

Cymdeithas Hanes  
Sir Ddinbych

Denbighshire  
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*Editor:*  
D. PRATT

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*Cover Picture:*

Driving bees from a skep (from H. P. Jones and M. D. Jones, *Y Gwenynydd*, 1888, frontispiece).

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a fu'r frwydr yn werth ei hymladd: yr oedd ei ateb yn un nacaol. Ond, ychydig a wyddai'r gwron gymaint o hoelion y bu i'r gwrthryfelwyr eu rhoi yn arch y degwm ac ni sylweddolodd mor bell-gyrhaeddol fu dylanwad rhyfel y degwm ar bynciau eraill.

## The Latter-Day Saints in Nineteenth Century Abergele

by R. FRED ROBERTS

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The Church of Jesus Christ of Latter-day Saints otherwise commonly known as the Mormon Church was founded in New York State during the third decade of the nineteenth century. By 1837 the first group of Mormon missionaries led by Brigham Young had landed in Liverpool and eight years later, by the Spring of 1848, a thriving young church had been established in Abergele. The story of the Latter-day Saints in Abergele has gone almost completely unrecorded by local historians. I am indebted to Dr. Ronald D. Dennis of Brigham Young University for letting me have sight of a copy of the *Journal* of John Parry, and to Grant Allen Anderson of the Historical Department of the Church in Salt Lake City for much kind help and advice. I am also indebted to the Librarian at the Genealogical Library in the Mormon chapel at Chester for much kind assistance.

Records show that between 1850 and 1862 thirty six persons emigrated to Salt Lake City from Denbighshire and fifty from Flintshire. These figures may well be misleading. Persons whose emigration was arranged by Edward Parry of St. George or by John Parry while he was staying at Highgate, St. George, are probably included in the Flintshire total since the postal address of the village at that time was 'St. George, nr. St. Asaph, Flintshire'. The total number of emigrants from Abergele during this period appears to have been 40 adults and 7 children.

Leaders of the Latter-day Saints in Abergele, who did much to promote the growth and success of the Church, included John Morris of Numbers, Water Street, a native of Llanfair Talhaiarn, who had earlier been active as a Campbellite Baptist founder and factionalist, and John Parry, a native of Newmarket, now called Trelawnyd, and his cousin Edward Parry of St. George. The ancestry of the Parry families of Newmarket and St. George, Abergele can be traced back in the parish registers to John ap Harry ap John who died in 1573, and whose will was proved in 1574. Probably for this reason Dr. Ronald D. Dennis in *The Call of Zion* refers to this family as follows:

'The Parrys were in all likelihood the most distinguished of the Welsh to join the Church up to that time and it caused great excitement among other Welsh Mormons to count the Parrys brothers in the Gospel.'

John Parry, the younger, of Newmarket (Trelawnyd) was the first of the Saints to visit Abergele. Early in 1848 he obtained work there as a stonemason in order to enable him to carry on with his mission as a travelling elder of the Latter-day Saints. He obtained lodgings in the house of Jane Roberts, a 70 years old widow, in Crown Street, Abergele. She is described in the Census Returns of 1851 as a proprietor of houses. John Parry began to preach at nights in the house in Crown Street and before long the old lady, Jane Roberts, was baptized into the faith. She was followed soon afterwards by Jane Parry of Bryn Coch, a distant relative of John Parry, and by Elias Morris, of Numbers, Water Street. He was the first man to be baptized into the Mormon Church in Abergele and was destined to fill the offices of Bishop and President of the High Priest's Quorum in Salt Lake City. He was a native of Llanfair Talhaiarn, the son of John and Barbara Morris of Numbers, who were both to be baptized into the Church at a later date.

The infant Church formed at Abergele during the Spring of 1848 was officially recognised by a Conference held at Merthyr Tudful on 1 January 1849 when John Parry was appointed to preside over it and also over the Denbighshire Conference. John Parry records in his *Journal* that the Saints then felt themselves strong enough to build a stone meeting house in Chapel Street, Abergele, adjoining the Bull Inn. This must have been one of the earliest Saints' chapels in Wales and was the only purpose built one in Denbighshire. The new building was

duly registered as a place of worship by the Bishop of St. Asaph on 30 April 1849, the Certificate of Intent being signed by Elias Morris.

#### CERTIFICATE OF INTENT

To the Right Reverend the Lord Bishop of St. Asaph or his deputy.

I, Elias Morris, of the Parish of Abergele in the County of Denbigh do hereby certify that a certain room on the premises of one Robert Thomas called the Bull Inn situate in the Parish of Abergele in the County of Denbigh is intended to be used as a place of worship by a congregation of Protestants called 'The Latter Day Saints' and I do hereby require you to register the same according to an Act passed in the Fifty second year of the reign of His Majesty King George the Third intitled 'An Act to repeal certain Acts relating to religious worship and assemblies and persons teaching or preaching therein'.

Witness my hand this 30th day of April One thousand eight hundred and forty nine.

ELIAS MORRIS

Regd.

30th April 1849.

On 16 July John Parry baptized six others at the branch chapel: John Morris, Numbers, the father of Elias Morris; Bernard Parry, Chapel Street, a distant cousin of the travelling elder; Rice Williams and his children Thomas and Elizabeth, of Peel Street, and Isaac Morris of Llanfair Talhaiarn. John Morris is listed in the 1851 Census Returns as a builder employing nine men and is credited in the Latter-day Saints *Biographical Encyclopaedia* with building prisons and bridges in North Wales. It is almost certain that he was the builder of the County Lock-up House in Abergele in 1849 and also of the little Saints chapel of the same date.

It is quite remarkable that almost all the converts of the Latter-day Saints in Abergele were skilled tradesmen or employers of labour. Their ranks included, strangely enough, only one man described as a labourer. Emigration to the new Zion in Utah was not therefore motivated by economic forces in Abergele but rather by conviction. The indigent poor of Abergele were not discouraged but neither were they attracted by hopes of social and financial gain in the new Zion.

The very success of the Saints' Church in Abergele, eventually achieving a membership of some sixty persons was, paradoxically, to cause its decline.

In addition to John Parry other travelling elders visited Abergele from time to time. John Davies from St. David's in Pembrokeshire and John Parry were staying in the house of John Morris on the night of the 1851 Census. It is interesting to note the comparative youth of these travelling elders, John Davies was 25 years old and John Parry just 32 years of age. Griffith Roberts, a tailor of Abergele, was called to be a travelling elder at the early age of 23 years.

Considerable persecution was experienced by the travelling preachers in Abergele. John Parry records how they were often mobbed, stoned, 'slugged' and called all manner of nicknames by their enemies. One Sunday evening as he and young Barbara, the daughter of John Morris, were walking home from the chapel a gang of ruffians followed calling them all sorts of names. At last one of the hooligans struck the girl across the face and John Parry, his patience exhausted, struck the man in retaliation. At this the Parish Constable, Robert Roberts, regarded as one of the worst enemies of the Saints, came and attempted to take John Parry to the lock-up. Fortunately a police officer intervened and ordered him off and beat many of the mob until they also fled. As one of the females had been struck on the head by a stone John Parry and another elder, Abel Evans, went to Garthewin to seek help from Brownlow Wynne Esq., one of the local magistrates. There were magistrates living nearer than Garthewin, but it was highly unlikely that the Saints would have received help and sympathy from Bamford Hesketh at Gwrych, or from the Vicar of Abergele, the Rev. James Meredith. They were received kindly at Garthewin and were given permission to 'preach' and to state their case, the squire being well pleased with them. He granted them a summons and would not be paid for it saying that the malefactors should bear the cost. The members of the mob were duly summoned to appear before the magistrate when the Parish Constable apparently testified falsely against the Saints. The defendants had engaged a lawyer to plead for them but to no avail. They were fined and would, it was stated, have gone to prison had not the Saints stated that all they desired was to be left in peace. John Parry writes thus in his *Journal*:

'Then a penalty was fixed upon them and the lawyer, who was paid by the defendants, was obliged to translate what the magistrates said in our favour. He reprimanded our enemies and told them that if ever any of them would come before him again that the penalty would be £40 and imprisonment. And from that time the persecution ceased.'

Another incident is related when a man was mistaken for the travelling elder John Parry on the Abergele to St. George road. The unfortunate man was abused and beaten viciously until the attackers realised that it was not John Parry. No other incidents are recorded in Abergele. The *Journal* relates instances of antagonism in other places in Denbighshire. The travelling elders were once refused food and refreshment by a Baptist preacher in Glyn Ceiriog. On another occasion the missionaries were hounded out of Gyffylliog by a 'blaggardly mob' and later chased with sticks and beaten at Lenten Pool in Denbigh until rescued by a man wielding a heavy cudgel.

Meanwhile the Saints in Abergele continued to increase in number. In the Spring of 1849 John Parry undertook some building contracts and so obtained work for others of the brethren, including his cousins, the sons of John, Edward and Thomas Parry of St. George and later Abergele. It is highly probable that these skilled masons were the builders of the new chapel near the Bull Inn in Chapel Street in 1849. Later, in 1853 after his absence on a preaching mission, John Parry returned to the house of his kinsman Edward Parry at Highgate, St. George, and again undertook work at Kinmel with his cousins. He acted as time keeper for them and often cut inscriptions on grave stones in order to get money to support himself while away preaching.

In 1850 Elias Morris of Numbers, Water Street, was called out to preach through Flintshire as a travelling elder. However, he was released during the following year to emigrate with the 'sugar company', a group of Saints who were to take out sugar refining machinery and to set up an industry in Salt Lake City. Meanwhile he returned to his trade in order to provide funds for his emigration. On 20 November 1851, whilst engaged as a mason on a building in Abergele, pointing the front of the building on a hanging scaffold from the third storey window, the scaffold gave way and he fell down into the street. With presence of mind as he touched the ground he put his hand on a

course of rock under the large shop window and leaped inside the building, barely escaping death from the scaffold which was falling after him. Strangely enough he was uninjured by the fall and after getting over his fright he assisted in putting up a new scaffold.

The sons of John, Edward and Thomas Parry of St. George and later Abergele, distant cousins of John Parry the travelling elder, also became converts to the new faith. By the time of the Religious Census of 1851 we find that Edward, son of Edward and Mary Parry of Highgate, St. George, was elder and president of the Abergele branch chapel and signed the Census Return as such:

#### ABERGELE.

SAINTS CHAPEL, CHAPEL STREET. LATTER DAY SAINTS.

*Built* 1849.

Exclusive place of worship.

*Space:* 100 free benches.

*Present:* a.m. 29; afternoon 48; p.m. 33.

*Average* (6 months): a.m. 40; afternoon 50; p.m. 35.

Scholars ..... [no Sunday School].

(Signed) Elder Edward Parry.  
Elder and President.  
St. George, nr. St. Asaph.  
Flintshire.

It was at about this time that Elder John Taylor visited Abergele and preached in the little chapel. The Conference for Denbighshire was held at Abergele in 1855, when Captain Dan Jones was present together with elders Frank D. Richards, James Burgeson and John Scott.

Emigration to the new Zion was an important part of the faith of the Saints. Charles Dickens in *The Uncommercial Traveller* describes the dockside scenes as a party of Saints was embarking for the New World. He was greatly impressed by the efficiency and orderliness of embarkation which contrasted pleasingly with the usual chaos reigning on such occasions. The emigration arrangements for the Saints were superb and have been described as 'a piece of masterly planning to link two continents'. The emigrants were relieved of all anxieties of the journey and were shepherded all the way to Salt Lake City. Where possible family groups were preferred, single women not being favoured as their presence helped fuel the malicious rumours that young women were

emigrating in order to provide plural wives for the Saints in Salt Lake City. The authorities arranged all details of outfitting, feeding, lodging and transportation whilst a Perpetual Emigrating Fund was set up to loan money to emigrants in order to pay their passages etc.

Emigrants crossed the Atlantic in specially chartered sailing ships, usually American square-riggers sailing under the Stars and Stripes, although it was not unknown for sailing ships of other nations to be used. The emigrants were instructed which tools, utensils, provision chests, bedding and other baggage to take, and it was possible to buy all necessary equipment for a few shillings in Liverpool. The fare from Liverpool to New Orleans in 1853 was £3.12s6d., children from four to fourteen years of age at three-quarter fare, infants free. Each person was allowed 100 lbs. of baggage with 50 lbs. for each child. Food, usually of poor quality, was provided on board. Other people, besides Mormons, could travel on the same conditions and fare if willing to comply with the regulations for the voyage. The fare was payable in bank notes.

The ships, some designed for the emigrant trade, but many others ill suited for passengers, had headroom of only 6 feet in the holds, with ventilation and light almost totally lacking. The only illumination was provided by smoky lanterns with the consequent smell of burning oil. Sanitation was almost non-existent and lime and vinegar were the only disinfectants commonly used. In stormy weather the unfortunate passengers were battened down below the hatches in conditions which were truly horrific and unimaginable to the travellers of today. Should the voyage be longer than expected due to bad weather drinking water might well be in short supply, thus adding to the tribulations of the emigrants. Still, it must be remembered that, despite all these discomforts, dangers and hazards, the vast majority of the emigrants reached America and crossed the plains to Utah Territory. It is true that the scourges of cholera, typhus, smallpox and the like took their toll, but the call of the new Zion proved too strong to be ignored.

The first group to emigrate from Abergele was led by a travelling elder from South Wales, Eleazer Edwards, who had spent much time in Abergele. He was accompanied by Mary Parry of Newmarket, who had been baptized into the Church at Abergele and who was betrothed to Elias Morris, and by Peter Jones, a stonemason of Gilan, Llysfalen,

accompanied by his wife, Catherine, and three children aged 8 years, 7 years and 18 months. The party sailed from Liverpool on 10 February 1852 aboard the *ELLEN MARIA* (768 tons, Captain A. Whitmore). There were in all 369 Saints on board and the voyage to New Orleans took fifty five days, arriving on 5 April 1852. The party was then conducted up the Mississippi and Missouri rivers to Iowa and thence by wagon train across the plains to Salt Lake City, arriving in the autumn of that year.

The following month Elias Morris sailed from Liverpool together with 29 other Saints and a cargo of sugar refining machinery, bound for New Orleans. They sailed aboard the *ROCKAWAY* 815 tons, Captain G. Preble) and landed at New Orleans after a passage of 55 days and immediately proceeded up river to join a wagon train for the journey across the plains.

On 5 February 1853 Edward Parry of Highgate, St. George, (he who had signed the Religious Census Returns of 1851 as Elder and President), led eleven other members of the Abergele branch Church to emigrate to Salt Lake City. The party included his wife, Elizabeth; John Morris, a builder of Numbers, Water Street, together with his wife Barbara, daughter Barbara and son Hugh; Isaac Morris, a stonemason of Llanfair Talhairn, and his wife Elizabeth; David Williams, a shoemaker of Penisa'rdre, and his wife Sarah; William Waylett of Cefn Isa, Llanddulas and Mary, daughter of Thomas and Anne Parry of Parc, St. George. A group of 314 Saints, including the Abergele party, boarded the *JERSEY* (849 tons, Captain John Day), at Liverpool on 5 February 1853, arriving at New Orleans on 21 March after a voyage of 44 days to find that cholera was raging in the town. They immediately transferred their baggage to a river steamer for the journey up the Mississippi and Missouri rivers to Keokuk, Iowa, where they outfitted to cross the plains with a wagon train. William Waylett, mentioned above, was to return to Wales on mission and was eventually to become President of the Welsh Conference.

Bernard Parry, a stonemason and son of Thomas and Anne Parry of Parc, St. George, married Ann Deborah Waylett of Cefn, Isa Llanddulas on 17 September 1852, setting up house in Chapel Street, Abergele. They buried an infant son, William Owen, aged 5 months on 3 December 1853 and on 4 February 1854 sailed from Liverpool aboard

the British registered ship *GOLCONDA* (1,087 tons, Captain George Kerr) together with 463 other Saints. They arrived at New Orleans on 18 March after a passage of 42 days and then travelled up the Mississippi and Missouri rivers to Kansas City where the company outfitted to cross the plains in a wagon train. However, Bernard died from cholera while crossing the plains and it is believed that he is buried in the vicinity of Fort Laramie, Wyoming. His young widow continued her journey to Salt Lake City where she was received kindly by her brother William and his wife who had preceeded her to Utah Territory.

Richard V. Morris, born 3 September 1830 the son of John and Barbara Morris, Water Street, and a brother of Elias Morris, had become a convert to the Latter-day Saints in Liverpool, and it was from there that his emigration to the Utah Territory was arranged in 1855.

The ship *CARAVAN* (1,363 tons, Captain W. A. Sands), sailed from Liverpool on 14 February 1856 arriving at New York on 27 March after a voyage of 41 days. Among the 457 Saints on board were Thomas and Peter Williams, who were both nailers, together with their sister Elizabeth and brother Edward who was just 14 years old. They were the children of Rice Williams, a nailer and employer of labour, and his wife Leah, of 6 Peel Street, Abergele. Thomas Williams and at least one of his brothers eventually settled in California which was the name given at that time to all the territory beyond the Rocky Mountains.

On 19 April 1856 the ship *SAMUEL CURLING* (1,468 tons, Captain S. Curling) left Liverpool bound for Boston where she arrived on 23 May after a rapid crossing of 34 days. Among the 528 Welsh emigrants aboard, out of a total passenger list of 707 persons, were Edward Parry, stonemason, son of Thomas and Anne Parry of Parc, St. George, together with his wife Ellen and sister Ann. Also on board was the travelling elder, John Parry, who had done so much to establish the branch chapel at Abergele, accompanied by his wife Harriet and son Brigham Bernard, who was to die tragically from measles while crossing the plains. The President of this party was Captain Dan Jones, a native of Llaneurgain, and a legendary figure among Welsh Mormons, who had spent much time in Abergele while on Mission. A careful record of this epic journey is contained in the *Journal* of John Parry.

The Saints disembarked at Boston on 23 May and, leaving the same

day, travelled by train through Buffalo, Chicago and Rock Island to Iowa City. There they were provided with hand carts for the journey across the plains, a wagon being used to carry food and supplies for each group of a hundred persons. This was the first time for handcarts to be used to cross the plains and, despite the rigours and difficulties of this hazardous journey of over 1,000 miles, it was believed that the emigrants would make better time on foot rather than in a wagon train with all the attendant difficulties of carrying fodder and providing grazing for the draught animals. One marvels at the bravery and sheer tenacity of purpose of these men and women of Denbighshire who at long last arrived at Salt Lake City on 3 October 1856 to be greeted by Brigham Young after an epic journey of six months.

Griffith Roberts, a tailor of Abergele, who had been called out as a travelling elder at the age of 23 years, sailed from Liverpool on 28 March 1857 aboard the *GEORGE WASHINGTON*, (1,649 tons, Captain Josiah S. Comings otherwise Cummings) bound for Boston. He was accompanied by his wife Jane, who was the daughter of John and Elizabeth Parry of Tai Newydd, Abergele, and by seven others from the Church at Abergele. These included Owen Williams, labourer of Peel Street, together with his wife Ann and children John, a stonemason, and Louisa who was 11 years old. Also travelling with the party were Elizabeth Jones, widow; Ann E. Roberts, spinster; and Ann Roberts, spinster, all then staying at 4 Water Street, Abergele.

The last group to emigrate from Abergele did so three years later when Thomas Parry, a stonemason and farmer of 11 acres at Parc, St. George, and his wife Anne decided to follow their four oldest children to the Utah Territory. They sailed from Liverpool aboard the *UNDERWRITER* (1,256 tons, Captain J. H. Roberts), on St. George's Day 1860 accompanied by their four youngest children, Joseph, Leah, David and Emma. They arrived in New York on 22 May and boarded a train the same day for the next stage of their journey to Utah Territory. The final stage of their arduous journey was to be completed in a covered wagon.

In addition to the foregoing, Edward, son of John and Elizabeth Parry of St. George and later of Llanddulas and Tai Newydd, Abergele, is shown as living in St. George, Washington County, Utah, in 1875. No record of him had been found on any extant passenger list nor in

the Emigration Registers of the British Mission. Neither is he mentioned in the *Journal* of John Parry. His place of birth is given on records held in Salt Lake City as 'Black Emblem, Denbighshire, North Wales, [sic]. This is taken to be a clumsy translation and transcription of Llanddulas where he was actually born.

It is certainly remarkable that so many members of this prolific Parry family, originating in St. George, Denbighshire, should find their way to St. George, Washington County. Edward Parry, son of Edward and Mary Parry of Highgate, St. George, was chief mason for many of the prominent buildings there and other members of the family figure in the Census Returns for St. George, Washington County during this period. A spokesman for the Historical Department of the Church of Jesus Christ of Latter-day Saints at Salt Lake City states that St. George was named after a prominent Mormon of the time, George A. Smith, although he concedes that it is 'a real coincidence' that so many natives of St. George, Denbighshire, appear in St. George, Washington County. It is intriguing and even tempting to think that the city in Washington County, Utah, may have taken its name from the little village in Denbighshire.

Paradoxically the very success of the Church of Jesus Christ of Latter-day Saints in Abergele was the cause of its decline. Emigration to the new Zion deprived the local branch church of its more active and enthusiastic leaders and members, thus resulting in its decline and eventual demise. By 1856 members had given up the little meeting house in Chapel Street and were meeting in a dwelling house at 4 Water Street until, soon after the emigration of Thomas Parry and his family in 1860, the Church in Abergele ceased to be. The meeting house at the Bull Inn was, in 1856, taken over by the Baptists and used as a chapel by that denomination until the present chapel was built in Castle Place in 1863.

## APPENDIX

## SCHEDULE OF SHIPS WITH EMIGRANTS FROM ABERGELE 1852-1860

*ELLEN MARIA* (768 tons). Captain A. Whitmore  
 Dep. Liverpool — 10 February 1852.  
 Arr. New Orleans — 5 April 1852.  
 369 Saints Passengers. Passage 55 days.

Eleazer Edwards.	27.	Travelling Elder from South Wales.	
Mary Parry.	28.	Spinster.	Newmarket.
Peter Jones.	50.	Stone mason.	Gilan, Llysfaen.
Catherine Jones.	44.	Wife.	do.
Ann Jones.	8.	Daughter.	do.
Margaret Jones.	7.	do.	do.
Peter Jones.	18 months.	Son.	do.
Mary Parry	27.	Spinster.	Highgate, St. George.

*ROCKAWAY* (815 tons). Captain G. Preble.  
 Dep. Liverpool — 6 March 1852.  
 Arr. New Orleans — 25 April 1852.  
 30 Saints Passengers. Passage 50 days.

Elias Morris.	27.	Stone mason.	Numbers, Water Street.
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*JERSEY* (849 tons). Captain J. Day.  
 Dep. Liverpool — 5 February 1853.  
 Arr. New Orleans — 21 March 1853.  
 314 Saints Passengers. Passage 44 days.

Edward Parry.	34.	Stone mason.	Highgate, St. George.
Elizabeth Parry.	35.	Wife.	do.
John Morris.	59.	Builder.	Numbers, Water St.
Barbara Morris.	59.	Wife.	do.
Barbara E. Morris.	18.	Daughter.	do.
Hugh E. Morris.	15.	Son.	do.
Isaac Morris.	24.	Stone mason.	Llanfair Talhaiarn.
Elizabeth Morris.	24.	Wife.	do.
David Williams.	30.	Shoemaker.	Penisa'rdre.
Sarah Williams.	30.	Wife.	do.
William Waylett.	27.	Collier.	Cefn Isa, Llanddulas.
Mary Parry.	19.	Spinster.	Parc, St. George.

*GEORGE WASHINGTON* (1,649 tons.) Captain Josiah S. Comings  
 otherwise Cummings.

Dep. Liverpool — 28 March 1857.

Arr. Boston — 20 April 1857.

817 Saints. Passage 23 days.

Griffith Roberts.	23.	Travelling Elder and Tailor.	4 Water Street, Abergele.
Jane Roberts. (nee Parry)	26.	Wife.	do.
Anne E. Roberts.	38.	Spinster.	do.
Elizabeth Jones.	35.	Widow.	do.
Ann Roberts.	24.	Spinster.	do.
Owen Williams.	53.	Labourer.	Peel Street.
Ann Williams.	51.	Wife.	do.
John Williams.	19.	Stonemason/ Labourer.	do.
Louisa Williams.	11.		do.

*CARAVAN* (1,363 tons.) Captain W. A. Sands.  
 Dep. Liverpool — 10 February 1856.  
 Arr. New York — 27 March 1856.  
 457 Saints. Passage 41 days.

Thomas Williams.	27.	Nailer.	6 Peel Street.
Peter Williams.	22.	Nailer.	do.
Elizabeth Williams.	19.	Spinster.	do.
Edward Williams.	14.		do.

Thomas Williams and at least one brother believed to have gone to California i.e. territory beyond the Rocky Mountains.

*UNDERWRITER* (1,256 tons.) Captain J. H. Roberts.  
 Dep. Liverpool — 23 April 1860.  
 Arr. New York — 22 May 1860.  
 591 Saints. Passage 29 days.

Thomas Parry.	57.	Stonemason and Farmer.	Parc, St. George.
Anne Parry.	56.	Wife.	do.
Joseph Parry.	17.	Son.	do.
Leah Parry.	15.	Daughter.	do.
David Parry.	12.	Son.	do.
Emma Parry.	9.	Daughter.	do.

*SAMUEL CURLING* (1,468 tons.) Captain S. Curling.

*Dep.* Liverpool — 19 April 1856.

*Arr.* Boston. — 23 May 1856.

707 Saints.

Passage 34 days.

Edward Parry.	29.	Stonemason.	Highgate, St. George.
Ellen R. Parry.	26.	Wife.	do.
Ann Parry.	21.	Spinster.	do.

Also on board (with address given as Highgate, St. George but in fact of the Parry family of Newmarket):

John Parry.	38.	Travelling Elder.	
Harriet Parry.	28.	Wife.	
Brigham Bernard Parry.	10.	Son.	

*GOLCONDA* (1,087 tons.) Captain Geo. Kerr. (British Registered).

*Dep.* Liverpool — 4 February 1854.

*Arr.* New Orleans — 18 March 1854.

464 Saints Passengers.

Passage 42 days.

Bernard Parry.	29.	Stonemason.	Chapel Street,
Ann Deborah Parry.	19.	Wife.	do.

(nee Waylett).

## Wrexham's attempt to become a University Town\*

by ANITA M. THOMAS

The idea of a separate university for Wales goes back to the time of Owain Glyn Dŵr in the fifteenth century. Glyn Dŵr had in fact envisaged two universities, one in North Wales and one in South Wales. In the mid nineteenth century a demand for a separate Welsh university was revived, especially after Parliament granted money to establish three Queen's Colleges in Ireland. By this time Scotland had four universities.<sup>1</sup>

A number of schemes had been put forward before a group of London Welshmen, led by Hugh Owen, met in 1863, setting up a committee to collect funds for the establishment of a Welsh university. A suitable building, a large hotel on the sea-front in Aberystwyth, was bought for £10,000 and the first Welsh university college opened there in 1872, with twenty-six men as students. Many efforts were made to secure government grants, but without success and the college received no assistance from public funds for twelve years.<sup>2</sup>

In 1880 Gladstone's government set up a committee, with Lord Aberdare as its chairman, to inquire into the whole question of

\* The substance of a lecture delivered to the Society at Wrexham Arts Centre on 10 December 1988.

<sup>1</sup> For the general background see J. Gwynn Williams, *The University College of North Wales, Foundations 1884-1927*, Introduction.

<sup>2</sup> E. L. Ellis, *The University College of Wales, Aberystwyth, 1872-1972*, 33-65.