytery was at its zenith, perhaps, in the 1890's when the membership was about eleven hundred, and was distributed among the churches approximately as follows: Fair Haven, 140; Blissville, 30; Middle Granville, 120; Farnamsville, 44; Poultney, 145; West Pawlet, 159; South Poultney, 127; and Granville, 331. Since that time the presbytery has experienced great changes and the churches have suffered, due to the temporary closing of many of the quarries.

This, briefly told, is the story of the New York Gymanva, the first to be established in America, which continued to function intact even after union was consummated in 1920. The gymanva and its presbyteries were dissolved in 1936, and its churches were transferred to the presbyteries of the Presbyterian Church in the United States of America.

VII. THE PENNSYLVANIA GYMANVA

WERE this to be a chapter on the Welsh of Pennsylvania, it would supply material sufficient for an elaborate volume. The history of the Welsh in Pennsylvania is an interesting story. Brief reference has been made elsewhere in these pages to the early arrival of the Welsh and the large place they occupied in the making of Pennsylvania. According to George Sidney Fisher, the Welsh were the most populous and a most influential group of immigrant settlers in the early days of settlement under William Penn. But our present concern is with the Welsh who came from a century and a half to two centuries later, who were influential and active in laying the foundation of the Calvinistic Methodist Church in the Keystone State.

It was in 1830 that a company of Welsh immigrants, consisting of about twenty families, came to Carbondale and located at the foot of the Moosic Mountains in Pennsylvania, where the Delaware and Hudson Canal Company had opened a coal mine. Other immigrant Welsh followed them shortly thereafter, and Carbondale soon became a conspicuous center of Welsh population among the mining regions of the state. These pioneer Welsh represented several religious persuasions, but they assembled as one body for divine worship over a period of two years, meeting from house to house. Up to that time no church had been organized among them. As the Welsh community grew, however, and more people representing the various religious denominations arrived, denominational cleavage increased and sectarianism asserted itself; so that by 1832 adherents of the different denominations felt a strong desire to organize churches, on the lines of their respective denominational preferences, and thus conserve the church government and theological tenets held by them respectively in their native land. Men of strong theological views had then arrived and they led in the establishing of churches of their own persuasion.

Among the Calvinistic Methodists, Rev. John Davies, known