

tempt the cupidity of the Indians—a large share of that most laborious and harassing duty—guarding—can be dispensed with, and the time occupied with sleep and refreshments, with songs of rejoicing and prayer.

“The anxieties of mind about losing cattle by stampedes, poisonous water, and exhaustion will be avoided. It may be safely considered that extra time and labour of a company that will be required to get started with an ox-team and take care of the cattle, aside from that spent in actual travelling, will enable that same company, on starting, to accomplish two-thirds of the journey. Besides it will reduce the cost of emigration from Britain to two-thirds of what it is at present at most, and after the first year probably to one-half. This greatly decreased amount of indebtedness on the part of the emigrating Saints will be much to their pecuniary advantage after their arrival in Utah. . . .”

President Richards observed: “Many men have travelled the long and weary journey of 2000 miles from the Missouri to California on foot and destitute, in order to obtain a little of the shining dust. . . . The Mohammedan will perform a long and weary pilgrimage of months and even years and make every sacrifice that human nature can endure, to kiss the tomb of his prophet, and bring away a relic from the holy city of Mecca. The Roman Catholic will endure severe penance with the hope of saving his soul from purgatory. The Hindoo devotee will suffer self-inflicted tortures of the most excruciating nature to obtain the favor of his imaginary deity. . . . Then shall not Saints who have revelations of heaven . . . be ready to prove by their works that their faith is worth more than the life of the body—the riches of the world?”

The new plan having been conceived, proclaimed, and accepted, the next problem was its execution.

The emigrants were to be sent out from Liverpool in sailing vessels especially chartered for the purpose. Recent British and American Passenger Acts had required an increase in the amount of provisions that ships must supply; and this had caused a corresponding increase in passenger rates. On the first ship sent out under the New Acts, the fare was 4 pounds, 5 shillings for adults; 3 pounds and 5 shillings for children; and 10 shillings for infants. The scale of provisions now fixed by law for each adult or two children weekly, was

3 1/2 lbs. Bread 2 lbs. Potatoes 2 oz. Salt

1 lb. Flour	1 1/4 lbs. Beef	1/2 oz. Mustard
1 1/2 lbs. Oatmeal	1 lb. Pork	1/4 oz. Pepper
1 1/2 lbs. Rice	1 lb. Sugar	1 gill Vinegar
1 1/2 lbs. Peas	2 oz. Tea	

3 quarts of water daily, and 10 gallons daily to every 100 for cooking.

The New Acts also required each ship to be provided with “Medical Comforts,” as follows for each two hundred adults:

14 lbs. Arrowroot	2 gallons Lime Juice
25 lbs. Sago	1/2 gallon Brandy
20 lbs. Pearl Barley	2 doz. milk, in pints
30 lbs. Sugar	1 doz. Beef Soup, in tins
12 Marine Soap	3 doz. Preserved Mutton, in 1/2 lbs.

Those missionaries returning home to Zion were to be the captains and guardians of the emigrants. To them, President Richards addressed the following editorial on February 2, 1856:

“We take this occasion to remind the Elders in these lands, who are expecting to go home during the coming season of emigration, that their mission is not done when they are released from their present fields of labor, nor yet when they leave the shores of Great Britain. . . . It will devolve upon you to aid those who emigrate the coming season, to accomplish the task which lies before them. The poor have particular demands upon you. . . . On your arrival in the United States . . . be in readiness to render any assistance or assume any responsibility which those having charge of the emigration may see fit to place upon you.

“Traveling across the plains with teams has always been trying to the patience and perseverance of the unexperienced, and traveling with handcarts cannot be expected to be any less so. . . . To toil along the handcarts through a journey of 1000 miles over the ‘desert plain,’ and rugged mountains, through streams and canyons, will be no easy task even for those who are accustomed to the fatigues and hardships of mountain life; and the Saints who are willing to do it, with their aged and little ones, for the Gospel’s sake, the Lord will make the objects of His spe-

cial care and blessing. None of the emigrating Saints have ever crossed the plains who have had greater demands of the shepherds of their flock, than those who will travel in the handcart companies the coming seasons. . . .

"It is our constant desire not to mislead the Saints concerning the difficulties of the journey to Utah. We wish them calmly to make up their minds that it is not an easy task, and to start with faith, trusting in Israel's God for success, and seek of Him continually, by prayer and supplication."

These instructions were followed, and no company of emigrants was without its missionary leaders. . . .

One noticeable thing, that proved to be lamentable as matters subsequently turned out, was the late sailing of two shiploads of the emigrants. Various causes contributed to this result, and responsibility is hard to place. Throughout January and February, President Richards had continually urged the necessity of getting off early. The winter's severity, with hard times and high prices, sharpened the Saints' desire to emigrate. Many of these, carried away with the idea of gathering to Zion that season, left their various employments even before arrangements had been made for their transportation. The result was that some of them were left to choose between the alternatives of remaining in Great Britain during the winter to starve, or go to the poor house, or else run the risk of a late journey across the plains. . . .

President Brigham Young, upon learning of the late departure of the last emigrants was greatly concerned, and wrote Orson Pratt, the new president at Liverpool: "The mail has just arrived (July 31). The emigration are all late, owing, I suppose to the difficulty in obtaining ships. It would be much better when it can be accomplished to have the emigrants shipped earlier in the season. They should be landed early in May, and not much, if any, after the first of that month, in Boston or New York. You will please to attend to this matter. . . ." ²

THE SHIP: *S. CURLING*

Ship: 1468 tons: 207' x 39' x 20'

Built: 1854 at Thomaston, Maine

One of the larger square-riggers of her time, the *S. Curling* of Thomaston carried two emigrant companies totaling 1288 Mormons across the Atlantic. The first voyage began on 22 April 1855 at Liverpool, England. Elder Israel Barlow, a returning missionary, presided over the 581 Latter-day Saints, including

385 who were financed by the Perpetual Emigrating Fund. His counselors were Elders John Perry and John Robinson. The shipmaster was Captain Sanders Curling of Thomaston, Maine. An experienced mariner, he had previously commanded the 299-ton bark *Roxanna* and the 992-ton ship *John & Lucy*. The passage was rough, with unusually severe storms. During the crossing three children were born. There were no deaths. The vessel arrived on 22 May at New York after thirty days at sea.

The second passage began on 19 April 1856 at Liverpool with 707 Saints among the passengers. Elder Dan Jones, the colorful founder of the Welsh Mission and former captain of the riverboat *Maid of Iowa*, was appointed president of the emigrant company. His counselors were Elders John Oakley and David Grant. The emigrants were organized into eleven wards with the following elders presiding: Thomas Thomas, John Edwards, John Perry, Job Welling, John McDonald, James Thomas, Evan Evans, Richard Williams, William Butler, John Lewis, and John Walters.

During the voyage a schedule of activity was prescribed. Work details washed and cleaned around the berths each morning. By 6:00 a.m. the cleaning and prayers were completed. Meals were served on a staggered basis for the various wards. Frequent meetings were held and evening prayers were over by 8:00 p.m. The Saints, for health reasons, were urged to spend as much time as possible on deck. Despite all precautions, there was some sickness including chicken pox, and six children died. Captain Curling and the ship's doctor "distinguished themselves" in caring for the afflicted. Two babies were born and appropriately named: Dan Curling Dee and Claudia Curling Reynolds. In a letter to President Franklin D. Richards, Elder Dan Jones wrote this tribute:

The conduct of Captain Curling has demanded our praise: generous, courteous and philanthropic. He has shared his commiseration indiscriminately among the greatest sufferers, and all have received comforts from his liberal hand. . . . As for myself, we have spun yarns together for hours, as we paced the quarter deck eagerly scrutinizing the horizon, lest a treacherous squall should take us unaware, and disturb the repose of the sleepers below. At home among the stars, born in a storm, cradled on the ocean, few things escaped his eagle eye. With such a one, hours have I spent with a pleasure known only to weather-beaten old tars. May

he moor his barque, yes, his *fleet* in Zion's snug harbour, ere the equinoctical gales of life beset him.

On 23 May, after a thirty-four-day passage, the *S. Curling* landed her passengers at Boston. Elder Jones wrote: "The passengers were 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 floor, and the Quarantine Doctor decided in my favour." Captain Curling permitted the Saints to remain on board until their railroad transportation to Iowa was arranged.

The *S. Curling*, sometimes called *Samuel Curling* in Church records, was built of oak and had three masts, copper and iron fastenings, an oval stern, and a figurehead. She was owned by Captain Sanders Curling, Edward O'Brien, Samuel Watts, and Thomas O'Brian—all of Thomaston, Maine. This Yankee ship had a long service until she was sold to foreign owners sometime before 1872.³

CAPTAIN EDWARD BUNKER



Edward Bunker,
pioneer of 1850.

The third company of handcart emigrants, made up almost entirely of Welshmen, had crossed the Atlantic in the steamship *Curling*, and rode the train most of the way to Iowa City—part of the time in cattle cars. Upon arrival there, and finding the handcarts not yet ready, the Saints helped construct and finish them. The company of 320 persons and 64 handcarts was organized with Edward Bunker as captain—a 34-year-old veteran in military and church

service.

Like the captains of the other companies, Edward Bunker was a returning missionary, having been laboring in Great Britain for nearly four years. As leader of a handcart trek, he had one distinguishing qualification. He had walked the long road from Fort Leavenworth to San Diego, California, with the Mormon Battalion in 1846. A native of Maine, he had joined the Latter-day Saint Church in 1845 and had married in February, 1846. After his march with the Battalion he had returned to his

wife and new baby at Winter Quarters, Nebraska, and in 1850 emigrated to Utah.

Of his experience with the handcarts, Captain Bunker afterwards wrote in his brief autobiography:

"We landed in New York at Castle Garden, thence by rail to St. Louis, then by steamboat up the Mississippi River to Iowa City, which place we reached in the month of June, 1856. Here the company was fitted out with handcarts. I was given charge of a Welsh company and left Iowa City June 28, 1856. We procured our provisions and teams to haul our supplies at Council Bluffs. After leaving Iowa City, we encountered some heavy rain and wind storms which blew down our tents and washed away our handcarts. I got a heavy drenching which brought on a spell of rheumatism that confined me to my bed a portion of the journey. I had my councilors, Bros. Grant, a Scotchman and tailor by trade, and MacDonald, a cabinetmaker, neither of whom had had much experience in handling teams. Both were returned missionaries. The Welsh had no experience at all, and very few of them could speak English. This made my burden very heavy. I had the mule team to drive and had to instruct the teamsters about yoking the oxen. The journey from the Missouri River to Salt Lake City was accomplished in 65 days. We were short of provisions all the way and would have suffered for food had not supplies reached us from the valley. However, we arrived safely in Salt Lake City, October 2, 1856."⁴

1856 EMIGRANT STORIES

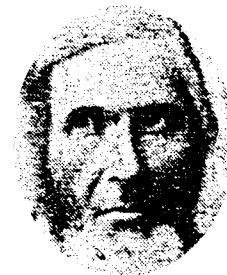
THOMAS JOHN REES AND MARGRET DAVIS REES

Helena Rees Bunnell and Loren Rees, Grandchildren

Thomas John Rees was born March 5, 1816, in Merthyr Tydfil in Glamorganshire, South Wales. Margret Davis Rees was born November 1, 1818, in Carmarthen, Wales.

Thomas was a collier (coal miner) born to a family of colliers. He started

working in the coal mines near Merthyr Tydfil at an early age,



Thomas John Rees



Margret Davis Rees



Thomas John and Margret Davis
Rees

becoming an accomplished miner while yet in his teens. He evidently had very little schooling, if any, as he was unable to sign his name on his marriage license. He must have had a great deal of intelligence and charm to attract the attention and love of a young schoolteacher, Margret Davis. On the marriage certificate she signed her name, and he made a cross for his signature. Surely she was instrumental in

teaching Thomas John to write after they were married, because he later could read and write.

Where Thomas John Rees met and married Margret Davis has not been determined. She was born in Carmarthen, which is in the county south of Glamorganshire, where Merthyr Tydfil is located. It has been established that this couple was living in Merthyr Tydfil a few years after their marriage, and they continued to reside there until they immigrated to Utah in 1856.

Margret Davis has the distinction of being one of the first six and the first woman to be baptized into The Church of Jesus Christ of Latter-day Saints in South Wales. According to his account, Elder Wilford Woodruff brought the gospel to Herfordshire, England, in 1840, and many joined the Church. Brother William Henshaw, the son of a druggist in Herfordshire, came to Merthyr Tydfil as a missionary. Margret Davis Rees, the wife of Thomas John Rees, was converted and baptized into the Church July 11, 1843. He was baptized February 10, 1844. Their home in Merthyr became an open house for the visiting missionaries and a meeting place for the local members of the Church. Thomas John served as president of the Merthyr Tydfil Branch of the Church, which had a membership of 800.

While they were living in Merthyr, nine of their eleven children were born: four boys and five girls. Daniel Ephraim, the youngest of the nine, died in infancy before the family departed for America.

It is possible that without the influence of the Church, they would have remained in Wales, as they had many relatives and friends in Wales of whom they were fond and clannishly associated. The first emigration of Latter-day Saints from Wales to Salt Lake City took place in 1849 under the leadership of Captain Dan Jones, who had established headquarters in Merthyr Tydfil. The route of these first emigrants was from Swansea,

South Wales, to Liverpool, England, thence to New Orleans, to St. Louis, and to Council Bluffs, Iowa. Here they formed wagon trains for the trek to Salt Lake City. This route required the purchase or rental of wagons and livestock to complete the journey and required considerable money. This may have been an important reason why Thomas John Rees and his family, although anxious to emigrate to Zion, were not among the first group of emigrants.

As early as 1851, the presidency of the Church suggested the use of handcarts on the last part of the trek instead of the expensive wagon trains, to reduce costs. The first handcart companies crossed the Plains from Iowa City to Salt Lake City in 1856, and Thomas John and Margret Rees with their eight children were in the Edward Bunker company. These emigrants made the trip from Liverpool, England, to Salt Lake City for 9 pounds, 4 shillings each (about \$45).

This couple with their eight children and the wife's father, Henry Davis, sailed April 19, 1856, from Liverpool, England, with 707 saints on the ship *Samuel Curling* under the direction of Dan Jones. The voyage was long, rough, and tedious. While at sea, a terrible storm raged, and the Saints feared for their lives. Even the captain told them to get ready for the worst as they feared they could not weather the storm. He begged them to pray, and they all prayed earnestly. Father Rees was in his cabin when they rushed in to him in fear, begging him to do something to save them. He arose and went out on deck where he commanded the storm to cease and the waves to be still. A miracle was wrought, and peace descended over them. They reached land in safety and humility.

Their son Alfred had an accident while on the ship. A cut over his left eye almost put his eye out. His mother dressed the wound, and by faith and prayer it was healed. Henry Davis, the grandfather, died and was buried at sea.

After landing at Boston, the Rees family went by train in a boxcar to Iowa, which at that time was the frontier of the United States and as far as the train went. They purchased their handcarts in Iowa, and from there started their journey west.

Member of the handcart company were able to bring with them considerable luggage, which was included as part of the cost of transportation to Iowa City, Nebraska. Most of this luggage, consisting of clothing and other personal belongings, was stored in Iowa City, as they were able to bring only the essentials in the handcarts. Long sheds were constructed in which to

store these possessions, which were to be freighted to Utah later by wagon trains. This family lost all of these stored possessions. Other members of this handcart company suffered similar losses.

Margret told about the evenings crossing the Plains when they could group together and sing to the music of the harp.

It is reported that the Edward Bunker company arrived in the Great Salt Lake Valley on October 2, 1856, without having serious loss. The handcart with all their earthly possessions was pushed and pulled over plains, rivers, mountains, day after day for seventy-one days during the hot summer months. They traveled 1,300 miles, an average distance of eighteen miles a day, for two and one-half months, walking and pulling a handcart containing the bedding, clothing, and food for a family of ten.

The family arrived in Utah in the fall of 1856. The winter was hard and severe. Ogden was their first home and there Thomas and his family lived in a dugout. A child, Thomas Davis Rees, was born while they lived in this dugout home. The children told how they had to share shoes with each other. At times they would put pieces of cedar bark on the snow and jump from one piece of bark to another to keep their feet from freezing. This also meant that they would have to take turns going to church and wearing the available shoes.

There has been considerable questioning why, after arriving in Utah, Thomas's stated destination, he left his family and went to California in search of gold when his family needed his assistance to establish a home? Perhaps as a miner the prospects of sudden financial gain in gold mining over the drudgery of coal mining was a strong inducement to him and his wife in their impoverished condition and with a large family to rear. In any event, the trip to California in search of gold was made, and his return to Utah was about eighteen months after his departure for California. His oldest son, Henry Davis Rees, accompanied him.

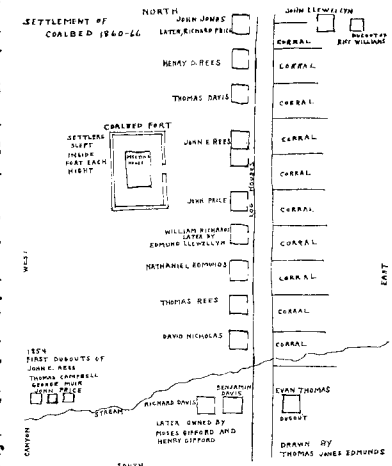
On October 26, 1857, while her husband and eldest son were in California, Margret in her dugout home gave birth to Thomas Davis, her tenth child. With the assistance of her older children, she had to provide for the needs of the family during the absence of her husband and eldest son, as it is highly improbable that her husband left sufficient funds with her to provide for their needs during his absence. While he was away, Margret moved her family to Salt Lake City, and from there to Spanish Fork. It was here that her husband found his family living when

he and his son, unsuccessful in their search for gold in California, returned.

When Thomas and his son came home in the fall of 1858, they were sorely in need of clothing, particularly trousers to replace the worn and torn trousers they were wearing. As men's pants were scarce and expensive, especially two pair, Margret had to find another way to clothe her men. This she did by removing the heavy canvas wagon cover and dyeing it with juice from elderberries. The dyed canvas she then made into two pair of the best elderberry-dyed jeans in town.

Meanwhile, coal mining had begun in Utah, and this Rees family was advised to move to Wales, Sanpete County, to make their permanent home. Here their eleventh child, John Davis Rees, was born.

In Wales, Utah, town lots were part of five-acre-square blocks, divided into four lots of one and a quarter acre in each lot. They obtained a row of five of these lots running north and south through the town of Wales. The parents occupied the middle lot until they died, then Henry, the eldest son, acquired this lot. This made it possible for the five brothers to live on five contiguous lots extending through the town. In this united position, these brothers, with their families, jointly contributed a great influence upon the growth and development of the small town of Wales, the county of Sanpete, and the state of Utah.



The town of Wales.

Margret was the first Relief Society president in Wales, Utah. Eliza R. Snow visited the community, and gave Margret the pattern of the temple apron that the Prophet Joseph gave to her. It was necessary for Margret to work, and she was employed by different families by sewing for their children.

Wales, Utah, was one of the few communities in Utah in which, it is reported, there were no plural marriages among the members of the Church. Margret met with a group of women in Wales and stated that she did not know how they felt about plural marriage, but she would see to it that her Thomas did not take a second wife while she was alive, and he didn't!

The Rees family was talented musically in singing. They had a choir of their own and would sing at nights when they were crossing the Plains. Some of these brothers sang for Queen Victoria in a choir of 300 voices.

Thomas John Rees died March 25, 1882. He is buried in the hillside cemetery just east of the town of Wales. Margret Davis Rees died May 23, 1889, and is buried beside her husband.

A REMARKABLE CURE (1840)

Two months ago my boy eleven years old (Henry Davis Rees) was crushed between the cars in the coal mine and had his leg broken. He was carried home and a doctor sent for, who pronounced that he had the bones broken in two places, and placed the leg in splints and bandaged it up. Shortly after the doctor left, I administered to him the ordinance of the gospel (see James 5-14), and he was relieved of all pain instantly and begged me to take the splints and bandages off his leg and let him get up out of bed, but I did not dare do it for fear of being prosecuted by the doctor, for the prejudice that existed at that time against the Latter-day Saints. The third day the doctor came again, and to his astonishment found that the bones had already grown together and pronounced it to be a fact, and again said the bones were broken in two places and that he had never seen such a cure before. He did not know of the administration of the gospel ordinance at this time. After this another doctor came and asked the women in the house (scornfully) where was the oil that they had put on the boy's leg (he wanted to see it), and was told that they had not put any oil on him. The boy again begged to be let out of bed, that he felt well. So we let him out with a caution to watch that the doctor did not catch him out, but the boy, feeling well when the doctor came again the eleventh day, was out in the field playing with the other boys. The doctor had him called in before he could believe it. My wife told him that some of our neighbors said that he had not broke the bones of his leg, and the doctor said he did not wonder they did, that if he had not known it to be a fact, it would be hard for anyone to convince him of the fact. About two years ago the same boy broke the other leg in the similar manner and was cured then in the same way and, with all the threats of the doctor, the boy went to work without his permission.

Signed: Thomas Rees, 45 Cyfarthfa Row, George Town Merthyr 1848.

Witnessed: David K. John, Mrs. Mary John, Margaret Rees
—DUP Files

HENRY DAVIS REES

(Written by Helena Rees Bunnell, daughter; and DUP files)

Henry Davis Rees, the son of Thomas and Margret Davis Rees, was born in Merthyr Tydfil, Glamorganshire, Wales on May 24, 1837. His father was president of the White Lion Branch of The Church of Jesus Christ of Latter-day Saints. Henry was baptized into the Church in 1845 when eight years of age by William S. Phillips. He was very interested in the Church in his youth and was anxious to help his father, who was president of the branch. Henry told of when he found his mother crying and asked her why she cried. She told him about the assassination of the Prophet Joseph Smith over in America. As a boy, he was called to be an elder in the Church and went out with the missionaries in Merthyr.



Henry D. Rees

He went to work in the coal mines when he was ten years old. During the winter months he never saw daylight, going to work before it was light and coming home after dark. When he was eleven years old, he was hurt in the mine and had a broken leg. The family called the doctor, and after the doctor left, his father called the elders and they administered to him. His leg was healed. Henry's mother tells of this healing and it was verified by his father.

Henry loved to sing. He was a good singer, and as soon as he learned the hymns, he led the singing in church meetings. He was very interested in the singing school where they learned the Welsh hymns. That is where he became acquainted with Margaret Jenkins, his future wife. He always saw Margaret safely home from this practice.

The Crimean War had started in Europe about the same time the Rees family was preparing to emigrate to Utah. They were conscripting the boys for this war. The parents were fearful lest their son Henry would be taken for war, so they sent him on to Liverpool to wait for them to emigrate. They found Henry waiting for them in Liverpool when they arrived. An old sailing vessel, the *Samuel Curling*, was prepared for the voyage, and

they left Liverpool April 19, 1856. He turned eighteen years old on the ship so was able to guard when they crossed the Plains.

When crossing the ocean, they encountered a terrible storm of wind and rain. Their small sailing vessel was tossed about by the fierce winds and the passengers were terribly frightened. Their leader, Captain Dan Jones, was a seafaring man and had sailed many ships. He knew the danger they were in. This storm kept up for three days; finally Captain Jones told the Saints to pray, and he would go up to the ship's captain and ask him to let him have charge of the ship. The captain consented and said, "Take her, we are going to the bottom of the sea anyway." Dan Jones took charge of the ship. As the morning dawned the storm ceased and the ship's command was turned back to the real captain. This story fell from the lips of the people who experienced this storm.



Handcart Emigrants

From a painting by Dan Weggeland. Courtesy of the Latter-day Saint Church Historian's Office.

The Saints arrived in Boston May 23, 1856, which was a month later. They took cattle cars and traveled for four days until they could get a train to Iowa City, Iowa. They spent two weeks there on the banks of the Missouri making preparations for their trek across the Plains. They often saw buffalo on the Plains and were able to get buffalo meat to help with extra provisions. Their food consisted of cornmeal (for Johnny cake),

flour, bacon, and beans. There were some cows with them, and the little children did get some fresh milk. Sometimes milk was put into churns in the wagons and was churned into butter as the wagons jolted along. They gathered buffalo chips to burn to cook their food. As provisions got low, they were rationed to half a pound of flour per day. Grandma Rees said that since she had little children, they didn't use half a pound of flour per day and the older children got the benefit of what the little ones didn't need.

Henry Davis Rees with his mother, father, brothers, and sisters arrived in Salt Lake City on October 2, 1856. They located in North Ogden the first winter. The next spring Henry and his father made a trip to California with a company driving cattle. They returned in 1858 and found the family in Spanish Fork where they had retreated at the time of the Johnston's Army scare. The family stayed in Spanish Fork during the winter of 1858. On March 29, 1859, Henry D. Rees and Margaret Jenkins were married in Spanish Fork. Henry sold his gun for \$30 to pay for a dinner and wedding dance.

In December, 1858, they moved to Wales where Henry worked in the coal mines. May 12, 1860, their first child, Martha Ann Rees, was born. From the book *Brigham Young, the Colonizer* we are told how all these communities got the ground for homes and land. Under Church rule the people were told to select their lots, wet or dry, to build homes. Their land was taken in large tracts, ten acres to the person, and this land was fenced cooperatively. That accounts for the fields below Wales all being fenced together. It was twenty years later that they got clear titles to this land.

Henry, Jr., was born October 21, 1861. Henry, Sr., was called to go back to Iowa to meet emigrating Saints. This was a Sanpete company supervised by Captain Seely of Mount Pleasant. He and another man had one yoke of oxen that was "broke" and two young steers they had to "break" themselves. They had trouble fording rivers, and they lost one of their men. Father returned from this mission just three weeks before Tommy was born, November 7, 1863.

In 1864 Henry, Margaret, and three children moved to Monroe to assist in laying out that town and then returned to Wales the same year. There was a lot of Indian trouble in 1865-1867, and the settlers had to live together in a fort for protection. The Indians became so troublesome that the family had to tear down their log rooms and haul them to Moroni and rebuild them. Maggie was born September 24, 1865. Mary was born December

17, 1867, while they lived in Moroni. In 1868 peace was declared and the settlers moved back to Wales.

Henry was a veteran of the Black Hawk War and for years worked to quell Indian disturbances. He was one of the first superintendents of the Sunday School and served as counselor to Bishop John E. Reese for many years. He was always active in the Church and held many positions, both civil and religious.

After the coke ovens were made, Henry often freighted the coke to Spanish Fork, and would bring back molasses, dried fruit, and clothing for the family. This freighting was quite a business until the railroad came. The company built a depot, also a store near the mines. Henry had charge of that store, from which the miners drew most of their wages. When the railroad left, he devoted himself to farming and sheep raising. He homesteaded more land and bought a number of small herds of sheep. With their natural increase, he soon had a large herd of sheep.

Henry was very industrious and always had cows and pigs to help support his family. In their early married life, Margaret would send the wool to Manti and have it made into rolls. Then she would spin the rolls into yarn which was woven into cloth. The coarsest yarn was used to knit stockings. She knit all the stockings for the family until some were big enough to knit their own. She sewed all the clothes, for there were no ready-made clothes.

A year after returning from Moroni, Sarah was born December 18, 1869. At this time they lived in a two-room log house and were quite comfortable. The big fireplace burned a pitch pine fire, while coal was burned in the stove.

Henry was a self-educated man, and he was the notary public and justice of the peace. He also took care of the deeds for many years. He took over the business of the Wales Co-op Store. At one time Maggie took the small children over to the store and kept them there for some time. When they returned they had a baby sister Kate, born August 21, 1876.

At this time Henry D. and Margaret were building their new brick home, which consisted of seven rooms, four on the ground floor and three upstairs. They moved in during December. Some of the children remember this because they were given little things to carry to the big house. What a Christmas the family had, especially the currant bread and the malt beer! Nephi was the first child born in this new house, May 24, 1878. He was the



Henry D. and Margaret Rees's brick home built in 1876.

tenth; they laughed and said he was for tithing. Theodore was born February 5, 1880.

Henry and Margaret Rees were among the first to send their children away to school. Alfred and Helena went to Sanpete Stake Academy; then other members of the family followed them. Four of the children attended Brigham Young Academy. Many of them taught school for years, and Nephi went on to higher education and became a medical doctor and surgeon. These sturdy pioneers lost four of their children in their early married life. Martha Ann died of confinement and left two children. They took care of them. Sarah died of heart trouble and left two little girls. They took care of them. In time, the children all married and Henry and Margaret were alone except for one granddaughter, Ella, who still lived with them. Her mother was one of the girls who died.

September 16, 1908, marks the death of this stalwart Latter-day Saint man. Throughout his life he was honored and respected by all. Eleven children were honored with his last name. The funeral services for Henry D. Rees follow:

Henry D. Rees closes an eventful career at seventy-one years of age. Funeral services were held in the Wales Ward meeting-house September 18, 1908. Bishop William R. Davis presided. Beautiful music was rendered by the Wales choir under the leadership of Henry R. Thomas. The speakers were Elders

Joseph L. Jolly of Moroni, Ed T. Parry of Manti, President C. N. Lund of the North Sanpete Stake, and H. R. Thomas of Wales, all of whom praised the integrity of the departed and offered comfort to the bereaved. A large cortege followed the remains to the cemetery where the grave was dedicated by W. R. Davis.

MARGARET JENKINS REES

(By Mable Sanderson Johnson and daughter Helena Rees Bunnell. DUP files.)



Margaret Jenkins
Rees

As I sit alone reflecting on the past, I think of my dear old grandmother and the many things she did in her life. I feel she should have honorable mention among the many histories of our pioneers. As I pick up the pen and paper, I will try to give a sketch of her life as I remember her.

Margaret Jenkins Rees was born December 16, 1837, in Carveleth, Pembrokeshire, Wales. Her parents were Martha John and Henry Jenkins. Her real father died when she was very small, and so Henry Jenkins was always father to her.

When Margaret was a small girl, they lived in Swansea, a seacoast town, which was also where the iron works were. The family owned some goats, and they fed on the ferns along the seashore. Margaret and her mother brought the goats in each night, and they would get so wet doing this because the ferns were so high and the dew so heavy. They would milk the goats and make butter and cheese to take to the market.

Margaret's father worked in the iron works in Carveleth and Swansea. When she was seven years old, they moved to Merthyr Tydfil, where they were active in the branch of the LDS Church which was presided over by Thomas Rees, who later became her father-in-law. Their branch was known as the White Lion Branch. Margaret often told of her father's power in healing the sick and quelling disturbances when the Saints were having meetings. Margaret and her mother were baptized the same night, April 5, 1851, by Frederick Thomas. They tried to make the baptism secret, but during the ceremony the enemy was throwing rocks into the water. Margaret was fourteen years old and her mother was forty-three years old. Margaret's grandfather went to court and disinherited her mother. This made feelings in the family, and Margaret said she only saw her grandfa-

ther once as he was passing their home to pay a visit to another of his daughters. This daughter was a twin to Margaret's mother.

On Saturday night when Margaret's father got his pay, they went to the eating house for supper where they ordered hot fagots. Margaret must have loved this dish very well, because, when she grew up, she always made hot fagots when her husband killed the pigs at home. This dish was made from chopped liver and wrapped with a little square piece of leaf lard to form a little cake.

Margaret attended singing school, and this is where she met Henry D. Rees. They were learning the church hymns to sing at meeting. After these practices and meetings, Henry would walk home with Margaret and that was the beginning of their courtship.

The Saints were always talking of emigrating to Zion. One night Margaret's parents were talking about it, and her father said, "Martha, we can't go to Zion; we haven't any money." The mother immediately brought out a sock with a lot of money in it, and her husband said, "Martha, where did you get all that money?" She replied, "It is your hard earnings, Henry, that I have saved to go to Zion." At that time Captain Dan Jones was organizing a company of Welsh Saints.



Martha John
Jenkins, Margaret's
mother.

The family now was interested in making preparations for the trip to Utah. They consulted those in authority as to what would be necessary; so when the company was ready, they were ready also. As the company left Merthyr by train on their way to Liverpool, they had to leave at different times, and then they would have to wait until all the company had arrived. They left Wales on April 8, 1856. The twin sister to Margaret and a few of their relatives went to the boat with them when they left for Liverpool, England. Some of them predicted they would never reach America, but would go to the bottom of the sea.

Leaving Liverpool on April 19, they sailed for America on the ship *Samuel Curling* under the supervision of Captain Dan Jones. While crossing the ocean they encountered a terrible storm of wind and rain, and for three days sailed back toward England. Margaret said she was so frightened that she hung to the side of her bunk until her hands were swollen. Captain

Jones, being a seafaring man, told the Saints to have faith, and he would ask the ship's captain if he might have control of the ship. The ship's captain replied, "Yes, take her; we are going to the bottom of the sea anyway." Captain Jones took charge of the ship, and Margaret declared in all soberness that when morning came the storm had ceased. The ship had righted itself and was on her due course.

Passenger trains were not available when they reached Boston, and they had to ride in cattle cars. People would bellow at them as they passed. After arriving in Iowa City, they were able to help prepare the handcarts and other needed equipment for the journey. The company was now under the leadership of Captain Edward Bunker. In this company there were 300 souls and five wagons for provisions, which were drawn by three span of oxen on each wagon. This was the third handcart company, and they started on their trek across the Plains June 25, 1856.

Henry Davis Rees's family was also among this group, and Margaret said Henry, being her sweetheart, would carry her across many of the rivers and rough places during their long journey across the Plains.

As provisions became low, they were only given half a pound of flour per day. It wasn't enough to keep up their strength, and that is why Margaret's father, Henry Jenkins, became sick. He was a large man and required more food than any ordinary person to sustain him. Margaret and her mother tried to pull their handcart with him and their provisions in it.

Near Laramie, Wyoming, a terrific storm arose. They could not make a fire, which only made it harder for them to take care of their sick man. The rain had ruined what little flour they had. Henry Jenkins became worse and died begging for bread. He passed away at 4:00 a.m. and was buried four hours later. A brush fire was made on his grave to keep the wild animals away. As the company moved on, Margaret looked back at this fire on her father's grave, a sight she never forgot.

For three days before they reached the valley, they never tasted bread and were nearly famished. As they came to the end of their journey, Margaret was so hungry she was about to give up. When they came near one of the houses in Salt Lake City, a little girl ran out and gave Margaret a slice of bread and molasses. This gave her the strength to reach the public square (where the City and County Building now stands). This was on October 2, 1856, which was conference time. Brigham Young told the people to go to the public square and take these handcart pioneers home with them.

Margaret and her mother went to the public square and pitched their tent there. They had had a terrible journey but were thankful to be in Zion. They were taken into the home of George Hales in the Sixteenth Ward. A year later when Johnston's Army came, they moved to Spanish Fork. Here Margaret met Henry Davis Rees again and became his wife on March 29, 1859. They were married in the dugout home of Nathaniel Edmunds. Henry sold his gun to pay for a big wedding party. They danced until daylight.

In the spring of 1859 Henry was called to go to Sanpete County to help settle Wales. They then moved to Moroni and helped to settle that place, later moving back to Wales. During the Indian troubles, the colony of Wales moved again to Moroni for protection. Margaret sold some of her clothing which she had brought from her native land to buy sheep and cattle.

Her husband was a hardworking man, doing many different kinds of work: freighting to Spanish Fork, working in the coal mines, farming, raising sheep, and running a store. All this provided for the family and kept Margaret very busy doing her part. Margaret knit and sewed all the clothes for her family, prepared the meals, washed, ironed, and made cheese, butter, and soap.

Margaret spent much time going out to help with the sick. Her home was very close to the church, and she and her family were very active in that ward. She was a counselor in the Relief Society for many years. Her mother-in-law, Margret Davis Rees, was president for some time. She would leave her sickbed to go to Salt Lake City at conference time, as she felt she needed the guidance of the Church leaders in trying to do her duty as a wife and mother.

Margaret's grandchildren liked to peek into the boxes she had in an upstairs bedroom. Here she kept her cute little hats and nice dresses, which were put away just to wear to Salt Lake to conference. She and her husband attended the Golden Jubilee when the pioneers had been here fifty years. My mother, their daughter Margaret, went with them. Her pantry was usually full of good things to eat, such as currant loaves, homemade bread, butter, and cheese. Saturday afternoon her children's shoes were cleaned and put in a row, ready for Sunday morning. The clothes they were to wear were inspected and repaired, and the family all went to church together.

On September 16, 1908, Margaret's good husband, Henry D. Rees, passed away. She had lived with him nearly fifty years. After this death, Tommy and his family moved into part of the

house, and Ella (a granddaughter) and Margaret lived in the other part. Alfred took over the family's business for the next three years.

Margaret took cold and contracted pneumonia, and immediately the children called Dr. Lafayette Rees, a relative of the family. He stayed right by her, but she died in two days from the time she took sick, March 3, 1912. So ended the life of one of the chosen daughters of Israel who came across the ocean in a small sailing vessel and pulled a handcart 1,300 miles because of a testimony of the truth and divinity of the restoration of The Church of Jesus Christ of Latter-day Saints.

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