

History of
SARAH JENKINS
1834-1916

and

WILLIAM JAMES
1830-1922

SARAH JENKINS and WILLIAM JAMES

By Marion Lofthouse Maxwell

Sarah Jenkins is the daughter and sixth child of John Jenkins and Emma (or Emily) Jones. She was born 17 February 1834 in Llanelly Carmarthenshire, Wales, spending her youth in Wales. According to Hazel James Call she had curly black hair and brown eyes, loved music, singing and dancing and never failed to take part in these activities as long as she lived. She also stated, Sarah's family was talented in music.

The Llangendeirne Parish Church in the County of Carmarthen has record of John and Emma's marriage, FHL #105,174, page 51, #151, quoting: "John Jenkins of this Parish, Bachelor and Emma Jones of the Parish of Llandeveallog, Spinster were married in this church by Banns, Twenty-ninth day of April in the year One thousand eight hundred and twenty three".

Sarah's father, John Jenkins was the son of Thomas John later Jenkins and Elizabeth Evan. They lived at Stickle Farm (formal Welsh spelling is Ysticlau Farm) in the Parish of Llangendeirne, County of Carmarthen, Wales. Sarah's mother, Emma Jones was the daughter of David John later Jones and Catherine David (still proving her identity) who lived on Brynygorse Farm in the Parish of Llandeveallog, County of Carmarthen, Wales. Each farm is in a different parish but very close in proximity. Burial of a Catherine Jones, Brynygorse, at the age 61 in the Parish Church yard at the Llangendeirne Parish Church on 2 May 1825 could very well be our Catherine David. Ysticlau or Stickle Farm and Brynygorse Farm are only a mile or so apart and are closer to the Llangendeirne Parish Church than Llandeveallog Parish Church. We have been there and taken the following pictures of these two farms.

Sarah had two half-brothers, David Jenkins born to John Jenkins 2 or 3 Jun 1820 on Stickle Farm, Llangendeirne Parish, Carmathenshire, Wales. Baptism for the dead has David's birth 3 June and endowment for the dead his birth is 2 June. He was christened at the Llangendeirne Parish Church 16 June 1820. The second brother is Daniel Evans who was christened at the Llangendeirne Parish Church 30 June 1822, son of Emy (Emma) Jones. Daniel is named in Emma's fathers, David Jones' will wherein he gives his bed and bedding to his grandson Daniel Evans.

Children born to John and Emma Jenkins were John Jenkins born 30 Dec 1823, Elizabeth Jenkins born 22 July 1826 and William Jenkins born 27 Nov 1827 whose residence or abode, at the time of christening was Stickle Farm, Llangendeirne Parish, County of Carmarthen, Wales. Soon following were sisters Margaret Jenkins born 2 Jan 1830 at Kidwelly and Maria Jenkins born 4 Nov 1831 at Llangendeirne. Sarah Jenkins was born 17 Feb 1834 in Llanelly. Many hours have been spent searching for Sarah's christening with no results. Twin sisters Ann and Mary Jenkins were born 15 Jan 1839 in Llanelly, Carmarthenshire, Wales. Their birth certificates contain: where born Caedybach, Llanelly, father John Jenkins, mother Emma Jenkins formerly Jones, occupation of father, Labourer, informant John Jenkins, father, Labourer,

Caedybach, Llanelly. Also the twins christenings were found in the Capel Als Independent Chapel in Llanelly, giving the father John Jenkins, mother Emma his wife Jones, occupation as a Carter and their abode as Cadu.

The following quote from the Dyfed Family History Journal, April 1998, p 88, may give some light on their moving to Llanelly. The Tinsplater: "For a whole century, Llanelli was the centre of the world's tinsplate industry. The tinsplate works at Kidwelly had started in 1737 and came second only to the original Hanbury work at Pontypool. It was more than a century later that the Dafen Works was built, in 1846 - an event which saw the beginning of the great surge forward in the tinsplate trade. As the town grew, workers flocked in from the surrounding countryside and further afield. In the first half of the nineteenth century many of the peasantry of south-west Wales was living in poverty. In the growing industrial towns work was available, wages higher and hours shorter than in rural areas. Most of the incomers were young having left older relatives behind, the main reason for the move was to improve their lot and provide a better future for themselves and their families." This is only a report of the area of Llanelly and we will never know the real reason for their move.

It is told in the family the story that they lost Stickley Farm which had been rented for 99 years. I have seen 99 year farm leases in my research. The claim was made that they lost the lease through no fault of their own, a debt of someone else. We set out to prove or disprove this by looking at the Quarter Sessions April 1828 through April 1832 at the Carmarthen Record Office with no mention of this farm and our people. Searches at the National Library of Wales were made of the Great Sessions 1828-1832, Plea Rolls Apr 1827-Aug 1830, Precipe Books 1825-1850 with NO results.

Interestingly, we did find the following which may or may not be our John Jenkins: "Carmarthenshire Quarter Sessions April 1828 - April 1832, page 439. The King on the Prosecution of John Jenkins and William Hugh against David Hugh of the Parish of Llangunnor in the said county of Carmarthen Yeoman - Indicted at this present Quarter Sessions for stealing one sythe of the value of three schillings of the goods and chattels of the said John Jenkins and....of William Hugh. The said David Hugh ...found guilty of the felony...be committed to the house of corrections of this county there to be confined for the term of one calendar month and kept to hard labor. Interesting, but we can't be sure with information therein that this is or isn't our John Jenkins.

The 1841 Census Llanelly, Carmarthenshire, Wales," page 18: Swansea Road, John Jenkin, age 60, occupation Lab. (Labourer), Emaly Jenkin, age 38, William Jenkin, age 13, Margaret Jenkin, age 12, Mariah Jenkin, age 10, Sarah Jenkin, age 7, Ann Jenkin, age 2 and Mary Jenkin, age 2, all born in the county.

It appears that the family may have been in the Llanelly area 1830 to 1841 and maybe longer. The 1830 birth of Margaret in Kidwelly which is close to Llanelly, Sarah born 1834 in Llanelly

and the twins, Ann and Mary, born 1839 in Llanelly and the family on the 1841 census in Llanelly are strong indicators they were there and perhaps stayed there during those years.

Back on the farms which border Llangendeirne and Llandefeilog Parishes, we find on the 1841 Census of Llandefeilog Parish, Hamlet of Cloygin, grandfather DAVID JOHN, age 75, Farmer, and second wife Jane at the Carreg Coch Farm which is right next to Brynygorse Farm. Probate records contain the will of DAVID JONES, Garregoch Farm dated June 30 1843. He leaves his possessions to son George Jones and to his daughter Emy Jenkins and to her son, his grandson Daniel Evans; and to his second wife Jane and her children.

Death Certificate: "First of July 1843 at Gareg Goch in the Parish of Llandefeilog, DAVID JONES, Male, 78 years old, Farmer, informant George Jones present at the death, Brinygorse, Llandefeilog." The burial record at Llangendeirne Parish Church Yard, July 5, 1843, again states age 78 years and of Garreg goch. The last name Jones and John are the same in Wales. The spelling variations of the farm Carreg Coch, Garregoch, Gareg Goch, Garreg goch were typed as written in each document, census, probate, death, and burial.

In tracing this family, the next events were in 1848 in which Sarah's older brother John Jenkins and older sister Elizabeth Jenkins were married. Elizabeth married Richard Jones the 11th June 1848 at Neath Register Office in Neath, Glamorganshire, her residence was Cwmavon. John married Catherine Jones, 23 Dec 1848 at Cadoxton Juxta Neath Parish in Glamorganshire, his residence was also Cwmavon. Obviously part of the family, perhaps all were in Cwmavon, Michaelstone Super Avon Parish, Glamorganshire.

The death of John Jenkins, Sarah's father, was 31 August 1849 and surprisingly, he was back on the farm only this time on Garreg Goch Farm in Llandefeilog Parish in the County of Carmarthen, the same farm that Sarah's grandfather, David Jones, died at just 6 years earlier. Brynygorse Farm, and Garreg Goch Farm, both in Llandefeilog Parish are very close and I was there and think it was about 2 USA city blocks, maybe less. Usticlau (or called Stickley) Farm in Llangendeirne Parish is about a mile or so from the above two farms.

At the death of David Jones July 1843, Sarah's maternal grandfather, her parents John and Emma Jenkins, and younger children may have gone back to Garreg Coch Farm in the Llandefeilog Parish, Carmarthenshire. John Jenkins, father to Sarah, died on the same farm and quoting his death certificate: Llangendeirne District, County of Carmarthen, #7 when and where died, Thirty-first August 1849, Garreg Goch, Llandefeilog, JOHN JENKINS, Male, 71 years of age, occupation Labourer, cause of death, Rheumatism, 6 years not certified, informant William Jenkins, present at the death, Garreg Goch, Llandefeilog. John Jenkins was buried September 3, 1849 at the Llangendeirne Parish Church Yard, County of Carmarthen, the burial record lists his abode as Garreg-Goch and age 71 years.

The informant for the above John Jenkins death was William Jenkins, address as Garreg Goch, the same as the deceased, which is a strong indicator that this William was his son, Sarah's brother. William later moved to Ashland, Schuylkill County, Pennsylvania, USA. He purchased land in 1854 and 1855. We have a good amount of research on him and his family, including

pictures and his death and burial.

The 1851 Census, Michaelstone Super Avon, Glamorganshire, Wales, “page 31, Emma Jenkin, lodger, widow, age 49, born Llandyfaelog, Maria Jenkin, age 19, lodger, Tinplate Cleaner, born Llangendeirne, Sarah Jenkin, age 17, daughter, Tinplate Cleaner, Daniel Jenkin age 27, lodger, Tailor, and Ann Jenkin, age 12, lodger. Sarah, Daniel, and Ann were born in Llanelly. The enumerator put lodger by all family members except Sarah. Continuing on in this census, page 58, lists a Mary Jenkins, servant, age 15, who could be the other daughter who is the twin to Ann. Family histories passed down in our family states Sarah went to work in the Tin Works at age 15. The 1851 Census verifies this.

Dyfed Family History Journal: “In the tinhouse, responsibility rested upon the team operating the “tin-sets” - of which there were five - and this consisted of tinman, washman, grease boy and list boy. Women did the lighter tasks such as openers, cleaning and packing the plates, while the children started off in simple jobs as list boys or grease boys in the tinhouse or cold roll boys in the mills, before being promoted through seniority to more responsible occupations. “DFHJ, April 1998, p. 88.

The 1851 Census, with mother Emma Jenkins and children was a Daniel Jenkin, who is indeed Daniel Evans, Sarah’s half -brother who was living at Cwmdu Hamlet, Eastern Maesteg, County of Glamorgan. The 1851 Census Cwmdu, Llangynwyd Parish, village Maesteg, has Catherine Evans, head, married, age 24, Tailor’s wife, born Llanelly, Carmarthenshire, son John age 3 born Maesteg, Glamorgan which is Daniels wife who was at their home. Daniel was perhaps visiting his mother and sisters which was a few miles from his home in Cwmdu. We have been to Maesteg and Cwmavon, a beautiful place. Daniel could have easily walked to Cwmavon and stayed over- night with his family.

I would like to quote from Hazel James Call, daughter of David James, granddaughter to Sarah, wrote: “Sarah was a very good seamstress and always made her clothes look like they were bought from a tailor, they were always finished so nicely. She looked a perfect beauty in her red and black plaid woolen dress. The waist was made in a basque and a full gathered skirt. Most of the time she wore a white apron and a pretty lace cap, and a three cornered white scarf over the shoulders, crossed in front and pinned at the neck with a beautiful brooch”. This is the native Welsh dress. The above 1851 Census has Sarah’s older brother, Daniel Evans, whose profession was a Tailor. Every census record, his marriage, birth of children, death of two children, his own death record, his occupation or profession was always a Tailor. Consequently the above quote about Sarah’s sewing may be realistic.

Let us now look at WILLIAM JAMES. He was the son of David James and Catherine Bowen. Marriage of David James and Catherine Bowen is as follows: “Llangefelach Parish Bishop Transcripts, 104,478, page 14-15, #48, DAVID JAMES of this Parish, Bachelor, and CATHERINE BOWEN, of the Parish of Saint Mary, Swansea, Spinster, were married in this Church by Banns this Twenty-fourth day of November in the year One Thousand Eight hundred and Twenty Six. David James and Catherine Bowen, in the presence of David Jones and Thomas Jones.”

William was born 8 March 1830, Swansea, Glamorganshire, Wales. He was christened in the Ebenezer Independent Church, Swansea 22 March 1830. William has a brother, David James born in 1821 in Llanboidy, Carmarthenshire. A sister Mary James born 20 May 1826, Swansea, chr 20 Dec 1826 at Ebenezer Independent Church; brother John James born 5 Aug 1827, Swansea, chr 19 Aug 1827, Ebenezer; sister Hannah James born 24 Apr 1833, Swansea, chr 1 June 1833; sister Esther James 16 Sep 1835, Swansea, chr 30 Oct 1835 Ebenezer; brother Joseph James born 2 Nov 1838, Penllivin-robort, Swansea, died 22 Dec 1838 address Penliwin Robert, Swansea; and sister Sarah James born 18 Apr 1840, Penllivin-robort, Swansea.

The 1841 Census of Swansea, Glamorganshire, address, Penllwyn Robert, David James age 40, Catherine James age 40, John James age 13, WILLIAM JAMES age 10, Hannah James age 8, Esther James age 5, Sarah James age 12 months.

David James died two years later, 9 October 1843. His death was in the newspaper. The Cambrian, dated 14 Oct 1843, page 3: "SUDDEN DEATH, On Tuesday last, an inquest was holden before Charles Collins, Esq., coroner, on the body of DAVID JAMES, of Penllwynrobert, in the parish of St. John's, cartman, who was found on the previous morning dead in his cart. Enoch Elias states as follows: On Monday morning about eleven o'clock, I saw the cart and horses belonging to the deceased standing near the Pwilywern coal pit, and a little girl informed me, that she thought the deceased was asleep in his cart. I got on the shaft, and on looking into the cart, I saw the deceased lying in the tub of the cart on his face, and I found that he was dead, but the body was warm. The deceased was employed in carting coal from the Pwilywern pit to the Havod copper works. Anne Williams, widow stated: I am a near neighbour of the deceased. I had known him many years. He was 43 years of age. I saw him last Sunday night, and he was then in better health than usual. He had not been in good health for many years, and he was not able to do any hard work. He had recently recovered from a severe illness. I do not know that he was subject to fits. He has left a widow and six children. The jury returned a verdict, that the deceased died by the visitation of God." Death Certificate, "Swansea District, Llangafelach, County of Glamorgan, #26, when and where died, Ninth of October 1843 at Pwilywern, Llangafelach, DAVID JAMES, Male, 43 years of age, occupation Labourer, cause of death, Fit. Visitation of God, Charles Collins, Coroner, Swansea".

I am quoting from the history written by John J. James, son to Sarah Jenkins and William James. He gives a wonderful account of the family at this point in time and I believe it to be very accurate.

"When John and William had grown to manhood and were returning home from work one evening they saw and heard two Mormon Elders holding a meeting on the street and preaching the Gospel to a small group of people about them. John and William stopped and listened to what they had to say. After the meeting they went home, talked the matter over with their mother. From what knowledge they had of the scriptures and the inspiration they had received, decided they were preaching the true Gospel. They attended several of the meetings, invited the elders to come to their home and investigated the matter, confirming their teaching with the scriptures, they became convinced without doubt that it was the truth. The family was baptized

into the Church and furnished a home and food for the elders, rendering them what support they could financially, and in helping them to hold meetings and distributing gospel tracts to the people in that neighborhood.”

“They endured much persecution from their relatives and the people round about, but having a testimony of the truth of the Gospel they withstood the abuses heaped upon them and prepared to immigrate to Utah, that they might be with the saints and worship the Lord with them. The boys got steady work, made good money and saved it.”

The records I have of their baptismal dates came from family and are as follows: John baptized 13 August 1849, William baptized 17 Nov 1849. Our William would be 19 years old. I can imagine he was blue eyed, tall and skinny and the age of our young men who go on missions today. Hannah baptized Feb 1852, Sarah baptized 25 Dec 1852. I have searched for these baptismal dates and places they were actually living at this time with NO results. I am sorry to report.

I, Marion Lofthouse Maxwell received a phone call from Ronald Dennis, a descendant of Dan Jones who was known as one of the great missionaries in the church. I would like to say that Brother Dennis himself has contributed much to Welsh Family History, translating from Welsh to English many important documents and records. He, Ron Dennis told me he had located my great grandfather’s Book of Mormon. I told him I didn’t think it was ours as there was another William James in Paradise, Cache County, Utah. But brother Dennis said he thought it really did belong to our William James. And indeed he was correct and it truly belonged to our beloved William James, having his signature in it in two places, name on the front in gold lettering and the list of births of himself, his wife Sarah Jenkins and of their children. Ronald Dennis helped me purchase the Book of Mormon from a man in Cache County. I paid him \$4,000.00 for the book.

This same man helped a daughter of Aunt Mae Lofthouse, recently decessed, move all her belongings out of the home on Crockett Avenue in Logan, Utah. My uncle Chauncey Lofthouse married Mae Hendricks later in life. Things from the family home in Paradise were taken to this home in Logan, Cache County, Utah.

I would now like to quote from one of the many articles that Ronald D. Dennis has translated into English. Llyfr Mormon: THE TRANSLATION OF THE BOOK OF MORMON INTO WELSH. As it is five pages, I will only quote the parts that will help us understand how William James procured his copy of the Book of Mormon in the Welsh language in 1852.

About 1850, “Welsh converts to the church numbered more than 4,000, the vast majority of whom could not read or speak English. Elder Lorenzo Snow sent William Henshaw to the heartland of Wales, to the industrial town of Merthyr Tydfil, there was a definite need for proselytizing materials in Welsh. Not only did Elder Henshaw go about his missionary work without such Welsh-language tools, but he did not speak a word of the ancient Celtic tongue. Fortunately, however, Merthyr Tydfil was becoming quite cosmopolitan and had a fair number of English speakers. Many of these English-speaking residents, such as William R. Davies,

came from among the native Welsh. Davies, his wife Rachel, and their two teenaged sons, George and John, were all baptized in February 1843, the first-fruits of Elder Henshaw's efforts.

Davies and his sons were instrumental in the conversion of some of their fellow coal miners, the majority of whom spoke only Welsh. New members introduced family members and friends to the church, and within a few months there was a growing nucleus of the church in Merthyr Tydfil.

Oddly enough, the Doctrine and Covenants appeared in the Welsh language before the Book of Mormon. John Davis, selected to oversee all printing activities for the church in Wales when Dan Jones emigrated in early 1849, announced in August 1850 that he had been 'counseled' to translate and publish the Doctrine and Covenants. His announcement appeared in Udgorn Seion (Zion's Trumpet), the official Mormon periodical in Wales and successor to Prophet of the Jubilee.

About a month before finishing the Doctrine and Covenants, Davis announced the following in the 26 July 1851 Zion's Trumpet: 'We wish for all the Presidents and the Distributors to gather subscriptions for the Book of Mormon without delay. It will come out in the same manner as the 'Doctrine and Covenants', until it is complete, for a penny and a half per signature. It will probably contain from 30 to 32 signatures.

In Zion's Trumpet John Davis offered strong encouragement to his team of distributors and church leaders throughout Wales to be very aggressive in obtaining a large number of subscriptions:

9 August 1851—Now is the time for the Presidents and the Distributors, and the Saints, to strive for the sale of the Book of Mormon among our nation; be as one man. We have begun to translate it, and pray for us that we might have every gift necessary for such an important task. Let us know, without fail, by the 31st of August, what number will be received in each place. Do not neglect this. It is quite likely that a signature will come out every week, although we cannot promise every time.

6 September 1851—BOOK OF MORMON AGAIN. We are sorry that we have but 1,223 subscribers at this point. We must delay until more are obtained. The little branch of Pontypridd has requested 138, which represents true effort; and if every branch and conference were to do as this branch has done, we would have over 5,000 subscribers. Brethren, strive harder; our Father is all-wealthy, and he will give money to you.

20 September 1851—BOOK OF MORMON.—The number of subscriptions for the Book of Mormon has almost reached 1500, not counting the order from Liverpool for 200 after it is finished. The 1st Signature will come out with this Trumpet; and if the number of subscribers increases to two thousand by the 10th signature, the signatures from the 20th on will be priced at one penny each! Please take note, brethren.

BOOK OF MORMON—We would like to notify the subscribers of the Book of Mormon, that its

signatures, from the 20th on, will be a penny each! We congratulate our brethren for the effort they have made in its behalf. We think it best to refrain from cutting its pages before binding it, lest some of them be lost, and that some will not be in order. Since it will be out in about six months, it is best for the most careless not to read it, rather put the signatures safely aside for binding, and after that to remember to read it.

Finally, on 17 April 1852, 31 weeks after the distribution of the initial signature, Davis sent out the final signature with his periodical. He proudly announced: We are happy to inform our readers that the last number of the Book of Mormon, in Welsh, is being sent out with this TRUMPET; and we feel gratitude in our hearts to God, for providing us with health and abilities to complete a task that was so important in our sight. The Welsh nation has reason to rejoice, that they have this treasure in their own language, and that they now in many respects stand equal with other of their brethren in privileges. We believe that public thanks should be given to God for his goodness toward us as a nation.

Since the ink in new books requires time to dry, it will not be wise to bind the Book of Mormon too soon, unless you warn the binder not to push too hard on it, so as not to cause it to be printed double. We will receive the Book of Mormon here to bind it, the same as we did for the Doctrine and Covenants.

At that time the periodical appeared every two weeks, so an average of two signatures of the Book of Mormon in Welsh accompanied each issue of Zion's Trumpet.

John Davis was one of the most highly educated converts to the church in mid-19th-century Wales. His education came not as much from years of formal schooling as it did from years of setting type and reading proof of numerous publications in both Welsh and English.

And in 31 weeks from 20 September 1851 to 17 April 1852, he published all 31 signatures of the Book of Mormon.”

The next event in chronological order is the marriage of William James and Sarah Jenkins. Quoting: “Register Office in the district of Neath, County of Glamorgan, #11, when married Twenty Second October 1854, WILLIAM JAMES, 24 years of age, Bachelor, profession Collier, residence at time of marriage Cwmavon, father David James, deceased, occupation Labourer. SARAH JENKINS, age 20 years, Spinster, residence Cwmavon, father John Jenkins, deceased, profession Collier. In the presence of Dan Phillips and John Davies.

William and Sarah left the County of Glamorgan and moved to the County of Monmouth. The Birth Certificate of their first child: Parish of Rumney, Monmouthshire, Wales, when and where born, 24 Jan 1856, Yellow Row, Sirhowy (Village), DAVID JAMES, Boy, father William James, Coal Miner, mother Sarah James formerly Jenkins, informant Sarah James mother, Yellow Row, Sirhowy.

Tredegar LDS Branch Records, Family History Library, #104,172, entry #3 William James, occupation Miner, residence Sirhowy, baptized and confirmed March 17, 1857 by B. Evans.

Entry #25 Sarah James, Sirhowy, immigration, March 22, 1857. This is all that was written on this entry of the Tredegar LDS Branch Records. The family record has her baptized 18 November 1854, which was soon after her marriage in October 1854.

John J. James, son to William and Sarah also reports that Sarah married William against the will of her folks. They were very much opposed to the Mormons.

Also in the same film was the Register of Children blessed in the Tredegar Branch of the Monmouthshire Conference. Entry #24 was David James, Male, blessed April 6, 1856, by John D. Roberts, name of parents, William and Sarah James.

Tredegar L.D.S. Branch Records, FHL 104,172, #230, Sarah James, residence Queen Square, baptized 25 Dec 1852 by Dd Phillips and confirmed 30 Dec 1852 by T. Giles. #252, Catherine James, residence, Queen Square, baptized by Dd Phillips - no date listed. The above could be William James' mother Catherine and his sister Sarah.

I should like to quote John J. James, William and Sarah's son: "The question of immigration to Utah was discussed by the family. As they did not have enough money to take all of them to Utah, William suggested that he and his wife Sarah give what money they had saved for grandmother, who is Catherine Bowen James, the two girls, George Turner and John James to go to Utah. William and Sarah would stay until they could make enough money to take them to Zion... This was accepted and in the spring ...they set sail for Zion."

Immigration, Ship Samuel Curling, date of departure 19 April 1856, Acknowledgement of Notification, p. 94, Catherine James, age 58, widow, address 4 East Lane Tredegar, Monmouth, son John, age 27, Miner, and daughter Sarah age 15, Spinster. 500 deposit, transferred 400 (copied as best as I could read it), PE Fund. Date of arrival 23 May 1856, port of arrival Boston, Massachusetts. Also on the same ship was Catherine's married daughter Hannah James, husband George W. Turner and child Joseph. They changed their surname from Davies to Turner. On the shipping records the surname was Davies.

William and Sarah indeed came to America in 1857, the following year, and stayed in Pennsylvania perhaps with Sarah's brother William Jenkins and wife Johanna, also Sarah's sister Margaret Jenkins who actually came on the same ship gives validity to the story that they gave their money for William's mother, Catherine Bowen James and family to come to America.

Catherine Bowen James, her son John, her daughter Sarah and married daughter Hannah James Davies Turner, husband George William Davies and one year old Joseph Davies departed 19 Apr 1856 on the ship Samuel Curling which consisted of 707 souls and about 550 of those were from Wales. This ninety-fourth company was led by President Dan Jones. The ship Samuel Curling cleared the port of Liverpool on the eighteenth of April and sailed for Boston the following day. On the way, several storms were encountered and on occasions the brethren assembled for prayers and curbed the fury of the winds and waves by the power of the holy priesthood.

"On the twenty-third of May the Samuel Curling was towed to quarantine ground, at Boston. In

a few hours the inspectors came on board welcomed by the spontaneous three cheers of seven hundred people, 'and strange as it may seem,' writes Elder Dan Jones, 'called the names of all and passed them in less than one hour and a half without any further complaint than that "I was taking all the handsome ladies to Utah."

"The passengers were all remarkably clean, as well as the ship, which commanded the admiration of all. In proof of the latter I would say, that I had made a wager with Captain Curling, upon leaving Liverpool, that the Lower decks would be whiter than his cabin floors, and the quarantine doctor decided in my favor.' On the twenty-fourth of May, President Jones contracted with the railroad officials to take about four hundred of the passengers to Iowa City, for \$11.00 per adult over 14 years old, children half price. The kind-hearted captain allowed the passengers to remain on board the ship till Monday the 26th of May, when the journey was continued to Iowa City." (Millennial Star, Vol. XV111, pages 283, 411, 426, 542. Deseret News, Vol. V1, page 160; also MS 14:1 (Nov. 1892), p. 20.

Date of arrival was 23 May 1856 at the Boston Port, state of Massachusetts, United States of America. Outfitting Post was Iowa City, Iowa. Date of departure was 23 June 1856, left Florence Nebraska 30 July, Captain of the Company was Edward Bunker, 3rd Handcart Company, arrival in Salt Lake City was 2 Oct 1856.

From the journal of William Woodward, (also written as Woodard) a member of this handcart company, who was president of Dorsetshire prior to the voyage to America, we find the death date and place of William James' mother, Catherine Bowen James. "Tuesday (the) 10th, Catherine James died in camp age 57 years". They were 2 miles west of Iowa City, Johnson County, Iowa.

According to family records Hannah gave birth to Matilda Esther Davies whom also died in Wales at about a year old. She also has to bid good bye to one year old Joseph Davies in 1856.

The following year, Sarah and William James came to America. Immigration Records, FHL #25,691, page 38, Ship George Washington, Master Roster, William James, age 25, Miner Sarah James, age 22 and son David James age 11 months, address 4 East Lane, Tredegar, Mon. (Monmouth). On the same ship, at the same time, was Sarah's sister, "Margaret Jenkins age 26, Spinster, origin Swansea, Wales".

A compilation of General Voyage Notes: "The splendid ship George Washington, bound for Boston, cleared on the 27th of March, having on board 817 souls of the Saints. The saints were on board and a meeting was called, talks were given... patience, promising the Saints great blessings on condition of their faithfulness. "Several hymns suitable to the occasion were sung by the brethren and sisters in a spirited manner, one of which was – Ye Elders of Israel, come join on with me, chorus O Babylon, O Babylon, we bid thee farewell, we're going to the mountains of Ephriam to dwell. All hearts seemed to be filled with joy, peace, and praise to their Heavenly Father for his goodness in giving them an understanding of the gospel." "About 6 o'clock we bade farewell to all on board. Three cheers for 'Mormonism' were given by the vast concourse, led by President Benson, making the air ring with Huzza! Huzza! Huzza! – handkerchiefs and hats were waved until we were out of sight. May God bless and preserve his

Saints". MS, 19:15 (April 11, 1857), pp. 233-34

Brothers Pratt, Benson and others made us glorious promises and poured down upon our heads blessings in great profusion with a fervency becoming apostles of the Most High. May the blessings predicted, some of which were life, a prosperous voyage, and a pleasant time, be fully realized, and may our conduct in every respect such as to merit those blessings and may also the blessings of the high heaven poured out as propitiously upon all our brethren we leave behind is my humble prayer. From a member journal

"The George Washington, a noble name is an A-1 vessel and registers 1649 tons. She is well adopted for carrying passengers. Every passenger has 10 cubic feet allotted him for the luggage and a berth sufficiently for his person, all according to law. Adult passengers have had to pay 4.5 pounds for their passage, under eight and over 3.5 pounds, infants one shilling. Each adult all allowed the following to scale of provisions: 132 of water, 3 ½ ms of bread or biscuit of flour, 1 ½ ms of oatmeal, 1 ½ ms of rice, 1 ½ ms of peas, 1 ½ ms of beef, 1 m pork, 2 of vinegar. The water is issued daily. The above is a scale of provisions. The passengers on board with a few exceptions are all Latter-day Saints bound for Zion via Boston".

"A fine, large square-rigger with three decks, a square stern, and a billethead, the George Washington sailed from Liverpool on the 28 March 1857 with 817 Saints. Captain Josiah S. Comings stated, "I am free to acknowledge that on no previous voyage have my passengers conducted themselves so orderly and peaceably as those in your charge; cleanliness, morality, sobriety, reciprocation of favors and general good behavior were pre-eminently conspicuous in their conduct and character."

Tuesday 31st Yesterday and today very stormy and unsettled. Out of the whole number of passengers about 800 of them are all down with seasickness, many of them too helpless to render themselves any assistance.

Thurs 2nd A very heavy sea outside which created a heavy or constant heaving within. The ship tossing to and fro personifying a person. The Saints are very sick and require more attention than I and the few well brethren can impart unto them. The wind is dead ahead and we have but little sail set. One saint records: Never will I forget the hymn we sang as we sailed away, "Yes My Native Land I Love Thee". I was seasick about three days, but I enjoyed the trip, for I loved the ocean. Was I not going to Zion? I was leaving every one of my kin and my native land behind me, going out into a new world. What for? Because God had told his children to gather to Zion. I was obeying that commandment, for I had a testimony of this work. The above four paragraphs are from the Diary of Amos Milton Musser.

Friday the 17th the wind blowed from the south this morning and we run very fast, but it changed into the west. The seas were running high and the ship rolled from side to side and all of a sudden the cry of "fire, fire"!! Saluted my ears. I turned me around and gazed upon the awfulest sight that I ever beheld. The cooking galley was all in a flame, the blaze issuing out of each door with tremendous fury. The blaze also issuing out of the stove pipe to the height of several feet above and that too up to the main stay sail. But through the good providence of God it had been

raining and the sails rigging etc was of course wet, which if it had been dry and the stay sail set, the fire would have communicated with the sails and rigging and as the captain Mr. Cummings said it could hardly have been stayed and if the "hull of the ship had been saved it would have been by cutting the mast etc. However we were saved this calamity and even a worse one, for it happened that a cask of water stood near at hand and one of the brethren was very active and the flames were soon extinguished. The fire originated from the barrel of slush which stood between the stoves, and by the rocking of the ship it emptied a part of its contents on to the red hot stoves and of course it took fire instantly. Quoted from the Autobiography of Charles Root Dana

April 20th We arrive in Boston Bay after 23 days of sailing. The first mate said he sailed the seas for 32 years but never had better winds to take us into Boston. As soon as we cast anchor a terrible storm arose of wind, snow, and rain. Cast 2 more anchors. The wind increased to a regular storm, so much so that the ship dragged her anchors about one mile and was near being driven ashore. The storm continued so that we could not get into the harbor till Wednesday about noon. We stayed in the ship overnight. Quoted from the journal of Robert McQuarrie.

The Port of Arrival was Boston, Massachusetts. Immigration records state William James, age 25, occupation Miner, Sarah James, wife, age 22, David James, age 1, address 4 East Lane, Tredegar, Monmouth, acknowledgement of notification Mar 5, 1857, deposit 1079, refd 179, total 900 and the last column was the description of the immigrant - 'ordinary'. Records state 4.5 pounds was required for adult passage, 9 pounds for William and Sarah. The 900 recorded on above documents could be pence. It was hard to understand exactly the figures.

Mormon Pioneer Companies Crossing the Plains, BX 8601.B291m has record of this couple: Date of departure 28 March 1857, William James and Sarah James, ship George Washington, date of arrival 20 April 1857, 23 days, Port of arrival Boston, Outfitting Post Florence, Nebraska, Date of Departure 6 June 1860, Captain of Pioneer Company, Daniel Robinson 9th Handcart Company, Arrival in Salt Lake City 27 August 1860. The question at hand is where were they from April, 1857 to June, 1860, a three year period.

Perhaps Sarah and William went straight to Ashland, Schuylkill County, Pennsylvania where Sarah's brother, William Jenkins lived. William (her brother) purchased land in Ashland in 1854 and 1855 stating his residence as Ashland, Schuylkill County, Pennsylvania. He sold land in 1859, residence was Mt. Carmel, Northumberland County, Pennsylvania. This same brother, William, his wife and two infant daughters are buried in the Brock St. Cemetery, Ashland, Schuylkill County, Pennsylvania. One infant daughter died June 1857 and the other died Sep 1861. William Jenkins died from an explosion of gas in the Keystone Mine in 1871. This mine is walking distance from Ashland.

Margaret Jenkins, sister to Sarah, was on board the same ship (listed as single) with Sarah and William James coming to America and I feel she settled in Pennsylvania as well. Margaret married George Morgan about 1858. There are records of them in Ashland for the birth and christening of a child in 1866. They had a family and stayed in Ashland until their deaths. We have them on census records (1860, 1870, 1880, 1900), children baptized in church, their death records, and his will, all in Ashland, Pennsylvania. They and one grandchild are buried at

Fountain Springs, Christ Church Cemetery which is very close to Ashland.

The birth of William and Sarah Jenkins James' second child, Emily James was probably in Ashland, Schuylkill County, Pennsylvania. Endowment House records for Emily Jenkins James and her brother David Jenkins James, Monday, Nov. 15, 1875 page 291 and 292, states her place of birth was Ashland, Schuylkill County, Pennsylvania. Also on the record of sealing children to parents, Emily was recorded as born in Ashland. Paradise Ward records have Ashland, Pennsylvania as her birth place as well. Family of Emily state her birth was Scranton, Pennsylvania. With the primary sources I have cited, it is my assumption that they lived in Ashland and William worked in the mines. The Anthracite Coal Mining Museum in Ashland, Pennsylvania located a book and xeroxed it which told of William Jenkins death from an explosion which he was burned, causing his death. The gentleman that helped me said the men quite likely walked to and from work each day. We saw the remains of the Keystone mine where the accident involving her brother took place. William James' occupation of Collier or Coal Miner was on his marriage certificate, birth of son David in Monmouthshire, Wales, LDS Branch Records, Shipping and Immigration Records.

I would like to quote John J. James, their son: "They got as far as Pennsylvania where Sarah Jenkins James had a brother William Jenkins living. William Jenkins was well to do and William James got work in a coal mine. They stayed there until the spring of 1860 when they set out for Utah . Sometime before they left, a man came to them and represented himself as an agent of the Church and was going to Winter Quarters or Council Bluffs. If William James would let him have his money he would buy him an outfit to cross the plains, a yoke of cattle and wagon. As this man knew the ways of the country he could make a much better buy than William could. He was going at one to Winter Quarters where the companies were fitted out to cross the plains. He would have a team and wagon, etc. for them. When they arrived there, to their disappointment they learned that the man had deceived them as neither the man, the team, nor wagon were there. Not being discouraged, they purchased a hand-cart and some camping utensils with what little money they had left. With their two children, David born in Wales, and Emily who was born at Ashland, Pennsylvania, took their chances with the company, walking and drawing their hand-cart with their children and bedding in it day after day through the hot sun and dust and deep wagon ruts with little to eat, arriving in Ogden in October 1860."

William James and his wife Sarah Jenkins James, with two children David and Emily came west to be with the members of the Church of Jesus Christ of Latter-day Saints.

They joined the Ninth Handcart Company, Captain Daniel Robinson. This company departed 6 June 1860, Outfitting Post was Florence, Nebraska. They are not listed per se on the roster, which could be due to the last minute changes. An interesting note is that in 1859 it was \$14 on rail to Florence, Nebraska.

I would like to quote Henry James Harrison Journal, a member of the handcart company, "1860 May 11, I here took the dimensions of one of the handcarts, it was 4 feet long and 3 feet wide and the wheels were 4 feet high and the bed was 9 inches deep, and was made very light and ran very easily." "June 5, A beautiful morning, but it was rather cold and I made a fire early to

warm myself. We have our things weighted out to us, they allow us 20 pounds of luggage including clothing and cooking utensils; and we have to grease our handcarts three times a week.”

Quoting Robert Stoney Journal, “June 10 Sunday went 4 miles to Loup Fork. Had some heavy rain while we were traveling. Assembled for Sacrament Meeting in the afternoon but was stopped by a heavy shower. After the shower the meeting continued and our Chaplin who held the office of Priest was ordained an Elder. Rained heavy till near sunset, we had a very heavy shower of hail in the afternoon.” “June 11 Monday very fine day. Stayed till 1-o-clock for the sisters to wash and dry their clothes. Some of the brethern caught a turtle and brought it to the camp and cooked it. The Saints are beginning to loose cakes and other articles, either by theft or other things. Gave out tea, walked ten miles, the hardest day we have had on account of the heavy roads with the rain. We camped for the night by the rive side.”

“After leaving Florence, Sarah’s husband William James became ill and had to be hauled in the cart many miles. Their daughter Emily also became very ill and on one occasion was so low that the people thought she would die because there was no food suitable for a sick child. At this time the fervent prayer of the mother was answered. A dove, that sacred bird offered no resistance or evidenced any fear. So she took it in hand, killed and dressed it, and prepared soup of which they freely partook. Their sick ones immediately gained strength and recovered.”
Hazel James Call

“June 12, Tuesday, some Indians came to our camp this morning. Some that we had seen at Florence, they have followed us all the way. 19 head of cattle were missing this morning. All found. I went on watch til ½ past 11. I got up about 2-o-clock and spent 2 more (hours) to watch the cattle that were straying away.” Robert Stoney Journal

“June 13, Wednesday, Started bout 2-o-clock and traveled about the hardest days travel we have had on account of the heavy road with the rain.” Robert Stoney Journal

“June 14, Thursday We have boiled some dried apples and peaches from Brother Brigham and Heber’s garden today.” Robert Stoney Journal

“June 16, Saturday we arose and got our breakfast and started by ½ past 6. We traveled about 4 miles and then hearing that we could not cross the ferry for a few days we camped about 1 mile off. We were then visited by some Indians who wanted either to trade or to beg or steal, they seemed to prefer the latter. They are very troublesome. Robert Stoney Journal

“June 18, I went on watch at 2-o-clock this morning to watch till 5-o-clock. Scores of Indians came to visit us and to beg or steal anything that not too hot nor too heavy. When I look at them and see the depths of misery into which they have sunk I feel to say God preserve me from disobaying his commandements. Surely our God is a God of vengance and a God of Mercy. Two men out of my company have left and started (out on their own). They are not in the Church. Few can bear it unless they have the Lord to help and are in the Church, and some who are can’t without grumbling. God preserve me from that.

June 19 to June 30, U.S. Federal Census was taken at Genoa, Nebraska Territory. Our family of William and Sarah is list and I quote: "Wm James, age 28, Farmer, born Wales, Sarah James, age 24, born Wales, David James age 4, born Wales, Emma James age 2, born Pennsylvania.

June 22 "Rather dull morning. After only going a few miles we met some Brethren from the Valley. We had a meeting in the evening with good instructions given by Joseph W. Young, and after meeting we had fiddling and dancing, and they all enjoyed themselves." Henry James Harrison Journal

June 23 "Saturday, this morning as soon as we arose we saw about 300 Indians. Soux and Cheyennes dressed for war. They had been against the Pawnees. They had a lot of loose poneys with them." Robert Stoney Journal

June 24 "Sunday- a good meeting in the morning, and Teachers came round to know how our standing was in the Church. In the afternoon we had a Testimony Meeting. In the eveing another meeting by Brother Forscutt on The Baptism for the Dead." Henry James Harrison Journal. He also speaks of wild plums growing where they were but said they were not ripe.

It was reported in the three journals that they had plenty of mosquitoes and they bit dreadful, one of the journal writers reported his hands and face swollen with them. We have heard that they made fire with buffalo chips and this is verified in their writings.

"Wednesday the 4th started about 7-o-clock. When we had got about 1 mile we came to a large spring of beautiful water, the best we have had on the journey. We found a piece of wood with this inscription: "Captain Brown's Company 15 wagons, nooned here July 3rd and cleared out this spring for the benefit of after trains. Drink our health freely. Zion is a hard road to travel." Went about 5 miles further and camped about 5 hours to fish; and caught a large tub full. We went about 3 miles further and camped for the night. We divided our fish. We had about 1 ½ dozen to each cart. I went to watch the cattle til ½ past 11. It was a beautiful night. The Aurora Boreallis or Northern lights were seen very clear. Very Hot." Robert Stoney Journal.

"Monday 9th Started about ½ past 4. Traveled 10 miles the first 3 being the worst road we have had yet. Crossed a small creek. Went 6 miles and camped for the night. This is the worst night we have had for muscitoes. We cannot rest for them. Six cooling springs (cold) in one hole." Robert Stoney Journal

"Monday 16th Started about ½ past 4 and traveled through some sand about 2 miles and about 10 better, and then camped for dinner. It was so hot that we were obliged to camp til near 5-o-clock. We then started and traveled til ½ past 8 making 20 miles this day. We had no water the first mile, it being 6 miles there and back. Went to sleep without water." Robert Stoney Journal

"Friday 27th Stayed in camp all day. About 6-o-clock Bros. Robinson and Forscutt returned to camp having got a promise of 900 pounds of flour, payable when we get to the Valley.

Following is a story by Hazel James Call. “An incident that happened to WILLIAM JAMES while crossing the plains in a handcart company in 1860. While crossing the plains in the handcart company in the year 1860, grandfather William James became seriously ill from the effects of lack of food and the hardships they endured, lack of a balanced ration. He became too ill to continue on his journey and begged grandmother to let him stay there under the shade of a tree. Grandmother who was a strong healthy woman and another lady who was with them had pulled the handcart loaded with provisions, clothing, cooking utensils, bedding, and two children most of the way.

Grandmother said she would continue on with the company and then when they camped for the night she would return with some men folks and bring him to camp. The rules of the camp were that no one should leave the company as a number of Indians had been seen lurking in the trees as they passed.

At one time during their trip an Indian had stolen one of their children but after many threats and some trading they had gotten the little one back so it was with horror of these Indians that the saints pursued their journey and protected themselves the best they could.

A band of Sioux Indians had passed the company during the day. They had not seemed too friendly with the saints. Many of their cattle had been stolen by these same Indians only several days before. They had extra men to guard their cattle and guards to protect them from an attack by the Indians.

Grandmother and the two children left grandfather after trying with words of persuasion to get him to go with them. He said to grandmother: “I am too ill to continue with you, if the Indians do come and torture me it will not be much worse than what I am suffering now and they may even relieve me of my suffering.”

As he lay on the ground so weak and pale and too ill to move, an Indian did come up to him and looked down at Grandfather James. Grandfather really thought the Indian had come to kill him and lay there frightened and trembling. The old Indian in his guttural tones said: “Ugh! White man heap sick man”. Grandfather nodded his head and said yes, Heap Sick. The Indian made some gestures and said a few more words that grandfather could only partly understand. Then grandfather made the Indian understand that he was hungry and sick. On the tree above him hung clusters of deep red plums so the Indian took a handful and ate several of them. He gave a few to grandfather to eat. The Indian said “Eat, get well”. Cook em’ and then he left him and soon joined the other Indians who had gone on slowly.

There was enough nourishment in those few plums to revive him and soon after this several men with grandmother came and carried him to camp. They cooked some of the plums and it seemed to help every member of the camp. Grandfather was able to continue his journey but always maintained that he owed his life to those plums and he always had a number of those Potawotamie plum trees growing on his place in Paradise, Utah.”

Hazel James, daughter to David James, who was four years old when crossing the plains and was

the son of William and Sarah James writes: “Their food was diminished to the extent that they were allowed only a cupful of flour per person per day, and then that was reduced to one tablespoon. Grandfather William James use to tell us how hungry they got. Often tears would fall down his face when the song ‘Come, Come, Ye Saints’ was sung, or incidents brought back the memories of his handcart days.”

August 4th they camped at Independence Rock for the night. Arose the next morning and went five miles to Devil’s Gate.

August 27 “Capt. Daniel Robinson’s Hand Cart Company of Emigrants from the States arrived about 5 pm consisting of about 230 souls, with six wagons, 39 hand carts and ten tents. The Company camped on the 8th Ward Square (where the Salt Lake City and County Building stands today) and Capt. Ballo’s band went to the ground and enlivened the scene with stirring music. The various Bishops of the city sent from their various Wards an abundance of vegetables and other eatables.” History of Brigham Young.

Deseret [News](#): 10:204. “There had been several cases of sickness on the way, but on arrival the entire company is reported in good health. They had drenching showers during the first two weeks of their journey out from Florence, but throughout the remainder of the journey they had excellent weather and, as far as we learn, have come along as well as any company that ever crossed the plains. Their appearance on entering the City was indeed of anything more favorable than that of any previous hand cart company. As soon as they emerged from the Kanyon on the bench and the citizens got a glimpse of them, the streets leading eastward presented a very animating appearance. Everybody seemed cheery and pleased to go out to meet the new arrivals. By the time the company reached the camping ground, opposite the Eighth Ward Schoolhouse, there were thousands of citizens round them whose language and reception to the arrivals was evidently a hearty welcome.

The camp was soon formed by the wagons being placed in a line to the north, the tents to the west and the handcarts to the south and east.

We noticed early on the ground, Bishop Hunter, his counselors and the Bishops generally. As soon as possible, the Bishops had brought to the camp a general abundance of vegetables and other edibles to refresh the immigrants.

Capt. Ballo, with a portion of his band was early among them and enlivened the scene with excellent music, ‘Home Sweet Home’ must have caused a thrill of joy and gratitude in every bosom.

Altogether, the assemblage on the camp ground on Monday evening was decidedly cheering. The healthy appearance of the immigrants, the kind greeting of relatives and friends and the good feeling everywhere apparent was creditable to all.”

William and Sarah settled in Ogden, Weber County, Utah where their son, William James was born 26 Dec 1860 and John James was born 15 Dec 1862. William James’ sister Hannah James

and husband George William (Davies) Turner were in Ogden.

1861, William James was ordained to the Melchizedek Priesthood to the Office of Seventy.

No doubt word came to Sarah from Wales that her sister, Mariah Jenkins Harris died 15 Nov 1862, her son Henry Harris died 11 Nov 1862, followed by another child John Harris 17 Nov 1862. And a daughter, Emma, followed in death 5 Sep 1864. This was in the village of Cwmavon, sometimes referred to as Michalestone Lower, Parish of Michalestone Super Avon, Glamorgan, Wales. All burials were in the St Michaels' Church Yard, in the above Parish.

Death came to Sarah's mother and I quote the death certificate, "Neath District, County of Glamorgan, #180, when and where died, 12 Oct 1863, Pelly Street, Michaelstone Lower, EMMA JENKINS, Female, 62 years of age, widow of (ditto marks) Jenkins, Farmer, informant was George Martin (Ann Jenkins husband) present at the death, address Pelly Street, Michaelstone Lower. Ditto marks in place of Emma's husbands given name could be that the son-in-law did not know his first name as he married into the family in 1863 and John Jenkins died in 1849. Burial record is from the Family History Library, Salt Lake City, film 104,890 page 27, #220, Emma Jenkins, abode CwmAvon (Village), buried 14 Oct 1863, 62 years of age at the Parish of Michaelstone Super Avon, St. Michaels Church Yard, in the County of Glamorgan. Mother, Emma Jones Jenkins was indeed on the 1861 Census with Mariah and her husband David Harris.

Sisters Elizabeth, Mariah, twin sisters Ann and Mary all stayed in Wales. They all married and were living at one time in Cwmavon, Michaelstone Lower, Michaelstone Super Avon Parish, Glamorganshire, Wales. Sarah and Margaret came to America. Thus a total of six daughters in the family. Sarah's two brothers, William came to Ashland, Pennsylvania, single at the time and John to Pittsburgh, Pennsylvania, bringing his family. Her two half-brothers, David died at age 15 years and Daniel lived very near Cwmavon, in a village called Cumdu, Maesteg, Parish of Llangynwyd, Glamorganshire, Wales. John and Emma Jones Jenkins had a total of 10 children.

William and Sarah Jenkins James were in Willard, Box Elder County, Utah for a time. William's sister Sarah James who married John David Jones lived here and seven of their 10 children were born in Willard, Box Elder County, Utah. William and Sarah James moved to Old Paradise which is now Avon.

1870 Census, Paradise in the County of Cache, Utah, William James, age 40, Farmer, Sarah, age 36, keeping house, David 14, Emily 12, William 9, John 7, Sarah 5, Catherine 2.

"They had moved to Old Paradise to make a home and homestead some land. Here Sarah helped her husband build a cabin and till the soil, she dried corn, service berries and choke cherries for winter use, she also dried apples and plums. She washed and corded the wool which she spun to make their clothing and their bedding. She spun most of it when she first came to the valley. Later she had the yarn woven into cloth at the mills. She did knit all the stockings, mittens and jackets they wore and being a good seamstress she made most of the clothes."

“While in old Paradise, they had many hardships with the Indians. The Indians molested them, stole their cattle and horses and threatened to scalp them if they did not move away. William James was often called upon to be a guard in the day time as well as at night. The Indians would sneak up over the mountains and would be upon them before they could warn the other settlers. They gave the Indians much of their food they had gathered and prepared for their winter use, but still they wanted more.”

“They then moved to the present location of Paradise where they took up land and built them a two-room log cabin with windows and a floor in it. Grandmother would scour this floor with sand and kept it as white and clean as it was possible to do. She was fortunate in buying a stove which she cherished for years and kept it shining.” Hazel James Call

1880 Census, Paradise, Cache County, Utah, William James, age 50, Farmer, Sarah James, wife, age 46, Willie James, son, age 19, John James, son, age 17, Sarah James, daughter, age 15, Catherine James, daughter, age 12, and Josephine James, daughter, age 7.

“They had a large orchard and she helped pick the fruit and she has dried tons of apples and plums which she sold in Logan at the Co-op Store and such places or exchanged them for merchandise. She also helped her good husband extract honey to be sold. She was always thrifty and in the Fall of the year they ground apples and made sweet cider and barrels of cider vinegar which they sold for a good price.” Hazel James Call

1900 Census, Paradise, Cache County, Utah, William James, Head, born Mar 1830, age 70, married 46 years, Farmer, can read, write, speak English, own home, free, farm and house. Sarah James, wife, born Feb 1834, married 46 years, 8 children, 7 living, read, write, and speak English. In the event someone would like to see the location and home, the address in Paradise is about 275 West on 9200 South. The home is still remaining and a picture of it was taken in 1962. Also a picture of recent remodeling and the finished product is herewith.

“Grandmother attended her meetings regularly and was a very good member of the Female Relief Society, as it was called in the early days. She was always charitable and was called away many times to help take care of the sick and make the burial clothes. She loved to go to conference which was held at Logan and later at the Hyrum Stake. When she went to church on Fast Sunday she always bore her testimony. She was always immaculate with her home and in her own personal appearance.” Hazel James Call.

1910 Census, Paradise, Cache County, Utah, William James, Head, age 80, married 56 years, own home, free, Sarah James, Wife, age 77, mother of 8 children, 7 children living. A history of one of Sarah’s sons mentions a child named Benjamin James who died very young which this census validates his statement of a male child being born.

Grandfather and grandmother lived to celebrate their 61st wedding anniversary. They were the parents of eight children.

They had 125 grandchildren and great grandchildren in 1913 when they celebrated their 60th

wedding anniversary. She passed away at her home in Paradise on her birthday, February 17, 1916. She was laid to rest in the Paradise Cemetery. Notes from their 60th wedding anniversary party.

Sarah passed away at her home in Paradise on her birthday, 17 Feb 1916 at the age of 82 leaving a large posterity. She was the only one of her family to join the Church. Sarah and her husband William did a lot of temple work for her family.

Quoting Josephine James Lofthouse, a daughter, "She was a hard working exemplar woman, and taught her children to be the same. Also faithful, honest, and a truthful Latter-day Saint."

Grandpa William James was a High Priest and went to church all the time. They had High Priest meetings before Sunday School at 8:15 a.m. He always had a beard. My father John Henry Lofthouse, a grandson, and W.H. Shaw said he always bore his testimony and always went to Sacrament meeting. The tears would roll down his cheeks as the song Come, Come Ye Saints was sung. William James was never known on any record in Wales as William Bowen James, this must have been something that he used after he came to Utah.

Grandma Sarah Jenkins James while living in Paradise carried water for a block from a canal. The canal is still there and is about a block from their home. She would put a towel around the top of her head and carry a bucket of water up there and one in each hand and walk home without slopping any out. Josephine James Lofthouse, her youngest daughter, said she never had a hump or round shoulders. When she left Wales on the train, her sister came running to wave at Sarah and took off her bonnet and threw it to her sister. Josephine also said in Sarah's blessing it said the three Nephites would call on her. She was very sick and thought she would die and these three men stood at the foot of her bed and told her she would live much longer and her life was not completed.

1920 Census, Paradise, Cache County, Utah, John H. Lofthouse, Head, age 53, married, Farmer, Josephine, Wife, age 47, John Henry, son, age 19, Blanche, daughter, age 18, Vandell, son, age 15, True, daughter, age 12, Ruby, daughter, age 9, Chauncey, son age 5, WILLIAM JAMES, wife's father, age 89, widower.

William James worked in the mine wells and had miners consumption (lung disease), the doctors said he would never live to cross the ocean when they left Wales. He died 3 August 1922, age 93, dying of natural causes. He had a small build and when he died he weighed 75 pounds.

Tombstone inscription: "We will Meet Beyond the Veil, William James, Mar 8, 1830 - Aug 4, 1922 and Sarah Jenkins, Feb 17, 1834 - Feb 17, 1916. JAMES inscribed at the bottom.

May we always remember this wonderful couple and the great heritage we now enjoy because of their listening to the Spirit, accepting the gospel, and keeping the commandments. Marion Lofthouse Maxwell

